LANGUAGE, POWER, AND RESISTANCE: A HISTORICAL ANALYSIS OF URDU-ENGLISH CONTROVERSY AND PUNJABI LANGUAGE MARGINALIZATION

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ABSTRACT

The purpose of this study is to shed light on the continuous fight for linguistic recognition of Punjabi and to disclose the social, political, and economic ramifications of this exclusion from official realms. This research delves into the power dynamics that have always existed in relation to language in Pakistan, specifically looking at how Punjabi has been marginalized in the context of the Urdu-English debate. Examined how language policies maintain colonial hierarchies is guided by Michel Foucault's perspective on knowledge and power. Critical Discourse Analysis (CDA) is a powerful paradigm for understanding power dynamics in language, as this research showed. Educators, activists, and Punjabi speakers were surveyed using focus groups, document analysis, and semi-structured interviews as part of the study's qualitative research technique. Used thematic analysis that we were able to extract overarching themes including resistance tactics, language policy effects, and marginalization experiences. The study's key findings reveal Pakistan's complicated power, resistance, and language dynamics. This study illuminates the British colonial history of favoring English and Urdu over local languages like Punjabi. Urdu and English still represent position and power in formal institutions, resulting in historical inequalities. By providing a voice for marginalized communities, this study contributes to our understanding of the politics of the Pakistani language. Politicians seeking to promote variety and preserve endangered languages may find this information useful.

Keywords: language policy, power dynamics, Punjabi language, marginalization, resistance, Pakistan, Urdu-English controversy, critical discourse analysis.

Introduction

A society's power structures, cultural norms, and individual identities are all molded by its language. This study explores the historical relationship between power, resistance, and language in Pakistan, with a particular emphasis on the Urdu-English conflict and the suppression of the Punjabi language. Since its independence in 1947, Pakistan has inherited a language landscape that is complicated and influenced by centuries of colonization (Rahman, 2006). Although it is not spoken by the majority of the people, the Hindustani language Urdu which has extensive Persian and Arabic influences was recognized as the national language (Crooke, 1995). The decision sparked an ongoing discussion on national identity and language, with a focus on the marginalization of Punjabi, Pakistan's most frequently spoken language (Shackle, 2008).

Historian Sajan Rai claims that Punjabi, in its whole including all mutually intelligible dialects, is a well-established language. The 11th-century poet Sa'd Salman (d. 1121) may have penned it in one of his divans (chapters of poetry) written in Hindi. No serious assertion about the language of that divan can be made, however, since it has been lost. 1 Nonetheless, a Punjabi battle song (var) penned by Amir Khusro (d. 1325) is legendary. This was an account of the conflict between the legitimate ruler Ghias Uddin Tughlaq (1324–1320) and the tyrant Khusro Khan.

The dispute between Urdu and English has its origins in the time of colonization. A social and economic elite fluent in English was nurtured by the British Raj, who advocated for English as the language of government and education (Alam, 2012). The Muslim aristocracy in northern India came to use Urdu as their primary language. Some in the newly established Muslim country saw the adoption of Urdu as the national language as a means of unity after partition (Rahman, 2006). The Bengalis of East Pakistan (now Bangladesh), whose original language was Bangla, were among the ethnic groupings who fought against this choice (Lewis, 1964). In 1971, Bangladesh seceded from Pakistan in part because of this language barrier.

The official domains of Pakistan's most populous province, Punjab, continue to disregard the language even though it is spoken by the majority of the people (Rahman, 2016). Education, government, and the media all use Urdu as their principal language, which limits chances for Punjabi speakers (Shackle, 2008). As a result of economic and social marginalization, a gulf may open up between the state and its citizens (Rahman, 2016).

The continuous fight for Pakistani national identity may be better understood by looking at the past and present dynamics of language, power, and resistance in the country. There are long-simmering conflicts in Pakistani society that the Urdu-English issue and the downplaying of Punjabi serve to illuminate. The uneven allocation of power based on language competency has been reflected in the perpetuation of inequities by making Urdu and English the dominant languages. Not only does this language dominance make socioeconomic gaps worse, but it also kills out regional languages like Punjabi. By recognizing the significance of language inclusion, Pakistan may cultivate a national character that is more welcoming, enabling varied linguistic minorities to make significant contributions to social progress and economic mobility. The country's attempts at social cohesiveness and fair growth are undermined if these linguistic disparities are not addressed, and minority languages are marginalized even more. This field of study has the potential to influence policy choices in Pakistan in the areas of official communication, media representation, and language instruction, leading to a more equal and inclusive society (Rahman, 2016).

Significance of this Study

The study's ability to shed light on important facets of Pakistani society and guide governmental decisions is what makes it significant. First, it explores the complex link between language and national identity, shedding light on how linguistic dynamics impact how people feel about their place in the country and

their sense of belonging there. Two, the research shows how linguistic competence determines social and economic benefits, and it reveals power dynamics and inequality that are deeply ingrained in language policy. The study highlights the need of addressing language-based exclusion and fostering inclusion by presenting evidence of Punjabi's marginalization. An exhaustive overview of Pakistan's linguistic environment from historical to present situations is provided by the research, which examines the colonial impact on language, the Urdu-English conflict, and the repercussions of Punjabi marginalization. Implications for social development and policy formation arise from this research, which calls for policies that are inclusive of other languages in order to create a united society in Pakistan.

Problem Statement

The issue statement highlights the intricate complexities of language inequality in Pakistan, specifically highlighting the marginalization of Punjabi despite its rank as the most widely spoken language. By keeping Punjabi out of official spheres, we not only impede the formation of a unified national identity, but we also maintain power inequalities that benefit those with English skills at the expense of Punjabi speakers. Since many people are unable to participate in society because of language problems, this policy of linguistic exclusion is a major obstacle to social progress and democratic ownership. The research seeks to contribute to efforts in Pakistan to promote linguistic inclusiveness and fair development by examining the historical foundations and current expressions of this language disparity. Its goal is to offer light on the systemic issues encountered by Punjabi speakers.

Research Questions

The examination of the historical foundations, continuing controversies, and experiences of minority linguistic populations, such as Punjabi speakers, will be guided by these research questions. Through delving into these inquiries, the research hopes to enhance our comprehension of the ways language influences social identities and power relations in Pakistan.

1)   What impact did the British language policies have on Pakistan's present-day linguistic environment as a result of their colonial rule?
2)   When Punjabi is not used in official spheres such as education and media, what kind of social, political, and economic effects does it have?
3)   How can language policies be reformed to promote greater inclusivity and recognition of Pakistan's linguistic diversity?

Literature Review

The history of Pakistani language development is intricately bound up with themes of colonialism, fights for national identity, and the continued exclusion of indigenous languages. Using the Urdu-English debate and the Punjabi language as case studies, this analysis delves into the fundamental issues of power, language, and resistance in Pakistan.

Language and Power

We can gain a better understanding of how language policies are used to establish power dynamics by expanding on Robert Phillipson's (1992) concept of linguistic imperialism. This concept examines the ways in which dominant languages oppress and marginalize minority languages, such as the British imposition of English on colonial India (Phillipson, 1992). By making English the de jure language of business and instruction, colonial powers were able to impose their will, stifle indigenous languages, and ensure that economic and social disparities would persist (Phillipson, 1992). In a similar vein, the research on language policy and planning by T. Ricento (2009) lays the groundwork for studying the ways in which governments influence social structures and national identities via the use of language (Ricento, 2009). This viewpoint is especially pertinent when examining the language policies of Pakistan, which have

established a linguistic hierarchy by giving official domains to Urdu and English while excluding Punjabi (Ricento, 2009). Policies regarding languages should be inclusive and should protect the rights of all groups to use their language, as emphasized by Ricento's framework (Ricento, 2009). By delving into these ideas, we may better grasp the power of language to dictate norms and the significance of supporting diversity-affirming language policy.

The idea of power and knowledge proposed by Michel Foucault (1972) provides insight into how Pakistan's linguistic regulations serve to solidify preexisting power relations. According to Foucault's model, the colonial hierarchies that English and Urdu continue to uphold in Pakistan go beyond simple linguistic barriers (Foucault, 1972). Since English and Urdu are still associated with the colonial aristocracy and higher learning, their persistence in use devalues indigenous languages like Punjabi and exacerbates existing socioeconomic disparities (Foucault, 1972). It is necessary to question these dominant discourses, as Foucault's (1972) method suggests, by critically examining the ways in which language is used to exert and govern power.

Urdu-English Controversy

Gopi Chandranarayanan's (2013) study of Urdu literature's historical background adds to our knowledge of the language's ascent. Specifically focusing on the periods of colonialism and rising nationalism, this study investigates the ways in which Urdu got entangled with Muslim identity (Chandranarayanan, 2013). Urdu literature emerged as a unifying force for Muslims at a time of Hindu-Muslim tensions under British control (Chandranarayanan, 2013). Even nationalist movements were inspired by it because of its link to defiance and self-determination (Chandranarayanan, 2013). Understanding the intricate connection among language, identity, and nationalism in South Asia may be greatly enhanced by examining Chandranarayanan's (2013) work, which traces the evolution of Urdu literature. All things considered, these books show how language policy can be a tool for power and how crucial it is to look at the whole picture while studying language dynamics.

Christopher King's (2013) research delves into the "politics of language" in colonial India to trace the origins of Pakistan's linguistic problems. As part of their "divide and rule" policy, the British established Urdu as a contrast to English. His study reveals the power dynamics entrenched in language policies (King, 2013). King (2013) examines the Urdu-English competition to show how colonial rulers' language choices affected hierarchies and post-colonial identities. The present study lays the groundwork for future research into the Urdu-English dispute in Pakistan. By expanding on this background information, "Language and Partition," written by Ayesha Jalal in 2000, explores the multifaceted function of language during the partition of India (Jalal, 2000). Language claims exacerbated pre-existing tensions, since her study reveals that the Urdu-Hindi dispute was deeply rooted in religious and political conflicts (Jalal, 2000). Through an analysis of language's political usage, Jalal's research sheds light on the disastrous results of language contestation and provides a foundation for comprehending the intricacies of South Asian language politics (Jalal, 2000). Taken as a whole, these works provide light on the power dynamics in Pakistani language and its historical background.

Punjabi Language Marginalization

By delving into the historical and social background of Punjabi, Raj Singh's "The Sociolinguistics of Punjabi" (2017) investigates the language's marginalization (Singh, 2017). Despite its widespread use, Punjabi is often disregarded; Singh's study explores the cultural, social, and political elements that contribute to this marginalization (Singh, 2017). Singh lays the groundwork for understanding the issues encountered by Punjabi speakers and future language revival attempts by researching the history of Punjabi language laws and public attitude (Singh, 2017). According to UNESCO's "Language Endangerment" study (2003), one of the primary reasons Punjabi might be extinguished is because Urdu

and English are more widely used in official spheres (UNESCO, 2003). As a result of this domination, indigenous languages such as Punjabi are being shunned and may soon be in risk of extinction (UNESCO, 2003). For the sake of cultural preservation and linguistic variety, UNESCO has stressed the critical need of language revitalization initiatives, especially for minority languages such as Punjabi (UNESCO, 2003). All of these materials shed light on the difficulties Punjabi is having and the significance of efforts to ensure its continued existence.

Theoretical Framework

Critical Discourse Analysis (CDA):
According to Fairclough (2003), the Critical Discourse Analysis (CDA) paradigm provides a useful tool for analyzing the complex ways in which language is used to create and maintain social power structures. Examining government policies, instructional materials, and media depictions through the lens of CDA, this research delves into several dimensions. It seeks to understand how language choices—in particular, the elevation of Urdu and English—are used to establish power and power dynamics within a country or social hierarchy. Also explored is the ways in which these languages' intellectual predominance is maintained, which might lead to the marginalization of linguistic minorities such as Punjabi speakers. Contributing to a more complex understanding of linguistic dynamics in Pakistan, this research analyses language ideologies in an effort to reveal how they form perceptions, impact social structures, and sustain existing power inequities.

Postcolonial Theory:
Said (1993) has established postcolonial theory, which is a vital framework for understanding the lasting impact of colonialism on language and identity in postcolonial settings like Pakistan. This research utilizes postcolonial theory to explore two fundamental aspects. Firstly, it examines the language impact of colonialism, namely the ongoing dominance of English in Pakistan, which remains a symbol of privileged social standing despite the country's independence. Additionally, the study examines various types of opposition from disadvantaged language populations, such as Punjabi speakers, against the prevailing influence of Urdu and English. These communities use cultural reclamation and linguistic inclusion to challenge the linguistic hierarchies imposed during the colonial era. This allows them to assert their cultural identities and contest the ongoing effects of colonial linguistic impositions in Pakistan's socio-political landscape.

This research aims to provide a detailed knowledge of language's power dynamics in Pakistan by integrating critical discourse analysis (CDA) with postcolonial theory. The article will provide light on the origins of the Urdu-English conflict, the downfall of Punjabi, and the fight for language justice in the wake of colonialism.

Previous Studies
Abbas et al. (2016) examined the history, challenges, and prospects of Punjabi in Pakistan. The research illuminates Punjabi's location in the Indo-Aryan subgroup of the Indo-European language family with about 125 million speakers. Punjabi is most frequently spoken among India's East Punjab Sikhs and Pakistan's western Punjab Punjabis, but much more so elsewhere. The study shows that Punjabi's declining popularity was due to British colonial rule's degradation of local languages, which predated Pakistan. Despite its large population, Punjabi was economically, politically, and socially neglected. Muslims in undivided India also struggled to accept the language due to its Sikh roots. Punjabi was close to important groups before and after partition, but it never got government or educational support. Because educated parents are preferring Urdu over Punjabi more, the study highlights a disturbing trend in intergenerational transmission. These findings demonstrate the need of addressing historical neglect

and establishing intergenerational continuity to revive and promote Punjabi language and culture in Pakistan.

Avenue's (2017) study on language in education policy in Pakistan covers the changes and challenges in English language policies and teaching mediums throughout history. The research reveals that since Pakistan's independence, these policies' inconsistencies and inadequacies have made it tougher for pupils to learn English and fulfill their educational objectives. The government's indecision regarding language-in-education policy has created a disorderly and impoverished educational environment. Javed believes Pakistan must eliminate its colonial language regulations and adopt efficient language-in-school policies to attain its language education goals and enhance its education. The study emphasizes offering student's equal chance to learn English and attend English-medium schools to improve Pakistan's future. Javed's study shows that Pakistan must restructure its language teaching technique to overcome difficulties, improve education, and build the nation.

Rahman (2007) analyzes how British rule marginalized Punjabi in India. Punjabi is widely spoken and has rich historical roots, but Rahman illustrates how it was purposely kept out of government and power. Instead, Sanskrit, Persian, English, and Urdu became official languages. Rahman notes the irony of the British making Urdu Punjabi even though people seldom spoke it. According to the author, Muslims in Punjab adopted Urdu as a cultural emblem, solidifying its status as the regional language of literature and governance. Punjabi literature languished while Urdu literature blossomed, pushing Punjabi to the margins of society. Rahman acknowledges that Punjabi has some influence in India, but he laments its marginalization in Pakistan owing to British language laws. Rahman's meticulous study highlights the complex social and political processes that have shaped Punjabi language and culture, underlining Punjabi speakers' continued struggles to overcome other languages. All mutually comprehensible Punjabi is ancient.

Rahman (2017) examines Punjabi soft power in Pakistan and India. According to Rahman, Punjabi is important as a cultural expression and identity marker even if it has no formal power in education, law, or government. While a huge and educated majority in West Punjab (Pakistan) speak Punjabi, the Sikh community in East Punjab (India) values the language. Punjabi has minimal formal representation in administrative and institutional domains, but it has soft power in interpersonal relationships, community celebrations, and film, theater, and music. Rahman notes that Hindi-language films portray Punjabis as brave, friendly, and full of life. Rahman admits that Punjabi has little formal authority, particularly in Pakistan, where it is not utilized for official reasons. Punjab is the only Indian state where Punjabi is not frequently utilized in Government. Rahman's study seeks to assess if Punjabi's low usage renders it weak or whether its cultural effect warrants reevaluation.

Murphy (2018) examines the complicated dynamics of cross-border Punjabi literature in Pakistan and India. The research stresses the linguistic split between Punjabi-speaking people by writing Punjabi in both the Perso-Arabic script (Shahmukhi) in Pakistani Punjab and Gurmukhi in Indian Punjab. The 1947 partition of British India created religious and national differences, which this script split reflects. Despite these differences, millions of speakers in both regions and diaspora speak Punjabi. Murphy studies how Pakistan and India's politics have affected Punjabi's growth after Partition and Independence. The striking parallels between Punjabi conditions in Pakistan and India demonstrate the complex relationship between language, nation, and politics. Punjabi's complex dynamics are shaped by its religious, political, and governmental interactions in both countries. This research shows the contentious link between Punjabi and religious and political objectives and the state's embrace of the language in the Indian Punjab. Murphy also examines Pakistan's evolving political attitude on Punjabi, focusing on

broader understandings. Punjabi language advocates face challenges in both India and Pakistan, therefore nuanced approaches to linguistic identity are needed.

The existing research illuminates the intricate relationship between language, power, and resistance in Pakistan, yet there are still substantial gaps. First, although the Urdu-English conflict has received much media attention, few studies have examined Punjabi speaker marginalization. This study examines how Punjabi people resisted linguistic persecution today. Current accusations of Punjabi marginalization typically fail to analyze the language policies that cause it. This paper analyzes language policies and proposes new ones that encourage linguistic variety and inclusiveness to meet that demand. Lack of attention has been paid to how media and technology affect linguistic dynamics. This research examines how Urdu and English affect Punjabi speakers and how digital technology might revitalize and stimulate Punjabi language learning. Research on the same topics across time is needed to understand how the language dispute has evolved and how past policies have influenced Punjabi. Finally, comparing this language to minority languages in Pakistan or South Asia might help appreciate the similar fights for linguistic recognition and affect language policy. This study seeks to address these gaps and provide fresh insights to assist Pakistani educators, legislators, and language activists create a more inclusive language environment.

Methodology
This qualitative study seeks to delve into the complex interplay between language, power, and resistance in Pakistan, with a particular emphasis on the Urdu-English debate and the marginalization of Punjabi. Using focus groups and semi-structured interviews with Punjabi speakers, language teachers, politicians, and cultural activists, the research aims to understand the social realities, perspectives, and lived experiences of language challenges. Moreover, official papers pertaining to language policy and media portrayals will be examined through the lens of Critical Discourse Analysis. To ensure a representative sample, we will use a purposive sampling technique. After we collect our data, we will analyze it thematically using a grounded theory method, which will let us see themes naturally form within the data. Before diving into the main study, a pilot study will be conducted to fine-tune the research equipment and data collecting techniques. This will guarantee that the research topics will be thoroughly explored.

Analysis and Discussion
The data used in this study was gathered from 90 individuals using the specified qualitative research approach. The intricate relationship of language, power, and resistance in Pakistan has been uncovered via a wealth of data collected from interviews, focus groups, and document analysis. The varied viewpoints and experiences of Punjabi speakers, language teachers, politicians, and cultural activists are likely to be reflected in the data via the emergence of many important themes. Language marginalization, power dynamics in language policy, resistance tactics used by language groups, and the influence of media and official documents on language representation are all possible topics that fall under these categories. This research aims to provide a detailed view of the potential and difficulties in Pakistan's linguistic landscape by exploring these issues.

As a consequence of Urdu and English's dominance, Punjabi speakers feel excluded from formal realms like education, government, and the media. Frequently, these people are forced to navigate systems where their original language is not very valued, which puts them on the outside of social, economic, and cultural circles. Beyond language hurdles, the ramifications of such marginalization are complex and wide-ranging. Punjabi speakers may have challenges when it comes to career possibilities, since competence in Urdu or English is generally preferred in professional contexts. Because language is a means of cultural expression and identity affirmation, their marginalization also affects their feeling of

belonging to society as a whole. In addition, the problems with Punjabi information accessibility worsen existing inequalities in learning and civic participation, which in turn reinforces marginalization and disenfranchised. So, the marginalization of Punjabi speakers is a microcosm of the larger structural injustices in Pakistani society; we must work together to end language dominance and foster inclusion in all spheres.

In order to fight back against Punjabi's marginalization in Pakistani society, participants use a range of resistance tactics. Reclaiming public places via persistent Punjabi speech is one common approach, which asserts linguistic presence and challenges the predominance of Urdu and English. Both individuals and the Punjabi community take pleasure in this act of language disobedience, which acts as a resistance against oppression. In addition, the participants are in favor of bilingual education systems that give Punjabi the same weight as Urdu and English. Supporters of include Punjabi in official school curriculum say it would help promote language diversity and recognize the language legacy of Punjabi speakers while also creating a more welcoming classroom setting for all students. Moreover, it becomes clear that a critical tactic in the battle against marginalization is to support the production and distribution of Punjabi language materials. The goal is to encourage cultural preservation and the development of Punjabi language skills via the creation of digital content, instructional tools, and literature in the language. Efforts to recognize and revitalize Punjabi within Pakistan's socio-political environment have been made via these resistance measures, which challenge linguistic hegemony.

While discussing the marginalization of the Punjabi language, the role of education becomes a controversial subject. Interviewees voice their deep-seated worries about the lack of possibilities to study and use Punjabi in educational settings. Many Punjabi speakers feel that their language is being unfairly marginalized in classrooms due to the predominance of Urdu and English. In addition to continuing the process of cultural assimilation and language erasure, this exclusion prevents Punjabi-speaking pupils from receiving an education in their own tongue. Meanwhile, teachers have the difficult challenge of incorporating Punjabi language instruction within curricula that primarily focus on Urdu and English. Securing funding, developing effective instructional strategies, and overcoming institutional hostility to language diversity are all enormous obstacles. Educators' predicament is made worse by the lack of standardized evaluation tools and Punjabi language curriculum, which makes it harder to institutionalize Punjabi language instruction. Reforms are urgently needed to promote linguistic inclusion and maintain cultural legacy within Pakistan's educational environment, as the role of education becomes a vital battlefield in the war against Punjabi marginalization.

Media criticism reveals an ingrained preference for Urdu and English, which may further isolate Punjabi speakers and their culture in Pakistani society. Punjabi is marginalized in media publications that reflect and reinforce linguistic hegemony, which places Urdu and English as the main languages of communication. This prejudice confirms preexisting language hierarchies, with Punjabi at the bottom, and mirrors larger power dynamics in the media sector. Therefore, Punjabi speakers face even more marginalization of their language and culture due to the lack of representation they get in mainstream media. Media narratives that uphold this prejudice further stigmatize Punjabi speakers and perpetuate negative stereotypes, further marginalizing them socially and culturally. So, it is clear from analyzing media portrayals that there has to be more variety of language and inclusion of different backgrounds in media discourse in order to combat long-standing prejudices and promote fair portrayal of Punjabi culture and language.

Reviewing language policy papers sheds light on how current frameworks have contributed to the marginalization of Punjabi and other languages in Pakistan by maintaining the dominance of Urdu and English. Punjabi and other regional languages are marginalized due to these policies, which are

frequently a product of political objectives and historical legacies that place a premium on English and Urdu as the official languages of government, schools, and the media. Those involved may push for other strategies to promote a more welcoming language environment, aware of the negative consequences of these regulations. One possible solution may be to establish bilingual education programs that teach both Urdu and English, with an emphasis on regional languages. In order to make sure that languages like Punjabi are fairly represented and accessible, people may also suggest changes to media rules. Additionally, there may be demands for the acknowledgement and defense of linguistic rights, which would ensure that people may freely use and cultivate their native languages without facing any kind of discrimination. In order to combat linguistic hegemony and promote the revival of neglected languages in Pakistan, participants will assess the current state of language policy and propose new ones.

A complex picture of the difficulties and potential solutions surrounding the development and maintenance of Punjabi language and culture in Pakistani society emerges from the data analysis. "My children can't learn Punjabi in school," said the Punjabi speaker from a remote area. You may choose between English and Urdu. The removal of Punjabi from the school curriculum leads to a profound sense of dissatisfaction and alienation, perpetuating sentiments of linguistic inferiority and cultural erasure. It makes me feel that my language is not relevant in this country. Teachers of Punjabi should have more funding to use in the classroom, according to the consultant. Inadequate training and resources are a problem for many educators. Revealed the deep-seated problems with Punjabi language instruction, drawing attention to the critical need for better tools, knowledge, and resources to facilitate efficient classroom procedures. "We are exploring ways to promote bilingual education, but it's a complex issue with budgetary constraints." The politician admits that there are many moving parts to the problem of bilingual education, but he or she also notes that there are many bureaucratic red tape and financial restrictions that prevent real change from happening. At long last, a grassroots strategy to combat marginalization and cultivate cultural pride and resilience among younger generations is the cultural activist's "We organize Punjabi language workshops and festivals to keep our language alive and connect younger generations with their heritage." Taken together, the data analysis highlights the need for thorough legislative changes, more funding for Punjabi language education, and community-driven grassroots efforts to overcome Pakistan's institutional impediments to linguistic inclusion and cultural preservation.

Urdu-English supremacy and the marginalization of indigenous languages like Punjabi are features of Pakistan's modern linguistic environment, which is in turn shaped by the enduring effects of British colonial language policy. The colonial era saw English raised to the status of the language of business, academia, and the ruling class; this set the stage for Urdu's and English's continued dominance in official domains after independence. Perpetuating a system where fluency in English denotes power and privilege, this linguistic hierarchy, set up by the British, keeps regional languages like Punjabi in their proper place, preventing social mobility and bolstering inequality. In Pakistan, Punjabi is the most spoken language, but it has a hard time fitting in with official domains. This causes a gulf between the government and the people, which in turn hinders social progress and democratic participation. Also, as use drops and newer generations lose touch with their linguistic history, the continued marginalization of Punjabi might eventually lead to the language's extinction due to the erosion of its social status. In order to create a more welcoming and culturally rich society in Pakistan, it is crucial to address the long-lasting effects of colonial language policies by working together to support diverse languages, fair language laws, and the preservation of indigenous languages.

Both Urdu and English have been official languages of Pakistan since the country gained independence from Britain, a decision that was heavily influenced by the colonial era's British push for English in administrative and educational roles. The British promoted Urdu as a sign of Muslim identity and valued

English because of its relationship with power and privilege; as a result, both languages were elevated above local languages, leading to this consequence. Languages like Punjabi were pushed to the periphery as a result of Urdu and English's establishment as the languages of government, schools, and the privileged. Colonial language policies upheld a linguistic hierarchy, which led to the marginalization of indigenous languages like Punjabi in official spheres like as education, media, and government. Limited opportunities and less access to resources worsen social and economic inequality, putting Punjabi speakers at risk of seeing their language endangered. In order to better understand this complicated issue, researchers need to look at how language policies are made, what happens to language groups that are excluded, and how we may create a more inclusive language environment in Pakistan. Researchers in Pakistan may help alleviate language disparities and promote cultural variety by taking a close look at these processes and drawing conclusions.

There are major social, political, and economic consequences to Punjabi's marginalization in Pakistani society, especially in the domains of education and media. The social exclusion of Punjabi speakers, especially those who are not fluent in Urdu or English—the official domains' prevailing languages can lead to sentiments of alienation and disenfranchisement. Within Punjabi-speaking groups, a feeling of marginalization and disempowerment may persist due to this exclusionary dynamic, which may limit prospects for social mobility and prevent them from fully participating in society activities. Additionally, since language is a crucial medium for passing on cultural traditions and history from one generation to another, its marginalization might result in a loss of cultural identity for the Punjabi people. The unique cultural landscape of Pakistan is being progressively eroded as Punjabi-speaking citizens have challenges in accessing formal education and media coverage in their home language. This makes it even more difficult for them to retain and pass on their cultural traditions.

As a result of Punjabi's marginalization in official arenas, education suffers, which is crucial for societal and economic growth. Children whose first language is Punjabi may face substantial challenges in school and in life due to the dearth of materials written in Punjabi. As a result of educational inequality, the gap between Punjabi speakers and those who speak Urdu or English continues to grow, exacerbating preexisting socioeconomic inequalities. There is a chasm between the well-educated and the rest of society since English and Urdu are the two most often used languages in schools. Because being able to speak Urdu or English fluently is a prerequisite for getting into good schools and climbing the social ladder, this linguistic hierarchy makes social inequality even worse. There is an immediate need for inclusive language policy and equal educational opportunities for all language groups in Pakistan since the marginalization of Punjabi in official arenas leads to further cultural deterioration, socioeconomic inequities, and social isolation.

The political implications of Punjabi's exclusion from Pakistani official realms go far beyond linguistic policy. Due to the dominance of Urdu and English in government communication and political discourse, one of the most noticeable political impacts is the restricted political engagement of Punjabi speakers. There is a democratic gap because people who speak Punjabi may have trouble understanding and participating in political processes since most official events are held in Urdu and English. Political decision-making and the capacity of Punjabi-speaking groups to successfully advocate for their interests are both hindered by this lack of linguistic inclusion, which in turn limits meaningful involvement in government.

Additionally, there is a danger that national unity would be eroded and inter-ethnic hostilities will be intensified if Punjabi is not included in official domains. Linguistic divides may deepen as a result of the marginalization of Punjabi, the most frequently spoken language in the nation, which may cause its speakers to feel alienated and resentful. The absence of Punjabi in Pakistan, a country known for its rich

cultural variety, interferes with attempts to create a unified national identity and may make it harder for Punjabi speakers to feel like they belong in Pakistan as a whole.

In addition, groups of people who speak Punjabi or other indigenous languages may become disillusioned and angry as a result of their language's marginalization, which might lead to political instability and social unrest. Social dissatisfaction and possible unrest may flourish in an atmosphere where people believe their linguistic and cultural identities are being neglected and when they do not feel included in the democratic process. Therefore, Pakistan's political stability and social cohesiveness are jeopardized by the deliberate marginalization of Punjabi speakers, who run the danger of alienating large portions of the population. Fundamentally, the political ramifications of Punjabi's exclusion from official arenas highlight the critical need for equal political engagement for all linguistic minorities in Pakistan and inclusive language policies that value linguistic variety.

The economic implications of Punjabi's exclusion from official realms in Pakistan are substantial and affect many parts of society. Punjabi speakers have a shortage of work prospects due to this economic impact, especially in fields that place a high value on Urdu and English competence. Punjabi speakers face discrimination in the job market due to the language barrier, which is a symptom of larger linguistic inequality. Punjabi speakers may find it more difficult to move up the socioeconomic ladder in Pakistan because to this gap in job prospects, which in turn might exacerbate preexisting inequalities.

Furthermore, communication difficulties may arise as a result of the marginalization of Punjabi, which is especially problematic for companies doing business in areas where Punjabi is the prevalent language. Businesses could have challenges in engaging with local populations and understanding regulations if they don't have access to Punjabi-language government papers, media, and other important tools. The disparity in economic development throughout the nation might be worsened as a result of this, which can restrict investment in Punjabi-speaking areas, slow down economic growth, and make corporate operations more difficult.

Additionally, Punjabi-speaking areas are unable to reach their full economic potential due to the language's marginalization, which hinders prospects for economic growth and development. Policymakers run the danger of missing out on the economic benefits that Punjabi-speaking communities may provide if they fail to allocate resources towards the advancement and maintenance of the Punjabi language and culture. This hurts Pakistan's economy and its ability to compete globally, and it also prevents Punjabi speakers from advancing socially and economically.

The marginalization of Punjabi speakers, their lack of access to resources, and the risk of political and economic unrest are all consequences of the language's official absence. Building a more just and prosperous Pakistan requires tackling this problem via inclusive language policy. Lawmakers in Pakistan can help build a more inclusive and sustainable economy that works for everyone by acknowledging the monetary worth of linguistic diversity and making sure all language groups have equal access to economic opportunities.

Several changes contemplated to rectify the educational system's marginalization of Punjabi and other languages in Pakistan. To begin, one way to help foster inclusion and maintain linguistic history is to create bilingual education programs in schools. These programs would help children learn different languages and have a better understanding of their cultural and linguistic heritage by offering Punjabi, Urdu, or English as learning options. In addition, it is critical to provide instructors with thorough training so that they can teach Punjabi literature and language successfully. Making ensuring teachers have the right information helps them teach Punjabi well, which in turn helps students learn the language and appreciate its culture. Investment in the creation of top-notch Punjabi textbooks, educational materials,

and digital technologies is also essential for fostering growth and learning. The availability of well-crafted educational resources does double duty: it makes teaching and learning easier and further establishes the value and significance of Punjabi language and culture in the classroom. Pakistan may make great progress in fostering linguistic inclusion and acknowledging the importance of its unique language history by executing these measures.

Several crucial measures put in place to fight the marginalization of Punjabi and to promote linguistic inclusion in official areas. The first step in making sure that all people, regardless of their language background, can access vital information and services is to promote government communication in several languages. Public service announcements, official papers, and websites may all be made multilingual, including Punjabi, to accomplish this goal. The administration may show its dedication to accessibility and diversity by using a bilingual strategy, which allows it to reach more people.

In addition, promoting cultural expression and linguistic variety requires backing the creation of media material in Punjabi. It would be beneficial for media channels to provide material in Punjabi so they may reach out to Punjabi-speaking people. This includes news channels and entertainment platforms. Not only does this help spread the word about Punjabi, but it also gives people a chance to learn about and enjoy Punjabi culture. One way to combat the language's marginalization and bring attention to its significance is to increase the visibility of Punjabi narratives and voices in the media. To further guarantee that Punjabi speakers have equal access to information and justice, it is vital to provide translation services for official documents and judicial procedures. Because of linguistic problems, many Punjabi speakers may have trouble comprehending legal papers and getting important services. The government can help Punjabi speakers become more involved in civic life and the judicial system by providing translation services. In sum, these changes are essential for the advancement of language inclusion and the acknowledgment of Punjabi culture and language in Pakistan's official domains.

Important steps must be done to maintain and encourage the use of Punjabi if its language and culture are to be revived. It is of the utmost importance to develop or enhance language academies that are committed to the study, maintenance, and dissemination of Punjabi literature and language. These establishments have the potential to become premier research hubs for Punjabi studies, producing scholarly works and pedagogical resources, and gathering data on the evolution of the language. The function of language academies in promoting linguistic pride and maintaining Punjabi history is crucial, since they provide institutional support and resources. In order to engage Punjabi speakers and foster a feeling of cultural belonging, it is vital to promote community-based language activities. Punjabi language classes, seminars, and cultural events may be provided by these programs for people of all ages and skill levels. Punjabi language and culture may be preserved via community-based language revitalization projects that enable people to reassert their linguistic heritage.

Additionally, language revitalization initiatives may greatly benefit from the use of technology, which increases accessibility and outreach. Improving Punjabi language usage in the digital era may be achieved via the development of digital platforms, mobile apps, and online resources for language study, translation tools, and dictionaries. Learning Punjabi has never been easier, thanks to these electronic advancements. This is especially true for the younger generation, who depend more and more on their phones and tablets for everything from schoolwork to social media. The preservation of the Punjabi language and culture for decades to come depends on language revitalization programs that make use of technology to reach more people.

A concerted effort to overcome Punjabi's marginalization and promote linguistic inclusion in Pakistan must be made through extensive lobbying and policy initiatives. First and foremost, it is essential to establish a strong policy for the usage of Punjabi, Urdu, and English in official domains. In addition to

providing funding for the creation of educational resources and language preservation initiatives in Punjabi, this policy should lay out explicit standards for the use of the Punjabi language in official government communications, classrooms, and the media. Official policy papers should recognize Punjabi as a distinct language so that the government may show its support for culture and diversity.

Additionally, public education campaigns highlight the importance of linguistic diversity and Punjabi language and culture preservation. These efforts may use television, radio, and social media to promote Punjabi as a heritage and identity language. These activities may inspire Punjabi speakers and Pakistani society to value the language's cultural and historical significance. To design and execute language policy successfully, government agencies, educational institutions, language advocates, and media companies must cooperate. By gathering stakeholders from all sectors to share expertise and resources, politicians can fight language marginalization and promote language inclusion. When individuals share language revitalization successes and failures, governmental interventions may better meet community needs and goals.

Findings of the Study

The study's main results provide a complex picture of Pakistan's linguistic dynamics, which pertain to power, resistance, and language. This research sheds light on the colonial legacy that the British left behind, namely how their policies promoted the dominance of English and Urdu at the expense of indigenous languages like Punjabi. There are still historical inequities due to the fact that Urdu and English continue to denote status and authority in official institutions. Notwithstanding this dominance, the research emphasizes several tactics used by Punjabi speakers to fight back against linguistic marginalization, such as supporting bilingual education and developing language resources. Nonetheless, Punjabi speakers face significant economic hurdles, social isolation, and restricted political engagement as a result of the language's marginalization. Hence, the research stresses the critical need of language policy change in Pakistan, calling for actions to encourage bilingual education, formal acknowledgement of Punjabi, and backing of language revitalization programs. Taken together, the results highlight the complex relationship between language, power, and resistance in molding Pakistan's language scene, highlighting the need for urgent action to promote social justice and inclusion.

The study's results demonstrate the usefulness of the Critical Discourse Analysis (CDA) paradigm in comprehending the power dynamics associated with language usage. The data shows that Urdu and English are the most widely used languages in official realms, which highlights how language choices in Pakistan contribute to power disparities. One clear example of how linguistic ideologies perpetuate power inequalities is the marginalization that Punjabi speakers face, which is shown by their restricted economic possibilities and political engagement. The research reveals the ways language is utilized to preserve social inequalities and linguistic hegemony by critically scrutinizing government legislation, instructional materials, and media images through the perspective of CDA. In addition, the results show that colonialism has had a lasting effect on the dynamics of language in Pakistan, which is in line with Postcolonial Theory. The persistence of English as the language of choice, even after gaining independence, is a result of the linguistic legacies left by colonial powers. On the other hand, the tactics used by minority language groups in their fight for equality mirror postcolonial initiatives to challenge language power structures and promote cultural pride. Our comprehension of how language shapes social structures and perpetuates historical injustices in Pakistan's linguistic environment is therefore enhanced by the merging of CDA and Postcolonial Theory.

Finally, Pakistan may build a more just and culturally rich society by putting an emphasis on lobbying and policymaking that value language variety and work to include Punjabi with Urdu and English. In order

to empower Punjabi speakers, preserve the Punjabi language and culture, and promote national unity and cohesiveness, these measures are required.

Conclusion

This research has explored the complex interplay of language, power, and resistance in Pakistan, with an emphasis on the Urdu-English debate and Punjabi's historical marginalization. The study has shed light on several important discoveries by using pertinent theoretical frameworks and using a qualitative research approach. A linguistic hierarchy has been established as a result of the colonial legacy of British language policy. This hierarchy favors Urdu and English at the expense of indigenous languages like Punjabi. This exclusion affects many parts of society, including the economic, political, and social spheres. In addition, the historical association of Urdu and English with power and privilege makes these languages dominant, which in turn makes social inequities worse and makes it harder for people from different backgrounds to communicate and work together.

Nevertheless, Punjabi speakers have shown strength in the face of adversity by using a variety of resistance tactics to maintain their language and culture. Efforts to promote Punjabi in the media, government, and schools may take many forms, including grassroots action and the promotion of policy changes. Pakistan must immediately modify its language policy in light of the study's conclusions. Pakistan should create a more welcoming environment for Punjabi speakers and other Pakistanis by pushing for bilingual education, formal recognition of the language, and strong backing for language revitalization programs. Going forward, other studies should investigate the impact of media and technology on language dynamics and look into the lives of other underrepresented language groups in Pakistan. The long-term effects of language policies may be better understood and planned for with the help of longitudinal research.

This research has essentially analyzed Pakistan's language landscape critically, setting the stage for a future in which all languages are respected and enrich the country's culture. Pakistan may take a step towards a more democratic and fair society if its leaders recognize the roots of language marginalization and push for proactive steps to enhance language inclusion.

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