

**THE EFFECT OF METROLINGUAL
CONTEXT ON THE LANGUAGE PRACTICES
AND IDENTITIES OF STUDENTS: A
SOCIOLINGUISTIC STUDY**

BY

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**NATIONAL UNIVERSITY OF MODERN LANGUAGES
ISLAMABAD**

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ABSTRACT

Title: THE EFFECT OF METROLINGUAL CONTEXT ON THE LANGUAGE PRACTICES AND IDENTITIES OF STUDENTS: A SOCIOLINGUISTIC STUDY

The study analyzes the metrolingual practices of university students in Islamabad. When students move from their hometowns to metropolitan areas, it greatly influences their language practices and identities. They interact with people from different backgrounds and cities with different languages and dialects, which affects their language practices, repertoires, and identities. The study aims to explore the effect of metrolingual context on the language practices and identities of university students. Both quantitative and qualitative methods have been employed for analyses in this descriptive research. 200 questionnaires were distributed to the students of NUML, FAST NUCES, Air, and Quaid-i-Azam University. The conversational data was collected through group discussions among students. The model of metrolingualism presented by Pennycook and Otsuji (2015) has been used as a framework to analyze the data. Qualitative data has been analyzed thematically. Students' responses and discussion recordings demonstrated that the language practices and identities of students were modified because of the universities' diverse and dynamic urban environment. It has been identified that students' language practices and identities have become localized and modernized. They transcended the traditional boundaries of languages and pre-defined fixed identities. They started using a hybrid language with fixed and fluid language practices and identities. Their language differs in both speed and manner than in rural areas. They mostly mix and switch languages unconsciously. English has been enhanced in their language repertoire among other languages. The study concluded that by employing different linguistic strategies and through the context of interaction, students' language practices and identities modify and reconstituted in various ways. It reshapes students' language repertoires, which then become the spatial repertoire of the university spaces. The study suggests a new way of examining students' language practices and identities. It discloses the students' language repertoires that help to improve the communication process and develop a friendly environment in the highly diverse spaces of universities in Islamabad. It proposes further study on the metrolingual language use of employees in the workplace.

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DEDICATION

This thesis is dedicated to my beloved parents, Javed Iqbal and Rizwana Kausar, whose endless support, encouragement, and prayers made me complete this study.

CHAPTER 1

INTRODUCTION

This chapter introduces the study that investigates the effect of metrolingual context on the language practices and identities of university students in Islamabad. The study has been prompted by an interest in the ways in which students use language in their daily interactions in the universities of Islamabad. Mainly, the focus is on how university students utilize language inventively in everyday interactions as a localized social practice and develop new language repertoires. In addition, it focuses on the influence of urban languages on students' identities. Therefore, an examination of university students' language practices has been made. This chapter gives an introduction and background of the study. Moreover, it provides the thesis statement, objectives, research questions, significance, rationale, delimitations, and organization of the study.

1.1 Background of the Study

Sociolinguistics is the study of the relationship between language and society. It studies how language use interacts with or has been influenced by social factors such as gender, ethnicity, age, education, social class, region, and occupation (StudySmarter, n.d.). It investigates how people speak differently in various social contexts. The nature of language and society can be significantly illuminated by sociolinguistics (Un Nisa, 2019). People speak differently in different social contexts. Our language choice and language use are both context-dependent. Un Nisa (2019) defines sociolinguistics succinctly, "sociolinguistics is the branch of linguistics that deals with the study of language in relation to society" (p. 2). According to Coulmas (2013), sociolinguistics is the study of choice, and its primary task is to unearth, describe, and interpret an individual's socially motivated choices. Moreover, "sociolinguistics also throws light on the way people indicate their social identity through their language" (Un Nisa, 2019, p. 2). It indicates that sociolinguists are interested in how we speak differently in different social contexts and how we may use specific language functions to convey social meaning or aspects of our identity. Sociolinguistics educates us on everyday attitudes and social situations.

Sociolinguistics covers a tremendous variety of approaches. In the past few decades, new developments are emerging in sociolinguistic studies that are challenging for the previous concepts presented in this field. The recent advancements in sociolinguistic studies challenge the study of language at a fundamental level, and it is impossible to sidestep the issues they bring up. Modern insights in sociolinguistic studies see language as mobile objects not fixed to a particular place. Blommaert (2010, p. 131) states that languages, mainly English, must be viewed as mobile objects, no longer bound to an ‘organic’ speech community residing in a specific space, but moving around such areas and communities in advanced ways, on the rhythm of globalizing flows of people, messages, meanings, and commodities (Blommaert, 2010; Jacquemet, 2005; Pennycook, 2007). Language is no longer static, and our ‘ecological’ understanding of language in societies now necessitates modification to these new complexities (Blommaert, 2010, p. 132).

Blommaert, in his 2010 work, asserts that in sociolinguistics, there is an older tradition in which “language” is not the main object but the actual distinct “resources” that people employ in communication (p. 132). For example, the work of Gumperz (1982) and Hymes (1996) represents the older tradition. Neo-Hymesian approaches, Rampton (2006), Agha (2007), and Blommaert (2010) have expanded this “resources” perspective (Blommaert, 2010, p. 132). These approaches explore and highlight the sociolinguistics of mobility. The sociolinguistics of mobility concerns mobile language resources (e.g., dialects, accents, and narrative skills) used in various social contexts. These studies have focused on the late modern social realities and interactions. It shows that language is not an entity used in different contexts of interaction but an emergent property created through various social practices. Language is an amalgamation of multiple resources available to individuals in the modern urban social contexts. Likewise, in his 2008 work, Jorgensen presented the idea of “linguaging,” which is the dynamic “bricolage” people execute when interacting, gathering, and creatively employing any accessible, valuable communicative resource. The term “multilingualism” has also been considered controversial because it implies that different languages coincide side by side (Blommaert, 2010, p. 132). While talking about new trends in sociolinguistics, Blommaert, in his 2010 work, states that in contrast with multilingualism, scholars tend to choose terms like “transidiomatic practices”

(Jacquemet, 2005), “polylingualism” (Jørgensen, 2008; Blackledge & Creese, 2010), “metrolingualism” (Otsuji & Pennycook, 2010), “translanguaging” (Creese & Blackledge, 2010; Canagarajah, 2011), and “polylanguaging” (Jørgensen et al., 2011) (p. 132). Contrary to multilingualism, the terms introduced later give a more accurate and flexible description of the actual practices that go into communicative activities. The essential point of all of the initiatives mentioned above is that a “language” only appears in reality as small bits, or “features,” in the words of Jørgensen and colleagues in their 2011 work, which functions as highly specialized “resources” that can be merged with any other “resource” to create meaning (Blommaert, 2010, p. 132).

Engaging with the modern debates about multilingualism, Pennycook and Otsuji introduced a new way of looking into language. They first introduced the notion of metrolingualism in 2010 and expanded it further in 2015. They claimed that languages and cities are continuously changing due to globalization and the mobility of languages and people. They explored language within various current urban situations. To illuminate the linguistic diversity in contemporary urban situations, they explore language in shops, cafes, streets, restaurants, and other workplaces in Tokyo and Sydney. Similarly, Jaworski (2014) directs our attention to the metrolingual art by examining the instances of modern text art. Significantly, it expands the scope of metrolingualism and contains a multimodal dimension, a mingling of various accents, styles, genres, pragmatic connections, and texts’ materiality. Moreover, Yao (2021) employed the theoretical framework of metrolingualism to explore the online linguistic landscape of social media sites. The study significantly switches the attention of the researchers, who focus on examining the connection between language and space, from real to virtual spaces. However, following the concept of metrolingualism, the present study contributes to the modern insights into language use, the connection between language and space, and sociolinguistic studies. University students’ language practices and identities in the capital territory of Islamabad are the focus of the present study. The study fills the gap in the previous studies based on modern insights into language by exploring linguistic diversity in universities.

Metrolingualism is a creative linguistic practice across borders, history, and culture. “It emerges from the modern and urban interaction. It describes how people from different backgrounds use, constitute, play with, and negotiate identities through language” (Otsuji

& Pennycook, 2010, p. 240). “Metro is the productive space provided by, though not limited to, the modern city to produce new language identities” (Pennycook & Otsuji, 2015, p. 16). This notion transcends the traditional boundaries between languages and forms a new localized and modernized form of language. It is not a pluralized language in its disposition; rather, it is a new variety that contains both flexible and monolithic language practices and identities. Contrary to bilingualism and multilingualism, metrolingualism precisely describes language practices in modern urban localities, providing us with an understanding of language as a practice. “The notion of metrolingualism gives us ways of moving beyond the common frameworks of language, providing insights into contemporary urban language practices, and accommodating both fixity and fluidity in its approach to language use” (Otsuji & Pennycook, 2010, p. 240). When people from different places migrate to metropolitan areas, they deal with different languages when interacting with others, because of which, they recognize, adopt, and repeat those languages. In this way, they are led to new linguistic practices and identities. Due to the hybrid language use and the mobility of city life, they formulate new language practices and identities. New repertoires are formed in this context of interaction. In the metropolis, people with different languages are from different cities and ethnicities. This diversity of languages, mobility, and multitasking leads to the formation of spatial repertoires.

The concept of metrolingualism states that people use different languages to communicate with others, which destroys the concept of language as an entity that one can count on that has borders that have a beginning and an end. The notion of metrolingualism gives us awareness and understanding of social change in contemporary modern city life (Otsuji & Pennycook, 2010). This idea intends to go beyond the enumeration of multiple languages used in communication and to bring new thought to sociolinguistics that language in cities consists of mixed practices; both flexible and monolithic characteristics are there in it (Otsuji & Pennycook, 2010). In contemporary urban areas, people contain open-ended and closed-ended language practices and identities. Through their interaction with a diversity of people in the urban spaces, they adopt the interlocutors’ languages and new innovative terminologies used in that space. This constitutes a modernized and localized language practice that eliminates the communication gap and creates a new versatile language. All individuals in conversational practice take equal benefit from this

innovative, borderless, and amalgamated language practice. The interaction and contact of different ethnic groups, nationalities, languages, media, cultural forms, and practices are typical in modern metropolitan environments. These changes have affected how individuals communicate in every context of life, necessitating a reevaluation of the theories and methods underpinning sociocultural linguistics (Ikizoglu, et al., 2017). Metrolingualism thus provides a new thought into language practices and identities.

Following the conceptualization of metrolingualism, the present study claims that language is not an entity that is complete in itself, having a beginning and an end, but rather a creative practice that emerged through various social practices. It is formed and reformed in every context of interaction. The study shows that interaction in contemporary urban spaces results in the formation of new language practices, the development of language repertoire, and the negotiation of new language identities. In the universities of metropolitan areas, there is a diversity of students who come from different cities of the country containing different languages, cultures, and ethnicities. There are students from other countries also. This diversity provides a space to form new language practices, identities, and repertoires. It has been hypothesized in the study that interaction among these students who belong to various ethnic, cultural, and linguistic backgrounds leads to the modification and development of the language repertoire of the students. In the context of interaction with other students, teachers, and university staff, students acquire metrolingual practices according to their requirements, for aesthetic effect, or friendly relationship with them. They use different strategies to communicate with others in this metrolingual space, i.e., language crossing, translanguaging, bricolage, etc. Hence, it is the modern and creative practice or an amalgamation of various words, phrases, sentences, morphemes, etc., from different languages in the city spaces. Students use a merged form of various available resources, which crosses the boundaries among languages that are supposed to be there, consequently crossing the borders of established identities. Hence, academic spaces in the metropolitan cities behave like metrolingual spaces. Students' language practices and identities work just like in the metrolingual spaces. Their language practices and identities keep developing, growing, and changing because they are context-dependent. They are not fixed, stable, and universal.

The study explores the effect of metrolingual context on language practices and identities of university students in Islamabad. The focus has been on this urban space, considered a laboratory to investigate the diversity and variation in the society that has become the reason for deconstructing the language and making it borderless and unstable. The impact of this metrolingual space on students' languages in the context of interaction has been the focus. The metrolingual context also affects the linguistic identities of students. This happens due to their fixed and fluid approaches to language use. It has been shown how fluid and fixed linguistic identities are part of the process of language use. Therefore, the study explores the language practices of university students that are affected by the diverse and mobile linguistic resources available to them in urban space.

1.2 Thesis Statement

The study aims to shed light on how metrolingualism is employed in the urban environment. It is assumed that when students move from their hometowns to metropolitan areas, it greatly influences their language practices and identities. They meet people from different backgrounds and cities with different languages and dialects. As they interact with others, their languages modify, which shows the dynamicity, hybridity, and complexity of their language practices and identities. In the context of interaction, they mostly use the hybrid, borderless, and mixed form of language unintentionally because they become habitual of communicating with their peers in this manner. Students' interaction with a diversity of individuals is a building block of a new language repertoire. The study explores how university students use language in diverse university spaces, how it affects their language practices, and how this metrolingual context affects students' identities. In previous research about modern city languages, a consideration of students' language practices and repertoires is missing. The current study thus analyzes university students' language practices and its influence on their self-presentation (identity). Moreover, the study illuminates that metrolingual language practices are being developed in the modern and diverse urban spaces of universities, which is the growing need of the day. The study recognizes and promotes flexibility in the language practices in the universities among students because this diverse language repertoire forms a friendly relationship among students and eliminates the communication gap. The development of metrolingual

language practices makes their communicative practices convivial. It makes them feel more comfortable with each other, the absence of which can create a distance between them and they would have less potential to deal with the diversity of people out there.

1.3 Objectives of the Study

The objectives of the study are:

- 1: To explore the effect of metrolingual context on the language practices of university students.
- 2: To examine the effect of metrolingual context on the identities of university students.

1.4 Research Questions

Q1: What are the effects of metrolingual context on the language practices of university students?

Q2: What are the effects of metrolingual context on the identities of university students?

1.5 Significance of the Study

The study sheds light on how metrolingualism operates in the urban environment. It contributes to the current sociolinguistic research, as no research has been done on this topic in Pakistan. Moreover, it surely arises new and exciting sociolinguistic research. It lets us know how metrolingualism operates in the complex urban environment of the university. It is a significant contribution to the body of knowledge by understanding the existing linguistic reality in universities and its consequences on students' language development. It shows how students' language practices and repertoires develop, grow, and change in the metrolingual environment, constituting new language repertoires and identities. It fills the gap in the current research by recognizing, highlighting, and promoting the current language repertoire of the university students that is being practiced in the university spaces of metropolitan cities. It is a modern take on looking at the current urban language practices of university students, its consequent effects on their identities, and the development of a new language repertoire. The study urges us to reconsider how we view language and identity in light of modern practices.

1.6 Rationale of the Study

There are many studies on the previous concepts of pluralization of language, such as bilingualism, multilingualism, etc. However, metrolingualism is a new concept in the field of sociolinguistics that is contrary to those previous concepts and gives a concept of a complex and dynamic form of language. It sees language in the cities as a creative linguistic practice where rules and boundaries are changed and crossed. It suggests that the boundaries among languages are blurred. Language constantly changes and evolves in every social contact, especially in modern urban areas. It is a modern take on language and urban space where a new complex form of language practice emerges. Moreover, this interprets that interaction in the metropolitan cities reconstitutes language practices and identities. The current approach to language in the field of linguistics has led the researcher to explore the metrolingual language use of university students in the capital territory of Islamabad (a metropolitan city). The researcher found it an important phenomenon that can significantly contribute to the field of linguistics and holds theoretical, practical, and academic significance. It explores the effect of interaction in the diverse spaces of universities on students' language practices and identities. The researcher intends to fill the gap in the literature by exploring this issue in students' language repertoires and unearthing the youth's current linguistic reality, as no research has been done on this topic in Pakistan yet. The present study highlights that linguistic assimilation results in the elimination of the communication gap among students. By eliminating the communication gap and creating a new versatile language, all individuals take equal benefit from this innovative, borderless, and amalgamated language practice. It leads the students to produce new localized and modernized identities through this dynamic language practice. Furthermore, this study highlights that language is not an entity used by individuals in different contexts but rather an emergent property resulting from various social practices. It provides essential insights into language use in the modern urban environment.

1.7 Delimitations of the Study

The study is delimited to the universities in Islamabad. It is confined to the metrolingual practices of university students only. Both qualitative and quantitative approaches have

been used in this study. Audio recordings of group discussions are added to make the study comprehensive.

1.8 Organization of the Study

The chapter breakdown of the thesis is as follows:

Chapter 1: Introduction

In the introduction chapter, the researcher has introduced the topic of the study. This chapter gives an overview of the whole research. It summarizes the key concepts discussed in the study. Moreover, it gives a summary of the procedure of the study.

Chapter 2: Literature Review

The literature review chapter of the study presents a critical examination of the previous relevant studies. In this chapter, the researcher has viewed the concepts, theories, debates, and themes introduced by other theorists and researchers in the related studies. Moreover, it identifies the research gap contributed to by the present study.

Chapter 3: Research Methodology

This chapter gives an elaboration on the complete methodology and design of the study. It presents the methods and techniques used by the researcher to conduct the study. Moreover, the theoretical framework is elaborated in this chapter. It gives the whole process of data collection, techniques used for analysis, and the validity of the instruments used in the study.

Chapter 4: Analysis

This chapter presents the analysis of the data collected through questionnaires and group discussions. It consists of the analysis of quantitative and qualitative data. Moreover, it describes the interpretation and comparison of the findings of the present study with the findings of the previous relevant studies.

Chapter 5: Conclusion

This is the last chapter of the study that contains the findings, conclusion, and recommendations for future research.

This chapter has introduced the study by describing the context in which the study has been conceptualized. It has presented the background of the study, thesis statement, objectives, research questions, significance, rationale, and delimitations of the study to give an overview and detailed introduction of the study. Finally, it has presented the basic organization of the thesis. The following chapter provides a review of the literature related to the study.

CHAPTER 2

REVIEW OF LITERATURE

This chapter presents a review of the literature related to the study and the theoretical framework employed in the study. It starts with a brief introduction to the area of the study, which is a new lens of looking at the language, particularly urban language. Moreover, it reviewed the sociolinguistic studies, paradigm shifts in the sociolinguistic studies, and different approaches to language in sociolinguistics studies. It gives the historical background to the study. Furthermore, this chapter provides information on the relationship between language and spaces. It also provides a review of literature based on the conceptualization of the interrelationship between language and spaces. Moreover, this chapter provides a review of language and identity. In addition, the chapter reviewed the concept of metrolingualism presented by Otsuji and Pennycook in their 2010 work, in which they give the concepts of fluidity and fixity and sees language in constant flux. This section also presents the literature review of studies that comes under this thought. Moreover, the chapter presents the major elements of the model of metrolingualism introduced by Pennycook and Otsuji that are followed by the present study. Finally, the chapter reviews the study of Pennycook and Otsuji (2015) and the themes provided in it. This chapter ends with describing the gaps in the previous studies that are filled by this study.

2.1 Introduction

Metrolingualism is a creative linguistic practice used by people from various cultural, linguistic, and ethnic backgrounds in the urban environment. It means using different languages to communicate with others without boundaries and ends the concept of language as an entity. It explores the interrelationship between language and the urban space. Pennycook and Otsuji (2015) introduced the idea of metrolingualism, showing that because of globalization and the growing versatility of people and languages, cities and languages are in constant flux, due to which new language repertoires are formed. This creative linguistic practice results from modern and urban interaction that describes how

people from various backgrounds use, obtain, and manipulate identities through language. The interaction of people in metropolitan areas can be linguistically analyzed to find out how language operates in the city. Pennycook and Otsuji (2015) propose the concept of metrolingualism to represent the diversity, hybridity, and multiplicity that describe the distinctive nature of urban environments. The most important elements of metrolingualism are metrolingual practices, self-presentation (identity), and spatial repertoires. Therefore, this section deals with the concepts related to sociolinguistics, the relationship between language and space, language and identity, ideas, themes, debates, and concepts related to metrolingualism, and the loopholes or gaps in the previous studies.

2.2 Sociolinguistics

Sociolinguistics is the study of the relationship between language and society. It is not concerned only with the language but the context as well. Sociolinguistics is a branch of linguistics that illuminates both the nature of society and the nature of language (Un Nisa, 2019). We talk differently in different social contexts, and it is the impact of the context that allows the variation in our language use. Un Nisa (2019) defines sociolinguistics succinctly, “sociolinguistics is the branch of linguistics that deals with the study of language in relation to society” (p. 2). According to Coulmas (2013), sociolinguistics is the study of choice, and its primary task is to unearth, describe, and interpret the socially motivated choices an individual makes. Moreover, “sociolinguistics also throws light on the way people indicate their social identity through their language” (Un Nisa, 2019, p. 2). Sociolinguistics developed into an acknowledged branch of linguistics in the 1960s through the works of William Labov and Peter Trudgill. William Labov is known as the father of sociolinguistics. He is the founder of variationist sociolinguistics, which is a field devoted to understanding and studying language in relation to various social aspects like area, race, class, and gender. In his 2000 work, Trudgill asserts that sociolinguistics is the study of how societal factors, such as cultural norms, expectations, and environment, affect how we speak. He examines the relationship between language and society as well as the various factors that affect our speech. It includes factors such as gender, environment, age, class, area, politics, etc. It clearly shows that sociolinguists are concerned with socially constructed language. It examines and provides an understanding of the ways language is

constituted and thus helps to constitute society. Similarly, Pennycook and Otsuji (2015) illustrate the interrelationship of language and urban space. They also look for how language is constituted by and constitutes the social spaces. They are more concerned with language as a practice. The understanding of language as a practice provides us a way to think that language is not an entity used by individuals in various social contexts; rather, it is a developing resource of different social practices. In contrast, generative linguists are concerned with standard and errorless forms of language; however, sociolinguists focus on real speeches that vary in different social contexts.

According to sociolinguists, the way we use language in various social situations reveals a lot about how language is performed, as well as the social connections in society. It also sheds light on how people manifest their social identities through language. Likewise, Pennycook and Otsuji (2015) assert that people of different backgrounds employ, play with, and negotiate identities through language in contemporary urban interactions. After reviewing the concepts of sociolinguistics and metrolingualism, it has been discovered that language, society, and identity are interrelated. They constitute and are constituted by one another. As mentioned above in the conceptualization of sociolinguistics that various social factors affect our language use, the concept of metrolingualism also investigates and understands the relationship between language and space. Importantly, it focuses on the language practices in the urban area in which the authors explore how the diversity of people get by linguistically. However, the present study investigates the language practices and identities of a different urban population, i.e., university students, and in a different area, i.e., the universities of Islamabad, Pakistan.

Sociolinguistics covers a tremendous variety of approaches. In the past couple of decades, new developments have been emerging in the sociolinguistic studies that appear to be challenging for the previous concepts presented in this field. The recent advancements in sociolinguistic studies challenge the study of language at a fundamental level, and it is impossible to sidestep the issues they bring up. Modern insights in sociolinguistic studies see language as mobile objects that are not fixed to a particular place. Blommaert (2010, p. 131) states that languages, mainly English, must be viewed as mobile objects, no longer bound to an 'organic' speech community residing in a specific space, but moving around such areas and communities in advanced ways, on the rhythm of globalizing flows of

people, messages, meanings, and commodities (Blommaert, 2010; Jacquemet, 2005; Pennycook, 2007). Language is no longer static, and our ‘ecological’ understanding of language in societies now necessitates modification to these new complexities (Blommaert, 2010, p. 132). The present study supports this ideology and promotes the idea of language as a diverse and mobile object.

Blommaert, in his 2010 work, asserts that in sociolinguistics, there is an older tradition in which ‘language’ is not the main object, but the actual distinct “resources” people employ in communication (p. 132). For example, the work of Gumperz (1982) and Hymes (1996) represents the older tradition. Neo-Hymesian approaches, Rampton (2006), Agha (2007), and Blommaert (2010) have expanded this ‘resources’ perspective. These approaches explore and highlight the sociolinguistics of mobility. The sociolinguistics of mobility is concerned with mobile language resources (e.g., dialects, accents, and narrative skills) used in various social contexts. These studies have focused on the late modern social realities and interactions. It shows that language is not an entity used in different contexts of interaction, but an emergent property created through various social practices. Language is an amalgamation of various resources available to individuals in the modern urban social contexts. Likewise, in his 2008 work, Jorgensen presented the idea of “languaging”, which is the dynamic “bricolage” people execute when interacting, gathering, and creatively employing any accessible, useful communicative resource. The term “multilingualism” is also considered controversial because it implies that different languages coincide side by side (Blommaert, 2010, p. 132). While talking about new trends in sociolinguistics, Blommaert, in his 2010 work, states that in contrast with multilingualism, scholars tend to choose terms like “transidiomatic practices” (Jacquemet, 2005), “polylingualism” (Jörgensen, 2008; Blackledge & Creese, 2010), “metrolingualism” (Otsuji & Pennycook, 2010), “translanguaging” (Creese & Blackledge, 2010; Canagarajah, 2011), and “polylanguaging” (Jörgensen et al., 2011) (p. 132). Contrary to multilingualism, the terms introduced later give a more accurate and flexible description of the actual practices that go into communicative activities. The basic point of all of the initiatives mentioned above is that a ‘language’ only appears in reality as small bits, or ‘features,’ in the words of Jorgensen and colleagues (2011), which function as highly specialized ‘resources’ that can be merged with any other ‘resource’ to create meaning (Blommaert, 2010, p.132).

Engaging with the modern debates about multilingualism, Pennycook and Otsuji introduced a new way of looking into language. They first introduced the notion of metrolingualism in 2010 and expanded it further in 2015. They claimed that languages and cities are continuously changing due to globalization and the mobility of languages and people. They explored language within various current urban situations. To illuminate the linguistic diversity in contemporary urban situations, they explore language in shops, cafes, streets, restaurants, and other workplaces in Tokyo and Sydney. Similarly, Jaworski, (2014) directs our attention to the metrolingual art by examining the instances of modern text art. Importantly, it expands the scope of metrolingualism and contains a multimodal dimension, a mingling of various accents, styles, genres, pragmatic connections, and texts' materiality. Moreover, Yao (2021) employed the theoretical framework of metrolingualism to explore the online linguistic landscape of social media sites. The study significantly switches the attention of the researchers, who focus on examining the connection between language and space, from real towards virtual spaces. However, following the concept of metrolingualism, the present study contributes to modern insights into language use, the connection between language and space, and sociolinguistic studies. University students' language practices and identities in the capital territory of Islamabad are the focus of the present study. The study fills the gap in the previous studies based on modern insights into language by exploring the linguistic diversity in the universities.

2.3 Language and Space

The interrelationship of language and urban space is termed as metrolingualism- the study of the connection between language and physical urban space. There is a relationship between language and space. Languages used at a particular place affect the language of individuals, and the individuals' languages affect the language of that space. The urban space provides a productive space to constitute new language practices and identities. In the 1970s, a spatial move appeared in the social sciences and humanities field and provided for the study of language, mobility, and migration. Following this move, Higgins (2017) investigates how place, language, and space are reformulated in the context of spatial movement by considering the growing mobility of people worldwide. Minakova and Canagarajah (2020) argue that the spatial initiation to communication extends the idea of

bilingualism by encouraging us to study people's creative language practices in specific spaces instead of focusing on the cognitive competencies of the individuals. Likewise, the focal point of metrolingualism is day-to-day language practices and their connection to urban spaces. It pays attention to how the spaces and the alterations in spatial repertoires of the city work with language (Pennycook & Otsuji, 2015). It is a new concept in sociolinguistics and a new way of thinking about language and space. It gives us awareness of everyday language practices. It shows how language is employed in the city spaces and how language and spaces affect and emerge from each other. The interrelationship of localized spaces and linguistic repertoires is the focus of the theory of metrolingualism, where both develop from each other (Schneider, 2017).

Pennycook and Otsuji (2014) illustrated multilingual multitasking and spatial repertoire. This study described how everyday tasks, linguistic materials, and space interlinked in metrolingual multitasking. They conducted this study in two restaurants in Tokyo and Sydney. It is different from multilingualism and translanguaging; rather, it follows the concept of metrolingualism. Metrolingualism analyzes daily language practices and its association with modern urban space. They explored the association between metrolingual multitasking and the repertoire of a particular space to capture the energy of the city's linguistic space. They asserted that focusing on repertoires, time, linguistic resources, space, and daily routine activities helps to recognize how multilingualism conducts urban spaces. The finding of the present study is similar to it in the way that the spatial repertoires of selected universities have been considered to have the combination of all the aspects mentioned above of that urban space. Both studies focused on metrolingual practices. They explored only the spatial repertoires and metrolingual multitasking in this study; however, the current study explored the metrolingual language practices from different angles and discussed its various aspects. The region and population are different in both studies, as the current study has been conducted in Pakistan and examines students' language practices. It has been found that university students in the metropolitan area, i.e. Islamabad, have an impact of the modern urban environment on their language practice and identities.

Following the concept of interrelationship between language and space, Dovchin and Pennycook, in their 2017 work, demonstrated the notion of digital metroliteracies.

Unlike previous research, the focus of the authors shifted towards online space. They explored how online engagement in everyday digital literacy processes through social media such as Facebook is a construct of the multimodal and multilingual resources of the online environment. They showed how the virtual metroliteracy processes of these urban Facebook service users establish an assemblage of associated linguistic (English, Russian, Kazakh, Mongolian), multimodal, and cultural resources. They illustrated that the web-based identities of the respondents are linked with their real lives, histories, and cultural and language repertoires. The virtual and real spaces in which these people interact are linked in a complex way, with resources, meanings, and identities passing from one space to the other. The difference between being real and virtual is less significant than realizing how these manifold literacy series are part of their metrolingual language use. This study is different from the present one as this study focused on online space with different objectives and methodologies. However, the present study focuses on offline spaces. The thing that is common with the present study is that it also explores metrolingual language practices. Moreover, the model of metrolingualism is used in all the studies mentioned above that connect them.

In accordance with the aforementioned studies, Yao (2021) contributed to this emerging concept of metrolingual practices. He also focused on online digital spaces rather than offline spaces. The linguistic landscapes of online spaces have been examined in this study. He adopted an online ethnographic approach by examining online WeChat moment posts, semi-structured interviews, and ethnographic knowledge. This study examined how participants of that space use the online semiotic resources from the linguistic repertoire of that space to obtain their identities. It highlighted that metrolingual practices assist the self-presentation policies, content policing, and exploitation of availability for learning. From the point of view of linguistic landscape, spaces are the representatives of social meaning. As Hult (2014) put forth, public spaces are loaded with different activities, ideological patterns, and the values of the society are symbolically established into places. Pennycook and Otsuji (2014) stated, “Places are where language practices exist as people show their orientations by connecting with the objects and people present there” (p. 165). Translanguaging (Wei, 2018) and Polylinguaging (Jorgensen & Moller, 2014) share a similar conception of linguistic diversity. In contrast, metrolingual practices looked at how

diversity and multiplicity of language practices constitute and are constituted by urban space. This study and the present study have some similar aspects. For example, Yao studied the relationship between metrolingual practices, spatial repertoires, and identities. He also used the same theoretical framework of metrolingualism as Pennycook and Otsuji (2015). The studies are different in the aspects that he examined the online linguistic landscape, and the present study examined the offline space in which the metrolingual practices of university students of Islamabad were studied. The studies differ in the significant objectives, and the methodology is different too.

2.4 Language and Identity

Identity refers to the qualities, personal attributes, appearance, beliefs and expressions that characterize a person or group. There are many distinct types of identities, including social, racial, ethnic, and national identities. Linguistic identity is a concept that is not often discussed. A person's recognition as a speaker of one or more languages is referred to as their linguistic identity. Our linguistic identity is a significant component of our identities. It is affected by various factors and typically includes elements such as linguistic expertise and affiliation. Language provides an individual with an identity and enables them to convey elements of it, such as their age, gender, or place of residence. Language and identity are interconnected. Our language choice and the way of using language reflect our social identity. Therefore, our linguistic identity shapes our social identity. Our style of talking differs in different social contexts. Pennycook and Otsuji, in their 2010 work, asserted, "metrolingualism is a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language" (p. 240). It depicts that the diverse and fluid language practice of individuals in the dynamic urban spaces results in the modification of identities through language. In metrolingual language use, individuals reflect their fluid and fixed linguistics identities that are context dependent. In different contexts of interaction, they constitute and reconstitute their identities through language. Likewise, in the present study, it has been shown how university students in the modern urban interaction constitute their fluid and fixed language practices. They form modernized and localized language practices that reflect their modern urban identities.

Pennycook and Otsuji (2016) illustrated that “ethnic identifications of restaurant workers in Sydney are being constantly reworked through their life trajectories and everyday exposure to various linguistic resources in the workplace” (p. 264). Following this conceptualization of change in self-presentation (identity) through language. Ben-Rafael and Ben-Rafael (2015) contended on the linguistic landscape in the modern urban areas. In their study, the term identity is used in place of self-presentation when discussing social identity in the linguistic landscape in the urban context. Likewise, Blackwood (2019) focused on self-presentation in the online linguistic landscape. This study focused on the role of multilingual perspectives in self-presentation and identity. While in the studies of online spaces and online linguistic landscapes, the term self-presentation is preferably used to mention identification. Likewise, Yao (2021) demonstrated that the monolithic expressions of the pre-established identity are deconstructed by the flexible expressions across languages and styles. The fluidity across different styles, manners, and languages provides the presentation of self. Individuals carefully choose their distinctive identities concerning the audience. The current debates in sociolinguistics constitute this determination. In the same way, Kramsch (2020) maintained that everyone wants to be liked by others in our current society. The people of our society are inclined towards exhibiting themselves to seek the attention of others and to be identified. In this society, people are identified by material things and carefully choose their distinctive identities. McNamara (2019) illustrated that even if people go against the standard norms and beliefs to follow significance and prominence; their public image needs to obey the current rules and standards of society to be accepted.

2.5 Metrolingualism: Fluidity, Fixity, and Language in Fluctuation

Metrolingualism, as Otsuji and Pennycook (2010) define it, “is a creative linguistic practice across borders of culture, history, and politics. It is a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with, and negotiate identities through language” (p. 240). It focuses on languages developing from contexts of interaction. This is a new concept in the field of sociolinguistics that is beyond the already existing concepts, like multilingualism, polylingualism, translanguaging, and multiculturalism, as it focuses on modern urban

language practices that form a new complex variety of language. However, previous models of diversity, i.e. multilingualism and multiculturalism, tend to pluralize languages rather than complexify them. Modern and urban language practices contain fluid and fixed cultural and linguistic identities. It is part of the activity of communication. The conception of metrolingualism elucidates the procedure of social change. It sheds light on different cultural, social, and linguistic matters responsible for producing a different kind of language and constituting different identities (Otsuji & Pennycook, 2010).

Metrolingualism emerged in 2010 in the work of Otsuji and Pennycook. The idea was also reflected in the work of Otsuji in 2010, that is, “Where am I From: Performative and ‘Metro’ perspectives of Origin.” After that, another work of Otsuji was published on the idea of Metrolingualism in 2011, “Metrolingualism and Japanese Language Education: Linguistic Competence across Borders.” Expanding the notion of Metrolingualism, Otsuji and Pennycook presented another work in 2013, “Unremarkable Hybridities and Metrolingual Practices.” Moreover, the work of Pennycook, “Metrolingual Multitasking and Spatial Repertoires: Pizza Mo Two Minutes Coming” was published in 2014. Furthermore, another work of Pennycook and Otsuji, “Market Lingos and Metrolingua Francas,” was published in 2014. In addition, books were published in this area, which included Pennycook’s 2010 publication, *Language as a Local Practice*, and Pennycook and Otsuji’s 2015 publication, *Metrolingualism: Language in the City*.

In their 2010 work, Pennycook and Otsuji define the ‘metro’ of ‘metrolingualism’ as “the productive space provided by, though not limited to, the contemporary city to produce new language identities” (p. 16). Through this concept, they want to avert the concepts of multilingualism and multiculturalism, which is about the pluralization of languages and cultures. Rather, they are intended to give the concept of complex and hybrid language in city spaces. They introduce the form of language that constitutes both fluid and fixed, as well as local and global language practices that reconstruct language and identity. Otsuji and Pennycook, in their 2010 work, define metrolingualism as the modern practice of creatively combining different linguistic codes in largely metropolitan situations, which crosses established social, cultural, political, and historical boundaries, identities, and ideologies. Modern social, cultural, and linguistic considerations celebrate diversity, hybridity, and multiplicity. In contemporary cities, people are more welcoming and

convivial. They do not follow the old trends of one language and fixed cultural and linguistic identity. However, the domains such as education, academia, and policymaking have been considered as the fields in which multilingualism and multiculturalism are worth having norms. Multiple linguistic practices and beings are appreciated and considered to have new opportunities in the late modern studies on bi/multilingualism. In multiculturalism and multilingualism, the linguistic and cultural practices of the individuals are comprised of multiple cultural and linguistic practices. For the sake of explaining modern bi/multilingualism, there is an expansion in the number of studies focusing on the resources, styles, and features of language use (Bailey, 2007; Coupland, 2007; Jorgensen, 2008; Rampton, 2009). However, there is still a complication in fully disconnecting from previous ideologies of language. Likewise, the present study investigates the metrolingual practices. However, the present study focuses on exploring the language practices and identities of university students that are missing in the works of Pennycook and Otsuji. They cover other diverse urban spaces but do not discuss the diversity of languages and metrolingual practices in modern university spaces in the metropolitan cities. Universities of metropolitan areas also behave like metrolingual contexts. Metrolingual contexts refer to contexts where a creative and mixed form of language is used that transcends the established boundaries among languages.

Otsuji and Pennycook (2010) review the idea of multilingual and multicultural ideologies because diversity models pluralize various cultures and languages instead of complexify them. It means that languages code-mixed or code-switched are treated as separate languages, not a complex new variety. They questioned the ideologies of multiculturalism and multiculturalism and presented their idea of a complex form of language rather than a pluralized form. Multiplicity gives opportunities to society and allows for dynamism and difference. Multiple contradicts the already established convention of fixed cultural identity. Identity cannot be fixed. It is in constant flux. Otsuji and Pennycook (2010) put forth that it is crucial to know the perspectives of language users on language practices in urban settings. However, they use both fluidity and fixity in their hybrid language practices. By celebrating hybridity, we cannot ignore that fixed ascriptions of identity still exist. Likewise, Connell and Gibson (2003) presented the idea of fluidity and fixity, which shows the constantly changing methods of describing processes that are

present in the social relations and significance of places. Fluidity and fixity are considered as constituted by each other. They are not considered dichotomous. While stating metrolingualism, Otsuji and Pennycook (2010) intended to describe the processes in which the individual unavoidably confronts fixed beliefs of oneself and the place when they struggle with a new language, identity, and culture. However, Heller (2007b, p. 342) defined "bilingualism" as a "type of fault line, a space that reveals social change", considering that both bilingual practices and our perception of its ways raise queries about how language boundaries are seen. It, however, reflects how this fault line also supports new language boundaries and social change. In addition, Otsuji and Pennycook, in their 2010 work, argued that their multilingual and hybrid office workers assign themselves a blend of closed-ended and open-ended identities. Therefore, the idea of multiplicity in the notion of metrolingualism, holds complex and contrasting processes. The idea of metrolingualism celebrates hybridity that contains both fluid and fixed linguistic practices. It shows where there is fluidity in the language practices of the individuals in the urban spaces; monolithic attributions of identity and linguistic fixity are also present there. Metrolingualism gives a practical understanding of the ways of social change that are implicated in different modern ways of living.

Moreover, Metrolingualism is derived from the concept of metroethnicity that Maher presented in 2005. Pennycook and Otsuji extended the notion of metroethnicity. Maher has given the idea of metroethnicity, which is a reconstitution of ethnicity. It is an amalgamation of various ethnic styles, which has been adopted by people of super-diverse areas (Maher, 2005). Maher (2005, p. 83) defined metroethnicity as, "a reconstruction of ethnicity: a hybridized 'street' ethnicity deployed by a cross-section of people with ethnic or mainstream backgrounds who are oriented towards cultural hybridity, cultural/ethnic tolerance and a multicultural lifestyle in friendships, music, the arts, eating and dress." On the other hand, metrolingualism states the processes in which people of different backgrounds play with, use, and obtain identities through language. It focuses on the languages developed in the context of urban interaction. Otsuji and Pennycook (2010, p. 246) put forward, "we intend to undo the ortholinguistic practices in space and time that may include rural and urban contexts, minority or elite societies, global and local association." They considered this concept a refusal of ortholinguistic practices and a

constitution of new possibilities. Language and identities are reconstituted in the urban environment. The urban space of metropolitan areas gives a platform to use a mixture of languages available there. It comprises a complex mixture of fluid and fixed linguistic practices and identities constantly changing with language use. Moller (2008) and Jorgensen (2008) then put forth the idea of polylingualism, which differs from multilingualism and bilingualism. It gives the concept that people use features rather than languages. It rejects the enumerative strategies of languages. As Moller demonstrates polylingualism:

What if the participants do not orient to the juxtaposition of languages in terms of switching? What if they instead orient to a linguistic norm where all available linguistic resources can be used to reach the goals of the speaker? Then it is not adequate to categorise this conversation as bilingual or multilingual, or even as language mixing, because all these terms depend on the separability of linguistic categories. I, therefore, suggest the term polylingual instead (Møller, 2008, p. 218).

Unlike several multilingual and bilingual studies, they focused on the features of the languages used by individuals who are not competent enough to speak a particular language and do not have sufficient knowledge of that language. However, they use some words or features of that language so that they could be able to convey their message to the listeners. They tried to state the features of everyday language use. In this regard, Otsuji and Pennycook (2010) argued that the concept of polylingualism is not completely different from multilingualism and plurilingualism. It is, to some extent, inclined towards them. Contrary to it, their idea of metrolingualism has moved away from pluralisation and countability. Rather in their concept, language in space and time is considered the reason for language transformation. Here, they considered urban space. Furthermore, metrolingualism accommodates both fluid and fixed language use.

Moreover, Otsuji and Pennycook (2010) have given an example of borderless identity. They showed cultural and linguistic fixity in their study. One of the study's participants was Osman, who works in a holiday advisory company in Australia. He was born in Australia. His father was an Anglo-Saxon, and his mother was Turkish. He could speak Japanese and English. He could understand the Turkish language as well but could

not speak it. During the interview, he dissociated from Turkish and Australian cultures and communities. He manifested his interest in Japanese culture and language. His remarks were:

I could not fit into either Turkish or Australian culture, and I was always unconsciously searching for a place where I belonged. I always thought that I was not a typical Aussie, and I like the Japanese way of thinking, and I have a feeling that I could live in Japan for the rest of my life (Otsuji & Pennycook, 2010, p. 249).

His rejection of Australian and Turkish societies reflects cultural and linguistic fluidity. Through this, he associated himself with a new identity and language. On the other hand, he kept the cultural and linguistic fixity by holding on to the Japanese language and culture. He has quite a fixed cultural and linguistic opinion. Therefore, it was said that language is complex and in continuous fluctuation. Life in cities also fluctuates, which is why there is a change in language use in the urban spaces. Cities employ a complex mixture of fluid and fixed practices. Hence, language is in constant flux in the urban environment.

Through the idea of metrolingualism, Pennycook and Otsuji questioned the existing concepts and assumptions of multilingualism that are pluralized forms of language. In multilingualism and other previous language studies, there was an assumption that language can be catalogued. They declared that languages have clear borders between them and can be counted. Contrary to that, metrolingualism talks about borderless and undetermined language. They demonstrated that borders between languages are blurred in contemporary cities. There is creative language use in the city spaces where boundaries and rules of languages are modified and crossed, producing new language identities.

The argument of metrolingualism corresponds with the idea of Canagarajah presented in 2007. He differentiated between English as a lingua franca and lingua franca English. He declared English as a lingua franca, an already set language that previously existed as a system. On the other hand, lingua franca English is not present as a system and appears from where it is used. It is persistently constituted and reconstituted in the context of interaction (Canagarajah, 2007b). It corresponds to the concept of metrolingualism, which gives the understanding of the language practices related to a particular area. It reconstitutes the identities and languages that emerged in the context of interaction.

Furthermore, the idea of metrolingualism enlightens the procedures of social change and different cultural, linguistic, and social matters responsible for the constitution of various kinds of language practices and identities. Pennycook and Otsuji (2015) explored metrolingualism in their study *Metrolingualism: Language in the City*. They contributed to the current discourse in sociolinguistics that noticed the need for new concepts and ideas in linguistics and language as, due to high mobility, “the relationship between communities, shared forms of knowledge of languages and language traditions must be questioned” (Blommaert & Dong, 2007, p. 19). Alastair Pennycook and Emi Otsuji introduced the concept of metrolingualism. The metrolingual practices construct in urban settings in the context of interaction. They conducted the study in Sidney and Tokyo. They explored language in various urban spaces and circumstances, including cafes, restaurants, construction sites, shops, streets, and workplaces, in the abovementioned cities. They introduced the concepts of spatial repertoire, rhythms, metrolingual multitasking, linguistic affiliation, mobility, conviviality, commensality, layers, and metrolingua francas.

Otsuji and Pennycook (2010) illustrated the concept of fixity and fluidity in metrolingualism. They showed how language is consistently modified in a metrolingual setting. “By extending the notion of metroethnicity, they introduced the notion of metrolingualism, which is a creative linguistic process across borders of culture, politics, and history” (Otsuji & Pennycook, 2010, p. 244). This linguistic practice is common in urban settings. It is the product of urban interactions. It has been highlighted how people from different backgrounds use and negotiate identities through language. They collected data from workplaces in the modern cities of Tokyo and Sydney and showed how fluid and fixed language practices are common in those places. Moreover, the study illuminates how both fixed and fluid linguistic and cultural identities are present in language use. In the metrolingual framework, they showed that fixity becomes significant through its relationship with fluidity. Metrolingualism, therefore, can be perceived as “the practice and space where fixity, discreteness, fluidity, hybridity, locality, and globality synchronized and co-construct each other” (Otsuji & Pennycook, 2010, p. 252). The present study aligns with these concepts of metrolingulism. In the daily interactions of university students of Islamabad, there are instances of metrolingual language use. Parallel to the research objectives, it has been explored that the metrolingual context affects the university

students' language practices and identities, and the instances are manifold. Moreover, all the linguistic strategies and elements given in the framework of metrolingualism by Otsuji and Pennycook (2010) are found in the language practices of university students. The degree of modification and instances of metrolingual language use varies from person to person.

Moving on, Nassenstein and Hollington (2016) examined African youth languages. They found that youth language practices are innovative and creative to a great extent because of the mobility and fluidity of the urban and global environment of the African city. They discovered remarkable ways of dealing with diversity by youth in the city life. Global and local concepts and trends affect the youth's language practices. They further added that youth had adopted languages of other young generations, different global trends, and strategies such as bricolage, borrowing, translanguaging, language crossing, etc., and music trends. It led the youth to new identities and language practices. Their offline and online linguistic strategies and flexible language use in developing new language repertoires have been analyzed. They found that youth language practices are fluid and modern. Moreover, they employ these practices sometimes deliberately, and sometimes it happens as unconscious processes. Youth languages in urban areas are different in manner and speed than in rural areas. The findings of the present study are similar to the mentioned study in a way that it also found an effect of the urban environment on the language practices and identities of university students. The dynamics and mobility of the modern environment of the universities result in the formation of creative and innovative language by employing different manipulative linguistic strategies. Likewise, a new language repertoire has formed that contains the amalgamation of different languages. The speed and manner of talking are different from that in rural areas. Their speed of talking has been enhanced after coming to the university. The studies differ in a way that the population, setting, and area are different. The previous study has focused on online spaces and globalization effects too. The present study focuses on both fixed and fluid practices. The methodology is also different.

Javorski (2014) researched metrolingual art. He examined how metrolingualism can be applied to theorize the instances of modern text art that combine two or more languages or reshape known linguistic codes into fake, imaginative, and creative ones. This

study extended the scope of metrolingualism away from multilingualism. It included a multimodal aspect, the combination of styles, genres, accents, and their positioning and practical significance. It had a mixture of multiple modes. In conclusion, this paper suggested rethinking metrolingualism as a realization of heteroglossia. The works of international multimedia and performance artists were analyzed in this study. The objectives and methodology of the present study are different from this study.

Mambwe (2014) has explored the localization of language, identity, and mobility in the multilingual contexts of Lusaka. He examined data from casual and formal conversations, advertisements, computer-mediated communication, and music. The study illustrated how people creatively used their expanded language repertoire and conventionalized their identities by modifying social rules. He found that by using an expanded language repertoire and breaking down traditional language boundaries, the people of urban Lusaka conventionalized their multiple identities. He illustrated that the speakers' social identity is dynamic. It is performed and negotiated in each context of interaction through linguistic choices. He found that the speakers stylized the translocal mixed identities, including traditional versus modern, rural versus urban, and Christian versus African. He discovered that speakers could not accomplish their different tasks if they used a single language. Localized linguistic repertoires help them with it. He found that language is borderless, and identities are not fixed. The findings of the present study are similar to the mentioned study. The present study indicates that language practices in the urban university environment have been stylized and modernized. There are no boundaries among different languages. Language practices and identities are both fixed and fluid. It reflects the traditional and modern identities and language practices because of students' hybrid language practices. They have modernized and urbanized their language practices and identities but keep their traditional style and repertoire and mix them with the new ones. The studies differ in some methodological processes, regions, and populations. He collected data from different sources and the current study's data has been collected from university students of Islamabad only.

Pennycook (2016) presented a theoretical discussion in sociolinguistics. He illustrated that besides superdiversity, new terminologies to address the growth of diversity are polylinguaging, translanguaging, transglossia, translingual practices, and

metrolingualism, among others. These terms are shared to move away from the previous concepts, i.e., bilingualism and multilingualism. The idea is that multilingualism contains many separate languages in it. This work aimed to provide an outlook of the previous frameworks, take a glimpse of different approaches, discuss their differences and similarities. All these terms focused on multiple and mixed language uses and elaborated them with reference to repertoires of various linguistic resources. All the new terminologies are trying to get free from the notions of multiplicity and mixing. These new ideas of diversity differ in some ways but have many similarities. Their intervention into the field of sociolinguistics reflects a modifying sociolinguistic world recognized by significant diversity, mobility, and language contact. Similarly, Jaspers and Madsen (2016) reviewed the existence of new ideologies and concepts in sociolinguistics. They illustrated that the conception of the presence of separate and enumerable languages had been criticized in the previous decades. This has led scholars to introduce new concepts and terms like translanguaging, polylingualism, metrolingualism, etc. As these terminologies were getting significant thoughts within the academy, Jaspers and Madsen gave thought to the existence and origin of these concepts for future ideologies and research. They devoted their attention to the possibility of uncertainty if recently presented terminologies mutually serve descriptive, pedagogical, and political aims to the persistent connection of language separation outside and inside the academy. They argued that these terminologies correspondently serve the developmental and critical ability of fluid language practices in education and other fields. Additionally, Jorgensen (2008) conducted a study on polylingual languaging among children and adolescents. He stated that humans could use arbitrary signs creatively to deliver their concepts and experiences to others far from them. This is what we call language. Language is used for a reason, and by utilizing whatever linguistic resources and features accessible to acquire the reason and transfer the message to others. He declared that some people believed that some definite features should be used conjointly and should not be used with several other features. It is not possible to delineate the languages from one another. Languages can be deconstructed and reconstituted by including innovative features in them. Some speakers thought languages should not be mixed up but kept separated. In contrast, others think language should be combined with other languages by amalgamating it with the features of two or more languages. This is the

characteristic of polylingualism. In it, multilingualism is identified by the knowledge and use of several separate languages. These speakers do not select the language features haphazardly. However, in late modern urban youth, the concurrent use of language features from several sources is common and constant.

Furthermore, Spotti and Blommaert, in their 2017 work, demonstrated concepts of bilingualism, multilingualism, globalization, and superdiversity heading toward sociolinguistic repertoires. This study discussed the analytical development in the field of language and society, depicting how the study of language has modified its terminological and conceptual recognition of the use of language by the members of society. It moved from bilingualism to multilingualism, languaging, and then language repertoires. It showed the discussion of core topics and assumptions. Moreover, it examined how the previous decades of the study of language use have arrived at a post-Fishmanian stage of full growth in its theorizing, going out from sociolinguistics of distribution to queries of speaker hood and accepted practices within complexity. Lastly, it considered how superdiversity, the emergent perspective of language study, and its theoretical and methodological perceptions revived previous issues of language and social change.

Focusing on the concept of identity, Drummond and Schlee (2016) illustrated different insights on identity within variationist sociolinguistics. This study discussed some of the central problems within the field of applied linguistics. These are language discrimination and the current development of variationist sociolinguistics in acquiring a second language. Variationist sociolinguistics focuses on language dissimilarity and change. Variationist sociolinguists explore inconsistent linguistic characteristics, such as pronouncing 'fink' instead of 'think' or the variable usage of different varieties, such as dialects, languages, accents, and styles. Variationist sociolinguists share the presupposition that variation is not haphazard; it is organized and structured. Different patterns can be established in variation, and variationist sociolinguistics aims to discover and describe them and how they are adopted and brought to use. They concluded that variationist sociolinguistics focuses not only on language variation to discover how it is organized socially and linguistically and how it is used and adopted but also on what variation may denote speakers and hearers. This makes it admissible to issues of identity within applied linguistics.

Taking the notion of language and identity further, Chandras (2019) researched multilingual practices, education, and identity in Pune, India. In this study, the contemporary educational and linguistic context of Pune was explored. It is an urban city in Maharashtra state in India. This study included students, parents, educators, artists, and activist interlocutors. It paid attention to language use in education. It disclosed how middle-class inhabitants give meanings and values to Marathi, Hindi, and English and how middle-class and upper-class urban Indian locals use languages to indicate their identities to form their acknowledgement of the city and inclinations. It viewed social change through the lens of linguistic repertoires in and around education by examining the language use apprehended through ethnographic methods.

Creese and Blackledge (2010) demonstrated the sociolinguistics of super-diversity. They stated that many scholars of various fields beyond sociolinguistics had studied the notion of super-diversity. In this study, the authors put forward to shift the thought toward linguistics, focus on how contemporary diversity becomes the place of negotiations among various linguistic resources, and broadens the scope of discussions. They stated that how people access resources in diverse societies is changing. Looking at these concepts through the lens of sociolinguistics is essential for the recognition of superdiverse societies. Garcia proposed the term translanguageing to mention the multiple discursive practices in which multilingual speakers interact to make meaning of their worlds. Translanguageing transcends code-switching but includes it. Garcia stated that translanguageing makes it easy to communicate with others and constitutes in-depth understanding. Translanguageing incorporated and expanded the language use and language contact among multilingual speakers. It has not focused on the language itself. It makes it visible that there are no specific boundaries between the languages of multilinguals and bilinguals. They looked at sociolinguistic ethnographic projects, which explore the linguistic practices of children and young people in and around the schools of complementary level, to argue that multilingual youth in English cities acquire extensive semiotic resources in ways that have no borders. They argued that in expanding the sociolinguistics of superdiversity, it is essential to keenly examine the practices of translanguageing and consider the histories, geographies, and discourses that constitute them. However, the present study focuses on the diverse spaces of the universities in Islamabad, where students come from different ethnic, linguistic, and

cultural backgrounds. The diversity of students in these contemporary urban spaces leads to the formation of new metrolingual language practices and identities. The interaction among these students results in the formation of a new language repertoire and spatial repertoire.

2.6 Elements of Metrolingualism

There are three major elements of metrolingualism that Pennycook and Otsuji discuss in their work on metrolingualism. These include metrolingual practices, spatial repertoires, and self-presentation (identity) (Yao, 2021).

2.6.1 Metrolingual Practices

The central focus of metrolingual practices is on how the diversity and multiplicity of language practices constitute the spaces and are constituted by metropolitan cities. In urban areas, the language practices have been modified and become hybrid. Semiotic resources are also included in the metrolingual frame. In meaning-making, multimodal activities and resources are also crucial (Pennycook, 2017). In metrolingual practices, the language used contains a mixture of fluidity and fixity because the speakers use borderless language crossing in the modern urban spaces along with some static linguistic borderlines. It gives us a sense of language mixing in which the speakers use mixed repertoires for a communicative purpose. Therefore, metrolingual language use contains diversity, dynamicity, and fluidity.

2.6.2 Spatial Repertoires

Another element of metrolingualism is spatial repertoire. Spatial repertoires are "the repertoire of all resources available in a particular place" (Schneider, 2017, p. 1). Hult (2014) mentioned that sociocultural values significantly construct places, the activities that are done there, and the ideological constructions of any space. Spaces are significantly considered representative of social meanings. Pennycook and Otsuji (2014, p. 165) stated that, "places are where language practices occur as people bring their own trajectories into relation with the people and objects around them." Therefore, spatial repertoires are the linguistic resources and sign systems available at a specific place (Schneider, 2017). They are acquired by constantly done metrolingual practices of people busy with the activities

of that place. The concept of spatial repertoire pays attention to the resources used by the individuals at particular places more than the linguistic resources that become part of the individual's language repertoire by moving across various places. Moreover, it does not mean that the linguistic resources that are used at a particular place are part of the language repertoires of the individuals but are deeply seated in the material assets and developed from the context of interaction with people at that place. Blommaert (2019) and Dovchin and Pennycook (2017) stated that metrolingual practices are also used in communicative activities in the online space. They declared that significant spatial repertoires are presented in the online spaces in which a collection of languages and semiotic assets are combined to simplify the communication process and establish the presentation of identities.

2.6.3 Self-presentation (Identity)

The third element of metrolingualism is self-presentation. The term self-presentation is used in the studies on online spaces, but the term identity is used in the studies of offline spaces. Metrolingualism examines how identity (self-presentation) is approved, defied, and obtained by metrolingual practices. It is presumed in the concept of metrolingualism that identities are persistently negotiated through various sociocultural practices. Identity alludes to the values a person keeps, which constitute his/her identity. A person's language and communicative practices also constitute identity. Pennycook and Otsuji (2016, p. 264) illustrated that "ethnic identifications of restaurant workers in Sydney 'are being constantly reworked through their life trajectories and everyday exposure to various linguistic resources in the workplace."

Following the concept of change in self-presentation (identity) through language, Ben-Rafael and Ben-Rafael (2015) studied the linguistic landscape in the modern urban areas. In their study, the term identity has been used instead of self-presentation when discussing social identity in the linguistic landscape in the urban context. Likewise, Blackwood (2019) focused on self-presentation in the online linguistic landscape. This study focused on the role of multilingual perspectives in self-presentation and identity. While in the studies of online spaces and online linguistic landscapes, the term self-presentation has been preferably used to mention identification. Likewise, Yao (2021) demonstrated that the flexible expressions across languages and styles deconstruct the

monolithic expressions of the pre-established identity. The fluidity across different styles, manners, and languages provides the presentation of self. Individuals carefully choose their distinctive identities concerning the audience. The current debates in society constitute this determination. In the same way, Kramersch (2020) maintained that everyone wants to be liked by others in our contemporary society. The people of our society are inclined towards exhibiting themselves to seek the attention of others and to be identified. In this society, people are identified by material things and carefully choose their distinctive identities. McNamara (2019) illustrated that even if people go against the standard norms and beliefs to follow significance and prominence. However, their public image needs to obey the current rules and standards of society to be accepted.

2.7 Metrolingualism: Language in the City

In their 2015 work, Pennycook and Otsuji focused on the city and language. They put forth the concept of metrolingualism by displaying the association of the city and language with the everlasting dealings between histories, linguistic resources, people, linguistic landscapes, migration, and architecture. They showed the connection between language and the city. City and language constitute each other, which reflects the language practices of individuals in the city spaces. Globalization and the growing mobility of languages and people are responsible for the constant flux of languages and cities. By the concept of metrolingualism, the authors wanted to highlight the commonality of linguistic heterogeneity in the metropolitan areas as people do their everyday tasks using available linguistic resources. They explored language in different urban spaces of Sydney and Tokyo. They examined the language in various diverse spaces of these two cities, including shops, cafes, workplaces, restaurants, construction sites, etc. They examined their language use to learn how individuals from different backgrounds and with different languages manage their everyday activities.

Metrolingualism is a mixture of different languages where the boundaries are blurred. In metrolingual language use, the language users cross boundaries. They create their own rules for using language by using all the available languages. It develops a new language repertoire that constantly develops in each interaction. It is not considered a pluralization of languages but rather creative use of diverse linguistic resources. It is

complex and does not have clear borders between languages. It is not present as a system that one can follow but emerges from the context of interaction. It is constantly reconstituted in each context of commutation in the contemporary urban spaces. Through this process, the identities of individuals are reconstituted. Their identities were reconstituted and negotiated in each context of interaction.

Pennycook and Otsuji (2015) explored several themes in the study. These include metrolingual multitasking, spatial repertoires, mobility and rhythms, linguistic and ethnic affiliations, metrolingua Franca, commensality, layers, and conviviality.

2.7.1 Metrolingual Multitasking

A general pattern is witnessed in the Sydney market by examining the interaction between people, where linguistic resources from various available languages are involved. They demonstrated the commonness of linguistic diversity in those urban spaces, which is an example of multilingualism and globalization. They debated the interconnection of language practices, everyday tasks, and space. They presented different interaction spaces such as ordering, selling, buying, etc. They showed how objects relate to metrolingual practices by linking them with space and individuals.

2.7.2 Spatial Repertoires

“Spatial repertoires” are “the repertoire of all resources available in a particular place” (Schneider, 2017, p. 1). They gave the concept of spatial repertoires that are declared as forming the “communicative activity of particular places” Pennycook & Otsuji, 2015, p. 86). Individual and spatial repertoires are involved in the interaction process at a particular place. The spatial repertoire of any place becomes visible by the everyday activities held in that place. Pennycook and Otsuji (2015) investigated this concept through the language practices in restaurant kitchens. By it, they put forward the idea that there is no requirement to control the linguistic diversity. They contended that “perhaps it is not so much about ‘which language’ is being used but what things are getting done with what language use.” (p. 73). Therefore, there is a connection between language use, tasks being done, and space. Hence, individual repertoires are affected and developed by their interaction with other individuals, spatial repertoires, and things that are done in that particular place.

2.7.3 Mobility and Rhythms

The third theme that developed in their study is “mobility and rhythms” (Pennycook & Otsuji, 2015, p. 50). In their 2015 work, Pennycook and Otsuji criticized enumeration methods in linguistics, gave their own new and exciting viewpoint on spatial language practices, and associated them with time. They maintained that language practices are changed with time. They showed the movability of the languages in unexpected spaces. Language is not a fixed and monolithic thing. It is flexible and can be freely moved in different spaces.

Furthermore, Pennycook and Otsuji defined “rhythm” as the alteration in spatial repertoires by the change in time (Schneider, 2017, p. 1). They discussed the movement of people and things in the markets because of the opening and closing of the shops and breaks during work, forming the conversational practices of that particular place. This traffic of people and things becomes the reason for the persistent change in the language practices. The change in the language practices is in accordance with time.

2.7.4 Linguistic and Ethnic Affiliations

Another concept demonstrated by Pennycook and Otsuji, in their 2015 work, is the idea of “linguistic and ethnic affiliations” (p. 24). Ethnic relationships become the reason for social connections and consequently develops new language practices. These ethnic and linguistic connections also modify due to the different conditions of the city. The linguistic and ethnic connections shape the language repertoire of the place, which is why linguistic creativity and reconstitution occur.

2.7.5 Metrolingua Franca

When the diverse language repertoires of individuals become part of the language repertoire of any particular place, it shapes the “metrolingual Franca” of that place (Schneider, 2017, p. 3). In urban spaces, there are people from different backgrounds with different languages. These people come there with their diverse language repertoires and develop their language repertoires by communicating with people in the urban spaces who have different language repertoires and knowledge of languages. This process constitutes the language repertoire used in that urban space and consequently forms metrolingual

Franca. Therefore, metrolingua Franca is the language that is formed by the spatial repertoires of any particular urban space. This is not the already set language present in the speakers' minds but the language that is constituted by every communicative interaction. "In contexts of complex multilingual interaction, a lingua franca is not some pre-given language but rather a constantly emergent set of linguistic possibilities" (Pennycook & Otsuji, 2015, p. 177). In metrolingual language use, it is not necessary to be competent in local languages. "As Blommaert notes, some transactions can occur without being 'competent' in the local vernacular; instead, bits and pieces of languages may be mobilized as an emergency lingua franca" (Blommaert, 2010, p. 8). This kind of conversational activity is carried out mutually comprised of diverse language repertoires and individuals.

2.7.6 Commensality

"Commensality" refers to the relationship between food and talking around and about food (Pennycook & Otsuji, 2015, p. 114). With the help of this concept, Pennycook and Otsuji (2015) put forth that material objects and linguistic resources develop spatial repertoire by interacting with each other. In the path of mobility, things are adapted and given new meanings (Schneider, 2017).

2.7.8 Layers

Pennycook and Otsuji (2015) talk about linguistic landscape, concentrating on its constantly changing and historical characteristic in explaining it as "the layering of the city, the city as palimpsest as different texts in different languages are written over each other as the populations of different areas change" (p. 137). The authors analyze changing ethnic and societal categorization patterns of settlement that result in various kinds of public signs.

2.7.8 Conviviality

"Conviviality" is the ability to be friendly and make others feel glad and welcome (Cambridge University Press, n.d.). Pennycook and Otsuji (2015) discussed the presence of conviviality in the metrolingual language use. Metrolingual practices contain convivial language use; on the other side, everyday racism is deep-rooted in it. This provided a route to the discussion of fixity and fluidity. They stated that while discussing the presence of

fluidity in the metrolingual language use in the urban interaction, they never deny the presence of fixity. There is a mixture of fixity and fluidity in the language practice in the urban spaces. They also discussed the fixed and fluid categories of language identity. The findings of the current study also showed these concepts. It also has found some other attributes in the language repertoire of the subjects of the study. Both studies found that metrolingual language use results in building friendly relations. It makes linguistic affiliations and other relations stronger. The present study differs in the way that it has been conducted in Pakistan and examined the language practices and repertoires of students in university spaces. The methodology is also different from the previous study. Moreover, the present study has focused only on metrolingual practices in the context of interactions, not on the urban linguistic landscapes.

After reviewing the related studies, it has been found that the present study differs from the previous studies. It has explored the effect of metrolingual context on the language practices and identities of university students in the context of interaction at the universities in Islamabad. This study has attempted to fill the gap by exploring this issue in the capital territory of Pakistan with a different objective and methodology than previous studies. It has also filled the gap by exploring the issue in another population, i.e., the university students. To the best of my knowledge, no research has been done on this topic in Pakistan. In the previous studies on metrolingualism, the researchers have not examined the dynamic and diverse language practices of university students. The area of the study is also different from previous research. The study challenges the notion that language is a homogenous, confined system by emphasizing language as a localized social practice. Therefore, the work contributes to the modern sociolinguistic theory that calls for a paradigm shift in language research.

This chapter has reviewed the literature related to the study. It has given information about how language has been researched and how its conceptualization has changed over time. The literature pertaining to the study has been reviewed thematically. The following chapter presents the research methodology of the study.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter provides the procedure for executing the study. It presents research methods that lead to finding the answers to the objectives of the study and research questions. The chapter provides information about research design and methods of data collection that are comprised of population, sampling, and instruments. Moreover, it presents methods of analysis, validity and reliability of the instruments, and ethical considerations used for the data collection of the study. Furthermore, it also describes ethical considerations. Finally, the chapter explains the theoretical framework of metrolingualism presented by Pennycook and Otsuji (2015) that has been used in the study.

3.1 Research Method

This chapter comprises the elaboration of the methodology of the study.

3.1.1 Research Design

The effect of metrolingual context on the language practices and identities of the university students of Islamabad has been explored in this descriptive study. Moreover, it then describes how metrolingualism has been employed in the modern urban environment of the universities of Islamabad by the diversity of students in the context of interaction. Generally, a research design outlines the steps and stages of data collection and analysis. According to Kothari (2004), a research design “is the conceptual structure within which research is conducted. It constitutes the blueprint for the collection, measurement, and analysis of data” (p. 30). In this research, primary data has been collected to achieve the aim of the study. The data has been collected through questionnaires and group discussions/conversational data. The questionnaires have included both open-ended and closed-ended questions. Mixed methods have been employed to analyze the collected data. Open-ended questions were analyzed through SPSS, and open-ended questions were analyzed thematically by employing the framework of metrolingualism. The data collected through group discussions have been analyzed by using the model of metrolingualism presented by Pennycook and Otsuji (2015).

3.1.2 Methods of Data Collection

Following are the methods of data collection for this study:

3.1.2.1 Population

The population of the current study comprises students of universities situated in Islamabad. Data were collected from four universities in Islamabad, i.e., NUML, FAST NUCES, Air University, and Quaid-i-Azam University.

3.1.2.2 Sampling

Purposive sampling technique has been used to collect the data. MacCallum et al. (1999) proposed that there are different formulas to determine the sample size for a given population, among which one formula for appropriate sample size calculation is “to multiply the total number of items in the questionnaire by 5 or 10.” While this study’s sample size is calculated by “Total No. of items in questionnaire *5= 30*5=150.” Based on the purposive sampling technique, 200 questionnaires were administered to the students of NUML, FAST NUCES, Air University, and Quaid-i-Azam University, while 50 additional questionnaires were distributed considering non-response issues. However, all of the 200 questionnaires were collected back. Hence, the response rate of the administered questionnaires was 200. The questionnaires were administered to 50 participants selected from each of these universities. Four audio recordings of the group discussions of students were also collected. The level of education of the respondents was BS, M.A/MCS, and MPhil/MS. Out of 200 students, 174 students were of BS level, 6 were of M.A/MCS level, and 20 were of MPhil/MS level. The data has been collected from the capital city of Pakistan because it was the requirement of the study to explore the language practices of the university students of the metropolitan city. Hence, the data was collected from Islamabad, the most versatile city having great diversity and variety of people. The reason for selecting the four specific universities is that they are well-known universities where students come from all over the country and other countries too. Therefore, these universities have a variety of students from different ethnic and linguistic backgrounds, which provides a space to explore metrolingual language practices.

3.1.2.3 Instruments

Data have been collected from the students of the universities situated in Islamabad by administering questionnaires and conducting group discussions. The questionnaire for the survey consists of both open-ended and closed-ended questions. Four group discussions were conducted, and 200 questionnaires were administered to the university students. There were 22 questions in the section of the closed-ended questionnaire. This section was divided into two parts by considering the variables and themes of the study. There were 8 questions in the section of the open-ended questions questionnaire. This section was divided into two parts by considering the variables and themes of the study, i.e., language practices and identities. A 5-point Likert scale was used in the study to measure the students' level of agreement with the statements in the questionnaire. Four audio recordings of the conversations of students were collected to analyze their everyday language practices. One group has been selected for group discussion from each of the selected universities. The duration of the recordings of students' discussions are 8:39, 7:28, 5:58, and 2:26. The attached questionnaire has been developed by following the model of metrolingualism introduced by Otsuji and Pennycook in 2015. The questions relevant to the two variables were separated in the questionnaire.

The rationale for employing these methods is that some of the previous research related to the present study also used conversational data and collected information about the participants' opinions. This method was also employed in the study of Pennycook and Otsuji (2015), and Otsuji and Pennycook (2010). These studies are related to the present research and share the same theoretical framework of metrolingualism. After reviewing the work of Pennycook and Otsuji (2015), it was found that most of the aspects were related to language practices as compared to linguistic identities. Therefore, most of the questions in the questionnaire are relevant to language practices. The questionnaire has been amended in light of the suggestions given by the experts in the field. It has been divided into two variables of the study. All the questions related to the university students' language practices have been written in the "language practices" section. The questions related to the students' identities have been written in the "linguistic identities" section. Moreover, the most similar questions have been omitted from the questionnaire. Furthermore, all the jargon and complex terminologies have been replaced.

3.1.3 Methods of Analysis

The quantitative data have been analyzed using SPSS and the qualitative data have been analyzed using the model of metrolingualism as a lens. The data collected from group discussions among students have been analyzed qualitatively. At first, closed-ended questions of the questionnaire were analyzed using SPSS. After getting the statistical information of the responses of the university students, their responses have been interpreted with the framework of metrolingualism. Moreover, the open-ended questions of the questionnaire were analyzed thematically by keeping in mind the theoretical framework of metrolingualism presented by Pennycook and Otsuji (2015). Furthermore, the data of group discussions that are naturally accruing data has been analyzed qualitatively using the model of metrolingualism as a lens. The methods employed to analyze the data collected from the students are significant because they give both quantitative and qualitative information about the research questions. It provides comprehensive information about the objectives of the study and their views and opinions on the matter under consideration. The analytical framework used for data analysis is the model of Metrolingualism introduced by Pennycook and Otsuji (2015). A deductive approach has been employed for the thematic analysis of the data collected through open-ended questions. Using a deductive method, the researcher has approached the data with certain predetermined themes that the researcher anticipates appearing there based on theory or previously held information. In this study, the data have been overviewed by keeping in mind the theoretical framework of metrolingualism presented by Pennycook and Otsuji (2015). Few steps have been used in the study for thematic analysis. The first step included an overview of all the data to familiarize the data. The second step involved coding. The important concepts reflected in the data have been separated and given certain codes or keywords. The third step included generating themes. Different themes have been emerged at this step by reviewing the data and codes. Repeated concepts in the responses of students have been given one theme. The fourth step included reviewing the identified themes. It has been done by going through the data again to check whether anything is missing and to check the accuracy of our themes. The fifth step included defining the themes. At this point, the identified themes have been described. The final step included writing up a thematic analysis of the data.

3.1.4 Validity

The instruments used in the study are valid, as the items of the questionnaire are comprehensive and appropriate, corresponding to its planned measurement of population, use, and concepts. The validity of the instruments has been proved as the results of the study have answered the proposed research questions comprehensively. The questionnaire has been vetted by the four Ph.D. teachers of NUML and advised necessary changes to it. The researcher has incorporated the suggested changes in the questionnaire. They verify that the elements of the questionnaire are valid, keeping in view the topic of the study. It has given elaborated information on the views and opinions of students about their language practices and identities. The discussion recordings collected from the university students have been proven valid, providing reliable and comprehensive data on students' language practices in the natural environment. Moreover, it has given the appropriate information for the research questions of the study.

3.1.5 Reliability

The reliability of instruments used in research describes the reliability and stability of data collected through instruments and derived results. Here Cronbach's alpha calculates the internal consistency of measuring instrument where university students' opinions and experiences about their language practices and identities have been measured through a Likert 5-point scale.

The reliability of the research instruments was checked through Cronbach's alpha (α) test. The results are given in the table below:

Reliability Statistics

Cronbach's Alpha	N of Items
.792	22

3.1.6 Ethical considerations

Ethical procedures are an essential component of any research project. These are intended to protect the research participants' privacy and safety. For this purpose, ethical considerations were followed during the data collection for the study. Approval letters for the questionnaire were taken from four Ph.D. teachers in our department. Moreover, in the starting paragraph of the research, the researcher considered the rights of the participants and stated the purpose of the research. They were informed that the information would only be used for academic purposes. They were informed that the answers would be kept strictly confidential. Furthermore, during the data collection process through the questionnaires and group discussions, there was no influence from the researcher's side. The researcher was not present when the students recorded their conversations. They were recorded in natural situations. Therefore, the researcher has no influence on those discussions.

3.2 THEORETICAL FRAMEWORK

Pennycook and Otsuji (2015) introduced the notion of metrolingualism, which shows how metrolingualism operates in metropolitan areas. A creative language practice allows us to move beyond the common language frameworks and provides insights into contemporary urban language practices. By the notion of metrolingualism, Pennycook and Otsuji show how language and the city are deeply involved in the perpetual exchange between people, migration, linguistic resources, histories, etc. Due to the migration and diversity of languages, cities and languages are in constant flux as new speakers are exposed to new languages. This is a result of the increased mobility of people and languages. Metrolingualism shows the ordinariness of linguistic diversity as people go about their daily lives and get things done, drawing on whatever linguistic resources are available. It is a new way of thinking about language that emerged from the context of interaction in urban settings. This concept aims to open up a new way of thinking about multilingualism centered around the everyday use of mobile linguistic resources in urban space. Themes that Pennycook and Otsuji explore include multitasking, linguistic affiliation, rhythms and mobility, spatial repertoires, conviviality, commensality, layers, and metrolingua francas. They showed that people adopt different identities in metropolitan cities through their hybrid and dynamic linguistic practices. This is because of the mobility and dynamicity of

city life. They demonstrated that both fluid and fixed linguistic identities are reflected in metrolingual practices. People use, constitute, and negotiate identities in urban interaction through language. Here, both fixed and fluid linguistic identities are part of the process of language use. The multilingual people in the metropolitan cities have a mixture of fluid and fixed identities reflected through their hybrid language practices. They constitute new identities through these hybrid language practices in urban spaces.

In metrolingualism, the notion of multiplicity thus contains complex and contradictory processes (Pennycook & Otsuji, 2015). Spatial repertoire means the repertoire of all resources available in a particular place, and rhythms mean the changes in spatial repertoires that depend on the time of the day, week, year, or historical era (Schneider, 2017). They demonstrated that there is a relationship between individual repertoire and spatial repertoire. They focused on the relationship between linguistic repertoires and local spaces, where both are regarded as emerging from each other. The present research explores the effect of this metrolingual context on the language practices and linguistic identities of university students in Islamabad using the lens of metrolingualism. The present study employed the model of metrolingualism because it is related to the study. It aligns with the theoretical model of metrolingualism presented by Pennycook and Otsuji in 2015. It supports the concepts presented in the present study.

3.2.1 Elements of Metrolingualism

There are three major elements of metrolingualism that Pennycook and Otsuji discuss in their 2015 work on metrolingualism. These include metrolingual practices, spatial repertoires, and self-presentation (identity) (Yao, 2021).

3.2.1.1 Metrolingual Practices

The central focus of metrolingual practices is on how the diversity and multiplicity of language practices constitute the spaces and are constituted by metropolitan cities. In urban spaces, language practices modify and become hybrid. Semiotic resources are also included in the metrolingual frame. In meaning-making, multimodal activities and resources are also crucial (Pennycook, 2017). In metrolingual practices, the language used contains a mixture of fluidity and fixity because the speakers use borderless language crossing in the modern urban spaces along with some static linguistic borderlines. It gives us a sense of language

mixing in which the speakers use mixed repertoires for a communicative purpose. Therefore, metrolingual language use contains diversity, dynamicity, and fluidity.

3.2.1.2 Spatial Repertoires

Another element of metrolingualism is spatial repertoire. Pennycook and Otsuji, in their 2015 work, gave the concept of spatial repertoire. The spatial repertoire is “the repertoire of all resources available in a particular place” (Schneider, 2017, p. 1). Moreover, “individual and spatial repertoires, as well as artefacts and objects, form part of the communicative activity of particular places” (Pennycook & Otsuji, 2015, p. 86). Individual and spatial repertoires are involved in the interaction process at a particular place. The spatial repertoire of any place becomes visible through the everyday activities held in that place. Pennycook and Otsuji (2014, p. 165) stated that “places are where language practices occur as people bring their own trajectories into relation with the people and objects around them.” Therefore, it can be said that spatial repertoires are the linguistic resources and sign systems present at a specific place. The spatial repertoire is acquired by the constantly doing metrolingual practices of people busy with the activities of that place. The concept of spatial repertoire pays attention to the resources used by individuals at particular places more than the linguistic resources that become part of the individual's language repertoire by moving across various places. Moreover, it does not mean that the linguistic resources used at a particular place are part of the language repertoires of the individuals but are deeply seated in the material assets and developed from the context of interaction with people at that place. They stated that there is a connection between language practices, tasks being done, and space. Hence, individual repertoires are affected and developed by their interaction with other individuals, spatial repertoires, and things done in that particular place.

3.2.1.3 Self-presentation (Identity)

The third element of metrolingualism is self-presentation. The term self-presentation is used in the studies on online spaces, but the term identity is used in the studies conducted on offline spaces. Metrolingualism examines how identity (self-presentation) is approved, defied, and obtained by metrolingual practices. It is presumed in the concept the metrolingualism that identities are persistently negotiated through various sociocultural

practices. Identity alludes to a person's values, constituting his/her identity. A person's language and his /her communicative practices also constitute the identity. Pennycook and Otsuji (2016, p. 264) illustrated that "ethnic identifications of restaurant workers in Sydney are being constantly reworked through their life trajectories and everyday exposure to various linguistic resources in the workplace."

This chapter has discussed the research design of the study. It has presented the methods of data collection (population, sampling, and instruments) used in the study to find answers to the objectives of the study and research questions. It has also provided information about the validity and reliability of the instruments used in the study. In addition, it has described the ethical considerations that the researcher has followed. Moreover, it has described the methods used to analyze the data. Finally, it has explained the theoretical framework used in the study as a lens for data analysis. The next chapter is about data analysis, in which the data collected are analyzed into three sections. The sections are comprised of the analysis of closed-ended questions, open-ended questions, and group discussions.

CHAPTER 4

DATA ANALYSIS

This chapter deals with the analysis of the data. It also provides a discussion of the results derived from the analysis of the data. It consists of five sections. The first section consists of the descriptive statistics of the demographics of the participants. The second section consists of the statistical analysis of the data collected through the closed-ended questions of the study variables. The third section comprises the thematic analysis of the open-ended questions of the study variables. The fourth section deals with the qualitative analysis of group discussions recorded by the students of the selected universities in Islamabad. The model of Metrolingualism introduced by Pennycook and Otsuji (2015) has been used as a lens for the analysis. The fifth section provides a discussion of the results derived from the analysis. The results are contextualized and evaluated in light of existing literature. The effect of the diversity of students with different languages and multilingual modern urban contexts on the language practices and identities of university students of Islamabad has been analyzed. The interaction of students from different backgrounds has been analyzed through it. It has been explored how students constitute and develop language practice and identities through interaction in the metrolingual context. It has been interpreted and analyzed by keeping in mind the concept of metrolingualism presented by Pennycook and Otsuji (2015).

4.1 Demographic characteristics of the sample

The tables given below consists of the demographic characteristics of the sample of 200 students of the four universities of Islamabad depict the following details:

4.1.1 Gender

Table 1

Gender of the Respondents			
		Frequency	Percent
Valid	Male	114	57.0
	Female	86	43.0
	Total	200	100.0

The frequency distribution of the gender of the participants is shown in table 1. The table depicts that the number of male students was 114 and there were 86 female respondents in the study. It shows that 57% of the participants are male and 43% of the participants are female. This depicts that male participants are more than female participants in the study.

4.1.2 Province

Table 2

Province of the Respondents			
		Frequency	Percent
Valid	Punjab	80	40.0
	Sindh	6	3.0
	Balochistan	3	1.5
	KPK	24	12.0
	Gilgit-Baltistan	5	2.5
	Islamabad	71	35.5
	Azad Kashmir	11	5.5
	Total	200	100.0

Table number 2 shows the statistical analysis of the respondents of the study. The results depict that most of the respondents (40%) were from Punjab. 35% of the respondents were from Islamabad, 12% from KPK, 5.5% from Azad Kashmir, 3% from Sindh, 2.5% from Gilgit-Baltistan, and 1.5% from Balochistan.

4.1.3 Mother Tongue

Table 3

Mother Tongue of the Respondents			
	Frequency	Percent	
Valid	Balochi	3	1.5
	Punjabi	55	27.5
	Pashto	24	12.0
	Sindhi	7	3.5
	Saraiki	17	8.5
	Urdu	63	31.5
	Hindko	8	4.0
	Pahari	9	4.5
	Pothwari	3	1.5
	Balti	5	2.5
	Rangri	1	.5
	Chitrali	1	.5
	Tharadari	1	.5
	Shina	1	.5
	Kashmiri	2	1.0
Total	200	100.0	

Table number 3 shows the statistical distribution of the mother tongue of the respondents of the study. It depicts that the mother language of most of the respondents was Urdu. It is 31% of the whole participants. 27% of the respondents were Punjabi speaking, 12% were Pashto speaking, and 8.5% were Saraiki speaking. The least found languages were Rangi, Chitrali, Tharadar, and Shina.

4.1.4 Level of Education

Table 4

Level of Education of the Respondents			
	Frequency	Percent	
Valid	BS	174	87.0
	M.A/MCS	6	3.0
	MPhil/MS	20	10.0
	Total	200	100.0

Table number 4 shows the level of education of the respondents. It depicts that out of 200 respondents, 174 students were doing BS, 6 were doing their M.A/MCS, and 20 were of MPhil/MS level. 87% of the subjects of the study were students of BS, 10% of respondents were of MPhil/MS, and 3% were of M.A/MCS. It shows that most of the participants were of BS level.

4.2 Analysis of the Closed-Ended Questions

The closed-ended questions of the questionnaire have been divided into two parts by considering two major themes or variables of the study. Five points Likert Scale has been used in the questionnaire. The respondents were supposed to state their level of agreement with the hypothesized statements through this scale. Their responses have been analyzed by using SPSS. The questionnaire is comprised of two sections that are:

1: Language Practices

2: Linguistic Identities

4.2.1 Language Practices

Language practices are conversational activities. In this study, the language practices and identities of university students in metropolitan city have been explored. The universities of Islamabad were the focus of this study. In this section, it has been explored to what extent the modern urban environment of the universities of Islamabad affects the students' language choice and use. In this section, the statistical analysis of the responses to all the questionnaire statements has been done. The results of all the statements of the questionnaire are discussed one by one.

1-The way I communicate with others has been modified because of the multiple languages available at the university.

The statistics show that the mode of the responses to the given statement is 4 and the mean is 3.60. Mode 4 shows that most of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.60 shows that participants opted for 4 in response to the given statement. 4 stands for 'agree' in the scale used in the questionnaire. It means that most of the participants agreed with the statement.

Table 5

Results of students' responses about modification in conversational practice

		Frequency	Percent
Valid	Strongly Disagree	12	6.0
	Disagree	18	9.0
	Neutral	37	18.5
	Agree	103	51.5
	Strongly Agree	30	15.0
	Total	200	100.0

The results show that most of the respondents believed that the availability of multiple languages at the university affects their ways of communication and their percentage is 51.5%. The responses of 18.5% of students were neutral. 15% of students strongly agreed with the statement. A small number of students (9%) disagreed with the statement, and 6% strongly disagreed. These results show that the majority of students believed that their communication style has changed by the effect of other multiple languages available to them at the university and by interacting with people of those languages.

2-I use almost a mixture of the available languages.

The statistics show that the mode of the responses to the given statement is 4 and the mean is 3.96. Mode 4 shows that most of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.96 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. It indicates that most of the participants agreed with the statement.

Table 6

Results of students' responses about using a mixture of available languages

		Frequency	Percent
Valid	Strongly Disagree	2	1.0
	Disagree	10	5.0
	Neutral	30	15.0
	Agree	111	55.5
	Strongly Agree	47	23.5
Total		200	100.0

Table 6 shows the frequency distribution of responses of the students to statement number 2 of the questionnaire. It is about using the mixture of languages available to them at the university. The majority of students agreed with the statement that they use almost a mixture of the available languages, and their percentage is 55.5%. It depicts that the majority of students at the university adopt the languages available at the university. Moreover, in the modern urban environment of the university, most of the students adopt a style of mixing the available languages while interacting with others. In addition, 23.5% of students strongly agreed with the statement that gives more weightage to the presence of this practice in the university spaces of metropolitan areas. Some students responded with neutral, and their percentage was 15%. A few students chose the options 'disagree' and 'strongly disagree.' Their percentages are 5% and 1%, respectively.

3-I try to learn and use the languages of my friends during communication.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.79. Mode 4 shows that most of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.79 shows that participants opted for 4 in response to the given statement. 4 stands for 'agree' in the scale used in the questionnaire. It depicts that most of the participants agreed with the statement.

Table 7

Results of students' responses about learning and using friends' languages while interacting with them

		Frequency	Percent
Valid	Strongly Disagree	9	4.5
	Disagree	16	8.0
	Neutral	34	17.0
	Agree	91	45.5
	Strongly Agree	50	25.0
	Total	200	100.0

Table 7 shows the frequency distribution of the student's responses to the third statement of the questionnaire. Many students believe that they try to learn and use their friends' languages while interacting with them at the university. They developed this practice through their interaction with students who are from different backgrounds and have different languages.

The percentage of the students who agreed with the statement was 45.5%. Moreover, 25% of respondents chose the option 'strongly agree.' It depicts that this practice is happening in the metrolingual space of the universities of Islamabad. 17% of the respondents opted for the option 'neutral.' It means they neither agreed nor disagreed with the statement. Out of 200 students, a few students disagreed and strongly disagreed with the statement. Their response rates are 8% and 4.5%, respectively.

4- I come across different dialects of my mother tongue.

The statistics show that the mode of the responses to the given statement is 4 and the mean is 3.76. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.76 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 8

Results of students' responses about coming across different dialects of mother tongue

		Frequency	Percent
Valid	Strongly Disagree	7	3.5
	Disagree	19	9.5
	Neutral	36	18.0
	Agree	92	46.0
	Strongly Agree	46	23.0
	Total	200	100.0

Table 8 summarizes the respondents' responses to coming across different dialects of mother tongues. The information shows that 46% of the respondents selected the option 'agree' in response to the statement that they come across different dialects of their mother tongue. 23% of students strongly agreed with the statement, and 18% believed they did not come across the various dialects of their mother tongues. Some students chose the option 'disagree,' whose response rate is 9.5%. Only seven students responded with 'strongly disagree,' having a percentage of 3.5. This information shows that most students were of the view that they came across different dialects of their mother tongues while interacting with others at the university.

5- I use different dialects of my mother tongue in daily interaction.

The statistics show that the mode of the responses to the given statement is 4 and the mean is 3.12. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.12 shows that participants opted for 3 in response to the given statement. 3 denotes 'neutral' in the scale used in the questionnaire. This means that most of the participants neither agreed nor disagreed with the statement.

Table 9

Results of students' responses about using different dialects of the mother tongue

		Frequency	Percent
Valid	Strongly Disagree	13	6.5
	Disagree	54	27.0
	Neutral	53	26.5
	Agree	56	28.0
	Strongly Agree	24	12.0
	Total	200	100.0

Table 9 contains the results of statement number five of the questionnaire. The results show that 28% of the students agreed with the statement that they use different dialects of their mother tongue in daily interaction. 27% of the respondents opted for the option 'disagree.' Fifty-three students chose the option 'neutral,' having a response rate of 26%, which is almost equal to the responses of students who chose 'disagree.' The response rates of 'strongly agree' and 'strongly disagree' were 12% and 6.5%, respectively. The information depicts that there is a slight difference among the responses of options 'agree,' 'disagree,' and 'neutral.' It indicates that some students adopt and use different dialects of their mother tongues when they come across them at the university, but some students do not use them. They both were almost equal in amount.

6- I adopted a style of using a mixture of languages and slang terms available at the university.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.80. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean 3.80 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 10

Results of students' responses about adopting a style of using an amalgamation of various languages and slang terms

	Frequency	Percent	
Valid	Strongly Disagree	6	3.0
	Disagree	10	5.0
	Neutral	39	19.5
	Agree	108	54.0
	Strongly Agree	37	18.5
Total	200	100.0	

Table 10 shows the frequency distribution of students' responses about adopting a style of using a mixture of languages and slang terms available at the university. The results depict that the majority of the respondents agreed with the statement. In addition, 18.5% of respondents opted for the option 'strongly agree.' However, 19.5% of respondents chose the option 'neutral.' They neither agreed nor disagreed with the statement. Only a few students opted for the option 'disagree' and 'strongly disagree.' It shows that most of the university students adopted a style of mixing languages and slang terms available at the university.

7- I use words from other languages available while interacting with different groups of friends by considering their languages.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.74. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean 3.74 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 11

Results of students' responses about using words and phrases from the languages of the interlocutors

		Frequency	Percent
Valid	Strongly Disagree	6	3.0
	Disagree	13	6.5
	Neutral	38	19.0
	Agree	114	57.0
	Strongly Agree	29	14.5
	Total	200	100.0

Table 10 summarizes the students' responses about adopting and using the repertoires of their friends who have different languages. The results show that 57% of the students reported practicing this while interacting with their friends. Moreover, 19% of the respondents selected the option 'neutral.' They neither agreed nor disagreed with the statement. Furthermore, 14.5% of the respondents opted for the option 'strongly agree.' On the other hand, a few participants responded with 'disagree' and 'strongly disagree.' Their response rates are 6.5% and 3%, respectively.

8- I use multiple languages at the same time according to the requirement.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.87. Mode 4 shows that most of the participants chose the option 'agree' in response to the given statement. Moreover, the mean 3.87 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 12

Results of students' responses about using multiple languages at the same time in the context of urban interactions

		Frequency	Percent
Valid	Strongly Disagree	3	1.5
	Disagree	18	9.0
	Neutral	25	12.5
	Agree	111	55.5
	Strongly Agree	43	21.5
	Total	200	100.0

Table number 11 contains statistical information on the responses of the university students about using multiple languages at the same time according to their requirements while interacting with others at the university. Most of the students responded with ‘agree,’ and their percentage was 55.5. Out of 200 respondents, 43 of them opted for the option ‘strongly agree,’ and their response rate was 21%. Moreover, some of the students remained neutral. They selected the option ‘neutral,’ and their percentage was 12.5%. Furthermore, a small number of students responded with ‘disagree’ and ‘strongly disagree.’ The percentages of their responses are 9 and 1.5.

9- I do not follow the cultural norms of a particular language I come across and learn.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.19. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean 3.19 shows that participants opted for ‘3’ in response to the given statement. 3 denotes ‘neutral’ in the scale used in the questionnaire. This means that most of the participants neither agreed nor disagreed with the statement.

Table 13

Results of students’ responses about avoiding the cultural norms of other languages they come across

		Frequency	Percent
Valid	Strongly Disagree	13	6.5
	Disagree	43	21.5
	Neutral	59	29.5
	Agree	64	32.0
	Strongly Agree	21	10.5
	Total	200	100.0

The results of the statement number 9 of the questionnaire are given in the table number 12. Out of 200 respondents, 64 chose the option ‘agree,’ and their percentage is 32. Moreover, 59% of students remained neutral. They neither disagreed nor disagreed with the statement that they do not follow the cultural norms of a particular language they come across and learn. They selected the option ‘neutral’; their response rate was 29.5%. Furthermore, 21.5% of the respondents opted for the option ‘disagree,’ and 6.5% of the respondents selected the option ‘strongly disagree.’ This information shows that there is

not a huge difference in the response rates of the participants for all the options. It can be evident through the response rate of the options ‘disagree,’ ‘neutral,’ and ‘agree.’

10- My speed of talking has enhanced after coming to the university.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.64. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean 3.64 shows that participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 14

Results of students’ responses about the enhancement in their talking speed after coming to the university

		Frequency	Percent
Valid	Strongly Disagree	6	3.0
	Disagree	24	12.0
	Neutral	48	24.0
	Agree	80	40.0
	Strongly Agree	42	21.0
	Total	200	100.0

Table 13 shows the students’ responses about the enhancement in the speed of talking by the university students after coming to the university. Out of 200 participants, 80 students responded with ‘agree.’ The percentage of the students who agreed with the statement is 40. Moreover, 24% of participants opted for the option ‘neutral.’ The response rate of participants who strongly agreed with the statement was 21%. Furthermore, a few participants chose the options ‘disagree’ and ‘strongly disagree,’ having the percentages of 12 and 3.

11- I deliberately use a mixture of languages in casual conversation.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.49. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 3.49 shows that participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 15

Results of students' responses about deliberately using a blend of different languages

		Frequency	Percent
Valid	Strongly Disagree	11	5.5
	Disagree	34	17.0
	Neutral	35	17.5
	Agree	87	43.5
	Strongly Agree	33	16.5
	Total	200	100.0

The statistical information given in the table 15 shows that out of 200 participants, 87 agreed with the statement that they deliberately use a mixture of languages in casual conversation. They agreed that they deliberately use a mixture of languages in casual conversation. Their response rate is 43.5%. Moreover, 17.5% of the participants selected the option 'neutral.' On the other hand, 17% of the total respondents disagreed with the statement. Thirty-three participants selected the option 'strongly agree,' and their percentage is 16.5. Furthermore, 11 students opted for the option 'strongly disagree,' having a percentage of 5.5 out of the total responses.

12- I hardly realize switching one language to the other during conversation.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.56. Mode 4 shows that the majority of the participants selected the option 'agree' in response to the given statement. Moreover, the mean of 3.56 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 16

Results of students' responses about unintentional mixing and switching to other languages

		Frequency	Percent
Valid	Strongly Disagree	11	5.5
	Disagree	24	12.0
	Neutral	47	23.5
	Agree	78	39.0
	Strongly Agree	40	20.0
	Total	200	100.0

Table 15 shows the statistical information about statement number 12 of the questionnaire. 39% of the participants reported that they hardly realized switching from one language to the other during their conversational practices at the university. Moreover, 23.5% of the respondents selected the option ‘neutral.’ 20% of respondents strongly agreed with the statement. Furthermore, 12% of the respondents opted for the option ‘disagree.’ Only 5.5% of the respondents strongly disagreed with the statement.

13- I learned many new words from the languages available at the university and use them while interacting with others.

The statistics show that the mode of the responses to the given statement is 4 and the mean is 3.78. Mode 4 shows that the majority of the participants selected the option ‘agree’ in response to the given statement. Moreover, the mean 3.78 shows that most of the participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 17

Results of students’ responses about learning and using words of various languages while interacting with others

		Frequency	Percent
Valid	Strongly Disagree	8	4.0
	Disagree	14	7.0
	Neutral	31	15.5
	Agree	109	54.5
	Strongly Agree	38	19.0
Total		200	100.0

The results show that the majority of the students responded with ‘agree’ to the statement that they learned many new words from the language available at the university and use them while interacting with others, and their percentage is 54.5. 19% of the respondents opted for the option ‘strongly agree.’ Moreover, 15.5% of the respondents selected the option ‘neutral.’ On the other hand, a small number of students selected the options ‘disagree’ and ‘strongly disagree,’ having a percentage of 7 and 4, respectively.

14- I most frequently use a mixture of English and Urdu to communicate with others for different purposes.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 4.17. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 4.17 shows that participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 18

Results of students’ responses about using a mixture of English and Urdu to communicate with others

	Frequency	Percent
Valid Strongly Disagree	2	1.0
Disagree	9	4.5
Neutral	24	12.0
Agree	83	41.5
Strongly Agree	82	41.0
Total	200	100.0

Table 18 shows the results of the statement that they most frequently use a mixture of English and Urdu to communicate with others for different purposes. Most of the students chose the options ‘agree’ and ‘strongly agree’ with percentages of 41.5 and 41, respectively. 12% of the respondents opted for the option ‘neutral.’ On the other hand, a few students selected the options ‘disagree’ and ‘strongly disagree,’ having the percentages of 4.5 and 1, respectively. The general statistical information of the statement depicts that the majority of the participants use a mixture of English and Urdu to communicate with others at the university.

15- I mostly use the English language to communicate with others at the university.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.02. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 3.02 shows that participants opted for 3 in response to the given statement. 3 denotes ‘neutral’ in the scale used in the questionnaire. This means that most of the participants neither agreed nor disagreed with the statement.

Table 19

Results of students' responses about mostly using the English language to communicate with others at the university

		Frequency	Percent
Valid	Strongly Disagree	15	7.5
	Disagree	55	27.5
	Neutral	63	31.5
	Agree	44	22.0
	Strongly Agree	23	11.5
	Total	200	100.0

The results show that 31.5% of the respondents selected the option 'neutral' for the statement that I mostly use the English language to communicate with others at the university. 27.5 % of the respondents disagreed with the statement. On the other hand, 22% of the participants chose the option 'agree.' 11.5% of the respondents opted for the option 'strongly agree.' A small number of students selected the option 'strongly disagree,' having a percentage of 7.5.

16- I learned new slang terms, abbreviations, and acronyms through my daily interaction with my friends.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.81. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.81 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. It shows that most of the participants agreed with the statement.

Table 20

Results of students' responses about learning new slang terms, abbreviations, and acronyms through daily interaction

		Frequency	Percent
Valid	Strongly Disagree	6	3.0
	Disagree	20	10.0
	Neutral	31	15.5
	Agree	93	46.5
	Strongly Agree	50	25.0
	Total	200	100.0

Table 20 shows the results of statement number sixteen of the questionnaire, which is about students' learning of new slang terms, abbreviations, and acronyms through their daily interaction with their friends. Out of 200 respondents, 93 agreed with the statement, and their percentage is 46.5. The responses of 50 participants were 'strongly agree,' and their response rate was 25%. Moreover, some students selected the option 'neutral,' and their percentage was 15.5. On the other hand, 10% of the students disagreed with the statement, and 3% of the students strongly disagreed with it. The statement's overall result shows that most of the students learn new slang terms, abbreviations, and acronyms through their daily interactions with their friends and other students at the university.

17- I started using the slang terms, abbreviations, and acronyms that I learned through my daily interaction with my friends.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.79. Mode 4 shows that the majority of the participants chose the option 'agree' in response to the given statement. Moreover, the mean of 3.79 shows that participants opted for 4 in response to the given statement. 4 denotes 'agree' in the scale used in the questionnaire. It shows that most of the participants agreed with the statement.

Table 21

Results of students' responses about using slang terms, abbreviations, and acronyms in daily interaction with friends

	Frequency	Percent	
Valid	Strongly Disagree	4	2.0
	Disagree	15	7.5
	Neutral	42	21.0
	Agree	96	48.0
	Strongly Agree	43	21.5
	Total	200	100.0

The results show that 48% of the participants selected the option 'agree' for statement number seventeen of the question. They agreed that they started using the slang terms, abbreviations, and acronyms that they learned through their daily interaction with their friends. 21.5% of the participants strongly agreed with the statement. Some of the students opted for the option 'neutral.' A few students responded as 'disagree,' their response rate was 7.5%. Only 2% of the students selected the option 'strongly disagree.'

This information shows that the majority of the respondents started using the slang terms, abbreviations, and acronyms that they learned in the context of interaction at the university metrolingual space.

4.2.2 Linguistic Identities

Following is the analysis of questionnaire statements related to university students' linguistic identities.

1-I rarely use my mother tongue while interacting with others at the university, which hides my real identity.

The statistics show that the mode of the responses to the given statement is 2 and the mean is 2.85. Mode 2 shows that most of the participants chose the option 'disagree' in response to the given statement. Moreover, the mean of 2.85 shows that participants opted for 'neutral' in response to the given statement. 3 denotes 'neutral' in the scale used in the questionnaire. It depicts that most of the participants neither agreed nor disagreed with the statement.

Table 22

Results of students' responses about rarely using their mother tongue while interacting with others

		Frequency	Percent
Valid	Strongly Disagree	38	19.0
	Disagree	55	27.5
	Neutral	36	18.0
	Agree	42	21.0
	Strongly Agree	29	14.5
	Total	200	100.0

Table 22 shows that 27.5% of the participants opted for the option 'disagree' in response to the statement that they rarely use their mother tongue while interacting with others at the university, which hides their real identity. 21% of the participants selected the option 'agree.' The percentage of students who strongly disagreed with the statement is 19. Moreover, 18% of the participants selected the option 'neutral.' They neither agreed nor disagreed with the statement. 14% of the participants selected the option 'strongly disagree.' The information mentioned above shows that most of the students disagreed and

strongly disagreed with the statement. It depicts that most of the students also use their mother tongue at the university, but many students agreed with the statement too. Therefore, it can be said that some students do this practice, and some do not use their mother tongues while interacting with others at the university.

2- My identity changes in different contexts of interaction because of the different languages and mixture of languages I use.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.12. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 3.12 shows that participants opted for 3 in response to the given statement. 3 denotes ‘neutral’ in the scale used in the questionnaire. This means that most of the participants neither agreed nor disagreed with the statement.

Table 23

Results of students’ responses about the change in identity in different contexts of interaction

		Frequency	Percent
Valid	Strongly Disagree	19	9.5
	Disagree	40	20.0
	Neutral	58	29.0
	Agree	65	32.5
	Strongly Agree	18	9.0
	Total	200	100.0

The results of table number 23 show that most of the respondents opted for the option ‘agree’ in response to statement number 19 of the questionnaire that their identity changes in different contexts of interaction because of the different languages and mixture of languages they use. Their response rate is 32.5. The number of students who responded with the option ‘neutral’ is 58, and their percentage is 29. Moreover, 20% of the participants opted for the option ‘disagree.’ A few students selected the options ‘strongly agree’ and ‘strongly disagree.’ Their response rates are 9.5% and 9%, respectively.

3- As a multilingual speaker, I have multiple language identities in front of different groups of people.

The statistics show that the mode of the responses to the given statement is 4, and the mean is 3.34. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 3.34 shows that participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. This means that most of the participants agreed with the statement.

Table 24

Results of students’ responses about having multiple language identities in front of different groups of people

	Frequency	Percent
Valid	Strongly Disagree	5.0
	Disagree	19.0
	Neutral	26.0
	Agree	37.5
	Strongly Agree	12.5
Total	200	100.0

Table 24 shows the results of statement number 20 of the questionnaire. Most of the participants agreed and strongly agreed with the statement that as multilingual speakers, they have multiple language identities in front of different groups of people. Their response rates are 37.5% and 12.5%, respectively. Moreover, 26% of the participants selected the option ‘neutral.’ On the other hand, 19% of the participants disagreed with the statement, and 5% of the students strongly disagreed with the statement. It shows that most students believed that they have multiple language identities due to their multiple and hybrid language practices.

4- I use the English language as much as my mother tongue after coming to the university.

The statistics show that the mode of the responses to the given statement is 2, and the mean is 2.94. Mode 2 shows that most of the participants chose the option ‘disagree’ in response to the given statement. Moreover, the mean of 2.94 shows that participants opted for 3 in

response to the given statement. 3 denotes ‘neutral’ in the scale used in the questionnaire. It means that most of the participants neither agreed nor disagreed with the statement.

Table 25

Results of students’ responses about mostly using the English language in the university

	Frequency	Percent	
Valid	Strongly Disagree	29	14.5
	Disagree	57	28.5
	Neutral	36	18.0
	Agree	53	26.5
	Strongly Agree	25	12.5
	Total	200	100.0

Table 25 shows the results of statement number twenty-one of the questionnaire that they use the English language as much as their mother tongue after coming to the university. 28.5% of the respondents opted for the option ‘disagree.’ On the other hand, 26.5% of the respondents selected the option ‘agree.’ It is evident that there is not much difference between the response rates. Moreover, 18% of the students remained neutral. They neither agreed nor disagreed with the statement. Furthermore, 14.5% of the students selected the option ‘strongly disagree,’ and 12.5% opted for the option ‘strongly agree.’

5- My language and identity have some fixed traditions of the university and my own.

The statistics show that the mode of the responses to the given statement is 3, and the mean is 3.32. Mode 4 shows that the majority of the participants chose the option ‘agree’ in response to the given statement. Moreover, the mean of 3.32 shows that participants opted for 4 in response to the given statement. 4 denotes ‘agree’ in the scale used in the questionnaire. It indicates that most of the participants agreed with the statement.

Table 26

Results of students' responses about their language and identity having some fixed traditions of the university and their own

		Frequency	Percent
Valid	Strongly Disagree	11	5.5
	Disagree	21	10.5
	Neutral	79	39.5
	Agree	71	35.5
	Strongly Agree	18	9.0
	Total	200	100.0

Table 26 shows the results of statement number 22 of the questionnaire. 39.5% of the students opted for the option 'neutral' for the last statement that their language and identity have some fixed traditions of the university and their own. They neither agreed nor disagreed with the statement. Seventy-one participants opted for the option 'agree,' and their response rate was 35.5%. On the other hand, some students disagreed with the statement, and their percentage was 10.5. Moreover, 9% of the respondents selected the option 'strongly agree.' A few respondents strongly disagreed with the statement, and their response rate was 5.5%.

4.3 Analysis of the Open-Ended Questions

The questionnaire consists of eight open-ended questions. All of them are analyzed thematically. The analyses and interpretations of them are discussed in this section. The open-ended questions are divided into two parts: language practices and linguistic identities. The first five questions fall into the category of language practices. The last three questions fall into the category of linguistic identity. It gives information about the experiences and opinions of students regarding their language practices and identities at the university (metrolingual space).

4.3.1 Language Practices

Language practices are conversational activities. In this section, the language practices of university students have been explored. The effect of metrolingual context on their language practices has been examined in this part. The results and interpretation of the open-ended questions about language practices are discussed below.

4.3.1.1 The open-ended question number 1

Did you find any change in your conversational activities after coming to the university where you deal with people from different backgrounds and languages every day? If yes, how?

It is evident from the responses of the participants that the diversity of people and languages affected their conversational activities. The metrolingual environment of the university, where they deal with people from different backgrounds and with different languages, has modified their language practices. Out of 200 students, 145 agreed with the question statement, and their percentage was 72.5. They explained how this urban space of the university affected their conversational activities. The instances of change in their conversational activities are manifold. Some instances, which are the responses of the participants, have been discussed below:

- 1.1 *“I try to notice their accent and start talking in their accent and lower or increase my tone according to their tone.”*
- 1.2 *“Yes, I found a change in my language while interacting with people who came from different backgrounds with different languages. I want to be the part of their company and mingle among them, so that they do not feel awkward in my company. Most of the times it is unintentional.”*
- 1.3 *“Yes, I found a change in my conversational activities after coming to the university. I learned many new words from other languages in my university and use them in daily life. Moreover, I came to know about the different dialects of my mother tongue as well and use them in my daily interaction.”*
- 1.4 *“Yes, I did not regard my mother tongue before coming to the university. In Punjabi culture, it is becoming rare and children are mostly not used to learning their mother language. But after coming to the university, I realized the importance of mother tongue after meeting people from different cultural backgrounds.”*
- 1.5 *“Yes, I have started speaking in Urdu while talking to my Urdu speaking friends.”*
- 1.6 *“Yes, because before coming to the university, it is difficult for me to understand the same language but in different tone. At the university, the interaction with different people increases which changed my conversational activity.”*

- 1.7 *“Yes, I do feel change in my conversational activities after coming to the university because of all our faculty is highly qualified from foreign. So, we use or try to use embellished language.”*
- 1.8 *“Yes, my accent of speaking Urdu and English has changed to a large extent.”*
- 1.9 *“Yes, I boosted up myself, learned languages like Punjabi. Speaking English very fluently.”*
- 1.10 *“Yes, I found major changes in my conversational activities. When I came to the university, I usually spoke Pashto and Urdu but with time I started speaking English and learned many more pronunciations.”*
- 1.11 *“Yes, there is a great change in my conversational activities because now I try to speak different languages of my friends and as well as English. I now am able to speak English fluently as compared to my life before university.”*
- 1.12 *“Yes, being a student where people come from different backgrounds. There are many words which have different meanings in two different languages that makes me conscious in usage of language.”*
- 1.13 *“I was more plain and less expressive in my speech but after joining university, my lingual expressions have grown.”*
- 1.14 *“No, I only speak Urdu in university. I usually learn new words from different languages and speak them a little bit in conversation.”*
- 1.15 *“Strongly no. Because I am very introvert person that is why I do not interact with many people with other languages. So, I do not agree.”*
- 1.16 *“Yes, I found great change in my conversational activities after coming to the university where I deal with people who have Saraiki background or they have different dialects of Punjabi language. So, I accumulated, somehow, these languages in my personality.”*
- 1.17 *“Yes, I have gained very much confidence and can interact with people of different backgrounds. I can speak very much fluently than before.”*
- 1.18 *“Yes, because I always speak in Sindhi before coming to the university but now I mostly use Urdu and English.”*
- 1.19 *“I became more interactive and it boosted my confidence.”*

1.20 *“Yes, if I listen to someone saying an unusual word, I ask for the equivalent word used for it in their mother tongue. Hence, now our conversations are centered around linguistic and cultural discussions.”*

1.21 *“I do not feel any change in other languages except English. My English (spoken) is really improved after studying at NUML. At first, I was even unable to introduce myself in English but now, I must say, I have changed a lot and the teachers have given best of them.”*

Pennycook and Otsuji (2015) argue that languages and cities are in constant flux because of the diversity of people and languages. They constantly change as people with different language repertoires interact with others, which brings a change in the language practices of individuals and the spaces. They argue that the urban spaces modify individual languages because of hybridity, mobility, and diversity in the city spaces. In addition, the diverse, creative, and hybrid language use is responsible for making the city spaces. Therefore, space and language are considered to co-constitute each other through interaction among people in the metropolitan areas. The universities of metropolitan areas behave like metrolingual spaces because of the diversity of people and languages. Students come there from different linguistic, cultural, and historical backgrounds. When they interact with other students, teachers, and staff, a new innovative repertoire constitutes through each context of communication. As it is evident from the responses of students mentioned above, there is an effect of the metrolingual space of the university on the language practices of students. They mentioned in their responses that it affected them and elaborated on the changes in their conversational activities. A small number of students disagreed with it, but the majority of them agreed. It shows that this hypothesis is accepted. For instance, it has been said in response 1.2 that the metrolingual environment of the university leads to a change in the language of the respondent. The respondent thought that he brought this change to mingle among others and make them comfortable in his company. He mentioned that it mostly happens unintentionally. It can be interpreted that sometimes students switch or mix languages intentionally, but most of the time it is unintentional. Some students said that it affects their accent and tone of speaking. Some students were of the view that this urban space boosted their confidence. Their confidence level has increased after coming to the university and interacting with diverse people with different

linguistic backgrounds. Now they speak more confidently. Moreover, they become more fluent in English and other languages. It is evident in the response mentioned above 1.16 that his confidence in interacting with people of different backgrounds is enhanced up to a high level. Likewise, it is manifested in the response 1.18 too. The response 1.7 shows that the students' repertoires have been enhanced with the embellished and advanced language of the faculty/teachers. They have adopted the language of their teachers too. The response 1.11 shows that the respondent becomes more fluent in English because of the interaction with others at the university. It enhanced and modified his repertoire, which includes English and other languages of his friends. It shows the flexibility and fluidity of the students' languages and their conversational activities.

Furthermore, it is visible through the response 1.12 that the metrolingual environment of the university makes students not use particular words that have different meanings in two different languages. It can be interpreted from it that where there is flexibility in the modern urban language practices, fixity and rigidity is also present there. This argument can be supported by the responses of students who denied any change in their conversational activities. Although they were very small in number, a few students said that they did not find any change in their language practices because they are reserved and reticent persons. They do not socialize much, so they do not find any change. However, some of them believed that they learnt many new words but rarely used them. It can be seen in the response 1.14. To conclude, a majority of students were in favour of the concept that spending certain years in the university changed their conversational activities. On the other hand, a small number of students were in favour of the concept that no changes were brought in their conversational activities after spending certain years in the university. It can be said that these students are reluctant and rigid to bring certain changes in their personalities and language practices. Because they do not like to socialize much and are not adaptable personalities, they are monolithic to bring certain changes in their language choice and language use. They might be shy enough to communicate with different people or busy with studies and projects that they only have a little time to talk to others. On the other side, the students who favour the concept are flexible and adaptable persons. They are lively persons and welcome change in their personalities, conversational activities, and identities. They changed their language choices, language use, accent, style, and tone,

improved pronunciation, enhanced their language repertoires, and became more expressive. They changed their verbal expressions, improved their English, started using English, other languages of their friends, different dialects of their mother tongues, etc. These results are identical to the results of Dovchin's 2017 work. She found that the youth of the Mongolia uses a mixture of English and other languages. She found the ordinariness of diversity in the young people of Mongolia that result due to their interaction with other people from different linguistic and cultural backgrounds.

4.3.1.2 The open-ended question number 2

What is the effect of various places of the university (classrooms and outside the classrooms; in cafés, playgrounds, etc.) on your knowledge of languages and interaction with others?

Following are the instances from the responses of the students about the effect of various places of the university on their language repertoires and interaction with others.

- 2.1 *"They have greatly enhanced my knowledge of different languages and linguistic practices. I came to know about different dialects of Pashto, my mother tongue. In classroom, we usually prefer speaking English but outside the class, in cafes somewhere, I switch to multiple languages as per my convenience."*
- 2.2 *"In class, we often adopt formal use of language whereas outside the classroom, we tend to speak in informal language that creates a major difference."*
- 2.3 *"In the classroom it is quite formal and outside the classroom it is a bit informal. Inside the class, I try to speak in English and outside, a mixture of different languages."*
- 2.4 *"There is a bigger effect of place on our language and interaction with others. Let suppose if I am in classroom, I will be more formal and mannerly while outside class I can be informal with people."*
- 2.5 *"Languages changes from informal to formal at various places while interacting with others. Also, classrooms, cafes or playgrounds, each place has different slangs and one can learn those slangs by being present at that place and it increases knowledge of language."*

- 2.6 *“I classroom, while interacting with instructors, I use English mostly. While talking to friends in the classroom and outside, I casually speak a mixture of English, Urdu, and now sometimes Punjabi too. I am trying to own my language.”*
- 2.7 *“As a student of QAU which is known for its diversity in culture and language. I came to know about many words whose meanings are different in different languages but the pronunciation is same. For example, ‘shoda’ means ‘senseless person’ in Punjabi and the same word means ‘noble and naïve’ person in Saraiki.”*
- 2.8 *“Outside classrooms are informal areas like café, grounds, etc. Every individual tend to speak his or her own language there. So, I get exposure and get to know about different languages which I never got to know about.”*
- 2.9 *“I become aware about the different cultures and their respective languages and how they express themselves by either raising or falling the tone.”*
- 2.10 *“Various places effect differently on our knowledge of languages and interaction with other person or student also affect our language skills and knowledge.”*
- 2.11 *“In various places we communicate with different people which also enhance our knowledge of language. We learn new words.”*
- 2.12 *“Classrooms have very formal interaction and languages are mainly the same i.e. Urdu. But outside classrooms interaction is mostly shifted toward informal where slang from different languages are used mutually known to the group.”*
- 2.13 *“As per my thoughts, these different places teaches you different types/methods of conversation. Like in class we talk politely while in Café we are speaking very frankly and openly.”*
- 2.14 *“In classrooms there is no change because it is formal activity, but outside the classroom, I get myself familiarized with different new slang words, which are combination of multiple languages and in Islamabad also learnt few words of Pothwari and Punjabi.”*
- 2.15 *“Improved my language knowledge and broadened my social circle.”*
- 2.16 *“In classroom I learned many academic terms and outside the classroom I learned different modern slang terms.”*

2.17 *“It has vastly improved interactions with others and helped me to get improved at my communication skills as we have to interact with people of different backgrounds on a daily basis.”*

From the examples of students' responses given above, it is evident that various university places greatly affect language repertoires and interaction with others. As Pennycook and Otsuji (2015) put forward, there is a relationship between language and space. Different spaces have particular language practices because of the activities done there. Language and space co-constitute each other. The repertoire of all language resources available at a particular place makes the spatial repertoire. The spaces affect the language practices done there. At the same time, the languages are also responsible for making the space. It can be seen in the students' responses that classroom spaces teach them formal language, academic terms, politeness in language use, English and other languages, etc.

On the contrary, the spaces outside the classroom, e.g., cafes, playgrounds, and other places, made the students learn different words from various languages, slang terms, communication skills, etc. It shows the effect of the spaces mentioned above on students' language repertoire and language practices. Moreover, the type of language and language practices used in those places make those particular spaces. Formal and academic language is associated with classroom spaces in the study context. On the contrary, informal, less polite language, a mixture of languages, and slang terms are associated with other university spaces.

In the example 2.1, the student believes that the various places of the university and the diversity of languages enhanced her language repertoire and linguistic practices comprised of different languages. It shows that in the context of interaction at the university, students are inclined towards metrolingual language use. The modern urban environment of the university enhanced her language as she learned different dialects of her mother tongue (Pashto). It is evident from most of the responses that students have learned slang terms of different languages available in cafes, playgrounds, and other informal university spaces. Now a day, in the metropolitan cities, the use of slang terms in their conversational activities has become a trend. It became the identity of modern urban

students. English and a mixture of different languages are part of their everyday interaction with others. Pennycook and Otsuji (2015) declared in their model of metrolingualism that there is a link between individual repertoire and local spatial repertoire. It is evident from the responses that spatial repertoire develops from students' repertoires, and the local spatial repertoire of the university constitutes students' repertoire. In the response 2.7, the respondent is of the view that from the diversity of people and cultures at the university, she learned new words and came to know different meanings of the same words in different languages. It can be interpreted from this response and other responses that students are so flexible and adaptable to learning the languages of their peers, teachers, and other people at the various places of the university. They enjoy the diversity and bring it to their language repertoires and practices.

There seem to be no boundaries between languages in the students' language repertoire. An interesting thing revealed through the response 2.6 was that the respondent was not habitual to use his mother tongue (Punjabi); rather, he was used to using English and Urdu. After coming to the university, he learned the worth of his mother tongue and started using it by mixing it with Urdu and English outside the classroom. He started to own his language. He probably interacted with Punjabi-speaking people and now included it in his language repertoire. In most of the responses, it is revealed that most students are fixed in their language choice and use when it comes to their classroom language practices. They said they started using the English language in the classrooms, improving their English by listening to their teachers and interacting with them and their peers. Through the interaction process in the classroom spaces, they have enhanced their language repertoire with English, formal language use, and many academic terms and language. On the other hand, it is evident from the students' responses mentioned above that other university spaces, e.g., cafés, playgrounds, etc., included informal language, slang terms of various languages available at the university, and the mixture of other languages available there. It is identical to the concept of spatial repertoire proposed by Pennycook and Otsuji (2015). The spatial repertoire is the language repertoire of all available linguistic resources at a particular place. They state that different places affect the individual language repertoire, and the spatial repertoire of any place is affected by the individual language repertoire. They both co-constitute each other. The results of the present question also

represent the concept that different places of the university affect the students' language practices and repertoire differently, reproducing the spatial repertoire of those particular places. It happens because of the diversity of people, languages, and activities in those places.

4.3.1.3 The open-ended question number 3

Do you often adopt the linguistic resources from different languages to create a friendly atmosphere and friendly relationship with the persons you interact? If yes, how?

Following are the instances from the responses of the students about adopting the available linguistic resources from different languages to make a friendly atmosphere and friendly relationship with others.

- 3.1 *“Yes, I learned certain words and sentences from different languages and use them while interacting with the persons to make friendly atmosphere.”*
- 3.2 *“Yes, when we are with group of our friends who have different languages, we learn different words from them and their traditions while interaction, in order to make a friendly atmosphere.”*
- 3.3 *“Yes, I adopt friendly terms and slangs from the different languages in order to interact with the person of that particular language. For example, while interacting with Punjabi friends, I often use Punjabi words.”*
- 3.4 *“Of course, I adopt the available linguistic resources from different languages to make a friendly atmosphere. For example, I need to speak with Saraiki friends in the Saraiki language. So, we enjoy it a lot.”*
- 3.5 *“Yes, if the opposite person is Punjabi, I deliberately use Punjabi with him/her.”*
- 3.6 *“No, not really.”*
- 3.7 *“Yes, I have friends from different regions. I learn their languages and use those words while gossiping.”*
- 3.6 *“Yes, sometimes use of foreign slangs and abbreviations help me in the daily interaction.”*

- 3.7 *“Yes, I have learned few terms in Pashto also and when I use them while conversation with a Pashtun or Potohari or Punjabi with a relative person, I found this very effective and help me to build relation very quickly.”*
- 3.8 *“Yes, by adopting other linguistic resources a level of understanding between two persons get stronger.”*
- 3.9 *“Yes, I use Punjabi and other native languages to convey my harsh message in a funny manner.”*
- 3.10 *“I prefer speaking Urdu but yes, sometimes I use certain words for jokes of the language of the person in front.”*
- 3.11 *“Strongly yes, it makes me comfortable to interact with people of different backgrounds.”*
- 3.12 *“Yes, utilizing sweet and kind words, I can now act according to the situation in different languages.”*
- 3.13 *“Yes, I try to speak with them in their language.”*
- 3.14 *“Yes definitely! I think it is important to adopt them in order to maintain the respect for relationship.”*
- 3.15 *“Yes I do, my choice of words get a bit alter to become friendly.”*
- 3.16 *“Yes, to exhibit that I share the same knowledge and background as the listener, I tend to use the available linguistic resources in a creative manner.”*
- 3.17 *“Yes I do. For instance, if a person speaks Punjabi, I try to use some Punjabi words during my conversation that shows I am trying to make them comfortable while having a chat with me. In other words it promotes a positive image as you are trying to acknowledge another person’s individuality.”*
- 3.18 *“I adopt many interesting words and most importantly dialect of that person which helps me to communicate easily with the person of same language.”*
- 3.19 *“I try to but with Pashtuns I cannot as the language is very different from mine. But in Saraiki friends, I do try to speak it a bit for fun or in a friendly manner.”*

The students’ responses mentioned above show that they adopted the available linguistic resources from different languages to create a friendly atmosphere and friendly relationships with the people they interact. Almost all participants favoured the concept presented in the question, and a very small number of students did not favour this concept.

It depicts conviviality in the language practices of the students of the universities of Islamabad. The diversity of people, languages, cultures, and traditions modifies students' language repertoires and allows them to incorporate many languages in their daily interactions. Conviviality refers to the competence of individuals to communicate with others in a friendly, autonomous, and creative manner to fulfill their requirements. Pennycook and Otsuji (2015) discussed the presence of conviviality in the metrolingual language use. Metrolingual practices contain the convivial language use that indicates the presence of fluidity in modern urban interaction. As is evident from the aforementioned responses of the participants, there is conviviality and flexibility in students' language practices in the modern urban interaction in university spaces. In example 3.1, it has been manifested that due to linguistic and cultural diversity in the universities of metropolitan areas, students learn certain words and sentences from their peers' languages while interacting with them and use them in daily interaction. They use them to create a friendly atmosphere and friendly relationships with others. Some of the students mentioned that they use words from their friends' repertoires for fun. Some respondents said that they do this to make a joke about their friends' languages for fun and in a friendly manner. It has manifested in the responses 3.10 and 3.19.

Moreover, the response 3.16 shows that the participant creatively uses the language resources. It depicts that the participant employs her creativity by mixing the words of different languages and creating innovative patterns while interacting with others at the university. Pennycook and Otsuji (2015) stated that metrolingualism is a creative linguistic practice that is beyond cultural, historical, and political boundaries. It is a mingling and merging of different languages. It gives the concept that no clear borders are there between languages. Likewise, from the aforementioned responses of the students, it is evident that metrolingual language use is common at universities where there is a diversity of students, languages, and cultures. This creative linguistic practice is emerging due to the interaction of students with others. In the context of interaction, students learn and start using the words, phrases, and sentences from the interlocutors' language. It creates a friendly atmosphere and a friendly relationship with them. Furthermore, through the examples mentioned above from the students' responses, it is visible that students play with the languages and their identities through their fluid and creative language practices.

In this way, they negotiate new language practices and identities. These results are identical to the results and themes that emerged in the 2015 work of Pennycook and Otsuji, 'Metrolingualism: Language in the City.' They stated that people in Sydney and Tokyo enjoy and celebrate the diverse environment in which they work. Linguistic fluidity creates a friendly environment in the workplace. Therefore, the concept of conviviality in the language practices comes in both studies.

4.3.1.4 The open-ended question number 4

Have you learnt new slang terms through your interaction with others at the university and started using them? If yes, please explain.

Following are the instances from the responses of the students about learning and using slang terms at the university.

- 4.1 *"Yes, I learnt a lot of new slangs. I use those slangs when I chitchat with friends who have different languages as their mother tongue. In this way, they are happy and feel good in my presence."*
- 4.2 *"Yes, as I found friends from different cultural backgrounds, I came to know some slang terms from other languages. Mostly from Saraiki and Pashto."*
- 4.3 *"Yes, I learnt and started using them because I enjoy using them in my daily routine. And of course I like to learn new things."*
- 4.4 *"Yes. Because if your friends are using slang words all the time, so by hearing them all the time, you can also start using those words."*
- 4.5 *"Yes, I mostly use as jokes."*
- 4.6 *"Yes, every day I comes across a new word, new slang used by people to express their happiness, joy and angriness."*
- 4.7 *"Yes, I have learned but I am careful to use them as some of them I don't find appropriate."*
- 4.8 *"Yes, they are mostly in Punjabi language such as Farhan and Mehran, Bro, Yarr, Oh my God & Abay etc."*
- 4.9 *"Yes, I have learned them, but I barely use them or let them affect my own set of normal linguistic tendencies."*

- 4.10 *“Yes, I have learnt new slang terms through my interaction with others. For instance, I started using “Marha” (Pashto).”*
- 4.11 *“Not just only while interacting but also during the class learnt a lot of new slangs.”*
- 4.12 *“‘Bro’, ‘Asap’ and many others in English language. Some words I have learned from Saraiki friends of mine like “Shoda” mean naïve or innocent.”*
- 4.13 *“This is the most interesting part of my learning. I have learned a lot of slang terms but it has also affected by Urdu a little bit because unknowingly I have started using in my daily life conversation.”*
- 4.14 *“Yes, as a Pashto speaker, I learnt most of Punjabis slang terms, especially to increase sense of humor in frank conversation.”*
- 4.15 *“Yes, at university we use different slangs, but before university we are totally unaware of these slangs.”*
- 4.16 *“Yes, Atmosphere affects a lot and also the friend’s circle from different areas.”*
- 4.17 *“Definitely, I use them a lot. Especially meme language.”*
- 4.18 *“Yes, I learnt them from seniors and through speaking fraternity and trying to improve more slangs.”*
- 4.19 *“Yes, I have learned new slangs and terms interacting with different people of different languages and dialects.”*
- 4.20 *“I learned many slang terms but didn’t start to use them in my language because I just want to be aware of them but at the same time try to avoid them to keep myself more sophisticated.”*
- 4.21 *“Not exactly, but we have learned new slangs & learn Kashmiri language, Chitrali, Saraiki, Punjabi & Pushto.”*
- 4.22 *“Yes, I have learned new slang terms and I, use, them as well. For example, I came to know about the word “Loor Loor” in Punjabi which means wandering without any purpose or cause.”*

Pennycook and Otsuji (2015) stated that the language repertoire of a particular place (spatial repertoire) influences the individual’s repertoire. Likewise, individuals’ repertoires influence the spatial repertoire. Individuals’ repertoires make the language of that particular place. As is evident from the aforementioned responses of the students from the four universities of Islamabad, there is an influence of the language repertoire of the

universities on the language practices and repertoires of the students. For instance, it has been said in the response 4.1 that the participant has learnt many new slang terms from their friends with different linguistic backgrounds and use them with his friends while interacting with them. The participant believes that because he started using slang terms from their friends' languages, they feel good in his presence, and it became a source of happiness for them. It depicts that these practices improve their relationships with their friends, make them happy, and become a source of enjoyment for them. Their interaction becomes interesting with this kind of language practice. Likewise, it is manifested in other responses too. In response 4.2, the respondent said that he has friends from different cultural backgrounds and learnt slang terms from them, e.g., Saraiki and Pashto. Most of the students responded that they learnt and started using slang terms while interacting with others at the university.

In contrast, a small number of students stated that they have never experienced it yet. The response 4.3 and other responses show that students enjoy using new and innovative words in the metrolingual context. They like to learn new and exciting words. This language practice has now become the trend in the universities of metropolitan areas due to the modern urban environment of the cities and the diversity of people and languages there. It depicts that university students in these spaces are flexible and adaptable enough to alter their languages and personalities according to the situations and requirements.

It has been interpreted that the metrolingual context of the university affects the language practices and repertoires of students from different backgrounds and with different languages. It influences them because of their interaction with other students from different linguistic backgrounds and cultures. When they spend time with their friends and live in this modern urban environment of the metropolis, they become habitual in using the language spoken there. While interacting with each other, they learn and start using the metrolingual language that develops through interaction with peers and other people in the university. In this way, using slang terms in their conversations and daily interaction with friends have become part of their language practices. These results are similar to the results of Mambwe's 2014 work, 'Mobility, Identity, and Localization of Language in Multilingual Contexts of Urban Lusaka.' It has also been found in his study that people use different slang terms in their everyday conversations. It becomes part of their language

repertoire. They use slang terms from different languages they come across in their daily interactions with a diversity of people.

4.3.1.5 The open-ended question number 5

Which languages do you significantly use in your daily interaction with people at the university?

- 5.1 *“I use multiple languages, like Pashto, English, and somehow Potohari.”*
- 5.2 *“Urdu, Balti, English.”*
- 5.3 *“I use English, Urdu, Punjabi (occasionally) and Pashto.”*
- 5.4 *“English and Urdu.”*
- 5.5 *“Urdu, Pashto and English.”*
- 5.6 *“English and Urdu.”*
- 5.7 *“Urdu, Punjabi, English and Saraiki.”*
- 5.8 *“Usually I use a mixture of English and Urdu, as in my home.”*
- 5.9 *“Urdu, Punjabi, and English.”*
- 5.10 *“I use Urdu and English.”*
- 5.11 *“Urdu, Punjabi, and Sindhi.”*
- 5.12 *“Urdu and English.”*
- 5.13 *“Urdu, English, Pashto, and Punjabi.”*
- 5.14 *“Urdu and Punjabi.”*
- 5.15 *“When I am with Kashmiri friends I prefer to speak Pahari otherwise Urdu.”*
- 5.16 *“Pashto, Urdu and English.”*
- 5.17 *“English and Urdu and if we are good friends then Punjabi.”*
- 5.18 *“Urdu when I’m with strangers or having first time interaction and English when I’m talking with friends.”*
- 5.19 *“Urdu, English, Punjabi.”*
- 5.20 *“I prefer to speak Urdu but I speak English as well with friends.”*
- 5.21 *“Mostly Urdu and English.”*
- 5.22 *“Urdu and sometimes Saraiki.”*
- 5.23 *“I usually use English language within the department and Urdu with friends and sometimes Punjabi with my family.”*

- 5.24 *“Most of the time I use Urdu, and sometimes English and rarely get chance to speak Punjabi.”*
- 5.25 *“Urdu, English and Punjabi.”*
- 5.26 *“Urdu, English. Some jokes in Urdu or Punjabi.”*
- 5.27 *“Our mother tongue is Pashto, but here we mostly speak mixture of Urdu and English.”*
- 5.28 *“Punjabi, Urdu, Saraiki.”*
- 5.29 *“Urdu and Punjabi.”*
- 5.30 *“I usually prefer to speak in Urdu and English but sometimes or we can say rarely speak Punjabi as well because I have friends from same Punjabi culture. So, I can speak with them.”*
- 5.31 *“English and Urdu usually.”*
- 5.32 *“I mostly use Urdu and English languages to interact with people at the University. Moreover, I speak Punjabi as well in my own special circle i.e. friends.”*
- 5.33 *“I often use Urdu and English while interacting with friends & people in the University. However, I also use my mother tongue to interact with the people of my area or region.”*

Schneider (2017) reviewed the notion of metrolingualism and stated that it opened up “a path to understand multilingualism in relation to urban space that is everyday use of dynamic linguistic resources in urban space” (p. 1). It is evident from the aforementioned responses of students from four of the universities of Islamabad that their language changes because of the diversity and mobility of the urban and metrolingual space of the university. Schneider (2017) reviewed the notion of metrolingualism and stated that it opened up “a way of thinking about multilingualism centered on the everyday use of mobile linguistic resources in relation to the urban space” (p. 1). It is evident from the aforementioned responses of students from four of the universities of Islamabad that their language changes because of the diversity and mobility of the urban and metrolingual space of the university. The response 5.1 shows that the participant uses multiple languages in the university. He mentioned three languages, English, Pashto, and Potohari, which he uses the most while interacting with others. In the response 5.15, it is stated that the participant uses Kashmiri with the Kashmiri friends and Urdu with others. Some students said they get a chance to

speak their mother tongue with friends and other people of the same language. They use English and Urdu with other people. In the example 5.27, the participant said that he uses Pashto as his mother tongue is Pashto, and he mostly uses a mixture of English and Urdu.

Moreover, some students said they use a mixture of Urdu and English. Furthermore, some other responses show that students use diverse languages daily. It is evident from responses 5.1, 5.7, 5.11, 5.13, 5.18, and many other responses that the students speak diverse, dynamic, and hybrid languages in their daily interactions with others. Additionally, there is diversity and fluidity in their language practices. They amalgamate various languages that destabilize the borders between languages. They cross the established boundaries between languages. This diversity in language use has come from their interaction with people of different languages in the modern urban environment of the universities. These results are identical to those of Nassenstein and Hollington's 2016 work, Pennycook and Otsuji's 2015 work, Mambwe's 2014 work, and Otsuji and Pennycook's 2010 work. All these studies found diversity and amalgamation of different available languages in the everyday conversations of the participants at the universities in the metropolitan cities.

4.3.2 Linguistic Identities

Following are the questions about the effect of metrolingual context on the identities of students.

4.3.2.1 The open-ended question number 6

Do you think that the modern and urban environment of the university affects your language identity? If yes, how?

Following are the instances from the responses of the students about the effect of the modern and urban environment of the university on their language identity.

- 1.1 *“It does. When I am talking to some vendor or passerby, I mostly switch to Urdu. While talking to teachers and fellows I use English too. Among friends, I joke in Punjabi and Saraiki too.”*
- 1.2 *“The University environment promotes English as compared to other languages hence competing with our lingual identity.”*

- 1.3 *“Yes, in the modern & urban environment of University, there are people with different languages. Therefore, my language is changed by acquiring certain words from each language.”*
- 1.4 *“Yes, it had enhanced my vocabulary and my accent.”*
- 1.5 *“Yes, I think people’s language changes depending on the social context. You tend to feel obligated to speak in English, more so if speaking with richer people. So, I think social pressures affects language identity.”*
- 1.6 *“Yes, we try to speak in more formal language when we see modern environment and we don’t actually reveal our identity and act fake.”*
- 1.7 *“I guess yes, sometimes people tried speaking their mother language and they don’t like to speak their mother language which might have bad impact on one’s cultural values & culture might be lost in the new generation.”*
- 1.8 *“Yes, mostly people try to fit in by speaking English, which gives very little chance to communicate in my language.”*
- 1.9 *“Yes, it does, by virtually forcing one to learn English and by interacting with people from different backgrounds getting an idea of their language.”*
- 1.10 *“Yes, the modern and urban environment of the University affects our language.
i) The pronunciation. ii) Delivering of words. iii) Experience of dealing & talking.”*
- 1.11 *“Yes, because I can’t find people to talk to in my own language.”*
- 1.12 *“Yes, the accent of my native language.”*
- 1.13 *“Yes, it helps me to create my own personality according to modern environment.”*
- 1.14 *“Being a student of linguistics and literature, I am conscious about my language identity. And of-course environment of University affects my language identity. But personally, I believe on globalization. And I think no one can stop language from being enhancing and evolving.”*
- 1.15 *“Yup, as my friend circle include Punjabis, Pushtoons, Sindhis and even Kashmiris. So, these all ethnic languages directly affect my language.”*
- 1.16 *“Yes, I feel that the people of my community feel embarrassment to speak their mother language but Pashtoon community always prefer to speak their native language which inspired me a lot.”*

- 1.17 *“Yes, as I have explained in Q-4, it has modified my Urdu. I have started using few slang terms in my daily life conversation to match myself with the environment.”*
- 1.18 *“Yes, of-course, the modern & urban environment have great effect. In modern environment, one has more influencing and formal accent of speaking than rural. As I think urban environment promotes slang terms in conversation.”*
- 1.19 *“Yes, a person’s company always affects your language identity. Modern and urban environment of university affects your language identity.”*
- 1.20 *“Yes, definitely it does affect because of the vast ethnicities.”*
- 1.21 *“Yes, obviously it does. My choice of words and accents highly affected in this environment.”*
- 1.22 *“Yeah, it affected my accent. Firstly, I used to speak Urdu accent but now I follow British accent.”*
- 1.23 *“It definitely does affect the language identity of a person. Being a migrated student people from regional campuses differ drastically from the main campuses people.”*
- 1.24 *“Yes, because instead of using our mother language, we mostly use English & Urdu & most of the times we feel shame in using our language.”*
- 1.25 *“Yes, it affects my language identity because language and identity go hand in hand. I become more fluent in speaking English than before coming to University.”*
- 1.26 *“Yes, the modern & urban environment of the University affects my language identity and being a student of English, my accent of English has also been improved in the University.”*

Otsuji and Pennycook, in their 2010 work, “Metrolingualism: fixity, fluidity and language in flux”, wrote, “metrolingualism is a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language.” It is evident from the aforementioned responses of the university students; the modern and urban environment of the university affects their language identity. The responses of the students show many different ways of modification in students’ languages and identities. The diversity and mobility in the metropolitan cities and universities greatly influence language practices and identities. For instance, it has been said in example 1.2 that the modern urban environment changes the participant’s language identity. His language choice changes in his interaction from person

to person. When he communicates with his teachers and classmates, he uses the English language; when he meets with strangers, he uses Urdu. He uses Punjabi and Saraiki to make jokes and have fun with his friends. It shows that the language choice and use change depending on the people to whom the participant talks. The diversity and mobility in the urban space of the university lead to a change in students' language practices and, thus, their language identities. In this way, their language identity varies in front of different people. It is evident from other responses too. Likewise, in the example 1.15, the participant responded that he has friends from different ethnic backgrounds with different languages, and all those languages affected his language practices and repertoire. It reveals that now he has words from Punjabi, Kashmiri, Pashto, and Sindhi in his repertoire. In this way, his interaction with people of different linguistic backgrounds changes his linguistic identity. Likewise, it is evident from the other instances too, as example 1.3 shows the same point of view. It can be interpreted that the diversity and heterogeneity of languages in the university leads to the merging of different languages, which is responsible for modifying students' real linguistic identity. This thought is reflected in most of the responses of the students.

Moreover, many students believe that the university environment promotes the English language that hides their real linguistic identity. In the example 1.5, it is argued that in the social context of the university, they tend to feel obligated to speak in English. They have to speak in English while talking to the wealthier people too. Therefore, their language identity changes through interactions with others in the urban space. Likewise, in the example 1.8, the respondent is of the view that most of the people try to fit in by speaking English, because of which she gets little chance to communicate in her language. The responses 1.22, 1.25, and 1.26 show that their English improves because of the university's modern urban environment and interaction with different people. It changed their accent and enhanced their vocabulary. Their pronunciation has also been improved because of communicating with their peers and other people at the university. It depicts that along with the addition of other languages in university students' language repertoire, there is a significant increment of English in their repertoires, which consequently modifies their identity.

Furthermore, in the response 1.17, the participant says that he has started using a few slang terms in his daily conversation to match the environment. From this and many other responses, it has been depicted that university students in the metropolitan areas learn and start using different slang terms of various languages, which becomes part of their daily interaction with others at the university. It signifies the modernity and modern urban identity of students in the universities of metropolitan areas. The use of slang terms and acronyms has become a trend in universities nowadays, which modifies their previous linguistic identity. These results are identical to those of Nassenstein and Hollington's 2016 work. They also found that the language practices and identities of the African youth have been modified due to their global and local interactions, use of manipulative patterns, and modern trends.

4.3.2.2 The open-ended question number 7

Do you think that the constant change in your language brings a change in your identity? If yes, how?

Following are the instances from the responses of the students about the change in their identity because of language change.

- 2.1 *"My personality differs while interacting with the local speakers of Balti, and when I'm using Urdu."*
- 2.2 *"Yes, as a language change leads to bring a change in my personality."*
- 2.3 *"Mostly my Urdu accent had improved that make me look like I'm an Urdu speaking."*
- 2.4 *"Yes, I am very cool minded or funny while using Pahari whereas, serious when interacting in Urdu / English."*
- 2.5 *"Yes, actually my personality changes a lot when I switch between languages. Don't know why it happens."*
- 2.6 *"Yes, our daily usage of languages affects more on us day by day, we use different structure because every language have different structure so I thought it's good we learn different things from different ways."*
- 2.7 *"Yes, because friends around me come from different backgrounds and therefore speak different dialects which has an impact on me."*

2.8 *“I guess I do. This is a new concept for me but it seems quite logical. While speaking English, I feel an air of indifference in my attitude. While Urdu, Punjabi, they have more, let’s say kinship and I become a bit humbler.”*

2.9 *“Urban environment of University modifies my social identity in different ways. For example, after joining the University I started using the standard Pashto dialect so people feel difficulty in recognizing my regional dialect.”*

Most of the students believed that their identities change with the change in their language. They stated that the diversity of people and languages in the university leads to a change in their language and conversational practices. This process consequently modifies their identities. The mentioned above responses of the students illustrate what kind of change has been brought to their identities. It is evident from the response 2.1 that the participant’s personality differs when he interacts with the local speakers of Balti and when he uses Urdu. Likewise, in the example 2.2, the participant said that language change changed her personality. Some students declared that the modern environment of the university updated and modernized their languages and conversational practices. The response 2.4 illustrates that the identity of the participant changes from cool-minded and funny to a serious and sober person. He stated in his response, “I am very cool-minded or funny while using Pahari whereas, serious when interacting in Urdu / English”. It shows a lack of playfulness in his language when he communicates in Urdu and English. On the other hand, his personality is more playful and funny when communicating with others using the Pahari language. Likewise, it is evident from the response 2.8 that the respondent becomes more humble and feels a connection with others when communicating in Punjabi and Urdu. In contrast, the participant thought that he feels an air of indifference when communicating in English. Hence, his personality and attitude change with language change. Moreover, in the response 2.9, the participant stated that he started using a standard dialect of Pashto after coming to the university and learned it through his interaction with others at the university. In this way, people struggle to recognize his regional and real identity. The concepts, which are presented through the responses of students, are identical to those presented by Otsuji and Pennycook in 2010 and Pennycook and Otsuji in 2015. Otsuji and Pennycook, in their 2010 work, “Metrolingualism: fixity, fluidity and language in flux”, wrote, “metrolingualism is a product of modern and often urban interaction,

describing the ways in which people of different and mixed backgrounds use, play with and negotiate identities through language” (p. 240). It shows that due to modification in people’s language, their identities also modify and they bring new identities. These findings are identical to those of the present study because this study also explores the metrolingual language practices and identities. However, the area, population, and methodology are different from the previous studies.

4.3.2.3 The open-ended question number 8

How does this urban environment of the university modify your social identity in social groups when you use different languages or a mixture of languages?

Following are the instances from students’ responses about modification of their social identity in different social groups when they use different languages or a mixture of languages.

3.1 *“It had helped me to become more social and interactive.”*

3.2 *“Yes, I thought it’s effected a lot in one’s real identity because when we are sitting in groups with our friends they are from different countries. So, we usually use English or either their language so all in it one’s real identity hides.”*

3.3 *“In this urban environment, English is considered to be a superior language and unconsciously that has an impact on me as well. Therefore, when I communicate in English I feel good about myself.”*

3.4 *“The diverse environment of University helps in learning and teaches new methods of communicating.”*

3.5 *“I don’t communicate much in social groups. But if I rarely do, I feel confident as most of the people listening can understand English and Urdu and I can speak both well enough.”*

3.6 *“Because of presence of different social groups in urban environment of university, it seems as if I have adopted different social identities. Having different identity in the company of different social groups.”*

3.7 *“Yes, it made me more confident in communicating and interacting.”*

3.8 *“My social skills have increased a lot by interacting with others. Different slangs and dialects are also helpful in understanding how people from different areas interact.”*

- 3.9 *“It allows me to be friendlier when I’m in social group of different languages. And it also helps me to engage in different activities of their culture.”*
- 3.10 *“I became more confident because of the multiple languages. I learned and started using these in the social gathering, the environment became friendlier.”*
- 3.11 *“There are people from different backgrounds who speak different languages so when I speak in a group of people they use a mixture of languages Urdu, English, Saraiki & Punjabi.”*
- 3.12 *“Sometimes it helps and also gives personal satisfaction whenever I formally interact with different people in their languages.”*
- 3.13 *“As we interact with different types of people. From some we get inspired and adopt the particular trait in our personality and there are some habits which we really do not like and tries to avoid to be in our personality.”*
- 3.14 *“It helped me to get involved in different group activities without any hesitation when I am able to communicate in a familiar way to the group according to environment.”*
- 3.15 *“While using different language in social groups, the attitude & accent of person speaking is that one which he uses normally. The urban environment lack formality in speaking, so person may have a little informal attitude towards group.”*
- 3.16 *“Urban environment of university modifies your social identity in social groups when you use different languages or mixture of languages. When you see people speaking English you also try to speak English that will modify your social identity.”*
- 3.17 *“It makes more confident as I can interact in many ways.”*
- 3.18 *“We have to be more sensible, choosy and intellectual while being in an urban environment as compared to be a part of rural area.”*
- 3.19 *“Urban environment teaches us cross-cultural communication. Speaking different mixture of languages make everyone interested in social conversations.”*
- 3.20 *“They Kinda appreciate that I am multilingual, help me in a multicultural society and polish my personality.”*
- 3.21 *“Through different interactions with peoples & groups of different cultures our personality grooms & I guess we get to update our personality.”*

- 3.22 *“English is brand more than a way to communicate. So, people expect and learn English for communication in a society like this.”*
- 3.23 *“Actually, I was not that much social before coming to the University. So, it affected me a lot firstly in this way.”*
- 3.24 *“It actually makes someone uncomfortable to speak in original accent one has in urban environment. It feels awkward. So, it modifies the accent and one try to be modern in accent and use different and complex terms.”*
- 3.25 *“NUML provides a free environment with a mixture of urban environment & various language speakers. It has an effect on one’s social identity as it teaches acceptance.”*
- 3.26 *“I try to be myself & use my real identity, but at times during different situations I feel the change in my identity.”*
- 3.27 *“This urban environment of University modifies my social identity because I can now talk in different languages in social circle and that makes me proud about knowing languages in variation.”*
- 3.28 *“I don’t use mixture of languages in different social groups rather I use these mixtures of languages with my friends. However, the mixture of Urdu and English in my language often helps me to be known as a literate and well-educated person in social gatherings.”*

Out of the total number of respondents, most of them believed that their social identity changes by using different languages and a mixture of languages. Some students have an opinion that they become friendlier because of including many different languages in their daily interaction with others. As it is evident from the aforementioned responses of the students from four universities in Islamabad, they became friendlier, interactive, adaptable, thoughtful, skillful, polished, smart, and confident. It is visible from the responses 3.7, 3.8, 3.9, 3.10, 3.14, 3.17, 3.18, 3.20, 3.21, etc. Their social identity has changed because of the urban and metrolingual environment. They deal with a variety of people at the university who have different linguistic and cultural backgrounds. Their social identities modify through their interaction in this linguistically and culturally diverse space. In the response 3.1, the participant stated that it helped the participant to become more social and interactive.

Moreover, some of the responses illustrate that as English is considered a superior language, it has become part of their daily formal and informal conversations at the university. However, they mostly use it in their formal conversations in the classroom. They declared that it hides their real identity and thus changes their social identity in this context. Furthermore, some students stated that after coming to the university, they learned many slang terms, acronyms and abbreviations through the context of interaction at the university. It changed their previous social identity because of this linguistic change in their daily interactions. It is identical to the results of Otsuji and Pennycook's 2010 work, Mambwe's 2014 work, Pennycook and Otsuji's 2015 work, and Nassenstein and Hollington's 2016 work. All these studies found a diversity and amalgamation of different available languages in the daily interactions of the participants in the metropolitan cities. It consequently modifies their linguistic and social identity.

4.4 Analysis of the Group Discussions

This section has dealt with the qualitative analysis of group discussions recorded by the students of the selected universities of Islamabad. The effect of the diversity of students with different languages and the modern urban environment on the language practices and identities of university students of Islamabad has been analyzed. The conversations and interactions of students from different linguistic and cultural backgrounds have been analyzed through it. It has shed light on the commonality of linguistic diversity in everyday language use in university spaces. This section aims to represent how university students in informal conversations constitute new and modern urban identities and language repertoire by breaking the conventional and established linguistic boundaries. They cross the established linguistic boundaries by broadening and expanding their linguistic repertoire. It shows how they amalgamate the words, phrases, and sentences of different available languages and make one language. Through this intermingling, a new creative and innovative form of language emerges from each context of interaction in the university spaces.

Excerpt 1

Turn	Speaker	Dialogue
1.	Person 1:	“Yaara kia scene ha phir culture ka.”
2.	Person 2:	“Yaara g yahi scene ha k na hum jaen gy. 4:30 bje shuru honi ha.
3.	Person 3:	“5:30 py.”
4.	Person 2:	“Chalo 4:30 ya 5:30 bje hamari cultural night shuru ho gi. Us mein hamara poora scene ha or participate to kiya nhi ha.”
5.	Person 1:	“Yaar cultural agar 5:30 bje shuru ho gi to jo 1, 1.5 ghanta free han wo kia kren gy wo flat chalay jaen.”

The extract 1 is the casual conversation of the university students planning to attend the cultural night at their university. This is quite an informal discussion, and their language is informal and non-standard. It can be seen that there is a mingling of two languages (Urdu & English) in this extract. It can be noticed that the use of the word “Yaara” by the person 1 and repeated by person two in the second turn is a word that is used informally and a non-standard form of language. The word ‘yaara’, ‘yaar’, ‘bro’, and many other words for calling their friends have become a trend in modern urban spaces of the metropolitan areas. They use these words with any language they use in their conversations. In the first turn, person 1 said, “kia scene ha”, which is a common phrase in the city language. Like many other phrases that students create, it is also used for multiple meaning-making. It is used in the sense of asking someone about any plans. It indicates that the person wants to know the other person’s plan about something. It is also used for asking what is happening around anyone. It is commonly asked for updates from the other person. This type of language is used mostly among friends and with the person who is younger than the person using it. Students usually use this type of language informally in casual discussions.

The innovative words and phrases become part of students’ repertoire in the metropolis. Moreover, it is evident from the extract that students have crossed the traditional boundaries between languages and used a borderless fluid language that contains a combination of English and Urdu. Furthermore, there seems to be an omission of words. In the first turn, the speaker omitted the word ‘night’ and changed the word ‘cultural’ by only saying, “culture.” Therefore, there is the omission of words. He said, “kia scene ha phir culture ka”, which is incorrect, but his meaning is conveyed to the other

two persons. They understood what he was talking about because of the context. Likewise, in the fifth turn, he only said “cultural” instead of ‘cultural night’. This excerpt of university students’ conversation reflects the metrolingual language use. They mixed the available linguistic resources and created their own style of talking by making innovations in their language use. Otsuji and Pennycook (2010, p. 240) state that metrolingualism is “a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with, and negotiate identities through language.” It examines language as a social practice and as an activity. It is a creative and constantly emerging thing. The conversation of university students also depicts the same characteristics. It reflects the instances of metrolingual language practice.

Excerpt 2

Turn Speaker Dialogue

1. Person 2: “*Yaar tum ne kio nai bahar jana?*”
2. Person 1: “*O bhai pesay barray lag jatay main ghreeb insaan hun. Main itnay afford nai karta.*”(Punjabi)
3. Person 3: “*kassam se hum dono k pas pesay nhi hain.*”
4. Person 2: “*Huyeeeeee.*”
5. Person 1: “*Chalo yaar peson ki baat to baad mein aye gi wesay bhi mood nai ha.*”
6. Person 2: “*Haan thek ha yaar kuch nai bas enjoy kren gy cultural night or 10 bje ghar jaen gy.*”
7. Person 1: “*Koi dass shass nai bhai 8 bje wapis chaen gy.*”
8. Person 3: “*Tumhen main 10 bje se pahlay jane bhi nhi dun gi.*”
9. Person 1: “**why?**”
10. Person 3: “*Jao biscuit le aao.*”
11. Person 1: “*Main ne pahlay ap ko tolda k main ghreeb insaan hun. Let me see how much money I have. Fifty rupees.*”

In this extract, there are instances of metrolingualism. There is an amalgamation of Urdu, Punjabi, and English. All three persons use whatever language resources available to them. This language is undifferentiated because it is a combination of three languages and makes one language that is a combined form of many languages. Different languages

have been used for meaning-making without considering the presumed borders between them. The boundaries between languages used in the extracts mentioned above are blurred. It is undistinguishable which one language they used in this conversation. It can be defined in terms of metrolingualism. They started their conversation with a combination of Urdu and English. Whereas suddenly, one person starts talking in Punjabi in turn 2, then comes towards Urdu again in turn 5 with a word of English too. Later on, he switches his language to English in turn 9. He again switches his language to a mixture of English and Urdu at turn 11. In turn 11, he used a sentence in Urdu and then switched to English in the following sentence. It shows a complex and unstructured amalgamation of three languages used by them. It depicts the fluctuation in language practices in university spaces. Moreover, their language practices have fluidity, as they never restrict themselves to only one language. Rather, they used unbounded language. It is evident from the use of the word “tolda” in the last turn that the language of the metrolingual context of universities is borderless and innovative. For instance, the speaker innovates the word “tolda” or perhaps he heard it through interacting with other friends. It contains a lexeme ‘told’ from the English language and a bond morpheme ‘a’ from Urdu. Instead of saying ‘btaya’ or ‘told’, he used “tolda”, which is incorrect in English. However, these kinds of innovative words are part of daily interaction and language repertoire of university students. It contains pieces from different languages. Blommaert, in his 2010 work, referred to it as ‘bits of language’ or ‘undifferentiated form’ of meaning-making without considering the presumed borders between them.

Furthermore, the participants played with their identities and negotiated modern urban identities through these metrolingual practices. In addition, the fluctuation of their language practices portrays their identities in flux as they depict both open-ended and closed-ended identities by sticking to their mother tongues to some extent and adopting the modern urban style of talking. The conversation given in excerpt 2 depicts the use of metrolingual language practice. It is identical to the concept of metrolingualism presented by Otsuji and Pennycook (2010). It is also similar to Lusaka Nyanja, which is explored by Mambwe (2014). Like metrolingual language use, Lusaka Nyanja is also an amalgamated form of various linguistic resources that constitute a new mixed language form. Mambwe (2014) states that Lusaka Nyanja is seen as an amalgamated form composed of linguistic

forms borrowed from diverse sources and used in various circumstances and in varying but unpredictable patterns.

Excerpt 3

Turn Speaker Dialogue

1. Participant 1: “*Usama bhai jo **tourism** ha wo Pakistan k liye boht barre zarray mubaadla ka sbabb ban sakti ha. To ap ka kia khayal ha **government** ka is k baray mein kia kirdaar ho sakta ha wo kia sahuliaat farhaam kar sakti ha?*”
2. Participant 2: “*Bohat saray **points** ho saktay han. Ek to jo **major thing** ha main ye kahun ga k **security** jo ha na wo bahtreen bnani chahye. Jo **tourists** atay han hmaray haan hum jab tak unhen sahi **security provide** nhi kren gy tab tak wo khul k nhi ayen gy. Jab unhen **reservations** hon gi to wo anay se ghabraen gay. Sab se pahlay is maslay ko hal karna chahye.*”
3. Participant 1: “*Saifullah bhai **entry** k liye visa ka kia karna chahye?*”
4. Participant 3: “***Government** ko chayee k visay ka asool asaan tareen bnae. K jinhon ne ana ha un ko visa **easily available** ho jae. **Tourists** ko **visa easily available** ho jae. Us k ilawa **Google maps** ko behtar kre apnay ilaaqon mein. Pahaari ilaaqon mein sab se ziada **issue** hi yahi hota ha k rasta nai milta. Is liye **maps** ko behtar kren.*”
5. Participant 2: “*Ay wayse **map** aali barri kamaal gall kiti a tussi, sai gall kar raye o. Haan tussi ki kahre si.*” (Punjabi)
6. Participant 3: “***International media** pe siahat ko faroogh den Pakistan mein. Pakistan pahle bhi boht saray maslon se dochaar ha. **Security** khadshaat boht ziada han. Is liye jab tak **international media** pe ye issue nhi aye ga, **international media** pe Pakistan ko **safe** nai dikhaya jae ga. Tab tak siahat yahan pe nai ho gi or log yahan ane se ghabraen gy.*”
7. Participant 1: “*Bilkul, Usama bhai Saifullah bhai sai gahal kiti hay k jera na **Google map** te **Websites** de uttay **information** pao. Lekin ay ten unn wele kam karesi jeray welay uthan **signal** hosen. Je torin ay apran **signal** ala **system strong** nai kreday, o torin **Google map** wala uthan kam na kresi, te unhen kun **information** ya rastay da koi **issue** ha taan o hal nai thi sagda.*” (Saraiki)

8. Participant 2: “*Sai gahal krenda payin (Other dialect of Saraiki) waqi. I would like to say that we should work on this. There should be certain towers. Towers should be placed.*”

It is evident from the excerpt mentioned above from the conversation of university students that they reconstituted the linguistic boundaries by employing hybrid and dynamic language. The multilingual and dynamic individuals who participated in the discussion depicted flexible and monolithic identities through their open-ended and closed-ended linguistic practices. Pennycook and Otsuji (2015, p. 16) stated, “In metrolingualism, multiplicity is not merely a plurality of languages but rather a creative space of language making, where rules and boundaries are crossed and changed”. The conversation mentioned above depicts the same. The participants used a mixture of the three languages. There also seems to be the use of two different dialects of the same language and adaptation of the other person’s dialect and tone. It shows a language crossing in their conversation through which they negotiate modern urban identity. Moreover, this diversity of languages in their conversation has given an instance of hybrid and urban language practices, constituting and reconstituting in each context of interaction in the urban spaces.

It can be seen in the aforementioned excerpt number 3 that the participants have a discussion on tourism and foreign exchange. They put forth their ideas about the facilities that government can provide to increase tourism in the country for the development and growth of foreign exchange. One of the participants is Punjabi, whereas two of them are Saraiki but have different dialects of Saraiki. In the first three turns of the excerpt, the participants used a mixture of Urdu and English though they are not Urdu or English native speakers. They both are Saraiki, but their dialects are different. Although this conversation is informal, they talk to their friends; however, they use another language rather than their mother tongue.

Moreover, the participant used the word “bhai” and his accent was Punjabi while talking in Urdu, but he is not a native speaker of Punjabi. This shows that he adopted the Punjabi accent by interacting with Punjabi friends. However, when he used Saraiki, his accent was Saraiki. He also started using that extended language repertoire to communicate with others even though the person with whom he was talking was not a Punjabi speaker.

Likewise, in the turn 2, Participant 2 uses a mixture of Urdu and English. They switched to their mother tongue and Punjabi in the next dialogues.

Furthermore, in the turn 5, participant 2 switched to Punjabi while talking to another participant who is a Punjabi speaker. However, Punjabi speaker uses a mixture of Urdu and English in turn 4 and 6. In addition, in turn 7, the participant 1 switched to the Saraiki language, his mother tongue, with English mixed in it. In response to him, participant 2 started his dialogue in Saraiki and then switched to English in the last dialogue of the excerpt. He used the word “payin” of Saraiki from the other dialect of Saraiki, which is the dialect of the interlocutor. Later on, he switched to English in the same dialogue. This conversation shows that borderless and hybridized language use now become a convention in modern urban language practice. There seem to be no traditional rules and boundaries among languages in their conversation. They have stylized and localized their languages. Their language repertoires have become localized and modernized by coming to university and interacting with a diversity of people who have different linguistic backgrounds.

Furthermore, it has been interpreted that this metrolingual context of the universities in the metropolitan areas provides a space where languages are created and recreated. Consequently, they produce different and contemporary language identities by changing and crossing the rules and boundaries of language use. In this way, they reconstitute their language practices and identities. The features of university students’ language practices in Islamabad and negotiation of identities are similar to the theory of metrolingualism and language practices in urban Lusaka explored by Mambwe in 2014. The interpretation of students’ conversation further relates well to Mambwe’s (2014) argument that “communities can no longer be viewed as stratified social structures but rather they should be viewed as complex, translocal sites and language as simply a repertoire and a mobile resource for making meaning” (p. 238).

Excerpt 4

Turn Speaker Dialogue

1. Person1: “**Paper postpone ni honay chahiayn, yaar pta h kia I don’t want to study. Yaaaar chup ho jao yaar ajeeb.**”
2. Person2: “*Main bhi aesay bolta hun, ooay main bolta hun **paper** k baad ana chahiay.*”
3. Person1: “*Nii yaar chup ho jao.*”

4. Person3: “Nii yaar main na dono cheezain **report** kr rhi hun k Imran khan agr a gya to **paper cancel** ho jaayn gay lykin agr **cancel** ho gaay.”
5. Person2: “**Cancel** to ni hon gay.”
6. Person 3: “**Cancel** ni **postpone** hon gay lykin **online** ni hon gay, **postpone** hon gay or un mn chutiyan chali jaayn gi humari.”
7. Person1: “Haan sr py sawar rhyn gay, chutiyan chali jaayn gi.”
8. Person 2: “Yaar meri bat suno 3 maheenay tum logon ny ghar per beth kr kia krna hai mujhy ye btao.”
9. Person1: “Yaar **please listen to me.**”
10. Person2: “3 maheenay ghar pe beth k kiasa krna hai.”
11. Person1: “**Chill** maarna hai, jitna **stress** university dyti hai na.”
12. Person2: “**Chill** marna hai(sarcasm) itni shiddat sy....”
13. Person4: “Meray sar par **tension** chal rhi hai qasam sy.”
14. Person1: “Shakal sy lgta hai”
15. Person3: “Agr aj **paper** dy kr aayn hain na abhi koi elaj ni hoga, 1 hogya hai
16. Person1: “Baray Imran khan ho tum hashim.....(all others laughing).”
17. Person3: “Main tumhain 1 **video** dikhaon gi chohay ki.”
18. Person1: “**Videoooo.**”
19. Person2: “Haan tum chotay sy chuhay lag rhy ho **video** main.....this **will provide information** ye mazay ka h(laughs).....ye **save** kar k kun rakhi hue hai?”

It is visible from the mentioned conversation of university students that there are instances of metrolingualism in their language practices. In this excerpt, all the participants used a mixture of English and Urdu. In the first six turns, they mixed these two languages. Later, person 1 and 2 talked in purely Urdu in their dialogues. In turn 9, the person 1 switched to English. Moreover, all of the participants started mixing the same two languages again. In turn 19, person 2 used an amalgamation of English and Urdu. He started his dialogue in Urdu, then switched to English, and then switched to Urdu. This irregular language crossing became conventional and part of daily interactions and informal conversations of university students in the metropolitan areas. Although one member was Punjabi, he did not use his mother tongue in this conversation. The other persons in the conversation were Urdu speakers. Perhaps this can be the reason for not using his mother

tongue in this conversation. Furthermore, their speed of talking was too fast. It is higher than in rural and less diverse areas.

In most parts of the discussion, they were yelling and shouting at one another. It is noticeable in their discussion that if one person shouted, the others also started shouting and yelling at many points. This shows the effect of one person's way of talking on the others. They continuously interrupt one another. This is how most of the university students talk and adopt the language practices by communicating with a diversity of people and flexibly adopting the conventional styles and practices of that particular place. In addition, their language use was dispersed. There was no regularity in it. It is evident from their use of Urdu and English in a scattered way with irregular intervals. Besides it, they all called one another by "yaar" but rarely with their names. It shows that it has become a trend to call their friends by the word 'yaar', and become part of their language repertoire. They talked in whatever linguistic resources were available to them. The speed of talking is higher than in rural and less diverse areas. This flexible language practice relates well with metrolingual language practice. The interpretation of students' conversation corresponds to the findings of Nassenstein and Hollington's (2016) study. It further relates well with the findings of Mambwe's (2014) study. Mambwe (2014) states that "in late modern settings of Lusaka, speakers' language practices are not constrained by domain but rather speakers are free to use any linguistic resources they wish to use regardless of the domain they find themselves" (p. 236).

Excerpt 5

Turn Speaker Dialogue

1. Person4: "*Yaaar pta hai Imran khan ka masla kia hai, us bnday ki, main kahta hun **he is a good leader.***"
2. Person1: "*Main tumhain baton us ka kia masla hai, kun k wo **exist** krta hai (laughs).*"
3. Person2: "*Mehar bura mana ly ga, Mehar k abu lgtay hain wo.*"
4. Person1: "*Mehar.*"
5. Person3: "*Mehar.*"
6. Person2: "*Mehar, **I am disappointed**, Mehar.*"
7. Person4: "*Mujhy farq ni parta jo bhi bolo.*"

8. Person1, person2, person3: “Papa khtay hain bara naam kry ga, beta humara aesa kaam kry ga, mgr ye to koi na jaanay(singing).”
9. Person2: “Yaar pta hai, **he might be a good leader whatsoever but he is a very shitty politician.** khan sahib **PTI** ko jo samnay ly kr aayn hain na, **It’s not the party,** wo **I product** ly kr aayn hain, **which has failed miraculously** or wo logon ko abhi tak yahi umeedain dy rhy hain ,k **try this product...try this product,** ye bohat acha hai.”
10. Person1: “**I don’t get it** phir bhi log us ko wapis upper chahranay main kun hain.....”
11. Person2: “**Comment** krna or sach mn krnay main farq hota h, **cricket** khelnay k liay ap ko medan main jana parta hai.”
12. Person1: “Haaan.”
13. Person2: “Is liay **politics** krnay k liay ap ko medan mein ana parta hai, ghar par beth kr kuch ni hota.”
14. Person3: “Haan or **comment** krnay sy kuch ni hota, pehlay to itna bolta tha Imran khan jab krnay aay to phir kuch kia kun ni.”
15. Person4: “Wo medan mein akr kuch kr to rha hai.”
16. Person2: “Medan mein akr kia kia hai kr kia rha hai.”
17. Person1: “Medan mein akr kia kr rha hai.”
18. Person3: “Kia kr kia rha hai.”
19. Person1, person2, person3: “Moka mila h us ko, ye bat ni hai k moka ni mila us ko.”
20. Person3: “Moka us ko mila hai phir bhi us ny kuch ni kia.”
21. Person4: “Ghalat **time** pe. Jab wo aya tha to saray **reserves** khali thay.....”
22. Person 1: “Abay sun le na. (She screamed) Jab ap kisi mulk k **leader** bantay ho to **you supposed to be prepared for worst.** Ye nhi hota k ap ko **ideal situation** mein la k de den.”

It is evident from the aforementioned excerpt from the group discussion of the students that students’ language practices are dynamic and have irregular structures and patterns. They mixed two languages, English and Urdu. However, mixing two or more languages has become a trend in modern casual discussions. This type of language use has become a new complex variety in the cities that invites any language into it. It can be seen

that every individual has their own way of creating a mixture of the available languages. They also switch between the languages used in it, for instance, in turns 6 and 9. In the turn 9, the boy used “shitty” and combined it with the word “politician.” Firstly, he used slang term, which became a trend in the universities of metropolitan areas especially, and students learn and start using them by interacting with other students at the university. Secondly, it shows that they use slang terms by combining them with anything because language is highly flexible and dynamic in the current urban societies, and they make their own innovations in each context of interaction. Others then adopt innovative and new forms and become the language of that space (spatial repertoire). Furthermore, in the turn 22, the girl says “abay sun le na” (she screams); after that, her language and tone suddenly change in the next part of the dialogue. It seems that language choice, manner of talking, language use, and tone are fluctuated and not fixed. There are no fixed language choices or uses in the dynamic urban space. The complexity of the language practices is more common than in the rural areas. It is the amalgamation of fixed and fluid language practice.

Moreover, there is repetition in their communication. In turns, 4, 5, and 6, three members repeated the name of the fourth member to tease him and then started singing a song to tease him. It shows another characteristic of the repertoire of modern urban university spaces. It is pointed out in another excerpt too. It depicts the instance of metrolingualism that language in the modern urban spaces has no boundaries, and the language choice and language use are created and rearranged in each context of interaction. Students’ identities constitutes and reconstitutes through this hybrid, dynamic, and mobile language use. They represented different identities in a single discussion.

Additionally, yelling is there in their style of communication at many points. Their speed of talking is very fast but different in all of them. Pennycook and Otsuji (2010) demonstrated that “metrolingualism, accordingly, allows the reconstitution of language and an alternative way of being in and through ludic and other possibilities of the everyday, a queering of linguistic practices” (p. 246). The language practice in excerpt 5 depicts the metrolingual language practice. Participants employ whatever linguistic resources are available to them and reconstitute language. There are no borders between languages in their speech. It corresponds to the characteristics of metrolingualism presented by Otsuji and Pennycook (2010) and Pennycook and Otsuji (2015).

Excerpt 6

Turn Speaker Dialogue

1. Person1: “*Indiaan kia reasons hin k har saal logen da nuksaan thi wainde sailaab aanden twadi nazar wich indiaan kia wajohaath hin?*” (Saraiki)
2. Person2: “*Indee sab kolo waddi wajah jeri mainko lagdi ha o **global warming** ha. **Global warming** kia hota ha k **carbon dioxide** ki **accumulation** hoti ha na. **Carbon dioxide** uper jaati ha wo ek **zone** bnati ha jis ki wajah se **global warming** ho rahi ha or us ki wajah se **glacier** ziada pighlen gy. Us ki wajah se **water bodies** mein izafa hota ha. Hamain **environmental pollution** ko khatam karna ho ga takay is tarha ki **situation** paida na ho.*” (Mixture of Saraiki, Urdu, and English).
3. Person3: “*Bhai doosri ye bhi wajah ha k darakht jo han wo hum kaat'tay ja rhe han. Jab darakht nhi hain to pani behta chla jata ha us ko roknay wali koi chez hi nhi ha rastay mein. Sath mein **land sliding** hona shuru ho jati ha. Naye pani k rastay ban'na shuru hojate han. Pahlay jo main abadi walay ilagay thay un ko **avoid** kar rha tha pani, kio k darmian mein darakht ajatay thay to pani ka dosra rukh hota tha. Ziada is wajah se bhi **effect** ho rha ha.*”
4. Person1: “***Dams** ki kami ki wajah se bhi in se paani **manage** nhi ho pata. **Dams** kaafi hadd tak pani ko **store** kar k rakhtay han. Baad mein apko naffa bhi detay han. Ek to ap ko **electricity provide** ho rhi hoti ha dosra ap ki zarkhaiz zameeno ko pani mil rha hota ha.*”
5. Person2: “*Sardion mein pani ki kami hoti or garmion mein bebaha pani. **Dams** se sardion mein bhi pani **provide** kar saktay han.*”
6. Person3: “*Sailaab dunian k sab se barray **disasters** mein se ek ha. Mulk ka har k banda is se **affect** ho rha hota ha. Sab se pahlay jo log whan mojud hon un ka jani nuksan hota ha. Itnay log **injured** hotay han. Har banda **affect** hota **inflation** hojati hai **country** mein.*”
7. Person1: “*Bilkul or **logistic** ka bhi kafi **issue** ho jata ha whan par. Is ki wajah se **distribution** nhi ho paati.*”
8. Person2: “*Qahet janam le saktay han is se kio k jo chezen ugti hain wo bhi khtam hojati han.*”

9. Person3: “*Us ilaqay mein zero se start karna parta ha. Ghar bnanay partay han phir basic necessities pori karnay mein kai Generations lag jati han. Taleem boht pechay chali jaati ha. Phir taleem to priority rahti hi nai ha.*” (Urdu and English)
10. Person1: “*Bi jeri gahal ha na bemarian aawendian uthan. Pani de andar bacteria hoden jendi jawah kolo insan te janwaren wich bemarian adian.*” (Saraiki)
11. Person2: “*Tussi daso prevention kenji ki ja sakdi ha?*” (Punjabi)
12. Person3: “*Dunian te koi esa masla nai ha k jeno tussi achi management nal sai ni kar sagde. Main chez ha k tussi resources nu achi jagah te lagao. Dams bnao. Parin da intezam kita jae. Har saal jithay jithay pani araha ha kinna pani araha ha pahlay manage kro. Health facilities provide kar deo.....*” (Punjabi and English)
13. Person2: “*Pahlay se hamen tyaar hona chahye.*” (Urdu)
14. Person1: “*Bilkul sai kah rhay ho ay dam aali gall te maino yaad ey. Poray Pakistan alay Gala Baagh Dam banan di koshish kar rayne thay....*” (Punjabi)
15. Person2: “*Sindh alay baray oppose karday de enno.....*” (Punjabi)
16. Person3: “*Awareness hi nai ha. Har banda gumrah pir rha ha. Siaasat daan apnay mufaad k liye bhi nai ban 'nay detay. Itni funding hoti ha wo poray k poray pesay lga den phir mulk rehab hojata ha. Sab se ziada prevention proper management k through ki ja sakti ha. Agar disaster management ki jae to is se boht hi achay results ayen gy or is tarha k nuksanaat kabhi bhi nai hon gy.*” (Urdu and English)

All the participants used a mixture of languages in the conversation in the mentioned above excerpt. They never use only one stable language. They contain an amalgamation of many different languages and dialects in their language repertoires. They play with the available language resources while interacting with others, modifying their identities and representing a new, flexible, open-ended identity. They obtain new identities through their interaction with people in the urban environment. The above extract shows that university students' language practices in the universities of Islamabad are hybrid and borderless. In turn one, Person 1 uses his mother tongue (Saraiki) to ask a question from another person with the same language. In response to him, the respondent also used Saraiki in the first sentence of his response, and then he switched to a mixture of Urdu and English. Instead of explaining it as code-switching, it can be seen as a metrolingual

practice. The respondent used Saraiki and then switched to a mixture of Urdu and English with the Saraiki speaker.

Moreover, in the turn 3, the person responded in Urdu and mixed a few words of English in it. He is a native Punjabi speaker, but he is not showing his real identity by talking in another language. Furthermore, in the turn 4, person 1, the Saraiki speaker, uses a mixture of Urdu and English; however, he used his native language before it. It can be noted that in the turn 1, he was asking the question from a person with the same language, but in this turn, he is talking to persons of two different languages (Saraiki and Punjabi). Additionally, in the turn 10, person 1 uses the Saraiki. He switched to his mother tongue again.

Moreover, after that, person 2 uses the Punjabi language, which is not his mother tongue. He uses Punjabi to interact with a Punjabi speaker who responds to him in the same language (Punjabi) because the question has been asked in Punjabi. Because the conversation switched to Punjabi, person 1 also started using Punjabi, but he is a Saraiki speaker. Furthermore, in the last turn, the Punjabi speaker again starts using a mixture of Urdu and English. All this can be identified as a metrolingual practice. In this conversation, besides their mother tongues, students use different languages and a mixture of languages that are not associated with them. They play with the languages in the whole conversation and negotiate different identities. They depict hybrid language practices, which have no boundaries. This excerpt shows the use of fixed and fluid language practices and identities negotiated through the university's contemporary urban environment and the diversity of people present there. During their interaction with students of different languages, they learn, adapt, and use those languages in their daily interactions. It becomes part of their language repertoires, and this amalgamated and combined language repertoire becomes the spatial repertoire of the university spaces.

Moreover, the use of English is increased in students' repertoires. This mixture of different languages in their repertoires represents the modernized and urbanized identities of students that are obtained through their interaction in the dynamic and diverse space of the university. The effect of the metrolingual context of universities on students' language practices and identities shows the relationship between language and space. It forms a new

language repertoire that crosses the traditional borders between languages. The results of the present study correspond with the results and concepts presented in Otsuji and Pennycook's 2010 work and Pennycook and Otsuji's 2015 work. They also found the use of an amalgamated language and the use of language contrary to obvious linguistic and ethnic recognition. They considered this type of language use as metrolingualism rather than thinking in terms of code-mixing and switching.

4.5 Correlation

Correlations			
		LP	LI
LP	Pearson		
	Correlation	1	.337**
	Sig. (2-tailed)		.000
	N	200	200
LI	Pearson		
	Correlation	.337**	1
	Sig. (2-tailed)	.000	
	N	200	200

** . Correlation is significant at the 0.01 level (2-tailed).

The table above shows a significant relationship between the study variables (language practices and identities of the university students). It was found that there is a positive Pearson correlation between the language practices and identities of the university students and statistically significant ($r=.337$, $p<.001$). Thus, the concept hypothesized have been supported. It can be interpreted that when the metrolingual space of a university affects the language practices of students, it consequently affects their identities because they are connected and correlated to one another. Moreover, it is interpreted from both open-ended and closed-ended questions that language, space, and the activities done by students are significantly interrelated with one another.

4.6 Discussion

The findings from the analysis of the data collected from university students of Islamabad through questionnaires and group discussions have been interpreted and explained in this section. The results have been linked to the research questions and objectives. The findings have been interpreted with reference to the other sources.

The objectives of the study are to explore the effect of metrolingual context on the language practices of university students and its effects on their identities. The study aims to answer the research questions given below:

1. What are the effects of metrolingual context on the language practices of university students?
2. What are the effects of metrolingual context on the identities of university students?

It has been assumed that when students move from their hometowns to metropolitan areas, it greatly influences their language practices and identities. They meet people from different backgrounds and cities with different languages and dialects. In the context of interaction, they mostly use the hybrid, borderless, and mixed form of language unintentionally because they become habitual in communicating with their peers in this manner. This diverse form of language constitutes and reconstitutes through their interaction with others at the university. Students' interaction with a diversity of individuals is a building block of a new language repertoire. The study shows how people of different backgrounds get by linguistically.

Several key findings have been found in the study. Students shared their views and opinions on their language practices at the university spaces and their effect on their identities. It has been found that university students in the metropolitan areas are highly influenced by their interaction with a diversity of individuals. When they interact with other individuals who have different linguistic, cultural, and ethnic backgrounds in the contemporary urban environment of universities, they adopt a mixed form of language use that evolves in each context of interaction. Students learn new and innovative language use in each communicative practice. It consequently modifies their identities due to their adoption of metrolingual practices. The results suggest that the majority of students

believed that their style of talking had been influenced by their interaction with others at the university. They try to learn and use the languages of their friends. They adopt a style of using a mixture of the available linguistic resources. They also come across other dialects of their mother tongue, which have become part of their language repertoire. They learnt many slang terms available at the university.

Moreover, their language choice and practice shift according to the languages of their friends. The results suggest that sometimes it becomes the requirement of the interaction to use multiple languages. Furthermore, they do not leave their own language and cultural affiliations. They do not follow the cultural norms of other languages that shows fixity in their language practices.

Furthermore, the results show that interacting with people from different linguistic backgrounds in the modern urban environment of the university has also enhanced their talking speed. Most of the students stated that they unconsciously switch from one language to the other. The results also propose that many students use an amalgamation of English and Urdu. English become an essential part of their conversational practices. They learn and use new slang terms, abbreviations, and acronyms through my daily interaction with my friends. The results of the study depict that university students have both fixed and fluid linguistic identities. Moreover, the results indicate that students' identities change when they use different languages with various groups of friends. They constitute new modernized linguistic identities by including English in their language repertoire. Furthermore, their linguistic identities contain both the fixed traditions of the university's contemporary urban space and their own.

The results suggest that students' daily interaction with people from different backgrounds and languages has influenced their language choice and use. Their daily language practices become highly flexible. They adopt other languages and accents. They accumulate different languages in their repertoires and practice them in their daily interactions. Moreover, various places of the university contribute to their language practices and immensely influence their language practices. They adopt English and learn embellished language use through their interaction with teachers in the classroom spaces. However, they adopt informal and mixed forms of language through their interactions

outside the classrooms. They pick various terms and slang words from the languages of their friends through their daily interaction with them and start using them to build a convivial environment.

Additionally, English has become a significant part of students' language practices and repertoires. However, their language practices and repertoires also accumulate various linguistic resources from other languages. Moreover, their mixed and versatile language practices represent new linguistic identities. They adopt the vocabulary of multiple languages, accents, and other resources, which shows their new flexible and versatile linguistic identities. Additionally, the constant change and shift in their language use bring them a new social identity that varies with their language choice. It modifies their attitudes and personalities. Metrolingual language practices boosted their confidence and they became friendlier. Students' personalities have improved and polished through their interaction in the modern urban environment of the universities. Therefore, university students' modernized language repertoire developed through their flexible and dynamic language practices has changed their social identity. This mobile and flexible language practice hides their real linguistic and social identities in various situations.

The innovative words and phrases become part of students' language repertoires in the universities of the metropolis (Islamabad). Moreover, the results show that students cross the traditional boundaries among languages and use a borderless fluid language that contains a combination of different languages. In their interactions, shouting and swearing in various languages also become part of their language repertoire. Through interactions with their peers of different ethnic and linguistic backgrounds, their language practices include languages contrary to their ascribed languages and identities. Different languages have been used for meaning-making without considering the presumed borders between them. In this way, metrolingual language use is becoming part of the students' language practices and identities. Furthermore, the results show the unstructured amalgamation of various linguistic resources available to the students while interacting with their friends. They play with their identities and negotiate modern urban identities through these metrolingual practices. In addition, the fluctuation of their language practices portrays their identities in flux as they depict both open-ended and closed-ended identities by sticking to their mother tongues to some extent, their distinctive style, and adopting the modern urban

style of talking. Students' identities constitute and reconstitute through hybrid, dynamic, and mobile language practices. Additionally, this metrolingual context develops a new hybridized and modernized form of students' language repertoire. All the results mentioned above show the effect of metrolingual context on the language practices and identities of university students of Islamabad.

The results propose that students' language practices and identities are becoming fluid and hybrid due to their interaction in the modern urban spaces of the universities in the metropolitan city (Islamabad). The hybrid and fluid language practices have created a new mixed form of language, which contains various linguistic resources from different languages available to them during their communicative activities. This illuminates the existence of metrolingual language use prevailing in universities in Islamabad. Metrolingual language use is an amalgamation and creative use of various linguistic resources available to individuals. It forms a new complex and mixed form of language that emerges from modern urban interactions. The results of the present study correspond to the study of Otsuji and Pennycook (2010). Otsuji and Pennycook, in their 2010 work, asserted that "it is a product of modern and often urban interaction, describing the ways in which people of different and mixed backgrounds use, play with, and negotiate identities through language" (p. 240). It focuses on languages as developing from the context of interaction. It is a versatile form of language, which consists of a mingling of different languages and styles. It has been explored in the present study and found that students' language practices and identities behave as it is represented in the ideology of metrolingualism. The results show that a new innovative language use emerges from students' interactions in the university spaces. For instance, it has been shown in the analysis that the student combined the morphemes of two different languages and created a new word; however, he conveyed his meaning to the interlocutors. All these findings align with the concept of metrolingualism presented by Pennycook and Otsuji (2015), which suggests that language reconstructs in the context of interaction in the modern urban environment.

The results of the present study are similar to the theory of metrolingualism presented by Otsuji and Pennycook (2010), who found similar characteristics of metrolingual language practices and identities. The theoretical framework of

metrolingualism sees language as a ‘practice,’ which is identical to the present study. The results also show that students’ language practices constitute and reconstitute in every interaction. It is similar to the idea of language as a practice. “An understanding of language as a practice allows for the view that language is not an entity used in different contexts but rather is an emergent property of various social practices” (Otsuji & Pennycook, 2010, p. 248). Therefore, the present study contributes to the modern theories of language that see language as a practice that emerged from different social practices. This is evident from the data analysis that students’ language use and choice changes at various places of the university and while interacting with different people. Moreover, the results contradict the previous concepts of diversity, such as bilingualism and multilingualism. These concepts accommodate the pluralization of languages rather than complexify them. In other words, the ideologies of bi/multilingualism and multiculturalism give us an understanding that people and their associated practices are made up of various discrete languages and cultural practices. However, metrolingualism represents the ideology that provides us with an understanding of language as a dynamic, hybrid, and diverse language practice that reflects fixed and fluid language identities. Likewise, the present study contributes to this current thought on language and identities in the modern urban environment.

The researcher has discovered that students' ways of communicating with others have been modified because of the multiple languages available to them at the university. Now they use almost a mixture of different languages available to them. The degree of modification in their language practices differed from person to person. Some students are more adaptable than others are and some are less adaptable to adopting the languages available in the university space. At the same time, the change has been found in almost every participant. Moreover, students changed their language practices after coming to the university because of the diversity of students with different linguistic and cultural backgrounds. Through interacting with others in this highly diverse and dynamic space, students found a change in their conversational style, accent, vocabulary, language repertoire, tone, choice of words, phrases, etc., and consequently, their identities. The results correspond with the study of Nassenstein and Hollington (2016), which proposed that the use of manipulative linguistic patterns learned from other youth languages, as well as techniques such as borrowing, bricolage, language crossing, and translanguaging,

because of local, global, and pan-African interaction and trends. They stated that new linguistic practices and identities have emerged because of the range of linguistic and social effects of globalization. They further found that a new language repertoire is formed due to fluid contact patterns and manipulative strategies. It has been found in the present study that in the universities of the capital territory of Islamabad, a new language repertoire is generated that is constituted by creative, modern, and local language practices. This fluid, dynamic, and hybrid linguistic repertoire of students then represents new modernized and localized identities.

Moreover, it has been found that attitudes toward other languages are changed. They try to learn and use their friends' languages in casual conversations with them. Students use words and sentences from their friends' languages to create a friendly atmosphere and friendly relationships with others. Moreover, they enjoy using the languages of their friends during interactions. They found it very effective and helped them build relationships quickly. By adopting other students' linguistic resources, their understanding level gets stronger. Furthermore, they use native languages to convey their abusive message funnily. It became a source of enjoyment for them. Using this amalgamated language, they play with and negotiate new identities. These results are identical to the results of Pennycook and Otsuji's (2015) study. They explored that urban spaces are the sites of conviviality in which people enjoy and engage in casual diversities. The results also show that people engage in metrolingual language practices to make friendly relationships with others, for happiness, and to make others feel good. Such findings are similar to those of the current study because both studies have explored the language practices of individuals in the metropolitan cities. However, the country, population, and few research methods differ in both studies.

The researcher has discovered that most university students learn the other dialects of their mother tongue to some extent. As they come across people of the same language but with a different dialect, this interaction makes them familiar with and learn the other dialect. This shows the flexibility of their language practices. However, they do not fully adopt the other languages and leave their own. This shows the fixity in their attitude, language practices, and identity. This finding assimilates with the work of Yao (2021) in which he stated about the fluid and fixed language practices and identities in the online

linguistic landscapes, “the fluid play across languages and modalities contributes to the presentation of self, and meanwhile mobilize or dismantle those fixed expressions of the predetermined identity” (p. 4). Such finding is similar to that of the present study; however, the present study has been conducted in offline spaces and did not explore the linguistic landscapes. Both the studies explored the metrolingual language practices but in different platforms and used the model of metrolingualism presented by Pennycook and Otsuji (2015).

It has been found that students’ identities change in different contexts of interaction because of their language change. It depends on their language choice and language use in different communicative situations. In the contexts where they use their mother tongue, it reflects their real identity. Therefore, being multilingual speakers, they have multiple identities in front of different groups of people. This finding of the study relates well to Mambwe’s (2014) finding, which denotes that identity is not static; rather, it is dynamic, actively negotiated, and performed. It is identical to Pennycook and Otsuji’s (2015) argument that metropolitan cities are productive spaces where people cross the boundaries among languages and creatively use language in their interactions, which forms new language identities. This interpretation aims to avoid the pluralization of languages and cultures and to accommodate the complicated ways in which fixed and fluid, along with local and global practices, reconstitute language and identities. The study’s findings are also relevant to Aronin and Singleton’s (2008) argument, i.e., communities can no longer be understood as organized groups of speakers of specific languages because speakers in contemporary societies are highly capable of changing (linguistically and otherwise) to the needs of the situation. Accordingly, what has emerged from the language practices of university students of Islamabad in the modern settings of universities is that the social identity of students has changed by using different languages and a mixture of languages. Some students believe that they become friendlier because of including different languages in their daily interactions with others. The university students in Islamabad noticed the adaptation of several personality changes, for instance, friendlier, interactive, adaptable, thoughtful, skillful, civilized, innovative, and confident. Their social identity has changed because of the urban and metrolingual environment. Their social identities modify through interaction in this linguistically and culturally diverse space. Moreover, it has been found

that as the English language is considered a superior language, it has become part of their daily formal and informal conversations at the university. All of this has changed their previous social identity because of this linguistic change in their daily interactions in the metrolingual environment and urban space of the university. Identity theory deals with representation. According to Woodward, meanings are created through signifying procedures and symbolic processes. She also believes that representation "...as a cultural process, establishes individual and collective identities" (Woodward, 1997, p. 14).

The language usage patterns presented in the qualitative data and perceptions of students mentioned in this chapter demonstrate a metrolingual situation. The characteristics of metrolingualism are significantly in consonance with the findings of the present study. For instance, the study has seen how university students in Islamabad continue to develop innovative forms of communication where language is creatively used as a resource to create meaning and stylize identities. It is identical to the findings of Mambwe's (2014) study. He states that "speakers' linguistic choices permeate the language borders through the intermingling of morphemes and phrases from multiple sources into one. It furthermore shows how standard and non-standard forms of language become conflated without necessarily observing the borders assumed to exist between languages." It has also been found in the present study that university students in Islamabad combine morphemes, words, phrases, and sentences from multiple sources in their daily casual language practices. They use different slang terms, abbreviations, acronyms, and swear words from different languages. Because of their daily interactions with students from different linguistic and ethnic backgrounds, this language practice becomes part of their daily language use. It also happens because of the modern urban environment of the universities in Islamabad. Such results of these studies are similar because both studies have explored the language practices in urban areas, but the country, population, and research methods are different. He also gathered information about speakers' opinions about the languages they use and their language practices in formal and informal settings. In the present study, it has been noticed that participants are merging what Blommaert (2010) has referred to as language fragments as an undifferentiated form to produce meaning without paying attention to its presumed borders.

Dovchin (2017) explored the ordinariness of youth linguascapes in Mongolia. In this study, she found that the crossing and interconnection of linguascapes culminate in the emergence of new local linguistic repertoires and meanings. When young people combine various linguistic resources into their linguascapes, they engage in the basic practice of linguistic reproduction. It is identical to the results of the present study, as it has been found in this study that the university students' interactions contain the usage of various linguistic resources, creative language practices, and their peers' linguistic practices. It results in the formation of new modernized and localized forms of language practice that now become the norm in the metropolitan cities. It develops new linguistic repertoires for university students and new local linguistic repertoires. They also give new local meanings to different words and phrases used in their particular friend circle or community. Several slang terms, which have been given new meanings, become part of students' language repertoires and then become the spatial repertoire of the universities in Islamabad. Moreover, she stated that English and other languages have been employed along with other linguistic and cultural resources for enjoyment, creativity, variance, and identity repertoires. These are the primary practices of the creative processes, in which repetition, imitation, and copying are the norm. Likewise, these characteristics have also been found in the present study. The results of the present study also found these elements in the language practices of university students in Islamabad. These results of both studies are the same because they focus on linguistic diversity, creativity, linguistic repertoire, and identity. Both studies see language as a resource, not a fixed bounded entity.

The study revolves around the theoretical framework of metrolingualism, which is a postmodern way of looking at language in diverse urban spaces. It questions the previous models of diversity. Otsuji and Pennycook (2010) define metrolingualism as a creative urban linguistic practice beyond the boundaries of history, culture, and politics. It is a form of mixing and merging different languages in diverse urban spaces. It results from the diversity and mobility of the urban areas where people from different and mixed linguistic and cultural backgrounds constitute and reconstitute their languages, identities, and language practices. Individuals negotiate and play with their identities through this urban and modern language practice. Moreover, in the context of interaction, individual language repertoires enhance and modify because of the linguistic repertoire of the particular urban

space. The spatial repertoire of the particular area is reshaped and modified because of the diversity of individual repertoire and their interaction with others. The present study aligns with these concepts of metrolingualism. In the daily interactions of university students of Islamabad, there are instances of metrolingual language use. Parallel to the research objectives, it has been explored that the metrolingual context affects the language practices and identities of university students, and the instances are manifold. Moreover, all the linguistic strategies and elements given in the framework of metrolingualism by Otsuji and Pennycook (2010) are found in the language practices of university students. The degree of modification and instances of metrolingual language use varies from person to person.

Metrolingual practices contain the innovative language formed by the diversity and complexity of urban spaces and develop the spatial repertoire. It shows a connection between language and space. Yao (2021) further studied this concept and examined the relationship among metrolingual practices, self-presentation (identities), and spatial repertoire. He employed the framework of metrolingualism to explore the online linguistic landscapes to acknowledge the flexible and complex spatial repertoire of that space and to understand how they take part in the presentation of identities. This study unearthed the noteworthy findings: metrolingual practices have made the strategies of identity presentation and manipulation of available resources possible. He also found that metrolingual practices have aided in the self-regulation of content. This study and the present study have some similar aspects. For example, Yao studied the relationship between metrolingual practices, spatial repertoires, and identities. He also used the same theoretical framework of metrolingualism presented by Pennycook and Otsuji (2015). The studies are different in the aspects that he examined the online linguistic landscape, and the present study examined the offline space in which the metrolingual practices of university students of Islamabad have been studied. The studies differ in the significant objectives and the methodology is different too.

The findings of the present study are similar to the findings of Pennycook and Otsuji's (2015) study. Languages and cities are in persistent change by the extended mobility and flexibility of people in the urban environment. Pennycook and Otsuji (2015) introduced the notion of metrolingualism, which has been defined as a creative and mixed language practice that crosses the traditional boundaries of the languages, and is a

borderless, localized form of language. Metrolingualism enlightens the commonality of linguistic diversity in the everyday life activities of city people. They explored language in various current urban situations, including shops, restaurants, streets, cafés, construction sites, and workplaces in Sydney and Tokyo. This is a new lens to examine how people of various linguistic and cultural backgrounds get along linguistically. They found that the city language is complex, hybrid, and mobile. People use different available languages to communicate with others in their daily interactions. Their language practices consist of fixed and fluid practices that make their language hybrid and dynamic. Moreover, by the use of metrolingual language, people negotiate new identities. Furthermore, the spatial repertoire of these urban spaces impacts the language practices of individuals, and the individual language repertoires make the languages of those particular spaces. Hence, they both are regarded as emerging from one another. Additionally, they found that people showed less awareness of switching between languages and some showed unconscious language choices. The findings of the current study also showed these concepts. It also has found some other attributes in the language repertoire of the subjects of the study. Both studies found that metrolingual language use results in building friendly relations. It makes linguistic affiliations and other relations stronger. The present study differs in the way that it has been conducted in Pakistan and examined the language practices and repertoires of students in university spaces. The methodology is also different from the previous study to some extent. Moreover, unlike the mentioned study, the present study has focused only on metrolingual practices in the context of interactions, not on the urban linguistic landscapes.

Moving on, Nassenstein and Hollington (2016) examined African youth languages. They found that youth language practices are innovative and creative to a great extent because of the mobility and fluidity of the urban and global environment of the African city. They discovered remarkable ways of dealing with youth languages in city life. Global and local concepts and trends affect the youth's language practices. Youth has acquired languages of other youth and global trends and strategies such as bricolage, borrowing, translanguaging, language crossing, etc., and music trends. It led the youth to new identities and language practices. Their offline and online linguistic manipulative strategies and fluid language use in developing new language repertoires have been analyzed. They found that youth language practices are fluid and modern. Moreover, they employ these practices

sometimes deliberately and sometimes it happens unconsciously. Languages of youth in urban areas are different in manner and speed in rural areas. The findings of the present study are similar to the mentioned study in a way that it also found an effect of the urban environment on the language practices and identities of university students. The dynamics and mobility of the modern environment of the universities result in the formation of creative and innovative language by employing different manipulative linguistic strategies. Likewise, a new language repertoire has formed that contains the amalgamation of different languages. The speed and manner of talking are different from those in rural areas. Their speed of taking has also been enhanced after coming to the university. The studies differ in a way that the setting and population of the studies are different. The previous research focused on online and globalization effects too. The present study focuses on both fixed and fluid practices. The methodology is also different.

In metrolingual multitasking, activities, language resources, and urban space are interlinked. Following the concept of the interrelationship between language and space, Pennycook and Otsuji (2014) explored this connection in the two restaurants in Tokyo and Sydney. They illustrated that metrolingualism focuses on the relationship between daily language practices and city spaces. They examined how multilingualism in city spaces. They found that social interaction and speech make meaning of any place. They discovered that spatial repertoires of the restaurants had been formed by combining several things, such as work activities, the configuration of space, historical and social directions, and language resources. The finding of the present study is similar to it in the way that the spatial repertoires of the selected universities have been considered to have the combination of all the aspects mentioned above of that urban space. Both studies focused on metrolingual practices. In this study, they explored only the spatial repertoires and metrolingual multitasking; however, the current study investigated the metrolingual language practices from different angles and discussed its various aspects. The region and population are different in both studies, as the present study has been conducted in Pakistan and examines students' language practices. It has been found that university students in the metropolitan area, i.e. Islamabad, have an impact of the modern urban environment on their language practice and identities. The results and the central concept presented in the present study are similar to the argument put forth by Makoni and Pennycook in their 2007 work.

They argue that contemporary approaches to multilingualism and diversity constantly begin with the enumerative methods of counting languages. These approaches claim the existence of clear borders between languages. However, the present study argues that no clear borders exist between languages and move towards understanding the metrolingual language practices of university students. It is the mixing and merging of languages. It shows that borders between languages are blurred. The results of the present study show that language constantly constitutes and emerges in each context of interaction. The argument of the present study moves towards recognizing local language practices in the universities in Islamabad. This concept corresponds to the arguments made by Otsuji and Pennycook in their 2010 work, Pennycook and Otsuji (2015), and Canagarajah, 2007b. Canagarajah (2007b) states that “Lingua franca English does not exist as a system out there. It is constantly brought into being in each context of communication” (p. 91). He further maintains, “there is no meaning for form, grammar or language ability outside the realm of practice. Lingua franca English is not a product located in the mind of the speaker; it is a social process constantly reconstructed in sensitivity to environmental factors” (Canagarajah, 2007b, p. 94).

Mambwe (2014) has explored the localization of language, identity, and mobility in the multilingual contexts of Lusaka. They examined data from casual and formal conversations, advertisements, computer-mediated communication, and music. The study has illustrated how people creatively use their expanded language repertoire, and localize and modernize their identity by modifying their social rules. They found that by using an expanded language repertoire and breaking down traditional language boundaries, the people of urban Lusaka conventionalized their multiple identities. They illustrated that the social identity of speakers is a dynamic aspect, and it is performed and negotiated in each context of interaction through the linguistic selections. They found that the speakers had stylized the translocal mixed identities, which include traditional versus modern, rural versus urban, and Christian versus African. They discovered that speakers could not accomplish their different tasks if they use a single language. Localized linguistic repertoires help them with it. They found that language is borderless and identities are not fixed. The findings of the present study are similar to the mentioned study. The present study shows that language practices in the urban university environment have been stylized

and modernized. There are no boundaries among different languages. Language practices and identities are both fixed and fluid. It reflects the traditional and modern identities and language practices because of students' hybrid language practices. They have modernized and urbanized their language practices and identities but still keep their traditional style and repertoire and mix them with the new ones. The studies differ in some methodological processes. The region and population of both studies are also different. They collected data from different sources; however, the data of the present study has been collected from university students of Islamabad only.

The results mentioned in this section have answered the objectives and research questions of the study. It has been seen through the results of the study how the modern urban environment of the students affects their language practices and identities. Students have adopted flexible, hybrid, localized and modernized language use that depicts their flexible, fixed, localized, and modernized urban identities. It shows that language is not a pre-given entity used by individuals in various contexts of interaction but rather an emergent property of different social interactions. It aligns with the concept of metrolingualism, which also sees language as a 'practice,' which is a creative and mixed form of language that constitutes through every context of interaction. Moreover, it has been interpreted that university students' language practices and identities are not bounded systems rather, they evolve and modify through the interactions in the diverse urban spaces of the universities.

This chapter has presented the analysis of the data collected for the study. It also has provided a discussion section in which the results have been contextualized and evaluated in light of existing literature. The next chapter provides the findings of the study, the conclusion, and future recommendations.

CHAPTER 5

CONCLUSION

This chapter presents the findings of the study, the conclusion, and recommendations for future research.

5.1 Findings

1. It has been found that metrolingualism is eminently pervasive in the students of the selected universities. It has modified their language practices and identities. The researcher has discovered that students' ways of communicating with others have been modified because of the multiple languages available to them at the university. Now they use almost a mixture of different languages available to them. The degree of modification in their language practices differed from person to person. Some students are more adaptable than others are, and some are less adaptable to adopting the languages available in the university. At the same time, the change was found in almost every participant. Moreover, students changed their language practices after coming to the university because of the diversity of students with different linguistic and cultural backgrounds. Through interacting with others in this highly diverse and dynamic space, students found a change in their conversational style, accent, vocabulary, language repertoire, tone, choice of words, phrases, etc., and consequently, their identities.

2. It has been found that students' attitudes toward other languages are changed. They try to learn and use their friends' languages in casual conversations. Students use words and sentences from their friends' languages to create a friendly atmosphere and friendly relationships with others. Moreover, they enjoy using the language of their friends during interactions. They found it very effective and helped them build relationships quickly. By adopting other students' linguistic resources, their understanding level gets stronger. Furthermore, they use native languages to convey their abusive message funnily. It became a source of enjoyment for them. Using this amalgamated language; they use, play, and negotiate new identities.

3. The researcher has discovered that most university students learn the other dialects of their mother tongue to some extent. As they come across people of the same language but

with a different dialect, this interaction makes them familiar with and learn the other dialect. This shows the flexibility of their language practices. However, they do not fully adopt the other languages and leave their own. This shows the fixity in their attitude, language practices, and identity.

4. It has been found that the language repertoires of university students have been enhanced and changed after coming to the metropolitan city and the modern urban environment of the university. Their language repertoires have been changed and increased by many of the words, phrases, and sentences from other languages available at the university. Moreover, it includes many slang terms from their own and others' languages. They learn and use slang terms from the languages of their friends. They also employ abbreviations and acronyms while interacting with others. Furthermore, their language repertoires have become advanced and modern. The English language has become part of their daily conversational practices. Although they mostly use the English language with their teachers and class fellows in the formal classroom environment, it also has become part of their daily interaction. Therefore, in addition to other native languages, English has become part of their language repertoires. Moreover, in some cases, students have become fluent in the particular language of their friends with whom they interact daily. Students are mobile subjects whose language repertoire is highly flexible and in flux. At the same time, it has been found that fixity is also there in their language practices and repertoires, as they do not follow the culture and norms of others' languages. They do not completely lose their previous language practices and styles. Therefore, they are considered to have both open-ended and closed-ended identities because of this hybridity in their language practices.

5. It has been discovered that various university spaces have affected the students' language repertoire. They have learned to use a formal way of talking from their communicative practices in the classroom. They adopted formal language from their classroom interaction with their teachers and classmates. In contrast, they adopted the informal style of talking from other spaces of the university, e.g., outside the classrooms, cafes, and playgrounds. Moreover, the casual conversations of the students at the universities have reflected the spatial repertoire of the students. It is a highly creative, flexible, hybrid, dynamic, fixed, localized, and urbanized form of language.

6. The researcher has found that students' talking speed increased after coming to the university because of the mobility and dynamicity of this urban space.

7. It has been found that students' identities change in different contexts of interaction because of their language change. It depends on their language choice and language use in different communicative situations. In the contexts where they use their mother tongue, it reflects their real identity. Therefore, being the multilingual speakers, they have multiple identities in front of different groups of people.

8. The social identity of university students in Islamabad has changed by using different languages and a mixture of languages. Some students believe that they become friendlier because of including different languages in their daily interactions with others. The students noticed the adaptation of several personality changes, for instance, friendlier, interactive, adaptable, thoughtful, skillful, civilized, smart, and confident. Their social identity has changed because of the urban and metrolingual environment. Their social identities modify through interaction in this linguistically and culturally diverse space. Moreover, it has been found that as the English language is considered a superior language, it has become part of their daily formal and informal conversations at the university. All of this has changed their previous social identity because of this linguistic change in their daily interactions in the metrolingual space of the university.

9. The researcher has found that university students use many linguistic strategies in their daily interaction and casual conversation, sometimes deliberately; however, they mostly use them unconsciously because this innovative and modern urban linguistic style has deeply embedded in them. Instances of many linguistic strategies have been found in their conversations, such as language crossing, language mixing/switching, translanguaging, bricolage, and borrowing. In this way, their conversations have depicted that their language use is borderless and hybridized, that has now become a convention in modern urban language practices. There seems to be a lack of traditional rules and boundaries in their language use. They have stylized and localized their languages. Their language repertoires have become localized and modernized by coming to the university and interacting with diverse people with different linguistic backgrounds. Therefore, their language practices

and identities have been modified. Their language practices and identities have some fixed university traditions and their own.

10. It has been discovered that there is a relationship between language and space. Individual languages have formed by the languages of that particular university space, and the university's spatial repertoire has affected and modified the individual language repertoires. They both are regarded as constituting and reconstituting each other in every context of interactions. Therefore, students' language practices and identities have been modified and are in constant flux.

5.2 Conclusion

The researcher has attempted to explore the effect of metrolingual context on the language practices and identities of university students of Islamabad. In the universities of metropolitan areas, students come from different areas and have different linguistic and cultural backgrounds. This diversity and mobility of students result in modifying their language practices and identities in the context of interaction. The findings brought to recognition that metrolingual context affects the language practices and identities of students in many ways. It unearthed the metrolingual language use of students in the universities of Islamabad and their language repertoire. Based on the quantitative and qualitative data collected from the students, it has been concluded that the diverse and modern urban environment of the universities transformed the language practices and identities of students. In the context of interaction, students have constituted new localized and modernized language practices and identities. The results indicate that fixity and fluidity both are present in their language use and language choices that show the hybridity and adaptability in their personalities. Moreover, the linguistic repertoires of the students have been modified and enhanced after coming to the university. It constitutes and reconstitutes in every conversational activity with the diversity of people in the modern urban university spaces and in different situations.

Moreover, different places of the university have changed their language practices. In classrooms, they use formal language, whereas, outside the classrooms, i.e., in cafes, playgrounds, etc., they use informal language. Likewise, classroom spaces enhanced their formal language repertoire, and other spaces enhanced informal language. It illuminated

the relationship between language practices, space, and activities. It indicated students' learning of different types of language practices. It is interpreted that the spatial repertoires of students are highly flexible and fixed at the same time. They started using a mixed and hybrid language form that includes closed-ended and open-ended language practices. They adopted different styles, tones, accents, dialects, words, phrases, and sentences from the available linguistic resources and used them in daily interactions. However, in some cases, the whole language is adopted through daily interaction with the native speakers of that language. In addition, students' linguistic repertoires include many new and different abbreviations, acronyms, slang terms, swear words, etc., from different languages available there.

Furthermore, their language practices included scattered and interrupted language, yelling, shouting, and mixed forms of language. The students' talking speed has also enhanced. Their language differs in both speed and manner than in rural areas. They mostly mix and switch languages unconsciously. English has been enhanced in their language repertoire and used in daily interaction, among other languages. All of this formed the spatial repertoire of universities in the metropolitan city (Islamabad), formed by the individual language repertoires. It depicts that spatial repertoire and individual language repertoires co-constitute each other and have a strong connection with each other. In this way, the researcher found that the students' language practices and identities have been modified and developed by the metrolingual space of universities. Students' language practices have formed the spaces of universities. Additionally, learning becomes easier by interacting with native speakers. Therefore, students' interaction with speakers of various languages results in forming a new mixed form of language repertoire of students.

In addition, it has been found that the metrolingual context of universities modifies students' identities. The results indicate that students use fluid and fixed linguistic identities in their language practices. The researcher has explored that students negotiate and reconstitute identities at universities through innovative and hybrid language use. They constitute and reconstitute their identities in every interaction context through their different linguistic choices and amalgamation of different languages available to them. It has been discovered that their attitude and behaviour modify with their different language choices and practices, consequently changing their social identities and representing

different identities in their daily interactions. The English language and other languages, accents, and styles have enhanced their linguistic repertoires, which reflect localized and modernized forms of identities of students. It has been concluded that speakers perform different identities with their diversified language practices in different social contexts.

The study highlights that language practices and identities are in flux. Language practices in the modern urban environment are borderless. Language practices and identities are not fixed like traditionally assumed and accepted. The study shows how students from different backgrounds interact with one another and constitute new individual and spatial repertoires. The study concludes that by employing different linguistic strategies and through the context of interaction, students' language practices and identities modify and reconstitute. It reshapes students' language repertoires, which then become the spatial repertoire of the university spaces. This new concept shares new thoughts and contributes to the field of sociolinguistics.

5.3 Recommendations for Future Research

The following are the recommendations for future research:

- A larger-scale study can be conducted in the future in city spaces where metrolingual language use is common.
- A study can be executed on the metrolingual language use of employees in the workplace. The focus of the study can be to explore the language use of employees in different situations.
- A study can be conducted on the semiotic analysis of linguistic landscapes in the metropolitan areas of Pakistan.
- Moreover, a study can be conducted on the highly diverse spaces of Islamabad, i.e., Markets, shops, and restaurants.

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APPENDIX

Questionnaire

Dear Respondent,

I am an M.Phil. Scholar conducting research on “The Effect of Metrolingual Context on the Language Practices and Identities of Students.” The questions given below require answers based on your language practices at the university. Your answers will be kept strictly confidential and will be used only for research purposes. I will be grateful to you for your cooperation.

Best Regards,

Tehreem Aisha

Research Scholar, NUML, Islamabad

Section 1: Demographics	
Gender:	<input type="checkbox"/> Male <input type="checkbox"/> Female
Discipline/Program	City:
Mother language:	
Other languages:	

Please answer the questions below, rating yourself on each of the criteria shown using the scale on the right side of the page. As you answer each question, please read the options and mark a tick at the most appropriate option that best describes how you have felt the change in your language in the context of interaction at the university.

Sr. No.	Section 2	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
Language Practices						
1	The way I communicate with others has been modified because of the multiple languages available at the university.					
2	I use almost a mixture of the available languages.					
3	I try to learn and use the languages of my friends during communication.					

4	I come across different dialects of my mother tongue.					
5	I use different dialects of my mother tongue in daily interactions.					
6	I adopted a style of using a mixture of languages and slang terms available at the university.					
7	I use words from other languages available while interacting with different groups of friends by considering their languages.					
8	I use multiple languages at the same time according to the requirement.					
9	I do not follow the cultural norms of a particular language I come across and learn.					
10	My speed of talking has enhanced after coming to the university.					
11	I deliberately use a mixture of languages in casual conversation.					
12	I hardly realize switching one language to the other during conversation.					
13	I learned many new words from the language available at the university and use them while interacting with others.					
14	I most frequently use a mixture of English and Urdu to communicate with others for different purposes.					
15	I mostly use the English language to communicate with others at the university.					
16	I learned new slang terms, abbreviations, and acronyms through my daily interaction with my friends.					

17	I started using the slang terms, abbreviations, and acronyms that I learned through my daily interaction with my friends.					
Linguistic Identities						
18	I rarely use my mother tongue while interacting with others at the university, which hides my real identity.					
19	My identity changes in different contexts of interaction because of the different languages and the mixture of languages I use.					
20	As a multilingual speaker, I have multiple language identities in front of different groups of people.					
21	I use the English language as much as my mother tongue after coming to the university.					
22	My language and identity have some fixed traditions of the university and my own.					

Section 3: Open-Ended Questions

Language Practices

Q1: Did you find any change in your conversational activities after coming to the university where you deal with people from different backgrounds and languages every day? If yes, how?

Q2: What is the effect of various places of the university (classrooms and outside the classrooms; in cafés, playgrounds, etc.) on your knowledge of languages and interaction with others?

Q3: Do you often adopt the available linguistic resources from different languages to make a friendly atmosphere and friendly relationship with the persons you interact? If yes, how?

Q4: Have you learnt new slang terms through your interaction with others at the university and started using them? If yes, please explain.

Q5: Which languages do you significantly use in your daily interaction with people at the university?

Linguistic Identities

Q6: Do you think that the modern and urban environment of the university affects your language identity? If yes, how?

Q7: Do you think that the constant change in your language brings a change in your identity? If yes, how?

Q8: How does this urban environment of the university modify your social identity in social groups when you use different languages or a mixture of languages?
