

## SILENCING THE MOTHER TONGUE: PRESTIGE, POWER, AND THE SOCIOLINGUISTIC DECLINE OF PUNJABI AMONG URBAN YOUTH IN PAKISTAN

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### **Abstract**

*This paper analyzes the causes of the loss of the Punjabi language by the Pakistani youth especially in the urban densities of Lahore. The study is based on a mixed-method approach, which implies the use of questionnaires and interviews to examine the language use in the home, school, social, and online environments. The results indicate that Punjabi is becoming more connected with informal contexts, whereas Urdu and English are more likely to be used in schools, institutions and in communicating with other people because of its prestige, academic and social mobility. The language choices of parents, institutional neglect, media representation and social pressure contribute greatly to the slow transition away of Punjabi. The study finds that downfall of Punjabi is directly related with identity, status and policy support and suggests to promote Punjabi more in education, media and in day-to-day life to help preserve and revive it.*

**Keywords:** *Punjabi language, language decline, youth, sociolinguistics, language shift, Pakistan*

### **Introduction:**

#### **Background**

Punjabi is a popular language that has millions of speakers in the world. Not a mere language, but a major mode of expression, poetry, folklore and stories express emotions. Traditionally, Punjabi was an important part of culture. But recent demographic information and studies suggest a decrease in the numbers of Punjabi speaking in Pakistan. In the twentieth century, tens of millions of people spoke Punjabi language, but this number has dwindled to a fraction in the twenty first century. This is especially in the case of the younger generation who are inviting towards Urdu and English, as these are a formal language. This change coupled with the lack of institutional support and the little presence of Punjabi in educational arenas adds to its demise. Even in everyday life, the language is being replaced with Urdu and English. Of specific interest in this article are the reasons why the Punjabi language has declined in the last few decades in Pakistan.

### **Research Questions**

1. Why is the Punjabi language not considered a prestigious language now?
2. What are the reasons for the downfall of the Punjabi language in Pakistan?
3. How can we prevent the Punjabi language's downfall in Pakistan?

### **Research Objectives**

1. To critically analyze why the Punjabi language is no longer considered as prestigious language in the modern Pakistani society.
2. The aim of the study is to explore the social, educational, political, and cultural processes and dynamics that have led to the slow decline of the Punjabi language in Pakistan over the years.
3. To suggest effective measures and strategies of preventing further degradation of Punjabi language and of encouraging its status and use in Pakistan.

### **Significance of the Study**

The study has good scholarly, cultural and social implications since it discusses gradual decline and degradation of the Punjabi language in Pakistan despite being the most widely spoken mother tongue in this state. Not only is language a medium of communications, but a reflection of a group identity, culture and social structures of power. Concentrating on the Punjabi, this piece of work brings into the fore an incredibly primordial paradox of the Pakistani society, in which, a, otherwise, dominant language, becomes pushed to the periphery of the formal, educational and prestigious worlds. The contribution that the research makes to the field of sociolinguistics has been academic since it ascertains the role played by the language attitudes, power relations and government policies on the language position of the regional languages. It also gives a more informative insight into how the colonial legacies, post-independence language planning as well as the class based linguistic dispositions influenced how negative attitudes towards the Punjabi language had been shaped. The research fills the existing research gap by being done in a methodical way in order to explore the decline of the Punjabi language among the first speakers of the language. Another cultural implication of the research is that the author tries to revive the knowledge of the rich literary, folkloric and historical heritage of the Punjab language. Documenting the causes of its decline, the work encourages the pride in the language, and eliminates the stigma of speaking the Punjabi language, and in particular, among the urban and educated classes. It also emphasizes the role played by intergenerational transmission and the role played by the families, schools and media in perpetuation of the linguistic heritage.

Moreover, policy-makers, educators and curriculum developers could find this research of this paper helpful. The research will be able to offer the information which will help to create the policy of the inclusive language, to support the role of the mother-tongue-based education and to involve the Punjabi in the formal education, media and cultural life. These policies would reinforce language pluralism and social inclusion in Pakistan. The ultimate product of this research will be to assist the objective of saving and restoring the Punjabi language by creating the favorable language attitudes and promoting the proper acknowledgment of the language as a culture, intellect and identity.

### **Delimitation**

The study of potential causes which lead to the downfall of Punjabi language in Pakistan is going to be delimited to primary and secondary level students studying in public or private schools, focusing on Urban areas especially Lahore, a city of Punjab. Geographically, this research is not covering rural areas, but urban areas where individuals are mostly multilingual, having Punjabi language as their ancestral language, still not being able to say it out aloud. Students who are well

aware of English and Urdu language from school and Punjabi as an ancestral language are the target audience of this research.

This study examines the use of language, its effect and the influence of other languages on Punjabi language by using it in schools, home or during digital interaction, exploring how these areas contribute to the upbringing or diminishing of Punjabi language in Punjab. Rural areas, higher education, and senior citizens are not being chosen on purpose, to attain clarity in observing the potential causes of the downfall of native language.

#### **Literature Review: Factors Affecting Punjabi Language Decline among Youth in Pakistan**

The decline of Punjabi to the younger generation in Pakistan has been considered in the sociolinguistic, economical, family, and institutional contexts. In general, scholars tend to agree that language shift is not a sudden process, but it evolves over time, under the influence of the change of attitudes, aspirations, and social patterns. When it comes to Punjabi, it seems that the process is closely linked with the concept of prestige, modernity, and social mobility. Jaspal and Coyle (2010) investigated the aspects of identity and social mobility in language attitudes of the Punjabis in the Pakistani context as well as among overseas community. Their results showed that children born in economically upwardly mobile families tend to dishearten the use of Punjabi as it is seen to be a hindrance to academic success and their career in general. This implies that the language of Punjab is not treated like a language alone, but rather used as a social marker. The younger generations will be inclined to regard English and Urdu as a sign of opportunity, sophistication, and development, whereas the Punjabi language is symbolically associated with countryside status and low socio-economic status. These perceptions slowly change the language preferences of children in such families. On the same study, Akram and Yasmeen (2011) discovered that individuals exhibit a favorable attitude towards English as opposed to Punjabi. This inclination has a great impact on the youth to choose English as the means of education and professional promotion. This hierarchy of languages over time leads to what can be defined as a prestige imbalance in which Punjabi is given an emotional preference but is practically forgotten. The symbolical appreciation of Punjabi fails to reflect into actual use particularly in official and academic spheres. Besides the general attitudes of the society, the language practices in the family are a crucial factor in passing the language. Hameed (2022) tells that in Punjabi families, a lot of children are encouraged (and sometimes even pressured) by their mothers to use only Urdu and English in the house. This language bias on the part of parents has a direct role in language shift, since Punjabi language is less prominent in the socialization of children. As children continue to live speaking mostly Urdu or English, they lose their proficiency, self-confidence, and emotional attachment to Punjabi. This shows that the situation of Punjabi deterioration does not necessarily start in schools or any institutions but rather in the sphere of the home. This is even faster than family influence, which is further enhanced by institutional structures. According to Gilani and Mahmood (2014), the Punjabi language in Pakistan is a tolerated language, which is neither suppressed nor promoted. Hussain & Khan, H. (2020) say that its usefulness is restricted by the lack of institutional support, especially in the area of education. The young people receive a message that it is not an academic language when Punjabi is not included in the formal curricula, examination and official communication. They therefore direct their linguistic efforts in languages that will offer practical advantages. This imbalance is also facilitated through the representation of the media. According to Zaidi (2015), journalistic projects in Punjabi are not sustainable and are short-lived. The fact that the Punjabi language is less represented in the mainstream media, digitalized platforms, and professionalized journalism makes it less visible in the discussion of

today. Haidar & Parveen, M. (2021) say that to young people who watch the media mostly in Urdu and English, Punjabi does not seem a part of the modern expression and technology as well as intellectual production. In addition, this language change is accelerated by globalization and urbanization. With the growth of the urban centers and the rise of inter-provincial interaction, the Urdu language is used as lingua franca; English is used as international language. Sajdi, F. J. (2023) say that within these multilingual conditions, linguistic shift of the Punjabi speakers can also be observed, as they consciously switch to other languages that provide a wider social connectivity. This shift is normally described as pragmatic and not ideological but gradually its effects are observed is the gradual transformation of reducing Punjabi as part of everyday life. The other important dimension is the psychological dimension of linguistic identity. Language is a communication medium that is not only a measure of decency and self-identity. Fatima, H., & Akram, A. Telling about young speakers, (2025) informs that one can experience some linguistic insecurity when Punjabi is associated with being informal or having bad taste on a regular basis. They may reduce or quit usage in torn social localities in order to avoid social critique. By doing this, the language reduction becomes linked to the issues of self-esteem, goals and identity. The existing literature, generally, indicates that the Punjabi language among the young generations in Pakistan is a complicated phenomenon. This change is facilitated by the negative attitudes towards language, preference of language amongst parents, social and economic aspirations, lack of institutional promotion, poor media representation, and the pressures of globalization. According to Khan & Wattoo (2025), the degradation of Punjabi is not only the act of refusing to study it but a manifestation of bigger societal inequalities and how identities are situated in Pakistani society.

#### **Methodology:**

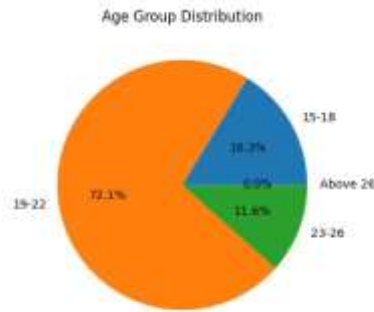
This study adopts mixed method approach to identify the causes of the downfall of Punjabi language among youth. The target audience this research is going to cover belongs to school and college going students, age covering from 5 to 18 years old to analyze how youth is facing downfall of Punjabi language among them. The rationale behind adopting mixed method is to get quantitative analysis along with in-depth analysis of the causes contributing to the downfall of Punjabi language by circulating questionnaires among students to get quantitative overview and then conducting interviews from some students and especially teachers to get to know the major issues youth face regarding Punjabi language covering broader aspects.

This research comprises of 10 schools (7 private and 3 public) and 5 colleges (3 private and 2 government) from urban areas, especially Lahore. The participants are selected by purposive sampling while keeping in view their characteristics, expertise and experiences related to the objectives of this study. The structured questionnaires are designed to cover various domains including home, school, friend zone etc to measure patterns of their use of language. Ethical considerations are obeyed and voluntary participation is being obtained in this study.

#### **Data Analysis:**

##### **1. What is your age group?**

- 15 – 18
- 19 – 22
- 23 – 26
- Above 26

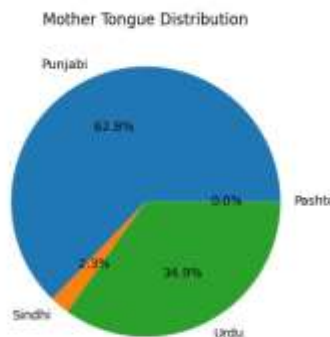


**Graphical Interpretation:**

This distribution suggests that the potential audience targeted by this question ranges from the age group of 15-26 or above, but the most representative group of this segment ranges from 19-22 . As this age is primarily significant as well as critical in order to see the linguistic and cultural influence over youth. Any conclusion which is going to drawn from this analysis is going to be dominated by this very age group in order to seek the potential causes of decline of Punjabi language in youth.

**2. What is your mother tongue**

- Punjabi
- Sindhi
- Urdu
- Pashto

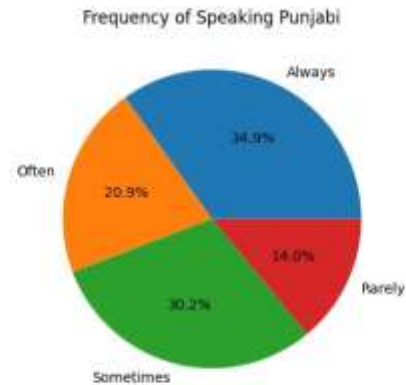


**Graphical Interpretation:**

It indicates the dominance of Punjabi language in youth as their mother tongue, followed by 34.9% youth having Urdu as their mother tongue. Although Punjabi is deeply rooted in their ancestors and to some extent in youth too, but Urdu shares the same fame which in return demonstrates the bilingual trait of youth and its notable impact on them. The absence of Pashto language as mother tongue is due to the demographics where the research has been conducted. Overall, the data undermines Punjabi’s prominent presence with Urdu’s impact.

**3. How often do you speak Punjabi in your daily life?**

- Always
- Often
- Sometimes
- Rarely

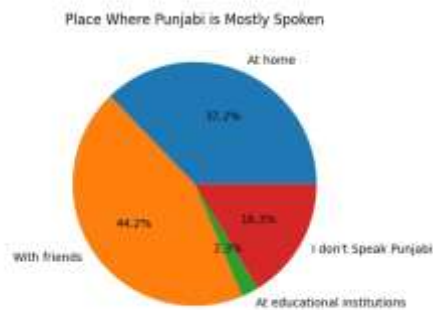


**Graphical Interpretation:**

The frequency of speaking Punjabi varies in youth as 34.9% claims that they always speak Punjabi while 30.2% claims that sometimes they speak Punjabi (tending to not always) and at the same time 14% of the population of youth rarely speaks Punjabi. Hence it shows a mixed trend of using Punjabi, depicting linguistic preferences and to some extent uncertainty in their behavior by dangling between frequent and infrequent Punjabi usage

**4. In which place do you mostly speak Punjabi**

- At home
- With friends
- At educational institutions
- I don't speak Punjabi



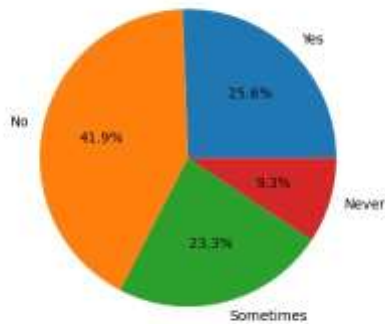
### Graphical Interpretation

The graph shows the varying usage of Punjabi language in settings as its usage with friends is 44.2% which reduces to 37.2% at home, further degrading to 2.3% at educational institutions, while 16.3% youth claims that they don't speak Punjabi at all. Here, the key point to notice is that the informal domain gets dominance while speaking Punjabi, but formal settings has the most least usage of Punjabi language highlighting the gap of language promotion. The avoidance of 16.3% audience demonstrates the potential language shift.

#### 5. Do your parents encourage you to speak Punjabi at home?

- Yes
- No
- Sometimes
- Never

Parental Encouragement to Speak Punjabi

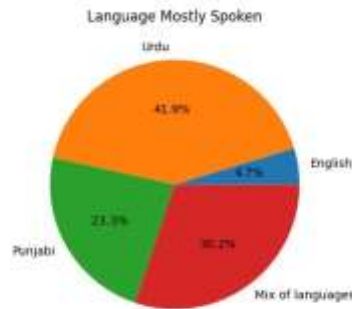


### Graphical Interpretation:

Parental encouragement to speak Punjabi at home seems to be limited as 41.9 % of the parents don't allow their children to speak Punjabi which outweighs 25.6% of those parents who give consent. This implies the idea of lack of promotion from hometown (initial level) showing disconnection from their culture and their preferences towards the promotion of other languages (Urdu or English in most cases)

#### 6. Which language do you mostly prefer while talking with friends?

- English
- Urdu
- Punjabi
- Mix of languages



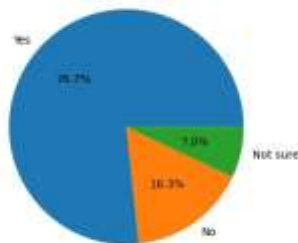
### Graphical Interpretation

The graph reveals that Urdu with its 41.9% of usage overshadows the usage of Punjabi even in informal settings. As the mixed language use gains the weightage of 30.2% which in turn mixing different identities of languages with each other, also implying the competition of Punjabi language with Urdu somewhere, not English in informal settings. Punjabi is somehow risking its relevance in youth culture.

#### 7. Do you think Punjabi is becoming less popular among the younger generation?

- Yes
- No
- Not Sure

Perception: Is Punjabi Becoming (Declining/Changing)



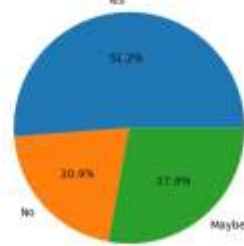
### Graphical Interpretation:

A striking amount of youth in this graph believes that 76.7% of the younger generation is losing its contact with Punjabi language, reflecting widespread perception of its declining appeal. Only 16.3% of youth claims **no** in the counter answer of this question which is significantly less in comparison to the majority. It highlights the critical issue which is becoming widespread due to Punjabi's eroding role in younger generation.

#### 8. Do you think Punjabi should be promoted in schools and universities?

- Yes
- No
- Maybe

Should Punjabi be Promoted/Encouraged



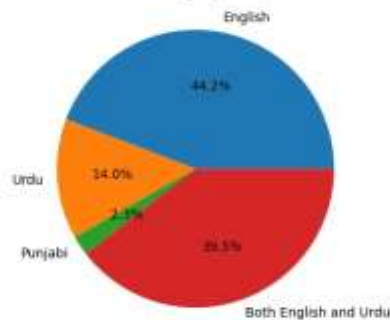
**Graphical Interpretation:**

The graph interprets the majority’s support for adding Punjabi language in institutional curricula is estimated at 51.2% which can be seen as its support or promotion, but 20.9% of youth don’t want it to be included in Curriculum as well as 27.9% of them shows uncertainty in their thoughts. This opposite viewpoint get to create hurdles in implying Punjabi in institutes as the total of these people suggesting no or maybe also get to be round about 48.8%

**9. In your opinion, which language is more prestigious among the higher class in Pakistan?**

- English
- Urdu
- Punjabi
- Both English and Urdu

Preferred Language (Opinion)

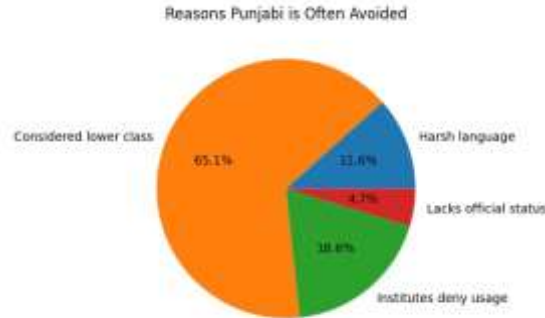


**Graphical Interpretation:**

English has been observed as the most prestigious language considered by youth at the level of 44.2%, but English with the combination of Urdu has also been observed as highly usable language at 39.5%, combining with the ratio of English voters only made out to be 83.7%. One of the notable things here in this graph is the ratio of youth considering Punjabi is only 23.3%, showing the socio-economic marginalization, potentially undermining the importance of local language.

**10. Why do you think Punjabi is often avoided at formal settings?**

- It is a harsh language
- People considered it a lower class language
- Our institutes deny the use of Punjabi language
- It lacks official status

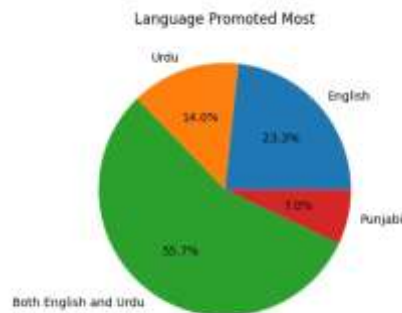


### Graphical interpretation:

A striking number of youth around 65.1% claims that English is avoided at formal settings due to its lower class status which shows their socio-economic biases towards this language, while other factors remain far behind : institute's restriction (18.6%), it's being harsh (11.6%) and lack of official status (4.7%). It demonstrates youth's personal biases towards language, not any flaws of Punjabi are making them marginalized, but youth is showing linguistic prejudice.

### 11. Which language is promoted more by your institutions and parents?

- English
- Urdu
- Both English and Urdu
- Punjabi

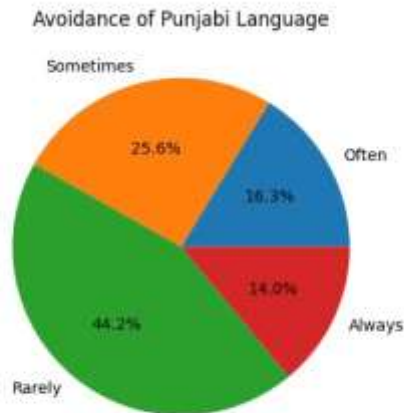


### Graphical Interpretation:

The interpretation of this graph which is in short presenting youth gives us the prioritizing language by our institutes and parents to Both English and Urdu at 55.7%, undermining Punjabi which lies at 7.0% only. The users of only English language has the second most support at the level of 23.3% indicating its prioritization. Punjabi's decline is even starting from our homes by restrictions inflicted by parents as well as institutes where it is considered lower class language.

### 12. Have you ever avoided Punjabi to appear more modern and educated?

- Often
- Sometimes
- Rarely
- Always

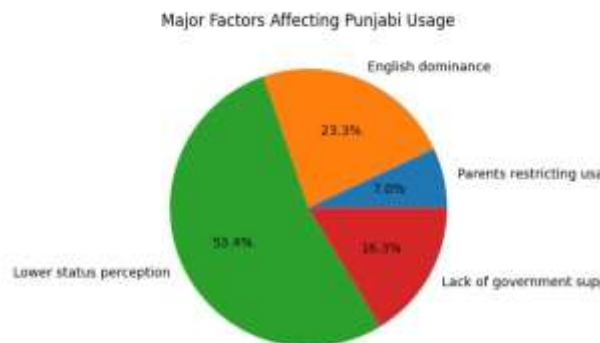


**Graphical Interpretation:**

Despite socio-economic pressure inflicted on youth, a vast amount of youth (44.2%) rarely avoid the usage of Punjabi due to the connection they somehow feel with this language, but 25.6% and 16.3% of youth who sometimes or often avoid Punjabi gives us the sense of uncertainty prevailing in their personality as well as ambiguity, demonstrating complex relation with previous identities. Another 14% claims that they always avoid Punjabi leading to the ideas of embracing linguistic roots and societal pressure, lost connection from previous identity hinting a nuanced landscape.

**13. Which factor has played a major role in the decline of Punjabi language in your opinion?**

- Parents restricting its usage
- English dominance
- Society calls it lower status language
- Government does not support Punjabi officially



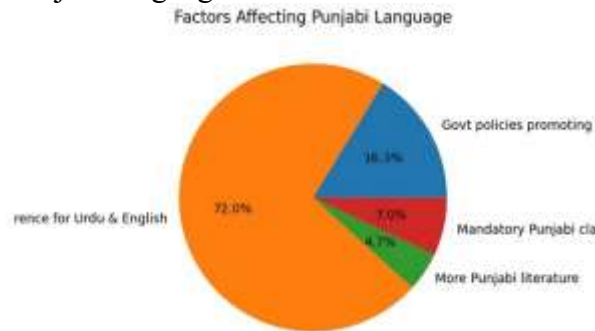
**Graphical Interpretation:**

The perception of Punjabi as a lower class language (53.4%) comes as the top factor of its decline . undermining deep rooted social connection with it. English dominance then comes at 23.3%, lack of government support at 16.3% and Parents restricting its usage at 7.0%. Thus it predicts the

prejudice of linguistics which has been associated with Punjabi to erode it from the present life by manipulating their social connections.

**14. What factors do you believe have led to the gradual decline of the Punjabi language in Pakistan?**

- Strong government policies promoting Punjabi in Education
- Preference for Urdu and English in education and official communication
- Increased publication of Punjabi literature
- Mandatory Punjabi language classes in schools

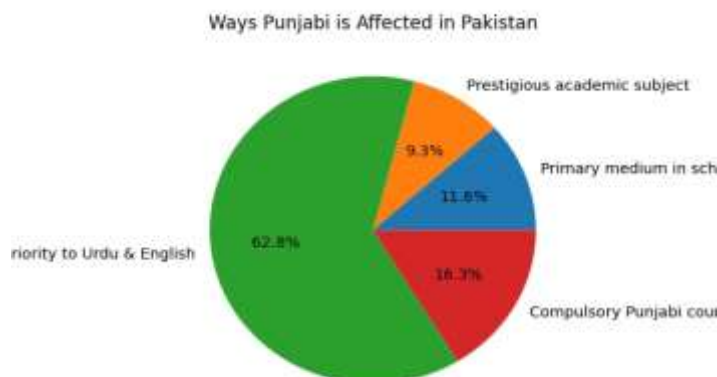


**Graphical Interpretation:**

A vast amount of youth cast the blame of Punjabi’s decline on the preference of Urdu and English languages in educational and official platforms. Other factors have remained far behind by very lower percentages of 16, 7 or 4.7% only. This highlights our biasness towards the linguistic system, where our own works on Punjabi language are becoming short. Ths Urdu and English are the central reasons of Punjabi’s decline.

**15. In what ways has the Pakistani education system shaped people’s perception of the Punjabi language?**

- By making Punjabi the primary medium of instructions in schools
- By treating Punjabi as a prestigious academic language
- By prioritizing Urdu and English over regional languages like Punjabi
- By offering compulsory Punjabi courses in universities

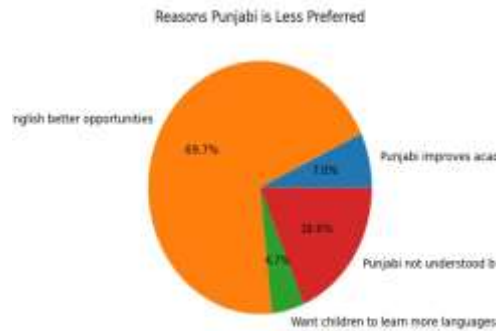


**Graphical Interpretation:**

The education system boosts Punjabi’s marginalization as 62.8% claims that they prioritize Urdu and English language, undermining Punjabi language. Other aspects get a very least amount of attention to 9.3, 11.6 and 16.3% only. This refers to the devaluation of Punjabi happening because of the systematic policies being evolved in present modern age.

**16. Why do some Punjabi speaking parents avoid using Punjabi when communicating with their children?**

- They believe Punjabi improves academic performance
- They think Urdu or English offers better social and educational opportunities
- They want their children to learn more Punjabi poetry
- Punjabi is not understood by children anymore



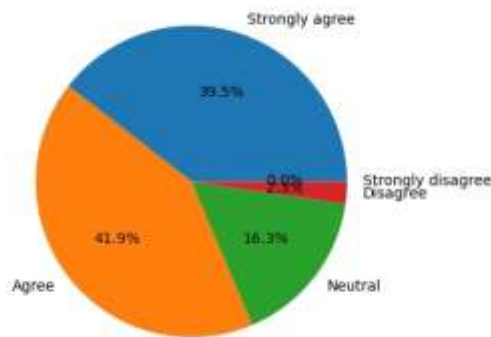
**Graphical Interpretation:**

As discussed in the previous questions, even this questions shows the biasness of parents too, towards Punjabi as they prefer the usage of English because of it’s great opportunities, lying at 69.7% That’s how their decision overshadows heritage. While other options trail far behind in the corner having least percentages, raising concerns about the connection of youth with their linguistic roots which is getting lost by prioritizing other languages.

**17. Social pressure or fear of negative judgment discourages people from speaking Punjabi in public or formal contexts**

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

Social Pressure or Fear of Negative Perception



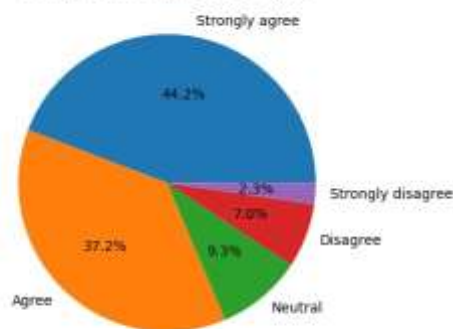
**Graphical Interpretation:**

This graph interprets one of the major causes of avoiding Punjabi in society which is due to the fear of being judged. A combined 81.4% perceives societal pressure as a major factor of discouraging Punjabi usage in public or formal settings. Those disagreeing with this statement has very less percentage of declining this statement. This reveals Punjabi’s sociological, economical and linguistic vulnerability.

**18. The younger generation uses Punjabi less frequently than the older generation.**

- Strongly Agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

Younger Generation Use of Punjabi



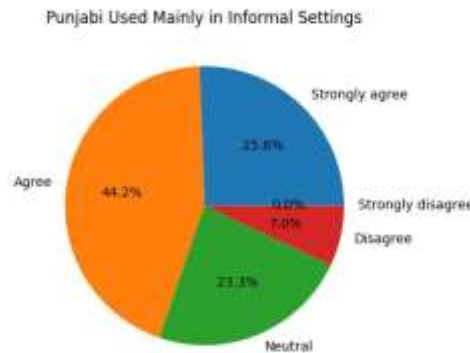
**Graphical Interpretation:**

This graph shows the linguistic shift at generational level where youth has been considered to speak it less frequently and they themselves express it by this question where they strongly agreed with this statement at the level of 44.2%, when combining strongly agree and agree with each other

will make the total of 81.4%, where those not agreeing with this remain far behind. It shows Punjabi's absence in the transmission of it in generation.

**19. Punjabi is mainly used in informal situation rather than formal settings**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly Disagree

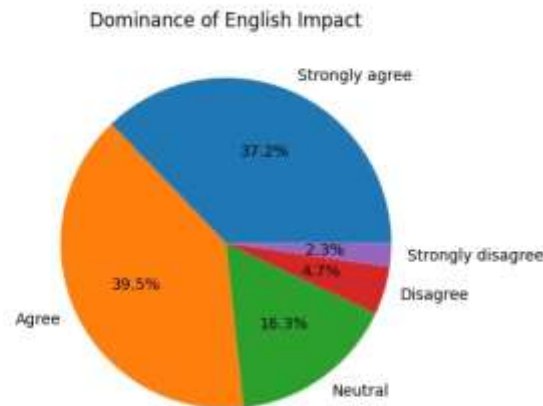


**Graphical Interpretation:**

The usage of Punjabi in informal settings is a form of reality we face during this modern time. Youth reflects their thoughts here as they accept that they mainly use Punjabi in informal settings at the level of 44.2% and by combining both options of agree and strongly agree, we get the percentage at 69.8%. By implying this, we get a viewpoint that youth considers it informal, and is not serious enough about this language to use it officially

**20. The dominance of English has contributed significantly to the decline of Punjabi usage.**

- Strongly agree
- Agree
- Neutral
- Disagree
- Strongly Disagree



### Graphical Interpretation:

A large proportion of respondents agree and strongly agree that English has a significant impact in the declining of Punjabi language, but a small proportion of respondents remain neutral or sometimes disagree with it. Overall, it shows strong influence of English which is perceived as dominant in education, communication and even in our social status too.

### Parents and Teachers Interview Analysis:

#### From Parents:

The information along with the statistics associated with the phenomenon of the disappearance of the Punjabi Language among the young generation in Pakistan samples the Parents portrays a great deal of stratified and contradictory linguistic environment according to which the Punjabi, despite being known as an essential constituent of cultural identity and heritage, is slowly losing its functional niche in the everyday routine. On the one hand, it is valued as the primary instrument with the help of which the traditions, emotional expression, and continuity of culture are transmitted through generations. The current attitudes of localizing Punjabi, whether as hard, unsophisticated or less socio-economically useful, sabotage this appreciation and as a consequence it is conscientiously kept out of everyday communication. It is an extension of a greater sociolinguistic transformation where the necessity to pursue modernity, social mobility and equalization to the mainstream languages such as Urdu and English are placed at the forefront, at the cost of language identity. Moreover, despite the external influence of such factors as media and educational systems to form the language preferences, the role of the home environment seems to be secondary to the inconsistent and contradictory practices there. The selective or limited use of Punjabi in home contexts implies that its decline is not only an active process but a passive reflection of external forces and supported by the daily use of language in everyday life. As a consequence, the decline of Punjabi can be seen as a by-product of a serious lack of connection between culture consciousness and its practical application in which the symbolic value does not translate into actual use, which further leads to the marginalization of the language among the younger generations.

#### From Teachers:

The data and information associated with the decay of Punjabi language among the youth in Pakistan gathered among the teachers also represent a rather stratified and even self-contradictory

sociolinguistic image, whereby, although Punjabi is recognized as a significant cultural identity marker, it is losing its real-life relevance within educational and social arenas. On the one hand, educators appreciate Punjabi as a language that has an emotional background, local experience, and cultural legacy, and they tend to consider it as a useful tool in maintaining the contact with their history among students. Conversely, this appreciation is undermined by the general perception that Punjabi possessed less academic, professional and social status than Urdu and English which are perceived to be more suitable to progress and succeed. Consequently, Punjabi is usually being regarded as being second and seldom is it promoted as a serious mode of communication. This case is a symptom of a larger change in language attitudes, in which the pressure of modernization, social mobility and institutional demand slowly shift Punjabi to the fringes. Furthermore, the reaction of teachers indicates that despite their ability to affect the language behavior, schools are also affected by the prevalence of national and global languages, which causes Punjabi to be less apparent in the formal learning process. The fact that Punjab has been least encouraged in the learning institutions therefore implies that the language has not been organized out by external forces but the language has been eroded by poor institutional support as well as divergence in adoption of the language. The death of Punjabi in the case of the younger generation, in turn, can be mentioned as the growing distance between the cultural consciousness and the real use of the language as it is still the most valued in theory but increasingly becoming forgotten in practice.

**Conclusion:**

In Conclusion, this research paper shows the absence of the Punjab language between the youthful generation in Pakistan is not the sudden event but a consequence of the interconnection that exists in the social, political, educational and cultural spheres. This added weight of the Urdu and English languages in terms of formal education, the work environment and the media has significantly reduced the place and application of the Punjabi language in their daily lives. Moreover, social attitudes of both the anti-Sikhs and the attitude towards Punjabi as a less prestigious or informal language have been discouraging its use especially among the urban and the educated youths.

The results indicate that identity, social mobility and institutional support are some of the major factors that contribute to language shift. A language which is not popularized in school, the media or any other official organization does not hold much value in the society. Even though many people in Pakistan speaks Punjabi it is not a language because of lack of government support. Also Teachers often prefer using Urdu and English in classrooms, and parents encourage the same at home because they believe it will help their children succeed. Unfortunately, this unintentionally reduces the use of Punjabi. And this is not a thing that is irreversible. The paper identifies the revival of Punjabi, which could be done by making conscious efforts such as introducing it to the school curriculum, the press and internet, and even in the day-to-day communication. Teachers can support this by utilizing the environment they can enjoy the Punjabi experience in learning environment but parents can help by using and promoting their use at home. A transformation in the attitude of society and its recovery of pride in linguistic and cultural identity is a vital step towards its revival.

In conclusion, it is not only a language to save, but a culture, identity and diversity of Punjabi. As long as there are immediate and consistent efforts, then Punjabi can get back to its rightful place in the Pakistani society.

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