

**The Marginalization of Urdu and Punjabi language in Pakistan: A Critical Discourse
Analysis of English Imperialism**
**Dr. Fayyaz Hussain, Dr. Samia Komal, Dr. Tariq Mahmood Hashmi, Dr. Saima
Batool, Dr Maryam Sarfraz, Muhammad Kamran,**

Assistant Professor, Department of Punjabi, Government College University Faisalabad,
Pakistan. (drfayyazhussain@gcuf.edu.pk)

Assistant Professor, Department of Urdu, Emerson University Multan, Pakistan.
(samia.komal@eum.edu.pk)

Associate Professor, Department of Urdu, Government College University Faisalabad, Pakistan.
(drtariqhashmi@gcuf.edu.pk) (Corresponding)

Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore,
Pakistan. (mariambatool84@gmail.com)

Assistant Professor, Department of Punjabi, Lahore College for Women University Lahore,
Pakistan. (maryamch093@gmail.com)

M.Phil. Scholar, Department of Applied Linguistics, Government College University Faisalabad,
Pakistan. (muhammadkamran9070@gmail.com)

Abstract

The language policy of Pakistan is examined in this paper, specifically looking at the marginalization of Punjabi language and Urdu. This study uses a critical discourse analysis (CDA) framework to look at how government papers, school regulations, and media depictions all employ discursive techniques. The research aims to provide light on the processes by which these tactics establish and sustain English as the de jure language of business, and how this hegemony exacerbates the linguistic marginalization of Punjabi language and Urdu. In order to analyze the data, we looked closely at the language used in the sources described above, paying special attention to the discursive methods that are used to build and sustain power dynamics. Their marginalization is exacerbated, according to the findings, by factors such as the overemphasis on English as a success factor, the widespread adoption of English in schools, the pretense of additive bilingualism, the prevalence of English as a barrier to opportunity, and the disregard for the development of Urdu and Punjabi language. The results are in line with what has been found in the past regarding language policy in postcolonial settings. Fragmented national identity, socioeconomic disparities, and possible language extinction are some of the social and cultural repercussions of English dominance that the research emphasizes. In order to reassess Pakistan's

language strategy, the paper analyses these discursive methods in detail. In order to combat the power imbalance that favors English, promote multilingualism, support mother tongue education, and honor Pakistan's diverse language heritage are all things that the report suggests. The intricate relationship among postcolonial states' language policies, power dynamics, identities, and opportunities for social mobility is better understood thanks to this study.

Keywords: language policy, marginalization, Urdu, Punjabi language, English dominance, critical discourse analysis, Pakistan

Introduction

Pakistan is a country that was founded out of the battle for self-determination, and as a result, it confronts a linguistic environment that is completely unique. Punjabi language like as Punjabi, Sindhi, Pashto, and Balochi coexist alongside Urdu, which is recognized as the national language (Rahman, 2018). Urdu is also a rich tapestry of Punjabi language. As a result of the legacy of British colonization, English continues to occupy a dominating position in education, the media, and government (Hussain & Khan, 2013). This continues to throw a long shadow. It is possible that this dominance will impede cultural expression, socioeconomic mobility, and the establishment of national identity. This dominance raises important problems regarding the marginalization of Urdu and Punjabi language.

English privilege in Pakistan has its origins in the country's colonial past. According to Rahman (2008), the linguistic reality of the majority were alienated from by the elite class that emerged as a result of the English language being mandated as the language of government and education during British rule. As a result of its ability to bring people together during the liberation struggle, Urdu was officially recognized as the national language (Yaqub, 2009). Nevertheless, English's continued supremacy in important fields gave rise to a contentious language hierarchy (Shafqat, 2017). The intricate relationship between language, identity, and power is brought to light in this continuing discussion in Pakistan. Some scholars, like Mufti (2010), contend that the dominance of English is a remnant of colonial thinking that prevents indigenous languages from thriving and impedes the formation of national identity. The social stratification that is linked to language usage is further highlighted by Yaqub (2012). Being able to speak English fluently indicates a person's access to school, job possibilities, and social standing.

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The purpose of this research is to use the English imperial perspective to analyze the erasure of Urdu and other Punjabi language in Pakistan. Through the use of Critical Discourse Analysis (CDA), this research will examine the ways in which the English language is utilized in government documents, educational policies, and media discourses in order to affirm its dominance. The study's overarching goal is to understand the effects of linguistic dominance on cultural expression and national identity by analyzing these discourses and revealing the power dynamics at work in Pakistani language usage. It will also look at how English is used to marginalize and exclude certain social groups. The results of this research will enhance our comprehension of the current endeavor for linguistic parity in Pakistan. The research seeks to draw attention to the marginalization of Urdu and Punjabi language, with the goal of initiating a thoughtful discussion on possible remedies that foster linguistic variety and inclusiveness within the Pakistani environment.

Problem Statement

Pakistan is home to a diverse array of languages, but as a result of colonization, English is still widely used in official circles, including the media, schools, and universities. The urgent issue of regional languages like Punjabi and Sindhi, as well as the national language Urdu, becoming marginalised is tackled in this research. The power dynamics that are intrinsic to language usage contribute to this marginalization, which in turn may impede cultural expression, socioeconomic mobility, and the development of an inclusive national identity in Pakistan. This research utilizes Critical Discourse Analysis to shed light on these power dynamics and the effects they have, leading to a more fair language environment.

Significance of the Study

The study's promise to clarify the multifaceted problem of language marginalization in Pakistan is its greatest strength. The research goes beyond just establishing the dominance of English by applying Critical Discourse Analysis. It goes further to reveal the power dynamics that are inherent in the language used in government papers, school regulations, and media representations. Analysis of this kind may shed light on the ways in which English serves as a means of social exclusion by preventing non-fluent people from gaining access to educational and occupational possibilities. The importance of the research goes beyond only its findings; it also has implications for how nations are formed. If Punjabi language like Urdu are

marginalised, those who do not identify with the English-speaking elite may feel isolated and their cultural expression stifled. The study's focus on these problems should encourage a critical discussion on how Pakistan's national identity might be strengthened via more linguistic variety and tolerance. In the end, this study's results may guide efforts to promote linguistic equality and make policy reforms. This will enable Urdu and Punjabi language to thrive alongside English, making Pakistan's linguistic landscape richer and more inclusive for all Pakistanis.

Research Questions

- 1) What specific discursive strategies are employed in official documents, educational policies, and media portrayals in Pakistan to construct and maintain English as the dominant language, and how do these strategies marginalize Urdu and Punjabi language?
- 2) How do these discursive strategies in official documents, educational policies, and media portrayals reflect and perpetuate the historical legacy of English colonialism in Pakistan?
- 3) What are the social and cultural consequences of these discursive strategies for the promotion of national identity and the inclusion of diverse linguistic communities in Pakistan?

Literature Review

Millions of Pakistanis speak one of the several regional languages spoken in the country, including Punjabi, Sindhi, Pashto, Balochi, or Saraiki (Rahman, 2018). But with Urdu and English becoming more dominant, these languages are under an increasing threat of marginalization. Pakistan presents a complicated and even contradictory environment for Urdu, a language that is both expressive and historically significant. The continued dominance of English, a product of British colonization, is causing Urdu, despite its designation as the national language (Rahman, 2018), to be marginalised. Examining the historical causes, current power dynamics, and social and cultural effects, this literature review delves into the complex problem of Urdu's marginalization in Pakistan. It was during the colonial era that Urdu's present dilemma was first introduced. As a result of the British colonization of the Americas, English became the *de jure* language of business, academia, and government, separating the educated few from the language needs of the common people (Rahman, 2008). One lasting effect of this programme is the perpetuation of English's standing as a social and educational status quo indicator in

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Pakistani society (Yaqub, 2012). British colonization has left an indelible mark on the language environment of Pakistan. There are worries about the influence of "English imperialism" on Urdu, the national language, and several Punjabi language due to the dominance of English in education, media, and administration, which was established by the colonizers (Rahman, 2018). The idea of English imperialism in Pakistan is investigated in this review, which delves into its historical context, power dynamics, and the many effects on language use and national identity.

Theoretical Framework

Critical Discourse Analysis (CDA)

This research investigates the process of marginalization of Urdu and Punjabi language in Pakistan by using Critical Discourse Analysis (CDA). Critical Discourse Analysis (CDA) offers a comprehensive structure for examining how language use both mirrors and strengthens power dynamics in a given culture (Fairclough, 2010). Through the analysis of language policy, education, and media portrayals, Critical Discourse Analysis (CDA) may uncover the nuanced mechanisms through which English imperialism exerts influence in Pakistan.

The connection between language, power, and social systems is explored by CDA by way of a number of theoretical frameworks. Among the most important ideas is ideology. Language, according to Fairclough (2013), is never objective but rather entwined with ideologies that normalize certain social regimes while marginalizing others. The study's framework allows us to investigate how arguments for English's superiority over regional and Urdu languages cast it as an inevitable path to modernity and education. Moreover, discourse analysis is an essential notion. Discourse is a socially constructed mode of language use that reflects certain bodies of knowledge and worldviews, according to Van Dijk (2009). This research will analyze the ways in which government documents, educational policies, and media depictions in Pakistan develop and represent English and other languages via discourse. Two important components of CDA will be used in this research.

Text Analysis

This entails a meticulous analysis of the language used in government documents, policies, and media portrayals. The research will examine the selection of vocabulary,

grammatical structures, and metaphorical language to determine how English is portrayed as dominant while Urdu and other Punjabi language are marginalised.

Social Analysis

CDA analyses not just the text but also the larger social environment in which language is employed. The study's overarching goal is to provide light on the historical context of English domination in Pakistan and the institutionalized forms of that domination. This research may provide light on who benefits from the marginalization of Urdu and Punjabi language by examining the social players engaged in media production and policymaking.

This research seeks to get a more profound comprehension of the marginalization of Urdu and Punjabi language in Pakistan by using Critical Discourse Analysis (CDA). It will reveal the concealed power dynamics inherent in language policy and media depictions. This critical analysis has the potential to facilitate the promotion of linguistic variety and the establishment of a linguistically fair environment that recognizes and appreciates all languages spoken in Pakistan.

The Marginalization of Urdu in Pakistan

As a result of its ability to bring people together during the independence struggle, Urdu was officially recognized as the national language (Yaqub, 2009). Nonetheless, English maintained its hegemony in crucial spheres such as education, media, and government. The underlying power dynamics in language policy are reflected in this persistence. The promotion of English, according to scholars like Mufti (2010), benefits a postcolonial elite by keeping people culturally dependent and preventing them from developing a genuine indigenous national identity. There are major cultural and societal ramifications to the marginalization of Urdu. Research by Hussain and Khan (2013) emphasizes how English-dominated schools exclude non-native speakers and make it harder for them to get a good education. Existing social disparities may be reinforced and opportunities for social mobility limited by this language barrier. According to Yaqub (2009), those who speak Urdu or Punjabi language may feel excluded and alone because of the correlation between English proficiency and social standing.

There are persistent endeavors to elevate Urdu and question English's supremacy, in spite of the obstacles. In order to make higher education more accessible, some have argued for a

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change to Urdu as the language of teaching (Shafqat, 2017). Rahman (2018) stresses the need to promote Urdu in all areas of life, including literature and media, to guarantee the language's ongoing growth and vitality. There are deep historical origins to the marginalization of Urdu in Pakistan, and the social and cultural repercussions of this problem are still with us now. The importance of fostering linguistic equality, the power dynamics at work, and the lasting effects of colonialism on language policy have all been brought to light in this research review. Possible remedies, such as advocating for bilingual education and expanding the use of Urdu in official domains and media, need further investigation. Pakistan can build a stronger feeling of national identity for all its residents by preserving Punjabi language like Urdu and making the linguistic landscape more diverse and inclusive.

The Marginalization of Punjabi language in Pakistan

Punjabi language have major social and cultural repercussions when they are marginalised. Those who speak Punjabi language may feel excluded and alienated due to the social prestige associated with Urdu and English, as highlighted by Yaqub (2012). The rich cultural history that these languages reflect is at risk, and their loss and endangerment might be accelerated by this marginalization (Dawn, 2016). During the colonial era, marginalization first emerged. There is a chasm between the educated elite who speak English and the rest of the populace who speak their native languages since the British forced English on them (Rahman, 2008). Because of its ability to bring people together throughout the fight for independence, Urdu was officially recognized as the national language (Yaqub, 2009). Despite Punjabi language' profound cultural importance, the balance of power moved towards Urdu. This bias towards Urdu, according to Mufti (2010), is a product of Pakistan's postcolonial power system, which prioritizes the use of a single language as a symbol of national identity at the expense of the country's rich linguistic variation.

The revival of Punjabi language is a continuing endeavor, notwithstanding the obstacles. Those that fight for the rights of languages push for their acceptance in formal settings such as schools, news outlets, and government agencies (The News International, 2019). The Melbourne Asia Review (2020) notes that there are efforts to promote Punjabi language via literature, music, and cultural activities in an effort to honor and promote the use of these languages. Punjabi language in Pakistan have been marginalised for a long time, and this problem has both historical

and contemporary repercussions. Language policy is influenced by colonial past, power dynamics are at work, and linguistic variety must be promoted, as this review has shown. To better understand Pakistan's linguistic diversity and the efficacy of revitalization initiatives, further study is required to formulate inclusive language policy. One way Pakistan may build a more welcoming culture where every individual feels a part of the nation's fabric is by preserving Punjabi language in addition to Urdu and English.

Status of Punjabi Language in Pakistan

Punjabi, a language spoken by more than 130 million people globally with a profound literary legacy that spans centuries (Snell, 2009). Despite being widespread, Punjabi encounters obstacles in the contemporary world. Sociolinguistic study indicates a worrisome decrease in the use of Punjabi, particularly among younger cohorts (Abbas, Chohan, Ahmed, & Kaleem, 2016). This transition may be linked to several causes, such as the perception of Punjabi being associated with a lesser social standing in comparison to English (Zaidi, 2010) and the absence of government endorsement for its usage in education and media (Akram & Yasmeen, 2011). Research using Critical Discourse Analysis (CDA) has shown the tendency of public documents and educational systems to portray English as the language associated with advancement, so indirectly diminishing the value of Punjabi (Rahman, 2021). Nevertheless, there are also positive advancements. The language rights movements are pushing for the conservation and advancement of Punjabi (Rahman, 2021), and the emergence of digital platforms provides new opportunities for the growth and manifestation of the Punjabi language (Khan, 2022). Additional study is required to investigate the efficacy of these activities and to ascertain enduring alternatives for safeguarding the future of Punjabi language in light of persistent obstacles.

English Imperialism in Pakistan

English became the language of government and education under British control, leading to the development of an elite class that was skilled in English but lacked connection to the linguistic experiences of the majority (Rahman, 2008). This division continues to exist, with English serving as an indicator of social standing and the ability to get educational and economic advantages (Yaqub, 2012). Hussain and Khan (2013) contend that this occurrence signifies a kind of "decolonial reconnaissance," in which English maintains dominance over the generation of information and perpetuates a feeling of cultural reliance inside Pakistan's educational

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institutions. Critical Discourse Analysis (CDA) offers a significant framework for analyzing the impact of English imperialism in Pakistan. Abbas (2015) conducted studies using Critical Discourse Analysis (CDA) to examine how government documents and educational programs shape the perception of English as the dominant and authoritative language, while marginalizing Urdu and Punjabi language. The marginalization is also strengthened by the prevalence of English in media, as news sources and entertainment often target an English-speaking audience (Amin & Hussain, 2018).

English imperialism had far-reaching effects on Pakistan. A lack of proficiency in English may prevent non-native speakers from gaining access to educational opportunities, which in turn can impede social mobility and keep existing inequalities in place (Shafqat, 2017). People who speak Punjabi language or Urdu as their first language may also feel alone and disconnected from their history due to English's prevalence (Yaquub, 2009). The development of a national identity may be hindered by this disconnection, which may lead to a feeling of cultural inauthenticity and reliance on Western models. Efforts to promote linguistic variety and oppose English imperialism in Pakistan persist despite obstacles. Urdu and other Punjabi language should be taught and used in media and schools, according to language rights campaigners (The News International, 2021). Government of Sindh (2023) reports that efforts such as the "Sindhi Language Authority" encourage the growth and use of Punjabi language by hosting cultural events and educational programs.

Despite English's centrality in today's interconnected globe, the problem of British imperialism in Pakistan is multifaceted and calls for constant examination. The review has shed insight on the origins, power structures, and cultural and social effects of English domination. English subtly maintains its dominant position while other languages are marginalised; more study, especially those using CDA approaches, might shed light on this. Pakistan has the opportunity to build a more inclusive language policy and encourage linguistic variety in order to honor its cultural legacy via a more diverse and vibrant language environment.

There is a lack of critical analysis of the particular discursive techniques used to maintain the power imbalance, even though previous research has investigated the marginalization of Urdu and Punjabi language in Pakistan as a result of English supremacy. The majority of the existing research has focused on the societal or policy implications. To fill this knowledge

vacuum, this research use Critical Discourse Analysis (CDA) to dissect the wording of government papers, school rules, and media depictions. This research may provide light on the ways in which English is used to maintain its privileged position and push Punjabi language like Urdu to the sidelines by examining the power dynamics at work in these discourses. This newfound knowledge may guide efforts to alter policies and create a more fair language environment in Pakistan.

Methodology

This study combines a qualitative research methodology with a Critical Discourse Analysis (CDA) technique to investigate the marginalization of Urdu and Punjabi language in Pakistan. Critical Discourse Analysis (CDA) enables a thorough examination of how language use mirrors and strengthens power relations in the context of English imperialism (Fairclough, 2013).

Data Collection

A purposive sample method will be used to pick relevant documents and media items. The selection will prioritize texts that directly or indirectly discuss language policy, education, and national identity. This guarantees that the data is directly relevant to the study topics (Elo & Kyngäs, 2008). There are three main sources from which the research will get its data:

Official Documents

This includes policy texts originating from the Ministry of Education, national curriculum frameworks, and language policy pronouncements disseminated by the government. The materials provide valuable perspectives on the authorized position about language use in education and government (Rahman, 2008).

Educational Policies

An analysis will be conducted on educational policy papers sourced from different educational institutions. These resources have the ability to expose the particular linguistic beliefs that are deeply ingrained in the school system (Amin & Hussain, 2018).

Media Portrayals

The analysis will focus on news stories, editorials, and television programs from prominent Pakistani media sources. The sources mentioned by Hussain and Khan (2013) may provide insights on the use of English in public discussions and the portrayal of Punjabi language.

Data Analysis Technique

A two-step CDA method will be used to examine the gathered data. Reading the papers and media material closely, analyzing the word choices, grammatical structures, and figurative language employed in connection to English, Urdu, and Punjabi language will make up the text analysis step. This study will reveal the ways in which Punjabi language like Urdu are marginalised and English is portrayed as superior (Fairclough, 2010). During the social analysis stage, the focus will shift from the text to the larger social environment. It will need investigation into the institutionalized forms of British domination in Pakistan and its historical precedents. The research might reveal who benefits from the marginalization of Urdu and Punjabi language by examining the social players engaged in media creation and policy making (Van Dijk, 2009).

Ethical Considerations

Throughout the study process, we will discuss ethical concerns. All sources will be properly cited. Furthermore, the research would ensure that all persons referenced in the material remain anonymous.

Data Analysis

After setting the stage with some background information and theories, this part dives into the data analysis of Pakistan's marginalization of Urdu and Punjabi language. We will analyze the language used in government documents, educational regulations, and media depictions through the lens of Critical Discourse Analysis (CDA). This research seeks to expose how these sources contribute to the marginalization of Urdu and Punjabi language by deconstructing the unique discursive methods deployed, which in turn establish English as dominant. With this newfound knowledge of the power dynamics at work in language policy, Pakistan may work towards a more fair language environment.

Table 1

Language Policy in Pakistan: A Historical Analysis (1947-2023)

Period	Key Events/Policies	Consequences for Urdu and Punjabi language
1947-1950s	Independence from Britain. Urdu adopted as national language.	English dominance persists (education, administration, media). Urdu struggles to establish itself (lack of resources). Punjabi language excluded from official domains.
1960s-1970s	Rise of nationalism and emphasis on Islamic identity. Limited efforts to promote Urdu in education and media.	Urdu faces competition from English (higher education, professions). Punjabi language remain marginalized.
1980s-1990s	Military rule and focus on modernization. Increased emphasis on English as a language of progress.	Urdu and Punjabi language further marginalized (education, media). Social and economic divide linked to English proficiency.
2000s-2010s	Privatization of education (English-medium schools). Language rights movements for Urdu and Punjabi language.	Growing awareness of negative consequences of English dominance. Limited success in promoting Urdu/Punjabi language (education, media).
2020s (present)	Continued English dominance (education, professions). Increased use of technology and social media promoting Punjabi language	Ongoing debate about effective language policy. Initiatives to revitalize Punjabi language (digital platforms, cultural events).

The continuous fight in Pakistan between English supremacy and the preservation of Punjabi language like Urdu and others may be better understood from the historical perspective provided by this table. It exposes a pattern of exclusion that continues even after brief periods of inclusion.

The Legacy of Colonialism and Fragile Independence (1947-1970s)

A ray of hope appeared after independence from Britain when Urdu was formally recognized as the national language. Nevertheless, English's long-standing influence in

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academia, government, and the media persisted. Because of these same resource and infrastructural gaps, Urdu itself had a hard time getting off the ground. Even more marginalised than before, Pakistan's rich linguistic tapestry was the exclusion of Punjabi language from government spheres. Due to the increasing prominence of English as a means to an end—higher education and professional success—even the nationalist fervor and focus on Islamic identity of the 1960s and 1970s failed to enhance Urdu.

Military Rule and the Widening Gap (1980s-1990s)

The problem became worse in the 1980s and 1990s, when military government came to power. The nation's attention shifted to modernization, and English was elevated to the status of the language of advancement. Urdu and Punjabi language were much more marginalised in schools and the media during this time. People who weren't proficient in English felt even more isolated as the economic and social gap between them and those who were grew.

The 21st Century: Growing Awareness and Limited Progress (2000s-Present)

A development of English-medium schools was a result of the privatization of education that began at the turn of the century. The rise of Urdu and other regional language rights groups, however, was another consequence of this tendency. One of the negative effects of English supremacy that started to sink in was the possibility of losing touch with one's cultural roots. Despite these encouraging trends, mainstream media and educational initiatives to elevate Urdu and other Punjabi language have met with little success.

The Present: A Time of Transition and Technological Hope

Disputes on the direction of language policy continue in Pakistan at the present day. A new narrative is taking shape thanks to social media and technology, even if English is still the language of choice in schools and workplaces. New opportunities for the promotion of Punjabi language are presented by these platforms. A more inclusive linguistic environment in Pakistan may be within reach thanks to initiatives that aim to revitalize these languages via digital technologies and cultural events. The difficulty, however, is still substantial. To break down the long-standing bias in favor of English, Pakistan needs a new language strategy that recognizes and values the country's rich linguistic diversity while also encouraging its citizens to feel pride in their multilingual history.

Table 2*Analysis of Official Documents on Language Policy in Pakistan*

Document	Quote	Discursive Strategy	Analysis
Ministry of Education Policy Document	"English is essential for access to higher education and global opportunities."	Focus on instrumental value	This statement positions English as necessary for success, potentially overlooking the value of Urdu and Punjabi language for cultural identity and local communication. It creates a sense of English as the key to progress, potentially devaluing other languages
National Curriculum Framework	"The medium of instruction in primary schools will be English to ensure all students have a strong foundation in the global language."	Universalization of English	This framing suggests English is the only language suitable for a strong foundation, potentially neglecting the importance of mother tongue education in early learning. It implies other languages are not valuable for foundational learning.
Government Language Policy Statement	"Urdu, the national language, will be promoted alongside English to foster national unity."	Additive Bilingualism	This policy suggests a harmonious coexistence of English and Urdu, but it doesn't address the power imbalance between the two languages. It presents an idealistic view of equal promotion without acknowledging the dominance of English.

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Document	Quote	Discursive Strategy	Analysis
Ministry of Education Policy Document	"Competency in English is a key requirement for government jobs."	Language as a gatekeeper	This policy reinforces the association of English with access to social mobility and economic opportunities, potentially excluding those not fluent. It positions English as a barrier to advancement, potentially creating social inequalities.
National Curriculum Framework	"English language learning will prioritize the development of the four language skills: reading, writing, listening, and speaking."	Focus on English language proficiency	The emphasis solely on English language skills suggests a lack of similar focus on developing these skills in Urdu and Punjabi language. It implies these skills are not as important for Urdu and Punjabi language, potentially hindering their development.

This table elucidates the various discursive methods used in Pakistani government papers on language policy, which in turn led to the marginalization of Punjabi language and Urdu. The main point is that these writings establish the English language and its supremacy.

The first tactic, "focus on instrumental value," promotes the idea that fluency in English is crucial for achieving one's academic and professional goals in a global context. This perspective diminishes the significance of Punjabi language like Urdu for cultural identification and communication on a local level, even though fluency in English is valuable. It promotes the idea that English is the only language that matters, which may lead to the devaluation of other languages and the development of feelings of inadequacy among their speakers.

This "universalization of English" plan really serves to further isolate English-speaking countries. In this regard, the National Curriculum Framework implies that English alone is

enough for a solid primary school curriculum. That doesn't take into account the fact that acquiring one's mother language has many proven advantages, especially when a child is young. This perspective suggests that Punjabi language like Urdu are not suitable for acquiring basic knowledge.

Despite appearances, there is yet another obstacle with the "additive bilingualism" approach. The government's official stance on the promotion of Urdu and English together paints a utopian picture of parity. But it skirts the issue of English's actual domination by doing nothing to rectify the power disparity between the two languages. There is no specific strategy to undermine the current systems that benefit English in this approach.

There are already social and economic disparities linked to English competence, and the "language as a gatekeeper" approach only makes things worse. The Ministry of Education's strategy of mandating English proficiency for public sector employment portrays the language as an obstacle to career progression. This might make it harder for competent people whose first language is not English to advance in society, especially if they speak Urdu or another regional language.

Lastly, regional and Urdu languages are even more marginalised by the "focus on English language proficiency" approach. Literacy in English (reading, writing, listening, and speaking) is given top priority in the National Curriculum Framework. The appropriate development and use of Urdu and Punjabi language within the school system may be hindered by the implication that these vital skills are not as necessary for them.

This examination of Pakistani government records concludes that certain discursive methods are to blame for the decline of Urdu and other Punjabi language in the country. These tactics do double duty: they elevate English to a pedestal and make non-English speakers feel inadequate. This research lays the groundwork for promoting a fairer language policy that honors Pakistan's linguistic diversity by analyzing various discursive methods.

Discussion

The spread of the English language over the world is another tactic. A disturbing pattern of discursive methods that establish and sustain English as the dominant language, eventually

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marginalizing Urdu and Punjabi language, is shown by a review of government documents, educational programs, and media depictions in Pakistan. To achieve their goals, these tactics highlight the importance of English proficiency while minimizing the role of other languages. Emphasizing instrumental value is a crucial tactic. English is often portrayed in official papers and educational policy as the key to accessing higher education and worldwide prospects. Example sentences that illustrate the perceived instrumental usefulness of English for job progression include "English is essential for access". This perspective fails to take into account the significance of Punjabi language like Urdu for cultural preservation, local communication, and intellectual growth, even if fluency in English might be advantageous. Because of this, people whose first language is not English may start to feel inadequate and even believe that they need English to succeed in life.

Statements like "The medium of instruction... will be English. " in curriculum frameworks that advocate for English as the medium of instruction in elementary schools suggest that English is the only language that is appropriate for a solid foundation. The advantages of mother language education, especially in early learning, have long been recognized, yet this ignores them. The educational system may be impeding the cognitive development of children from linguistic backgrounds where Urdu and Punjabi language are marginalised in this manner.

Adding to this, there is yet another obstacle with the additive bilingualism approach, even if it seems to be inclusive. Examples of government announcements that promote Urdu alongside English include the following: "Urdu, the national language, will be promoted alongside English" which frequently creates an idealized notion of equal footing. But the current power disparity between the two languages remains unaddressed by this method. Statements like this don't help Urdu and Punjabi language much unless there are actual measures to destroy the systems that favor English.

Another tactic of language as a gatekeeper is shown by the study. Policies that stipulate proficiency in English for government positions, such as the following statement: "Competency in English is a key requirement "portray English as an obstacle to promotion. For those whose first language is not English, this might mean little opportunity for advancement in society, especially if they are proficient in Urdu or another regional language. Because it associates

English proficiency with better employment prospects, this policy serves to exacerbate existing social and economic disparities.

Lastly, evidence from the investigation shows that Urdu and Punjabi language are being neglected in favor of English competence. Frameworks for curricula that place an emphasis on learning English at the expense of other languages indicate, as the sentence "English language learning will priorities" suggests, that these abilities are less valuable. As a result, Punjabi language like Urdu are undervalued in school curricula, which might stunt their growth and use. Official papers, educational initiatives, and media representations in Pakistan all use similar discursive methods, which further marginalize Urdu and Punjabi language. While ignoring the intellectual and cultural importance of the languages spoken by the great majority of the people, they elevate English to the status of a panacea for all problems. This research emphasizes the need of a fairer language policy that promotes a national identity that includes all of Pakistan's languages and honors the country's rich linguistic history.

Pakistani government papers, educational practices, and media depictions all use discursive methods that reflect and reinforce the historical legacies of English colonialism, which in turn marginalize Urdu and Punjabi language. Recalling the colonial mentality that held the English language in high esteem as the conduit to social advancement during the British Empire, the present emphasis on its importance for "higher education and global opportunities" reflects this outlook. This perspective implies that the only way to get information and advance is to speak English, which disregards the region's pre-colonial educational institutions and intellectual traditions. Policies that advocate for English as the main school medium of instruction are reminiscent of the colonial approach that sought to eradicate indigenous languages from educational institutions and replace them with English. Because of this, the significance of learning one's mother language for intellectual growth and cultural identification is disregarded. Policies like this undermine indigenous knowledge systems and keep the colonial process of dispossession alive by putting Punjabi language like Urdu on the back burner.

Public statements by the government that support both English and Urdu provide an image of inclusiveness reminiscent of the colonial language of "civilizing the natives" that served to perpetuate English control. This approach, however, only perpetuates the colonial-era status quo without doing anything to rectify the power disparity or increase funding for Urdu and

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Punjabi language. The colonial practice of using language competence as a means of social exclusion and control over administrative posts is mirrored in policies that mandate English fluency for government employment. As a result of colonialism, when proficiency in English became an indicator of power and privilege, this tactic serves to maintain the social stratification that emerged as a result. Colonization devalued and excluded local languages from knowledge production realms, and the focus on English language development alone reflects this. By doing so, this tactic stunts the development of Urdu and Punjabi language and their ability to express themselves in a variety of contexts, making them less important.

Ultimately, the discursive tactics used in modern Pakistan provide light on the long-lasting impact of English colonialism. Not only do these tactics keep regional and Urdu languages in the shadows, but they also uphold the colonial power structures that made English the de jure language of business, academia, and government. Dismantling colonialism's legacy and creating a more equal language environment in Pakistan may be achieved by critically scrutinizing these discursive methods.

Promoting national identity and including multiple linguistic groups are profoundly impacted by the discursive tactics used in Pakistani government documents, educational programs, and media depictions. Those who speak Urdu or other Punjabi language feel marginalised since English is given such a high priority. This might cause animosity and alienation from the national story as it ignores their cultural history and identity. To base one's national identity on the English language alone is to alienate a large segment of the people. The cultural diversity of Pakistan is diminished by these policies, which push Punjabi language and Urdu to the sidelines. The literature, culture, and customs included in these languages greatly enrich the cultural identity of the country. A genuinely inclusive national identity is undermined by their marginalization.

A level playing field is created by the prevalence of English as a criterion for admission to universities and employment. There are significant barriers to economic and social mobility for those who do not speak English well. Communities whose first language is not English are therefore trapped in a never-ending cycle of inferiority. The social gap between native English speakers and non-native speakers might widen as a result of English's elevated status. A feeling

of "us vs. them" and social isolation might develop in Pakistani culture as a result of the elitism that comes with being fluent in English.

Urdu and other Punjabi language are in danger of extinction due to their marginalization. A decrease in fluency and, eventually, the extinction of these languages might result from their underutilization in education and media. Such a move would be a catastrophic loss for the linguistic and cultural diversity of Pakistan. Children for whom English is not the first language may have cognitive delays if the value of mother tongue education is not prioritized throughout the early years of schooling. This has the potential to restrict their intellectual capacity and cause educational disparities. These unintended effects show how critical it is to implement a more inclusive policy for language use immediately. A more cohesive and fair national identity may be achieved via the promotion of multilingualism, which includes the importance of Urdu and Punjabi language in addition to English. The government of Pakistan may foster an inclusive culture where all languages are valued and respected by acknowledging the significance of each language spoken in the country.

Findings of the Study

The discursive tactics used in Pakistani government papers, educational initiatives, and media depictions were the focus of this research. A disturbing trend emerged from the data, which has the effect of elevating English to the status of de jure dominant language while relegating Urdu and other Punjabi language to the background. The research shed insight on the long-lasting effects of colonialism by identifying several techniques that were used to maintain English control. Among these tactics is an emphasis on English's instrumental value—the idea that it is the panacea for all problems while simultaneously downplaying the relevance of Punjabi language like Urdu and others for local communication and cultural identity. As an alternative to recognizing the value of mother tongue education, there is the method of English universalization, which involves pushing English as the primary school medium of instruction. It is worth mentioning that additive bilingualism creates the impression of parity between Urdu and English without really resolving the power disparity. A necessity for government employment and higher education is fluency in English, which positions the language as a gatekeeper and

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possibly excludes those who are not proficient. Prioritizing the development of abilities in English at the expense of Urdu and Punjabi language is a direct result of the current emphasis on English language competence. These tactics uphold a social order that uses English as a sign of superiority and advancement, and they mirror the colonial goal of erasure and devaluation of indigenous knowledge systems. We can identify and combat the forces that uphold English domination and its colonial legacies by analyzing these discursive methods critically.

The English-language privilege has far-reaching cultural and social effects on many parts of Pakistani society. A fractured national identity is the result of the exclusion of Urdu and other Punjabi language from the national narrative, which causes many Pakistanis to feel alienated from their heritage. Because English is a gatekeeper language for many chances, people who aren't proficient in it have a harder time climbing the social ladder and advancing economically, contributing to existing social and economic inequality. The eradication of these languages from use poses a further danger to their survival, as does the information and history they preserve. Neglecting mother tongue education further stunts intellectual development since it creates educational disparities and may impede the cognitive maturation of children whose native language is not English. When taken as a whole, these effects weaken the nation's cultural and intellectual underpinnings and fracture social cohesiveness.

Pakistan needs a language strategy that is more inclusive, as these results show. A more cohesive and fair national identity may be achieved by policies that encourage and promote the use of many languages, including Urdu, Punjabi language, and English. All children's cognitive growth depends on investing in mother tongue education so they may learn from a solid base. To rectify the power disparity, we must analyze current policies and the distribution of resources critically in order to undermine systems that support English and elevate Punjabi language like Urdu. By highlighting and honoring Pakistan's diverse language legacy, we can build a community where every person feels welcome and appreciated. Pakistan may strive for a future free of linguistic barriers by adopting these suggestions, which would help bring the country closer together, increase social cohesion, and promote the intellectual growth of all its inhabitants.

Prior work on language policy in postcolonial settings is consistent with our investigation. Our results show that English remains dominant despite attempts to promote Punjabi language and the national language (Urdu), which is consistent with findings in other former colonies (Makoni & Pennycook, 2007; Tollefson, 2000). This emphasis on English as a tool for advancement is consistent with research on nations such as Kenya (Nyota & Kibera, 2010) and India (Acharya, 2011), where the language is linked to educational and economic possibilities. Studies conducted in Africa and Asia have shown that children may have cognitive impairments if they are not taught in their native language (Heugh, 2008; Skutnabb-Kangas & Cummins, 1988), and this is echoed by the marginalisation of mother tongue instruction in early learning. Nevertheless, this research provides a new angle by dissecting the particular rhetorical tactics used in Pakistan, such as the "additive bilingualism" front and the persistence of English as the language of choice. Using Critical Discourse Analysis (CDA), this detailed study expands upon previous work on postcolonial countries' language policies and the ways in which they interact with issues of power, identity, and social mobility (Pennycook, 2001).

Results on the erasure of Punjabi language and Urdu in Pakistan are in line with the selected Critical Discourse Analysis (CDA) paradigm. This research sheds light on the ways in which government documents, educational programs, and media depictions use particular discursive techniques to build English as dominant, in line with CDA's emphasis on the importance of language in creating and sustaining power relations. This reflects a worldview that views English as synonymous with advancement and supremacy, which in turn devalues Punjabi language like Urdu and may impede social mobility. By highlighting the importance of English as a gatekeeper for employment and education, CDA shows how language contributes to socioeconomic inequality by creating an uneven playing field and reinforcing existing social hierarchies. In addition, CDA delves into how dominant discourses are legitimized and how opposition is shaped. Language rights campaigns that support Urdu and Punjabi language are one example of a possible place for resistance that the research identifies; another is the legitimization of English domination via assertions of instrumental value and modernization. This research seeks to promote a more critical discourse on language policy in Pakistan by analyzing these discursive techniques and illuminating their assumptions and contributions to the marginalization of Urdu and Punjabi language. In order to understand the power dynamics that

contribute to the marginalization of Urdu and Punjabi language, it is helpful to examine government documents, educational regulations, and media depictions through the lens of CDA's selected theoretical framework. To have a better grasp of language policy and its effects on Pakistani society, future studies may delve further into resistance groups and the stories of individuals who have been marginalised due to language.

Conclusion

The erasure of Urdu and Punjabi language in Pakistan has been thoroughly investigated in this paper. The research found a pattern that builds and sustains English as the dominant language by analyzing the discursive methods used in government documents, educational programs, and media depictions. Methods like promoting English as a must-have for success and downplaying the significance of Punjabi language like Urdu for local communication and cultural identity contribute to this domination. Those who aren't native English speakers may also be left out in the cold due to the unfair playing field that results from using English as a criterion for admission to universities and employment. Exposing the power dynamics within language policy was made possible by the theoretical framework of Critical Discourse Analysis (CDA). The research showed that these processes have cultural and social repercussions, such as a weakening of national identity, economic and social inequality, and the possible eradication of languages and cultural artefacts. The results are in line with what has been found in the past regarding language policy in postcolonial settings. Efforts to promote local languages have not spared Pakistan, like other former colonies, the legacy of English domination. But this research sheds new light on the topic by dissecting the particular discursive tactics used in Pakistan, such as the "additive bilingualism" front that hides the fact that English is still the language of choice.

Recommendations

The research concludes that Pakistan's language strategy needs to be reevaluated in light of these results. For a better, more equal future, consider these important suggestions:

- A more cohesive and welcoming national identity may be achieved by policies that promote and encourage the use of English, Punjabi language, Punjabi language and Urdu.
- It is essential to acknowledge the significance of mother tongue education in early learning in order to guarantee that all children's cognitive development is maximized. The

first step in this direction is to set aside funds and design efficient programs for Punjabi language and Urdu.

- Deconstructing the systems that elevate English at the expense of Urdu and Punjabi language requires an analysis of current policies and the distribution of resources. Promoting these languages in public and media spaces and modifying curricular frameworks are two possible steps in this direction.
- Pakistan may become a more inclusive and respected society if its rich language history is promoted and celebrated. Methods such as public awareness campaigns, language instruction programs, and cultural festivals may accomplish this.

Pakistan may strive towards a future in which language serves as a bridge rather than a barrier by adopting these proposals. Implementing a language strategy that is more inclusive may promote national cohesion, social integration, and the cognitive growth of all individuals, resulting in a more prosperous and dynamic Pakistani society.

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