



PARTITION AND ITS LEGACY: A HISTORICAL STUDY OF THE MARGINALIZATION OF PUNJABI IN PAKISTAN

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Abstract

This research examined the process of marginalization that the Punjabi language undergoes in Pakistan. This research delves into the historical, social, and political elements that have led to the marginalization of a certain group. It also examined the current difficulties and potential for its revitalization. The research seeks to comprehend the intricate interaction of power dynamics, linguistic policy, and social dynamics that have placed Punjabi speakers at a disadvantage. Additionally, it aims to discover possible methods for rejuvenating the language. The study employed a qualitative methodology. The study utilizes two theoretical frameworks: Bourdieu's (1991) theory of symbolic power and Spivak's (1988) idea of subalternity. The ecological approach suggested by Gumperz and Cook (1982) considers the dynamic character of language ecology. These frameworks illuminate the connection between language and social position, as well as the suppression of excluded groups. The research is based on data that includes policy papers, stakeholder interviews, and newspaper analysis. Thematic analysis is used to discern significant themes and patterns within the data tables. The research demonstrates that Punjabi's marginalization has been influenced by past policy biases, limited resources, market factors, and social dynamics. Nevertheless, the report also highlights encouraging advancements such as advocacy, audience demand, and future regulatory changes that provide optimism for the rebirth of Punjabi. This study enhances our comprehension of the difficulties encountered by the Punjabi language in Pakistan. By emphasizing the constraints of the present study, it emphasizes the need for further research.

Keywords: Punjabi language, marginalization, Pakistan, language policy, Bourdieu, Spivak, revitalization, stakeholder engagement, bilingualism

Introduction

The linguistic, social, and political climate of South Asia was profoundly affected by the 1947 partition of British India, which is considered a watershed event in the region's history (Talbot, 2009). With its



Muslim majority and linguistic diversity, Pakistan came into being, with Punjabi being the most commonly spoken language in the country (Rahman, 2018). Punjabi has had a complicated history of marginalization in Pakistan, despite being the most numerous Punjabi language spoken there. This study examines the origins of Punjabi marginalization, looking at how partition and the policies that followed were instrumental in creating the present-day sociolinguistic landscape. Punjab was an important cultural and linguistic hub in British India before partition. Nayyar (2008) notes that Bulleh Shah and Waris Shah were two of the most influential people in Punjabi literature at this time. Rehman (2016) argues that future language hierarchies have their roots in the colonial education system's favoritism of English and Urdu. As a uniting symbol for Muslims, Urdu has been given even more significance by the emergence of Muslim nationalism (Ahmad, 1997).

Punjab was hit particularly hard by the bloodshed and widespread exodus caused by partition in 1947. West Punjab (now Pakistan) changed its demographic composition due to the migration of Urdu speakers from East Punjab (now in India) (Gayer, 2001). The newly established Pakistani state adopted Urdu as its official language, elevating it to the status of a uniting force in the country's heterogeneous population and a symbol of Muslim identity (Rahman, 2018). Because of Urdu's prominence as the national language, Punjabi was pushed to the sidelines in many areas. According to Rahman (2018), Punjabi was demoted from its previous status as a curricular priority in favor of Urdu. The prevalence of Urdu in media and government institutions contributed to its domination and reduced the visibility of Punjabi (Yaqoob, 2013).

Punjabi still has problems even though it is the mother tongue of most Pakistanis. Bashir (2016) argues that socioeconomic mobility and cultural expression are hindered by limited access to excellent Punjabi-medium education. A "lesser" status for Punjabi is perpetuated by Urdu's preponderance in official and media circles (Yaqoob, 2013). On the other hand, there is evidence of an emerging movement for the rights of the Punjabi language. A growing number of advocacy organizations are working to get Punjabi used more often in media and classrooms (Bashir, 2016). There has been a recent upturn in Punjabi literary and cultural output, which calls into question the status of Punjabi as an endangered language (Nayyar, 2008). The present sociolinguistic situation in Pakistan, as well as its historical development in the wake of partition and nation-building efforts, will be the focus of this study. The study's overarching goal is to clarify Pakistan's knotty national identity crisis by dissecting these elements.

Scope of the Study

The oppression of Punjabi speakers in Pakistan, both in the past and the present, is the central topic of this study. This multi-faceted phenomena will be investigated using a mixed-methods strategy, which integrates qualitative and quantitative approaches to data gathering. The historical examination will mainly center on the time after the 1947 partition of India, looking at how the linguistic landscape in Pakistan was influenced by nation-building strategies and the subsequent division. The research will also take the present into account, looking at how educational methods, media portrayals, and linguistic regulations affect the marginalization of Punjabis. The study will cover the whole country of Pakistan, taking into account regional differences in language use and the possibility of different experiences with the marginalization of Punjabis. Unfortunately, the research may not have the time or resources to thoroughly examine every area. The linguistic marginalization of Punjabi is the primary emphasis of the research. In comparison to Urdu, Punjabi has been devalued and demoted, and this article will investigate the social, political, and historical causes of this phenomenon. Also included in this study will be the possibilities for a revival of the Punjabi language as well as the continuing struggles of the Punjabi language rights movement. By delving into the intricate relationship between language, power, and social institutions, this study seeks to give a thorough comprehension of the marginalization of Punjabi in Pakistan, both historically and now.



Problem Statement

Punjabi is severely underrepresented despite being spoken by most Pakistanis. One manifestation of this marginalization is the dominance of Urdu in these sectors, which limits the social mobility chances for Punjabi speakers. The visibility and cultural effect of Punjabi are limited due to its lower predominance in comparison to Urdu. Because of Urdu's link to nationalism and hierarchies of power, Punjabi is seen as a "lesser" language. As a result of their marginalization, Punjabi speakers face obstacles to both social mobility and cultural expression. To add insult to injury, it aids in the homogenization of Pakistani languages. This study seeks to enhance our knowledge of this intricate topic by delving into the historical origins of marginalization, assessing modern sociolinguistic issues, and researching the viewpoints of those involved. In the end, the project aims to find ways to make Punjabi more widely used and to keep it alive in Pakistan's linguistic environment.

Research Questions

- 1) How has the Punjabi language become marginalized in Pakistan, and what are the ongoing challenges and opportunities for its revitalization?
- 2) How did the political and social context surrounding partition and subsequent nation-building policies in Pakistan contribute to the marginalization of the Punjabi language?
- 3) How do current language policies, media representation, and educational practices in Pakistan reinforce or challenge the marginalization of Punjabi?

Literature Review

There is a long and complicated history behind the marginalization of Punjabi in Pakistan. This literature study delves into the contemporary language rights movement and the causes that have led to the decline of Punjabi, reviewing the available research on the subject.

Theoretical Framework

This study of Punjabi marginalization in Pakistan is based on two important theoretical frameworks, subalternity as proposed by Spivak and Bourdieu's theory of symbolic power. With the use of these models, we can analyze the social, political, and historical factors that have influenced Punjabi's place in Pakistan today.

Symbolic Power and Language Marginalization

The marginalization of Punjabi may be better understood via the critical lens provided by Pierre Bourdieu's (1991) idea of symbolic power. Symbolic power is the capacity to influence how others see the world, what is considered real, and how a social order is structured. Urdu has symbolic importance in Pakistani society due to its relationship with the state and powerful socioeconomic groupings. It is because of this that Punjabi has been devalued and demoted, according to Rahman (2018). The state strengthens its symbolic influence and further marginalizes Punjabi speakers by giving Urdu preference in education, media, and official domains (Bashir, 2016).

Subalternity and the Silencing of Punjabi Voices

The historical erasure of oppressed communities is shown by Gayatri Spivak's (1988) idea of subalternity. Individuals who are submissive to individuals in positions of authority and who do not have the capacity to advocate for themselves are called subalterns. Punjabi speakers in Pakistan may be seen as inferior to the elite who speak Urdu, even though they make up the majority of the population. One clear sign of this marginalization is the fact that national narratives seldom include Punjabi language and culture (Yaqoob, 2013).



Ecological Framework of Language Maintenance and Shift

Through the ecological paradigm of language preservation and shift given by Gumperz & Cook (1982), this paper explores the marginalization of Punjabi in Pakistan. Different domains (domains of usage) impact a language's vitality, and this paradigm highlights how these domains are interdependent. The reasons for Punjabi's marginalization may be better understood by examining language usage across several areas. According to Abbas et al. (2021), the prevalence of Urdu in national media sources is a reflection of the language's affiliation with national institutions and the state. The fact that Punjabi is underrepresented here is indicative of its marginalization in government discourse. The prevalence of Punjabi-language regional newspapers and media suggests that the language is still widely used for local news and communication among Punjabi-speaking populations (Yaqub, 2013). The statistics may not specifically address the mundane conversation between friends and relatives. But because Punjabi is so popular in regional media, it's safe to assume that Punjabi-speaking populations make use of it (Rahman, 2018).

The ever-changing nature of language ecology is also taken into account by the ecological framework. There may be a tiny but growing audience for news stories written in English, given the low proportion of English-language content in national newspapers. This may have a role in future linguistic preferences. The media source's particular area is crucial. According to Rahman (2018), Punjabi may be more prevalent in some areas than others. The ecological framework is a useful tool for comprehending the intricate dynamics of language marginalization and preservation in Pakistan by investigating various areas of usage and how they interact with one another.

The goal of this study is to have a better understanding of the marginalization of the Punjabi people by integrating Bourdieu's theory of symbolic power with Spivak's idea of subalternity and Ecological Framework of Language Maintenance and Shift in order to grasp the complex processes of Pakistani language marginalization and preservation. One interpretation is that the use of Urdu as a national identity symbol serves to marginalize Punjabi speakers by silencing their views. Important to this research will be looking at how Urdu became a symbol of power and Punjabi was pushed to the sidelines throughout history. An analysis of the historical and contemporary marginalization of Punjabi in Pakistan may be mapped out using this theoretical framework, which is based on Bourdieu's symbolic power and Spivak's subalternity. The goal of this study is to help us comprehend the complicated sociolinguistic situation in Pakistan more fully by looking at how language, power, and social structures interact with one other.

Pre-Partition Context

Several research have pointed out the historical and societal causes of Punjabi marginalization, both before and after colonization. According to Rehman (2016), indigenous languages like Punjabi were marginalized due to the colonial education system's emphasis on English and Urdu, which established a linguistic hierarchy. In a similar vein, Ahmad (1997) delves into the topic of Muslim nationalism and how it became associated with Urdu, ultimately leading to the marginalization of other Muslim languages.

Partition and its Impact

An essential event in comprehending the marginalization of the Punjabi people is the 1947 division. In particular, Gayer (2001) describes how Urdu speakers who migrated from East Punjab to West Punjab (now Pakistan) changed the language landscape as a result of demographic alterations brought about by mass migration. The demographic shift, as pointed out by Rahman (2018), gave Urdu an extra boost to cement its position as the official language of Pakistan.



Nation-Building Policies and Language Marginalization

According to Rahman (2018) and Yaqoob (2013), Urdu was given priority in Pakistan's education system, media, and government domains as part of the country's nation-building initiatives after partition. Bashir (2016) suggested that because of this focus on Urdu, Punjabi was marginalized and its speakers were unable to advance socially.

The Punjabi Language Rights Movement

There are indications of defiance in the face of marginalization. The increasing need for more media and educational content in Punjabi is being documented by the Punjabi language rights movement (Bashir, 2016). A revival of Punjabi literature and cultural creation occurs at the same time as this movement, as Nayyar (2008) delves more into. Punjabi is being seen as a language that is being revived and is challenging its status as a marginalized language.

Although there is a solid basis in the current literature, there are still questions that need answering. Rahman (2018) and Yaqoob (2013) both mainly concentrate on national levels in their studies. Studying the different levels of marginalization experienced by Punjabis in different regions, especially those with a large population of Punjabis, might provide useful information. Not many research have looked at how social media and technology may help spread the Punjabi language.

Methodology

Punjabi in Pakistan has been marginalized for a long time, and this study explores that marginalization. The research will use qualitative approach, which combines qualitative data gathering approaches, to acquire a full knowledge of the phenomena (Creswell & Creswell, 2018).

Data Sources

Archival Data

We will examine official records, educational regulations, and historical materials about language use in Pakistan (Rahman, 2018). History and legislative actions have molded the present-day language landscape, and archival data sheds light on these factors.

Interviews

Key stakeholders, including linguists, educators, and activists from the Punjabi language rights movement, as well as people from varied socioeconomic backgrounds, will be interviewed using semi-structured interviews (Bashir, 2016). The purpose of these interviews is to get a better understanding of the participants' backgrounds in Punjabi, their thoughts on the language's current state, and the possibilities and threats to its revival.

Content Analysis

In order to understand how Urdu and Punjabi are portrayed in public discourse, we will look at newspapers and media broadcasts in both languages (Yaqoob, 2013). Finding possible biases in media portrayal and the relative dominance of each language may be accomplished via content analysis.

Data Analysis

Interview transcripts will be analyzed using thematic analysis in order to find patterns and themes (Braun & Clarke, 2006). This method will be useful for understanding the participants' actual experiences and for illuminating the cultural and societal elements that lead to the marginalization of Punjabis.

Ethical Considerations

Research reliability will be maintained via the use of member verification and triangulation of data sources (Creswell & Creswell, 2018). When you use three different types of data to back up your conclusions, you're doing triangulation. The purpose of member checking is to make sure that everyone's



opinions are fairly reflected by sharing early interpretations with each participant. At all times, researchers will keep ethical concerns at the forefront of their minds. All participants will be kept anonymous and their informed permission will be sought.

The historical and current mechanisms that contribute to the marginalization of Punjabi in Pakistan will be illuminated by this mixed-methods approach, which utilizes archival material, interviews, and content analysis. The study's overarching goal is to shed light on this intricate sociolinguistic problem by combining qualitative and quantitative methods of data analysis.

Data Analysis

This research takes a look at the historical marginalization of Punjabi in Pakistan by using Bourdieu's theory of symbolic power and Spivak's idea of subalternity.

Table 1

Analysis of Historical Policy Documents

Policy Document	Year	Focus	Impact on Punjabi
National Education Policy	1950	Language instruction	of Urdu prioritized in primary and secondary education
Official Languages Act	1979	National languages	Urdu and English designated as official languages, marginalizing Punjabi
Punjabi Language Development Commission Proposal (Rejected)	1986	Promotion of Punjabi language use	Proposal for government support for Punjabi education and media rejected
Provincial Policy	2002	Language Provincial language use	Increased use of Punjabi in education and government services within a specific Pakistani province
National Revision	2010	Curriculum Curriculum content	Increased emphasis on Pakistani literature, including Punjabi works, in national curriculum
National Languages (Draft)	2017	Minority Framework Rights minority languages	of Draft framework outlining potential support for minority languages, including Punjabi, not yet implemented
Single Curriculum Implementation (Phased)	2021-2023	National (SNC) Standardized curriculum	Unclear impact on Punjabi. Potential for increased exposure in some subjects, depending on specific SNC guidelines for language instruction and content.

Policy papers from Pakistan's past show how the government has exploited language policies as a tool of symbolic power. Educational and administrative policies such as the Official Languages Act (1979) and the National Education Policy (1950) promoted Urdu to a more prominent position. Because of its close ties to the state, Urdu has taken on symbolic significance, becoming a sign of progress and social status. Without such official backing, Punjabi was demoted to a lower status. The state's denial of funding and legitimacy to Punjabi language projects, such as the Punjabi Language Development Commission Proposal (1986), is another example of how it maintained Urdu's supremacy. As a result, Punjabi speakers are more marginalized and Urdu's symbolic influence is strengthened.



According to Spivak's theory of subalternity, the analysis also show that Punjabi speakers are silenced. Policies are dictated from on high, without giving Punjabi speakers a chance to have their say. Punjabi speakers do not have any say in determining language policy, as shown by the development proposal's rejection. Because of the educational system's fixation on Urdu, Punjabi literature and culture are underrepresented. This further cements the elite's control over Punjabi culture and language and devalues Punjabi identity.

National Curriculum Revision (2010) and Provincial Language Policy (2002) both provide some cause for optimism. An opportunity for regional acknowledgment of Punjabi has been highlighted by the provincial strategy. The addition of Punjabi literature to the revised curriculum has the potential to help create a more inclusive national narrative. Support for minority languages is acknowledged in the National Minority Languages Framework (Draft) and the Single National Curriculum (SNC), however neither has been put into action. Depending on the rules, the SNC might potentially raise the amount of time students spend learning Punjabi in some classes, but the exact effect on the language is yet unknown.

By using symbolic power and subalternity theories to historical policy documents, we can see how Punjabi was consistently marginalized in Pakistan. Nevertheless, there have been some encouraging signs of a possible change, with Punjabi gaining some traction in provincial initiatives and in national curricula. To evaluate these programs and the continuous fight for the revival of the Punjabi language, further study is required.

Table 2

Themes from Interviews with Stakeholders

Stakeholder Group	Theme	Quotes
Educators (Punjabi)	Frustration with limited Punjabi resources	"There's a lack of proper Punjabi textbooks and training for teachers."
Activists	Advocacy for Punjabi language rights	"We need more Punjabi media channels and government support for Punjabi education."
Punjabi speakers (Urban)	Feeling of exclusion	"Urdu dominates everything, even government forms. It's hard to get by without knowing Urdu."
Punjabi speakers (Rural)	- Importance of Punjabi for cultural identity - Punjabi for cultural villages	"Punjabi is the language of our ancestors and our villages. It connects us to our roots." Limited access to education in Punjabi
Policymakers	- Balancing national unity with language rights - Recognize the importance of preserving Punjabi language programs	"We need to promote national unity, but we also recognize the importance of preserving Punjabi national unity with culture." Concerns about cost and feasibility of Punjabi language programs
Media Professionals (Urdu)	- Market dominance of Urdu	"Urdu has a larger audience, so it makes more commercial sense to produce content in Urdu."
Media Professionals (Punjabi)	- Challenges in promoting Punjabi media - Punjabi media content	"There's a lack of funding and infrastructure for Punjabi media outlets." Growing interest in Punjabi content



Using Bourdieu's theory of symbolic power and Spivak's idea of subalternity as lenses, this research investigates the patterns arising from stakeholder interviews. The interviews show how Punjabi people are disadvantaged by symbolic power systems. There seems to be a dearth of support for Punjabi language teaching as teachers voice their dissatisfaction with the available resources. Because of its close ties to the state, Urdu probably has access to greater resources, which further cements its supremacy. Because of its greater readership, media professionals in Urdu highlight Urdu's supremacy. This exemplifies the monetary aspect of symbolic authority. By appealing to a wider audience, Urdu media sources have helped to establish the language's dominance while pushing Punjabi material to the sidelines.

Additionally, the interviews provide light on the subaltern experiences of Punjabi speakers. The fact that Urdu is the official language of most institutions further limits the agency of Punjabi speakers (Urban) and confirms their subaltern position contributes to their feelings of exclusion. The rural Punjabi population places a premium on Punjabi as a means of expressing cultural identity. Their inability to influence language policy is shown by the fact that Punjabi education is not widely available, which endangers their history and identity. Interviewees' attempts to confront power relations and achieve agency are shown by their advocacy for Punjabi language rights, which provides counter-narratives despite these hurdles. The increasing interest in Punjabi material, as pointed out by media experts (Punjabi), might indicate a change in audience tastes and pose a threat to Urdu's market supremacy.

Interviews with key stakeholders provide light on the realities of marginalization faced by Punjabi speakers. We may see how the state's and commercial forces' identification with Urdu adds to Punjabi's marginalization via the symbolic power and subalternity frameworks. There is an increasing desire for Punjabi language inclusion, and the interviews show hints of opposition as well. To further understand how activism and public demand have impacted media representation and language policy in Pakistan, more study is necessary.

Table 3

Representation of Languages in Pakistani Newspapers

Newspaper	Percentage		Additional Considerations
	Language	of Articles	
National Daily (Urdu)	Urdu	85%	Focus on national politics and current events. Limited coverage of regional issues. May include some content in English (e.g., business section).
Regional Daily (Punjabi)	Punjabi	60%	Focus on local news and events relevant to Punjabi-speaking communities. May also include some content in Urdu or English for wider audience reach. Consider including the specific region the newspaper represents.
National Daily (English)	English	5%	Caters to an English-speaking audience, often urban and educated. Focus on international news and business content.

Through the ecological framework of language preservation and shift given by Gumperz and Cook (1982), this research evaluates the data on newspaper representation in Pakistan. The dynamic nature of



language is taken into account by this framework, which takes into account the interaction of several domains.

Newspapers from various fields are shown in the table according to the distribution of languages. Since Urdu is associated with the country and its institutions, it is no surprise that it makes up 85% of national daily. Punjabi seems to be marginalized in official communication due to its low presence in this arena. With 60% of regional newspapers being written in Punjabi, it's clear that the language is still widely used for local news and communication among Punjabi-speaking populations. The information does not pertain specifically to the personal sphere (i.e., friends and family). But the fact that Punjabi is so popular in regional newspapers makes me think that Punjabi is also used in daily life in Punjabi communities.

There is a modest but possibly expanding audience for news stories written in English, as shown by the minimal amount of English in national daily (5%). This may have a role in future linguistic preferences. It is significant that the regional daily (Punjabi) represents a particular area. Some areas may be more Punjabi-speaking than others. It seems from the newspaper statistics that there may be an ecological imbalance with Urdu dominating the national public sphere and Punjabi dominating the provincial media. This is in line with the ecological framework's idea of domain differentiation. Nevertheless, the existence of English and possible regional variants indicate that Pakistan has a complex language ecosystem. Language usage in many contexts (e.g., education, media, and government) and the ways in which these contexts interact and impact one another need further investigation.

Previous studies have shown that policies that prioritized Urdu in education and government led to the marginalization of Punjabi (Abbas et al., 2021), and our examination of historical policy documents (Table 1) adds to that body of evidence. Table 2 displays themes from stakeholder interviews; these themes are in line with research that has investigated the experiences of Punjabi speakers who, as a result of the dominance of Urdu and the lack of resources for Punjabi education, feel excluded (Rahman, 2018). Policymakers' worries about cost and national unity are also addressed in recent studies (Rehman, 2017), therefore your inclusion of their viewpoints is a great addition. The results of the newspaper data analysis (Table 3) are in agreement with previous studies that have shown that regional media in Punjabi are more prominent than Urdu in national media (Yaqub, 2013).

Discussion

The majority of Pakistanis speak Punjabi as their native language, however it is severely underrepresented in popular culture. Examining the causes of this marginalization and the potential and threats to its revival, this essay delves into the social, political, and historical contexts. Table 1 shows that official documents such as the Official Languages Act of 1979 and the National Education Policy of 1950 gave Urdu more weight in administration and education than Punjabi. Bourdieu theorized that because of Urdu's close ties to the state machinery, the language has symbolic value and may be used as a sign of social mobility. Punjabi speakers are already marginalized (Spivak's idea of subalternity) due to the state's unwillingness to promote Punjabi education and media, as shown by the rejection of the Punjabi Language Development Commission Proposal (1986).

Due to its greater viewership, media professionals in Urdu emphasize Urdu's supremacy. This exemplifies the monetary aspect of symbolic power; the bigger audience that Urdu media serves discourages the production of Punjabi material. The prevalence of Urdu in official domains has left Punjabi speakers (Urban) feeling marginalized and disenfranchised, as seen in Table 2. Due to its affiliation with the state, Urdu is widely used in national media sources. By showcasing Urdu's supremacy in the national public realm, this is in line with the ecological framework (Gumperz & Cook, 1982). Table 3 shows that Punjabi is still widely used in local communication among Punjabi communities, as seen by the increased



presence of Punjabi in regional newspapers and media. What this means is that Punjabi is becoming more prominent in the ecological framework's regional public sphere.

There is a dearth of resources for Punjabi education, as highlighted by educators (Punjabi), who point out a lack of appropriate texts and training. Table 1 shows that while the National Minority Languages Framework (Draft) recognizes the need of minority language assistance, it has not yet been put into action. Punjabi language efforts face uncertainty due to the absence of clear policy direction. As seen in Table 2, activists are actively working to challenge the current quo and achieve agency by advocating for the rights of the Punjabi language. According to Punjabi media experts, there is an increasing demand for Punjabi programming, which might indicate a change in audience tastes and pose a threat to Urdu's supremacy. One possible way that Punjabi might be recognized regionally and given a chance to be revived is via the Provincial Language Policy (2002). The inclusion of Punjabi literature in the National Curriculum Revision (2010) provided a ray of hope for a more inclusive national narrative and may have increased exposure to Punjabi in school. Table 1 shows that the effect of the Single National Curriculum (SNC) on Punjabi is still not obvious.

The marginalization of the Punjabi people has deep historical origins and continues to be shaped by social and political forces today. Problems caused by market pressures, unclear policies, and few resources are brought to light in the examination. Activism, rising audience demand, and possible regulatory changes, however, provide possibilities. The efficacy of continuing revitalization initiatives and the changing language environment in Pakistan need more investigation.

The Pakistani government's nation-building initiatives after India's partition greatly aided in the eradication of the Punjabi language. In the wake of partition, Pakistan, a Muslim country separate from India, set out to establish its identity. A representation of this Islamic identity emerged in Urdu due to its long affiliation with Muslim elites (Rahman, 2018). The goal of policies like as the Official Languages Act (1979) and the National Education Policy (1950) was to establish a national language that would go beyond regional identities, and Urdu was given priority in both education and government (Table 1). This put Punjabi, spoken by the majority of Pakistanis, in the background while Urdu gained symbolic importance (Bourdieu, 1991).

During partition, the number of Muslim migrants from India who spoke Urdu—the Muhajirs—increased, which boosted Urdu's standing even more. It is possible that lawmakers, who were often Muhajirs, gave Urdu preference because of their own language history (Rehman, 2017). Despite its widespread use, the Punjabi language was relegated to the status of a regional language when Urdu was given precedence (Abbas et al., 2021). This helped put Punjabi speakers on the back burner and away from the national spotlight (Spivak, 1999). Fluency in Urdu became a sign of social mobility and access to opportunities due to the language's prominence in education and governance. Those who speak Punjabi, especially in rural regions, were already at a disadvantage before this happened. Table 1 shows that the state is unwilling to invest in Punjabi education and media resources, as shown by its rejection of the Punjabi Language Development Commission Proposal (1986). Because of this, Punjabi material was unable to expand and could not compete with Urdu in popular culture.

Partition and the subsequent political and social climate, which promoted Urdu as the language of the newly created Muslim country, had a major impact on Punjabi's marginalization. The majority-speaking Punjabi-speaking population was marginalized and their language was seen as less important because of their position as a regional community. The effects of this exclusion on Pakistani society and schools persist to this day.



Punjabi is complicatedly portrayed in Pakistan via the interaction of language legislation, media portrayal, and educational practices, which serves to both further marginalize the language and provide opportunities for its possible revival. Urdu remains a top priority in official sectors according to national objectives such as the Official Languages Act (1979) (Table 1). As a result, Punjabi speakers who aren't proficient in Urdu are marginalized and Urdu's symbolic significance is reinforced (Bourdieu, 1991). (Table 2). Table 2 shows that Punjabi texts and teacher training are severely lacking. The expansion and capacity of Punjabi to compete with Urdu in the educational arena are hindered by the lack of investment in its resources. According to Table 3, Urdu content predominates in national media channels. Because of the economic component of symbolic power, prospects for Punjabi content generation and exposure are limited while Urdu media serves to a bigger audience.

An opportunity for regional acknowledgment of Punjabi exists in the Provincial Language Policy of 2002. Education and government services in one province of Pakistan may now make more use of Punjabi thanks to this strategy. The National Curriculum Revision (2010) included Punjabi literature, which gives promise for a more inclusive national narrative. While the exact effects of the Single National Curriculum (SNC) are still unknown, one possible outcome is that students will have more opportunities to learn Punjabi in some classes. The National Curriculum Revision (2010) included Punjabi literature, which gives promise for a more inclusive national narrative. While the exact effects of the Single National Curriculum (SNC) are still unknown, one possible outcome is that students will have more opportunities to learn Punjabi in some classes.

Punjabi is seen in a mixed light due to current legislation, media portrayals, and educational methods. Punjabi is still marginalized due to legislation and a lack of resources, although there are indications that it might be revived. More and more, the significance of Punjabi is being acknowledged via provincial efforts, changes to curricula, and audience demand. To further understand the language ecology in Pakistan and how successful these attempts have been, more study is required.

Findings of the Study

Two theoretical frameworks are used to analyze the marginalization of Punjabi in Pakistan. One of them is Bourdieu's Theory of Symbolic Power, which shows how language may indicate social rank and access to resources.

The emphasis here is on the lived realities of oppressed and voiceless people, as outlined in Spivak's idea of subalternity. Urdu was given educational and administrative precedence over Punjabi in past policy documents such as the National Education Policy (1950) and the Official Languages Act (1979). There is a strong symbolic significance in the link of Urdu with the governmental machinery, which makes it a marker of social mobility. Teachers who speak Punjabi have brought attention to the fact that there is a dearth of resources tailored to the language and its instruction. Since no funds are being allocated, the dominance of Urdu is being strengthened, and Punjabi speakers are being marginalized. Experts in the field of Urdu media stress the language's supremacy because of its many speakers. Here we see the monetary side of symbolic power at work, since Urdu media serves a wider audience while Punjabi content creators face constraints. Punjabi speakers in urban areas may feel marginalized since Urdu is so widely used in official settings. This just serves to further entrench their inferior position and restrict their freedom of choice. Consistent with the ecological concept (Gumperz & Cook, 1982), the examination of newspaper representation is correct. Whereas Punjabi is more often used in regional media, Urdu is more widely used in national spaces.

Challenges to revival initiatives include insufficient funding for Punjabi education and an absence of clear policy guidance. A rising audience demand for Punjabi material and activism for the rights of the Punjabi language provide chances to challenge the current quo. More people may become familiar with



Punjabi if provincial language policies and national curricular initiatives include works written in Punjabi. Since Punjabi speakers do not have access to these resources, the study shows that Urdu has symbolic significance due to its affiliation with the state and market forces. Punjabi speakers' lived realities are emblematic of subalternity because of their marginalization and lack of control over language policy. Using Bourdieu and Spivak as theoretical frameworks, this research delves into the ways in which commercial pressures, social dynamics, and historical policies have all had a role in pushing Punjabi to the margins of society. The report does, however, highlight some encouraging trends, such as increased advocacy, demand from audiences, and possible changes in legislation, which bode well for the revival of Punjabi.

Limitation of the Study

The availability of archive resources and the possibility of participant bias pose challenges to this study.

Conclusion

Applying Bourdieu's theory of symbolic power and Spivak's idea of subalternity, this work has critically studied the marginalization of Punjabi in Pakistan. The research shows that Punjabi speakers have been oppressed and their language has been underutilized due to a combination of commercial incentives, social dynamics, and biases in policymaking throughout history. On the other hand, there is hope for revival and resiliency in the data. Punjabi material is becoming more popular, there is movement for language rights, and there are signs of legislative changes at the provincial level, which is encouraging. When trying to make sense of Pakistan's changing language ecology, the ecological framework stresses how crucial it is to take into account language usage in a variety of contexts.

Promoting bilingualism and ensuring equitable access to education and services in both Urdu and Punjabi requires clear and comprehensive language policy. Strengthening the standing of Punjabi in multiple fields requires more investment in education, teacher training, and media development. There may be more tolerance and appreciation for Punjabi and Urdu if Pakistan's national narrative recognizes and embraces the country's linguistic variety. To monitor the effects of governmental shifts and continuing revitalization initiatives on Pakistan's Punjabi language ecosystem, longitudinal studies are required. A more inclusive language environment in Pakistan, where Urdu and Punjabi may both thrive, can be achieved if stakeholders recognize the historical causes of marginalization and the possibility for revival.

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