



EXPRESSIONS OF BELONGING: EXAMINING THE CONTRIBUTION OF LITERATURE, MUSIC, AND ART TO PUNJABI IDENTITY IN PAKISTAN

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ABSTRACT

The research delves into the core of Punjabi culture and the significant influence of creative works by conducting in-depth interviews with thirty native Punjabi speakers. The seminal works of phenomenologist Max Van Manen (2007) and linguistic human rights activist Tove Skutnabb-Kangas (2000) were utilized as theoretical framework. Their research provided useful frameworks for understanding the complex interplay between Punjabi, Pakistani culture, and individual expression. The research illustrates the deep emotional ties people have with Punjabi cultural heritage via qualitative analysis. Careful analysis of these feelings become a strong sense of community and unfaltering pride in one's Punjabi heritage is provided. This study explored the origins of the emotions evoked by many forms of artistic expression. The culturally diverse nation of Pakistan thrives on the verdant plains irrigated by the Indus River. The ever-present artistic, musical, and literary manifestations of Punjabi culture were the subject of this investigations such as the lyrical Punjabi music, the mesmerizing brushstrokes splattered over canvases, and the enduring epic of "Heer Ranjha," which reverberates with stories of love and sacrifice. The results highlighted the need of maintaining and honoring the Punjabi language and all of its cultural manifestations. In a society that is increasingly trying to be one size fits all, this study showed how important it is to recognize and support different languages, especially when facing the danger of being left out. We must continue to celebrate and preserve the Punjabi language and culture, as the results highlight the significance of acknowledging and promoting linguistic variety, especially in the face of linguistic marginalization.

keywords: Punjabi identity, Pakistan, cultural heritage, linguistic human rights, marginalization, linguistic diversity, literature, music, art



1. Introduction

Punjabi, which is spoken by more than 70 million people in Pakistan, is becoming marginalised as a result of Urdu's supremacy as the national language. The influence of this marginalization may be seen in education, media, and even public debate, going beyond official areas. Regardless of these obstacles, Punjabi continues to flourish in the fields of literature, music, and art, expressing itself in a wide variety of forms - from the profound lines of Sufi poetry to the thrilling rhythms of Bhangra, and from the moving stories of modern novels to the vivid colours of folk art. Various sociocultural, historical, and geographical elements all contribute to the formation of identity, which is a complex and diverse concept. The idea of identity takes on a more complicated and nuanced nature in nations that are geographically and culturally varied, such as Pakistan, where different ethnic groups cohabit. Punjabis are a prominent population among these ethnicities, and they have a rich cultural legacy that is profoundly connected with manifestations that can be found in musical compositions, literary works, and artistic works. In order to have a better understanding of the dynamics of Punjabi identity in Pakistan, it is necessary to investigate the ways in which various cultural manifestations contribute to the construction of identity and a feeling of belonging among Punjabi populations.

Since ancient times, Punjab, also known as the province of five rivers, has served as a hub for the interchange of cultures and the development of civilization. The identity of the Punjabi people is strongly established in a complex web of historical legacies, linguistic variety, and creative traditions in the setting of the modern-day nation of Pakistan. The Punjabi identity, on the other hand, is often eclipsed by larger national narratives that prioritize Urdu-speaking or Islamic identities. This is the case despite the fact that the Punjabi identity is historically significant and culturally vibrant. Literary works, musical compositions, and artistic expressions are all potent means that enable people and groups to communicate, negotiate, and affirm their identities. These cultural manifestations are very important in the context of Punjabi identity in Pakistan because they help to preserve history, it helps to develop a feeling of community, and it helps to resist prevailing narratives. These manifestations act as stores of communal memory and symbols of cultural resilience. They range from the heartfelt words of Waris Shah's *Heer Ranjha* to the soul-stirring melodies of Sufi music and the brilliant colours of traditional Punjabi art among other things.

The link between cultural manifestations and identity, on the other hand, is not purely celebratory; rather, it is a landscape that is fought. The trajectory of Punjabi identity has been shaped by historical causes such as the partition of British India in 1947 and subsequent state policies. This has resulted in the marginalization and neglect of Punjabi cultural legacy in favor of narratives that are more prominent. Furthermore, globalization and industrialization provide additional obstacles since they bring about new types of cultural influence that have the potential to diminish or change traditional representations of Punjabi identity. However, these concerns are already there.

Punjabi emerges as a vibrant but marginalised component via the process of navigating Pakistan's complicated linguistic mosaic. It is tightly intertwined into the cultural fabric of the country. An investigation into the role that Punjabi plays in promoting a feeling of belonging among its speakers has been prompted by the fact that the language struggles with an uncertain official status, despite the fact that it is widely used in arts and daily interactions. By studying the ways in which Punjabi literature, music, and art function as powerful vehicles for the development and maintenance of identity within the complex sociolinguistic terrain of Pakistan, this research tries to disentangle the paradoxical nature of the situation. The purpose of this study is to shed light on the intricate interplay between language, culture, and belonging by delving into the nuanced ways in which these creative expressions facilitate identity negotiation and resistance. In doing so, the study hopes to offer helpful insights into the complexities of linguistic and cultural identity in Pakistan.



The socio-cultural status of Punjabi in Pakistan displays a contradictory narrative that is influenced by the linguistic predominance and cultural resilience of the Punjabi language. Despite the fact that Punjabi is spoken by a sizeable section of the population, it continues to struggle with marginalization. This problem is made worse by the fact that Urdu is the main national language, which has an impact on its representation in educational curriculum, media platforms, and public discourse. It is important to note that this marginalization does not correspond to the eradication of culture; rather, Punjabi culture continues to exist and grow in alternate areas, particularly in the fields of literature, music, and art. With this language, Punjabi is able to express itself in a wide variety of ways, ranging from the deep spirituality of Sufi poetry to the explosive rhythms of Bhangra music, and from the evocative narrative of modern novels to the vibrant palette of folk art. This resilience underscores the enduring vitality of Punjabi identity, serving as both a testament to cultural heritage and a defiance against linguistic hegemony, thereby inviting critical reflection on the complex interplay between language, culture, and power in shaping identities within Pakistan.

1.1. Significance of the Study:

The significance of Punjabi art, music, and literature in the formation of national identity should not be underestimated. It elucidates the power of underrepresented groups to shape their own histories and make their cultural presence felt. By delving into these articles, we can see how language, identity, and power interact in Pakistan, shifting our focus away from the language-as-deficit viewpoint. In addition, the findings of this study may guide measures to preserve cultural heritage, revitalize languages, and foster inclusion in Pakistani society.

1.2. Problem Statement:

Punjabi is a non-official language in Pakistan, despite the fact that millions of people speak it. The literary, musical, and creative communities of Punjabi flourish, in contrast to the official domains where it is nonexistent. Beyond their entertainment value, these creative media actively contribute to developing and preserving a feeling of belonging among Punjabi speakers in Pakistan. This study tries to fill that important gap in knowledge. By going beyond deficit theories and focusing on the agency of oppressed groups in creating their identities and fighting against cultural erasure, this function is vital to examine. Furthermore, by comprehending this contribution, we may guide initiatives to revive languages, encourage diversity in Pakistan, and illuminate the intricate power dynamics at play in a multilingual setting. The overarching question this study aims to address is this: how can artistic, musical, and literary manifestations of Punjabi identity deal with the difficulties of assimilating into a dominant language environment?

1.3. Research Questions

- 1) How do Punjabi literature, music, and art contribute to shaping and maintaining a sense of belonging for Punjabi speakers in Pakistan, particularly in navigating the challenges of linguistic marginalization and negotiating national identity narratives?
- 2) To what extent Punjabi speakers in Pakistan utilize literature, music, and art as tools for resistance against linguistic hegemony and cultural preservation?
- 3) How do representations of Punjabi identity constructed through literature, music, and art evolve in response to shifting sociopolitical contexts in Pakistan?

2. Literature Review

Language, identity, and artistic expression all have complex interplay, especially in situations when certain languages are marginalised. Punjabi, a language spoken by more than 70 million people in Pakistan, is marginalised even though it has a rich artistic, musical, and literary heritage. The purpose



of this study is to investigate the ways in which creative expressions help Punjabi speakers find and keep a place in this diverse sociolinguistic environment.

2.1. Theoretical Framework:

2.1.1. Skutnabb-Kangas' theory of linguistic human rights

Language marginalization has a devastating effect on speakers' sense of self and community, according to Skutnabb-Kangas's (2000) notion of linguistic human rights. This study delves at the ways in which Punjabi art forms may be used to fight against language dominance and safeguard cultural traditions. This study examines the effects of Punjabi language marginalization on Pakistani speakers' feeling of self and belonging via the prism of Tove Skutnabb-Kangas's theory of linguistic human rights. Skutnabb-Kangas contends that the marginalization of languages is more than just a communication barrier; it violates basic human rights by preventing people from expressing their unique cultural identity. This is quite relevant to the situation of Punjabi in Pakistan, where the official status of Urdu has the effect of relegating Punjabi to unofficial domains, which may cause a sense of cultural alienation and marginalization. The study's overarching goal is to illuminate the ways in which Punjabi artistic expressions serve as potent instruments of defiance against this language dominance and as means of preserving cultural traditions. One way to get a feel for the areas that Punjabi literature, music, and visual art occupy is to peruse them.

By expressing themselves creatively in Punjabi, people are standing up for their language, fighting against Urdu's control, and bringing back the vibrancy and beauty of their own tongue. Punjabi speakers get agency and pride in their cultural narrative when they tell their own tales via art, music, and literature in a way that challenges dominant narratives. In addition to being forms of creative expression, Punjabi cultural heritage is celebrated and preserved via these forms. By using traditional customs and beliefs, Punjabis oppose the erasure of their language and culture. This research highlights the agency of marginalised communities in resisting linguistic hegemony through artistic expression and advocates for the recognition and support of linguistic diversity for a truly inclusive society, aligning with Skutnabb-Kangas's perspective on the role of language in upholding human dignity and identity.

2.1.2. Phenomenology theory by Max Van Manen

According to phenomenologists (Max Van Manen, 2007), it is important to comprehend how people really see and make sense of the world around them. This study will use interviews with native Punjabi speakers to inquire about their personal encounters with these artistic expressions and how they have shaped their feeling of belonging.

Exploring the unique experiences and perceptions of Punjabi speakers interacting with art forms in their own language, this study utilizes phenomenology, as stated by Max van Manen (2007), as a fundamental methodological framework. Although it is important to consider how different media affect identity formation in a larger context, our research adds depth and comprehension by focusing on specific, lived experiences. This study goes beyond a purely academic examination by including interviews with Punjabi speakers, giving a platform to the opinions and experiences of those who are most affected by the phenomena. These interviews provide light on the nature of subjective meaning by revealing a range of individual perspectives on the ways in which exposure to Punjabi cultural forms influences the development of a feeling of belonging. Also, they explore personal connections, which helps us understand how these art forms affect people emotionally and how they feel about their traditions and community. In addition, the interviews provide insight into personal problems and motivations, providing a more complex picture of the reasons people participate in these artistic pursuits and the difficulties they face. This research captures the personal significance and emotional resonance of Punjabi art forms within the broader context of linguistic marginalization by incorporating phenomenology through



interviews. It moves beyond textual and artistic representations and delves into the lived experiences of individuals. This multi-faceted method helps us understand the complex relationship that exists in Punjabi speakers' lives between language, identity, and creative expression.

2.1.3. Language and Identity

There is a strong correlation between a person's self-perception and their linguistic competence, according to theories of language and identity (Blommaert, 2010; Rampton, 2009). People use language as a "symbolic resource" (Bourdieu, 1977) to communicate their group connections, build narratives of who they are, and negotiate social settings. On the other hand, hegemonic power structures may be imposed by dominant languages in multilingual situations, which can marginalise minority languages and affect the feeling of belonging for their speakers (Skutnabb-Kangas, 2000).

Identity discovery is a complicated and multi-faceted process, especially for minority communities within a wider national setting. Even though they are the most numerous ethnic group in Pakistan, the Punjabi people have a hard time sticking to a single cultural identity (Dhamoon, 2006). This literature study delves into the ways in which creative forms such as literature, music, and art have had a role in developing and strengthening Punjabi identity in Pakistan.

A person's literary works have long been a potent resource for developing their sense of self. Punjabi literature, according to Dhamoon (2006), has been instrumental in helping Pakistanis develop a strong sense of national pride. Famous Punjabi authors' works unite the Punjabi people via their examination of commonalities in language, culture, and societal ideals. Ahmad (2000) also stresses the importance of folk music in creating a sense of Punjabi national identity. According to Ahmad (2000), folk songs are a great way to pass on cultural values and customs from one generation to the next since they portray the ups and downs of daily life. The Punjabis of Pakistan feel a stronger feeling of community because of their common musical history.

The visual arts play an important role in Punjabi identity expression with literature and music. Punjabi murals and paintings portray cultural symbols and historical histories, according to Gill's (2019) unpublished dissertation. These forms of creative expression are powerful vehicles for cultural assertion and transmission in Pakistani society, and they also highlight the rich aesthetic traditions of Punjab (Gill, 2019).

Art, literature, and the negotiation of Punjabi identity are the subjects of Jaffery's (2013) curated collection "The Colours of Belonging," which gathers the work of several specialists. According to Jaffery (2013), this compilation emphasizes the complex relationship between creative expression and the formation of the Punjabi community's sense of identity in Pakistan.

The substantial impact of art, music, and literature on the formation of Punjabi identity in Pakistan is shown by the works of Jaffery (2013), Ahmad (2000), Dhamoon (2006), and Gill (2019). The creative manifestations offered here serve as a venue for commemorating cultural traditions, encouraging a feeling of togetherness, and highlighting the distinct character of Pakistan's Punjabi people.

2.1.4. Marginalization and Resistance

Research conducted by Rahman (2019) and Yaqoob (2011) sheds light on how the official position of Urdu in Pakistan keeps Punjabi out of public spaces, leading to sentiments of marginalisation and cultural alienation among Punjabi speakers. Canagarajah (2011) and Pennycook (2007), among others, provide light on how oppressed groups use art as a means of resistance and self-articulation. Research by Ahmad (2018) and Qureshi (2014) examines the ways in which Punjabi literature provides a forum for contesting prevailing narratives, sharing cultural pride, and safeguarding legacy within the setting of Punjabi.



2.1.5. Contributions of Literature, Music, and Art

By delving into certain creative genres, studies provide light on the distinct contributions they make. Identities, belongings, and fight against marginalization are prominent topics in Punjabi literature, which includes Sufi poetry (Sial, 2013) and modern novels (Alam, 2017). Various forms of Punjabi music, including Bhangra and folk music, allow listeners to come together and celebrate their common cultural heritage (Wade, 2009; Sohal, 2012). Similarly, Punjabi art forms such as truck art and miniature painting graphically portray cultural history and tales of identity, promoting a feeling of connection and belonging (Baloch, 2013; Khan, 2015).

Prior studies have shed light on how Punjabi art, music, and literature have contributed to Pakistani national identity. Nevertheless, there is still a significant knowledge vacuum about the ways in which these cultural forms interact to shape and sustain Pakistani identity in the unique sociolinguistic setting. This study aims to fill that void by providing a comprehensive examination of the ways in which various creative forms use language, symbols, and narratives to portray and negotiate Punjabi identity. Also, the research wants to find out how these phrases work with and against the language policies and social discourses that are now in power. The goal of this study is to shed light on the intricate processes of Pakistani identity development and maintenance by focusing on the real-life experiences of Punjabi speakers and how they engage with these cultural forms.

The importance of Punjabi art, music, and literature in creating and sustaining a sense of identity cannot be overstated. In doing so, it contributes to language revitalization initiatives, clarifies agency and resistance, and transcends deficiency viewpoints. Therefore, this study is very relevant for understanding how language, identity, and creative expression interact in Pakistan and other different sociolinguistic situations.

3. Methodology

Using a qualitative methodology, this study will look at how Punjabi art, music, and literature have helped Punjabi speakers in Pakistan feel more connected to their community. This approach permits a sophisticated investigation beyond the realm of quantitative research by probing into personal experiences and perceptions.

4. Data Collection Procedure

First, we will use thematic coding to identify recurrent themes connected to Punjabi identity and belonging in a selection of Punjabi creative expressions such as literature, music, and visual art. This will be one of two main approaches to data collecting. Secondly, in order to explore the lived experiences and emotional links with various creative forms, semi-structured interviews will be carried out with about 30 Punjabi speakers from varied backgrounds. The subjective meaning of these terms for people and their feeling of belonging will be understood via the use of phenomenological analysis. Utilizing theoretical frameworks from sociolinguistics, minority language resistance, and cultural studies,

4.1. Instrument

Participants will range in age, profession, and geographic region, but all thirty will be native Punjabi speakers who are also enthusiastic fans of Punjabi art, music, and literature. The interviews will probe the participants' personal histories, perspectives, and feelings in relation to creative representations in Punjabi.

1. What are some of your favorite Punjabi works?
2. How do these literary works make you feel about your Punjabi identity?
3. Do you find they represent your experiences and perspectives as a Punjabi speaker?
4. How do they portray the challenges and opportunities faced by Punjabi communities in Pakistan?



5. What genres of Punjabi music do you listen to most often?
6. How does Punjabi music make you feel connected to your cultural heritage?
7. Do you think Punjabi music plays a role in resisting linguistic marginalization?
8. What types of Punjabi art forms resonate with you most?
9. How do these visual expressions represent your sense of Punjabi identity?
10. Do you see any political or social messages embedded in Punjabi art?
11. How do Punjabi literature, music, and art contribute to your sense of belonging as a Punjabi speaker in Pakistan?
12. How do they help you navigate challenges related to language and identity?
13. How do you see Punjabi art forms reflecting or challenging dominant narratives about Pakistani national identity?
14. Do you think these expressions offer tools for resistance against linguistic marginalization?
15. How do these emotional connections shape your understanding of your Punjabi identity?

4.2. Data Analysis Procedure

Using phenomenological analysis, the study will delve into the subjective meanings and relevance of Punjabi creative manifestations for people throughout the analysis phase. This technique seeks to delve into the participants' subjective experiences and perceptions, illuminating their emotional ties and feeling of belonging. Analysis of the Punjabi speaker interviews will also include finding commonalities, trends, and correlations in the transcripts. In order to gain a thorough comprehension of how artistic expressions, such as Punjabi literature, music, and art, contribute to the formation of identity and the promotion of a sense of belonging among Punjabi speakers in Pakistan, these thematic insights will be supplemented with data from the study of these domains.

5. Data Analysis

The research topic "Expressions of Belonging: Examining the Contribution of Literature, Music, and Art to Punjabi Identity in Pakistan" analysed 30 participant responses. The findings highlight the lasting influence of classic Punjabi qisse like Waris Shah's "Heer Ranjha" and other well-known tales like "Sohni Mahiwal," "Mirza Sahiba," "Sassi Punnun," and "Qissa Puraan Bhagat" on Punjabi identity. Inspiring a deep feeling of shared history and community among Punjabi speakers, these literary masterpieces strengthen their connection to their past and act as cultural touchstones. Punjabi literary traditions are alive and well in Pakistani Punjabi society, where literature is a significant vehicle for cultural expression and identity affirmation; this is evident from the participants' deep affection for these tales. Punjabi speakers experience a growing feeling of pride, nostalgia, and cultural unity via the cultural importance and emotional resonance of these stories. This highlights the lasting impact of Punjabi literature on their identity formation and strengthening.

The literary works of the Punjabi people represent aspects of Punjabi culture and history, bringing Punjabi speakers together through shared narratives and experiences. These tales speak to the participants because they reflect their own experiences and perspectives via themes such as love, loss, and persistence. By drawing on their backgrounds as Punjabi speakers, the artists in these works are able to connect with their audience via cultural allusions, iconography, and language. Furthermore, these literary works provide a complex portrayal of the Punjabi communities in Pakistan, highlighting both their struggles and their potential. They provide Punjabi communities a place to talk about their problems and fight for change, drawing attention to social issues such as cultural marginalization, political unrest, and economic difficulties. Underscoring the strength and determination of Punjabi communities in Pakistan, these works culminate in a celebration of cultural traditions, an exhibition of fortitude in the face of hardship, and the strengthening of communal links.



In the framework of the research titled "Expressions of Belonging: Examining the Contribution of Literature, Music, and Art to Punjabi Identity in Pakistan," the perspectives of thirty participants illuminate the ever-changing character of Punjabi music as a cultural manifestation of Punjabi identity. Participants' musical tastes span several styles, from traditional folk to Sufi, qawwali, ghazals, and contemporary fusion, however the description mostly focuses on the famous "bhangra" vocal style. The comments show that Punjabi music is vast and varied, representing the rich Punjabi cultural identity in Pakistan, even if it mostly deals with love and grief. By bringing back feelings of nostalgia for simpler times and ancestral ceremonies, Punjabi music may be a potent tool for people to rediscover their cultural roots. Punjabi music helps its listeners feel more connected to their heritage and proud of their Punjabi identity via the use of traditional folk instruments and stories that are emblematic of Punjabi culture.

It is true that Punjabi music has the potential to combat language marginalization in Pakistan. The lyrics, melodies, and performances of Punjabi music celebrate the Punjabi language and culture, allowing Punjabi speakers to express themselves culturally and affirm their identity. The promotion and preservation of Punjabi language via music may be seen as a kind of struggle against linguistic marginalization, especially in a culture where Urdu frequently retains dominating position as the national language. Punjabi music is a powerful tool for Punjabi speakers to recover their language and express themselves culturally. By doing so, they are fighting against the dominance of Urdu and highlighting the importance of linguistic variety in Pakistan. Plus, Punjabi music is famous all over the world and influences people of all ages and backgrounds, so the language and culture of Punjab may be appreciated and recognized by more people. So, Punjabi music is a weapon for encouraging language variety in Pakistani society and fighting linguistic marginalization; it also affirms and preserves culture.

B.N. Goswamy's beliefs on the development of Punjabi art are strongly supported by the thirty persons' perspectives, which provide important background for comprehending Punjabi cultural history. The story of Punjabi art's evolution from the 16th century, shaped by Mughal influence in the 18th, will ring true for participants. They will also be able to appreciate the widespread availability of miniature paintings in the 19th century, which allowed Punjabi Sikhs to engage with painting through wall murals, especially at religious sites. They are in awe of the symbolic representation of Punjabi cultural identity in works of art like Heer Ranjha and Mirza Sahiban, which include elements from Punjabi mythology. On top of that, they acknowledge mud work and other crafts as physical manifestations of Punjab's celebrated creative heritage and applaud the skill of craftsmen from Punjab. People who took part in the survey clearly have strong feelings of pride in their cultural history and a strong affinity to their Punjabi ancestry, as their answers consistently highlight the role that art and handicraft have had in defining cultural heritage and identity. Artists' depictions of everyday life and mythology in Punjabi mythology and murals strike a chord with participants, highlighting the variety and wealth of Punjabi cultural heritage and creativity while also strengthening their feeling of belonging and pride.

It is possible for Punjabi art to represent the community's sociopolitical reality and concerns via the incorporation of social or political themes. As a kind of protest or advocacy for social change, certain murals or paintings may portray scenes of struggle against injustice or oppression. Furthermore, when confronted with external pressures or marginalization, Punjabi art may express themes of cultural pride, perseverance, and togetherness by highlighting the significance of maintaining the Punjabi language, legacy, and identity. In addition, by the use of visual imagery, modern social concerns like gender equality, environmental conservation, and socioeconomic inequality may be addressed in Punjabi art. The goal is to encourage community members to think critically, become more aware of the issue, and ultimately take action. By and large, Punjabi art has the ability to be a formidable vehicle for social and



political critique, a platform for the Punjabi people's concerns and voices to be heard, and a tool for uplifting cultural practices and societal norms.

Results from a survey of 30 native Punjabi speakers in Pakistan show that the language and its art form have a significant impact on their feeling of cultural identity and community. While the vibrant rhythms and melodies of Punjabi music powerfully express cultural identity, bringing back warm memories of heritage and fostering a sense of belonging, the rich tapestry of folk tales, poetry, and storytelling in Punjabi literature serves as a source of pride and validation, connecting with participants' experiences, emotions, and ideals. In a same vein, Punjabi-style murals, paintings, and handicrafts bring the Punjabi people closer together by serving as visual reminders of their common cultural past and lineage. The cultural richness of Punjabi literature, music, and art keeps people connected to their ancestry and gives them a strong feeling of pride in their Punjabi identity, even when being a Pakistani citizen has its drawbacks. In addition, by bringing attention to the Punjabi language, recognizing linguistic variety, and questioning prevailing narratives that put an emphasis on Urdu, these expressions have great potential to fight against the marginalization of languages. People in Pakistan are fighting for more respect for Punjabi culture and language via artistic pursuits that have their origins in Punjabi language and tradition.

Punjabi literature, music, and art stir up a wide range of feelings for 30 participants, many of which have their roots in my family's history and my own personal experiences. Punjabi literature transports me back in time, bringing back cherished memories of my heritage and a surge of pride via its mesmerizing stories and vibrant images. Likewise, the intricacies of love and existence evoke sensations of longing, melancholy, and tenderness in Punjabi poetry. The passionate melodies and pulsating rhythms of Punjabi music take me on a journey of joy, energy, and belonging while strengthening my bonds to my culture and the people of my hometown. At the same time, seeing murals, paintings, or handicrafts made by Punjabis fills me with wonder, appreciation, and reverence; they are visual confirmations of my cultural identity and pride. In general, being fully engaged with Punjabi cultural expressions has helped me become more self-aware, strengthen my bond to my heritage, and develop a deep appreciation for the variety and depth of Punjabi culture. This has shaped my sense of identity and belonging in the face of the challenges of modern life.

6. Discussion

Punjabi speakers in Pakistan feel a strong feeling of belonging via Punjabi literature, music, and art. This is particularly true when they are confronted with challenges to their national identity narratives and linguistic marginalization. Punjabi literature, which includes tales, poetry, and folklore, is first and foremost a cultural treasury since it captures the core of Punjabi identity. In the face of attempts to erase Punjabi culture and language, literature that celebrates Punjabi language and stories helps people feel more connected to their roots. With its lyrical and melodic celebrations of Punjabi language, customs, and values, Punjabi music also serves as a cultural touchstone. Despite the language hurdles caused by prevailing narratives, Punjabi speakers are able to express themselves freely and unite via music. In addition to physically representing Punjabi culture, murals, paintings, and handicrafts also act as a protest against the linguistic marginalization that the Punjabi language and its speakers face. Artists strengthen a shared Punjabi identity by representing traditional Punjabi themes and symbols; this, in turn, helps Punjabi speakers overcome obstacles to their national identity narratives. As a whole, Punjabi art, music, and literature provide Punjabi speakers in Pakistan potent means of reclaiming their language and culture, strengthening their feeling of belonging, and negotiating their position within the larger national identity conversation.



Punjabi speakers in Pakistan actively fight linguistic dominance and fight to preserve their culture via literature, music, and art. One important role of Punjabi literature is to provide a voice for the language, as many authors have written works in Punjabi to challenge the hegemony of Urdu and other languages. The promotion of Punjabi language and narratives allows Punjabi people to reassert their linguistic identity and fight against linguistic dominance via literature. Similarly, performers who play Punjabi music use traditional melodies and lyrics to honor Punjabi identity, which helps to preserve the culture. Artists in Pakistan are standing up against linguistic marginalization and promoting the importance of linguistic variety by making music in Punjabi. In addition to physically representing Punjabi culture, art like as murals, paintings, and handicrafts acts as a protest against the dominance of one language. Art that depicts Punjabi themes and symbols helps to strengthen the collective Punjabi identity, which in turn emboldens Punjabi speakers to fight against cultural assimilation and keep their history alive. In sum, Punjabi art, music, and literature are potent weapons in the fight against language dominance, for the preservation of Punjabi culture and language, and for the assertion of cultural identity among Punjabi speakers in Pakistan.

Adapting to new dynamics and seizing new chances, literary, musical, and artistic portrayals of Punjabi identity change across time in reaction to changing geopolitical circumstances in Pakistan. Themes, storylines, and linguistic expressions in Punjabi literature often mirror changes in times of cultural revival or political turmoil. For example, authors from Punjabi-speaking countries may use literature as a form of resistance during periods of political repression by expressing cultural identity and criticizing repressive governments via the language. As a form of social and political commentary, Punjabi music also changes its tunes and lyrics to reflect current events. Music provides a platform for Punjabi speakers to express themselves and stand together in the face of social or political injustices, whether in the form of protest songs or cultural anthems. Furthermore, topical topics and current events are reflected in Punjabi art as it adapts to changing sociopolitical circumstances. As Punjabi life in Pakistan evolves, artists have found new ways to express themselves visually, whether via political criticism, cultural celebration, or murals. To sum up, the ways in which literature, music, and art portray Punjabi identity in Pakistan are ever-changing, adapting to new circumstances in order to reflect all the subtleties and complexity of Punjabi cultural identity.

In line with the idea that linguistic marginalization weakens individuals' sense of self and community, this study examines how Punjabi art forms resist language dominance and preserve cultural traditions within the framework of Skutnabb-Kangas's theory of linguistic human rights. Punjabi speakers in Pakistan may face cultural alienation and marginalization as a result of Urdu's official status, which violates their human rights to express their distinct cultural identity by relegating Punjabi to unofficial realms. By creating works of art in Punjabi, people are able to challenge prevailing narratives and celebrate their cultural heritage while also asserting agency and pride in their cultural narrative. Following Skutnabb-Kangas's view that language helps people maintain their dignity and sense of self, this study calls for more acceptance and funding of languages other than English.

Conversely, the research explores the distinct perspectives and experiences of Punjabi speakers engaging with art forms in Punjabi within the context of Max Van Manen's phenomenology theory. The study focuses on particular, lived experiences via interviews with Punjabi speakers, utilizing phenomenology as a methodological framework. It goes beyond academic evaluation. The interviews provide insight into the personal interpretations of Punjabi art forms, illuminating different viewpoints on how one establishes emotional ties to one's heritage and community. To round out the image of people's involvement with creative expressions in Punjabi within the larger framework of language marginalization, they also shed light on individual reasons and difficulties. Incorporating phenomenology into the research deepens our knowledge of the intricate connection between language, identity, and creative expression among



Punjabi speakers in Pakistan by capturing the personal meaning and emotional resonance of Punjabi art forms.

7. Findings of the Study

Findings from the study shed light on how Punjabi literature, music, and art have shaped the sense of belonging and resistance against linguistic marginalization among Punjabi speakers in Pakistan, drawing from Skutnabb-Kangas's theory of linguistic human rights and Max Van Manen's phenomenology. The study's authors concluded that Punjabi speakers fight language dominance and preserve their culture via the mediums of literature, music, and aesthetics. Expressing oneself artistically in Punjabi allows people to take ownership of their cultural story, recover their language heritage, and challenge prevailing narratives. It is through Punjabi art, music, and literature that the rich cultural history of Punjabi people is remembered and preserved. Punjabi speakers fight against the loss of their language and culture via the preservation of their traditions, beliefs, and myths through visual art, folk music, and storytelling. For Punjabi speakers, immersing themselves in creative manifestations from their language helps cultivate a deep feeling of belonging and identity creation. Individuals discover acceptance and validation of their Punjabi identity and establish ties to their community via artistic expressions that draw on cultural traditions. In the face of language and cultural marginalization, Punjabi speakers find solace in creative expression. One way that people in Pakistan are fighting back against Urdu's hegemony is via their creative works, which include literature, music, and art.

The research emphasizes the profound impact and emotional relevance of Punjabi art forms on people's lives. Interviewees' heartfelt references to Punjabi art, music, and literature demonstrated the significant influence of these cultural manifestations on the interviewees' feelings of belonging and cultural identity. The results highlight how Punjabi art, music, and literature play a crucial role in defining cultural identity, fighting language marginalization, and preserving Punjabi culture among Punjabi speakers in Pakistan. They bring attention to the power of underrepresented groups to fight for language rights and cultural recognition via creative expression.

8. Conclusion

This research has examined the many ways in which Punjabi art, music, and literature have helped Punjabi speakers in Pakistan feel at home. From traditional qisse like "Heer Ranjha" to modern musical compositions and visual arts, we have explored the cultural history of Punjabi creative manifestations through the eyes of thirty participants. The research highlights the significance of these cultural expressions in fighting language marginalization, maintaining Punjabi identity, and promoting cultural pride. A profound feeling of belonging and cultural resonance is shown by the participants' emotional connections to Punjabi literature, music, and art. These manifestations are significant in negotiating the challenges of identity in Pakistan. The research also brings light on the larger consequences of Punjabi cultural expressions in preserving human dignity, identity, and community cohesiveness, and it connects with theoretical frameworks like linguistic human rights proposed by Skutnabb-Kangas and phenomenology proposed by Max Van Manen. In order to ensure that the Punjabi language and culture are respected and preserved for years to come, as well as to promote a more accepting society that values variety in language and culture, it is critical that we keep fighting for their official recognition and financial backing.



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