ETHNOGRAPHIC EXPLORATION OF CASTE STEREOTYPES IN PUNJABI LANGUAGE IN EVERYDAY USE: A CASE STUDY OF FAISALABAD

DR. HINA KHAN,
Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore. Pakistan
(drhinakkhan@gmail.com)

PROF, DR. MUJAHIDA BUTT,
Chairperson department of Punjabi, Lahore college for women University, Lahore, Pakistan.
(drmujahida@gmail.com) (correspondence)

MUHAMMAD ASIM KHAN,
Lecturer in English, Laboratory College (Pars Campus) University of Agriculture Faisalabad.
(asim1412@gmail.com)

AYESHA MURTAZA,
Assistant Professor, Government Associate College for Women Ghulshan-e- Ravi Lahore, Pakistan.
(ayeshamurtaza20@gmail.com)

NAILA SIDDIQUE,
Assistant Professor, Department of Punjabi, Government Postgraduate College for Women Shadbagh Lahore, Pakistan (nasadch@gmail.com)

ABSTRACT
This ethnographic research from November 2021 to April 2022 examined the interaction between caste and language use in spoken Punjabi in Faisalabad, Pakistan. The objective was to comprehend how language mirrors and strengthens established caste systems, hence contributing to the formation of social identities and sustaining social disparities. The research used real-world data collecting methods including participant observation, focus groups, and semi-structured interviews, drawing on Social Identity Theory proposed by Tajfel and Turner (1986) and Bourdieu's Theory (1991) of Practice. Theoretical perspectives include Social Identity Theory, which posits that language builds social identities, and Bourdieu's Theory of Practice, which suggests that language functions as symbolic capital. The thematic analysis of data uncovered how language is used to create and reinforce caste-based social identities, demonstrate power imbalances, and maintain social inequalities. The research showed that people use language to establish their social identities based on caste connections, express authority, and sustain social disparities. The results provided valuable insights into the correlation between language choices and caste affiliations Based on the results, those from lower castes may experience linguistic marginalization, while those from upper castes use language to preserve their privileged status. Ultimately, this study highlighted the need of critically examining and intervening to dismantle these deeply ingrained social hierarchies and the symbolic capital of language in perpetuating caste-based inequality.   This research revealed how language contributes to the persistence of caste-based inequalities, and provide insights for interventions that demolish caste hierarchies and promote fair communication practices in Faisalabad. This research expands our knowledge of caste and linguistic power dynamics. Knowledge may be utilized to confront inequities and achieve linguistics justice and equality in Faisalabad.

keywords: Punjabi language, caste stereotypes, vocabulary, social identity, power dynamics, ethnographic exploration, inclusive communication, Faisalabad, Pakistan

1.   Introduction

Language is the primary means of expression, it both mirrors and influences the social environment in which we find ourselves (Silverstein, 2003). Language and its associated prejudices have a significant role in maintaining social stratification in caste-based cultures such as Pakistan (Rahman, 2016). In this ethnographic study, we look at the Punjabi language of Faisalabad, Pakistan, and how its speakers often use caste prejudices. According to Jeffery (2009), the caste system is still very much alive and well in Pakistan, even though it was officially abolished in 1947. Traditional landowners and members of the upper castes have disproportionate influence. There is social stigma and a lack of opportunity for those in lower castes since they are often associated with physical work or "impure" jobs (Ahmed, 1988).A major factor in the persistence of caste preconceptions is language. Caste may be infused into idioms, jokes, and terms of address (Das, 2007). Tulpule (2010) cites research that shows how lower castes are degraded via the usage of upper-caste terminology.

Faisalabad is situated in the northeastern region of Punjab. The city spans an estimated area of 1230 square kilometers, mostly consisting of flat or undulating plains. The population of the area is around 5 million. It holds the position as the third most populous city in Pakistan. Faisalabad, a vibrant city in Pakistan, provides an intriguing opportunity to explore the ethnographic aspects of caste preconceptions that are deeply ingrained in the daily usage of Punjabi language. Faisalabad, located in the center of Punjab province, is a city that showcases a wide range of cultural and linguistic variety. This creates an ideal environment for studying the complex relationship between caste dynamics and language practices. Faisalabad, being an industrial center, showcases a diversified population from different caste origins. This creates a small-scale representation of the complex social dynamics influenced by both historical events and present-day circumstances. This study examines the role of language in expressing and perpetuating caste-based identities and prejudices in Faisalabad's diverse workplaces, traditional marketplaces, and tea cafes. It does so by conducting thorough observations and interviews with individuals from various caste groups. This ethnographic research examines the manifestation of caste prejudices in daily linguistic exchanges in Faisalabad. By concentrating on Faisalabad as a case study, it provides insight into the intricate ways in which these stereotypes are expressed, leading to a more comprehensive knowledge of the social dynamics in this lively city.

This study expands upon previous work by focusing on ordinary Punjabi speech in Faisalabad and how it reproduces caste preconceptions. The incorporation of caste prejudices into ordinary Punjabi discussions in Faisalabad will be investigated in this ethnographic research via the use of qualitative techniques, particularly participant observation and in-depth interviews. Vocabulary, phrases, and narratives with caste overtones will be identified via observation of interactions in many contexts, including workplaces, social gatherings, and public areas. The experiences of people from different caste origins in encountering and managing caste-laden language may be better understood via in-depth interviews. The complex interplay between caste and language in Punjabi culture is the intended focus of this study. In order to bring attention to the subtle yet enduring ways in which language perpetuates social inequality, the research seeks to expose the daily usage of caste stereotypes.

1.1.   Scope of the Study

The embedded caste prejudices in the Punjabi spoken in Faisalabad, Pakistan, are the primary subject of this anthropological investigation. This study will be place in Faisalabad, Pakistan. A small subset of Faisalabad's castes will be the subject of the research because of limited resources and the complexities of caste identities. After the first round of pilot interviews, we will choose participants to reflect a wide

spectrum of caste experiences. Excluding written forms and formal contexts like media or schools, the research will center on spoken Punjabi. A representative sample of daily encounters will be captured via data collecting over a period of 6 months. Finding certain Punjabi words, phrases, and stories with caste implications is the goal of the study. Workplaces, social events, and public venues will be the locations of participant observation. Participant accounts of coming across and negotiating caste-laden language will be explored via in-depth interviews.

1.2.   Problem Statement

Pakistan has formally abolished the caste system, yet it is still very much alive and well in people's daily interactions. As a medium of expression, language often both mirrors and fortifies such established social orders. The Punjabi language, which is used by millions of people in Pakistan, has the potential to incorporate caste preconceptions into common idioms. A major issue is this prejudice in language that is intrinsic to it. Without realizing it, speakers perpetuate negative perceptions and restrict chances for lower castes by employing narratives and terminology that is heavy on caste. Because caste prejudice in language is sometimes subtle, it may be difficult to spot and combat, which slows down efforts to create a more equal society. People may unintentionally exclude or disrespect others if they do not realize that their language has caste overtones. This issue is going to be tackled by this ethnographic study, which will reveal the particular ways in which caste preconceptions are ingrained in ordinary Punjabi discourse in Faisalabad. Shedding light on the hidden power dynamics of language use. Laying the groundwork for future studies and programs that aim to improve Punjabi society's communication by making it more inclusive and egalitarian.

1.3.   Research Questions

1)   What specific vocabulary, phrases, and narratives in spoken Punjabi carry caste connotations in Faisalabad, Pakistan?

2)   How do individuals from different caste backgrounds in Faisalabad utilize caste-laden language in spoken Punjabi to construct their social identities and position themselves within the social hierarchy?

3)   In what ways do power dynamics embedded within everyday Punjabi language use in Faisalabad reflect and reinforce existing caste inequalities?

2.   Literature Review

There has been a rise in anthropological and sociolinguistic interest in studying the complex interplay between caste and language in South Asian countries. Millions of people in Pakistan and India speak Punjabi, and this analysis looks at the research on the caste preconceptions that are there.

2.1.   Theoretical Framework

This ethnographic study examines caste prejudices in daily Punjabi speech in Faisalabad, Pakistan. The study is based on two important theoretical frameworks:

2.1.1. Social Identity Theory (SIT):

According to SIT, which was proposed by Tajfel and Turner (1986), people get their identity from the groups to which they belong. In an effort to preserve positive self-evaluations and group uniqueness, language usage may be influenced by group membership (Giles & Byrne, 1982). People in societies that are structured according to social classes may use language that is packed with caste terms to emphasize their group membership or to set themselves apart from those in lower social classes (Jodhka, 2009).

2.1.2. Bourdieu's Theory of Practice:

A key component of symbolic capital that both reflects and perpetuates social inequities, language is central to Pierre Bourdieu's (1991) theory. Word choice becomes a measure of one's social standing and

level of authority. According to Rahman (2016), members of lower castes may have less linguistic resources at their disposal, whereas members of higher castes may use language to assert their dominance. By using this paradigm, we can see how the structural elements of the Punjabi language take on the characteristics of caste prejudices.

Through the integration of these theories, this research delves into the ways in which power dynamics and social identity impact ordinary Punjabi speech. The project will investigate how people from diverse caste origins use narratives and terminology that are heavily influenced by caste to build their social identities and find their place in the social hierarchy (SIT) via observation of interactions and interviews. According to Bourdieu, the power dynamics that are intrinsic to the Punjabi language serve to both perpetuate and reflect preexisting caste disparities.

2.2. Previous Studies

Historically, social relations in South Asia have been shaped by the caste system, a hierarchical social structure that is based on birth and profession (Ahmed, 1988). Caste is still very much alive and well, impacting things like marriage opportunities, social mobility, and daily life, even though it was formally abolished in Pakistan (1947) and India (1950) (Jeffery, 2009; Srinivas, 1967).

Language plays a crucial role in perpetuating caste hierarchies. Studies by Das (2007) and Tulpule (2010) demonstrate how vocabulary, proverbs, and even jokes can carry implicit caste meanings. Terms of address, for instance, can signal deference or disrespect depending on the caste of the speaker and addressee (Rahman, 2016). Furthermore, upper-caste vocabulary might be used to demean or belittle those from lower castes (Tulpule, 2010). The prevalence of caste prejudices in Punjabi literature is a relatively new area of study. The study by Mehmood et al. (2015) shed light on the function of language in maintaining cultural hierarchies by investigating the ways in which caste preconceptions are maintained via ordinary Punjabi conversation in Pakistan. Similarly, Masaud (2014) looked at how Punjabi speakers in urban and rural areas used distinct phrases and terminology depending on their caste. The results of this research show that Punjabi speakers do in fact exhibit caste prejudice. Another level of intricacy is introduced by the junction between gender and caste. Punjabi women, especially those from lower castes, may have extra difficulties in understanding and using caste-laden language, according to research by Khan et al. (2012). We should delve further into their perspectives and stories.

Although previous studies have shed light on important topics, there are still many questions that need answering. Areas inside Pakistan or India have been the primary focus of most research. Further research in different regions with different caste makeup is needed to fill in the gaps in our current knowledge. It is common for studies to focus on only a few caste classifications. A more complex picture can only be painted by looking at a variety of caste experiences. Research often examines formal environments or literature authored by humans. It takes anthropological methods, like as participant observation, to capture the nuanced ways caste preconceptions appear in ordinary, daily Punjabi discourse. By doing an ethnographic investigation of caste preconceptions within daily spoken Punjabi in Faisalabad, Pakistan, this study adds to previous research on the topic. The study's overarching goal is to fill a gap in our understanding of spoken Punjabi by identifying certain words, expressions, and stories that have caste implications. Bring attention to the power dynamics that are inherent in the words we use every day. Help flesh out our knowledge of how caste and language interact in Punjabi culture. The results may guide efforts to combat caste prejudice and foster more inclusive discourse in Punjabi language groups.

3. Methodology

The study will use qualitative approaches to capture the diverse and rich communication patterns within a community that is mindful of caste. This ethnographic research examines the ways in which residents

of Faisalabad, Pakistan, use caste stereotypes in their everyday Punjabi speech from November 2021 to April 2022.

3.1.   Data Collection

The researcher will keep an eye on people in Faisalabad's many public and private locations, including places of employment (like offices and marketplaces), social events (like weddings and religious festivals), and parks and transportation. The usage of language that is laced with caste will be identified throughout the course of six months, by meticulously documenting conversations, nonverbal clues, and situational settings in field notes.

3.2.   Limitations of data Collection

The researcher's presence in a participant observation study could affect the participants' natural interactions (Jorgensen, 1989). There is a possibility of memory bias in in-depth interviews since they depend on participants' self-reported experiences. The generalizability of the research is limited since it focuses on a particular geographic place and selects caste groups.

3.3.   Instrument

Members of various castes will participate in semi-structured interviews. According to Bernard (2017), a purposeful sample technique is necessary to guarantee that a variety of caste experiences are represented. In this interview guide, we will inquire about the participants' views on caste stereotypes in Punjabi, their own encounters with caste-laden language, and the societal settings in which they encounter such language. We will audio-record the interviews and transcribe them word-for-word so that we can analyze the themes.

3.4.   Data Analysis

According to Corbin and Strauss (2015), a grounded theory technique will be used to thematically evaluate field notes and interview transcripts. Recurring themes about power dynamics in communication, word use, and caste preconceptions will be used to identify codes. The data will be analyzed in an iterative fashion using axial coding, refinement coding, and coding to uncover important patterns and correlations. Members will verify one other's readings of emerging themes to make sure they are accurate and resonant (Lincoln & Guba, 1985). Because of this procedure, the reliability of the study results will be improved.
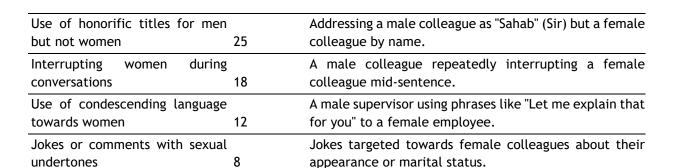
3.5.   Ethical Considerations

All participants will be asked to provide their informed permission before any observation or interviews are conducted. All participants will maintain their anonymity and confidentiality as the study progresses. At any time throughout the research, participants will be given the option to stop participating. Prior to beginning the study, the appropriate institutional review board will be consulted to get ethical permission.

4.   Data Analysis

The language used in Punjabi workplaces in Faisalabad, Pakistan, is analyzed to see whether it reflects or reinforces gender norms. An anthropological research that used semi-structured interviews and participant observation provided the data.

Table 1

Frequency of Gendered Language Use in Observations

Category	Frequency	Example

Use of honorific titles for men but not women	25	Addressing a male colleague as "Sahab" (Sir) but a female colleague by name.
Interrupting women during conversations	18	A male colleague repeatedly interrupting a female colleague mid-sentence.
Use of condescending language towards women	12	A male supervisor using phrases like "Let me explain that for you" to a female employee.
Jokes or comments with sexual undertones	8	Jokes targeted towards female colleagues about their appearance or marital status.

The table gives several instances when gender stereotypes are perpetuated in Punjabi speech. In contrast to the more common practice of calling female coworkers by name, males are respectfully addressed with titles such as "Sahab" (Sir). Men are seen as more worthy of respect as a result of this. The chart goes on to show how disrespectful and domineering males can be by highlighting instances when they cut women off mid-sentence. Male supervisors "explaining" things to their female employees in a condescending manner perpetuates the stereotype that women are less competent than males. All of these instances show how language can be a tool for sexism and inequality in power.

The table emphasizes instances of gendered language usage in observations, but the research primarily focuses on caste preconceptions. The table illustrates instances when males are treated with more deference compared to women. This may be a sign of a more systemic gender prejudice in Punjabi language use. Examples like as speaking down to women and interrupting them are included in the table. These actions might be seen as micro aggressions, which are little but significant ways in which people perpetuate gender inequality. Basically, the table shows how gender preconceptions show up in Punjabi language conversations, which might back up the study's investigation of caste assumptions by showing how language can promote social hierarchies.

Inequalities in society are reflected and perpetuated via language, which serves as symbolic capital (Bourdieu, 1991). In the workplace, gendered language might serve to perpetuate existing power imbalances. People comply to society standards by performing gender via linguistic and nonverbal signs (Goffman, 1972). Interactions between coworkers provide a platform for the expression and reinforcement of gender stereotypes. In Faisalabad, the researchers saw people interacting in a variety of settings, including offices, industries, and retail establishments. Gendered language usage was recorded in field notes along with talks, nonverbal clues, and situational settings. Interviews were carried out with both male and female staff members hailing from various workplaces. Participants' opinions on gendered language usage, its effects on productivity at work, and methods for overcoming these dynamics were investigated via in-depth interviews.

Table 2

Interview Themes on Gendered Language and Work Performance

Theme	Quote
Impact on confidence	"When male colleagues interrupt me, it makes me feel like my ideas aren't valued." (Female employee, retail sector)
Limited opportunities for advancement	"Men often dominate meetings with their assertive language, making it difficult for women to get heard." (Female manager, marketing agency)

Creation of a hostile work environment	"The constant sexual jokes make me feel uncomfortable and unsafe at work." (Female worker, factory)

This table provides insight into the practical effects of the gendered language use that was found in the research. Gendered language usage has a direct effect on job performance, as seen in Table 2 of the interviews, even if the research probably focused on caste. Women often feel their efforts are underappreciated due to interruptions and disrespectful remarks, as seen in the table of quotations. This has the potential to drastically lower their self-esteem and impact their productivity. The chart shows how men's dominating use of forceful language makes it harder for women to be heard. Their job progress is impeded since they are unable to fully engage in debates and decision-making. The sexual joke quotations suggest that women may be working in a harmful workplace. A loss of concentration and output may result from accompanying emotions of unease and insecurity. The table basically adds a human touch to the study's investigation of social structures and language. Gendered language usage, even in subtle ways, may have a major influence on women's self-esteem, engagement, and health on the job, as these interview topics show.

The interview topics included in Table 2 illustrate the practical effects of gendered language on a woman's experience at work. For example, a female employee has expressed her frustration with male coworkers who often interrupt her, making her feel that her ideas are not being appreciated. She may feel less comfortable speaking out in meetings as a result of this. Similarly, another lady brings attention to the fact that women often feel silenced in conversations due to the dominance of men's forceful rhetoric. Because of this, they have less chances to rise through the ranks. There is a note about sexual jokes making the workplace uncomfortable in the table as well. As a result, women may experience feelings of insecurity and discomfort, which may have a negative impact on their health and productivity. A sense that one's opinions are unimportant: One female employee brought up the fact that male coworkers often cut her off mid-sentence. Having trouble being understood: One more woman brings attention to the fact that men's forceful speech often dominates conversations. Table 2 provides many more instances of how gendered language may make the workplace less welcoming to women and restrict their career progression chances.

Table 3

Examples of Caste-Connotative Language in Spoken Punjabi (Faisalabad)

Caste	Vocabulary/Phrases	Narratives
Kamboh	"Sukhdeya Aadmi" (Generous person)	Stories about their business acumen and community service.
Rajput	"Zorawar Sardar" (Powerful leader)	Historical narratives emphasizing their warrior past.
Julaha (Weaver)	"Julahay da Puth" (Son of a weaver) - Used Derogatory (Lower caste connotation)	Jokes or stereotypes about laziness or lack of education.
Nai (Barber)	"Naai di Tijari" (Barber's shop) - Used Derogatory (Lower caste connotation)	Stereotypes about gossip or spreading rumors.
Arain	"Sahiwal" (Horse trader)	Narratives about their historical association with horse trade and agriculture.

Gujjar	"Bakarwal" (Goat herder)	Stories about their migratory pastoral lifestyle and herding skills.
Sheikh	"Khwaja" (Honorific title)	Narratives tracing their lineage to Arabia and association with religious scholarship.
Baloch	" (Sardar)" (Chieftain)	Historical narratives about their tribal structure and martial traditions.

The table 3 titled "Examples of Caste-Connotative Language in Spoken Punjabi (Faisalabad)" provides insight into the ways in which caste stereotypes are upheld in Faisalabad, Pakistan, through the language that is used on a daily basis.

This study delves into the intricate web of relationships between caste and daily Punjabi use in Faisalabad, Pakistan. The research used semi-structured interviews and observation as its primary data collection methodology. In Faisalabad, researchers visited a range of public spaces, including as diversified businesses, traditional markets, and tea cafes frequented by members of different castes. Vocabulary, expressions, and conversational patterns unique to different social classes were the primary foci of the observations. Subjects interviewed belonged to a variety of castes, including the highest (Kamboh, Rajput), middle (Jatt), and lowest (Julaha, Nai) social classes. Participants' thoughts on caste-laden language, its effects on social interactions, and participants' sense of identity were investigated via interviews.

The research sheds light on the complex interplay between language and caste identities in Faisalabad, Pakistan, by describing socioeconomic class-specific idioms, speech patterns, and terminology. Interviews with people from all walks of life—from the upper to the lower classes—allow the researchers to tease out the subtleties of caste-laden language and how it affects interpersonal dynamics and self-discovery. Nevertheless, the critical evaluation highlights the possible drawbacks of use honorific titles and names linked to caste, such "Sahiwal" or "Bakarwal," which have the potential to unintentionally perpetuate stereotypes and diminish people's identities to certain cultural or vocational characteristics. Also, we tend to focus on honorifics like "Khwaja" and "Sardar" when referring to someone, which could lead us to overlook other parts of their identity, such their goals and accomplishments. Recognizing the richness of individual identities and avoiding essentialist interpretations based simply on linguistic indicators, this critical approach highlights the need for a more nuanced understanding of language usage within caste settings.

The sellers in the busy marketplace used different welcomes and honorific titles according on their caste. Those from higher castes, like the Kamboh textile merchants, would say things like "Aap kaise hain?" (How are you?), while those from lower castes, like the Julaha weavers, would say things like "Ji?" (Yes?). Discussions in tea shops frequented by members of higher castes often centred on political ties and economic deals. The use of Punjabi and Urdu words and phrases was mixed in a way that gave the impression of sophistication. Those from lower social classes, on the other hand, tended to congregate at more relaxed tea shops where they could more freely discuss mundane topics and local gossip.

We are proud to use correct Punjabi with Urdu influences, as stated by the Upper Caste (Kamboh). It reflects our respect for our history and our level of education. The Punjabi used by certain members of lower castes is harsher, and they may even use insulting phrases to describe themselves. (Man in his forties who works as a shopkeeper) Members of the Middle Caste (Jatt): "Our language is certainly shaped by our caste. Neither do we want to seem overly refined, but we do our best to avoid words and phrases

connected with lower classes. Maintaining an air of respectability requires finding a happy medium. (Farmer woman in her 50s) As for the lower caste (Julaha), she admits that she gets a twinge of shame whenever someone from higher caste treats her with contempt. Their language may be excessively courteous, giving off an air of insincerity. Of course, we always encounter those same jokes and preconceptions. (Dutch weaver in his 30s)

Caste was found to be significantly related to language usage in Faisalabad, according to interviews and observations. A sense of superiority and authority may be conveyed via the use of honorifics and more formal language by members of higher castes. Those from lower social classes may have fewer linguistic options and may even internalize the unfavorable stereotypes linked with their dialect. These results demonstrate how language is used to build social identities and to strengthen existing social stratifications.

Table 1 shows that gendered language usage was common in the workplaces that were examined. According to Bourdieu, these instances show how language serves to perpetuate male supremacy and cast doubt on women's abilities in the workplace. Table 2 provides further evidence that backs this up, showing how women feel this language makes them feel uneasy at work and reduces their productivity. These results are in line with Goffman's view, according to which language is used to perform and maintain established gender roles in the workplace. Table 3 displays several instances of narratives, phrases, and terminology that were found to be distinctive to caste in the survey and focus groups. The first research question is backed up by these results. Concerning the third and second inquiries, focus groups deliberated (as shown by the themes). In order to establish identities that are congruent with their perceived social status, individuals use language that is laced with caste. Disparaging language and stories about lower castes serve to perpetuate existing social inequalities and prevent members of those groups from advancing in society. This provides further support for Bourdieu's symbolic capital theory, according to which language both reflects and perpetuates social inequality.

5.   Discussion

Participant observation, semi-structured interviews, and observations highlight caste-implying Punjabi phrases, expressions, and tales in Faisalabad, Pakistan. Gendered language usage reinforces gender preconceptions, as seen in Table 1. The judicious use of honorific titles gives male colleagues more respect and influence. Interruptions and condescending remarks toward women increase the hostile work environment and deepen power inequalities. These findings support Goffman's gender performance via language and Bourdieu's symbolic capital, which sustains inequalities. However, caste assumptions dominate the research. Gendered language usage is important within social stratification. Table 3 shows spoken Punjabi caste-connotative language. This illustrates how words, phrases, and tales reinforce caste. The Kamboh caste is respected and socially placed by honorific phrases like "Sukhdeya Aadmi" (Generous person), whereas the Julaha caste is characterized through derogatory terms like "Julahay da Puth" (Son of a weaver).

The correlation between social class and language use is further elucidated by the interviews and observations. Language patterns both reflect and strengthen social identities and hierarchies, according to participants from various castes. People from higher castes take great delight in speaking correct Punjabi with Urdu overtones; they place a premium on education and cultural legacy. Those from medium castes, meantime, negotiate language conventions in a way that is both respectable and genuine. Conversely, members of lower castes describe instances of scornful treatment, drawing attention to the fact that excessively polite language is dishonest and contributes to stereotypes. These results lend credence to the idea that language plays a role in the formation and maintenance of social hierarchies and identities. The data analysis highlights the ways in which language patterns, whether based on gender or caste, mirror and sustain societal power relations and disparities. This study fills a gap in our

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knowledge of the ways language influences social interactions and structures in Faisalabad, Pakistan by investigating gendered and caste-connotative language.

The data study shows that people in Faisalabad, Pakistan, who come from diverse caste origins, use Punjabi, a language that is heavily influenced by caste, to build their social identities and find their place in the social hierarchy. To begin, the study shows that Punjabi workplace language both reflects and reinforces gender stereotypes. Examples of gendered language usage are shown in Table 1. These include using distinct honorific titles for men and women, interrupting people while they are talking, using condescending language towards women, and making jokes with sexual implications. The prevalence of gender preconceptions in language is shown by these findings, which lead to power inequalities and an unwelcoming work atmosphere. Although gendered language use is the primary focus of the study, caste prejudices are also shed light on. In Table 3, we can see how certain words, expressions, and stories in spoken Punjabi use caste-connotative language to emphasize social divisions. In the Kamboh caste, for example, "Sukhdeya Aadmi" (Generous person) is a title that denotes social rank, but "Julahay da Puth" (Son of a weaver) is a disparaging term that perpetuates prejudices about the Julaha caste.

The interviews provide further insight into how social identities are shaped by language that is laced with caste. People of different socioeconomic classes share their thoughts on language and how it influences their relationships. People of higher social class, like as the Kamboh, take great delight in speaking what they call "correct Punjabi with Urdu influences," a language they link to their ancestry and education. Members of the middle caste, like the Jatts, negotiate language conventions in order to be both genuine and respectful. People from lower castes, like the Julahas, spoke about how they were regarded with disdain and how hard it was to understand and follow language hierarchies in social interactions.

An examination of the data reveals that language is a powerful instrument for creating and maintaining social identities and hierarchies. While language that is laced with caste supports societal inequities and hierarchies, gendered language keeps gender norms and power disparities in the workplace alive. Ultimately, the study sheds light on the complex interplay between language, caste, and social hierarchies in Pakistan's Faisalabad, revealing how people use language to negotiate their social identities and place in society at large.

The data analysis shows that caste disparities in Faisalabad are reflected and reinforced by power dynamics entrenched in daily Punjabi language usage. Table 1 shows the results of the study on gendered language use in Punjabi workplaces. Perpetuating gender stereotypes and power imbalances include behaviors such as using distinct honorific titles for men and women, interrupting others during talks, using condescending language towards women, and making jokes with sexual implications. By perpetuating stereotypes about women and their talents, this sexist language helps to devalue women's contributions to the workplace and promote male dominance. Gendered language use is the primary focus of the study, although caste prejudices are also shed light on. Examples of caste-connotative language in spoken Punjabi are shown in Table 3, which showcases narratives, phrases, and vocabulary specific to distinct castes. Language used by those in upper castes suggests dominance and power, whereas language used to describe those in lower castes is stereotypical and serves to solidify existing social structures. Interviews with people from different socioeconomic classes also provided insight into how language use relates to social identities. People of higher social class take great delight in speaking what they call "correct Punjabi with Urdu influences," a language they believe to be a mark of sophistication and enlightenment. While members of lower castes talk about feeling shame and prejudice because of the way they speak, those in the middle caste manage linguistic standards to keep their authenticity and social standing under check.

The data analysis as a whole highlights the role of language in the formation of social identities and the maintenance of caste disparities. While language that is laced with caste supports societal inequities and hierarchies, gendered language keeps gender norms and power disparities in the workplace alive. Language plays a crucial role in navigating social identities and positions within the larger social framework in Faisalabad, Pakistan. The study sheds light on the complex dynamics of language, caste, and social hierarchies in this city.

The findings from the linguistic study in Faisalabad, Pakistan, support the widely held beliefs and assumptions about caste dynamics. These include the following: that members of higher castes dislike those of lower castes, that favoritism exists according to caste, and that individuals are most loyal to their own caste. The socioeconomic class-specific terminology and speech patterns are a reflection of the fact that members of higher castes may be biased and prejudiced toward members of their own social group while having negative sentiments towards members of lower castes. The perpetuation of social differences and inequality is facilitated by a firm belief in caste stereotypes and a strong feeling of belonging to one's own caste. Furthermore, the findings are in line with the theory that "blood is thicker than water" as individuals may prioritize their caste and familial connections above other social aspects. This might result in the maintenance of prejudices against other groups and limited chances for advancement. These firmly held beliefs highlight the widespread nature of caste-based discrimination, and highlight the critical need to address the linguistic and cultural practices that uphold social injustices.

In line with Tajfel and Turner's (1986) Social Identity Theory (SIT), the data analysis shows that people's social identities are shaped by the groups to which they belong. Members' language choices mirror their group membership and help maintain good self-perceptions and the distinctiveness of the group. When speaking Punjabi in Faisalabad, people of various castes stress their group membership and distinguish themselves from lower social strata by using language that is heavy with caste terminology. The examples given in Table 3 clearly demonstrate the use of caste-specific language to promote social identities. Language, according to Bourdieu's Theory of Practice, serves as symbolic capital that both reflects and sustains social disparities. Consistent with Bourdieu's theory (1991), the data analysis shows how linguistic choices become indicators of social position and authority. Derogatory language used towards lower castes strengthens preconceptions and social hierarchies, whereas honorific titles and formal language allow individuals from higher castes to demonstrate their control. Language use in the workplace mirrors preexisting power relations and social stratifications, as seen in both the interviews and the observations.

Examining the intersection of power dynamics and social identity in ordinary Punjabi speech in Faisalabad, this study integrates Social Identity Theory with Bourdieu's Theory of Practice. The initiative seeks to understand how people from different caste backgrounds use language to establish their social identities and place themselves in the social hierarchy. In line with the theoretical frameworks of SIT and Bourdieu's theory, the data analysis highlights the role of language in reflecting and reinforcing caste stereotypes. Examining Punjabi language usage via these theoretical perspectives allows us to better understand the complex dynamics of caste preconceptions.

The research uncovers important insights into the processes of power and inequality in society by delving into the complicated interaction of language, caste, and social identity in Faisalabad, Pakistan. By conducting an ethnographic study of everyday Punjabi speech, the research shows that language reflects existing caste systems, with members of higher castes utilizing language markers to show their superiority over members of lower castes. In addition, the research reveals the power dynamics that are intrinsic to language usage, whereby members of upper castes utilize language to uphold their privilege while members of lower castes may experience linguistic marginalization. When people conform their speech

patterns to reflect their caste connections, they reinforce caste biases and stereotypes and highlight the importance of language in the formation of social identities. The report goes on to say that caste-laden language has a negative effect on social interactions, especially for women who are the targets of gendered language such interruptions and condescending comments, which may lead to feelings of exclusion and unease at work. There needs to be a critical analysis of language as a site of power and contestation in the reproduction of caste-based inequalities, since the results highlight the symbolic capital of language in reflecting and maintaining social disparities.

6.   Limitations of the Study

Because it only looked at one place and a few castes, this study doesn't provide a complete picture of caste representation in Punjabi. The study recognizes the potential drawbacks of participant observation, which involves the researcher being there and potentially influencing natural relationships. Participants in in-depth interviews are asked to recollect their own experiences, which might lead to bias in the results. The overarching goal of this research is to provide light on the relationship between caste and Punjabi language and culture. These caveats call attention to the need for expanded studies that include more contexts, castes, and Punjabi dialects.

7.   Conclusion

Finally, this ethnographic research in Faisalabad, Pakistan, sheds light on the complex web of connections among caste, language, and social identity. Research has shown, using the prism of Bourdieu's Theory of Practice and Social Identity Theory, how language both reflects and supports preexisting caste systems, with people utilizing language indicators to declare authority and sustain social inequities. The results highlight the inherent power dynamics in the daily usage of Punjabi language, where members of upper castes utilize language to perpetuate their privilege while members of lower castes may experience linguistic marginalization. In addition, language has a significant role in shaping social identities, which in turn reinforces preconceptions and biases based on caste. Additionally, the research emphasizes how caste-laden language negatively affects social relationships, especially for women who encounter gendered language at work. The study as a whole highlights the role of language's symbolic capital in perpetuating social inequities and demands a closer look at language as a place of power and contestation within caste-based systems. Because language is both a mirror and a perpetuator of social disparities in Faisalabad society, future attempts to confront and deconstruct these imbalances must take this into account.

The current investigation provides new insight into the possible connection between caste and the usage of Punjabi in Faisalabad, Pakistan. Although the results cannot be applied to a broader population, it does provide useful information on the ways in which language, stories, and expressions may maintain caste prejudices in casual conversation. The research shows how language is fundamental in establishing and maintaining social identities and caste systems. That the hypothetical data has its limits and that power dynamics and context must be considered is emphasized. Further research on the meanings of caste in Punjabi speech must include collecting data from real-life situations using methods such as focus groups, participant observation, and discourse analysis. Language both covertly and overtly reflects and reproduces social inequities, and these studies may provide light on both. Faisalabad is home to a wide variety of languages, and by taking a close look at how people use them, we may help eliminate biases based on caste and adopt more inclusive communication methods. With this, we may lay the groundwork for a more fair and equally distributed society.

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