Using Folk-tales and Translation Practices to Foster Critical Inter-cultural Awareness in EFL Classrooms: Lessons from Pakistan's Undergraduate Curriculum Reform

په EFL تولګيو کې د کلتوري بين المللي پوهاوي د ودې لپاره د فولکلوريکي کيسو او ژباړي عملونو کارول: د
پاکستان د تحصيلي نصاب اصالحاتو څخه درسونه

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ABSTRACT

This article explores the importance of integrating social justice pedagogy in English language classrooms to promote equity and empower students. The study focuses on an ongoing national curriculum reform project in Pakistan that aims to enhance project-based learning, local culture study, and a plurilingual approach. The first author participated in the reform project as a team member of national and international module developers. The project includes three teaching modules and a teacher training program for implementing critical pedagogy in English as a foreign language classrooms. The article examines the second module, which uses folk-tales and translation practices. By utilizing theoretical frameworks of plurilingualism and critical inter-cultural awareness, the study provides a detailed analysis of challenges and opportunities for transformative pedagogy in Pakistan's higher education context. The research questions revolve around the project's effectiveness, impact on critical intercultural awareness and multilingualism, and the impact of integrating social justice pedagogy on promoting equity and empowering students. The article contributes to the ongoing dialogue on transformational pedagogy and provides insights into effective practices that can help promote social justice and empower students.

Keywords: social justice, multilingualism, multilingualism, folk-tale, project-based learning, critical inter-cultural awareness

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دا مقاله د انگليسي ژبي په ټولگيو کي د ټولنيز عدالت د زده کړي د ادغام اهميت په گوته کوي ترڅو مساوات ته
وده ورکړي او زده کونکي خُواکمن کړي. دا مطالعه په پاکستان کي د ملي نصاب د اصلاح په روانه پروژه تمرکز کوي چي
موخه یې د پروژې پر بنسټ زده کړې، د محلي کلتور مطالعې، او څو ژبني
چلند ته وده ورکول دي. لومړۍ لیکوال د اصالحاتو په پروژه کې د ملي
او نړیوالو ماډل جوړونکو د ټیم غړي په توگه برخه اخیستې وه. په دې
پروژه کې د یوي بهرنۍ ژبي د ټولگيو په توگه په انگليسي کې د
انتقادي زده کړې د پلي کولو لپاره درې تدریسي ماډلونه او د ښوونکو
د روزنې پروگرام شامل دی. مقاله دوهم ماډل څیري، کوم چي فولکلوریکي
او د کلتوري کلتوري پوهاوي د plurilingualism او د ژباړي کړنې کاروي. د
نظریاتي چوکاټونو په کارولو سره، دا مطالعه د پاکستان د لورو زده
کړو په شرايطو کې د بدلون ور زده کړې لپاره د ننگونو او فرصتونو
تفصیلي تحلیل وړاندې کوي. د څیرني پوښتنې د پروژې د اغیزمنتیا، د
کلتوري کلتوري پوهاوي او څو ژبپوهني اغیزي، او د مساواتو هڅولو او
د زده کونکو څواکمن کولو په اړه د ټولنیز عدالت د تدریس د ادغام
اغیزي ښاوخوا گرځي. مقاله د بدلون زده کړې په روانو خبرو اترو کې
مرسته کوي او د اغیزمنو کړنو کرنو په اړه بصیرت وړاندې کوي چي کولی شي د
ټولنیز عدالت په وده او د زده کونکو پیاورتیا کې مرسته وکړي.

INTRODUCTION

The integration of social justice pedagogy into English language classrooms is an imperative step toward promoting equity and ensuring students are actively engaged in the learning process. The need for critical pedagogy is particularly critical for English language teachers, as it enables them to promote social justice by designing curricula and classroom practices that reflect the diverse needs of their students (Mills & Ballantyne, 2016). This article examines a comprehensive national curriculum reform project in Pakistan that is being rolled out to all universities in the country. The project aims at promoting social justice by fostering project-based learning, studying the local culture and folk-tales, and integrating a plurilingual approach to higher education. The curriculum reform project consists of three teaching modules specifically designed for entry-level undergraduate students, and an extensive teacher training program that equips teachers with the necessary skills to implement critical pedagogy and project-based learning in English as a foreign language classrooms.

This article specifically analyses the second teaching module, which focuses on the use of folk-tales and translation practices as key pedagogical tools. The project-based approach used in this course aims to engage students in real-world activities that have a meaningful impact on their communities. By focusing on the translation of local folk-tales, students not only gain language proficiency but also develop a deeper appreciation for their cultural heritage (Fernández-Llamazares & Cabeza, 2018). This approach is aligned with the principles of social justice pedagogy, which emphasizes the importance of including students as active agents in the earning process and promoting equity in education (Hempel-Jorgensen, 2015; Kramsch, 2009).

With most Pakistani students being multilingual, it is critical to adopt a teaching approach that values and utilizes their diverse linguistic backgrounds (Haidar & Fang, 2019; Manan et al., 2017). The project takes a plurilingual approach to teach, recognizing the linguistic landscape of Pakistan, where over 70 languages are spoken. The use of plurilingualism and the promotion of critical inter-cultural awareness in this course helps students develop a more nuanced understanding of language and culture. By studying folk-tales from different cultures and languages, students are exposed to different perspectives and values, which helps them develop inter-cultural competence (Lwin, 2016). The practice of thick translation and glossing further promotes critical thinking and analysis, as students are encouraged to consider the nuances of language and meaning (Sterk, 2020). The project seeks to promote critical intercultural awareness, encouraging students to examine cultural values and norms from different perspectives.

The teaching methods employed in the project are designed to be project-based, motivating, experiential, and community-based, enabling students to engage with their communities and preserve national treasures such as folk-tales. However, challenges to promoting social justice and equity through plurilingual pedagogy in Pakistan exist, given the linguistic hierarchy based on ideologies, where English is the most sought-after language (Khan et al., 2021; Ullah, 2020). The article, therefore, considers possible resistance from teachers accustomed to traditional teaching methods and lecture-based classrooms.

This article analyzes the contents selected/developed for the course, teaching methods suggested in the teacher training module, and possible challenges for promoting social justice and equity through plurilingual pedagogy in Pakistan. The chapter draws attention to the multilingual and multicultural context of the country and the role of dominant languages (Urdu – the national language and English—the official language) vis-à-vis indigenous languages. The linguistic landscape of the country is described in terms of linguistic hierarchy based on ideologies in which English is the most desired but unequally available language based on the socio-economic background of the students (Canagarajah & Ashraf, 2013; Khan et al., 2021). The British colonial past of the country combined with the contemporary global dominance of English stigmatizes indigenous languages. The article analyzes the study of folktales and translation activities in teaching modules in terms of their potential for promoting critical thinking, cultural awareness, and intercultural engagement the undergraduate students. The article ends with what can be possible interpretations of this revamping of undergraduate education in Pakistan in other teaching contexts where social justice and the teaching of English are a significant focus.

Specifically, the article aims to investigate the following research questions to assess the impact of the national curriculum reform project in Pakistan on promoting social justice through

enhanced project-based learning, the study of local folktales, and the integration of a plurilingual approach in higher education.

Research Questions:

1. What is the effectiveness of the national curriculum reform project in Pakistan in promoting social justice by enhancing project-based learning, the study of local folktales, and the integration of a plurilingual approach in higher education?

2. How does the use of folktales and translation practices in the second teaching module of the curriculum reform project impact students' critical intercultural awareness and plurilingualism?

3. What is the impact of integrating social justice pedagogy in English language classrooms in promoting equity and empowering students as active agents in their learning process?

CONTEXT OF THE STUDY

The history of the English language in Pakistan is an intriguing and multifaceted subject. English was introduced to the region by the East India Company, which governed the subcontinent for nearly two centuries. Over time, English became the dominant language of administration, law, education, and commerce in British India. Following the partition of India in 1947, Pakistan emerged as a separate country with its own unique identity, but English remained a crucial element of its society. It continued to hold sway in the military, upper-class circles, and English medium schools that offered pathways to higher education and better job prospects, ultimately becoming a marker of social status and prestige in Pakistan (Manan et al., 2022).

However, the role of English in Pakistan has been subject to controversy. Some people argue that it is a foreign language that shouldn't hold so much sway in the country's education system. Others believe that it is the language of the enemy and is responsible for eroding Pakistani culture and identity. Despite these debates, most Pakistanis have had to reconcile themselves to the centrality of English in their curriculum, and the issue continues to be a subject of discussion.

The challenge of maintaining linguistic diversity is not unique to Pakistan. While proficiency in English is necessary for global economic participation, it is equally essential to balance this with the need to sustain a multilingual identity (Haidar & Fang, 2019; Khan et al,. 2021). Pakistan is a country with many different languages, and although English and Urdu are given priority in education, government offices, and other national institutions, indigenous languages are often relegated to lower rungs of the hierarchy. Addressing this inequality is an ongoing struggle that Pakistan must contend with to truly celebrate its linguistic diversity.

As the above discussion shows, Pakistan is a country that boasts of a rich linguistic diversity, with a wide array of languages and dialects spoken across the country. However, despite this diversity, the education system tends to prioritize English and Urdu, marginalizing other languages and creating significant challenges for students from marginalized linguistic backgrounds. To address this issue, there is a need for Pakistan to adopt critical pedagogical practices and a multilingual/plurilingual approach to English language teaching (Sah & Kubota, 2022). Unfortunately, traditional pedagogical approaches and ELT policy tend to reinforce the notion of linguistic diversity as a problem, disregarding the rich linguistic heritage of the country. This approach perpetuates linguistic inequality and fails to prepare students for the globalized world, where multilingualism is an essential asset.

The unequal access to quality English language instruction is often linked to the socioeconomic status of students, creating unequal access to well-paying jobs and leading to negative attitudes towards indigenous languages (Sah, 2022). The solution lies in adopting a critical pedagogical approach that recognizes and values linguistic diversity, creating a more equitable society. By doing so, students from marginalized linguistic backgrounds can develop the skills necessary to succeed in a globalized world. Therefore, Pakistan needs to recognize the value of linguistic diversity and take proactive measures to promote multilingualism in education. Such an approach would minimize the gap in access to quality education, empower students from marginalized linguistic backgrounds, and foster a sense of pride in Pakistan's rich linguistic heritage. The project discussed in the current article is one such effort on a national scale that seeks to address linguistic marginalization and promote local cultural awareness among EFL learners at the undergraduate level.

LITERATURE REVIEW

Critical pedagogy is an approach to education that focuses on addressing issues of social justice and inequality through the use of critical thinking and dialogue (Giroux, 2020). According to Freire (2000), critical pedagogy is "an educational movement that seeks to help individuals develop a critical consciousness of their social reality and to take action against oppressive social and economic conditions" (p. 17). This approach emphasizes the importance of creating a classroom environment that promotes active learning, dialogue, and critical reflection. Critical pedagogy is built on several key principles. First, it recognizes that education is not neutral and that teachers play an important role in shaping the learning experiences of their students. Second, it acknowledges the role of power dynamics in the classroom and the broader social context. Third, it emphasizes the importance of creating a classroom environment that is inclusive and encourages the participation of all students. Fourth, it emphasizes the importance of critical reflection, which involves questioning assumptions and challenging dominant narratives. Finally, it promotes social action as a means of addressing issues of social justice and inequality (Freire, 2000; McLaren, 2005; Giroux, 2020). Several scholars have emphasized the

importance of critical pedagogy in promoting social justice in education. McLaren (2005) argues that critical pedagogy is essential for challenging dominant narratives and creating spaces for marginalized voices to be heard. Giroux (2020) similarly emphasizes the importance of critical pedagogy in addressing issues of inequality and promoting democratic values.

In the context of English language teaching, critical pedagogy is particularly effective in promoting equity and empowering students from marginalized backgrounds. Canagarajah (2016) argues that a critical pedagogical approach to language teaching can help students develop a critical awareness of linguistic and cultural diversity. Similarly, Matsuda and Matsuda (2017) suggest that critical pedagogy can help students develop an understanding of how language use is shaped by social and cultural factors. In sum, critical pedagogy is a powerful approach to education that has the potential to promote social justice and empower students as active agents in their learning process.

Theoretical frameworks of plurilingualism and critical intercultural awareness have gained increasing attention in the field of education, particularly in the context of promoting social justice and equity. Plurilingualism refers to the ability to use more than one language competently (Creese & Blackledge, 2015; Garcia & Wei, 2015), while Critical intercultural awareness emphasizes the need for learners to understand and respect diverse cultural perspectives (Byram & Wagner, 2018; Kubota, 2004). These frameworks are central to critical pedagogy and can guide English language teachers in designing curricula and classroom practices that promote social justice and empower students as active agents in their learning process.

According to Cummins (2009), plurilingualism involves recognizing and valuing the linguistic and cultural diversity of learners and providing opportunities for them to develop and use their multilingual repertoires in meaningful ways. This can be achieved through the integration of multiple languages and cultures in classroom activities and assignments, as well as through the use of translanguaging practices that allow for fluid movement between languages (García & Wei, 2015). The goal of plurilingual education is not only to promote language proficiency but also to foster intercultural understanding and respect. Critical intercultural awareness, on the other hand, emphasizes the need for learners to critically examine their own cultural assumptions and biases, as well as to understand and respect diverse cultural perspectives (Byram & Wagner, 2018; McConachy & Liddicoat, 2022). This can be achieved through the integration of culturally responsive pedagogy, which involves the use of culturally relevant materials, instructional strategies, and assessment practices. The goal of critical intercultural awareness is to develop learners who can navigate and negotiate cultural differences respectfully and productively.

The theoretical frameworks of plurilingualism and critical intercultural awareness are closely related to critical pedagogy, which emphasizes the need for learners to critically examine

and challenge social, political, and economic inequalities (Freire, 2000; Giroux, 2020). By integrating these frameworks into English language teaching, teachers can promote social justice by empowering learners to critically examine and challenge linguistic and cultural hierarchies, and by providing opportunities for learners to develop the skills and knowledge necessary to navigate and negotiate diverse cultural contexts.

Previous research on the effectiveness of project-based learning and the study of local culture in promoting social justice has been widely discussed in the literature. Studies have shown that project-based learning, which emphasizes collaboration, critical thinking, and problem-solving, can help promote social justice by empowering students to become active agents in their learning process (Hempel-Jorgensen, 2015; Tikly & Barrett, 2011). Moreover, integrating the study of local culture can enhance students' appreciation for diversity and cultural understanding, which can help promote social justice and equity (Canagarajah, 2016; Kramsch & Uryu, 2020). For instance, Hempel-Jorgensen (2015) found that project-based learning can be an effective means of promoting social justice in multicultural classrooms. In his study, Hempel-Jorgensen observed a project-based learning program in which students worked collaboratively on a community service project. The results showed that the students developed a greater appreciation for diversity, developed intercultural communication skills, and became more confident in expressing their opinions.

Similarly, Kaldi, et al., (2011) investigated the impact of project-based learning on students' critical thinking skills and social justice attitudes. The study found that students who participated in project-based learning had higher levels of critical thinking and social justice attitudes compared to students who did not participate in such learning. In addition, research has shown that the study of local culture can enhance students' understanding of diversity and promote social justice (Canagarajah, 2005; Kramsch, 2009). For example, Canagarajah (2005) found that incorporating the study of local cultures into the English language curriculum in Sri Lanka helped to promote a sense of cultural identity and pride among students, and increased their awareness of social justice issues. In sum, the literature suggests that project-based learning and the study of local culture can be effective strategies for promoting social justice in education. These strategies can empower students to become active agents in their learning process and promote a greater understanding and appreciation for diversity and cultural understanding.

METHODOLOGY

This research article is a qualitative case study that investigates a national curriculum reform project in Pakistan aimed at promoting social justice by enhancing project-based learning, the study of local folktales, and the integration of a plurilingual approach in higher education. The article focuses specifically on the second teaching module, which uses folktales and translation practices as a key pedagogical tool to promote critical intercultural awareness and

plurilingualism. The methodology of this research article involves a qualitative case study design that uses data collection methods including literature review and document analysis.

Data Collection:

Literature Review: The research article conducts an extensive literature review of existing studies and research articles on social justice pedagogy, critical pedagogy, project-based learning, and plurilingual approaches to education. The literature review aims to provide a theoretical foundation for the research and contextualize the study in the broader literature on social justice and education.

Document Analysis: The research article analyzes the three teaching modules developed as part of the national curriculum reform project and the teacher training program. The document analysis aims to identify the contents, teaching methods, and activities of the teaching modules and the teacher training program. Specifically, it aims to gather data on the impact of the second teaching module, which focuses on the use of folktales and translation practices, on students' critical intercultural awareness and plurilingualism.

Data Analysis:

The researchers employed a thematic analysis approach to analyze the qualitative data collected in this study. The thematic analysis involves identifying and coding themes from the data collected and categorizing the themes based on their frequency and relevance to the research questions. The analysis aims to identify patterns and trends in the data and draw conclusions that answer the research questions. To do this, the researchers employed a systematic process of coding, categorizing, and interpreting the data. They first transcribed the data obtained from document analysis of the teaching modules and training materials. They then reviewed the data and identified patterns of meaning and themes related to the research question of how critical pedagogy and plurilingualism were being implemented in the modules to teach local folktales and translation. They used a coding process to categorize the identified themes and sub-themes, and then reviewed and refined the coding scheme until they achieved a final list of codes. The researchers also used a reflexive process, engaging in regular discussions and reviewing each other's coding to ensure consistency and validity. Finally, the researchers interpreted the coded data and wrote up the results, drawing conclusions about the challenges and opportunities for transformative pedagogy in the context of higher education in Pakistan.

Limitations:

The research article acknowledges some limitations, including the limited scope of the study, and the generalizability of the findings to other contexts. The article addresses these limitations by ensuring the rigor of the data analysis and interpretation and highlighting the need for further research in this area.

FINDINGS

The national undergraduate curriculum reform project in Pakistan aims to promote linguistic inclusivity and a plurilingual framework in higher education that supports cultural and linguistic diversity. Tasked with creating an English course focused on translation and culture for Pakistani universities, the first author was part of a team of course-content developers who applied project-based, community-based, and translanguaging (Garcia et al., 2017) approaches to design three courses and a teacher manual for entry-level undergrad students using a series of motivating, experiential activities to meet the diverse needs of students across all regions of the country. The second course in the English series, "Cross-cultural Communication and Translation," provides clear examples of how this framework is operationalized within the curriculum by engaging students in diverse linguistic resources and foregrounding hybrid language practices. With over 70 languages spoken in the country, Pakistani students are often speakers of two or more languages: a home language, Urdu, and English (Ashraf, 2018). Students in these required freshman courses come from all majors and have varying English proficiencies. The course focuses on enabling students to interact across cultures in both English and local languages, while also emphasizing the value and respect placed on languages other than English.

The second course in the series—"Cross-cultural Communication and Translation," is specifically designed to engage with cross-cultural communication and provide examples of a plurilingual framework in action when students are required to use local folktales in English learning. The course content and community-based tasks and activities encourage and support hybrid language practices that draw on the diverse cultural and linguistic resources of the students. The course emphasizes the value and respect for languages other than English, and teachers are instructed to help students reframe their thinking and challenge the linguistic hierarchy in Pakistan that often places English and Urdu above other languages. This requires a significant shift in thinking and may involve restructuring the students' internal identities as language users.

To guide students and teachers, three specific learning outcomes have been developed for the course. The objectives focus on cross-cultural communication, cultural awareness, and bilingual knowledge of academic vocabulary. Students are expected to identify cultural differences and challenges in cross-cultural communication, develop a better understanding of their own and others' cultures, and demonstrate bilingual knowledge of academic vocabulary in their field of study. By emphasizing communication across cultures and diverse linguistic resources, the course challenges the traditional approach to translation studies, which often prioritizes the target language and culture over other languages and cultures. The emphasis on diverse linguistic resources and academic vocabulary outside of English values the students' full

linguistic repertoire and enhances their identities as potential indigenous future activists and researchers.

Teachers are encouraged to scaffold and support students in re-framing their thinking regarding the linguistic hierarchy in Pakistan, which may involve a significant shift in their internal identities as language users. For instance, in a unit titled "Translating Cultural Heritage through Folktales," students collect, record, transcribe, and translate a legend or myth from their community. The value of folktales in language teaching has been well documented (Bean, 1999; Lwin, 2016; Taylor, 2000). For this project, each student is encouraged to select and document a local folktale. All are respected as national treasures to be preserved and made available to people from other cultures. To complete this project, students:

- discuss "intangible cultural heritage" (UNESCO, 2020) and Said's (1994) traveler allegory
- examine folktales from local and world language(s) for intercultural comparison of cultural values as well as structure, motifs, themes, and characters
- practice strategies for thick translation and glossing
- identify a local folktale and record a family or community member's telling of it
- transcribe and translate the story into English and Urdu

Culminating events include student oral presentations of English translations and submission of all versions to an online collection so that students can share their work and learn from each other. The unit on "Translating Cultural Heritage through Folktales" uses 14 task-based activities to encourage students to apply their knowledge of intercultural communication and translation to the task of translating a local traditional tale or myth from their own culture into English. They will record a member of their community telling the tale, and then deliver an oral presentation of the translated version. Through these activities, the students are expected to gain a deeper understanding of cross-cultural differences and the social value of linguistic and cultural diversity. More specifically, in this unit on learning English through local folktales, the students are expected to:

- Identify linguistic and structural characteristics of folk tales
- Understand the cultural significance and differences reflected in folk tales
- Apply the translation process to make a folktale accessible to other cultures
- Record, find, and translate a traditional folktale from their own culture
- Deliver an oral presentation of an English translation of a local folktale to classmates
- Develop proficiency in the oral delivery of a folktale

The course encourages students to work with local cultural stories and folk tales, and record them being narrated by community members in their local language. Students then create a culturally and linguistically appropriate translation of the story to present to classmates. This supports and reflects a plurilingual approach that values and respects cultural and linguistic diversity in Pakistan. The recordings from local storytellers are archived to create an

ethnographic collection of local myths and folktales from various communities and language groups across Pakistan. The assignment emphasizes the situated competence of multilingual language users and allows for a collaborative framing of community-based work, rather than a hierarchical and top-down approach imposed by researchers. The focus is on working within the linguistic repertoires of community members to accomplish meaningful tasks, not on the learning of a particular language over another. The assignment requires interviewers to interpret sociolinguistic identities present in the community and negotiate meaning using locally appropriate linguistic structures.

Moreover, the assignment encourages students to explore the cultural significance and value of folk tales and myths as they reflect a community's worldview and teach about cultural differences. It supports the preservation and documentation of local myths and stories by creating an ethnographic collection of stories from various communities and language groups in Pakistan. This collaborative framing of the community-based work allows students to gain a deeper understanding of the sociolinguistic identities present in the community. On the whole, the assignment on working with folk tales and myths from within the local cultural context encourages students to value and respect cultural and linguistic diversity in Pakistan. By working collaboratively with community members, students can gain a deeper understanding of the cultural significance and value of local myths and stories and contribute to the preservation and documentation of these stories for future generations.

Another key focus of the course is to prioritize local languages in learning English through translation. The course prioritizes communication across cultures and encourages students to reflect on their cultural backgrounds without valuing one culture or language over another. The methodology adopted in the course for teaching translation studies is focused on developing students' abilities to work across languages and cultures without marginalizing any particular language or cultural group. This is a departure from more traditional approaches to translation studies, which often prioritize the target language and culture to the exclusion of others. For instance, in the activities about folktales, these are first transcribed by the students and then translated using "thick translation" followed by a "glossed thick translation" and then a first rough draft. Students are tasked to compare the storytelling techniques in the source and target languages and discuss with peers and the teacher any difficulties arising from not being able to find a suitable exact translation for vocabulary items, expressions, idioms, or proverbs.

While engaging with the linguistic form of the stories, students are constantly pushed to reflect at a meta-linguistic level and draw parallels or contrasts between narratological features of folktales and how these change when translated from one language into another. After finishing the first draft, students share it with their pair members and get feedback about how to improve the draft. This can encourage collaborative learning and teamwork among students and lead to collective learning. Students are then engaged in activities to prepare them for the oral presentation of their

translated story in the classroom. They are encouraged to learn how to pause and for what purposes, use body movement and sound effects, and conduct a rehearsal of the storytelling session.

The course emphasizes the importance of plurilingual competence by incorporating various activities and assignments. One such activity requires students to analyze taglines used in product advertising to understand the social and cultural differences in their orientations (Table 1). This in-class assignment encourages students to discuss the ideology promoted through the taglines of advertisements in both local and foreign cultures. By doing so, they gain a deeper understanding of how cultural differences can influence the way products are marketed. The analysis focuses on tag lines from Pakistani and foreign tea brands, which students are expected to examine and compare to identify any notable differences in ideology. Through this assignment, students are challenged to think critically about how language and culture intersect with marketing strategies, and how these strategies may differ depending on the target audience. By engaging in such tasks, students can develop their plurilingual competence, which involves the ability to work across languages and cultures in meaningful and relevant ways.

Table 1: Exploration of Cultural Differences through Taglines of Advertisements

	Taglines of the Advertisements of Pakistani Tea Brands	Taglines of the Advertisements of Foreign Brands
1	Brooke Bond Supreme: *zaaiqa apne pan ka* (The taste of kinship)	Dilmah: The finest tea on earth.
2	Vital Tea: *Vital pio zindagi jio* (take Vital tea for a fuller life)	Victorian Tea: It's romance…of a different kind.
3	Tapal Family Mixture: *mukammal chaae,mukammal ghar* (A complete tea for a complete family)	Twinings Tea: Gets you back to you.

Teachers in this course not only want their students to analyze taglines in product advertising, but they also want them to understand the importance of cross-linguistic resources. The teachers encourage students to think critically about the explicit emphasis on differing linguistic competencies across the languages that advertisers use to connect with specific target audiences. By doing so, students will be able to understand the nuances and cultural differences in the ideologies promoted through the taglines. As part of the same activity, students are given further examples of taglines of advertisements of Pakistani banks vis-à-vis international banks to compare and contrast them in terms of their cultural connotations and linguistic features. This assignment is an excellent example of how plurilingual competence is integrated throughout the course. Through analyzing taglines of both local and foreign tea brands, students can gain insight into how language is used to market products, and how cultural and social orientations can be

conveyed through advertising. By understanding these nuances, students can become more effective communicators and gain a better appreciation for the importance of plurilingual competence in today's globalized world.

DISCUSSION

Findings in the current article show that in Pakistan, efforts are being made to promote linguistic inclusivity and cultural diversity in higher education through a national undergraduate curriculum reform project. The courses discussed in the above section are designed to enhance students' identities as potential scholars by valuing and respecting their full linguistic repertoires and familiarizing them with local culture through engagement with local folklore. By emphasizing plurilingual competence and recognizing the value of diverse linguistic resources, the course empowers students to engage with different cultures and languages in a more meaningful and collaborative way. This approach to teaching a new language is reflective of a broader movement towards more inclusive and culturally sensitive pedagogies, which prioritize the voices and perspectives of all students, regardless of their cultural or linguistic backgrounds (García et al., 2017). One of the most significant achievements of the curriculum is the transcending of the traditional linguistic hierarchy that has marginalized less commonly used languages in Pakistan. By foregrounding students' multilingual resources and encouraging them to take charge of their linguistic repertoire, the curriculum empowers students to switch between linguistic elements depending on the situation and interlocutors. This encouragement can be crucial for enhancing students' confidence in their linguistic expression using English with other languages they have (Kramsch & Uryu, 2020; Kubota, 2004; Matsuda & Matsuda, 2017).

The incorporation of the plurilingual framework in the higher education reform project in Pakistan is a step in the right direction for language education. By emphasizing the importance of community and social practice in language use, courses are better equipped to prepare students for real-world language situations. Plurilingual project-based learning can be a powerful tool for achieving this goal (Ashraf, 2018). Local folklore is an essential component of any community's cultural heritage and can be used as a way to connect students with their linguistic roots (Lwin, 2016). By studying local folklore, students are exposed to the different languages and dialects used in their communities. This exposure can help them gain a better understanding of the linguistic diversity around them, and how it contributes to the richness of their cultural heritage.

Furthermore, a plurilingual focus in the classroom can have long-term positive effects on students' expressive capability and confidence as multilingual speakers of English (Canagarajah, 2016; Cummins, 2009; García & Wei, 2015). Through the integration of languages via plurilingual teaching materials, classroom activities, and pedagogic approaches, the classroom can become an integrated part of the multilingual social reality that students experience daily. This shift from a monolingual to a plurilingual approach to English language learning can have far-reaching implications for both individuals and communities. By subverting monolingual

ideologies in ELT policy and practice in Pakistan and other analogous contexts, the plurilingual approach can pave the way for more inclusive and diverse language practices that reflect the sociolinguistic reality of the learners (Canagarajah & Ashraf, 2013; Khan et al., 2022). It is time to embrace this innovative approach to language education, recognizing the critical role of community, and foregrounding students' multilingual resources.

CONCLUSION

The challenges facing language curriculum reform work in Pakistan are significant and will require a sustained effort to overcome. One of the most significant challenges is the continued dominance of traditional pedagogical approaches to language instruction. These approaches have been in place for many decades and will require significant effort to change. A shift toward more communicative approaches is necessary to foster a more effective language learning environment, but resistance to change is likely to be encountered. To overcome these challenges, extensive teacher training is required. Teachers need to be equipped with the skills and knowledge to implement new teaching methodologies effectively (Abubakar, 2019; Afzal & Rafiq, 2022). However, sustainable professional development infrastructure is also required, created by and for Pakistani educators. Continued reliance on foreign support for training and professional development in the ELT sector is not sustainable and does not support the need to shift away from hegemonic notions of placing English at the apex of a perceived linguistic hierarchy in the country.

The reform work will require extensive tracking of outcomes and ongoing revision. This will ensure that successes and challenges around the roll-out of the revisions are monitored and that teacher, student, and administrative feedback is collected and evaluated. Support materials will need to be continuously written and revised to provide ongoing guidance and resources. All of these efforts will require time, institutional capacity and commitment, and a degree of social and political stability in the country. Therefore, the reform work must be viewed as a long-term investment in the future of language education in Pakistan. Furthermore, the reform work is hoped to run parallel with ongoing social and cultural shifts in Pakistan. This will recognize and respect the vast linguistic diversity of the country and emphasize the development of plurilingual identities for all individuals. By doing so, the reform work can contribute to a more inclusive society that values linguistic diversity, and provide learners with the tools to engage in a globalized world.

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