

JOURNAL OF ISLAMIC CIVILIZATION AND CULTURE (JICC)

Volume 3, Issue 1 (Jan-June, 2020)



ISSN (Print): 2707-689X

ISSN (Online) 2707-6903

Issue: <https://www.ahbabtrust.org/ojs/index.php/jicc/issue/view/8>

URL: <https://www.ahbabtrust.org/ojs/index.php/jicc/article/view/188>

Article DOI: <https://doi.org/10.46896/jicc.v3i01.188>

Title Punjabi Language Perspectives: A Comprehensive Study on Marginalization and Advocacy in Pakistan

Author (s): Dr. Fayyaz Hussain, Muhammad Asim Khan, Dr. Hina Khan,

Received on: 29 January, 2020

Accepted on: 18 April, 2020

Published on: 25 June, 2020

Citation: Dr. Fayyaz Hussain, Muhammad Asim Khan, Dr. Hina Khan, ,“ Punjabi Language Perspectives: A Comprehensive Study on Marginalization and Advocacy in Pakistan” JICC: 3 no, 1(2020):97-113

Publisher: Al-Ahbab Turst Islamabad



[Click here for more](#)

Punjabi Language Perspectives: A Comprehensive Study on Marginalization and Advocacy in Pakistan

**Dr. Fayyaz Hussain*

***Muhammad Asim Khan*

****Dr. Hina Khan*

Abstract

The primary goal of this research is to shed light on the complex terrain of language perspectives and the factors that contribute to the marginalization of Punjabi in Pakistan, a language that is numerically prevalent. This study applied a mixed-methods approach. Used 30 semi-structured interviews, current national census data, and surveys like MICS6. Utilized frameworks of curricularizing language (Valdés, 2019) and racialized language (Rosa, 2019). The research critically investigated Punjabi marginalization and promotion in Pakistan using curricularizing and racializing language theories. Based on 2017–2020 MICS6 statistics, Punjabi is Pakistan's most spoken language since 49% of the population speaks it first. Punjabi dominates daily life but is marginalised in formal and public discourse, raising problems concerning Punjabi speakers' access, social engagement, and marginalization. After rising from 57.08% in 1951 to 38.78% in 2017, Punjabi speakers decreased, emphasizing the need to understand the numerous issues that influence language choices and social views. The poll found socio-economic inequality, language biases, and inadequate access to high-quality Punjabi-medium education. It revises language regulations, promotes Punjabi in education, media, and public places, and tackles socio-economic inequities to end Punjabi marginalization and increase Pakistan's linguistic variety. In addition, it highlighted the need to promote Punjabi in public places and media to counteract misconceptions and encourage ethnic pride. The study promotes infrastructure, digital language, and Punjabi education. To dispel prejudices and promote ethnic pride, it emphasizes the necessity of promoting Punjabi in public and in the media. Punjabi culture and language, which this research emphasizes as part of Pakistan's linguistic dynamics, might help create a more welcoming society.

Keywords: *Punjabi marginalization, Punjabi language, Pakistan, Punjabi education, Language biases, curricularizing language, racialized language, Linguistic diversity, MICS6 statistics*

.....
**Assistant Professor, Incharge, Department of Punjabi, Government College University Faisalabad.*

***Lecturer English Laboratory College (Pars) University of Agriculture Faisalabad.*

**** Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore.*

Introduction

Punjabi is the de jure language of Pakistan, with 80.5 million native speakers (or around 39% of the total population) expressing themselves in the language. Pakistan is home to fourteen official languages, according to the Multiple Indicator Cluster Survey (MICS6), which ran from 2017 to 2020. Urdu is the fourth most spoken language in the world, despite having the status of an official language. Urdu is used by the ruling class as a symbol of Islam and Pakistani nationalism, both of which are being "constructed." Urdu has a role in Pakistan's "official nationalism" and the "construct" of the Pakistani nation. The results show that of the languages spoken as a first language in the country, 39% speak Punjabi, 16% speak Pushto, and 14% speak Saraiki. According to Shackle, "the typical modern development of linguistically identified local nationalisms" (1970: 266) was intimately associated with the Panjabi movement.

Pakistan is home to a wide variety of languages, which has always been a source of pride and tension for the country. Although the national language, Urdu, plays a pivotal role, the cultural legacy of the nation is rich with regional languages such as Punjabi, Sindhi, Pashto, Balochi, and many more. Systemic obstacles have resulted in uneven access, restricted social involvement, and outright marginalization for certain languages, notwithstanding the cultural importance of these languages. The complicated politics of language have long plagued Pakistan, a country home to a wide variety of ethnic groups and languages. Despite Urdu's official position, there are more than 70 other languages spoken there, each with its own rich history of cultural identity and belonging. With more than 39% of the people speaking it, Punjabi stands out among them. A lot of problems persist for Punjabi, even though it's the most widely used language in the country. These problems make us wonder about issues of marginalization, access, and social involvement. Language is more than just a means of expression; it has immense influence on people's lives and the world around them. The language dynamics of Pakistan are an intricate component of the country's rich diversity, impacting issues of marginalization in speech as well as access and social involvement. Paul Brass considers language to be fundamental in the creation of nationality, according to his definition of nationalism as "the process through which ethnic groups are mobilized for political action" (Brass 1974: 11). Examining the complex dynamics of Punjabi language marginalization, access, and social involvement, this research explores the linguistic politics of Pakistan. Since a large population of Pakistanis speak Punjabi, the language and its culture have strong roots in the Punjab. In spite of its widespread use, Punjabi has often been relegated to the margins of social and political debates. To decipher the knotty issues of cultural representation and

language rights in Pakistan, one must have a firm grasp of the intricacies of the political climate as it pertains to the dynamics of the Punjabi language.

By advocating for its use in government, administration, the courts, and education, the Punjabi Movement hopes to convince the state to elevate the status of Punjabi. In Pakistan, the ruling class is opposed to Punjabi functional allocation, also known as Status planning (Cooper 1989: 120). This class is composed of an overdeveloped military bureaucracy, or the "salarial" as described by Hamza Alavi, with backing from the feudal aristocracy and the industrial elite¹ (Alavi 1987, 1991). The current condition of language issues in Pakistan is the result of a web of influences that includes both past and contemporary events, official policies, and social and political forces. Due to its status as the de jure language of business, Urdu has received a great deal of support and funding, to the detriment of the country's vast linguistic variety. Because of inequalities in educational possibilities and lack of representation in official areas, the Punjabi language, which is spoken by a large section of the population, has several difficulties. Involvement of Punjabi speakers in decision-making and political processes is still an issue that needs addressing. The effects of these gaps go far beyond the realm of language; they affect Punjabi-speaking populations' cultural identities, educational prospects, and economic standing.

Scope of the Study

The purpose of this research is to analyze the political dynamics of Punjabi in Pakistan in depth. In it, we'll look at how language barriers have developed over time, examine current language regulations, and determine how they've affected Punjabi's visibility, accessibility, and social involvement. Policymakers, academics, and activists in Pakistan are striving for a more equal and inclusive language environment, and this research intends to provide significant insights by exploring these concerns.

Problem Statement

The research delves into the important questions of Punjabi language accessibility, social involvement, and marginalization in Pakistan. The root of the issue is the ongoing cycle of cultural and linguistic neglect caused by the uneven portrayal of Punjabi in different domains. Punjabi is being marginalized and is unable to fully participate in the nation's socio-political life due to the current linguistic regulations and power structures.

Research Questions

- 1) How much of the decline in the number of Punjabi speakers in Pakistan from 1951 to 2017 and the proliferation of other linguistic groups?
- 2) How do socio-economic disparities and geographical variations impact the experiences and outcomes of Punjabi speakers in Pakistan, particularly in

terms of access to education, employment opportunities, and social mobility?

- 3) What further and alternative measures may be taken to combat the marginalization of Punjabi speakers in Pakistan

Literature Review

South Asia's linguistic and political intersections have a rich and sometimes contentious history. Any discussion about language in public circles has always included regional political conflicts with respect to the central government, whether it's the linguistic reorganization of Indian states or the partition of Pakistan into East Pakistan and the subsequent formation of Bangladesh. Academic research on the topic has mostly used the theoretical perspective of nationalism to examine these movements, although linguistic identity, ethnic assertion, and regional autonomy have all impacted South Asian language perspectives. Research on Pakistan's Punjabi literary and cultural movement has echoed previous work on ethno-nationalism and regional pride.

Theoretical Framework:

In order to comprehend the discrepancies between LP legislation and classroom practices, it is suggested that we concentrate on language ideology in relation to the marginalization and advocacy of the Punjabi language in Pakistan. In LP teaching practices, concepts like "native speaker" and "appropriate language model" are shaped by frameworks like curricularizing language (Valdés, 2019) and racialized language (Rosa, 2019). Since language, power, and identity are all intricately interdependent, this perspective posits that LP's marginalization results from long-held assumptions about who has the last say in language as much as from procedural flaws. We want to shed light on the factors that keep Punjabi at a disadvantage and open the path for more fair language practices by investigating the ways in which beliefs around language impact classroom dynamics.

Curricularizing Language

Valdés (2019) describes how language becomes a "ordinary academic subject," moving from an organic system of communication to a subject with measurable and comprehensible parts within predetermined courses of study and supervised activities. This study examines one kind of curricularizing language that breaks language down for individual training and evaluation. The content, goals, and outcomes of teaching and learning are shaped by monoglossic ideology about language, which regards literacy and language as restricted, neutral systems apart from social circumstances. This worldview shapes classroom objectives and encourages decontextualized practices that regard language as linear. The research examines how educational policies and choices are made and how

instructors and students evaluate various elements of language usage to determine how curriculum standardization affects them. This impacts our views on who should teach language and whose knowledge is most beneficial in the classroom. Valdés' (2019) curricularizing language concept is relevant to Punjabi language marginalization and advocacy in Pakistan. His work emphasizes the move from language as a natural communication system to a segregated academic topic with regulated courses and activities. This study emphasizes dissecting language for individual education and evaluation, reflecting a monoglossic philosophy that views language as a neutral, closed system distinct from social settings. This paradigm shifts classroom objectives to decontextualized, linear language learning. Your research may examine how curriculum standardization affects language learning policies and how instructors and students appreciate and interact with varied language usage. This may disclose who has the "appropriate" language for teaching and whose knowledge is valued in educational contexts, thereby exposing power relations and prejudices that marginalize Punjabi.

Racialization of Language

Race has a significant impact on how individuals perceive others' language patterns, which makes the concept of fixed and predetermined race more problematic. Rosa (2019) questions the static view of race by highlighting the symbiotic relationship between racial identity and linguistic perception, which facilitates the fluidity of previously inflexible categories in different contexts. Conaturalization of whiteness and English has influenced ideas about what it means to be a "native speaker." One way in which language has been influenced by race is in this instance. Aneja (2016) argues that ideas like "native speaker" and "non-native speaker" are more like subjectivities than hard and fast facts, and that they have changed over time as a consequence of people's positionalities and historical processes. In support of this idea, Ramjattan (2015) demonstrates that nonwhite individuals residing in countries that are part of the inner circle may be deemed nonnative speakers. An example of how racial prejudice and language ideologies impact perspectives despite linguistic competency is the co-constructed nature of native-speakerism. By emphasizing the ways in which language and ethnicity impact the worth and status of individuals in various contexts, this method challenges fixed notions about these characteristics.

Challenging the static view of race, Rosa (2019) emphasizes how racial identity and language perception mutually shape each other, making categories like "native speaker" fluid and context-dependent. Connaturalization of whiteness with English and potentially Urdu in Pakistan influences who can qualify as a "native speaker" of Punjabi, reinforcing hierarchies and marginalizing non-white speakers. Positionality, historical processes, and even racial prejudice

may impact the subjective labels of "native speaker" and "non-native speaker," according to Aneja (2016) and Ramjattan (2015). Because native-speakerism is a social construction, non-white people, even in privileged communities like Pakistan, might be unjustly labelled as non-native speakers despite their actual level of language proficiency. Taking all of this into account, this viewpoint questions long-held assumptions about the relationship between race and language by highlighting the ways in which ideologies, power dynamics, and personal experiences shape linguistic value. To better comprehend Punjabi's marginalization in Pakistan and to explore strategies for promoting its equal recognition and worth, this study is very pertinent.

Punjabi Language Perspectives: A Comprehensive Study of Pakistani Marginalization and Advocacy, addresses a significant issue: how the socially created idea of "native speaker" impacts language competence judgments and marginalization. We investigate this marginalization using curricularizing and radicalizing linguistic frameworks.

Previous Studies

The complex link between the formulation of language policies and the development of Pakistani national identity is critically examined in Pardesi and Shahriar's (2020) research on the function of language policies in nation-building in Pakistan. Not only is language a tool for communication, but it is also a fundamental part of culture that serves to highlight cultural disparities, as this research demonstrates. It argues that language plays a crucial role in nationalism because, after independence, many countries use a common language as a symbolic marker to bring together various people into one country. Pakistani language policy and planning, especially status planning, is heavily impacted by power politics, according to this paper's analysis of policy papers from the last 20 years. Because of Pakistan's many ethnic groups and the special treatment of Urdu and English, the article contends that the country's political climate is inextricably bound up with the language problem. This study challenges the monolingual view of national identity that disregards minority languages and instead calls for their full incorporation into the process of building a national identity. In their proposal, the writers uphold the right of every person to use and promote their mother tongue, especially in educational settings, and they acknowledge the linguistic and social equality of all languages. In order to construct a more inclusive society, this research calls for a critical reassessment of language policy and poses significant concerns about the relationship between language, politics, and power in Pakistan.

Research by Kazmi (2018) on the Marxist Punjabi Movement casts doubt on the common understanding of Pakistan's Punjabi movement as an example of

elite-driven regional nationalism. Kazmi highlights the influence of Left-wing groups on the Panjabi movement's Marxist-inspired cultural methods, whereas previous research has focused on the Panjabi language and literature's significance in building ethnic identity. Kazmi argues that the linguistic stratification of Panjabi society under colonialism made the connection between languages and class more complex, making it harder to simply link language with ethnic identity. Kazmi makes the case that the ideological elements of vernacular literature cannot be fully understood by limiting our attention to geographical boundaries, citing Kaviraj's view that languages have a dual character, both public and private. By dissecting the Marxist Panjabi movement's views and writings, Kazmi challenges the established historiographical connections between language perspectives, nationalism, vernacular culture, regionalism, ethnic identity, and cross-regional literary currents and Universalist political projects. Along with shedding light on the Panjabi movement, this viewpoint helps us make sense of Pakistani Leftist cultural ideology and language perspectives more generally.

The Punjabi Movement in Pakistan, investigated by Rahman (1996), offers an original perspective on linguistic shifts in Pakistan. According to Rahman, the instrumentalist hypothesis, which holds that language is used as a symbol of identity to form pressure groups in power struggles between proto-elites and elites, is insufficient to explain the Punjabi Movement on its own. It is worth noting that activists from Punjab, if Rahman is to be believed, may be members of the ruling class. Their participation in the revolution may be best understood from a primordialist rather than an instrumentalist perspective. While fighting cultural imposition has an instrumentalist component, primordialist issues, such as maintaining Punjabi identity free from cultural shame and inferiority, continue to get the bulk of attention. Rahman argues that these issues go beyond economics and politics and into the realm of social psychology, drawing attention to the particular fight of Punjabi activists for primordialist attachments, which emphasize the importance of loving one's mother tongue and wanting to be recognized for one's indigenous, not one's constructed, identity.

Language and ethnicity in Pakistan is explored by Rahman (1998) with a particular emphasis on the rise of ethnic groups challenging the central authority in the early years of Pakistan's existence. In particular, the Bengali Language Movement, which occurred from 1948 and 1952, was a major obstacle for the newly founded Pakistan and brought up concerns over the country's ethnic makeup. Rahman draws attention to the irony of Bengal's support for Pakistan before to partition and its subsequent expression of ethnic identity via the Bengali Language Movement. Rahman argues that ethnicity is still there in the contemporary world, contrary to hopeful beliefs about its disappearance with

modernity, and he criticizes the official narrative that blames the movement on communists and Hindus as a plot. Ethnicity, he says, is a major modern phenomena that may drive wedges throughout the world. Identity, ethnicity, and their influence on Pakistan's early political scene are complicated topics, and Rahman's research sheds light on them.

The examination by Willson (1998) of Tariq Rahman's work on language and politics in Pakistan emphasizes how the Hindi-Urdu issue played a significant role in the complex relationship between religion, politics, and language in North India from the mid-nineteenth to the mid-twentieth century. Willson expands on Paul Brass's influential work to stress that, fifty years after partition assured Urdu's and Hindi's distinct status as Pakistani and Indian national languages, respectively, the Hindi-Urdu controversy continues to be a sensitive subject. However, missing facts, imprecise terminology, and a propensity to use the past to justify current arguments can derail the conversation. Willson says that King's work is a good thing because it helps us comprehend what happened when contemporary Hindi was created and spread as a strong rival to Urdu in the 1800s, and it's the most important thing that has happened since Brass's research. In contrast to more theoretically advanced studies, King's contribution provides a nuanced knowledge of the complicated linguistic and political processes of the period via a plain presentation of precisely acquired materials.

Although there is a wealth of information available on the larger dynamics of language concerns in Pakistani literature on language perspectives, there is a clear lack of study that delves into the particular obstacles faced by the Punjabi language. Punjabi is marginalized due to many sociopolitical circumstances, however most work focuses on national language regulations and how they affect national identity. More research on the regional complexities of Punjabi language perspectives is required, even though Rahman (1996) and Kazmi (2018) have helped to illuminate the distinctive features of the Punjabi movement. In particular, the literature assessment does not thoroughly examine the ways in which historical legacies, socioeconomic circumstances, and power dynamics interact to cause Punjabi speakers to be marginalized, have restricted social involvement, and uneven access. To fill this knowledge vacuum, more studies should investigate the ways language perspectives play out on a regional level in Pakistan, specifically in Punjabi, to shed light on the complex concerns raised by this study.

Methodology

This study will use a mixed-methods strategy, Use current national census data and polls like MICS6 to look at changes in the types of people who speak Punjabi, how much schooling they have, and where they live combining survey

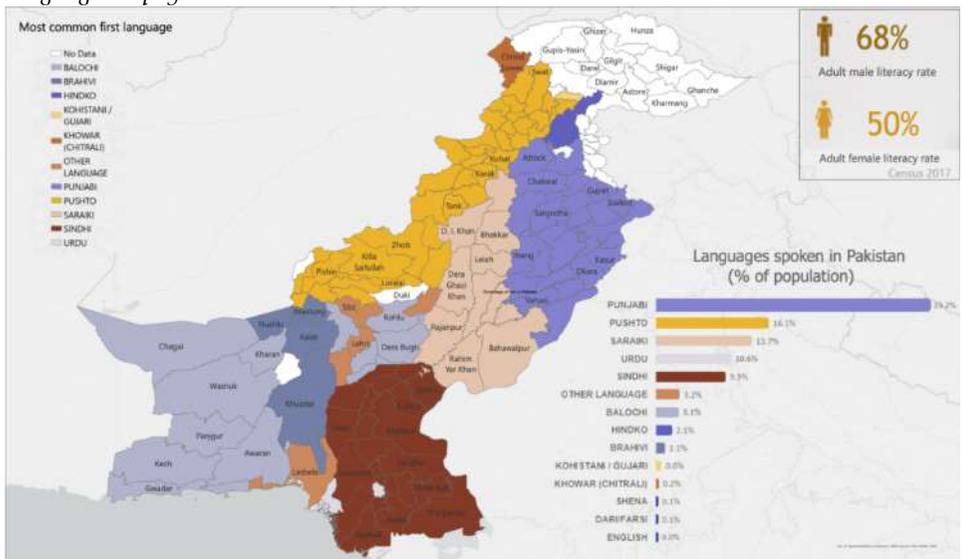
results with qualitative information gathered from on Punjabi speakers' experiences with language access, social involvement, and marginalization using 30 semi-structured interviews. Participants should be varied in age, social class, and geography. To provide a whole picture of marginalization, we will examine policies and representations while also digging into the realities of Punjabi speakers. While quantitative survey data may be used to establish patterns, qualitative data can be analyzed thematically to reveal hidden meanings and subtleties. The issues experienced by Punjabi may be better understood via this triangulation, which will lead to more educated solutions and advocacy.

Data Analysis and Discussion

According to the Multiple Indicator Cluster Survey (MICS6) conducted between 2017 and 2020. According to the results, 49% of the population speaks Punjabi as their first language, followed by 16% who speak Pushto, and 14% who speak Saraiki. On behalf of UNICEF, they conducted the sixth Multiple Indicator Cluster Survey (MICS6). The survey is representative at the district (admin 2) and provincial (admin 1) levels and received responses from more than 110,000 people. Keep in mind that the findings may not be generalizable to the whole country since the poll was carried out independently in each province. No data was collected for the MICS6 in Islamabad, Azad Jammu and Kashmir, Gilgit-Baltistan, or the administrative areas of Kashmir.

Figure 1

Language Map of Pakistan



Despite these caveats, the MICS6 survey does a remarkable job of capturing the rich linguistic variety of Pakistan. Punjabi is unquestionably the

most spoken language in the nation, with over half of the people speaking it as their first language (49%). But the formal realms and public discourse where Punjabi is marginalized contrast sharply with its predominance in ordinary life. This disparity prompts important inquiries about Punjabi speakers' marginalization, social involvement, and access, and it is at the core of the intricate politics of languages in Pakistan. Punjabi is numerically dominant, but it has a long way to go before it can be considered a real educational option. Because there aren't many Punjabi-medium schools, especially at the secondary level, many Punjabi speakers have no choice except to learn Urdu or English, which limits their exposure to the richness of their own language and stunts their intellectual development. The cycle of marginalization is reinforced by the lack of access, which further reinforces societal stereotypes that link Punjabi with rurality and lower social standing. Punjabi speakers have unique challenges in a society where Urdu and English are the dominant languages, and this is not well reflected in the poll results. There is a need to promote Punjabi literature and culture more widely, yet the language is underrepresented in media, official communications, and public venues, which adds to feelings of isolation. Punjabi speakers are marginalized in national discourse due to this linguistic predominance, which hinders their social involvement. On the other hand, there is some encouraging information in the MICS6 data. An indication of Punjabi's vitality and cultural importance is the large number of people who speak it.

The report encourages a critical assessment of the reasons that perpetuate Punjabi's marginalization by highlighting the gap between linguistic demographics and official language laws. Tackling this issue calls for a combination of strategies. Improving linguistic justice and inclusion requires increasing opportunities for Punjabi-medium education across all levels of society, increasing the language's visibility in public spaces, and combating harmful perceptions about the language. Pakistan may enhance its national identity and cultivate a more dynamic and varied cultural environment by recognizing and supporting Punjabi speakers, who use their language most often. Although the MICS6 data is informative, keep in mind that it is not without its limits. We need further study to completely comprehend the complexity of language dynamics in Pakistan, especially since some areas were not included and there may be variances within provinces. Still, the poll is a great place to start talking about how language perspectives affect different languages and how we may work towards a more equitable language environment that recognizes and respects all languages, including Punjabi.

Table 1*Punjabi Speakers in Pakistan*

Year	Population of Pakistan	Percentage of Speakers	Punjabi Total Speakers
1951	33,740,167	57.08%	22,632,905
1961	42,880,378	56.39%	28,468,282
1972	65,309,340	56.11%	43,176,004
1981	84,253,644	48.17%	40,584,980
1998	132,352,279	44.15%	58,433,431
2017	207,685,000	38.78%	80,540,000

Punjabi speakers have maintained their position as Pakistan's biggest language group according to all recorded census statistics, however the numbers have fluctuated. The percentage of Punjabi speakers as a percentage of the overall population, however, has been falling from 57.08% in 1951 to 38.78% in 2017. This decrease could be caused by a number of things, like as other language groups are growing faster, patterns of migration in Pakistan and how the census is done has changed over time. Even though the rate of Punjabi speakers has gone down, the number of speakers has grown significantly, from 22.6 million in 1951 to 80.5 million in 2017. This shows how the population of Pakistan is growing generally. Pakistanis still speak Punjabi more than any other language, but fewer and fewer people are speaking it. This trend needs to be looked into more to find out what's causing it and what effects it might have on national language policy and social dynamics.

Punjabi people live mostly in the center and northern parts of Pakistan, especially in Punjab state. They also live in large numbers in Sindh and some parts of Khyber Pakhtunkhwa. Different parts of Punjab speak different dialects and follow different culture customs. Because of this, there may be imbalances of political and cultural power, with Punjabis being dominant in some areas while being pushed to the edges in others. The socioeconomic origins of Punjabi speakers are various, although they are often underrepresented among the urban elite and in occupations associated with the upper class. Economic inequality within the Punjabi population is exacerbated by trends of rural-urban migration and educational differences. Generations of disadvantages may be perpetuated when people do not have access to decent education and professional possibilities. Aspects of culture and history also influence the way languages change throughout time. Colonialism, past migrations, and cultural policies have had an effect on languages, and this topic may need further investigation.

Improving Punjabi's official status isn't the only way to reverse the percentage drop; fostering linguistic appreciation and social equity are equally important.

An increase in the birthrate of languages other than English the Sindhi, Baloch, and Pashtun populations are seeing greater growth than the Punjabis, which is attributed to the fact that they have higher average birth rates. The linguistic demography of Punjab may be impacted by migration patterns of significant populations from places where Punjabi is not spoken, such as Khyber Pakhtunkhwa, to Punjab. As a result of the linguistic hierarchy that Urdu's official position produces in government, media, and schools, Punjabi speakers may feel less comfortable using their language in more official contexts. For socioeconomic reasons, such as educational and occupational possibilities, some Punjabi speakers choose to acquire a language other than Punjabi in order to climb the social ladder. In order to combat Punjabi's marginalization and celebrate Pakistan's linguistic variety and inclusiveness, it is essential to understand these issues. Looking beyond numbers allows us to understand the intricate realities that impact the lives and linguistic choices of millions of Punjabi speakers.

Separating the proportion of Punjabi speakers in Pakistan from the total number of speakers is essential, even if the data indicates a decrease from 57.08% in 1951 to 38.78% in 2017. There are a number of reasons behind this. Other linguistic groups, such as Sindhi, Balochi, and Pashto, have seen more rapid growth in speaker populations due to greater birth rates than Punjabis. Modifications to the linguistic demography may also occur as a result of large-scale population shifts inside Pakistan, such as the migration of non-Punjabi speakers to Punjab. Changes in census methodology throughout time might impact the reported representation of various linguistic groups. The absolute number of Punjabi speakers has grown substantially from 22.63 million in 1951 to 80.54 million in 2017, notwithstanding the percentage fall. The general increase in Pakistan's population is mirrored by this.

Punjabi speakers in Pakistan have substantial challenges due to socioeconomic inequality and regional variance, which greatly affects their possibilities for education, employment, and social mobility. Limited access to high-quality Punjabi-medium education, especially at the university level, is a common problem for Punjabi speakers living in remote regions. This causes children to attend schools that are mostly taught in Urdu or English, which may cause them to lose touch with their original language and struggle academically as a result of the difficulties of learning a new language. Private schools taught in Punjabi or English are more affordable for affluent Punjabi families, giving their children a leg up in the classroom and, perhaps, in the workforce after

graduation. As a result, socioeconomic disparities among Punjabis have worsened. Limited finances may prevent Punjabi-medium education from being provided in provinces like Sindh and Khyber Pakhtunkhwa, which further limits access for marginalized people.

The prevalence of Urdu and English in metropolitan areas and official industries might be discouraging for Punjabi speakers. As a result of their perceived linguistic limits or lack of proficiency in dominant languages, they may have difficulties in obtaining employment or promotions. Many Punjabi speakers are unable to rise out of low-skilled manual labor or other low-paying employment due to a lack of economic possibilities in rural regions. There may be fewer job opportunities for skilled Punjabi speakers in fields that do not value the language. Those who speak Punjabi may find it more difficult to advance in society due to the language's negative connotations with lower socioeconomic class and rural life. They may feel less confident and lose touch with their cultural heritage if they are pressured to adapt to the mainstream languages. Those who use Punjabi as a first language may find it more difficult to advance socially and economically due to a lack of opportunities for high-quality education in their home language. The difficulties experienced by Punjabi speakers may be passed down through generations, making socioeconomic inequities even more entrenched.

The empowerment, academic success, and professional opportunities of Punjabi speakers may be enhanced by increasing access to high-quality Punjabi-medium education at all levels. To fight prejudice and increase societal acceptability, inclusive language policies should be put in place that acknowledge and appreciate Punjabi in public and official spheres. Punjabi communities may benefit economically from investments in rural infrastructure and efforts to alleviate rural poverty, which will lessen the pressure on them to leave for cities. The best way to fight harmful misconceptions and boost pride among Punjabi speakers is to get the word out about how wonderful the Punjabi language and culture are. Promoting social justice and bettering the lives of its biggest linguistic minority may be achieved by Pakistan by recognizing these inequities and taking meaningful actions to solve them.

Overcoming the marginalization of Punjabi speakers in Pakistan requires a comprehensive strategy that extends beyond just elevating its official status. Guaranteeing more opportunities for high-quality Punjabi education at all levels, from elementary to university, is of the utmost importance. This includes constructing schools in areas where the Punjabi language is spoken, creating educational materials and textbooks in the Punjabi language, and implementing teacher training programs. Internships and integrated curriculum that teach

Punjabi alongside Urdu or English are highly encouraged. The result is that Punjabis are better able to communicate and travel while still maintaining their own language. Build Punjabi-language online resources and mobile applications to help people in remote areas learn the language and have access to information.

Promote more media content in Punjabi, such as news, entertainment, and documentaries. This kind of openness in public settings encourages people to value other cultures and fights against prejudice. Help artists, authors, poets, and musicians from Punjabi communities promote their work and keep their history alive by providing them with financial support and public venues. Pride and community involvement are fostered by this. Workshops, festivals, and language exchange programs honoring Punjabi culture and language should be planned. By doing so, local cultural activities are empowered and a feeling of community is fostered.

Examine current language rules and make changes to acknowledge and promote Punjabi in official documents, court procedures, and government communication. Ensuring inclusion and equitable access to services is the goal here. Help spread the word about the significance of Punjabi culture and language by organizing seminars and campaigns that highlight the beauty of language variety. In doing so, we fight bigotry and encourage tolerance. Seek for Punjabi speakers, teachers, lawmakers, and non-profits to help combat marginalization. The result is a strategy that is both thorough and developed via teamwork. Keep in mind that sensitive implementation of these measures is required to account for geographical variances and the demands of varied Punjabi groups. To make sure these techniques work and have an impact in the long run, they need to be evaluated and adjusted often. To empower its biggest linguistic community and celebrate its varied cultural history, Pakistan must aggressively address these concerns and create a supportive atmosphere.

The research's findings are similar to and build on the results of other studies that were talked about in the literature review. Recognizing Punjabi's marginalization in Pakistan fits with Rahman's (1996) study of the unique problems the Punjabi movement faced. It also fits with Kazmi (2018) ideas about how language policies, power dynamics, and socio-economic factors all affect each other in complex ways. The literature stresses the need for an inclusive language regime and the role of language policy in nation-building, which is in line with the call for a comprehensive strategy to deal with the complex problem that includes changes to education, digital language projects, and media coverage. People are calling for changes to language policies, fair access to services, and formal use of Punjabi.

"Racialization of Language" by Rosa (2019) to grasp intricate language politics in Pakistan, focusing on Punjabi. The research explores language ideology, specifically "native speaker" and "appropriate language model," which are impacted by these frameworks. As Valdés (2019) illustrates, language curricularization makes Punjabi a different academic subject with its own prerequisites, which impacts instructional choices and fosters monoglossic ideology. This perspective explains formal education's language standards, which determine Punjabi teaching credentials and knowledge weight. While Rosa's idea to racialize language undermines "native speaker" labels, it shows how race and language are interrelated. This is crucial in Pakistan, where whitening and English assimilation might degrade Punjabi speakers in official situations. The study challenges long-held ideas about race and language by showing how ideologies, power dynamics, and individual experiences affect language value.

The MICS6 analysis shows that Punjabi is Pakistan's most spoken language. However, the study meticulously evaluates the survey's flaws and acknowledges the need for further research to fully comprehend the nation's complicated linguistic dynamics. The fact of Punjabi speakers declined from 1951 to 2017 highlights the need of studying this phenomenon. Internal marginalization is suggested by the fact that Punjabi speakers are predominantly in northern and central Pakistan and that Punjab has different political and cultural influences. The essay examines Punjabi speakers' socioeconomic concerns, including poor Punjabi-medium schools, rural-urban migration, and economic inequality. This study acknowledges that colonization, migration, and cultural policies affect language evolution throughout time. It stresses the need of a comprehensive approach rather than just making languages official. According to the research, improving Punjabi's official status may not halt the percentage fall. Language appreciation, social justice, and socioeconomic equality are also crucial.

The study's comprehensive approach to Singhalese speaker marginalization includes education reforms, media representation, cultural promotion, and language legislative modifications. Valdés' curricularization paradigm promotes inclusion and fights decontextualized language practices by emphasizing high-quality Punjabi education, media, and culture. Rosa's racialization paradigm challenges hierarchies and biases in favor of Punjabi speakers by demanding changes in linguistic standards, government communication, and official documents to recognize and promote Punjabi. The report advises that non-profits, schools, MPs, and Punjabi speakers collaborate to address complicated issues and empower the Punjabi population.

Finally, the paper examines the marginalization and promotion of Punjabi in Pakistan via critically engaging with the theoretical frameworks of curricularizing language and racialization of language. The research presents a detailed analysis of the intricate language dynamics in Pakistan by looking at linguistic demographics, historical trends, socioeconomic challenges, and offering a thorough strategy. It argues for linguistic justice, social inclusion, and the appreciation of linguistic diversity.

Conclusion

Despite its numerical supremacy, the Punjabi language has been marginalised in Pakistan, according to this research, which has explored the intricate terrain of language perspectives in the country. Insights gained from our investigation point to a complex problem with several facets, including regional differences, economic inequality, and the official hegemony of Urdu and English. Although the numbers show a worrying decline in the proportion of Punjabi speakers, it must not be forgotten that the total number has been going up. This highlights the rich cultural history that the Punjabi language preserves and how alive it is now. Nevertheless, it is impossible to overlook the difficulties that Punjabi speakers have while trying to further their education, find gainful job, or improve their social standing. Reversing marginalization requires a comprehensive strategy. Increasing access to and improving the quality of education offered in Punjabi at all educational levels is an essential first step. To achieve this goal, we must invest in digital language projects, teacher professional development, and infrastructural development.

The promotion of Punjabi in public places and media is as important as its education. In order to combat harmful stereotypes and promote pride among Punjabi speakers, there has to be more representation in media such as news, entertainment, and cultural programs. Reviving the language and building communal ties also requires backing grassroots projects, the arts, and literature. Reforming language policies is another important part. All residents will have equal access to services and recognition of their language will be assured by the official use of Punjabi in judicial procedures, government papers, and official communication. A nuanced and representative approach can only be achieved if these endeavors are guided by the many perspectives of the Punjabi community. In the end, it will take a concerted effort from all Pakistanis to restore Punjabi to its due position. To ensure the language's continued success, it is imperative that government officials, teachers, and non-profits collaborate. Both the empowerment of Punjabi speakers and the enrichment of Pakistani culture may be achieved by acknowledging the inherent importance of linguistic variety and by actively supporting inclusion. An impassioned plea, this research urges us to

revive Punjabi culture and language and to honor the rich variety of languages that make Pakistan unique. We can create a more fair and inclusive society by celebrating and fostering our linguistic variety.

References

- Abbas, F., Chohan, M. N., Ahmed, M., & Kaleem, M. (2016). Punjabi language in Pakistan: Past, present and future. *Hamdard Islamicus*, 39(3&4), 1-14.
- Abbas, F., Jalil, M. K., & Rehman, Z. (1819). The Status of Punjabi language in the province of Punjab, Pakistan. *Dialogue*, 6462(14), 2.
- Alavi, Hamza (1987). Pakistan and Islam: ethnicity and ideology. In *State and Ideology in the Middle East and Pakistan*, Fred Halliday and Hamza Alavi (eds.). New York:
- Aneja G. (2016). (Non) native speakerhood: Rethinking (non)nativeness and teacher identity in TESOL teacher education. *TESOL Quarterly*, 50(3), 572–596. <https://doi.org/10.1002/tesq.315>.
- Brass, Paul. 1974. Religion and politics in North India. New York: Author's Guild.
- Cooper, Robert L. (1989). *Language Planning and Social Change*. Cambridge: Cambridge
- Kazmi, S. (2018). *The Marxist Punjabi Movement*. Monthly Review Press.
- Nazir, B., Aftab, U., & Saeed, A. (2013). Language shift—The case of Punjabi in Sargodha region of Pakistan. *Acta Linguistica Asiatica*, 3(2), 41-60.
- Pardesi, H. Y., & Shahriar, A. (2020). *The Role of Language Policy in Nation-Building in Pakistan*.
- Rahman, T. (1996). *The Punjabi Movement in Pakistan*.
- Rahman, T. (1998). Language and ethnicity in Pakistan. In *Text in Education and Society* (pp. 238-245).
- Ramjattan V. A. (2015). Lacking the right aesthetic: Everyday employment discrimination in Toronto private language schools. *Equality, Diversity, and Inclusion*, 34(8), 692–704. <https://doi.org/10.1108/EDI-03-2015-0018>
- Rosa J. (2019). Looking like a language, sounding like a race: Raciolinguistic ideologies and the learning of Latinidad. Oxford University Press. <https://doi.org/10.1093/oso/9780190634728.001.0001>
- Shackle, Christopher. 1970. Punjabi in Lahore. *Modern Asian Studies*, 4 (3), pp. 239-67.
- Shah, S. K., Anwar, F., & Scholar, M. P. (2015). Attitudes of parents and children towards multilingualism in Pakistan. *language*, 8. University Press.
- Valdés G. (2019). Curricularizing language: Implications for heritage language instruction. In Fairclough M., Beaudrie S. (Eds.), *Innovative strategies for heritage language teaching: A practical guide for the classroom* (pp. 255–270). Georgetown University Press.
- Willson, S. R. (1998). Tariq Rahman: Language and politics in Pakistan. 300 pp., Plate. Karachi, etc.: Oxford University Press, 1996.£ 12.95. *Bulletin of the School of Oriental and African Studies*, 61(2), 362-364.