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Identity Construction in the Linguistic Landscape of Charsadda

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ABSTRACT

This study intends to investigate the linguistic landscape of District Charsadda and the role LL plays in the construction of social identity. The display of languages in public spaces is referred to as Linguistic Landscape. Particular languages' prominence and presence in public settings are crucial indicators of their ethnolinguistic viability in a given community. To achieve this the data is gathered through first-hand fieldwork. A total of 40 pictures were collected and analyzed. The analysis of these pictorial representations of the LL of Charsadda highlights the four more vastly used languages in and around the area concerning the project at hand, namely: Pashto, Urdu, Arabic, and English written, each defining the local community through their language preferences. The data collected through these samples clarify the prospects of LL, building a community's identity, choice of language varieties, the priority of language, and many social factors like ethnicity and cultural heritage of individuals living in this particular region. The results show that the Linguistic Landscape of Charsadda indicates multilingualism and that Urdu is widely used in the Linguistic Landscape due to social factors. The field of linguistic landscape is a very interesting tool to determine multiple perspectives such as social identity, individual preferences, and even linguistic imperialism. This particular study delves into the interesting region of Charsadda and finds that the language most spoken is actually the one missing by a majority from the vast numbers of advertisement posters, billboards, signposts, and chalked-up walls. This leaves a lot of room for further input by interested scholars.

| KEYWORDS | Language, Landscape, Identity, Culture, Society |

Introduction

Every civilization comprises a mix of diverse individuals from various socioeconomic, religious, political, linguistic, cultural, and ethnic backgrounds which affects the terrain's topography. The Linguistic Landscape, one of the numerous social landscapes, exhibits the distinctive picture of a specific region. People are drawn to the languages spoken in a certain region or setting when passing through, which prompts them to consider language variety, tone, manner, purpose, and style. The vast majority of people pay little to no attention to the Linguistic environment in which they live, yet more in-depth examination and research of language texts used in public strings are steadily growing (Gorter 2006). Pakistan's 2 hundred million human beings communicate seventy-two unique provincial and nearby languages, inclusive of legitimate languages, Urdu and English. Urdu, additionally, has the popularity of being used as a co-legitimate language with English. The state additionally has many different nearby languages including Punjabi, Saraiki, Pashto, Sindhi, Balochi, Gujrathi, Kohistani, Nuristani, Kashmiri, Hindko, Brahui, Shina, Balti, Ladakhi, Purgi, Kyrgyz, Khowar, Dhatki, Haryanvi, Marwari, Wakhi, Pamiri, Burushaski, Kutchi / Potohari, Madaklashti, and some other languages. Punjabi, Pashto, Sindhi, and Balochi are the other four; they are all regional tongues.

Pashto, a member of the Iranian branch of the Aryan language family, is the primary tongue of the KPK. Pakhto and Pashto are its two main dialects. The Yousufzai, Bangash, Orakzai, Afridi, and Momand tribes speak Pakhto, the hard form also known as the northeastern version; whereas, the Khattaks, Wazirs, Marwats, and other southern tribes speak Pashto, the soft version also known as the southwest version. Khyber Pakhtunkhwa Peshawar division includes the district of Charsadda. The majority of people in this region are Pashto speakers, however depending on the situation, many of them can also speak and understand Urdu and English.

The Linguistic Landscape is a multifaceted phenomenon that touches on sociology, linguistics, history, economics, media, semiotics, and urban geography, among other perspectives and academic disciplines. An area's Linguistic environment can reveal a lot about its residents, including what language philosophies are prevalent, which languages are powerful and prestigious, and the status of minority languages (Dixon 2015). The languages spoken, and respected there, the official and informal language regulations in the city's neighborhood are all revealed by the Linguistic Landscape of that area. It also provides information about the local population. Linguistic Landscape study and research in the multilingual District of Charsadda are primarily concerned with the written language in public settings.

Many studies have been conducted concerning the Linguistic Landscape of the different regions of Pakistan. Those studies all focus on the distinctiveness of the Pakistani context, where Urdu, the native language, predominates, and English is a foreign and dominant language. The current study is limited to District Charsadda of the province of Khyber Pakhtunkhwa. The landscape images are analyzed in terms of multilingualism and social identity using Guowen Shang and Libo Guo's (2017) work as a theoretical framework.

Literature Review

LL is an intriguing area of study. Due to its uniqueness and breadth it has drawn the attention of numerous researchers. The subject of the linguistic landscape has been researched from various perspectives in several multilingual studies carried out worldwide. As this study is within the Pakistani context, it additionally provides details of the works completed in Pakistan on the Linguistic Landscape. Several researches have been carried out on the Linguistic Landscape via way of means of specific humans and the number one cognizance became the distribution types of research of languages on signs on billboards, road signals, shops, etc (Bin Rafael, Shohamay, Amara, and Trumper- Hecht, 2006; Cenoz and Gorter, 2006; Lou, 2010; Macalister, 2010; Marten, Van Mensel and Gorter, 2012; Muth, 2012). Shohamay, Eliezer, and Monica (2010) edited an absolute extent containing a fixed of studies papers approximately the linguistic panorama of various multilingual regions wherein the point of interest became an unmarried language. The most outstanding among all of them is the studies completed via the means of Landry, and Bourhis (1997), it was the first time when Linguistic Lands Studies gained huge momentum; ethnolinguistic vitality, and public signage, in Canada. This study is three-dimensional using the theoretical framework of ethnolinguistic vitality. Three hypotheses related to LL are pinned in this study, which advocates that LL of a given territory acts as an indicator of the language users' relative power and how individuals participate in linguistic context. In the first section, the authors introduced the background of Linguistic Landscape in the domains of linguistic planning such as in Belgium and Quebec.

The paper goes on to examine the two 17 major functions that LL can perform. The first one is an informational feature where LL acts as a distinguishing marker of the

geographical region occupied by a linguistic group. Secondly, LL performs the symbolic function, as language is a significant component of ethnic identity hence its absence or presence in the LL has huge impacts on the sentimental values of its users. Further, it is shown that group language in LL performs a vital role in promoting this language among community members to be used in other settings resulting in a carryover effect. Three hypotheses were tested in this study. The first one is that LL will appear as a distinct and independent element compared with others in individual channels of language contacts. The second hypothesis is that LL is heavily associated with egocentric beliefs of vibrancy. The third one is about language visibility. The more a language is present in landscape the greater that language will be used in different public areas, particularly in commercial and public places. Landry and Bourhois supported these three hypotheses concluding that Linguistic Landscape is an independent factor. However, there is a close relation between francophone vitality and the presence of language in LL, and it shows that there is a carryover effect on language use and in-group language signs play a vital role in advertising that language in different areas.

Song, Yang, and Ma (2022) investigated restaurants' outdoor signs regarding linguistic landscapes. The study aims to explore whether the outdoor signs on restaurants determine customers' perceptions and social goals. It examines the impact that display characters have on how customers view both Chinese and Taiwanese eateries. Customer's perceptions of authenticity and prestige at Japanese restaurants in China are influenced by the interaction between display characters and written text. In the context of restaurants, the linguistic landscape and its symbolic meaning have a significant impact on how consumers perceive and make decisions. According to the study's conclusion, outdoor signage can be used by managers as a powerful marketing tool that aids in the branding procedure. This is true not just in the case of Japanese and Taiwanese restaurants but also of other national or cultural restaurants looking to penetrate the Chinese market.

Nikolaou and Shah (2019) surveyed shop signs in the commercial sites of Swat. A beautiful district of Khyber Pakhtunkhwa, and usually monolingual. They used 204 digital photos of different shop fronts and studied them under Kress and Van Leeuwen's (1996) theoretical framework of visual analysis. The main focus was language composition across different types of shops. The data analysis reveals that a combo of English and Urdu is the most prevalent pattern in the linguistic content of the shop signs. However, English is the co-official language along with Urdu but usually English is more dominant. It is possible to refer to the dispersal of the two languages in Swat's business signs as distinguished by a high degree of visual regularity, and it might be called balanced written bilingualism which is the outcome of the complementary nature of communication and symbolism.

Hussain, Iqbal, and Saleem (2022) investigated the linguistic landscape of Peshawar in terms of English and transliterated signs. There are people from every class in the city. Around 900 signs were selected from different regions of the city, along with interviews from the locals. The analysis indicates that there is a strong association between socio-economic prosperity and the English language, as evidenced by the abundance of English words and scripts in the Posh areas of Peshawar. The social standing of the inhabitants of rural, urban, and posh areas of the city differs significantly from each other. The Urdudized transliterations imply not only a globalized form of a language but also a linguistic process that is inversely proportional to the socioeconomic status of the locals.

Dr. Naeem, Abbas, and Naeem (2022) investigated politicians' linguistic landscape in print media, advertisements and press ideology during the election campaign 2018. The language used in political commercials is used in this study to decode the widely disseminated statements of politicians. This study also assesses the successful use of

ideology by Pakistani politicians in their persuasion techniques. The data for this study is collected from two newspapers namely: The News and Express. The data is analyzed using Huckin's CDA model. The research findings indicate that politics and language function in tandem, and since they depend on each other to survive, understanding one will require understanding the other.

Theoretical Framework

This research is based on Guowen Shang and Libo Guo's (2017) work, Linguistic Landscape in Singapore: what the names of shops are in Singapore's Multilingualism. For the current investigation of the linguistic landscape of District Charsadda, this paper is used as a road map. Shang and Guo looked at how store owners in Singapore's neighborhood centers addressed multilingualism in this multicultural and linguistically diverse society. Business names not only express the commercial desire to entice potential customers but they also serve to identify the identity of the business owners and their preference for specific languages. However, Chinese is the most commonly used language in bilingual and multilingual signages and is frequently used to represent the main business names. English is still widely utilized in all sorts of store signage. Occasionally, store signs will display one of the other official languages. It was suggested that a variety of societal variables, including the state's overall language policy, the country's population makeup, and the development of ethnic and cultural identities, may be to blame for the varied vitality of the many languages. The language used in Singapore's neighborhood centers indicates that pragmatic and affective adequacy are given top priority by ordinary people when constructing discourse.

Material and Methods

This study applies a qualitative methodology. The languages that appeared and counted were classified as monolingual, bilingual, and multilingual which shows the individual's choice of language and how these individuals construct their social, cultural, and ethnic identities. Major languages that appeared in the images are Urdu, English, Pashto, and Arabic. This qualitative research includes random photographs and the walking tour method that Garvin (2010) employed in his study. The four languages analyzed in this study are English, Urdu, Pashto, and Arabic.

Sample

A sample of 40 pictures is gathered from Charsadda of the Province of Khyber Pakhtunkhwa. Due to its cultural values, the area is very popular.

Data Collection

The data has been collected from district Charsadda of the province KPK. Approximately 40 photographs of the landscape are gathered in the data. Images are used to gather the data. Since photographic documentation is regarded as the core of Linguistic Landscape research (Scollon and Scollon 2003).

Research Sites

As district Charsadda has a variety of tribes, Hashtnagar commonly known as Ashnaghar in Pashto is one of the two constituents of this area. The name is derived from a Sanskrit word meaning 'Eight Towns' and refers to the eight popular settlements in this region, (Prang, Rajjar, Sherpao, Tangi, Turangzai, Umarzai, Utmanzai, and Dargai). The data is collected from these areas through a qualitative approach. The photographs of

official and nonofficial sign boards are used in this study including different schools, colleges, shops, institutes, and road signs.

Data Analysis

To find relevant information and enhance decision-making, data analysis involves analyzing, purifying, converting, and modeling data. The district is multilingual but the local tongue is Pashto of nearly all inhabitants. However other languages are used due to ideological and cultural reasons. However, due to the nature of the study, all the languages used in the linguistic landscape are analyzed in terms of particular emphasis on the owner's choice of language varieties and different social factors such as ethnic and cultural identities.

Procedure

After the collection of data, the images were grouped based on percentage in terms of number out of 40. The data for this study is obtained with a mobile phone camera. These pictures were taken randomly from all around the target area including on the road spots within the district. After the data was collected the images were categorized based on language, and questions were answered with examples of the high occurrence of each language. The languages used are categorized as Urdu, English, Pashto, and Arabic.

Results And Discussion

As provided by the abstract above, here in this research, it is to be analyzed as to how the Linguistic Landscape of a designated spot can tell of that place's social and cultural aspects and in a manner, a people's identity as associated with their language of choice. It gives us a rough or even a more polished idea regarding whether the owner of these places and buildings (to which the signboard or billboard addresses or are displayed) is leaning toward the more cultural or social telling about themselves as well as hinting at their choice of language which can very well be bilingual or multilingual or even a single language that helps them stand out or blend in the rest of the society. These seemingly ordinary and, to an extent, overdone pieces of worded boards are in themselves a piece of one's identity as either an individual or a community in part or whole.

Language Condition In Pakistan

Urdu and English are Pakistan's two official languages. These two are the most prevalent in any Pakistani metropolis, from traffic signs to storefront advertisements. Romanized versions of Urdu are very widespread. Some areas may also include some Arabic; however, it is often only used for religious texts like passages from the Holy Quran. Both English and Urdu are displayed concurrently on the exterior of Governmental institutions, offices, banks, and traffic signs. Since English is regarded as the language of the affluent and well-educated, it is frequently spoken in public spaces like malls and private schools. Urdu or Roman Urdu is typically inscribed on the signboards of the smaller establishments in lower-class neighborhoods. Schools offer lessons in both languages i-e English and Urdu. The majority of people can read a little bit of English, particularly since the Roman Urdu script is also widely employed in writing. Roman script is another option for public service announcements, such as those posted outside Government organizations.

Brief Overview Of The Languages Used

Per the goal set for this research, 40 images taken from around District Charsadda have been taken into account and analysis has been perceived keeping in mind the

specified region's local language, the country's national language, as well as, the country's official language and the language with somewhat strong roots in the region due to the religious factor. The result is as given in Table 1: Data.

Table 1
Data

Language	In Num Out Of 40	Percentage
Urdu	22	55%
English	15	37.5%
Pashto	2	5%
Arabic	1	2.5%

Further clearance of this factor and that told through the Linguistic Landscape of Charsadda will be made through the answering of the research questions with the explanation of certain factors in numbers (22 for Urdu, 15 for English, 2 for Pashto & 1 for Arabic) and percentage (55%, 37.5%, 5% & 2.5% for Urdu, English, Pashto and Arabic respectively) regarding the analyzed pictures that number total in forty.

Linguistic Landscape

The visibility and salience of languages on public and commercial signs in a given territory or region is known to be that region's Linguistic Landscape. This study has been described as being somewhere around the junction of sociolinguistics, sociology, social psychology, geography, and media studies. This emerging field offers knowledge about a region through the people's choice of language and different values on exhibition all around t particular region.

Signs

The sign, or one particular instance of visible language found in a linguistic environment, serves as the analytical unit in linguistic landscaping. Multiple signs can be seen in a single image, and a single sign can appear in multiple images at once.

Language On Signs

Traditional speech signs serve as meaning indicators in language. They are the symbolic representations of a sign system. Language is written and used on signs displayed in public places. Writing can avoid the transience of spoken language by using visual rather than aural communication indicators. The language written down is not limited by the instant of utterance and can exist without it.

Diagnostic Analysis Of Linguistic Landscape

According to Blommaert, Linguistic Landscape analysis provides a first diagnosis of the linguistic environment of a given location including streets, buildings, villages, countries, and online environments. In this; issues with multilingualism, language supremacy, and linguistic laws may occur. During a linguistic landscape analysis, the following issues may be of particular interest:

The number of signs in a certain public space and their language composition.

- Are there any indications that someone is monolingual, bilingual, or multilingual and if so, how and in what ways?

- What kind of signage are there (billboards, posters, shop names, traffic signs, etc.)?

- How about linguistic regularization, handwriting standards, vocabulary, and literacy level?

Indexicality

By providing the necessary information, one can create a preliminary, broad socio-linguistic description of the linguistic environment under study. The examination and interpretation of the signs will be expanded upon in the following phase. The idea of indexicality is essential to this process. This entails examining the signs' deeper levels of meaning that go beyond their referential meaning and can clarify what they are referring to. These levels of significance may be related to the three heads that each sign has:

- A backward arrow pointing to the past is at the sign's creators in a particular historic moment and place.

- The terms of production are shown on the signs addressed by a forward arrow pointing to the future.

- The location of the sign among other signs is indicated with a sideways arrow which marks the present moment, (Blommaert and Maly, 2016).

A brief introduction to LL as given by Guowen Shang and Libo Guo in their research centered around the Linguistic Landscape of Singapore —*Linguistic landscape in Singapore: what shop names reveal about Singapore's multilingualism*— begins as "The past decade has witnessed a conspicuous upsurge of research interests in linguistic landscape (LL) research in sociolinguistics and applied linguistics. What this emerging field concern most is the social meanings associated with the display of linguistic signage in a material environment." Then it goes on to state "Apparently, public signage serves as a carrier of information, oriented for readers' attention or reference, and the specific language used for information transmission spells out the availability of this language for communication in a region." Then further, "On the other hand, languages presented on the signs are symbolic in function in that they may indicate the value and status of such languages vis-à-vis other languages as well as the social identity and power of their speakers as compared to other language speakers." Moving on, "In other words, the language used on official signs can deliver messages about the importance, power, significance, and relevance of this language in the community or society, which may have significant implications for the existence of other languages." Now with this used as a reference for this research, Charsadda as the region chosen for this research shall be put beneath a lens of Linguistic Landscape and what the Linguistic Landscape of Charsadda has to tell about its people, their culture, language preferences, and the people's social identity. Moreover, shop names have been considered in this research, taking Guowen Shang and Libo Guo's research as a reference.

Summary

The linguistic landscape of Charsadda indicates the heavy presence of multilingualism and the vast influence of languages other than the local one on and within the region. Though the spoken language remains stubbornly the same, the words of other languages in writing have spread all over the District like graffiti or colorful paintings further enriching the region's already rich culture. Each of the other three languages serves a purpose and is here and there for a reason. Urdu has earned its spot being written on billboards around villages and the rest of the District due to its weight as the national language, hinting at history's impact on these lands at a deeper level of thought. Urdu is a medium of education in government schools. English has done so with its place of being

the official language proving again and again its vast influence all around. Worldwide, English is used as a Standard. As for Arabic, its presence indicates the religion of the state and people alike. Pakistan is an Islamic state though many other religions are being practiced in the country, Islam is a top scorer and this is especially true for Pakhtunkhwa and the people of Charsadda.

Charsadda's Linguistic Landscape is far more self-explanatory than the naked eye can see. It is thought-provoking and interesting. Every individual's choice of language has been displayed, so much so, that there is a sense of community and togetherness weaved into this place like any other and has been showcased in the form of this District's Linguistic Landscape.

Linguistic Landscape And Multilingualism

Following the information received through the analysis of the forty (40) pictures selected for this research, the results are plenty straightforward and honest regarding the state of the people's choice of language when language is displayed instead of the possible major contrast with the language more prominently spoken around the region in focus. The multiple languages that make up the Linguistic Landscape of Charsadda will also be shed light upon.

A more focused look should be in play right now, so moving on with that, the fact that Urdu is the most displayed language all around the region with a number of 22 and a percentage of 55% is not surprising given that the language in question is the national language of the country with Urdu being a compulsory subject in schools for primary to matric level students and studies. Given its importance as a language, the displaying of this language on various sign boards and billboards and more all around in different areas for different types of advertisements may also actually be a pointer towards a level of social standing in society marking a bit of one's identity onto these posters through the selection of this specific language. It may vary, of course, doing so may be a trick for the trader to catch more eyes and thus more customers.

Figure 1: An Urdu Signboard Giving Directions

Now Urdu may be the most vastly displayed language and is an important factor to be considered by any interested linguist from around the area concerned with Linguistic Landscape, but English is no less important with 15 out of the 40 pictures and a percentage of 37.5% given its use in places that yell 'official'. The English language is the official language of Pakistan which makes it stately or courtly at best making it important by default. The use of this language hints at one's higher social standing which is both odd

and perfectly in sync with the mental image of one's standing in society. The very fact that this language is the official language of the state makes it attractive and a privilege to learn, write, and know. Not to mention its importance in the market on the international scale. Brands with big names are advertised in this particular language to attract consumers who belong to the more cultured and socially glorified side of town.

Although, perhaps, the use of this language remains more official as given in Figure 2 as an example of the use of the English language as the official language of the state stating an official detail highlighting the importance of the language on a stately level.
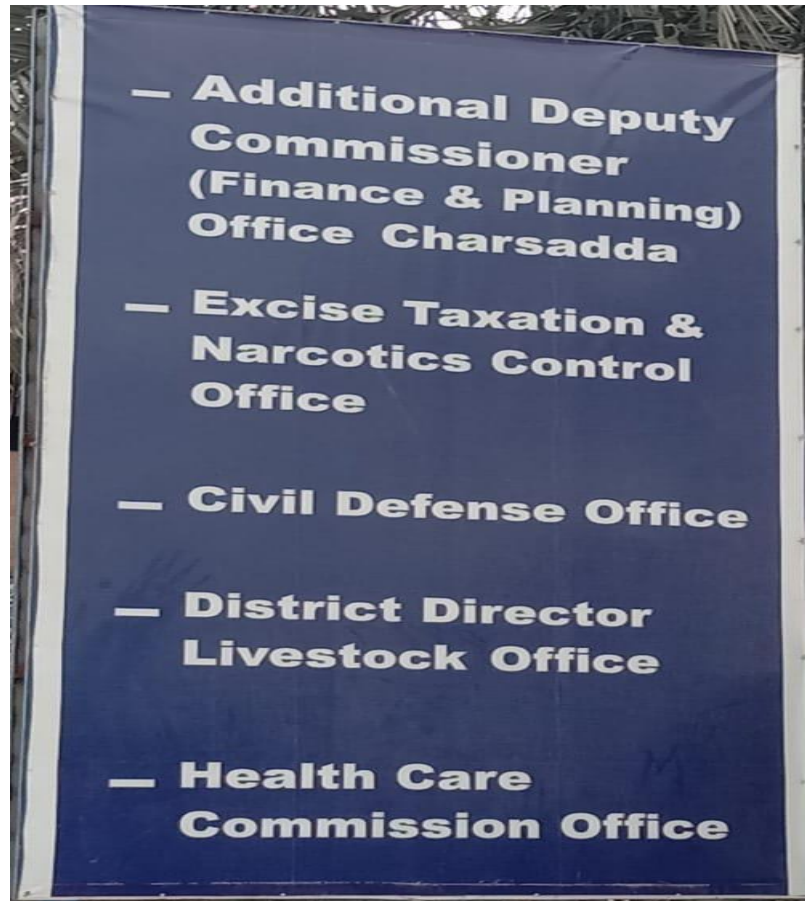

Figure 2: An Official Detail Given In The Official Language

Though English has its uses and is a very influential language, the fact remains that the region of District Charsadda is home to Pashtuns and their mother tongue - Pashto. Despite this statement being a fact and also that Pashto is indeed the local and most spoken language of Charsadda being an undisputed fact, its influence as a market language has furiously declined that is if there ever actually was an increase in it given its population scoring a mere 2 with a percentage of 5%. Though understandable given Urdu's and English's standing, and their uses, it still feels very dismissive of the language's very existence and importance. Then again, Urdu and English do have the academic advantage as well as their association with the class system. Still, Pashto has not been completely forgotten and is displayed from place to place under the lamps of the cultural intellects who won't let this light go out. An example of one such intellectual facility would be the metallic writing in bold on the walls of Bacha Khan University. Figure 3 shows this. A clear sign of the dwindling but physically present existence of Pashto is highlighted.

Figure 3: Bacha Khan University Written In The Pashto Language Displaying Its Importance In The Region

The lack of interest in the displaying of the Pashto language may be due to its spoken being overpowering around the region but it is not like all respect is lost for the written language either. There is another language in which the written form can be seen and read from time to time and from place to place. Arabic is also displayed around Charsadda with its numbers from the chosen pictures being 1 with a percentage of 2.5% and the rest of the country due to its ties to the religion of the locals. Certain Arabic words or sentences can be seen in or on places like Gas stations, houses, building walls, and so many more places. There are also chapters taken from the Qur'an and displayed on school walls or religious institutes though these don't appear most often, such places do exist. Even on city roadsides, smaller signboards are placed in a linear fashion following the flow of the road with the names of Allah and (in a different section perhaps) the names of the Prophet are displayed for the travelers to be able to read them adding a protective charm to one's journey but whether all sees them as such or not is a matter concerning the individual mind and their preferences as such.

This language is in actuality the most respected language in the region. This very fact is responsible for the comparatively lesser presence of this language as a part of the local Linguistic Landscape. This is also a part of the present culture that has been cultivated from the older times. Both, the presence and absence of the Arabic language around this region spell its own importance and the religion it is tied to. These are both a major part of this society.

Figure 4: A Board With English Written On It And The Walls On Both Sides With Arabic Painted On Them

Also, different languages can be displayed together for more impact and a more clear-cut proof of the existence and use of multilingualism in Charsadda as shown in Figure 5. Here, the two most prominent languages following the Linguistic Landscape of Charsadda are written and displayed on this poster. The word "Taj" is an Urdu word which means 'crown' in English. A transliterate word is used instead of the word present in the English diction. The same is the case with "Mega mart" written in the Urdu section of the poster. But the very presence of these transliterate words is an emphasis on the light presence of these languages spoken on a daily basis. A plethora of words from these languages is used by the locals of Charsadda but perhaps they can no longer be called as such. Due to their active use, English words such as 'plate' or 'frying pan' have been borrowed and brought into the Pashto diction with minor changes made to them such as 'pa-late' and 'pari-paan' respectively. These here are the results of borrowing despite the word 'ra-ke-bay' being there in the Pashto language for 'plate'. But again, these are indications of the use of English around this region in the spoken as well.

Figure 5: A Multilingual Poster Displayed On A Wall

Though not in abundance or perhaps not even in paragraphs or whole sentences at that. The borrowing of certain words and their daily use is proof of these languages (English and Urdu) having a permanent effect on and within the Pashto language. Perhaps even paving the way for Pashto to become a mutant language much like English and Urdu themselves given their respective histories. The very creation of Urdu came from the transferring of diction from a handful of Asian languages such as Arabic, and Turkish and with some loanwords from Persian and its written form taken from the Persian script as well. Urdu too is a mutant language or is a chimera created from different languages. Given the long and ever-growing history of English, this language has taken and taken and taken again from language after language from the East and the West alike. The English language is a giant with every form of word-building present in it. This language has been borrowed from countless languages. English has a very rich history of borrowing especially from the French language. The script of this language has also traveled a long road to be what it is today and this language is still on a journey of continuous mending and breaking to be the perfect language according to time. This is also why the English language has been adopted by many countries as a compulsory language and is a second language in some countries too. This is exactly why the mingling and finding of this language in the district of Charsadda is not at all surprising.

Also, different languages can be displayed together for more impact of sort and as well as for a more clear-cut proof of the existence and use of multilingualism in Charsadda as shown in Figure 5. Hence, a glance at multilingualism indicated by the Linguistic Landscape of Charsadda has been given.

Sociolinguistics

Sociolinguistics is a branch of linguistics that studies how social factors impact language use. Such as the study of gendered language differences like how the spoken language by males may differ from that of females, regional differences such as different dialects of the same language can vary from place to place like how it is said that Pashto is spoken slightly differently in one place and a place that is about ten kilometers farther, and finally how social class impacts language use like the differences between the languages of the so-called high class versus that of the middle class and lower class. This discipline, regarding LL, concerns itself with the part language plays in maintaining the social roles in a community and a sense of community in itself can be brought about by the use of one language whereas, diversity and a richness to and of culture are brought about by the use of different languages in a region.

Summary

Linguistic Landscape reflects the ideological, social, cultural, and ethnic background of the community concerned with the speakers. It is given that there is a lot more to one's identity than one's physical being or the place of one's birth but the identity of oneself includes a variety of aspects such as religion, language, race, ethnicity, gender identity, nationality and a few more such aspects including the likes of one's socio-economic status and Linguistic Landscape plays a major role in constructing a region's, community's or individual's social identity as by exhibiting their choice of language, possibly providing general or specific information regarding their social background and the use of a specific language can even highlight their religion thus saying more and more about the individual, community or a region.

This point can be further clarified by using pictorial examples and explaining a little with each picture as to how Linguistic Landscape helps to construct social identity by

intendedly or not providing information regarding the social aspects of those concerned with the landscape these billboards and signboards may be posted all over.

Linguistic Landscape And Social Identity

Linguistic Landscape has a deep connection with the social identity of a region and that of the locals of that region. Public areas and buildings make up the exact setting where society's daily activities are conducted, and LL is part of that scene. Because it truly identifies and acts, as the symbol of societies, groups, and regions, this scenario is of utmost socio-symbolic significance. According to Tajfel (1978), Social Identity refers to the aspect of a person's self-concept that results from that person's awareness of their social group membership. The acknowledgment of social identity refers to one's membership in a certain social group. The processes of self-categorization and social comparison are crucial in the development of social identity. Self-categorization occurs when a person recognizes that they belong to a social group, whereas social comparison occurs when a person recognizes the similarities and distinctions among social groups. In addition to serving as the setting for our daily lives, the linguistic environment is significant because it is a rich source of information for language learners. Now to carry on with the detailing of the relation between the Linguistic Landscape and social identity.

The LL of Charsadda and the role it plays in the construction of the district's social identity will be identified with the help of some pictures from the forty (40) pictures taken for this research as portrayed in relevance to the question at hand. The use and importance of the four given languages will be emphasized. And with that, Figure 6 will be the first pictorial example to be used for this section. An in-depth analysis shall henceforth be commenced.

The Urdu Language

In Figure 6, the board advertises the local sweets and drinks like 'falooda', which is an ice cold drink with optional noodles in it with nuts and more but the ingredients may vary from shop to shop and whether the shopkeepers of such food shops want to keep it as a specialty differing from other competition or if they want to blend in and provide the locals with the same traditional taste inciting the customer's sense of nostalgia and creating a sort of loyalist bond between the provider and the consumer. The advertisement has been done in Urdu, a language with historical importance for the people of this country, and given that Urdu is the national language of Pakistan, a greater number of billboards and signposts may indicate one thing or another or these may advertise local products inviting people in. These might, in a way, give directions (if not directly already) to the people who can be locals or visitors from the city side, villages, or even different provinces. They are written in the Urdu language due to it being an ideological language with significant influence and familiarity to the people.

The board in Figure 6 cites "Rajar ki mashahoor mithai" with an arrow pointing towards the intended destination for the sign to lead. The language Urdu with the idea this advertisement coveys, both hold in themselves a piece of social identity procured from the standing and importance of Urdu and the traditional taste this piece of information lures a passerby towards. Both the writing and the turban drawn on this board with the traditional sweets the board directs to are all sewn within the fabric of Charsadda's social identity. These suggest their ties to culture and society as a language, image, and traditional delicacy on an individual basis and are defining themselves as part of this society's very identity mixing their individuality in it. Certain things here define this place, proudly stating its relation to society along with its sense of being. It's very own identity like how the

signboard states "Rajar's famous sweets" providing us with its very origin. These sweets are unique to this place and that is a defining statement. That is identity.

Now to count in the fact that Urdu has been used instead of English is also a matter of tradition. But if that alone were the case then why Urdu? Why not Pashto? This is due to the very reason that the sweets of this region within Charsadda are especially famous for their unique taste and texture as would be the case with any other specialty that is unique to any other place where something is considered a delicacy and is sought by people from places that are outside of the local's jurisdiction. The place of this specialty's origin and the outsiders may not necessarily share the same language so to reach out to people in greater numbers, the usage of a commonly used or known language is an excellent strategy for marketing. Now though Pashto is Charsadda's local language, to help cater to this local specialty, the sweets of Rajar, it is necessary to have people know that what they are looking for is here by putting up signs with a more grounded language written on it by which not only can outsiders find what they might be looking for but Urdu is also easier for the locals to understand as well. This is how the language is chosen, the signs, and what this board has to say put its roots into the social factor via the Linguistic Landscape.

Figure 6: A Board Advertising Sweets In Urdu

The English Language

Although most of the pieces of writing chalked on walls, posted on boards, or painted elsewhere on the ground or building basis that make up the Linguistic landscape of a mapped land are in Urdu, this may only be the case for a running amount of time with English spreading like wildfire given its importance as the official language of Pakistan and its nature as a trendy language that sits well, especially with the younger generation due to its prestige and strength as a language. Every one of the learning ages is trying to learn this language due to its more widespread influence on the global scale as well as its standing in business-related organizations and it is fairly easy to learn orthography and diction despite the complications this language as a language has at its core.

Most official posters and boards are in the English language for their depiction of something important, official, and, perhaps even with ties to the government but that is not always the case. For example, in Figure 7 a fast food advertisement has been exhibited using English as the code and medium of communication. This advertisement seems to be

displayed depicting the background of this poster. With foreign foods on display with English nomenclature in full use, this board is a call to the younger generation as well as modern parents and adults.

This allures customers who find the use of English charming and somehow highly educated. This adds to or takes from the understanding of people and their identity in that bit.

Figure 7: A Fast Food Advertisement Has Been Displayed On This Board Here With The Use Of The English Medium

The Pashto Language

Pashto is the mother tongue of the locals of Charsadda. Pashto is the vein of the culture of this region. It is the blood that enriches the culture of Charsadda and that of Pakhtunkhwa adding a diversity to that of the entire country and with its colors, this language and the traditions it tells of adds to Asia and thus contributes to the beautifying of this world. With the excellence of Pashto poetry by Ghani Khan and Rehman Baba (among others), the diverse music produced here, and a mass of literary work with a special justice done to literature, this language has a stern beauty to it as a tool for the masters of this language to reach out to people's hearts through songs by the long-gone poets or legends and tales of old covering almost if not every genre literature has to offer the world with tales of melancholy and tragedies, romances, dramas, folktales, and far more. Examples of some tales brought down from generation to generation are *Yusuf Khan Sherbano*, *Sher Alam Maimunai*, and *Adam Khan Durkhanai* all being tragic romances.

This language has a deep vocabulary and highly significant cultural value. This language is an intricate part of the very identity of Pashtuns and this does not only concern those of Pakhtunkhwa but also Afghanis. This fact is enough to explain the role of Pashto's LL concerning social identity. When Pashto is displayed on a billboard or signboard, it does so because it is an identification mark of this region and its people. As shown in Figure 8, anything with something to do with LL is because either that place or what that place holds is somehow heavily interconnected with the culture and social identity of Charsadda.

"Khog Mahal" means 'sweet palace' but despite having words that would fit the place in another language, Pashto is used to add a sense of belonging to it. The name is very fitting as should any other be but this is here in Pashto as to add to the cultural value and ownership of the land to people and people to land.

Figure 8: A Sweets And Bakers Advertisement In The Pashto Language

The Arabic Language

Urdu is the national language of Pakistan. Pashto is weaved into the cultural part of this region as well is the language most spoken by the locals of Charsadda, and therefore is the local language. English is the official language of Pakistan with its status as being a prominent language in constant use worldwide. Both English and Urdu hold ideological importance given the history of Pakistan and Pakistan's educational sector and situation. All of these are clear factors but there is another language that holds importance and, perhaps even more so, respect in the hearts and minds of the locals of Charsadda and the citizens of Pakistan as a nation. This language is associated with the religious factor and that part of this country's and this district's identity. Religion is a delicate subject with the strongest of beliefs tied to it. If one were ever to introduce themselves to a complete stranger, adding to that stranger or the person introducing themselves being a foreigner, then the one introducing themselves might add their religion and nationality as part of their identity. Another example of this would be passports and identity cards (focus on it being called an 'identity card') which have one's name, gender, religion, date of birth, and nationality with some other details written on them. Religion is deemed to be an important and very prominent part of one's social identity. With that puzzle pieced together, the next

step is to put together the use of Arabic in the Linguistic Landscape of Charsadda and its ties to and the role it plays in the construction of the social identity.

Religion is a part of the basic formula that forms one's identity. And this here is no different. Arabic is used precisely because of its connection to religion and the identity of those who belong to the District Charsadda. Arabic is displayed from place to place like on school walls as shown in Figure 9 and Arabic words like "Masha Allah" have been exhibited on houses, buildings, gas stations, and more. All of this only adds further to the social aspect of the identity of this region based on the religion of the majority of the population.

Figure 9: Different Chapters From The Holy Qur'an Have Been Caligraphed On This School Wall In Arabic

Exceptions

The above Figures all showed the presence of single languages with the exception of Figure 5 which displayed multilingual words and now another exception has been added in the shape and form of Figure 10 where the presence of a transliterated word has been made known. The word "Chamyar" is originally a Pashto word that means shoemaker. The shop named as such is a footwear shop where a variety of shoes, slippers, and Charsadda's special footwear are on display. Though having a word for it in the English language, such is not the case for giving it a more-trendy look and adding an odd touch of elegance to it. This word could have been displayed in Pashto but that too is not the case. Writing a Pashto word in English and putting it up as a sign allows one a peek into the presence of both, culture and the importance of English as a dominating language.

Figure 10: The Pashto Word Chamyar Has Been Put Up In English Instead

Conclusion

From every piece collected up to now in this research, all that marks this land of District Charsadda with public signage spread all over the place through posters or even paintings painted on walls. Billboards and signposts are blended perfectly into their surroundings. So much so that they make up these surroundings and, in a way, they make and remake a social image co-related to the place under close watch for this research. Hence, a brief social background, as well as, a cultural one can be constructed from the results provided by the analysis and calculations given previously and with factors that should be enough to clarify the role Linguistic Landscape plays in the construction of social identity. On both an individual basis and based on community, the importance of Linguistic Landscape has been given. The landscape of Charsadda has shown the presence of multilingualism as well as diversity in being parts from different cultures taken and given ground here and the input of outside values fitting in here perfectly. The use of foreign languages proves this. Their acceptance has been clarified through the salient Linguistic Landscape of Charsadda. Different codes have been used that are mixed somewhere and are switched elsewhere. Even transliterated words are present from place to place.

All this provides evidence of the preferences and choices of the locals of District Charsadda regarding language, cultural input and output, the choice of variety, and the choice of allowing different languages to make up the landscape. The dominance of different languages has been shown such as Urdu dominating at large in this particular region with English following closely by. Pashto and Arabic too can be found in this region from place to place though not in hordes like Urdu and English.

Figure 11: A World Of Letters

In FIGURE 11, it is made doubtless as to how much space has been reserved for or taken by these sign boards and such that make up the Linguistic Landscape of Charsadda.

Linguistic Landscape helps to identify the basic setting and existent varieties of different aspects within and of a particular place. It is no different with Charsadda as every billboard and signboard tells so much more than just what is written like how the language in use can tell of the language preferred or about the social identity of that region. By the analysis provided above, it is hereafter concluded that the Linguistic Landscape of Charsadda provides information regarding the use of multilingualism or the presence of multiple languages. It tells about this place in more ways than one. And that Urdu is widely used by the locals as compared to other languages, which shows their social identity. The local language is not ignored either despite being contrasted against giants like Urdu and the ever-flourishing English. It provides a sneak peek of the social identity as answered by question 2 of the research questions. However, there is still room for in-depth research to further the horizons of District Charsadda's Linguistic Landscape and its role in providing information regarding the different social aspects dealing especially with identity.

There is still room for more that the Linguistic Landscape of this area can tell us. A continued study can lead to a finding of the more extreme and the somewhat mild contrasts between the given languages. These contrasts can very likely tell us how big or small of an impact each of these languages can potentially have on the social image or identity of the given region. A deeper study means more knowledge and it is not illogical to think in such terms that perhaps going deeper into this subject's vast interest and its interrelation with media, sociology, social psychology, and its shared boundaries with more such subjects of study, with applied concern in this colorful region is guaranteed to pour in some excellent

results. More can only be known because there is more to know. And since there is more to know and more to find, why not dig deeper? A potentially interested party can perhaps find more as they unearth a history of Charsadda's Linguistic Landscape what with the phenomenon not only there for advertisements of all kinds and circumstances, but also with interesting factors such as the delicate subject of religion, or the stern subject of politics, along with cultural heritages, and the more modern side of the world, all in bits and pieces, for sure and with utter prominence are highlighted as they are physically and graphically present in the form of chalking, wall paintings, posters, signposts, billboards, and such. These are all revealing factors with each advertisement or direction post introducing a part of society, and in a manner, hinting at the very nature of the social circle this Linguistic Landscape is a part of.

Every aspect of this region as a whole or the people in a collective or on an individual level is broken down as information spelled through the LL. Every written word hung out there is a storyteller that holds pieces of this community in the form of one code or another. The very use of one code instead of the other is self-introductory and informative. The presence of different codes or mediums is information in raw form. All it takes is a linguist or a learner of this specific mixture of science and arts to decode them. By doing so, a mountain of answers can be found to unasked questions giving birth to new ones of both. So far, a lot has been stated regarding Charsadda and its Linguistic Landscape here. I conclude that a deeper study is required.

Recommendations

The field of linguistic landscape is a very interesting tool to determine multiple perspectives such as social identity, individual preferences, and even linguistic imperialism. This particular study delves into the interesting region of Charsadda and finds that the language most spoken is actually the one missing by a majority from the vast numbers of advertisement posters, billboards, signposts, and chalked-up walls. This leaves a lot of room for further input by interested scholars. As well as a need for further studies from the perspective of linguistic diminishing. Questions that this research raises in the areas of linguistic imperialism should be pursued.

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