

A Cross-linguistic Influence of English-Urdu on Punjabi Language in Pakistan

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Abstract

The present study examines how power structures, societal expectations, and linguistic prejudices affect language choices at home, with friends, and in public in the context of the English-Urdu language rivalry. Qualitative research design was adopted. A sample of 50 Punjabi speakers in Pakistan completed a semi-structured interview questionnaire for this study. Participants were of various ages, socioeconomic origins, and geographies, representing Punjabi language users in various circumstances. The research used Rahman's definition of "power" as a language's capacity to satisfy users. Quantitative analysis evaluates linguistic choices. Results showed that Punjabi is strongly linked at home, according to preliminary studies. All kinds of language expressions are welcome with adaptable friends. Language choices in public are influenced by factors such as formality, social position, and social conventions, which highlights the impact of the English-Urdu competition on language choices. The dominance of English in education, politics, and media and Urdu's cultural importance confuse language usage patterns. The results suggest a balanced approach to language preservation, promotion, and inclusive policy that recognizes Punjabi's cultural value while recognizing English and Urdu's effect on linguistic identity.

Keywords: *English-Urdu influence, Pakistan, Punjabi language, language power dynamics, linguistic, language policies, media representation, cultural diversity*

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Introduction

Punjabi is the language of a sizable, influential, and educated majority in western Punjab (Pakistan), and it also serves as an identifier for the Sikh community in eastern Punjab (India). The number of people who speak Punjabi is ninth highest among all languages. Because of the sizable Punjabi diaspora in the United Kingdom, Punjabi ranks as the fourth most spoken language in England and Wales, and third most frequently spoken language in South Asia, namely in the northern section of the Subcontinent. (Source: <http://en.wikipedia.org/wiki/punjabi-people>). There are six main and 59 minor languages spoken in Pakistan (Rehman, 2011). The majority of its lesser languages are in danger of disappearing. Major languages like English and Urdu might pose a danger to languages like Sindhi, Balochi, Saraiki Pashtu, and Punjabi. Pakistani youth and parents are abandoning their mother tongues in this age of globalization. The Punjabi language in particular has been associated with a great deal of stigma and humiliation. Arshad (2016) concluded that It is believed that Punjabi is a dirty language, hence several educational institutions in Punjab have prohibited it. Therefore yet, no legal action has been taken against this by the Punjab government. It is now the case in Pakistan, as pointed out by Farina Mir, that Punjabi was used for cultural output outside of the spheres of power controlled by the state (Mir 92). The use of Punjabi in the spheres of pleasure, such as in the Urs festivities and by professional performers like doms, Bhaats, and Mirasis, has also been brought to her attention. Pritam Singh has also made the case that the diaspora has contributed to the formation of a distinct international Punjabi identity. This common "leisure consumption" which includes things like music, needlework, art, sculpture, dancing, humour, food, and cooking is what gives rise to this identity, which is referred to as "Punjabiyaat" (Singh 2012, 154-155). By bringing to mind the commonalities held by Sikhs, Hindus, Muslims, and Christians in Punjab, this extensive list of events is an attempt to bridge the gap between religious, historical, and national divides.

The origins of the English-Urdu influence traced back to the colonial period. It is a long-running discussion over the relative importance of Urdu and English in Pakistan's linguistic environment. As a sign of social status and economic opportunity, English became the language of government, education, and commerce under British rule. Even in the post-colonial period, English remained the language of government and the wealthy and powerful. Urdu, on the other hand, became an emblem of Pakistani national identity when the country gained independence in 1947. The language has a long history of literature and has strong ties to Muslim culture. The underlying point in the English-Urdu influence is whether Pakistan should value its native languages more highly or accept English as a universal language. Conversely, many who advocate for the English language highlight its usefulness in today's society. Economic growth, technical progress, and global competitiveness, they say, depend on fluency in English. In order to meet the challenges of a globally integrated economy and active citizenship, they support English language education programs in Pakistan. Referring to Pierre Bourdieu's idea of linguistic capital helps us comprehend Punjabi's situation. In a nutshell, this capital generates "a profit of

distinction on the occasion of each social exchange" (164), as it functions in a cultural market.

Preserving indigenous languages while also adapting to the demands of a globalized world is a challenging problem that Pakistan's linguistic landscape must tackle. Discordant national identities, linguistic policies, and personal goals are on full display in the English-Urdu debate. Although English has many useful applications, local languages such as Punjabi, Sindhi, and Pashto must not be overlooked for their worth and importance.

The rich variety of regional languages is more than just a way of communicating; they are living, breathing things that change and adapt to reflect the communities' social, cultural, and historical upheavals. Exploring the complex relationship between language, identity, and social change is necessary for comprehending the relevance of linguistic dynamics in regional languages. The regional languages of the world are treasure troves of accumulated knowledge; they reflect the beliefs, customs, and history of the people who speak them. They serve as mediums for the transmission of narratives, musical compositions, and folktales, which in turn preserve and enhance the cultural heritage.

The preservation and modernization of regional languages is a significant problem in this age of globalization and the dominance of global languages like English, despite the value of these languages. Language variety and distinctive regional dialects are at risk when speakers feel pressured to adhere to linguistic standards and use standardized forms. But language dynamics may also be a preservation technique. Language activists and communities may devise methods to preserve and revive their regional languages by comprehending the processes of language change and adaptation. Among these goals is the preservation of oral traditions, the promotion of new literary works, and the incorporation of regional languages into educational and media contexts. The power of regional languages to promote social change, preserve cultural identity, and adapt to new circumstances is a key component of their linguistic dynamics. We can guarantee that regional languages will remain strong as carriers of cultural legacy and agents of constructive social change if we acknowledge the ever-changing character of language and its impact on society transitions.

Significance of the Study

This study is essential because it examines the complicated dynamics that have altered Punjabi in Pakistan due to the English-Urdu disagreement. The study dispels Punjabi stereotypes by emphasizing history. The findings illuminate power dynamics in Pakistani language influences and educate language policymakers. Linguistic diversity, societal expectations, and language biases are examined in the research to provide a complete picture of language choices. The study's value depends on its capacity to illuminate language policy, encourage cultural inclusiveness, and contribute to Pakistan's language, power, and identity debate.

Research Questions

- 1) What are the most important language issues that these disagreements bring up in Punjabi?
- 2) How have English-Urdu language influenced linguistic patterns in Punjabi?

- 3) To what extent is Punjabi strongly linked at home, and how do adaptable linguistic expressions vary among friends in different circumstances?

Literature Review

There are many historical, cultural, and political forces that have shaped Pakistan's language environment. The use of English during the colonial era and then Urdu as the national language after freedom have caused problems between the two languages that haven't gone away.

Theoretical Framework

The study's theoretical framework, "A Cross-linguistic Influence of English-Urdu on Punjabi Language in Pakistan," uses the idea of "power" in a sophisticated way. According to Rahman's definitions (1996, 8) and elaborations (2002, 42–43), "power" in this sense is the language's capacity to satisfy its users. In contrast to previous studies on Punjabi that narrowly examined characteristics like job, income, status, and control. This study takes a broader view by recognizing a variety of types of satisfaction. It challenges stereotypes about the Punjabi community by seeing joy as an important feature. The power dynamics at play in Pakistani language influences may be better grasped with the use of this method.

Historical Context

Pakistani language development reached a crossroads during the British colonial period (1858–1947). The colonizers' native tongue, English, eventually became the de jure language of business, academia, and the law. As a result of this language dominance, English became a symbol of wealth, power, and social status. The linguistic landscape was dramatically altered by the English language's preference over indigenous languages, like as Punjabi, Sindhi, and Pashto. In the process of English's ascent to the status of an official language, indigenous tongues were pushed to the margins of popular discourse and artistic expression. An important part of this language shift was English's rise to prominence as a political language. Another factor that contributed to the English dominance was the economic exploitation that was endemic in colonial institutions. Trade, business, and economic interactions all moved to English, which put those who didn't speak it at a disadvantage.

Pakistan had the difficult task of uniting its varied people and developing a national identity after its independence in 1947. In this light, Urdu a language with deep roots in Muslim culture and a long history of literary achievement rose to prominence as a potential national language. An effort to foster national unity and create a shared language identity led to Urdu's elevation to the status of official national language. Punjabi, the de jure language of Punjab, the most populous province in Pakistan, was among those indigenous languages that this decision caused to worry about losing ground to.

A strong case for recognizing Urdu as a national language was the hope that it might bring people together from countries with very different language backgrounds. But this dream often ran counter to the linguistic variety of these post-colonial nations, where several languages thrived side by side, each with its own rich history and unique culture. A number of South Asian countries' choices to recognize

Urdu as their official language in the post-colonial period reflect a web of cultural, political, linguistic, and historical influences. For some, it has helped solidify their national identity; for others, it has sown the seeds of discord, leading to problems with social injustice, cultural representation, and language variety. Understanding the complicated issues that persist in the post-colonial countries where Urdu is widely spoken requires a critical analysis of this language choice.

The English-Urdu Dilemma: An Ongoing Discussion

After Pakistan gained its independence, the question of how English and Urdu fit into the country's linguistic landscape remained unanswered. English advocates point to the language's usefulness in today's interconnected globe, while Urdu advocates stress the language's cultural relevance and unity-building potential. This duality has shown up in several areas of sociolinguistics, such as language attitudes, media language, and educational policy. Urdu retains symbolic significance as the national language, but English's domination in media and universities has solidified its position as a language of power and access for the elite. Influences between English and Urdu in Pakistan have evolved throughout time, highlighting the intricate relationship between language, authority, and individuality. A key challenge in Pakistan's linguistic environment is how to balance the roles of English and Urdu, as the country navigates the pressures of globalization while preserving its cultural legacy.

The English-Urdu influence has its origins in the colonial period, when English was made the de jure language of business, schools, and governments over most of South Asia. The language power structures and hierarchies that sprang from this historical imposition are still with us now. Modern debates over English's place in comparison to Urdu are influenced by the language's history as a language of power and privilege.

As an identity crisis, the English-Urdu problem is central. Many people see Urdu as a representation of indigenous peoples' resistance against colonial rule and their rich cultural history. Conversely, English is linked to more contemporary ideas like globalization, modernism, and opportunity. The influence between accepting the realities of a globalized society and maintaining cultural identity is reflected in the continuing conversation. Problems with socioeconomic inequality and language accessibility exacerbate the difficulty of cultural identification. Opportunities for advancement in one's career, one's education, and one's access to global markets are often associated with fluency in English. Public attitudes and linguistic hierarchies are shaped in part by the prevalence of English in certain media outlets, which may lead to the marginalization of Urdu-language content.

Punjabi language evolution overview

The ancient Indo-Aryan language Prakrit is the linguistic ancestor of the Punjabi language, which is spoken by more than 125 million people around the globe. The inhabitants of the Indian subcontinent spoke Prakrit, a language family that developed from Sanskrit around 500 BCE. Apabhramśa, a stage of Prakrit's evolution that was distinct from Sanskrit, emerged as a result of this language's evolution. The term "apabhramśa," which means "corrupted" or "degraded" in Sanskrit, mirrored the relaxation of grammatical regulations and the incorporation of new terms and

sayings. From Apabhraṃśa, Punjabi separated about the 7th century CE. A number of causes, such as the migration of Indo-Iranian tribes, the expansion of Islam, and the region's rich cultural and geographical variety, contributed to this shift in language use. Sheikh Farid, Shah Hussain, and Baba Bulle Shah were among the many mediaeval Punjabi poets who added to the language's illustrious canon. Punjabi language and culture were shaped by Persian influences throughout the Mughal era. The linguistic fusion that occurred when Persian words and phrases made their way into Punjabi brought new levels of intricacy to the language. The Persian influence is most noticeable in the terms associated with government, administration, and courtly culture. The poets who shaped Punjabi literature included Sufi mysticism, social critique, and religious feelings into their writings.

Modern Punjabi owes a great deal to the diaspora of Punjabis living outside of Punjab, especially in the West. New language expressions, vocabulary, and adaptations to local cultural settings have emerged as a result of the worldwide expansion of Punjabi, which is in part due to the contributions of Punjabi populations overseas. Modern socioeconomic circumstances still have an impact on Punjabi's future. The language has been enriched by new linguistic components and idioms brought about by urbanization and globalization, and its speakers range from very proficient to very poorly versed. The Punjabi language has changed over time in response to a wide range of factors, including those in the realms of history, culture, religion, and politics. The persistence, flexibility, and continuous endeavor's to maintain and promote the rich linguistic legacy of the Punjabi language in the face of a dynamic and unpredictable environment are highlighted in a critical review of the language's development. Punjabi is now spoken by a varied group all over the world and is a very lively and energetic language. Its distinctive cultural character has been preserved as it has responded to the evolving language environment by adopting new phrases and terminology.

Previous Studies

Rahman's (2017) study on Punjabi's soft power challenges assumptions about the language's influence by examining its role in pleasure and identity. Rahman claims that Punjabi has "soft power" in jokes, songs, parties, films, theater, and drama, unlike other research that have focused on its authoritative function. This study shows that Punjabi is a powerful language of a large and educated majority in west Punjab (Pakistan) and an active identity marker for Sikhs in east Punjab. The idea that Punjabi is neglected in west Punjab is false. The essay depicts Punjabi identity as warm, romantic, courageous, happy, and full of life. Rahman also examines if Punjabi has official influence in Pakistan and India's judiciary, education, research, and compulsion systems. Despite its broad use in Punjab, Punjabi is underused in Pakistan and other parts of India, generating worries about the language's perceived lack of impact. This research expands our awareness of Punjabi's complicated dynamics by challenging presumptions about its influence and advocating for a more comprehensive understanding of its subtle potency in particular cultural and linguistic contexts.

Abbas et al. (2018) examine Pakistan's complex Urdu-English struggle in education, law, and bureaucracy. Considering the history of these initiatives, the study

explores current efforts to make Urdu the official language instead of English. The research interviews 60 persons to examine each language's relevance, academic ideals, and future prospects. The findings demonstrate participants' nuanced attitudes, which value Urdu for national connection and English for global communication, notably in academia. Despite the study's claim that English is more intellectual, Urdu and English are still competing, with English winning. Participants seek to raise awareness of Urdu and encourage others to cease using English. This research illuminates Pakistani Urdu and English issues and viewpoints, improving our understanding of language dynamics.

Manan et al. (2017) examine Pakistan's ethnolinguistic paradox and static maintenance syndrome to critique language policies and attitudes that determine its language landscape. Only two of more than 70 indigenous mother languages are recognized in formal schooling, according to studies. This mixed-methods research polls students to determine how government language-in-education policies have influenced indigenous mother languages and how their speakers see them. Despite extensive roots and oral presence in private domains, respondents passively adapt to Urdu and English, leading indigenous mother tongues to diminish in more literate realms. According to the paper, government policies see linguistic diversity and multilingualism as weaknesses. Despite their emotional attachment to their languages as indicators of culture and identity, respondents overwhelmingly choose English and Urdu for schooling, which implies their mother tongues will remain sidelined. The phrase "static maintenance syndrome" describes an attitude influence in which individuals describe their native languages as superior than English and Urdu. This study indicates a huge gap between cultural emotions and educational language choices in Pakistan and challenges top-down and bottom-up linguistic diversity methods.

Shahzad et al. (2018) critically examine Pakistan's linguistic history and current challenges in language planning in the National Education Policy (NEP) 2017. This study reveals the historical relevance of language planning in Pakistan and how linguistic considerations influenced Bangladesh's independence. Since Pakistan has many official languages, language planning is necessary to handle national disagreements and challenges, according to research. In multilingual nations, comprehensive language planning is crucial, and the paper criticizes former governments for introducing language-related things without research or management. The study's authors suggest that linguists, psychologists, sociologists, and legislators work together on language planning as a national issue. The study emphasizes Urdu's position as a lingua franca and symbol of nationalism while recognizing English's global status. It concludes with tangible suggestions, such as prioritizing corpus and status planning in Pakistani language research to establish a national standard. This study contributes to the existing discourse on language planning in Pakistan by presenting a systematic and well-planned approach to the country's complex language dynamics.

According to Nadeem et al. (2018), "A Historical Analysis of the Medium of Instruction Controversy in Pakistan," the MOI is a major issue in Pakistani education. The study recognizes the long-standing problem of choosing an official language as

the MOI, with Urdu and indigenous languages both being considered, affecting Pakistan's multilingual identity. The research covers the situation from before independence to the present and how different political regimes have influenced MOI selection. The English language, introduced by colonial rulers, is still used today, creating a wide difference between the fortunate who were educated in English and the others who were obliged to learn Urdu or their native languages. This study explores the educational system's dualism and the ineffectiveness of language strategy development non light of constitutional guarantees. Since inherited educational institutions aggravate economic inequality, a more inclusive language policy is needed. The paper recommends teaching Urdu, integrating the local language in basic school, and gradually introducing English into higher education to balance multilingualism. Study supports an inclusive and fair language policy for Pakistan's socioeconomic and linguistic imbalances.

Mansoor's (2004) study on regional languages at Pakistani universities examines the complexities of multilingual language planning. The study, based on a nationwide survey of 21,136 students, 121 subject and English teachers, and 63 parents from public and private educational institutions, highlights the limited role of regional languages, the lack of Urdu materials, and students' English struggles. Mansoor's research shows the complexity of language dynamics in Pakistan's higher education, including language shift among regional speakers, characterized by inadequate competence and use of mother tongue/regional languages in official and informal situations. According to the research, students at all levels prefer English and Urdu, suggesting distaste for regional languages. Pakistan needs a comprehensive language strategy to handle the complicated challenges of language preferences and use in higher education. This policy should foster cultural diversity and minority language support from the government.

Rahman (1997) examines Pakistan's language policy's intellectual and political roots, focusing on the Urdu-English struggle. Urdu symbolized Muslim identity in British India during Muslim separatist movements, despite its close links to Pakistani ideology. By uncovering biased and flawed publications that promote government language policies, particularly those of the National Language Authority. Rahman stresses the Urdu-English influence's complexity. The analysis revealed conspiracy theories linking Urdu opposition to ethno-nationalists and English-favoring elites. The research shows that rhetoric and behavior differ, with English supporting cultural superiority and aristocratic privilege and Urdu supporting ethno-nationalism. English is Pakistan's official language, as it was in 1947, despite declining Urdu demand. Rahman illuminates the complicated link between language, culture, and politics in language development.

The study on "A Cross-linguistic Influence of English-Urdu on Punjabi Language in Pakistan," seems to be at a very important juncture. However, there is still a big need for more research that looks into how these disputes affect people who speak Punjabi in their daily lives, how they express their culture, and how they build their identities. Even though the study talks about how English-Urdu disagreements have affected Punjabi in a wider sense, it doesn't go into great detail about how Punjabi people personally feel. It's not fully understood how the differences in

language between English and Urdu affect the Punjabi-speaking community's language choices, ways of communicating, and cultural expressions. It also seems like there is a chance to look into the social and psychological aspects of language use in Punjabi homes, schools, and cultural spaces. This would give us a fuller picture of how language disputes affect people's sense of who they are and where they belong in their community. This study gap needs to be filled so that we can have a better knowledge of how languages change in Pakistan. It would also help us understand how Punjabi people live their lives in a time of stress between English and Urdu.

Methodology

A qualitative method will be used for the study to get a full picture of how the English-Urdu debate has affected the Punjabi language. Experts in the Punjabi language, teachers, and students will be interviewed in a semi-structured way to learn more about how English and Urdu have affected the use of Punjabi in the past and present. We will use thematic analysis on survey and case study data to find themes, patterns, and ideas that show how the English-Urdu debate has affected Punjabi.

Population and Sample

This study includes Punjabi-speaking Pakistanis. It contains urban and rural residents of various ages, origins, and vocations. The demographic includes people who negotiate the English-Urdu influence and its effects on Punjabi. Throughout the month of March 2019, fifty in-depth, semi-structured interviews were performed, and their findings were examined. The interview sheet includes open-ended questions. We recommend a broad sample size of 50 people to fully explore the study issues and analyze individual experiences. To represent Pakistan's Punjabi-speaking population's depth and variety of opinions, the sample will be chosen via purposive sampling.

Procedure

The semi-structured interview guide was translated into both Punjabi and Urdu. For the convenience of the participants, data was gathered using an interview guide prepared in Punjabi. A few of the subjects were asked questions in the Urdu language. To get a better sense of what people meant, it was best to conduct interviews in their original languages. Before the interview started, participants verbally agreed to the study's aims and were told they may leave at any moment if they were uncomfortable. Before taking notes, we always got the interviewees' approval.

Instrument

The following questions were made to assess the covered content. It was also helpful to ask the correct questions while doing in-depth personal observations.

1. What language do you normally speak while you're at home, with friends, and in public?
2. What impact do you think the English-Urdu rivalry has had on Punjabi's use in different settings?
3. Do you think English-Urdu language influences affect Punjabi literature, music, and art?
4. Is the prevalence of English and Urdu affecting how Punjabi culture is portrayed in media?
5. As a Punjabi speaker, how has the language barrier affected your sense of self?

6. What language do institutions emphasize, and how does this affect Punjabi language?
7. How does the public see Punjabi speakers in the English-Urdu language dispute?
8. How do you feel about Pakistan's language policies, especially those that aim to elevate Punjabi?
9. What steps could be taken to preserve and promote the Punjabi language in the face of English-Urdu influences?
10. While linguistic difficulties remain, how do you see Punjabi's future in Pakistan?

Data Analysis and Discussion

The steps for analyzing the data were done in a certain order. In the first step, the interviews and taped talks were correctly translated into Punjabi and Urdu so that the expected details of the participants' speech could be captured. The Punjabi and Urdu texts were then transcribed into English in the second step. After that, the data was looked at by hand using methods like code and typing tasks. The data anomalies were also categorized. The problems that were found were carefully looked at, and after the tapes and the letter of appeal were played, everyone agreed. In the third step, the trends that have come out of the data collection are looked at more closely. Because of the assistance, the writers were able to give clear views of the efforts. The important results of the study were talked about in terms of the data that was collected.

Assessing Pakistan's linguistic efforts to elevate Punjabi demands comprehensive appraisal of their efficacy and obstacles. Considering how well these ideas are implemented in school, government, and media. Considering how these regulations affect Punjabi speakers' use patterns, attitudes, and sense of the language's status and significance. Examining if these measures have increased Punjabi cultural awareness in Pakistan. Considering Pakistan's linguistic landscape's difficult balance between boosting Punjabi and respecting English and Urdu.

Pakistani media's focus on English and Urdu. The language, substance, and culture of media creation reflect this impact. Mainstream media, including as national news stations and prominent entertainment platforms, employ English and Urdu more than Punjabi. Media culture is also influenced by English and Urdu. Punjabi culture may be overshadowed by media stories that conform to English and Urdu cultural standards.

Punjabi literature, music, and art have been influenced by the "English-Urdu language," the continuing argument about English and Urdu's position in Pakistan's linguistic landscape. Some say these languages have repressed Punjabi creative creativity, while others say they have promoted cross-cultural engagement and improved Punjabi art. Punjabi music, with its lively melodies and rhythmic rhythms, is also influenced by language. Traditional Punjabi folk music has preserved its uniqueness. The English-Urdu language wars affected Punjabi literature, music, and art, illustrating the complicated relationship between language, culture, and globalization. These languages' dominance has threatened Punjabi creative traditions, but they have also promoted cross-cultural interchange and enhanced Punjabi art. To sustain Punjabi creative traditions in a globalized society, this linguistic crossroads

necessitates a careful balance between conserving Punjabi's own character and accepting other languages.

Language, power, and institutions influence Pakistani language. Punjabi, a regional language spoken by nearly 125 million people globally. Educational institutions' language of teaching shapes linguistic trends and attitudes. Punjabi language marginalized and limited in professional contexts due to English's dominance in higher education. Media focus on English and Urdu and make Punjabi seem less important or 'modern', giving Punjabi people a feeling of cultural marginalization.

Q.1. What are the most important language issues that these disagreements bring up in Punjabi?

Punjabi in Pakistan has had several critical challenges due to the disputes over Urdu and English. Punjabi has challenges in its professional and academic pursuits due to the language's marginalization in areas like as education, government, and media, where English is the dominant language. One consequence of this is that Punjabi may start to be seen as less significant or "unmodern," which may have an effect on its social standing and reputation. Due to little exposure to Punjabi in official contexts, younger generations may see a linguistic shift towards English and Urdu. This has the potential to endanger the continuation of the language and its culture from one generation to the next. The growth of Punjabi as a literary and academic language has been impeded by the lack of a standardized vocabulary and grammar, which leads to confusion and inconsistencies. This also adds gasoline to the fire of arguments over the integrity of "pure" Punjabi as opposed to incorporating imported terms and influences. Gaining recognition and participation in official settings is challenging for many Punjabi dialects. For Punjabi speakers, this might mean more exclusion from society and an increase in feelings of language insecurity. Compared to Urdu and English, Punjabi does not get nearly as much support for culture, media, and education, despite having a sizable speaker population. This disparity in funding has the potential to further isolate Punjabi speakers and restrict their opportunities to use the language in the workplace and academic settings. Some places may be hostile to Punjabi speakers because of their linguistic choice. They start to feel excluded and less inclined to participate in public life as a result of this.

Punjabi language and culture are underrepresented in media due to the dominance of Urdu and English. This has the potential to diminish the profile and esteem of Punjabi creative endeavors such as films, books, and music. Loss of distinctive Punjabi phrases and idioms due to a trend towards English and Urdu vocabulary threatens the depth and complexity of the Punjabi language. The intricate power dynamics that impact language choices and attitudes are shaped by the associations of English with elite position and Urdu with national identity. This has the potential to further isolate Punjabi speakers from certain communities and perpetuate existing socioeconomic disparities. The adoption of language policies that encourage both Urdu and English may be influenced by the historical legacies of English as the language of the colonizers, which can lead to feelings of anger and resistance to its supremacy. These linguistic concerns bring to light the multifaceted difficulties encountered by Punjabi speakers as a result of the English-Urdu divide.

Standardizing the Punjabi language, expanding access to resources, encouraging cultural appreciation, and addressing linguistic rights and prejudice are all necessary components of a comprehensive strategy to address these difficulties.

Q.2. How have English-Urdu language influenced linguistic patterns in Punjabi?

Vocabulary, grammar, pronunciation, and use of Punjabi have all been profoundly affected by the English-Urdu conflict. The technical, scholarly, and contemporary vocabularies of Punjabi have been greatly enhanced by the infusion of English and Urdu terms. The terms "computer," "university," and "television" have entered the Punjabi language and have become standard. A reflection of the language interplay, new terms and phrases have been produced via the mixing of Punjabi, English, and Urdu. "Punjabiversity" (Muslim + university) and "filmi" (Urdu + "-i" suffix) are two such examples. The impact of English and Urdu has given previously used Punjabi terms new meanings. As an example, the term "kalaam," which originally meant "word," now also means "poetry," thanks to its impact from Urdu.

There has been a departure from conventional Punjabi grammar due to the growing use of complicated sentence forms and prepositions brought about by the impact of English. Gender indicators in certain adjectives and pronouns have faded in various Punjabi dialects as a result of Urdu influence. Verb tenses and structures from English and Urdu are starting to creep into Punjabi verb conjugations, especially among the younger generation. Due to English influence, particularly in loanwords, sounds that are not present in original Punjabi, such as "th" and "v," are being employed more consistently. Punjabi dialects that have been shaped by Urdu have adopted different pronunciation patterns, with sounds like "kh" and "gh" being more predominant. Blending of sounds and norms of pronunciation occurs when bilingual speakers transition between languages within a phrase.

The usage of Punjabi has been diminished in several spheres, like as education, government, and media, due to the dominance of English and Urdu. When faced with a choice between Punjabi and English or Urdu, a bilingual speaker may overlook the former depending on the context, level of formality, and audience. A diglossic scenario develops in some areas where one variety of Punjabi is used in casual conversation while English or Urdu is reserved for more official occasions, thereby reducing the prominence of the dominant Punjabi dialect. The dynamic character of Punjabi and the intricate interaction across languages are brought to light by these influences. Although Punjabi grammar and vocabulary have been much improved by the infusion of Urdu and English, there are legitimate worries over the language's future viability and its capacity to compete in more formal contexts. Maintaining Punjabi as a living language in Pakistan will need continued efforts to educate speakers, standardize the language, and promote cultural appreciation.

Q.3. To what extent is Punjabi strongly linked at home, and how do adaptable linguistic expressions vary among friends in different circumstances?

Pakistani Punjabi speakers' language use habits at home, with friends, and in public are examined in light of the English-Urdu dispute. It investigates how language choice dynamics change in household, friend, and public situations. Punjabi speakers mostly speak their native language at home. This shows their comfort, familiarity, and cultural connection to their mother language. Home is a safe haven for Punjabi

without outside language influences. Punjabi speakers may move between Punjabi, English, and Urdu with friends depending on the environment and language skill. This adaptability indicates friendships' fluidity and openness to tolerate diverse languages. Punjabi speakers face societal expectations, power dynamics, and language prejudice in public. Public language may be impacted by formality, perceived status, and society conventions. The English-Urdu influence's power dynamics and linguistic influences affect language choice in all three situations. English's dominance in school, government, and the media promote its usage in public, but Urdu's cultural relevance affect its use in informal contexts. Language use patterns across contexts might help the research comprehend how the English-Urdu influence and effects on Punjabi speakers' linguistic identity and daily communication in Pakistan. This sophisticated research may influence Pakistani language preservation, promotion, and inclusiveness policies.

The country's language laws have shaped Punjabi's use, preservation, and vibrancy. Policies to promote Punjabi's status and usage have drawn attention and discussion. Enhancing Punjabi's prominence in Pakistan's language environment has several advantages. Promoting Punjabi preserves its culture, customs, and values, giving speakers a feeling of cultural identity. Punjabi education allows pupils to study in their own language, improving academic achievement and literacy. The rise of Punjabi in the business and professional world might boost economic prospects for Punjabi speakers, fostering social fairness and inclusion. Punjabi strengthens Pakistan's linguistic variety, enhancing its culture and developing cross-cultural understanding.

Several techniques help preserve and revitalize Punjabi. Increase Punjabi language education at all levels, guaranteeing its accessibility and usage as a medium of teaching. Implement Punjabi language policies that encourage its usage in education, government, and media. Arts, literature, and community activities promote Punjabi culture. Creating Punjabi-language digital platforms, language learning tools, and content translations may encourage Punjabi language use. These measures may help institutions preserve and revitalize Punjabi despite language dynamics and the English-Urdu debate.

Punjabi language policies may be improved with numerous suggestions. Develop a well-coordinated Punjabi promotion policy framework with defined goals, execution methodologies, and funding allocation. To ensure policies meet Punjabi speakers' needs, consult Punjabi communities, cultural groups, and language specialists. Spend money on teacher training and curriculum development to improve Punjabi language teaching and offer enough resources. Increase Punjabi usage in mainstream media and encourage high-quality Punjabi-language content across platforms. Create language learning tools, Punjabi-language digital platforms, and content translations to increase Punjabi language use. Punjabi elevation with long-term finance, policy assistance, and policy monitoring and assessment. These suggestions may help Pakistan preserve Punjabi's language legacy, empower its speakers, and enhance its cultural variety. Promoting Punjabi while respecting other languages is essential for a healthy and inclusive Pakistani language environment.

Findings from this study add to and corroborate those of other studies, painting a more complex picture of how the English-Urdu influence affected Punjabi language use in Pakistan. This research is in line with Rahman's (1997) investigation of language dynamics in Pakistan, namely the English language's hegemony in official spheres. The impact of power dynamics is recognized in both studies, with English playing a pivotal role in education, government, and the media. The results also back with the work of Abbas et al. (2018), who studied the effects of the continuous competition between Urdu and English on people's linguistic preferences and attitudes. This competition has been the subject of previous research, but this study delves deeper into its effects on Punjabi speakers to show how power dynamics impact language choices in various social settings.

The findings are interpreted via the study's theoretical framework, which is based on Rahman's notion of "power" as the language's potential to please its users. This framework is applied to the influence of the English-Urdu influence on Punjabi language in Pakistan. Rahman's complex view of power, which goes beyond conventional measures like wealth, prestige, and control to include other forms of fulfillment, fits in well with the study's goal of delving into a wider range of language dynamics. The research dispels misconceptions about the Punjabi people and their culture by highlighting the importance of pleasure, and it sheds light on the complex ways in which language affects happiness and cultural identity.

The research delves into the power dynamics of Pakistani language disputes, drawing on Rahman's paradigm as its foundation. This research expands the traditional definition of power to include not only the linguistic but also the cultural and affective aspects of language usage. This perspective is especially fitting when applied to the English-Urdu dispute, since its effects on Punjabi speakers extend well beyond practical concerns and include a wide range of emotions, including pride in their language and culture. By providing a more sophisticated and comprehensive view of the ways in which the English-Urdu influence affected the usage of Punjabi, Rahman's framework improves the study's capacity to reveal the complex socio-cultural fabric of Pakistan and the intricate interaction between linguistic power dynamics.

Conclusion

The research concludes by exploring Pakistani Punjabi speakers' complex language dynamics in diverse situations against the background of the English-Urdu disagreement. The results showed that how social expectations, power dynamics, and linguistic biases affect language choices at home, with friends, and in public. The survey found a substantial inclination for Punjabi at home, indicating cultural links and comfort, contrasted with public obstacles impacted by formality, perceived status, and English-Urdu influence-era social norms. English's dominance in education, politics, and media and Urdu's cultural importance confound linguistic patterns. The study emphasizes the need to understand the English-Urdu dispute's influence on linguistic identity and promote language preservation, promotion, and inclusive policies in Pakistan. In Pakistan, English, Urdu, and Punjabi have fought for linguistic dominance. British colonialism and global opportunity threaten regional languages like Punjabi. Punjabi is a crucial cultural identifier domestically and among friends

since Urdu's dominance is limited by English in many fields. Power dynamics influence language policy, hence the research recommends inclusive measures that balance cultural heritage and global needs.

The English-Urdu language issue has had both positive and negative effects on Punjabi literature, music, and art. To retain their language, Punjabi artists negotiate English and Urdu influences, sparking arguments on repression and cross-cultural collaboration. During the English-Urdu language wars, Punjabi's character and linguistic variety were delicately balanced, highlighting the complicated relationship between language, culture, and globalization. Pakistani mainstream media excludes Punjabi material and emphasizes English and Urdu, shaping Punjabi culture. Dominance creates worries about appropriate cultural portrayal and adolescent separation from their origins. To minimize misrepresentations, mainstream media must accurately reflect Punjabi culture, according to the research. Institutional concentration on English and Urdu on Punjabi language use highlights regional language issues within education, government, and media interests. Education, linguistic policy, art and community activities are recommended to maintain and revive Punjabi. These measures respect Punjabi's uniqueness while recognizing English and Urdu's importance in a worldwide culture. The research recommends assessing language laws and policies' effects on Punjabi speakers' language patterns, attitudes, and cultural awareness. The report recommends inclusive language regulations, honest media portrayal, and a careful balance between linguistic preservation and adaptation to address the varied effects of the English-Urdu influence on Punjabi language and culture in Pakistan. A healthy and inclusive Punjabi and other language environment is essential for cultural diversity and cross-cultural understanding as Pakistan navigates its linguistic terrain.

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