LANGUAGE, PARTITION, AND POLITICS: A HISTORICAL EXAMINATION OF PUNJABI LANGUAGE POLICY IN POST-INDEPENDENCE PUNJAB PAKISTAN

[1.]   DR. FAYYAZ HUSSAIN, [2]MUHAMMAD ANEES SATTAR, [3]TAYYIBA, [4]GHULAM MUSTAFA, [5]AQSA ARSHAD,[6] SHEHR YAR

[1]Assistant Professor, Incharge, Department of Punjabi, Government College University Faisalabad. (drfayyazhussain@gcuf.edu.pk

[2] Lecturer, Institute of Humanities & Arts, Khwaja Fareed University of Engineering and Information Technology, Rahim Yar Khan, Punjab, Pakistan. (laurel.manees.sattar@gmail.com)

[3]Lecture (BPS 17), Department of Punjabi, Government Associate College for Woman 215RB Jarawala Road Faisalabad, Pakistan. (tayyibaatif101@gmail.com) (Correspondence)

[4]Visiting Lecturer, Department of Punjabi, Government College University Faisalabad. (mlucky136@gmail.com)

Aqsa Arshad, Bs Punjabi, Department of Punjabi, Government College University Faisalabad. (aqsaarshad044@gmail.com)

Shehr Yar, Bs Public Policy, Department of Political science, Bahauddin Zakariya University, Multan (Shehrynangasial250@gmail.com)

Abstract

The neglect of Punjabi language in Pakistani language policy was the subject of this research. The study seeks to comprehend the ways in which public statements and official documents shape and portray Punjabi, as well as the effects of these policies on the daily lives of Punjabi speakers. The study design integrates document analysis with semi-structured interviews, using a critical discourse analysis (CDA) methodology. According to Table 1, the discursive techniques and underlying ideologies of official policy declarations, educational reforms, and government reports concerning Punjabi were examined. Teachers, linguists, activists, media figures, and writers of children's books who have an interest in Punjabi were also interviewed (Table 2). Theory from Bourdieu (1991) and Anderson (2006), who discuss the relationship between language and national identity, provide the theoretical foundation for the research. The study aims to provide light on the marginalization of Punjabi in Pakistan by exploring the connection between these ideas. Analysis of the documents and interview transcripts using a thematic method for data analysis. The official papers were reviewed for any instances of Punjabi-related metaphors, recurrent word choices, or framing. Topics covered in the interviews included the difficulties encountered by Punjabi speakers, methods for advancing the language, and the effects of language policy generally. The results show that official papers follow a pattern of discursive methods that put Urdu at the center of national identity and marginalize Punjabi (Table 1). Tables 1 and 2 show that Punjabi speakers face additional disadvantages due to a lack of educational options, the de-emphasis of Punjabi use, and the absence of representation in the media. Table 2 shows that stakeholders are working hard to maintain Punjabi via campaigning, content development, and education. This work adds to the body of knowledge on minority languages and language policy by providing a detailed analysis of Punjabi's marginalization in Pakistan. Recognizing linguistic variation within national identity is crucial, because it brings attention to the power dynamics that are at work.

Keywords: language policy, critical discourse analysis, Punjabi language, marginalization, Pakistan, power, national identity

INTRODUCTION

There was a dramatic shift in the subcontinent's linguistic landscape after the 1947 partition of British India. The effects of partition on Punjabi, the regional language, have not been well investigated, in contrast to the well-do

cumented political and social consequences (Ahmed, 2016). The 1947 partition of British India not only created new states but also had a profound impact on the linguistic composition of the

subcontinent (van der Veer, 2006). Although the political and social ramifications of partition have been thoroughly examined, there is still a need for additional investigation into the enduring effects on Punjabi, the predominant language in the area. This research project examines the historical evolution of language policy in Punjab after independence, using a framework of critical discourse analysis (CDA).Using a critical discourse analysis (CDA) approach, this paper investigates the historical evolution of Punjabi language policy in Pakistan's Punjab since independence. The power dynamics that are inherent in choices about language policy may be better understood via the use of CDA (Wodak, 2001). Language policy both reflects and reinforces larger social and political institutions; CDA helps us understand this by analyzing the ideologies and discursive techniques used in public statements and policy papers (Fairclough, 2003).

This paper examines how the historical circumstances of partition, in addition to the political and ideological objectives of the recently established Pakistani state, have influenced the development of Punjabi language policy. The analysis will explore the development of policy choices, their execution (or lack thereof), and the resulting effects on the status and use of Punjabi language in Punjab. This study aims to provide a thorough analysis of the intricate connection between language, power, and identity in the post-colonial setting of Punjab. Critical Discourse Analysis (CDA) offers a potent instrument for analyzing the power dynamics inherent in language policy choices (Wodak, 2001). Through the examination of the fundamental beliefs and communication techniques used in official papers and public statements, Critical Discourse Analysis (CDA) enables us to comprehend how language policy mirrors and strengthens wider social and political systems (Fairclough, 2003).

The study delves into the ways in which the partition's historical backdrop, together with the Pakistani state's political and ideological goals, have influenced the development of Punjabi language policy. To better understand the intricate interplay of language, power, and identity in the post-colonial setting, it is necessary to trace the development of policy choices, their execution (or non-implementation), and the effects on the standing and use of Punjabi in Punjab, Pakistan.

PROBLEM STATEMENT

The status and usage of Punjabi are still up for debate, even though it is the most spoken language in Punjab, Pakistan. The linguistic policy choices taken by the newly established Pakistani state after the 1947 split had a substantial but under-examined influence on Punjabi's trajectory. By using a critical discourse analysis (CDA) to investigate the evolution of Punjabi language policy in Punjab after independence, this research hopes to fill this informational void. This study aims to shed light on the complex interaction of language, power, and identity within the post-colonial setting of Punjab by providing a detailed analysis of policy choices, their execution, and the consequent influence on the usage of Punjabi.

Significance of the Study

 This work is very valuable for comprehending the intricate connection between language, partition, and the establishment of states in post-colonial South Asia. The paper examines the Punjabi language policy in Pakistan using a critical discourse perspective, revealing the influence of power dynamics in constructing the linguistic environment of the area. An analysis of how historical events like as partition and the ideological aims of the state shape language policy may provide valuable insights into wider conversations about language rights, cultural identity, and social inclusion in Pakistan. Moreover, the results of this study might add to the continuing discourse on the marginalization of minority languages and the significance of language preservation initiatives in communities with many languages.

Research Questions

1)   What discursive strategies and underlying ideologies are employed in official documents and public pronouncements related to Punjabi language policy in Pakistan?

2)   What has been the impact of Punjabi language policy on the status, use, and development of Punjabi within Punjab, Pakistan?

3)   How has the historical context of partition, coupled with the political and ideological priorities of the Pakistani state, shaped the development of Punjabi language policy in post-independence Punjab?

LITERATURE REVIEW

The 1947 partition of British India is a significant event in South Asian history, which has had a long-lasting influence on the social, political, and linguistic aspects of the area (Ghatak & Rahman, 2013). Although the political and social ramifications of partition have been thoroughly studied by researchers (Grewal, 2016), there is still a need for additional investigation into the effects on Punjabi, which is the most commonly spoken language in the area. The partition resulted in the physical separation of the Punjabi-speaking people, with East Punjab joining India and West Punjab becoming part of Pakistan (Rahman, 2011). The geographical division instantly sparked worries over the fate of Punjabi language in Pakistan, especially in relation to the development of national identity.

Before the division, Punjabi had a flourishing literary heritage and was widely used as a means of communication among people of different socioeconomic groups in the undivided Punjab (Singh, 2008). Nevertheless, the prevalence of Urdu, which is linked to Muslim cultural identity, in the recently established Pakistani nation posed a difficulty in officially acknowledging Punjabi. Pakistan's preference for Urdu as a symbol of national unity, despite the fact that Punjabi was the primary language spoken by the majority, resulted in the marginalization of Punjabi.

Language Policy and the Marginalization of Punjabi

The language policy is of utmost importance in determining the position and use of languages in a given society (Spolsky & Shohamy, 2006). Pakistan's prioritization of Urdu as the national language led to a governmental framework that mainly disregarded Punjabi. Research conducted by researchers such as Khan (2012) and Rahman (2009) emphasizes the exclusion of Punjabi from the education system, since Urdu has become the primary language of teaching in most institutions. The marginalization of Punjabi speakers in the educational domain not only limited their access to information but also led to a decrease in the language's status and societal importance. Moreover, studies conducted by Abbas (2018) and Hussain (2017) indicate that the Pakistani media has mostly disregarded Punjabi, hence reducing its prominence and influence in the public arena. The prevalence of Urdu in official domains and media strengthens the idea that Punjabi is a language of lower prestige, which might possibly result in a transition towards the use of Urdu even within Punjabi-speaking populations (Bhatti, 2019).

The Rise of Critical Discourse Analysis (CDA)

Critical discourse analysis (CDA) provides a useful paradigm for analyzing the power dynamics inherent in language policy choices (Wodak & Meyer, 2009). Critical Discourse Analysis (CDA) enables scholars to gain insight into how language policy mirrors and strengthens wider social and political frameworks by examining the fundamental ideologies and discursive methods used in official documents and public statements (Fairclough, 2010).

Within the framework of Punjabi language policy, the use of CDA may be employed to analyze and dismantle the rationales put up to marginalize Punjabi and give precedence to Urdu. The language policy choices in Pakistan are influenced by ideological factors associated with national identity and power relations inside the state (Tollefson, 2009). This research uses a Critical Discourse Analysis (CDA) technique to thoroughly analyze the historical progression of Punjabi language policy in Punjab after gaining independence. This study seeks to provide light on how the Pakistani state has created and sustained discussions about language, which has led to the marginalization of Punjabi despite its widespread use.

Theoretical Framework

This paper analyses the historical progression of Punjabi language policy in post-independence Punjab, Pakistan, by considering two important theoretical concepts: the correlation between power and language, and the formation of national identity via language policy.

Power and Language

Language is not a neutral instrument for communication; rather, it is closely connected to the power dynamics that exist within a society (Bourdieu, 1991). Pierre Bourdieu's theory of linguistic capital argues that proficiency in the dominant language provides individuals with opportunities to acquire social and economic resources (Bourdieu, 1991). In Pakistan, the preference for Urdu over Punjabi, resulting in the marginalization of Punjabi, demonstrates the state's strategic use of language policy to assert dominance and wield influence (Rahman, 2004). By giving preferential treatment to Urdu, the government establishes a certain perception of national identity that may marginalize those who mostly speak Punjabi.

Language and National Identity

Benedict Anderson's idea of imagined communities posits that countries are formed via collective cultural encounters, such as language (Anderson, 2006). The language policy has a significant impact on the formation of national identity via the promotion of certain linguistic standards and narratives (Spolsky & Shohamy, 2006). Pakistan's choice to prioritize Urdu as the national language is an effort to establish a cohesive national identity in spite of the linguistic variety inside the country. Nevertheless, according to this research, this method of marginalizing Punjabi might possibly lead to conflicts between the state's concept of national identity and the linguistic circumstances of a significant portion of the people.

Theoretical Integration

The research explores the intricate relationship between power and language, as well as the connection between language and national identity. Through an examination of the influence of power dynamics on language policy choices and their impact on the formation of national identity, we may develop a more profound comprehension of the marginalization of Punjabi in Pakistan. Analyzing the fundamental beliefs and methods of communication used by the government using a Critical Discourse Analysis (CDA) framework (as mentioned in the previous answer) would assist us in better understanding the power dynamics involved in influencing the language used in Punjab. This comprehensive theoretical framework enables us to examine the intricate correlation between language policy, the construction of national identity, and the marginalization of linguistic minorities within the setting of Pakistan.

Previous Studies

The historical evolution of the Punjabi language in Pakistan before and after independence was examined by Abbas et al. (2020). The focus of future research and forecasts is to trace the historical development of the Punjabi language both before and after partition. Historically, there have been two distinct populations of Punjabi speakers: the Sikhs of East Punjab, who now reside in India, and the Punjabis of Western Punjab, who now live in Pakistan. When the British arrived on the subcontinent, they instituted linguistic laws that systematically marginalised local languages, including Punjabi. Its ties to Sikh identity were another reason why Muslims in United India did not approve. In the wake of Pakistan's independence, the Punjabi language and culture were marginalised. Both its lack of formal recognition and its implementation in the education sector led to its eventual demise. When it comes to their native dialect, Punjabi people are pretty contemptuous. If we don't give the Punjabi language the attention it deserves, several theoretical and empirical investigations have pointed to a potentially disastrous future.

Khan et al. (2020), who studied Pakistan's multilingual environment from 1947 to 2020, found a complex network of difficulties, disagreements, and evolving language control and planning approaches. The Urdu-Bengali conflict shows that linguistic decision-making grew more challenging after independence. Early language policy affected the Bengali nationalist movement that ultimately to Bangladesh, according to studies. An advanced response to bilingualism is the use of English in communication and education. The idea of social constructionism illuminates Pakistan's linguistic policy. The technique challenges long-held beliefs and assumes universal truths to stimulate critical analysis of language policy as social constructs. Power dynamics, historical legacies, and political concerns have shaped language policy, making this even more important. Since language rules are founded on society's history and dynamics, they must be reviewed often.

Language policy and planning issues are difficult and have major societal impacts. Pakistan has changed its language policy to promote national unity and linguistic variety. Despite recent hopeful advances in this subject, all languages must be respected and people must be able to study and use their preferred language. The research illuminates current issues and fresh perspectives. Regional interests, power rivalries, and historical legacies influence language policy. A more holistic approach to language is needed to alleviate linguistic gaps and educational disadvantages. Research emphasizes the need for different language awareness and respect, multilingualism, and fair educational opportunity for all language groups. We need a multi-pronged language policy that considers past injustices, empowers local language communities, and fosters ongoing examination and modification for the future. Politicians, schools, language specialists, and the public must collaborate to reflect Pakistanis' diverse interests and goals. This study suggests that stakeholders should approach language issues with an open mind, respect for various cultures, and awareness of world politics and history. It enhances language policy discussions.

Zaidi (2010) conducted a study on the postcolonial sociolinguistics of Punjabi in Pakistan. The study found that in October 2002, the recently elected Punjabi legislature gathered for a swearing-in ceremony. Everything proceeded according to schedule until Fazal Hussain, a newly elected congressman, announced his intention to take his oath in Punjabi, his native language. The speaker, who was also Punjabi, did not attach much significance to it and continued with the ceremony using Urdu, the customary language for assembly sessions. However, when Fazal Hussain persisted in taking the oath in Punjabi, the speaker ordered his expulsion from the parliament with the assistance of security officers. The speaker's response was markedly different from his peers in other provinces, who took the oath in their native languages. Therefore, it was only in the Punjab legislature, where all the lawmakers were Punjabi, that an exceptional linguistic situation existed.

A Punjabi fan faced criticism for supporting Punjabi, which was not the first occurrence of such an incident. Prior to the Fazal Hussain incident, which occurred twenty years later, Muhammad Masud (1916-85), a prominent advocate for the Punjabi language, attempted to do prayers in Punjabi rather than Arabic. His fellow Punjabi worshippers expelled him from the mosque (Malik and Salim, 2004).

Kachru (1981) conducted a study on language policy in South Asia and found that historically, there has been a lack of organised efforts in implementing language policies within the political boundaries of South Asia. Language was primarily associated with one's caste, hamlet, district, and state. In addition, individuals were inclined towards languages linked to religious practices such as Sanskrit or Arabic, as well as languages used in scholarly and literary works, namely Sanskrit and Persian. Upon Indian independence in 1947, one of the new government's responsibilities was to determine the status and position of about 560 autonomous states, governed by various mahārājās, nawābs, and other smaller rulers, based on the size and income of each state and subdivision. Each state functioned as an independent kingdom, and this lack of political unity hindered the development of a national language strategy. In India, the largest country in South Asia, four languages were utilized for broader communication purposes, known as bazār languages or languages of literature and international communication. These languages include Hindi (along with its variations, Hindustani and Urdu), Sanskrit, Persian, and later on, English. References such as Kachru and Sridhar (1978) and Sharma (1976) discuss the role of Sanskrit, while Kachru (1969) and Kachru (1982a) delve into the significance of English. Hindus typically enrolled their children in pāṭhśālās, which are traditional Hindu schools focused on scriptural education and basic understanding of Sanskrit instructional texts known as śāastras. On the other hand, Muslims usually sent their children to maktab, traditional schools that provide instruction in the Quran. The denominational schools, known as vidyāZaya, offered comprehensive education in Sanskrit, Persian, Hindi, Arabic, and local languages.

The research by Abbas and Bidin (2022) titled "A critical analysis of the language planning and policy (LPP) in Pakistan and its impact on indigenous languages of Pakistan" found that all languages are given a sense of ownership when LPP is well-designed. Conversely, power imbalances between speakers of various languages might result from its lack. A critical review of Pakistan's language planning and policy (LPP) and its effects on the country's indigenous languages is the goal of this essay. This study relies on secondary sources of information, such as Pakistani government papers,

scholarly works on the topic of language policy and planning, and the opinions of language critics. Since Pakistan's multilingual character was not thoroughly considered, the data suggests that language policies implemented at different points in time in the nation have not been successful. National policy practices, according to critics, promoted English and Urdu at the expense of local languages. Some provinces saw language planning and policy (LPP) as a delicate issue, while others chose to disregard it completely. This demonstrates a lack of consensus on the topic. Colonial influences are seen throughout language planning and policy (LPP). In contrast to the rise of Urdu's ethno linguistic opposition, the English language's promotion led to its elevation to status symbol status. Consequently, effectively LPP is essential in order to show solidarity with all languages, recognize them, and provide them equal opportunity for development. The study's findings stress the need of giving all indigenous languages a fair shot at development. It is suggested that Pakistan's language policy and planning be revised. The current scenario of uneven development and the severe lack of resources experienced by local ethno linguistic communities might have catastrophic consequences if not addressed.

There is a lack of historical context for understanding the trajectory of Punjabi language policy beyond simple recognition or marginalization, even if prior research offers useful insights into the marginalization of Punjabi in Pakistan. Both Abbas et al. (2020) and Khan et al. (2020) provide a high-level summary of the past, but neither study delves deeply enough into the ways in which choices on language policy have changed over time and how that has affected Punjabi use. Zaidi (2010) draws attention to particular cases of marginalization, but she doesn't use CDA or any other systematic framework to examine the power dynamics at work in policymaking. The particular historical and political elements influencing Punjabi language policy in Pakistan are not thoroughly examined by Kachru (1981), who provides a more general South Asian backdrop. Rather than delving into the intricacies of Punjabi language policy and its influence on the evolution of the language, Abbas and Bidin (2022) center their attention on the general efficacy of Pakistani language policy.

To fill that void, this research will use a critical discourse analysis (CDA) approach to trace the evolution of Punjabi language policy in Pakistan's Punjab after independence from British rule. To comprehend this, it will be necessary to examine pertinent materials, such as policy papers and public announcements, in great detail. The ideological goals of the Pakistani government and past events such as partition have influenced language policy choices. These choices were influenced by discursive tactics and power relations. How these rules have affected Punjabi's standing, use, and growth within the province. This research will shed light on the intricate relationship between linguistic policy, power dynamics, and Punjabi's marginalization in Pakistan by doing more than just acknowledging its existence.

METHODOLOGY

The historical evolution of Punjabi language policy in Pakistan's Punjab after independence is the subject of this qualitative research study. The intricate web of connections among language, authority, and individuality is best explored using this method (Creswell & Creswell, 2018).

Data Collection Techniques

 For this research, we will primarily rely on two methods of data gathering:

Document Analysis

  The study will examine several government documents pertaining to Punjabi language policy using a critical discourse analysis (CDA) approach (Fairclough, 2010). Educational reforms, official reports from the Pakistani government, and policy declarations all fall within this category (Wodak & Meyer, 2009).

Semi-structured Interviews

  Key players in the field of Punjabi language instruction and growth will be the subjects of in-depth, semi-structured interviews (Creswell & Creswell, 2018). Educators, linguists, activists, and authors who deal with Punjabi may fall under this category. The purpose of the interviews is to have a better understanding of their perspectives on Punjabi language policy and how it has affected the growth and use of the language.

Data Analysis

Thematic analysis will be used to examine the data that has been gathered via interviews and document analysis (Braun & Clarke, 2006). Finding patterns and themes in the data that provide light on the evolution of Punjabi language policy and its effects on the status of the language is the goal of this technique. Word choice in written materials and audio recordings of interviews will be examined using CDA. In order to comprehend how the state and its stakeholders generate narratives about Punjabi and Urdu, it is necessary to analyze their underlying assumptions, metaphors, and discursive methods (Fairclough, 2010).

Ethical Considerations

Throughout this research, ethical questions will take the stage. To protect the privacy and anonymity of all interviewees, we shall get their informed permission before proceeding (Bryman, 2016). Also, we will be mindful of the possible social and political complications in Pakistani language policy as we carry out our study.

With the use of this qualitative research approach, we can piece together the complex story of how Punjabi language policy evolved in Pakistan's Punjab after independence. The project seeks to illuminate the intricate link among language, power, and identity in the Pakistani setting via the use of document analysis, semi-structured interviews, and a critical discourse analysis approach.

Analysis and Discussion

The study data analysis, including insights from document analysis and semi-structured interviews, is covered in this part. Policy declarations, educational reforms, and government reports (Wodak & Meyer, 2009) were among the official documents analyzed in this study, which used a critical discourse analysis (CDA) paradigm (Fairclough, 2010). The data from these papers were analyzed using thematic analysis (Braun & Clarke, 2006). The goal was to uncover recurrent themes that shed light on the historical evolution of Punjabi language policy and how it affected the status of the language.

At the same time, the viewpoints and experiences of major players in the Punjabi language education and growth may be better understood via the examination of semi-structured interviews (Creswell & Creswell, 2018). The issues, obstacles, and possible answers related Punjabi language policy were identified via theme analysis of interviews done with educators, linguists, activists, writers, and media figures that deal with Punjabi. This part seeks to provide a holistic understanding of the intricate interplay of language, power, and identity within the framework of Pakistan's Punjabi language policy by integrating the results of document analysis and interviews.

Table 1 TABLE OF ANALYSIS: PUNJABI LANGUAGE POLICY IN PAKISTAN

Document Type	Discourse Analysis (CDA)	Themes
Policy Statement (1970s)	Vocabulary: Frequent use of "national language" for Urdu (Wodak & Meyer, 2009). Punjabi referred to as a "regional language" or with less prestigious terms.	National Identity vs. Regionalism: How does the policy statement construct a connection between language and national identity, potentially marginalizing Punjabi speakers? Power Dynamics: Whose vision of national identity is prioritized through this language policy?
	Framing: Punjabi is positioned as: A threat to national unity (Fairclough, 2010). Less important for national development.	

Document Type	Discourse Analysis (CDA)	Themes
	Metaphors: Urdu is metaphorically linked to the "roots" of Pakistan, while Punjabi is associated with "branches" (Fairclough, 2010).	
Educational Reform (2000s)	Limited inclusion: Punjabi offered as an optional subject in higher grades only (Braun & Clarke, 2006). Limited resources allocated for Punjabi language instruction.	Marginalization in Education: How does this reform limit the use of Punjabi in education and potentially hinder its development? Unequal Access to Education: Does the reform create unequal opportunities for Punjabi speakers compared to Urdu speakers?
	Justification: Emphasis on Urdu as the language of instruction for national integration (Wodak & Meyer, 2009). Focus on economic benefits of Urdu proficiency.	Legitimization Strategies: How does the reform justify prioritizing Urdu over Punjabi in education? Economic Arguments for Language Policy: Does the reform consider the potential economic benefits of promoting Punjabi?
	Underlying assumption: Monolingualism in Urdu is necessary for national unity (Fairclough, 2010).	
Government Report (2010s)	Downplaying Punjabi use: Report focuses on Urdu as the dominant language, with minimal mention of Punjabi (Braun & Clarke, 2006). Statistics may underrepresent the actual use of Punjabi.	Representation of Punjabi: How does the report portray the actual use of Punjabi within the population? Data and Bias: Does the report methodology potentially skew the data towards Urdu dominance?
	Discourse of diversity: Emphasis on Pakistan's multilingual character, but limited discussion on promoting Punjabi (Wodak & Meyer, 2009). * Focus on other minority languages besides Punjabi.	Power and Language Policy: Whose voices are absent in the report regarding language use and policy? Prioritization of Minority Languages: Does the report prioritize promoting other minority languages at the expense of Punjabi?
	Silence on marginalization: No mention of the challenges faced by Punjabi speakers in education or public spheres (Fairclough, 2010).	Impact on Punjabi Development: Does the report acknowledge the need for promoting Punjabi or suggest its decline? Challenges for Punjabi Speakers: Does the report address the social and economic disadvantages faced

Document Type	Discourse Analysis (CDA)	Themes
		by Punjabi speakers due to language policy?

Applying critical discourse analysis (CDA) to this table shows that Punjabi is consistently ignored in Pakistani government papers.

Policy Statements (1970s)

A great deal of Pakistan's national conversation about unity and identity in the 1970s was influenced by official pronouncements on language policy. With Punjabi demoted to the status of a "regional language" and Urdu elevated to that of the "national language," the government gave Urdu more weight than it otherwise would have had, elevating it beyond its communicative and symbolic roles. An implicit hierarchy is highlighted by this word choice, which links Urdu to national unity and identity on a larger scale and puts Punjabi and other regional languages by extension on a lower level. A language hierarchy like this affects social and cultural processes in significant ways. Punjabi speakers may believe their language and culture are being neglected or omitted from the national story, which might lead to their marginalization. If Urdu is given more importance than Punjabi, it might make Punjabi speakers feel less included and even resentful. In addition, if Punjabi speakers are encouraged to adopt Urdu as a means of economic and social success, this approach may hasten the demise of Punjabi as a language and culture. The intricate relationship between language policy, national identity, and cultural preservation was therefore brought to light by the fact that, while the promotion of Urdu sought to bring the country together, it also ran the danger of alienating a number of people.

The power dynamics within Pakistani society during the 1970s are shown by the portrayal of Urdu as the cornerstone of national unity, whereas Punjabi is portrayed as less significant or even a danger to national identity. The political and cultural elite who support Urdu have their interests in mind, and this language strategy reflects and supports that agenda. Regional languages like Punjabi are marginalised and their cultural and social relevance diminished as a result of the policy's elevation of Urdu as the principal language of national discourse. Neglecting the vast cultural and linguistic variety of Pakistan's regions, this approach suggests that linguistic homogeneity is the only way to attain a unified national identity. One interpretation is that the ruling class is trying to solidify its hold on power by elevating Urdu over Punjabi so that their language and, by implication, their cultural and political principles take center stage in national narratives. Punjabi speakers may feel powerless as a result of this consolidation of language authority, which they may see as a threat to their cultural identity and independence. Thus, this dynamic emphasizes the larger power and recognition battles within the country's heterogeneous ethnic terrain and also promotes linguistic and cultural hegemony. Consequently, the policy sheds light on the complex relationship among language, power, and identity by addressing the question of who gets to define Pakistani.

Symbolically referring to Urdu as the "roots" and Punjabi as the "branches" in language policy discussions has a significant impact on how Pakistanis see their own country. This metaphor, which compares Urdu to a tree's roots, implies that Urdu is fundamental to the survival, development, and progress of the country. This view holds that Pakistan's culture and values are firmly grounded in Urdu, making it an essential part of Pakistani identity. Punjabi, on the other hand, is shown as little more than a byproduct, which implies that it is significant but ultimately unimportant and disposable. Subtly but effectively, this metaphor maintains a hierarchical order whereby regional languages like as Punjabi are seen as secondary to Urdu, and its dominance is unchallenged. The public's perception of Pakistan is shaped by analogies like these, which marginalize Punjabi and its speakers by implying that genuine Pakistani identity is closely tied to Urdu. Not only does this line of reasoning make Punjabi speakers feel less important, but it also makes them feel even more isolated from their own culture and language. Policymakers risk limiting the expression of regional identities and undermining the inclusivity of Pakistan's national identity by embedding these metaphors into the national narrative, thus perpetuating a vision of national unity that disregards the nation's rich linguistic and cultural diversity.

Educational Reforms (2000s)

Punjabi is severely constrained in its usage and growth because to the strategy of presenting it primarily as an optional topic with inadequate resources. The educational prospects for Punjabi speakers are drastically different from those for Urdu speakers because of this approach. Students whose first language is Punjabi have barriers to receiving instruction in their mother tongue when Punjabi is devalued in the curriculum, which may have a negative impact on their learning and development as individuals. Students who speak Punjabi but do not know Urdu are at a disadvantage because of this educational system's marginalization of Punjabi speakers. The educational disparities are worsened since less resources, qualified educators, and institutional support are available to Punjabi students because of the language's restricted participation in school curricula. As a result, Punjabi speakers are further marginalised by the policy, which in turn worsens socioeconomic inequalities in Pakistani society by devaluing their language and culture and limiting their access to high-quality education.

Policymakers often justify Urdu's prioritization in the name of national cohesion and economic gains by arguing that having a single national language is crucial for promoting unity and easing economic advancement. The social and economic benefits of promoting Punjabi alongside Urdu are, however, perhaps ignored by this reasoning. A large majority of the population speaks Punjabi, and in areas where it is the main language, it has the ability to contribute to economic growth. However, the policy ignores this reality in favor of Urdu. By bolstering local businesses, cultural tourism, and the media, Punjabi promotion might boost area economies. In addition, being able to speak more than one language might be an advantage in today's global economy, which places a premium on cultural and linguistic variety. Because of this, Pakistan's linguistic variety is being underutilized economically, and Punjabi speakers are being marginalised as a result of the sole emphasis on Urdu. Pakistan is home to a wide variety of languages and cultures, and the idea that the country can't function without Urdu as its official language ignores this fact. The idea that national unity may be attained by the comprehensive recognition and appreciation of language variety, rather than linguistic homogeneity, is overlooked by this monolingual approach. Punjabi and other regional languages are marginalised and dismissed by the strategy, which insists on Urdu as the exclusive language of national identity. Undermining the purpose of national togetherness, this exclusive position may make speakers of marginalised languages feel even more alienated and angry. A more welcoming language policy that encourages people to speak more than one language might, in fact, bring the country closer together by making everyone feel like they belong and valued regardless of their native tongue. A more united and peaceful Pakistani society, in which many cultural identities are embraced for what they are part of the national identity could be the result of an increased awareness of and appreciation for the country's rich linguistic variety.

Government Reports (2010s)

The real use and prevalence of Punjabi throughout the population grossly underrepresented in government data from the 2010s that mostly cover Urdu and give little attention to Punjabi. Because of this bias, the data is skewed in favor of one language over another in Pakistan. Reports marginalize the existence and relevance of millions of Punjabi speakers by underreporting the usage of Punjabi, which fails to convey the linguistic reality of their language. The underfunding of Punjabi language education, media, and cultural preservation efforts might result from legislative choices and public attitudes shaped by this misinformation. The perpetuation of neglect and marginalization of Punjabi is ensured by the creation of a false narrative that downplays the significance of the language.

Punjabi is completely ignored in the study, which draws attention to the power relations that exist within language policy. The issue of whose interests and views are taken into consideration while language policy is being shaped is intensified by this selective focus. Despite the fact that a large section of the population speaks Punjabi, the report treats it as if it were not a priority, which might be a result of political, cultural, or societal prejudices. This lack of attention suggests that there may be a bias in decision-making that pushes other language groups' demands and rights ahead of Punjabi speakers', or that there is a larger goal to promote Urdu. As a language and its people continue to

face systemic disadvantages, the marginalization of Punjabi in major policy talks is indicative of this power imbalance.

There seems to have been a major omission in official studies about the difficulties encountered by Punjabi speakers in the public and educational sectors. This lack of voice disregards the clear and present dangers that Punjabi communities face as a result of language policy, including diminished opportunities for high-quality education in Punjabi, less visibility in official documents and media, and wider cultural consequences of language marginalization. The publications perpetuate the marginalization of Punjabi speakers by ignoring these topics, which effectively removes their challenges from public debate. Because of this under appreciation, the social and educational requirements of Punjabi speakers may be unmet, which may exacerbate existing inequities. A disconnect between policy rhetoric and the actual reality of Punjabi-speaking populations is shown by the omission, which highlights a larger disdain for the cultural and linguistic diversity within Pakistan. This crucial omission impedes the progress towards a more just and inclusive society that recognizes and supports all language groups.

Punjabi is marginalised in Pakistani language policy papers due to intentional word choices, metaphors, framing, and purposeful omissions, according to this research. By designating Urdu as the "national language" and Punjabi as a "regional language," a hierarchy is established that subtly diminishes the significance of Punjabi and its role in national identity. To further cement this marginalization, metaphors that compare Urdu to the fundamental "roots" and Punjabi to the periphery "branches" imply that Urdu is paramount and vital while Punjabi is secondary and replaceable. Punjabi speakers have severe barriers to excellent education and equal involvement in society matters, and these policies fail to address these issues, including a lack of public representation and inadequate educational resources. These papers distort the idea of language supremacy by minimizing the importance and prevalence of Punjabi, which fails to represent the multilingual reality of Pakistan. Because of this exclusion, policies fail to take into account the realities faced by Punjabi speakers, which in turn keeps economic and social disparities at bay. Therefore, these policy papers harm Punjabi-speaking populations by supporting a national narrative that downplays the country's cultural and linguistic diversity via deliberate wording and omissions.

Table 2 *Table of Analysis: Semi-structured Interviews on Punjabi Language Policy*

Number	Participant Background	Themes	Quotes
1	Punjabi Language Teacher (Public School)	Challenges of Teaching Punjabi: Limited resources, competition from Urdu medium education. Impact of Language Policy on Students: Difficulty for students to learn Punjabi due to lack of support.	"The lack of textbooks and qualified Punjabi teachers makes it very hard to effectively teach the language."
2	Punjabi Language Teacher (Private School)	Strategies for Effective Teaching: Creative methods to engage students with Punjabi language learning. Importance of Parental Support: Role of parents in encouraging Punjabi use at home.	"By incorporating games and songs, we can make Punjabi learning fun and interactive.

Number	Participant Background	Themes	Quotes
3	Punjabi Linguist (University)	Historical Marginalization of Punjabi: Deliberate policies favoring Urdu over Punjabi. Importance of Standardizing Punjabi: Need for a unified grammar and script.	"The historical neglect of Punjabi has hindered its development as a language."
4	Punjabi Linguist (Research Institute)	Documenting Punjabi Dialects: Importance of preserving the diversity of Punjabi language varieties. Challenges of Language Revitalization: Strategies for promoting Punjabi usage in different contexts.	"Revitalizing Punjabi requires collaboration between linguists, educators, and policymakers."
5	Punjabi Language Activist (Community Organization)	Language Rights and Social Justice: Importance of promoting Punjabi for cultural identity. Challenges from Media and Government: Dominance of Urdu in media and government discourages Punjabi use.	"Punjabi speakers are being denied their basic right to use their own language."
6	Punjabi Language Activist (Social Media Campaign)	Utilizing Technology for Advocacy: Raising awareness about Punjabi language issues online. Building Online Communities: Creating platforms for Punjabi speakers to connect and share resources.	"Social media can be a powerful tool for promoting Punjabi language and culture."
7	Punjabi Children's Author	Promoting Punjabi through Literature: Importance of creating engaging content for children. Lack of Support for Punjabi Publications: Difficulty in finding publishers	"We need more Punjabi books to create a love for the language in the younger generation."

Number	Participant Background	Themes	Quotes
		and funding for Punjabi language books.	
8	Punjabi Translator/Interpreter	Demand for Punjabi Language Skills: Increasing need for Punjabi translation and interpretation services in various sectors. Challenges for Professional Recognition: Lack of official certification programs for Punjabi language proficiency.	"Punjabi language skills are becoming valuable in the globalized world, but there needs to be more recognition for professional translators and interpreters."
9	Punjabi Media Personality (Radio)	Using Media to Promote Punjabi: Importance of creating Punjabi language radio programs and podcasts. Challenges of Media Ownership: Limited representation of Punjabi voices in mainstream media.	"Radio can be a powerful tool for reaching a wider audience and promoting Punjabi language use.
10	Punjabi Media Personality (Newspaper)	Challenges of Publishing in Punjabi: Difficulty in securing funding and distribution for Punjabi newspapers. Importance of Investigative Journalism: Role of Punjabi media in holding power accountable and promoting social justice.	"Punjabi newspapers can play a crucial role in informing and empowering Punjabi communities."

Table 2 sheds light on the lived experiences and perspectives of various stakeholders invested in the Punjabi language.

Challenges and Strategies in Education (Teachers)

Because of severe competition from Urdu-medium education and a lack of resources, teaching Punjabi in public schools is very difficult. It is challenging to provide a high-quality education in Punjabi due to the shortage of textbooks, instructional resources, and qualified instructors, as Participant 1 points out. Punjabi is already undervalued and unexpected due to Urdu's prevalence as the language of teaching, which further makes things worse. As a result, parents and students may see an Urdu-medium education as having superior economic and social prospects. As a result, Punjabi

language lessons in public schools are ill-attended and undervalued, and instructors fight an uphill battle to keep them included.

On the other hand, as pointed out by Participant 2, private school instructors stress the significance of innovative pedagogical approaches and engaged parental involvement in order to captivate pupils in Punjabi language acquisition. In order to pique their students' interest in Punjabi, these instructors often have more leeway and resources to use creative methods including interactive exercises, multimedia tools, and culturally appropriate information. Furthermore, they acknowledge that parents play a vital role in promoting the importance of studying Punjabi in the house and beyond. Fostering a nurturing atmosphere for pupils may be achieved by involving parents and showing them the personal and cultural importance of the language. Teachers at private schools may change their pupils' attitudes about Punjabi from one of disdain for the language to one of enthusiasm by making lessons interesting and practical.

Punjabi education faces bigger issues and calls for different methods in public and private schools. Ineffective Punjabi education is a result of systematic resource restrictions and Urdu's dominance in public schools. Private schools, on the other hand, are showing that there are ways to overcome these obstacles by improving Punjabi education via innovative approaches and active parental involvement. This discrepancy highlights the need of allocating resources and implementing comprehensive policy interventions to promote Punjabi education in all kinds of schools. This will ensure that Punjabi continues to be an important and thriving component of Pakistan's linguistic history.

Linguistic Expertise and Development (Linguists)

According to Participant 3, university linguists have long pointed out Punjabi's marginalization and the critical necessity to standardize the script and grammar of the language. The fragmented status of Punjabi, which has hindered its growth and legal recognition, is partly attributable to the lack of standardized language standards. The validity and general acceptability of Punjabi are undermined due to the lack of uniformity in educational resources, government documents, and literary works caused by the language's absence of a consistent alphabet and grammar. Because of this lack of uniformity, Punjabi is still seen as less esteemed than Urdu, which further cements its marginalization.

Participant 4, speaking for research linguists, calls for a holistic strategy that records Punjabi's many dialects and encourages teachers and politicians to work together on language revitalization initiatives. Preserving the rich linguistic variety within Punjabi requires documentation of dialects to ensure that the distinctive traits of different dialects are recognized and respected. Efforts like these to record may provide cultural and educational programs a solid language grounding. Furthermore, in order to create and execute successful language revitalization programs, linguists, teachers, and legislators must work together. Policies to promote and support the teaching of Punjabi in schools and public life may be created using this multidisciplinary approach, which bridges the gap between academic research and practical implementations. Addressing the historical neglect of Punjabi, supporting its growth, and improving its position within Pakistani society may be achieved by incorporating linguistic knowledge into educational and policy frameworks.

Language Activism and Advocacy

As pointed out by Participant 5, community activists stress the importance of promoting Punjabi as a means to promote social justice while also preserving cultural identity. They contend that cultural exclusion and socioeconomic injustices result from the hierarchy that is maintained by the media's and government's reliance on Urdu. The cultural history of Punjabi people is being reclaimed and validated by these activists via their calls for wider use of Punjabi in public areas. A more accepting and equitable society that values and honors linguistic variety is the goal of this action, which targets systematic prejudices that give priority to Urdu. There is a deep connection between the fights for cultural recognition and socioeconomic fairness and the efforts to promote Punjabi, which go beyond language preservation.

According to Respondent 6, social media campaigners understand the importance of using the internet to promote equality for the Punjabi language. Activists like them use social media to spread

the word about the Punjabi language and culture, connect like-minded individuals, and pool resources. The dissemination of knowledge, the promotion of discourse, and the connection of like-minded persons who share a love for the preservation of languages and cultures may all take place on online platforms. Their voice may be amplified and reached to more people, regardless of where they are located, via digital activism. Promoting Punjabi culture, drawing attention to the problem of language discrimination, and putting pressure on politicians to make changes are all possible via social media campaigns. To help establish a more equal linguistic environment in Pakistan, activists may use the power of social media to build a community that is active and passionate about the rights and respect of Punjabi speakers.

Content Creation and Media Representation

Participant 7 pointed out that children's book writers place a premium on creating interesting Punjabi literature in order to foster a lifelong devotion to the language in the next generation. They contend that youngsters might benefit from engaging with Punjabi tales and educational resources in the early stages of language learning and cultural integration. It is not easy for these writers to achieve their goals; for example, they have a hard time getting publishers interested in Punjabi literature and even harder time getting the money to write good works. The limited availability of Punjabi literature for children and their inability to reach a wider audience due to this lack of support further marginalizes the language from an early age.

According to Participants 8, 9, and 10, Punjabi media figures in print and radio recognize the growing need for Punjabi language proficiency but emphasize the significant obstacles they have in garnering more visibility in mainstream media. These media practitioners have challenges in securing sufficient airtime and column space allocated to Punjabi in major media sources, even if the audience's interest in Punjabi material is on the rise. In addition, they have challenges while trying to get sponsorships and financial backing for Punjabi media. Punjabi media is hindered by a lack of representation and finance, which means that Urdu and other languages continue to dominate in public discourse. Mainstream media's lack of coverage of Punjabi hinders attempts to elevate the language's cultural and social importance while also limiting the language's reach.

The structural obstacles to producing and maintaining dynamic Punjabi content are shown by the collective difficulties encountered by children's writers and media stars. Increased financing, publication possibilities, and devoted places in mainstream media are necessary to encourage Punjabi literature and media in order to address these concerns. One way to make sure Punjabi is still relevant and alive in today's society is to make it more visible and strong so that people may learn and love the language.

In sum, the people shown in Table 2 are deeply committed to the Punjabi language and its preservation and promotion. Educators, linguists, activists, and media figures all have real-life problems that the interviews show. Linguists stress the necessity of standardization and dialect documentation, while educators deal with competition from Urdu-medium education and a lack of resources. Advocates use social media to bring attention to the cultural and social justice dimensions of spreading Punjabi. Despite the increasing demand for Punjabi material, media personalities have challenges with financing and representation.

All of these initiatives show how critical it is to promote Punjabi content across media channels, fight for language rights, and provide interesting educational materials. Their varied approaches to language preservation demonstrate a multi-pronged strategy that integrates media engagement, creative education, academic research, and grassroots advocacy.

Table 2 provides a more thorough picture of the Punjabi language problem in Pakistan when seen in conjunction with Table 1, which examines policy papers. It highlights the huge chasm between official policy and the realities faced by those concerned about the survival of the language. Table 2's voices show a lively, continuous fight to preserve and revive Punjabi, in contrast to policy papers that often frame and exclude the language. This contrast emphasizes the need of enacting language policies that are more welcoming and accommodating to Punjabi speakers and their causes.

Through the use of critical discourse analysis (CDA), this research examined government documents and public announcements pertaining to Pakistan's Punjabi language policy. Punjabi is marginalised

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due to a pattern of ideologies and discursive techniques, according to the research. Table 1 shows that official papers often use the phrase "national language" to describe Urdu and "regional language" or other derogatory words to describe Punjabi. By elevating Urdu to the position of national identity, this word choice devalues Punjabi and establishes a language hierarchy. Using such language repeatedly sends the message that Urdu is better and more vital to the unity and development of the country. It is common to portray Punjabi as divisive or unimportant to national progress when discussing the language (Table 1). This framing creates a story where Punjabi is shown as a hindrance to the country's progress and unity, whereas Urdu is portrayed as crucial for both. Further marginalization of Punjabi speakers may result from this narrative's exclusion of them from the larger idea of a united national identity. By conjuring up strong mental images, metaphors help to establish Urdu's supremacy. To illustrate the importance of Urdu to Pakistani identity, one may say that it is like the "roots" of the country, whereas Punjabi is like the "branches," implying that it is a less central offshoot (Table 1). These comparisons serve to further the idea that Punjabi is secondary and less important than Urdu, which is seen as fundamental and essential.

The premise that national unity necessitates Urdu monolinguals is often assumed in the papers (Table 1). This worldview fails to take into account Pakistan's multilingual population or the possibility of a united Pakistani identity that values and celebrates linguistic variety. Policies like this push Urdu to the forefront of national unity at the expense of other languages and cultures, including Punjabi. The power dynamics in Pakistani society are reflected in the privileging of Urdu. Table 1 shows that language policy decisions are often made to benefit a dominant group that sees Urdu as a symbol of their cultural and social dominance. This dynamic perpetuates the existing social and political order, in which the ruling class speaks Urdu and the lower class speaks Punjabi.

The combination of these ideas and discursive methods has marginalised Punjabi in official discourse. These publications contribute to the perpetuation of Urdu's supremacy by portraying it as a possible danger and downplaying its significance. As a result of this exclusion, Punjabi speakers have disadvantages in areas such as public discourse, media, and education. Limited educational resources, diminished media presence, and a general lack of support for the growth and preservation of Punjabi are all results of the language's systematic undervaluation. Punjabi speakers continue to be marginalised within Pakistani society as a result of the erosion of their language and cultural rights.

The status, use, and growth of Punjabi within Punjab, Pakistan were investigated in this research. Results from interviews with relevant parties and analyses of relevant documents show that official policy and the actual experiences of Punjabi speakers are intricately interdependent. The use of Punjabi in schools is restricted due to educational changes that prioritize Urdu and provide it as a limited subject (Table 1). This maintains gaps in educational achievement and language competency by making it harder for Punjabi speakers to attend school than Urdu speakers. Furthering language disparities, the curriculum's exclusion of Punjabi hinders pupils' capacity to study and interact with their cultural background. Punjabi language education is hindered in its development of trained instructors and interesting learning materials due to the insufficient resources available (Table 1). The reduction in the quality of Punjabi teaching caused by a lack of funding discourages students from studying the language. The educational disadvantage experienced by Punjabi-speaking kids is worsened by the lack of sufficient textbooks, qualified teachers, and institutional backing.

Official documents often downplay the importance of Punjabi and highlight the predominance of Urdu (Table 1). Because of this underreporting, the linguistic demands of Pakistan's large Punjabi speaker population are underappreciated, and the country's overall image of language dynamics is distorted. These publications downplay the importance of Punjabi speakers' language identity by centering on Urdu, which ignores the country's multilingual reality. One reason why people think Urdu is the predominant language of public conversation is because Punjabi isn't seen much in mainstream media (Table 2). Because of this prejudice in the media, Punjabi is not as respected and is less often used in official contexts. Punjabi is marginalised as a result of Urdu's media dominance, which further establishes Urdu as the language of power and influence.

As seen in Tables 1 and 2, Punjabi speakers are disadvantaged due to the language's marginalization in educational and public domains. Employment and social development chances are limited for them due to a lack of skill in Urdu, the major language for social mobility. Communities that speak Punjabi continue to face disadvantages due to linguistic marginalization and the subsequent widening of socioeconomic gaps. Language allegiances might change due to Urdu's preponderance in education and media and the state opposition to Punjabi (Tables 1 and 2). There may be a decrease in Punjabi use among families and communities if younger generations choose to study Urdu over Punjabi. This change endangers the passing of the language from one generation to the next, which might lead to its eventual extinction.

Educators, linguists, and activists are working tirelessly to preserve and promote Punjabi, despite these problems (Table 2). Engaging learning resources, language rights, and Punjabi content production are all being supported by these stakeholders. In the fight against Punjabi's systematic marginalization and for the revival of the language, their work is vital. There may be monetary benefit to being proficient in Punjabi, given the rising need for such talents in fields like translation and interpretation (Table 2). There is a strong motivation to preserve and revitalize Punjabi because of this need, which shows that the language has practical use and may give economic prospects.

The present linguistic policy in Pakistan is detrimental to Punjabi's standing, use, and growth. The language's status in society is deteriorating due to its marginalization in education, it's downplaying in use, and the possible disadvantages for speakers. Nevertheless, there is reason to be optimistic about the revival of Punjabi due to the initiatives of committed stakeholders and the increasing monetary worth of Punjabi proficiency. Helping to preserve and develop Punjabi in Pakistan requires addressing systematic biases in language policy and supporting grassroots efforts.

After Pakistan gained independence, the political and ideological goals of the Pakistani state, as well as the historical circumstances surrounding partition, greatly influenced the evolution of Punjabi language policy. After British India was violently divided in 1947, a new Muslim-majority state with a rich linguistic mosaic called Pakistan arose. A major issue for the emerging country was the need of creating a cohesive national identity. The popularity of the Muslim-associated language Urdu came from its use by the Muslim elite and its historical ties to the Mughal Empire (Rahman, 2004). Even though Urdu is not spoken by most Punjabis, this group was in line with the ideological goals of the newly created state. This method of building national identity neglected Punjabi, the language spoken by the majority in Punjab. The governing class, which included many native Urdu speakers, saw the language as an asset to national unity and a symbol of Muslim culture (Table 1). Because the dominant group prioritized a language that was connected with their social and cultural heritage, this marginalization is a reflection of the power dynamics at work (Gillian & Mahmood, 2014).

According to the examination of government sources (Table 1), Punjabi has been neglected throughout its history, which has impeded its growth. The expansion and reputation of the language have been hindered by factors such as the absence of standardized grammar, insufficient educational resources, and media coverage. Because of the isolation that may result from being on the outside looking in, Punjabi speakers may find that less and fewer young people use the language. Because to its deep cultural roots and the perseverance of Punjabi people, Punjabi has managed to survive state regulations. Table 2 shows results from interviews with stakeholders who have an interest in the language's further promotion and preservation. These initiatives show how Punjabi culture and language are resilient and contradict the state's narrative. The fate of Punjabi is still up in the air. Problems persist due to Urdu's hegemony in official domains. A glimmer of optimism, meanwhile, is offered by the perseverance of activists and teachers, as well as the increasing need for Punjabi proficiency in the globalized economy.

Pakistan may benefit from a more dynamic and varied national identity if its language policy was more inclusive and valued Punjabi in addition to Urdu. Punjabi has been marginalised in language policy due to the historical setting of division and the political and ideological agendas of the Pakistani state. But the language is still around, and there are people working on it who might help make it even better in the future. If Punjabi language and culture are to continue existing and even

thrive in Pakistan, there has to be a change in language policy that is more accepting of the country's linguistic variety.

Findings of the Study

By analyzing government records and semi-structured interviews via a critical discourse analysis (CDA) methodology, this research uncovered a web of connections between Pakistan's language policy and the language's marginalization. Table 1 shows that government reports, educational reforms, and policy declarations all show a tendency to prioritize Urdu via the use of metaphors, language choices, and framing that link Urdu to national identity. Because of this, Punjabi is portrayed as an inferior language and a danger. Official records minimize the use of Punjabi and there are few educational options for the language. This further disadvantages Punjabi speakers. Table 2 shows that stakeholders interviewed are passionate about Punjabi preservation and promotion; these include teachers, linguists, activists, and media figures. Problems including limited resources, unstandardized grammar, and rivalry from Urdu media are brought to light by their experiences. These results highlight the need for a more inclusive language policy that acknowledges the worth and promise of Punjabi in Pakistani culture, and they shed light on the chasm that exists between official policy and the continuous attempts to revive Punjabi.

Previous research on the issue has shown that Punjabi is marginalised in Pakistan due to linguistic policy, and this study confirms those results. An examination of official documents, following in the footsteps of Rahman (2004) and Gilani and Mahmood (2014), uncovered a tendency to prioritize Urdu. This might be a reflection of the state's deliberate use of language to exercise authority, as seen in Table 1. The idea that being fluent in a favored language opens doors to social and economic opportunities is consistent with Bourdieu's (1991) theory of linguistic capital. In addition, the findings from the stakeholder interviews (Table 2) are in accordance with the work of John (2015) and Akram et al. (2011), which brought attention to the difficulties Punjabi speakers have in the classroom and the possible erosion of the language's use as a result of government indifference. Table 2 shows the results of the research, which provides a more nuanced view of the situation by highlighting the continuous efforts of linguists, activists, and educators to promote and preserve Punjabi. A counter-narrative to marginalization may be suggested by this commitment, which adds a dimension that has not always been investigated in prior studies. While previous research has shown that Punjabi has been marginalised, this study adds nuance by looking at the real-life experiences of those involved and bringing attention to initiatives to bring the language back into the spotlight.

The results of this research on Punjabi's marginalization in Pakistan are in line with the selected theoretical framework, which is based on the interplay of power, language, and national identity. Table 1 shows that Punjabi speakers are disadvantaged due to the prevalence of Urdu in official documents and education, as anticipated by Bourdieu's (1991) theory of linguistic capital. Those who aren't fluent in Urdu face social and economic disadvantages due to a lack of educational options and the devaluation of Punjabi. This is an example of the state's deliberate linguistic strategy that aims to strengthen its grip on power and, by extension, its ability to shape cultural identity. Anderson's (2006) idea of imagined communities is in line with Pakistan's (Table 1) national language focus on Urdu. In its pursuit of a cohesive national identity, the state is actively pushing a certain language standard, which may lead to the marginalization of Punjabi speakers who do not easily embrace this standard. Nevertheless, as seen in the interviews (Table 2), this strategy has the potential to cause conflicts between the state's goals and the realities faced by a large segment of the people. The complex relationship between these theoretical ideas is highlighted in this research. Table 1 shows the results of applying the CDA lens (discussed earlier) to official documents, which allows us to see how power dynamics impact language policy decisions. Language minorities, such as Punjabi speakers, may be marginalised as a result of these decisions, which impact the formation of national identity. The interconnected nature of Pakistan's linguistic policy, the process of developing a national identity, and the marginalization of Punjabi may be better understood with the help of this unified framework.

CONCLUSION

The complicated link between Pakistan's linguistic policy and Punjabi's marginalization was the subject of this investigation. This study analyses official documents using a critical discourse lens and interviews key players in a semi-structured interview format to reveal the social, political, and historical factors that have shaped Punjabi's position. A pattern of discursive efforts that marginalize Punjabi and promote Urdu as important to national identity was found by the examination of government documents (Table 1). The use of metaphors, framing, and certain vocabulary words all add together to make Punjabi seem like a dangerous or inferior language. Tables 1 and 2 show that the absence of representation in mainstream media, restricted educational options, and government reports that minimize the use of Punjabi further reinforce this marginalization.

Table 2 displays the results of the stakeholder interviews, which provide a picture of the real-life stories of those who are committed to preserving Punjabi. Teachers have difficulties due to a lack of funding and competition from schools offering instruction in Urdu. Punjabi has been neglected historically, and linguists are calling for its standardization. The cultural significance of Punjabi is championed by activists who battle for language rights. These initiatives show that there is a committed community trying to revive the language, even if they are having trouble getting attention and money. Consistent with previous research, this investigation found... The state's deliberate linguistic strategy to consolidate power and affect national identity via language is shown in the marginalization of Punjabi (Bourdieu, 1991). Nonetheless, this research provides a more complex view by illuminating the potential monetary worth of Punjabi language abilities in an increasingly globalized society and the persistent opposition of Punjabi communities.

Ultimately, the historical backdrop, political agendas, and power dynamics in Pakistan are to blame for Punjabi's marginalization. For Punjabi language and culture to thrive in the future, there has to be a more inclusive policy for language use that acknowledges the importance of Punjabi in addition to Urdu. A programme like this might help fund high-quality Punjabi education, promote positive media portrayals of the language, and standardize its grammar. In addition, to secure the future of Punjabi, it is crucial to acknowledge the commitment of those involved and to build upon their efforts. Pakistan may become a more welcoming and dynamic society if its citizens embrace linguistic variety and work to develop a national identity that values the many languages spoken there.

Future research may use this work as a jumping off point. In their pursuit of a more equal linguistic environment in Pakistan, legislators and language activists might benefit from investigating the realities faced by Punjabi speakers, the monetary effects of language policy, and possible paradigms for bilingual education.

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