FROM WHATSAPP TO CLASSROOM; TRACING SILENT MULTILINGUALISM AMONG PUNJABI YOUTH

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Abstract

The study aims to analyze the effects of silent multilingualism on whatsapp and classroom among Punjabi youth. It highlights the presence of Punjabi language as a language of identity and the emotional connection even if it is suppressed in academic discourse. This study showed how native Punjabi speakers feel pressure to avoid Punjabi in their academic spaces. On the other hand it highlights the phenomenon in which whatsapp gives them freedom to use their native language and show sudden language shifts. The theory of translanguaging originated by Cen William has been used to analyze the concepts of bilingual and multilingual translanguaging. In modern era Ofelia Garcia and Baker promoted this theory and explored it in multiple fields of linguistics. The research utilizes qualitative approach associated with data collected from students of National University of Modern Languages of MPhil English department. The research is based on case study analysis. The 10 screenshots of whatsapp chats were unplanned and random while other source was open-ended questionnaire that consists of 10 questions. It enhances the concept of silent multilingualism by asking the participants about their personal language on their own native language use in academic settings. The spontaneous language shifts on whatsapp shows that Punjabi is more nourished and preserved on digital media platforms. They blend Punjabi, Urdu and English fluidly. This phenomenon shows the aspects of linguistic freedom on digital media. Punjabi language is known as language of humor, intimacy and emotional connection with culture and society. Institutional settings promotes English language and the people who are fluent in English are considered sensible and mature while punjabi language users are judged and also are not allowed to consider it as a language of academia.

Keywords: silent multilingualism, translanguaging, Punjabi, multilingual repertoirs, standardization.

Introduction

Multilingualism has become a source of communication. Young generation use digital media platforms like whatsapp and for communicating with each other they use three different languages Urdu, English and Punjabi. They shift between these three languages and mix them in order to make it an informal means of communication. In south Asia especially in Pakistan Urdu is most commonly used for interacting formally and in casual conversations. In Punjab a large number of people use Urdu and Punjabi while having a conversation on whatsapp group. Urdu is a language that you can speak in any setting whether it is official, unofficial, or an educational setting. English is our official language if you want to raise your voice nationally you need to speak in English. But the only language that is being suppressed in educational settings is Punjabi. Our institutes have set a standard that if you want to address something in classroom you need to use English language but if the classroom instructor allows then you can speak Urdu language. This phenomenon here shows the concept of silent multilingualism. "Silent multilingualism can be defined as the hidden or unacknowledged presence of multiple languages within a single linguistic code revealing linguistic and cultural diversity beneath a surface of uniformity"(Piser, & Celine,

2017). "Silent multilingualism refers to the discreet, back grounded, or suppressed use of multiple languages in contexts that are officially monolingual, serving communicative or cognitive functions without being publicly acknowledged"(Antia,& Bassey, 2017).

Almost seventy two languages are spoken in Pakistan but Punjabi is at the top of the list because 45% of the population speak Punjabi (Jhone, 2014). Language is a unique characteristic that separates us from other living species. Every person in the world knows a language or two, according to the linguistics if a person knows two languages then the person is known as bilingual and if a person knows more than two languages then they are known as multilingual (Franceschini, & Rita, 2011). Silent multilingualism shows us the silence that forms when two people are talking but one of them is listening instead of speaking and trying to understand the language can be known as silenced person. The phenomenon that two people are making one language seems suppressed and ignored makes it silenced in classroom settings and during official meeting. In this research, the researcher is trying to portray the idea of silent multilingualism in the accordance of whatsapp group chats and classroom. In classrooms students are not allowed to respond in Punjabi, that's why Punjabi is said to be abandoned in official settings. This theory implies the shift of two or more languages in a single set as in Pakistan people shuffle between three languages in Punjab, translanguaging theory considers them as one (Urdu,English,Punjabi). The shift in whatsapp group conversations and questionnaire shows the views about language shifts and change in the choice of language depending on the person they are talking to and the platform they have to convey their message. The research aims to achieve following objectives:

1. To explore how these multilingual repertoirs are modified, narrowed, or silenced within classroom engagements.
2. To investigate Punjabi's visibility or invisibility in formal settings influence language ideology in educational institutions.
3. To compare the standardization of classroom speech and the varying linguistic freedoms of digital environment.

Significance of the Study

The study holds a lot of significance for linguistics because there has not been work done on silent multilingualism in the paradigm of whatsapp and classroom. Urdu and English are the official languages. It is going to explore how Punjabi is thriving in unacknowledged ways. The concept of monolinguals being portrayed in educational institutions shows the abandonment of Punjabi, Punjabi is being ignored even in Pakistan despite being mother tongue of 45% of the population of Pakistan. This study shows the gap between students' linguistic repertoirs and language policies. It also debates how students feel safe on whatsapp and use Punjabi in their friend circle and try to stay formal in classroom groups by using Urdu. It will help the future researchers and students to understand the concept of silent multilingualism in the domain of translanguaging theory. Translanguaging theory helps us understand the linguistic realities of youth about the use of Punjabi.

Research Gap

This study deeply emphasizes the impact of silent multilingualism among Punjabi youth. Researcher is challenging the bilingual norms of classrooms. By making Urdu and English their official languages, students have to suppress their Punjabi language despite being their mother language. This creates gap in shaping their identities and reshaping their linguistic repertoirs. It questions how translanguaging theory will affect the language shift and language mix on whatsapp group conversations. It questions the language use on whatsapp that is declined in academic

settings. In academic environment they discourage the use of Punjabi language. Researcher focuses on the suppression of Punjabi language in academia and its nourishment on whatsapp is also questioned.

Literature Review

This study is going to analyze how silent multilingualism is affecting Punjabi on official level. It discusses translanguaging, functions of language, language shift, multilingualism in accordance with silent multilingualism and formal vs. informal domains. It discusses how English is the language of educational institutions and Punjabi being the native language of societies and communities has been silenced in formal settings. It portrays how people feel confident in mixing languages (English, Urdu and Punjabi) on digital media platforms. Language functions as a means of communication as a tool for allowing individuals to express their identity for self-examination (Rabiah, 2018). Language not only serves communicative function but it also plays a role in shaping socialization, customs and traditions, for transferring knowledge and standards of society. In words of Bloch and Trager, language is collection of vocal symbols that empower social group to contribute (Bloch, & Trager, 1942).

The use of code-switching is common for multilingual and multicultural communities; it is being used very often. Translanguaging theory explores the concept of using multiple languages. It expresses the use of multiple languages in a single unit. It challenges the linguistic repertoirs an individual possess and traditional idea of linguistic restrictions. Translanguaging is linguistic concept that defines the use of multiple languages and encourages the flow of multiple languages in a single communication. It shows how one can shift from one language to another and blend in another language in single conversation but it still convey complete meaning to make them understand easily. This theory shows the individual possessing the bilingual and multilingual characteristics does not do the shift and blending intentionally rather it happen deliberately. Translanguaging influence the use of multiple languages that have an impact on silencing a language like Punjabi in Punjab Pakistan (Mahmood, Batool, & Iqbal, 2024). A number of researches offers crucial concept strengthening youth in Punjabi both in digital and educational concepts. The idea of formal linguistics function was introduced by Piser in his work Language politics in the Mediterranean. This idea is particularly associated with Punjabi youth because they use Punjabi in their whatsapp group chats and thrive it as their mother tongue on whatsapp despite being its low standard in official settings (Piser, 2017).

Similarly, Antia talked about the use of Punjabi in South African university for translating with each other and helping each other understand by whispering Punjabi in classroom. They used 'translanguaged siding' method to make it easy for those who could not understand the language the lecturer was using, so they used translations. This shows that the silence of Punjabi in educational setting sometimes makes it difficult for students to understand other languages (Antia, 2017). Mills further explores this idea by saying that the silenced language in multilingualism is a great source of communication and also focuses on identity formation that resembles the current study of silent language. It also conveys cultural meaning to negotiate the term of silent language (Mills, 2006).

In Pakistan, the use of Punjabi is very common because it is one of the major languages. A survey was conducted to analyze the views of young generation on the use of Punjabi language. The results showed an alarming situation where Punjabi was visibly reducing its users on official levels despite being a major language and the mother tongue of a large number of populations its reaching its end. The results showed people's shift toward English and Urdu and making Punjabi a silenced

language. Punjabi speakers are not doing anything for the preservation of their language and this shows how they do not perceive the danger that Punjabi is facing. They cannot write Punjabi and cannot even read it (Gillani, & Mahmood, 2014).

According to top ten languages in the world (2019) the internet has become advanced and reliable communication platform across the whole world. 70% of the world populations use other than English language on digital media platforms that makes the world a global village in the eye of internet (Lee, 2007). The use of indigenous languages on social media allows the individual to make it foster and thrive. People use their mother tongue and their native language outside those communities that do not allow them to nourish their mother tongue. Researcher here explores the concept of people using multilingual languages in their area. They use multilingual languages to adjust in their communities and use other languages such as Urdu and Punjabi outside those communities where they are not restricted to follow any language policy. Their multilingual language practices involve the idea to understand the linguistic hierarchies and factors involving the use of language on multimedia platforms (Ahmad, et al 2023). They argued that even if a person is an expert of one language even then he uses more than one language (Grosjean, 2010).

By pursuing translanguaging strategies in higher education it leads to better comprehension and fairness for using multiple languages environment. The language variation happens when multiple cultures and people from different regions interact with each other (Mazak, & Carroll, 2016). Students can work on their spoken language material by using translanguaging strategy. They can develop a relationship between their object language and native language. This strategy will help them to create a learning environment (Vogel, & Garcia, 2017). Teachers' belief of institutional practices and language ideologies depends on the adoption and performance of classroom translanguaging (Manan, & David, 2021). Students should benefit from being multilingual language users. The frontiers between language are easy and persuasive (Cenoz, & Gorter, 2022). In Punjab, Faisalabad has been studied for its multilingual characteristics and it shows the difference the use of English and Punjabi can make. Punjabi is widely spoken in Faisalabad even then people's attitude towards its use in the schools or universities is considered as low status. English is getting hype for its use and they also encourages individuals around them to be fluent in English and do not use Punjabi. In schools parents do not want their children to learn Punjabi instead they expect them to become efficient in English speaking skills. Punjabi even after being the language of majority of the population is being ignored. English is becoming the language of international use and it is called the language of law and officials. It is prohibited to use Punjabi on international forums. These two languages are treated differently even when there is no native speaker of English language in our society. Punjabi and English have different standard, values and status. They showed in their research that Punjabi is considered low economic and social language. It was also considered the language of uneducated and indecent people. Even if they are the native speakers of Punjabi, they feel ashamed to use it on known platforms. That judgment is creating a gap for Punjabi language (Akram, & Yasmeen, 2011).

"A welsh proverb states, no language, no nation". Language shift has become very common in our society. In modern area the language shift is making one language extinct and the other a major language to fit in social communities. The shift of young generation is making the survival difficult for the language that has low status in society. They do not want to promote their language and do not want to inherit it to the next generation. For new generation Punjabi language is going to be difficult to understand on the other hand they will become the non-native fluent English language users (Komal, Bashir & Khan, 2022).

Methodology

The study is based on qualitative design to explore how silent multilingualism trace language shift in Punjabi youth on whatsapp and classroom environment. Qualitative research can be defined as the collection of methods which used to qualify the instructions and representation of record and observe the aspects of social reality (Bless, & Smith, 2000). Qualitative research is used to "answer questions about the complex nature of phenomena, often with the purpose of describing and understanding the phenomena from the participants' point of view. The qualitative approach is also referred to as the interpretative, constructivist or anti-positivist approach" (Leedy, & Ormord, 2005).The study is based on case study method and it involves observational data analysis. Case study involves open ended questionnaire. It involves in-depth discussion of language shift from English to Urdu and from Urdu to Punjabi. The questionnaire was conducted with open-ended answers. It explains the silent behavior towards Punjabi language and how society and educational institutions perceive it.

The study involves collecting data from two completely different sources. The sampling technique is random. The researcher collects data from whatsapp group chats and open ended questionnaires from students of NUML University. It involves the discussion of group chats where language shift happens between three languages (English, Urdu, and Punjabi). Researcher gathered ten screenshots from whatsapp group chats that also involve gender role. Majority data of whatsapp chats has been taken from female members but the minority data has been collected from male members, to analyze the difference in language and choice of words. The questionnaire also involve gender role. Researcher collected 10 questionnaires from students of NUML University with open ended questions and answers. It showed their response to multiple questions that involve native Punjabi speakers. The questionnaire involves three questionnaires from male members and seven from female members.

Theoretical Framework

Cen Williams was a Welsh poet and schoolteacher who originally gave the translanguaging theory in 1980 to describe the use of two different languages in the same lesson. The term came into light during the language revival movement of Wales. Williams established this theory to make it easy for people of Wales to use both welsh and English together in the classroom and social gatherings. Translanguaging theory is basically a concept that allows bilingual and multilingual users to use different languages in a single unit and treat them as one group of languages. This theory was later expanded by Ofelia Garcia, Colin Baker and others. Baker also described the term "trawsieithu" in his PhD thesis. He described it as a teaching technique that caused change in language input and output in welsh language heritage classrooms. Baker gave four major functions of this practice.

1) To get clear and better understanding of content.
2) To evolve weaker language.
3) To make better home school connections.
4) To amalgamate new language learners with fluent speakers.

The modern translanguaging theory was developed by **Garcia and Baker**, it described how bilinguals and multi-linguals use different languages but by using this theory they can use different languages but they can be taken from one singular repertoirs for reading, writing and communication. He explained that this theory can be used by students across different regions to convey their ideas and make them understandable. It can shape societies and language norms. It explains how colonial and modernist era language users used this ideology to maintain cultural, linguistic repertoirs and racial hierarchies in society. It challenged the bilingual and multilingual

concepts which suppressed and invalidate the language of minorities. This theory was most popular among students and also most opposed by institutions because of its nature. It allows several debates on bilingual and multilingual strategies where students can use their native language that is almost silenced in the language settings. It demonstrates the concept that if we focus only on bilingualism we are ignoring the linguistics repertoirs of a student. There is an external approach of society and an internal perspective of the speaker. In this study speaker is using the idea of multilingualism as a unified concept because in multilingualism there is a dominant language and then there are L2 and L3's, it's a hierarchical relationship. Translanguaging theory returns the power to the speaker by making them join together in a unified language system. The researcher is using translanguaging theory to unify three languages English, Urdu and Punjabi. It is challenging the policy of not using Punjabi in classroom settings and making the students bilingual in official settings of the institutions, but on whatsapp everyone feels easy and comfortable to use the mix of these languages and they become multilingual in their personal spaces. The postulation of being bilingual and multilingual in different settings allows it to make it look like a single unit. The language shift also happens in both formal and informal settings. The most important ideas of translanguaging theory given by **Baker and Garcia** are:

1) It put-forth the individual selection and it establish characteristics from a unified linguistic repertoirs in order to communicate.
2) It takes up an idea of bilingualism and multilingualism that advantage speakers' own dynamic linguistic and semiotic implementation of the nations' and states' languages.
3) It acknowledges the effects of socially constructed languages and structural language ideologies, especially for minority language users.

Translanguaging is divided into three main types, those types include:
Intra-sentential translanguaging
 Where there are two or more than two languages are present in a single sentence.
Inter-sentential translanguaging
 Switching between languages is called inter-sentential translanguaging.
Tag- translanguaging
The phrase that is taken from another language at the end of the sentence is called tag-translanguaging.
 Contexts for translanguaging:
    Translanguaging can also be divided into further types that depending on the context of language and the situations, shifts and linguistic discourse that is described in those texts. These are also known as sub-types of translanguaging:
Pedagogical translanguaging
                            Teachers use this strategy to mix languages to help their students get better understanding of the content. This is planned and informational strategy.
Spontaneous (natural) translanguaging
                            The language blending and language mixing we use in our daily life conversations to express our emotions and humor. It is unplanned strategy and involves sudden expressions and responses.

Critical translanguaging

This strategy describes the dominant behavior of English language over regional and national language. It shows power and opposition. It disputes the linguistic language hierarchies.

Institutional translanguaging

This strategy describes the phenomenon where the home language or mother tongue is not allowed to be used in the classrooms or in any other setting. In this researcher is focusing on the silencing of Punjabi in classrooms. This is called institutional translanguaging.

Digital translanguaging

The language that can be used freely on digital media platforms. Digital media provides linguistic freedom to use any language speaker wants.

Translanguaging space

The psychological and social space where multi-linguals combine their languages, identities and culture freely (Wei, 2011).

Data Analysis

Tracing silent multilingualism among Punjabi youth; a study of bilingualism and multilingualism, the purpose of this study is to analyze the silent attitude of Punjabi in bilingual educational institutions and relaxed multilingual environment on whatsapp. It is going to analyze the attitude of students of MPhil English linguistics in National University of Modern Languages towards Punjabi. The data collection is conducted in two phases. In first phase, researcher collected data from whatsapp messages and it is random data and described it as observational data. The second phase involves questionnaires from students of National University of Modern Languages MPhil English program. Researcher used translanguaging theory to analyze the collected data. It is based on qualitative case study and has 10 samples from whatsapp group chats that involve language change, language shift and multilingual expression of three different languages (English, Urdu and Punjabi).

The whatsapp observational data has 2 samples from male members and 8 samples from female members. The majority data involves female member and minority is from males. The major aim of this study is to analyze the concept of silent multilingualism in both digital and educational institutions; it shows language choice, identity and power. It shows major themes from these case studies. The themes are:

Inter-translanguaging:
1) Spontaneous translanguaging
2) Institutional translanguaging
3) Digital translanguaging

Intra-translanguaging:
1) Pedagogical translanguaging
2) Critical translanguaging
3) Translanguaging space

Fragment 1:

Time nikal kr krty hain plan
Pakki rahe……bill to dy ge
Hahaa done yrr
Time to nikalna meri pas khany k liye time he time ha

The first fragment shows code-switching and code-mixing of English and Urdu language. It involves **intra-sentential translanguaging.** The English words used here are time, plan, bill and done. These words show natural blending of two languages having completely different context, vocabulary and structure. The phrases like "bill to dy ge" and "time to nikalna meri pas khany k liay time he time ha" shows humorous aspect that is being used in punjabi by the participants. Here bilingual translanguaging is happening between English and Punjabi. The participants confidence show that whatsapp provide linguistic freedom and allows them to negotiate in their comfort zone. This involves the strategy of digital translanguaging. Ofelia Garcia gave translanguaging new famous throughout the world. She described that translanguaging is not just about the bilingual study of languages but in fact it makes bilingualism feel better, more politically admired and the power of people who speak two or more than two languages(Garcia, 2009: Bilingual education in the 21st century)

Fragment 2:

> **Ki puch dy oo haal faqeeran da**
> **Neend booooooot ondi aaaa**
> **Abhi b meyn hachkoly smbhal rai**
> **Yad kar jidu 8bjy class hndi c odun v idan e hunda c**

The second fragment shows language shift and language mixing. It is applying the phenomenon of **spontaneous translanguaging**. Here participant is showing a new point where it shows that the word with more similar alphabets shows the intensity of the emotion or situation. Here the word "booooooot" shows the intensity of the emotion that she is getting really sleepy and her eyes are going to be closed on their own. The language has happened in a sudden and random manner where one moment they were talking in pure Punjabi but a sudden shift happened and they shifted to Urdu in the phrase "Abhi b meyn hachkoly smbhal rai". This fragment showed a beautiful and effortless blending of Urdu and Punjabi. In this fragment English has been silenced. This whole phenomenon is described by **Cen Williams** in the light of multilingual use of language.

Fragment 3:

> **Medal da Ina cha Ni chrn dya jinna photoan da.**
> **Haaaw minu labda mn puthiyan chalan mardiii**

The participants are showing the language mixing technique that we have discussed earlier in fragment 1. This shows how effortlessly **spontaneous translanguaging** has been used. Here the participants are showing bilingual translanguaging because of a single English word "medal". It shows English and Punjabi's natural blending. It also shows how Punjabi is suppressed in classrooms while it's thriving on digital media platforms. The participants gave a clear vision of having a conversation with a friend and having a conversation with a random with whom they are not very interactive. The difference will be monitored in the study. Translanguaging involves expressing ideas in one language and immediately pushing them into another language, allowing the use of dual language and expand the idea through immediate language implication (Lewis, Jones, & Baker, 2012)

Fragment 4:

> **Ki Hal a?**
> **Thk tu suna. Aj kidan yad agye?**
> **Bs dekh la mei kya pooch laye bnda zinda wi a ya ni**
> **Hor suna ki ho rya aj kal**
> **Bs kuj ni yar wela tu suna ki kr rya**

Mei wi wela bs bar jan di tyarian kr rya

Researcher involved gender role in this fragment to analyze the difference between linguistic style of male and female gender. This is based on **digital translanguaging**. This conversation is also nourishing Punjabi at its fullest. It focuses on the aspects that the young generation feels linguistic freedom to use their native language and they are not feeling any pressure. They are giving Punjabi dominancy over other languages on social media. This fragment was taken from minority group and it shows that they use only a single language they are not a big fan of using English in their language. Here English is silenced in its domain of usage. It is giving really casual style conversation that involves casual details. Social media is an important part of our society and has become an essential aspect in the life of human beings (Minhas & Salawu, 2024).

Fragment 5:

Tum n instagram deactivate kr dya ha?
Yr
Das
Raati kita… inni cheti pta lag gya

This fragment is portraying how seamlessly Punjabi native speakers blend any language with in their conversations. Here multilingualism is taking place in the first line Urdu-English mixed syntax in its structure and then it shifted to Punjabi. This fragment expresses two types of translanguaging theory. It involves **spontaneous and digital translanguaging**. The culture and linguistic norms influence language users to promote their language and connect with their language. Punjabi is gradually becoming an indigenous language (Sithole, 2002). It also expresses emotions that are described in Punjabi. The sudden switch shows how Punjabi just comes out in rhythm and flow even after Urdu-English syntax. It shows that the young generation always gives a touch of English and Urdu along with their native language. This fragment specifically shows multilingual translanguaging. This micro-level switch shows the richness of language in translanguaging. Punjabi more often used at points where the individual want to convey their message humorously.

Fragment 6:

Achaw tu Kashmir azad krwana eey
Na krya kr
Kee?
Ni yr... Meriyan akkhan hor khrab ho gaiyan

This fragment here also involves only Punjabi language and shows a humorous style of cracking a joke. It gives the narrative that emotions can be best expressed in their native language. It shows linguistic solidarity through single language base. Punjabi is an authentic language for expressing emotions. This fragment of text involves **spontaneous expression** of translanguaging because it involves the expression of humor, solidarity and the attachment that Punjabi speaker feel with their regional language. It shows the concern of health. It is expressing how Punjabi's use irony to point out someone's' carelessness towards their behavior. Punjabi speaker feel connection with their regional language, whenever they feel no judgment around them they instantly shift to Punjabi. They feel a kind of pressure to speak Punjabi in front of their teachers, colleagues and strangers. Language and culture work together to preserve each other (Sallabank, 2010).

Fragment 7:

Salam sariyaas!
Kase ho??

WALAIKUM Assalam
Sony
Kivy o
Shukr ALLAH DA THEEK THAK
Alhmdullilah theek thaak

This fragment involves the implication of **spontaneous, digital and translanguaging space**. It's a blend of Urdu and Punjabi. It involves sudden shift for expressing gratitude in regional language. This fragment is a major of linguistic freedom on digital platforms and it also describes how the speaker is not feeling any shame or embarrassment. It has bilingual phenomenon of translanguaging. It portrays an element of excitement. It nourishes Ofelia's concept into the realm of Urdu and Punjabi. Social media is changing the rules of language use in our society. It promotes the use of native language and the new learners of that language (Warner & Chen, 2017).

Fragment 8:

Kon mason
Bai
Oo Jan Dy
Atom aa pori
Masoom ty bilkul ni

This fragment is based only on Punjabi language. It is also portraying **digital translanguaging.** The confidence, the rhythm, the flow and the accuracy in their language use shows us that digital media gives us freedom of speech and linguistic liberty. This text seems unplanned and random. It is an informal speech. These features express the text as spontaneous translanguaging. Here in this genre the language that is silenced is English that is dominant over other languages in formal settings. Punjabi is exceedingly rich in its literary and linguistics perspective, it has multiple dialects and accents (Singh, 2012). Because of its richness in linguistic features, it has been given the second name "wit-packed language" (Zaid, 2010).

Fragment 9:

Ida mtlb fir tu saal Hor wela hi rvan ga
Ni yar Aidan di galan na kr abu kah ta rha na bs faisla ni ho pa rha unhon ko ka
kera business krna
Mera mshwra ha ka gol gappian di rehri la la.
Ja yar mei serious ha ga wan tu mzaq kri ja Ryan
Sahi mswara da dena va ta ni ta rehn da.

This article has blending of Urdu and Punjabi. It is unplanned, random and spontaneous. It shows **digital translanguaging.** It shows how spellings of Punjabi words vary from person to person. The shift in mshwra and mswara can be seen coming from two completely different people. The language shift happened for a moment where it is said "faisla Ni ho pa rha". It shows how it is common for people to use mixed and blended language on whatsapp. Even tag-translanguaging can be used in Punjabi, Urdu and English shifts. The business idea shows that this fragment is taken from minority group. Social media is considered as means of communication but the language that is being used in modern era is different from the language that has been used previously. It shows the previously used language as monolingual (Castells, 2010).

Fragment 10:
   Baaji aayi hyn
   Qaqy k sath khel rai

This piece of text is short, informative, unplanned, random and bilingual. It shows the digital translanguaging, spontaneous translanguaging and translanguaging space. Its major section is in Urdu but the only word in Punjabi is "Qaqy". These two simple lines show the native speakers always use a glimpse of Punjabi in their speech. This shows serious conversation but a touch of spontaneous also shows its presence in the second sentence. It is also in the area of intra-sentential translanguaging. It is an example of bilingual translanguaging.
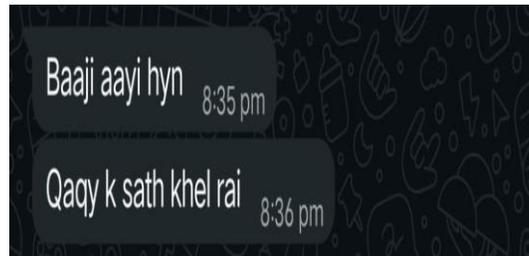
The second phase of data collection involves questionnaires from 10 students from English department of national university of modern languages. The majority of questionnaire involves female members and minority involves male members. The section of native language is involved, four people have Punjabi as their native language, three have Punjabi and Urdu as their native language and the other three have only Urdu as their native language. Their age range was from 23 to 25. The questionnaire consists of 10 questions regarding the use of languages on different platforms like social media, classroom and official settings.

The first question of the questionnaire was to get response from the students on the fluency and use of language in their daily life. The majority of the participants described themselves fluent in Punjabi, Urdu and English language. But in daily life conversations they use Urdu and Punjabi. The minority involved the use of Kashmiri being fluent but that is not the point of focus or concern for researcher. In Pakistan the native language of majority is Urdu but minority has a lot of diversity. English is their second language. In order to promote their regional languages, they should imply them in their social networks (Sallabank, 2010).

The second question was focused on the language use on whatsapp. It showed diversity in their opinions. 50% response shows interest in Urdu and English while 50% talked about using Punjabi in their whatsapp chats but in order to have formal conversation they use English even on whatsapp. Majority said they use roman Urdu on whatsapp just to make it more specific.

The third question concerns the language switch between English, Urdu and Punjabi. Majority participants showed positive behavior towards language shift or switch. In formal style speech they are bilingual but in informal style they are multilingual language users. The multilingual language users should preserve their language and create a tight bond of their regional language with their social networks to reduce pressure from making them endangered languages (Milroy & Llamas, 2013).

The fourth question is conducted to analyze language shifts depending on who they are talking to. They said that they change the medium of their language depending on the person they are talking to. If they are talking to a teacher or an authoritative person they try to use English language and stay formal, but if they are having any conversation with their friends or family they use Urdu and Punjabi. The data collected from whatsapp chats is the best example to analyze the spontaneous shifts between languages.

 The fifth question is talking about the language in which they feel most relaxed and comfortable on whatsapp. Majority showed positive attitude towards using Urdu on whatsapp. Two participants completely rely on Punjabi on whatsapp. Other authors and researchers also talk about how Punjabi speaker feel ashamed and embarrassed to speak their native language in front of people. They show negative attitude towards Punjabi use. Some researchers conducted their research on how Punjabi is not a language for use in formal settings. The result of the research showed that people are not comfortable using Punjabi language in formal settings and their opinion showed that Punjabi

should not be used in formal language because they feel like it is not an appropriate language (Abbas, kashif, & rehman, 2019).

The sixth question shows concerns for language policy in classroom. Majority participants only talked about English and Urdu in the domain of classroom. The language policy in formal settings only allow them to use English as first language but if you are not fluent in English and your message is not being conveyed then you can speak Urdu to make it more understandable. Champlin studied the language policy applied in classroom settings should consider the students' background and the diversity of language they are experiencing. He explored the concept of translanguaging, which allows them to use multiple languages to enhance the process of learning, understanding and communication. It also focuses on the bilingual aspects (Champlin, 2016).

The seventh question of the data expresses teachers and classmates attitude or response when someone uses Punjabi in class. There are mixed responses and opinions of participants. Some said that specifically in Faisalabad Punjabi is a very common language to be used by people in your surroundings. Some observed the phenomenon of joy and fun while expressing something in Punjabi but mostly people use Punjabi to crack a joke. It makes it more fun to use mother language to express the humor side, so it is appreciated in some settings but in some scenarios it offend the teachers and show negative attitude. They often do not allow students to use Punjabi in their classroom to maintain the decorum. On the other hand social media has power to preserve a language (Galla, 2016)

The eighth subjective is discussing the silent or unspoken pressure in official settings. Their responses show mixed reactions. Some said they feel pressure to avoid Punjabi because it is associated with informal use of language. Some showed concerns of judgment, shame and embarrassment.

The ninth subjective explores the aspect of language and identity in terms of Punjabi usage. The responses portray great diversity as some who are not native Punjabi speakers but they do understand Punjabi and enjoy it. One participant particularly pointed out that Punjabi is the mother of Urdu language so in order to fulfill the linguistic hierarchy Punjabi should be the most important language in our society and formal law settings. Some said that it is their culture; norms and identity whenever they speak Punjabi people get to know their background.

The last subjective analyze the freedom of speech on whatsapp and classroom. This conveys two types of responses where native speakers show love and freedom to use Punjabi but only on whatsapp; comparatively in classroom settings they do not feel comfortable. But whatsapp seems to be their personal space for conversations and chit chats. On the other hand, the nonnative speakers do not use Punjabi on whatsapp as they do not know how to write it, so their message remains confusing and weird.

Discussion

The aim of this study is to analyze the concept of silent multilingualism on Punjabi in the domain of whatsapp and classroom. The theory of translanguaging was applied to demonstrate the use and effects of the theory on the areas of both platforms. It gave us two concepts bilingual and multilingual speakers. The bilingual language policy is applied in classroom. You are not allowed to be multilingual in classrooms because it destroys the decorum of classroom and also it is against the language policy of the institution. The other domain is whatsapp where the speakers can use any language for communication. The speaker feels comfortable and relaxed on whatsapp so they use their native language whether it is Punjabi, Kashmiri or Urdu. The whatsapp analyses showed 10 examples and demonstration of the use of Punjabi. Punjabi is a language of culture and identity,

it makes an emotional connection with the linguistic use of language hierarchies. The spontaneous and sudden language shifts show their resilience and growth towards Punjabi. Whenever they feel the need to make their language knowable they make a known language but in the domain of classroom the questionnaire showed us very professional answers where they wanted to be bilingual. Their attitude towards the use of Punjabi in formal settings is negative and mixed. Those who confidently speak Punjabi have the opinion of adopting it in the institutional language policy but the other who are not confident enough do not want it to be major part in language policy. The whatsapp gives them freedom of speech and the theory of translanguaging is applied on the data collection of whatsapp chats. It showed intra-sentential, inter-sentential translanguaging. It also shows that the data showed us conversations full of humor but Punjabi language was used to make it more funny and interesting.

The data collected through questionnaire gave us diversity and variety in opinions. It gave us an intricate relationship between language use on digital media and classroom among the students of MPhil English in National University of Modern Languages. The findings from the responses to the questionnaire provide valuable insight into the theory of translanguaging and the native language influence on Punjabi language use on whatsapp and classroom. It gave us ten different opinions on every question. The questionnaire was conducted in the domain of case study. The collection and analysis of whole data show us that the people that are Punjabi native speakers are the only one who tries to flourish and bring the Punjabi language to limelight. They also feel confident to use their native language. The questionnaire showed how people change their medium of language depending on the person they are talking to. They showed major concerns for using standard language in their institutions. The language shift between these three languages is common on whatsapp. It shows how digital media provides freedom of speech and expression to convey messages. Punjabi is originated by Urdu and Turkish, many words in Urdu are also borrowed.

Conclusion

The findings of this study aims to establish the multilingual repertoirs that are silenced in classroom settings and are modified on social media like whatsapp. The classroom has bilingual settings that only allow the students to use English and Urdu language but English is still considered the first language to be used. The suppression somehow helps them to become fluent English language speakers but it affects their learning abilities. It creates a gap to establish a bond between learning and communication. The balance between academic settings and social media language is affected because of different language policies on both platforms. The objectives of this research also analyzed the point of promoting Punjabi language in academic settings. It should be the primary language as 45% of Pakistani population is native Punjabi user.

The study delved into the impact of translanguaging to analyze the silence of Punjabi language in institutions among participants from diverse backgrounds. The findings highlight the acceptance of translanguaging practices among students, where the implementation of native language contributed to both effective learning and communication. The blending of English, Urdu and Punjabi is involved in both academic and digital media setting. Digital media platform of whatsapp is more involved in case of use in Punjabi. Researcher described how native Punjabi speakers feel embarrassed and ashamed to speak their own language. They made Punjabi a language directly associated with culture. In short this study showed a comparative analysis on whatsapp and classroom language policies. This brings limelight to bilingual policies for institutions and

multilingual usage for whatsapp. That's how we can analyze the linguistic features and discourse analysis in it.

Future recommendations

Silent multilingualism has not been explored in the field of whatsapp and classroom, the future researchers should work on these aspects. This study is based on qualitative approach but the future researcher can use mixed-method approach and they can conduct interviews of participants to get deeper understanding. They can work on Punjabi language. Additionally, they should pay attention to silent multilingualism in academic and digital spaces.

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