Language Shift among Punjabi Speakers of Sargodha: Attachment of Attitude, Education, Exposure through Media and Migration

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Abstract

In this study, analysis of the language shift of Punjabi speakers in Sargodha has been carried out by examining the effects of attitudes, education, media exposure and migration. The mixed-method design was applied and included quantitative surveys with qualitative semi-structured interviews. The respondents were 150 in number and the analysis of the data shows that Punjabi is largely used in non-formal spheres of life, including home and community life, yet its application is reducing in educational, work, and online life. There are favorable cultural attitudes towards Punjabi, but realistic factors, prestige attached to Urdu and English, media content exposure, and migration will play a huge role in determining language preference. Qualitative analysis of data through thematic analysis identifies intergenerational language change, media impact, institutional discrimination in education, and internalized negative attitudes as major drivers of the Punjabi degradation. Another method to corpus that was used was quantitative analysis with the help of the AntConc software to extract frequency patterns, collocations, and keyword trends of interview transcripts, and presented numerical corpus evidence to back up the qualitative results.. The paper concludes with the finding that although the Punjabi lingo still has a symbolic and cultural significance, the functional areas are becoming smaller, especially among the younger speakers. The study highlights the fact that educational changes, media advertisement, community-based as well as policy-based interventions are needed to help maintain and revive Punjabi in Sargodha. Future research recommendations involve investigating the impact of urbanization, longitudinal changes, and gender variation in language preservation.

Keywords: Language shift, Punjabi, AntConc, migration, Corpus Analysis

Introduction

Background of the Study

Language is a source of communication as well as the medium of culture, identity and even social belonging (Fishman, 1991). Socio-economic pressures, educational frameworks and changing cultural values are the major factors that influence language preference in multilingual societies such as that of Pakistan. Punjabi as the largest language speaking community in Pakistan has been facing apparent deterioration in cities and semi-urban areas where Urdu and English form dominant fronts in all the prestigious areas like education, government and media (Rahman, 2011). Researchers have always noted that Punjabi is among the few majority languages in the world that are undergoing systematic degradation in both the public and private use (Mansoor, 2004; Ali, 2019). The studies indicate a

progressive shift of Punjabi to Urdu in the Sargodha area, where the Punjabi language has traditionally been the most popular type of daily communication, particularly among the younger generations (Nazir et al., 2013). Such a transformation is not only a manifestation of linguistic change but a process of continuous identity, goal, and socio-cultural orientation changes. In Sargodha, parents have started to give importance to Urdu and English because of their attachment with social mobility, academic and career achievements. Because of this, several Punjabi speaking families actively discourage the use of Punjabi in the household in a bid to make their children acquire skills in languages that are deemed more worthy or respectable (Iqbal & Jabeen, 2015). Education has one of the greatest impacts on Punjabi language shift. Punjabi is seldom taught in schools and this concept strengthens that it is not an appropriate subject to study and succeed in academics and intellectual growth (Rahman, 2011). Along with the further generation gap, the English-medium schools, especially, encourage English and discourage the use of local languages. These learners then develop the perception that Punjabi is a low-status language which does not have formal status that again makes the language abandonment process more expedited. Another strong force that influences linguistic preferences is media exposure. The use of Urdu and English in television dramas, news channels, advertisements, and social media platforms is too overwhelming, and the Punjabi language can hardly be seen in popular communication (Hussain & Mahmood, 2019). The internet introduces youth to global linguistic standards and the language of English seems cool and aspirational, and this forces Punjabi to the background or the informal domain. The active use of Punjabi by young speakers tends to decrease as they get down to consuming serious content that is dominated by Urdu and English.

Further, movement, both internal and international has also had great impact on linguistic behavior. When rural families move to the Sargodha city, they usually switch to Urdu to fit in the urban setting, whereas overseas migrants promote the use of English in future opportunities, which results in the weakening of intergenerational transmission of Punjabi (Aslam, 2018). Even though Punjabi is still used by migrant families as a marker of identity it is hardly used in day-to-day communication since in Pakistan the Urdu language is more predominant and in other countries, English is more dominant. These supporting forces change attitude, education, exposure to media and migration all of which transform the language situation in Sargodha. A traditionally powerful Punjabi speaking area is slowly but surely undergoing linguistic change. This change provokes the issues of loss of culture, the ethnolinguistic vitality, and the loss of community identity. Thus, the need to explore the interaction of these variables and their role in the current language change among Punjabi speakers in Sargodha arises.

Research Problem
In Punjab, Sargodha is witnessing a gradual decline of the Punjabis language as people are progressively shifting towards the use of Urdu and English because of change of attitude, education pressures, media factors, and migration. Although the Punjabi language has deep cultural roots, it is losing its use, especially among the young generation. The issue that is discussed in this study is the ongoing replacement of Punjabi in Sargodha, which puts the transmission between generations, cultural preservation, and linguistic identity in danger.

Objectives of the Study
1. To examine the attitudes of Punjabi speakers toward Punjabi and other dominant languages.
2. To analyze the influence of educational systems on Punjabi language maintenance or decline.
3. To investigate the role of media exposure in shaping language preferences among Punjabi speakers.

Research Questions
1. What are the language attitudes of Punjabi speakers in Sargodha toward Punjabi, Urdu, and English?
2. How do educational practices and school environments influence Punjabi language use in Sargodha?
3. How does exposure to media contribute to the language shift among Punjabi speakers?

Significance of the Study
The study is important as it illuminates on the socio-cultural and institutional processes behind the loss of Punjabi in Sargodha. Knowing the ways that attitudes, education and media influence language behavior, policymakers and educators can develop methods that would help to maintain and enhance Punjabi as a useful cultural and linguistic resource. It also adds to the wider sociolinguistic debates about the maintenance of language, the ideologies of language, and modernization effects on the heritage languages.

Literature Review
The case of Punjabi and its decline in Pakistan can be studied using the sociolinguistic theory of language shift where the heritage languages lose sphere to more prestigious or economically dominant languages. It has been demonstrated by the scholars that Urdu and English have become dominant in most aspects of education, government and upward-mobility in Pakistan whereas Punjabi has been a less aggressive language despite it being spoken by a high population (Mansoor, 2003; Rahman, 2002; Ayres, 2009). This is because, based on the survey conducted by Mansoor across the country, a large number of regional speakers of languages are not good enough in their own language in formal areas and they have a tendency to use Urdu or English in their educational establishments which is an indication of a process of language shift, both attitudinal and institutional (Mansoor, 2003). Regional languages such as Punjabi are not doing so well in the sphere of higher education. Mansoor (2003), contends that institutions of tertiary level in Pakistan pay little attention to regional languages, which causes the lack of ethnolinguistic vitality. Her study indicates that students are negative towards their mother tongues and show great preference to study in Urdu and English (Mansoor, 2003). This marginalization creates an impression that Punjabi is not an appropriate language to do serious intellectual or academic work. The political and ideological reasons are also in the critical role of weakening Punjabi. Pakistan had historically put linguistic policies into place with national cohesion relying on Urdu and English related to modernity and economics across the globe. This forms a hierarchical language framework where the Punjabi is at the lowest level and as a result, the language is not widely used in social and governmental areas (John, 2003; Ayres, 2009).

The reason why Punjabi is being eroded is also the media imperialism. Also, news outlets and newspapers do not recognize the Punjabi language; where they use either Urdu or English, and where they use Punjabi, it is not very strong institutionally. An example is Dawn, which has pointed out that Punjabi is a victim of linguistic imperialism, where, despite its sheer size, the language is not actually supported in any real institutional or official way either in the media or in education (Dawn Editorial, 2011). Such a systematic disregard of high-prestige spheres conveys the notion that Punjabi is a language that does not belong to power or development. Punjabi is facing grave danger of being lost in the city through intergenerational transmissions. A survey of youth in Multan by Komal et al. (2022) revealed that many of them consider the Punjabi language to be useless and prefer to use Urdu and English in their daily life. According to their findings, they not only demonstrate that the use of Punjabi in the younger generation is declining, but also that the sphere of its application narrows in the areas where it is conventionally strong, including home and peer communication (Komal et al.,2022). This is not transmitted and this will lead to erosion of the language in the long-term. This trend is also supported by empirical case studies in other districts. Rabbani and Lohat (2020) employed questionnaires and observational information in Sahiwal to show that there was a significant change in the Punjabi speakers. They show that a lot of native speakers do not stick to Punjabi and consider other languages more helpful or prestigious, which is a great threat to the preservation of Punjabi (Rabbani & Lohat, 2020). Even the threat to Punjabi is the cultural one: when linguistically, a language is undermined, certain traditions and heritage are affected too. In the article Revitalization of Punjabis language published in Pakistan Journal of Languages and Translation Studies, the correlation between the changes in lexical knowledge (pre- and post-tests) and the ethnolinguistic identity was studied. The authors concluded that better Punjabi understanding among the participants had a strong effect on their ethnolinguistic identity and it was concluded that language learning can consequently reinforce cultural affiliation (Abbas et al., 2019).

Another influence in the change of language practices is the socioeconomic pressure. It is described in a research article published in Global Sociological Review (2024), which shows that there is a trend of Punjabi being further abandoned by certain urban, educated Punjabis in their daily life. The study has shown that the English language is seen as the language of success, whereas Punjabi is confined to the sphere of informal and non-prestigious communication; even the high education level Punjabi speakers speak more English and Urdu in the work sphere (Global Sociological Review, 2024). Attitudinal variables have a profound effect on either preserving or losing Punjabi. The loss of Punjabi is not only structural but also psychological: an analysis of linguistic imperialism by Dawn claims that most speakers of Punjabi internalize the negative attitude to their current language (as backward or rural in relation to Urdu and English) (Dawn Editorial, 2011). This internalized stigma results in voluntary language abandonment, such a potent language shift.

Theoretical Framework
Fishman's Theory of Domain Analysis
According to the Theory of Domain Analysis, which is proposed by Fishman, languages are not applied uniformly to all social domains, including home, school, workplace, religion, and media, and language shift is a process that takes place when a minority or a regional language loses some of the domains to a more dominant one (Fishman, 1991). In Punjab, researchers have reported that Punjabi is slowly losing its relevance in official and more so in education and institutional communication where Urdu and English prevail (Mansoor, 2003; Rahman, 2002).

Ethnolinguistic Vitality Theory (Giles, Bourhis and Taylor)
According to Ethnolinguistic Vitality Theory, the survival of a language is based on three factors that are central, which include institutional support, status, and demographic strength (Taylor et al., 1977). A language that is highly vitalized has a higher chance of surviving, whereas a language that is less vitalized is under a threat of changing to another one. The vibrancy of Punjabi in Punjab is threatened since it does not have much institutional support in the way of education, government, and mainstream media (Ayres, 2009; Dawn Editorial, 2011). The research indicates that Urdu and English are seen by Punjabi speakers as more prestigious languages associated with work and social development (Komal et al., 2022; Rabbani & Lohat, 2020).

The Socio-Educational Model of Language Attitudes
The Socio-Educational Model developed by Gardner focuses on the attitude, motivation, and cultural identity to influence the language behavior (Gardner, 1985). Good attitudes promote the language usage, whereas bad attitudes make it avoided or deserted. According to studies of the Punjabi speakers, the younger generations tend to perceive Punjabi as inferior and less contemporary and useful than Urdu and English that signify education, prestige, and career mobility (Mansoor, 2003; Abbas, Jalil and Rehman, 2019). These perceptions are strengthened by the media, as the dominant information available in the television, newspapers, and the Internet is in Urdu and English (Dawn Editorial, 2011).

Methodology
Research Design
The research design applied in this study is a mixed-methods research design, which involves the quantitative and qualitative approach to examining the following factors that contribute to language shift among Punjabi speakers in Sargodha. Mixed-methods approach is suitable since the process of language shift is complicated sociolinguistic phenomenon, which includes attitudes, social practices, institutional elements, and individual experiences.

Population and Sampling
The population that will be used in this study consists of the Punjabi-speaking residents of Sargodha especially those aged 15 and above. The reason behind this age group is that adolescent and adult age groups make choices of language consciously at the age due to education, media and social mobility. The researchers apply a stratified random sampling method so that they can represent the various groups

of the society such as students, professionals, homemakers, migrants and non-migrant families. The populations are stratified on the grounds of age, gender, education level, and residential status (urban/rural) and the views of varied perspectives are made. The survey sample consists of about 150 participants, and 10-15 participants will be selected purposively to be interviewed. This combination both guarantees representativeness plus significant qualitative depth.

Research Instruments

The data is collected using two primary methods, a structured questionnaire, and a semi-structured interview guide. The questionnaire has close-ended questions that gauge the language use in all domains, attitudes towards Punjabi, language preferences on the media, education, and migration experiences. Agreement with the statements about the linguistic identity, prestige and usefulness of Punjabi is measured using a 5-point Likert scale. The questionnaire will be in a questionnaire format, which will help to be consistent and quantitatively compare the responses. The semi-structured interview guide will also contain open-ended questions that will help to get to know more about the personal experiences of participants, motivation to switch to Urdu or English, and the attitude towards the role of Punjabi in their identity.

Data Collection Procedures

Information is gathered at two stages. The questionnaire shall be distributed to the sampled respondents, in the first stage in a face-to-face or online questionnaire form, as necessary. Before giving out the information to the participants, they are briefed on the aim of the research and made confident that the information will remain confidential. All the interviews take about 20-30 minutes in either Punjabi or Urdu, which is selected by the participant. Audio records of all interviews are recorded and transcribed in the future to analyze them. Such an ordered process provides accuracy and reliability in data collection.

Data Analysis

Quantitative and qualitative parts of data analysis are done independently and findings triangulated. The questionnaires give quantitative data that are fed into the statistical packages like SPSS or Excel. The trends in the language use and attitudes are observed with the help of descriptive statistics (frequencies, percentages, mean scores). Inferential statistics can also be used to test the relationship between the variables like education and language preference or migration and shift patterns. To supplement the qualitative results of the survey with the linguistic data, all the transcripts of the interviews were merged into a corpus and processed with the help of the corpus linguistic tool AntConc 3.5.9, which transforms qualitative stories into measurable linguistic patterns. Transcripts of the interviews were washed, converted into UTF-8 text files and joined into one corpus. Qualitative data based on interviews will be analyzed using the thematic analysis that will be based on the coding and recognition of common themes concerning attitudes, identity, media influence, and language choice. A combination of both analyses gives a complete picture of the factors that led to the language shift.

Ethical Considerations

In order to provide protection, privacy, and dignity to the participants during the study, ethical guidelines are adhered to. PGAA is made aware of the purpose of the research, voluntary nature of participation as well as the right to withdraw any time without any repercussion.

Data Analysis

This study provides the analysis and explanation of the data gathered with the Punjabi speakers in Sargodha on the topic of language shift. To study how attitudes, education, media exposure, and migration affect the use of Punjabi language, questionnaires (quantitative) and semi-structured interviews (qualitative) were used to collect necessary data. Quantitative data reflect overall trends among the participants whereas the qualitative data can provide the information about the personal experiences and perceptions. The analysis is based on the research objectives and answers the research questions in a comprehensive manner.

Quantitative Analysis

There were 150 participants in the study: 80 male participants (53 percent) and 70 female participants (47 percent). Most of them were 15-30 years old (60%), 31-45 years (25%), and 46 years and above (15%). The levels of education were secondary education (40%), undergraduate (35%), and postgraduate (25%). The sample consisted of urban dwellers (70 percent), and rural dwellers (30 percent). The Migration history indicated that one-fifth of the respondents had migrated (rural to urban) or had relatives who had moved to other countries.

Table 4.1: Demographic Profile of Respondents

Demographic Variable	Category	Frequency	Percentage
Gender	Male	80	53%
	Female	70	47%
Age	15–30 years	90	60%
	31–45 years	38	25%
	46 years and above	22	15%
Education	Secondary	60	40%
	Undergraduate	53	35%
	Postgraduate	37	25%
Residence	Urban	105	70%
	Rural	45	30%
Migration History	Yes	30	20%
	No	120	80%

It can be analyzed that Punjabi is primarily spoken in informal situations at home (85%), and with peers (70%). In schools (78%), workplaces (65%), Urdu is the dominant medium of communication alongside English in professional and online communication (60%).

Table 4.2: Language Use Across Domains

Domain	Punjabi (%)	Urdu (%)	English (%)
Home	85	40	15
Friends/Peers	70	55	25
School/College	25	78	60
Workplace	30	65	60
Social Media/Online	35	60	60
Community Events	60	45	25

The attitude of the respondents reflects a cultural appreciation of Punjabi and a feeling that it is highly unclassy. Approximately 60 percent attach importance to Punjabi as a cultural identity indicator with 40 percent of them deeming it unhelpful in their professional lives. Urdu and English have a close connection with education, social status, and career.

Table 4.3: Attitudes Toward Languages

Language	Strongly Positive (%)	Neutral (%)	Negative (%)
Punjabi	60	25	15
Urdu	75	15	10
English	80	10	10

The preference of language is greatly affected by education. Students who attended English-medium schools said that they used less Punjabi (35% than those in local schools (65%). According to the interviews, it was found out that teachers tend to discourage Punjabi in the classroom, which supports the idea that it is not official or not suitable to succeed in a profession. The importance of language shift

is attributed to media exposure. The major media used include social mining, television, and Internet material, which is either in Urdu or English. Approximately 60 percent of the respondents were found to have used less Punjabi on social media because there is not much content in Punjabi. Interviews verified that young people tend to use the Urdu/English language to discuss trending information or influencers.

Table 4.4: Language Use on Media Platforms

Platform	Punjabi (%)	Urdu (%)	English (%)
Television	30	70	55
Social media	35	60	60
Newspapers	20	75	55
Digital Streaming	25	65	60

Language shift is speeded up by migration. The respondents who have relatives overseas speak English more (70%), and less Punjab (45%). Rural to urban migration encourages the usage of Urdu to fit into social life. According to the interviews, families who are aware when it comes to academic and professional success of children put Urdu or English as their first choice.

Quantitative Corpus Analysis (AntConc)

All the interview transcripts were collected into a text corpus to enhance the quantitative results, which were analyzed with the AntConc 3.5.9. The given analysis had numerical indicators of linguistic patterns that existed among the texts of the participants. Frequency analysis revealed that the most frequent words were the names of the languages, *Punjabi, Urdu, English, school, media, respect, and career,* which indicated the repetition of the same themes of being an identity, an *education, a social movement, prestige.* Keywords analysis in comparison to a reference corpus indicated that the terms like *prestige, modern, schooling, career, and migration* were found at statistically significant levels, which proves their centrality in the way in which those participants conceptualize language choices. The collocation analysis also indicated that the word Punjabis most frequently appeared together with such words as *home, older people, and culture and village,* which indicated its connection with informal and family and rural sphere. Instead, Urdu was most often used together with school, class, formal and it is evident that Urdu has institutional power whereas English was most often used alongside future, career, job and important, denoting its high association with upward mobility. The cluster analysis resulted in the observation of recurrent phrases like: English is important, Punjabi at home, don't speak Punjabi, Urdu in school, and demonstrated repetitive patterns of discursive expression among the interviewees. Concordance line counting indicated that subjects related Punjabi more frequently with the terms such as problem, backward or informal and English had overwhelming links with success, future and opportunity. These numerical tendencies of corpus rather clearly confirm the findings of the SPSS that the described language shift is carried out not only in behavior but also in the linguistic context that the respondents have to frame their decisions.

Preceding Qualitative Themes

It was observed in the analysis that Punjabi has a great deal of cultural and emotional importance to the speakers especially in the context of family and community. The respondents were proud to speak Punjabi as a heritage, tradition, and identity. Nonetheless, they also recognized that there are real-life situations that restrict its application, particularly within the education field, work, and social media. One of the respondents aged 27 years said, I am proud to speak Punjabi with my grandparents, however, at school and in the workplace, Urdu and English are the languages that will be taken seriously. This conflict between the symbolic and the practical is a reflection of the general sociolinguistic trend where language may continue to hold a symbolic or cultural importance, but fall out of everyday use in important areas. The other theme of high status of Urdu and English over Punjabi was also eminent. Interviewees said that the use of Urdu (or English) is linked to education, modernity and social progress whereas Punjabi is seen as a non-formal and rural one. Respondents described that the Urdu and English

language improve professionalism and societal respect, and the Punjabi language is usually limited to personal or informal conversations. There was one participant who said that in the city the people respect you more when you can speak either Urdu or English; they cannot speak Punjab. This theme has reinforced the Ethnolinguistic Vitality Theory by Giles et al. (1977) in which the social status of a language and its institutional backing play a key role in maintaining and preserving language. The interviews produced a distinct intergenerational gap between the use of language. The speakers of Punjabi still use it within the majority of settings, though the younger generations tend to prefer Urdu and the English language more, especially in educational, work, and online environments. Parents said that they were consciously educating children either in Urdu or English to be successful in academics and profession. When asked what they like about their children, one of the parents replied that he/she wants his/her child to do well and that is, to be as fluent in English and Urdu as possible. Older people speak Punjabi to us. This selective transmission will demonstrate the impact of weakening intergenerational language continuity, which is a crucial aspect of long-term survival of the minority language. The exposure of the media plays a crucial role in influencing language behavior. According to the respondents, TV, social media, and online materials mostly use Urdu or English that have a great impact on youth language choices. A significant number of the participants mentioned that they were restricted in using Punjabi online in order to fit in with the other people and access popular materials. One of the participants that had just turned 22 years old described it, saying that funny videos are mostly in Urdu or English. I need to associate myself with my peers on the internet and that is why I write in these languages and not in Punjabi. This theme highlights how media is a socialization agent that is strengthening the dominant languages at the expense of the local languages such as Punjabi. Another important reason of language shift was educational institutions. The interviewees working in English-based schools emphasized that Punjabi is seldom identified in the classroom or scoring. Educators often deter the use of Punjabi, instead promoting either Urdu or English, where the former and latter are considered more suitable to formal and successful communication. According to one interviewee, I could not answer any of the questions in Punjabi even though I am aware of that language. Only Urdu or English is tolerated by teachers. The theme explains how the institutional policies and practices have unintentionally led to language degradation by limiting formal use of the mother tongue. Migration, either internal or international was found to be a very vital cause of language shift. According to the respondents, family members who migrate to the cities or other countries learn Urdu and English to help socialize and secure professional prospects. One of the participants said, my older brother went to another country; back at home we often use more English language so that my younger brothers and sisters can adapt in school and in the city. Migration is able to narrow the functional areas of usage of Punjabi hastening the surge to the dominance of languages and lowering the rate of intergenerational transfer. Lastly, the negative attitude towards Punjabi in the society is internalized, thus making it less used. Part of the participants said that they were embarrassed or uncomfortable speaking Punjabi in a formal or mixed-language context because they viewed it as having become views as being out of date or not so prestigious. One participant commented that she is shy when talking Punjabi with educated friends. It is archaic as opposed to Urdu or English. These internalized impressions affect the motivation and decision making, which is in line with the Socio-Educational Model by Gardner, which emphasizes the role of attitude and motivation in maintaining or abandoning a language. It has been analyzed that Punjabi is still strong in informal home and peer environment but is waning in the areas of education, professional and media. There are positive attitudes that are held culturally but superseded by practical and prestige issues. Language shift is due to education, media exposure, and migration, and youngest generations exhibit the most preference towards the Urdu and English languages. Qualitative topics help to demonstrate the intricate combination of cultural, social and psychological processes that determine the use of the Punjabi language in Sargodha.

Discussion and Findings

According to the study findings, Punjabi is becoming more and more restricted to informal spheres at home and community but Urdu and English control the formal, educational and digital sphere. This is

in line with the earlier studies (Fishman, 1991; Mansoor, 2003) that indicate that minority languages tend to go downwards as far as they are no longer used in important social areas. It was found out that the attitudes towards Punjabi are favorable in the cultural context, whereas it is minimized by practical considerations. Although the respondents appreciate Punjabi as a source of identity and a source of heritage, there is a feeling that Urdu and English are linked to prestige, modernity and economic prospects. These results are not in conflict with socio-educational model of Gardner (1985) which underlines that attitudes and motivation are factors that greatly determine language maintenance and shift. The qualitative results demonstrate that internalized assumptions regarding Punjabi as less prestigious or backward also increase the process of language shift, especially in young generations. Education became one of the influential factors in language shift. The structural and attitudinal impact of formal education is seen by the fact that the respondents in English-medium schools had reported much lower Punjabi use than local schools had. The teachers and curriculum are inclined to give more emphasis to Urdu and English which does not give much scope to Punjabi to be used in the classroom. The observation supports Mansoor (2003) who observes that lack of inclusion of regional languages in formal education undermines the process of intergenerational transmission and leads to their marginalization. Exposure through the media is also important. The fact that the Urdu and English content prevail on TV, social networks, and the Internet advocates younger speakers to speak and write these languages more often. The thematic analysis has shown that the young people are making a conscious decision to use the dominant languages to match their peers and get popular online articles which back up earlier studies regarding the media influence in language shift (Dawn Editorial, 2011). Movement, both national and global also contributes to language change by encouraging the use of Urdu and English to integrate and move socially and professionally. The Punjabis are becoming weak in terms of their intergenerational transmission. Parents deliberately motivate their children to speak either Urdu or English, the younger generation feels that Punjabi is not helpful outside home. This is a potentially devastating trend to the sustainability of Punjabi in the long run that resembles trends of minority language loss all over the world as outlined by Fishman (1991) and Crystal (2000).

Conclusions and Recommendations

According to the results, the research concludes that language transformation among the Punjabi speakers in Sargodha is a multifaceted phenomenon which is affected by Harold social cultural, educational as well as technological factors. Although Punjabi is still a major cultural marker, its functional areas are dwindling. There is an attitude, education, exposure in the media and migration orientation towards both Urdu and English, which is motivated by the younger generation especially. The societal negative attitudes towards the Punjabi further internalizes to support its degradation. According to these tendencies, it is probable that these trends will result in a further decline in the use of Punjabi in the formal, professional and digital sphere, which will have consequences on the preservation of cultural identities and heritage. In order to address the problem of language shift successfully and help preserve Punjabi, the research suggests a number of interconnecting actions. To begin with, the Punjabi must be included in the school curriculum with classroom activities to support the intergenerational transmission. Besides, governmental and non-governmental media industries should produce more Punjabi digital and broadcast materials, manage to make them visible in television, social media, and online learning platforms. Cultural events, storytelling sessions and workshops can also be community-based programs that promote active use of Punjabi in social places. There is also the need of public awareness campaign in order to mound the negative attitudes by emphasizing the significance of the language to cultural identity and heritage as well as social cohesion. Lastly, effective policy assurance is required and the government should consider Punjabi as a useful regional language and should be promoted in all aspects of education, media, and even at cultural centers. To extend the current study, it is proposed that the research needs to be conducted on the influence of the urbanization in the accelerated language shift in various regions of Punjab, and longitudinal studies can be performed to monitor the usage of Punjabi among generations. The way social media algorithms favor Urdu and English content and the subsequent effect on the visibility of Punjabis should be further investigated. Gender-based differences in language change should also be researched, as well as the role of women

in the process of transmitting the Punjabi within the family. Also, future research can focus on effective policy interventions and educational programs that have been successful in the maintenance of regional languages in Pakistan, as they would serve as an example of how the Punjab language can be improved.

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