

## LANGUAGE MAINTENANCE AND CULTURAL IDENTITY: A SOCIOLINGUISTICS INVESTIGATION OF LINGUISTICS AND CULTURAL LOSSES IN PUNJABI

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### **ABSTRACT**

*Language serves as a vessel of cultural identity, historical continuity, and traditional values and the common ideas are all communicated through the language. The downfall of the Punjabi language is not merely linguistic change but also reflects the erosion of vocabulary and broader cultural transformation. Punjabi language a rich oral tradition, poetry and traditional ideology. This easy examine the cultural important and extinct the Punjabi words and culture and explore the reasons why their extinction and highlights the contemporary effects to recover the linguistics heritage. This exploration emphasizes the persevering the importance or value to decline Punjabi words that means to maintain the culture identity and traditions of Punjabi in intergenerational continuity based on Sociolinguistics studies, cultural evolution and ongoing initiatives. The younger generation, which often perceives Punjabi as an old-fashioned or rural language, has a linguistic shift due to urban living and migration patterns. The loss of linguistic variation has also been compounded by the lack of institutional support and representation of Punjabi in print, electronic, and digital media, particularly concerning idioms, proverbs, and ritual vocabulary that once described social interaction and community practices. The research investigates such sociocultural and media-induced shifts in an attempt to establish how globalization and evolving concepts of identity influenced Punjabi language and culture's marginalization and what that implies for Punjab's cultural continuity in Pakistan.*

**Keywords:** *Punjabi language decline, rituals, culture identity, urbanization, Media influence*

### **1. Introduction**

The Punjabi Language is a 5500-year-old language and one of the oldest and richest cultures of the Indian subcontinent. In itself, Punjab and Punjabi have their own folklore culture and identity. It vibrates cultural, emotional, and historical vocabulary, capturing the ideas, beliefs, and lives of Punjabi people. But over the last few years, the Punjabi term has lost its popularity, particularly in Pakistan, because of the phenomenon of rapid urbanization, media influence, and educational systems. Native Punjabi sayings, expressions and language are increasingly disappearing, and the Punjabi vocabulary is being replaced by other languages. The younger generation increasingly adopts the other languages, English and Urdu, because they identify them with progressiveness and status. In Pakistan, Punjab, the people have the mindset that the Punjabi language and culture are rural areas and uneducated people. Due to urbanization, the Punjabi people cut themselves off from their cultural roots and Norms. But that voice is slowly fading today. Especially in the cities where Urdu and English rule the media, workplaces, and schools, much traditional Punjabi slang and tradition that once united generations have been forgotten or lost. Many young people view Punjabi as less “modern” or outdated, a language more firmly rooted in the past than the future. The aim of this research is to explore the reasons why this is happening, how urbanization, media influence, and changing social values have made people disengage from their mother language, and what this means for Punjab's identity and cultural

heritage. The central themes of this research are memory, belonging, and the quiet extinction of a language that previously identified who we are. The decline is a broader symptom of cultural change and loss of vocabulary. Forgotten words carry their own uniqueness and cultural meanings now these words are replaced by other languages. For the purpose of identity, intergenerational connection, and language heritage, these words must be saved to help revive the vocabulary. This research examines the causes of language decline, cultural worth, and lost Punjabi vocabulary and revival effects today.

### **1.1 Research Questions:**

1. What are the lexical and cultural losses in Punjabi, and what are the impacts of these losses on Punjabi?
2. What have been the impacts of multilingualism, and modern media on the usage of Punjabi language?
3. How can the Punjabi language be revitalized and sustained in the current times?

### **1.2 Research Objectives:**

1. To identify the Punjabi words that are declining and no longer used in the Punjabi Pakistan.
2. To investigate the reason behind the decline of the Punjabi vocabulary and culture across the generation in Pakistan.
3. To collect the insights from early Punjabi speaker about the loss of Punjabi vocabulary and cultural elements.

### **1.3 Significance of Study:**

The ripened urbanization of Punjab has led to preference as more cosmopolitan and economical advantageous like Urdu And English. Educational institutions in urban areas priorities to English and Urdu. Even though Punjabi language or course is no introduce in the Pakistani educational systems. In the Pakistani Educational systems, there are not allowed to speak Punjabi in class room and with teacher, even that not with friend, because in that time the young youth not know about the Punjabi language. Digital platform and media use Urdu and English language has further marginalized the Punjabi language. Pakistani television, films and digital platform predominantly use these languages, leading to the natural blending of linguistics elements. This hybridization dilute the natural purity of Punjabi language and disconnect from the roots of Punjabi language and culture. Punjabi vocabulary there are number of words replaced by Urdu and English counter part of every conversation In Pakistan, Punjabi is often to perceived as a language of rural and less educated families. This perception is called the linguistics inferiority , language accolated with high and low standard such as if any person speak Punjabi that consider him to relate with low class or uneducated. Now in the Pakistan Punjabi language weak and deleted day by day because of that type of mind set. Educational institutions and language programs worldwide to recognize the importance of Punjabi language. Schools , colleges and universities offering the courses and workshops to teach the Punjabi language, culture and traditional expression. These initiatives helps to connect with the culture and foster a sense of linguistics pride and awareness. The rise of digital technology has create a new opportunities for the language revival. There are number of content creator of nation or international that spread the awarenesses of Punjabi language, that some creator makes videos about the folklore ,Punjabi literature and Punjabi culture and norms to making the accessible for the people around the world. There are allot of Punjabi creator that make the content on Punjabi language and traditions.

### **1.4 Statement of the problem:**

Some research questions have been raised to decline the historical Punjabi words. Firstly, it is important to understand that the reason for the language decline is social, political, and

economic pressure, etc. Secondly, care should be taken to ensure how the loss of words might impact the cultural identity and the passing of the Punjabi heritage between generations. It is important to understand how the existing Punjabi words are essential for the Punjabi vocabulary and cultural flow. It is necessary to identify the Punjabi words and rituals that have been lost or are at risk of being lost.

## 2. Literature Review:

Punjabi, as a first or second language, the linguistic and sociolinguistic characteristics of Punjabi and Lahanda/Multani are considered in the descriptive grammar. It studies the standard of the language and provides thorough information about phonology, syntax, and morphology (Bhatia, 2013). There is a risk that the regional dialects will disappear as Pakistan continues to urbanize and homogenize in terms of spoken language. In Pakistan, the younger generation is cut off from their mother tongue and influenced by Urdu and English (Zaman, 2014). A large portion of the history is lost because of the decline of the ideas and their impact on the native speakers of Punjabi. The examine the phenomena and stress the culture and identity to preserve the culture and variety of language and promote the native language and preserve narrative (Haq,2010).

Urdu has been the national and official language of Pakistan even though Punjabi has been the most widely spoken since 1971 in contrast 7 to 8% people in Hyderabad and Karachi speak Urdu and primarily muhajirs who speak the Punjabi language (Daily Industry,2022).The same is true for Punjabis who exploit their caste and language as a means of gaining economic advantage (Rahman,2017). According to Pierre Bourdieu's theory of linguistics the people exploit their own language and culture as a way to acquire tangible possessions (Bourdieu, 1977).

For the underprivileged youngsters who find it difficult to communicate in Urdu and the Punjabi language, the shift to the Urdu and English primary Language for teaching was meant to offer a better future, but it turned out to be disastrous. Because of colonialism, language is also a class issue in modern Pakistan (Bashir,2017). Middle-class youngsters speak Urdu, since speaking Punjabi seems like a cultural taboo and is associated with embarrassment and vulgarity. Parents and grandparents make sure that their kids speak Urdu and English instead of Punjabi (Zaidi 2010). The Sri Guru Singh Sabha asked Sir Charles Aitchison, the governor of Punjab, to change the language of teaching for Sikh pupils to Gurmukhi Punjabi in 1882. Sir Aitchison said that there would be no future professional benefits to enforcing Gurmukhi Punjabi (Rahman, 2017).

There are severe cultural issues about the decline in Punjabi language usage. The respondents feared losing their cultural heritage, and many of them identified with their language identity. Urban respondents accord greater importance to pragmatic considerations, often valuing economic advancement more than cultural conservation. A. Shah and R. Khan (2025). Also, immigrants started losing their precious native languages and other cultural properties as urbanization increased. Abbas, N., and M. Saeed (2023).

Millions continue to use Punjabi, but no institutional support exists for it. Neither is it used widely in the media or government bureaucracy, nor is it used as the primary language of education in schools. Since many Punjabi speakers, particularly those in the cities, think that Urdu is better for education and social advancement, they bring up their children speaking it. Iqbal, M., Fatima, S., and Riaz, H. (2025). Punjabis of Pakistan lead their lives through festivals and traditions. Modernizations has led to major changes in their celebration over the years. The usage of Punjabi by the public has reduced due to Urdu and English being more prevalent in the media. Awan, T., and Bashir, N. (2024).

In Pakistani Punjab, the Punjabi speaking population is shifting towards Urdu and English, the two most honored national and official languages. The Punjabi language has been excluded as

a consequence of this language shift. Riaz, S., and Ali, H. (2024). Punjabi culture is defined by Pakistani mainstream media's avoidance of Punjabi content and focus on English and Urdu. Sarwar and Khan, 2019). As it is evident from the research, urbanization reduces the process of the passing of culture from generation to generation, and this makes changes in language, social meetings, and rituals. Haider, Bukhari, and Afridi, 2025. Punjabi is decreasing day by day in educated households in cities such as Lahore, Faisalabad, and Rawalpindi. Today, many children can neither read nor write their mother language. Punjabi is often trivialized into comedy or cartoon on TV, when it is presented as boisterous or rustic (The Friday Times, 2025). The aim of this research is to find out the perception of Pakistani Punjabi speakers regarding the impact of globalization on their language. The results showed that although the cultural values of Punjabi are equally established, its use is decreasing, especially in comparison with English in the media and education (Anjum, Khan, Sarwar, et al., 2023).

### **2..1 Theoretical framework**

Joshua Fishman's theory of language shift and maintenance explains how languages weaken and disappear when the communities replace their mother tongue with the dominant language. Language shift often occurs due to the social, economic, political, and educational pressure, where the younger generation adopts the dominant multilingualism over the mother language. Over time, the original language is lost due to social and educational influences. Fishman emphasizes the importance of intergenerational transmission, culture, identity, and loss of vocabulary in preventing language loss. "The vitality of a language impacts language behaviors (Fishman, 1972), and these behaviors reshape and redesign the same language and culture accordingly with conventions. "This theory enables the researcher to understand both the causes of language decline and the strategies for language revival in society. This theory is directly relevant to the research on forgotten Punjabi words and the decline of the culture in Punjab Pakistan. The shift from Punjabi to Urdu and English in the educational system and society is the biggest reason for the decline of the mother tongue. Now the younger generation does not know about their mother tongue, even though they can't speak Punjabi; on the other hand, the older Punjabi speakers are connected to their language and culture. Fishman's concept of language maintenance which contributes to the preservation of language heritage by highlighting the need for intergenerational transmission.

### **3. Methodology**

The research was undertaken with a strong enthusiasm and interest in the Punjabi language and vanishing traditions. The study developed into an individualistic search to restore a sense of connection with voices of the past, instead of being considered a purely academic exercise. Older people who still remembered the words and practices that once brought meaning to Punjabi life were at the focus of the methodology, which revolved around listening to their accounts, songs, and remembrances. There were countless conversations in tea cups, in village courtyards, or at casual gatherings where individuals freely shared stories. Through these authentic interactions, it was clear that language and culture are not only contained within books but even within human beings. Old Punjabi texts, folklore literature, and cultural records were analyzed in addition to these primary accounts to ascertain the meanings and origins of ages-old words and customs. By including these personal experiences along with historical references, the research attempts to record not just the lost but the voice and heart of the people of Punjab as well.

Language is a live heartbeat of a people that holds its values, emotions, and traditions through the passage of time. It is not merely a vocabulary. Once so full of pretty statements and colourful traditions, Punjabi is fast becoming extinct. The rhythm of modern life is leading many

of the old words, expressions, and traditions which hitherto characterized Punjabi identity slowly into oblivion. The plain words with deep significance, the wedding songs and village welcoming warmth are increasingly being replaced by modern nomenclature and foreign tradition. The research and current articles available illustrate a developing interest in this silent cultural loss and describe it as the decline of a shared remembrance and emotional tie across generations, and not just a change of language. As per the literature, having a language means having a soul of a culture, and retrieving those lost words and traditions of Punjabi is important to keeping that soul.

**3.1. Research Design:** This research uses exploratory and descriptive design. It explores the reasons behind the disappearance of Punjabi words and culture and describes the original context. The design selects the old participants of the elder Punjabi speakers who have knowledge of Punjabi vocabulary and culture. Through this approach, the study identifies the language decline, loss of vocabulary, culture and tradition, generation difference, and influence of social changes. This design also supports the suggestion about reviving the Punjabi culture and language in Punjab Pakistan.

**3.2 Research Method:** This study follows qualitative research because it aims to explore the decline of Punjabi culture and language and forgotten Punjabi vocabulary through the lived experiences. It focuses on the meaning of the language, linguistic heritage, and culture of Punjabi words that are declining and not used in Punjab, Pakistan. The qualitative method allows for depth rather than numerical measurements. This method helps to interpret the historical context around the language loss and culture decline.

**3.3. Sampling and Data Collection:** The primary data collection tools are semi structured interviews. Interviews with elderly Punjabi participants allow them to recall the old Punjabi words and culture and their history related to the culture and words in their own way. This tool gives the flexibility and enables the researcher to ask the questions while also allowing the participants to add their stories or experiences. This tool appreciates the language loss and gathers authentic linguistic data.

#### 4. Data Analysis

A language of a community is not only a form of communication; it is its very life. A century of history, emotions, and centuries-old traditions are embedded in each syllable. For decades, Punjabi, one of the most ancient and rich languages of South Asia, has symbolized pride, unity, and warmth. Most of the old Punjabi words, though, are slowly disappearing as the world becomes more modernized and English dominates media, education, and everyday life. The daily lives, fiery emotions, and customs which are now disappearing from memory were once rendered by these lost words. Something of what we are is lost when we lose them. “In an increasingly globalized world, the dominance of the English language has profound Sociolinguistic consequences that permeate various aspects of society, culture, and identity (Ullah & Akram, 2023).”

This research seeks to bring back and discuss these lost Punjabi terms and culture that they represent. Elder interviews, a reading of ancient literature, proverbs, and ballads, and a comparison of younger and older generations’ speech patterns reveal how linguistic change reflects cultural change. The findings show that younger Punjabis often possess a lesser degree of knowledge of conventional phrases, especially the ones related to emotions, family relationships, celebrations, and agriculture. Migration, urbanization, and modern schooling have all contributed to this shift.

This discussion assists us to realize that word loss is a cultural fact and not just a linguistic one. Each lost word tells us how our ancestors existed, celebrated, and communicated with nature

and another. To recall and recover these words is vital for renewing our relationship with our past and sense of identity along with preserving a language. The aim of this research is to motivate Punjabis everywhere to appreciate and use the words that traditionally defined the rhythm of their everyday lives by sparking interest and pride.

Encourage The use of Punjabi language add Punjabi prediction like Punjabi films dramas theatre Punjabi novels in daily life and continue to normalize these activities. There are a number of films in eastern Punjab the gives the idea about the culture of Punjab. Organize the culture event and workshops and language Classes to promote the Punjabi culture and promote the use of Punjabi language in daily life and celebrate the rich culture of Punjab. Incorporate Punjabi vocabulary and literature into school to familiarize students with their linguistics heritage. Shahmukhi is a Punjabi script that use in 12 century. Its adaption by sofi stain and poet like Baba fared ,Bulleh shah and Waris Shah. Its define as the Punjabi written in Urdu script. So we should teach shahmukhi in educational institutes.

#### 4.1 Forgotten Punjabi words

##### 1. **Tarinjan**, ترنجن

In the old time period in Punjab, there was a group of women that doing charkha and singing song ,that group was called “tarinjan”. Now in modern time period there is not the concept of charkha that women did their work in gathering. The word Tarinjan was used in the Punjabi old songs. “They expressed growing concern over the language’s gradual decline, citing an alarming reduce in its vocabulary, dwindling speaker numbers (Baath,2024)”.

##### 2. **Vont** ، وونت **Tanghh**, تنگ

Grace, elegance, good sense

That type of words mostly used in majaha dialect in India Punjab but not used in Pakistan, The old generation of Punjab is known about these words and the young generation has not about the idea of these words. These words also use in the Punjabi songs in this time period.

##### 3. **Vontaain, schemes** these words along with this.

This Punjabi word, meaning “making plans or schemes,” is both intelligent and humorous. In folklore of yore, the people looked up to those individuals who taught a lesson or solved an issue with vontaan. A clever vontaan can be used by a farmer to solve a problem or by a mother to mentor her offspring. It just shows the Punjabi passion for wit, insight, and light-hearted intelligence—the kind that always makes things interesting.

##### 4. **Wang** , ونگ **wanghaa**

Bangles

The word bangles are the old punjabi word that also used in the Pakistan but now the effect of decline language no one use this word. The Bangles A certain corner in Punjabi hearts has always been reserved for bangles, also called choodiyan. The soft jingling is indicative of happiness, beauty, and femininity. Bangles used to depict emotions and were not mere pieces of adornment. The bangles of a mother narrated stories of strength and dedication, while those of a bride symbolized blessings. When the bangles on a woman’s hands shimmer under the sun, it looks like a piece of ancient charm still exists in Punjab

##### 5. **Virti** ورتى, Human Nature

Virti is human nature, or what a person’s true heart is. Punjabis believe that knowing someone’s virti is more important than his status. A good virtu includes honesty, loyalty, and kindness. In ancient village life, it mattered more how people treated others, rather than what they had. The essence of mankind, virti is what gives us our authenticity and our sense of community.

##### 6. **Khatna**, کھٹنا Achieve

e.g, What you are achieved in your life.(Tusi apni Zindagi chy ki khatna wa).“The study highlights that Punjabi speakers are not loyal to their language. Punjabi language is declining day by day and hence, a threat of existence is faced by Punjabi as the majority of the Punjabi speakers are shifting their loyalties towards Urdu (Farukh,2016)”

#### 7. **Machana,chulsana**,چلسنا

Machna or chulsha is the name given to the vibrant, restless energy of Punjabi people. By that spark, one gets driven to do something new, dance, laugh, and live life to the fullest. When the elders saw any young fellow excited, they used to smile and say, “Eh taan chulsya hoyaa wa.” For that is how the Punjabi spirit stays young, and that is how life should be spent-in verve and wonder.

#### 7. **Lalari**,لاری

It's a person who knows the work of coloring the dupatta's the old time period the people used the word lalari but in the modern era urbanization decline this word. “Punjabi is under-developed language, upcoming generations are shifting to other technically and digitally developed languages such as Urdu and English (Arsaln,2021)

#### 8. **Lissa**,لیسا

“Mada” ,Weak

These word used by the comments on the physical health that person looking weak so these type of words used for recommend. “The usage of Punjabi seems to be depleting in the major domain e.g., education, employment, national print or screen media (intellectual death,2022)”

#### 9. **Cossa**,گھنگنا

Tipped, mildly warm

There are number of words are decline in the Punjabi vocabulary one of the word Cossa .Now in Pakistan this word is not used by the daily communication. “The study indicates that Punjabi speakers are not loyal to their language. Punjabi language is declining day by day and hence, a threat of existence is faced by Punjabi ( kanwal,2024)”.

#### 10. **Tab**,تابFever

In the pre-Partition days, people from the entire Punjab — both east and west — spoke an extremely similar type of Punjabi. The language consisted of a lovely combination of local vocabulary and borrowed Persian and Urdu words, which made it pleasant and elegant-sounding. One of such words was “tab,” which people used to use all the time when referring to fever or illness. It was not only a term — it had an essence of politeness and courtesy. You would many times hear someone utter, “Usnu kal tab si” (He had a fever yesterday), or “Tab chhad gayi ae” (The fever is gone today). At that time, words like “tab” were an integral part of Punjabi vocabulary, reflecting how deeply the culture of Persia had fused into the routine of Punjab.

#### 11. **Ghadi muri**,کری موری Repeating

Ghadi Muri means doing something over and over again. Repetition, as such, was a part of the Punjabi way of life, not an invitation to boredom. The farmer does his labour in the fields every day. So does a folk singer with his lines. And so does every generation with its traditions, as a example “tusi ghari muri ahi boli jndy ho”. This simple repetition gave memory, structure, and meaning to life. As Ghadi Muri informs us, the beauty of Punjab lies in preserving the wonderful things in life-over and over again, and with love.

#### 12. **Karra**,کارا Noteworthy act

In times of yore, brave, or humble acts were also called karra kam, or acts to be remembered. It could be saving the weak, helping a needy neighbour, or standing up for right reasons. In Punjabi

folk songs and history, such acts are considered far greater than wealth or influence. True greatness, Karra reminds us, lies in doing something from the heart, not for applause but for the sake of goodness itself.

### 13. **Veer**, ویر Brother

After Partition, as Urdu and English became more common in Pakistan's Punjab, words like "bhai" slowly took the place of "veer," especially in cities. Still, in India's Punjab, "veer" remains a living word you'll hear it in homes, in songs, and even in how people greet each other. It's one of those words that keeps the old Punjabi warmth alive, reminding everyone of the bond that once tied families and communities so closely together.

### 14. **Kharood** کھروڈ

Kharood, which translates to "showing off," is a common source of amusing banter among Punjabis. A person who wore excessively or boasted excessively would be jokingly referred to as a kharoodi in country life. It served as a gentle reminder to remain modest. According to Punjabi culture, pride must come via hard effort and goodness, not by showing off yourself. True respect is quietly earned by actions and not by show is what Kharood tells us. This word mostly used in Punjabi songs like "jutti Mari phirdi kharood poon nu".

### 15. **Tabbar**, ٹابّر Khanwada Family

In Punjabi, the word "tabbar" describes someone's family or household. It is an old Punjabi term which was previously used extensively across both East and West Punjab prior to the Partition of 1947. In past generations, folks in Pakistan's Punjab typically uttered lines such as "Mera tabbar changa ae," which means "My family is fine." With time, though, the increasing prevalence of Urdu and English led to the indigenous word dropping from popular use, with other terms like "khandaan" or "family" taking its place. Today, "tabbar" is hardly found to be used in Pakistan, save perhaps in remote rural or culturally entrenched regions. Conversely, in Indian Punjab, the term remains affectionate and popular. The phrases "Mera tabbar chhota ae" ("My family is small") and "Main apne tabbar naal rehnda haan" ("I live with my family") remain widely used. Hence, "tabbar" is a beloved component of Punjabi vocabulary and culture, particularly in India, where it symbolizes love, togetherness, and cultural pride.

### 16. **Mat**, مت Mindset, Sense

Mat in Punjab is not just a word; it is a state of being and thinking. The elderly people were respected for having a "theek mat" in the old times, that is, a clear and unbiased mind. People went to them for advice because they derived their wisdom from life, not from books. The idea of mat illustrates that the Punjabis have long valued the qualities of understanding, truthfulness, and good judgment which have kept village life intact and peaceful.

### 17. **Ratta par**, رتا پر Little bit

"Ratta Par" is a Punjabi phrase, which basically means "just a little bit", but in Punjab, even the little has always been huge. It conveys the love and charity that each Punjabi heart is filled with. Punjab was once a simple place where people toiled in the fields, shared food with neighbors, and promptly helped each other out. To give something with love, even if one has only a ratta par of it. Punjab is known for its large hearts in modest homes. According to Ratta Par, generosity is decided based on one's willingness to share and not one's possessions. The honesty, love, and unity which characterize Punjabi culture are preserved by this little phrase with a deep meaning.

## 4.2 Forgotten Punjabi wedding Rituals and culture in Pakistan

### 1. Roka ceremony

This ceremony is celebrated before the marriage. There is a Roka thaka ceremony it's mean that this relation is done, we have to stop the search. "They claim that economic, demographic and the status of language are the most significant factors which have caused the shift in Punjabi (Ghani, 2017)"

## **2. Chunni ceremony**

The Chunni ceremony is a Punjabi pre-wedding tradition where the groom's family visits the bride's home to formally welcome her into their family. Mother in law gives the red chuuni to her daughter in law. But this ritual is not celebrated in the Punjab Pakistan.

## **3. Jaago night ,Chora ceremony and Kalery**

Jaago night is a very common ritual in India but not in Pakistan. In this night the whole family, friends and cousins are enjoying with some activities like dance and singing songs. And the second one is Chora ceremony, The girl's uncle gives to the chora like bangles and the girl not allow to see it before marriage and it fully covered with the cloth of her arm. And the third one is kalery, It's just like a jewelry that girls wear in her arms on the wedding but it's not common in Pakistan Punjab.

## **4. Tappy , bhangra , ghidha**

These three important tradition are not common in Punjab Pakistan. These traditions are the identity of our culture but now in that time no one can remember this. Not just dances, tappy, bhangra, and giddha are the spirit of Punjabi culture. When the dhol begins, it sounds like the heartbeat of the land itself. Tappy makes the environment happy and full of life with its simple claps and a catchy rhythm. Bhangra, which originated long ago in the fields when farmers used to dance and celebrate the time of a good harvest, enhances the strength and pride of the males in Punjabi culture. Giddha is a graceful, jolly dance that ladies do. Through their songs and boliyan, they tell tales of heart-to-heart laughter and emotions. Till today, the true spirit of Punjab is retained through tappy, bhangra, and giddha on the stage of a marriage, festival, or school functions.

## **5. Luddi**

Luddi dance is a traditional folk dance that is performed by both men and women in circles to celebrate marriages or victories. Even though it continues to be performed at some events, it has fallen out of favor.

## **6. Punjabi Tamba and Kurta**

Traditional Punjabi male attire, which is made up of a shirt (kurta) and a wrap-around garment (tamba), which is similar to a sarong. More modern attire has replaced this garment in use. Effects of globalization on local traditions as well as general societal changes are evident in the erasure of such customs. More than just clothing, the tamba and kurta reflect the heritage and culture of the province. For generations, men of Punjabi villages have worn the kurta, a loose cotton tunic to keep them cool during the summer heat, and the tamba, soft material wrapped at the waist. This discreet outfit moved to the rhythm of everyday life, be it in celebration of harvest festivals, toiling in the fields, or lounging in the town square with friends. The kurta and tamba speak of pride, cosiness, and a strong link to the country. Many still wear this traditional outfit to modern cultural events as homage to ancestors and to retain the spirit of Punjab.

## **5. Conclusion**

In Pakistan's province of Punjab, the decline of Punjabi language and culture indicates a deeper cultural transformation under the influence of media, urbanization, and modernization. Punjabi is increasingly less popular in formal or rural settings as young generations prefer Urdu and English for social standing, learning, and employment. In addition to the erosion of oral cultures and lexicons, this language shift has also led to the loss of the language's embedded

collective memory and sense of identity. The media have been particularly central to marginalizing Punjabi as a low-value and low-reach language by prioritizing Urdu and English content. This trend has been compounded by urbanization, which has led individuals to become increasingly detached from their heritage and the practices which historically underpinned Punjabi culture.

To counter this decline, conscious attempts must be made to give Punjabi life through the creative industries, the internet space, and education. Punjabi can be repositioned as a dynamic, living language instead of being a relic of the past by encouraging its usage in literature, the media, and academic research. The dense vocabulary, traditions, and ethics that define Punjabi culture are being transmitted to subsequent generations by rejuvenating Punjabi, which is more than a language initiative.

## 6. Future Recommendations

In order to preserve the charm of Punjabi language and its ancient traditions in Pakistan's Punjab, there has to be a joint effort from the government, media, educators, and families. The initial step is to once again introduce Punjabi into our schools so that our children hear and learn their mother tongue and grow up feeling proud of it. The media can also be a strong force by presenting stories, songs, and dramas in Punjabi, allowing it to become a living aspect of daily life once again. People must take the initiative to record and save forgotten Punjabi terms, folk stories, and traditional customs before they are lost in memory. In urban spaces where life has made us distance ourselves from our origins, cultural festivals, events, and sessions of storytelling can reintroduce youngsters to their heritage in an enjoyable and memorable manner. Technology, of course, can be the bridge too — through Punjabi language applications, digital archives, and social media awareness campaigns that render learning the language simple and enjoyable. Above all, it has to start in the home. When parents talk to their children in Punjabi, they maintain traditional rituals, and share family heritage, they are transferring a feeling of belonging that cannot be learned from a textbook. Lastly, the government must encourage such efforts by acknowledging Punjabi as an essential component of Pakistan's cultural heritage and investing in initiatives that will keep the language alive for generations to come.

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