

“In the name of Allah, the Most Gracious, the Most Merciful”

BOOK ONE, ENGLISH LINGUISTICS

VANISHING VOICES: Causes of Linguistic Erosion in Modern Pakistan



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Abstract

This book aims to provide a comprehensive analysis of the factors leading to the rapid disappearance of languages in Pakistan, highlighting the urgent need for inclusive policies. Pakistan is home to a remarkable linguistic diversity, encompassing major language families such as Indo-Aryan, Dardic, Iranian, and Dravidian. Despite this richness, the country's indigenous languages are facing a silent crisis of rapid decline. This study explores the multi-faceted causes of language erosion, focusing on how dominant languages like Urdu and English marginalize regional tongues in official domains, including education, law, and the economy. The data was collected from the secondary sources. The research identifies several critical drivers of linguistic erosion, as institutional marginalization, socioeconomic pressures, generational disconnect, external and internal factors. The erosion of these languages is not merely a linguistic loss but a profound threat to Pakistan's intangible cultural heritage, identity, and indigenous knowledge systems. As native speakers disown their languages, unique worldviews and oral traditions are disappearing irreversibly. The study concludes that urgent policy shifts are required to preserve Pakistan's linguistic landscape. The study recommends that, implementing multilingual education that incorporates mother tongues into the school system and promoting community-led revitalization and digital documentation to make indigenous languages relevant in the 21st century.

Keywords: *Pakistan, Linguistic Erosion, Indigenous Languages, Language Endangerment, Urdu and English Dominance, Cultural Heritage, Multilingual Education.*



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Chapter 1: The Linguistic Landscape of Pakistan

The first chapter of the book elaborates the linguistic landscape of Pakistan. It contains an introduction to the linguistic landscape of Pakistan, it also includes the Pakistani native languages and their families/groups, and moreover it covers the census history of major Pakistani languages, the endangered languages in Pakistan and the level of endangerment of these aboriginal languages followed by conclusion.

1.1. Introduction

More than seventy different native languages and dialects are spoken in Pakistan which is a multilingual state in the South Asian region. The majority of these native languages belongs to the Indo-Iranian group of the Indo-European language family. Urdu language is the national language and the lingua franca of Pakistan, and while sharing official status with English language, it is the preferred and dominant language used for inter communication among different social groups. Numerous indigenous languages are spoken as first languages by various ethnolinguistic groups in Pakistan. According to the 2023 census, languages with more than one million speakers each include Punjabi, Pashto, Sindhi, Saraiki, Urdu, Balochi, Hindko, Brahui and the Kohistani languages. The census excludes data from Gilgit-Baltistan and Azad Kashmir, consequently Shina and Balti population might not be exact; approximately, there are sixty local dialects having less than one million speakers. Pakistan holds an unusually varied linguistic landscape, according to an estimation the frequency of these spoken languages typically ranging from seventy-seven to over eighty-three. This rich inheritance is formed by centuries of migrations, trade, and invasions, representing several major linguistic families, including Indo-European, Dravidian, and Sino-Tibetan, (Ali, 2020; Atta, 2021; Chiblow & Meighan, 2022).

1.2. Indigenous languages and their Families

A native language that is spoken by indigenous people dwelling in the area of a specific geographic region for many generations is known as indigenous language. Pakistan is a linguistically diverse nation with sixty-eight living indigenous languages (Shah, Bacha & Khan, 2025). While Urdu is the national language and a primary lingua franca, it is the mother tongue of only about 9.25% of the population, whereas the vast majority of Pakistanis speak a regional indigenous language as their first language (Nikolaou & Shah, 2019). The table one below presents the details of indigenous languages of Pakistan.

Table.1

Indigenous languages and their Families

| Sr.no | Language | Province | Language group |
|-------|--------------------|---------------|----------------|
| 1 | Aer | Sindh | Indo-Aryan |
| 2 | Badeshi | KPK | Iranian |
| 3 | Bagri | Punjab, Sindh | Indo-Aryan |
| 4 | Balochi, Makrani | Baluchistan | Iranian |
| 5 | Balochi, Rakhshani | Baluchistan | Iranian |

| | | | |
|----|---------------------|---------------------------------|--------------|
| 6 | Balochi, Sulaimani | Baluchistan, Punjab, Sindh | Iranian |
| 7 | Balti | GB | Sino-Tibetan |
| 8 | Bateri | KPK | Indo-Aryan |
| 9 | Bhaya | Sindh | Indo-Aryan |
| 10 | Brahui | Baluchistan, Sindh | Dravidian |
| 11 | Burushaski | GB | Isolate |
| 12 | Chilisso | KPK | Indo-Aryan |
| 13 | Dameli | KPK | Indo-Aryan |
| 14 | Dari | KPK | Iranian |
| 15 | Dehwari | Baluchistan | Iranian |
| 16 | Dhatki | Sindh | Indo-Aryan |
| 17 | Domaaki | GB | Indo-Aryan |
| 18 | English | Federal co-official | Germanic |
| 19 | Gawar-Bati | KPK | Indo-Aryan |
| 20 | Gawri | KPK | Indo-Aryan |
| 21 | Ghera | Sindh | Indo-Aryan |
| 22 | Goaria | Sindh | Indo-Aryan |
| 23 | Gowro | KPK | Indo-Aryan |
| 24 | Gujarati | Sindh | Indo-Aryan |
| 25 | Gujari | Azad Kashmir, GB,KPK, Punjab | Indo-Aryan |
| 26 | Gurgula | Sindh | Indo-Aryan |
| 27 | Haryanvi aka Rangri | Sindh, Punjab | Indo-Aryan |
| 28 | Hazaragi | Baluchistan | Iranian |
| 29 | Hindko, Northern | Azad Kashmir, KPK | Indo-Aryan |
| 30 | Hindko, Southern | KPK, Punjab | Indo-Aryan |
| 31 | Jadgali | Baluchistan, Sindh | Indo-Aryan |
| 32 | Jandavra | Sindh | Indo-Aryan |
| 33 | Jogi | Sindh | Indo-Aryan |
| 34 | Kabutra | Sindh | Indo-Aryan |
| 35 | Kacchi | Sindh | Indo-Aryan |
| 36 | Kalasha | KPK | Indo-Aryan |
| 37 | Kalkoti | KPK | Indo-Aryan |
| 38 | Kamviri | KPK | Iranian |
| 39 | Kashmiri | Azad Kashmir | Indo-Aryan |
| 40 | Kati | KPK | Iranian |
| 41 | Khetrani | Baluchistan | Indo-Aryan |
| 42 | Khowar | GB, KPK | Indo-Aryan |
| 43 | Kohistani, Indus | KPK | Indo-Aryan |
| 44 | Koli, Kachi | Sindh | Indo-Aryan |
| 45 | Koli, Parkari | Sindh | Indo-Aryan |
| 46 | Koli, Wadiyari | Sindh | Indo-Aryan |
| 47 | Kundal Shahi | Azad Kashmir | Indo-Aryan |
| 48 | Kutchi | Sindh | Indo-Aryan |
| 49 | Kyrgyz | Chitral, Hunza | Turkic |

| | | | |
|----|------------------------|--------------------------------|------------------------------|
| 50 | Lasi | Baluchistan | Indo-Aryan |
| 51 | Loarki | Sindh | Indo-Aryan |
| 52 | Mankiyali | KPK | Indo-Aryan |
| 53 | Marwari | Punjab, Sindh | Indo-Aryan |
| 54 | Memoni | Sindh | Indo-Aryan |
| 55 | Mewati | Punjab, Sindh | Indo-Aryan |
| 56 | Oadki | Punjab, Sindh | Indo-Aryan |
| 57 | Ormuri | KPK | Iranian |
| 58 | Pahari-Pothwari | Azad Kashmir, Punjab | Indo-Aryan |
| 59 | Pakistan Sign Language | All over | Indo-Pakistani Sign Language |
| 60 | Palula | KPK | Indo-Aryan |
| 61 | Pashto, Central | Baluchistan, KPK, Punjab | Iranian |
| 62 | Pashto, Northern | KPK, Punjab | Iranian |
| 63 | Pashto, Southern | Baluchistan, KPK, Punjab | Iranian |
| 64 | Punjabi | Punjab, Sindh | Indo-Aryan |
| 65 | Saraiki | Baluchistan, KPK Punjab, Sindh | Indo-Aryan |
| 66 | Sarikoli | KPK, GB | Iranian |
| 67 | Savi | KPK | Indo-Aryan |
| 68 | Shina | Azad Kashmir, GB, KPK | Indo-Aryan |
| 69 | Shina, Kohistani | KPK | Indo-Aryan |
| 70 | Sindhi | Sindh, Baluchistan | Indo-Aryan |
| 71 | Sindhi Bhil | Sindh | Indo-Aryan |
| 72 | Torwali | KPK | Indo-Aryan |
| 73 | Urdu | Pakistan | Indo-Aryan |
| 74 | Ushojo | KPK | Indo-Aryan |
| 75 | Vaghri | Sindh | Indo-Aryan |
| 76 | Wakhi | GB, KPK | Iranian |
| 77 | Waneci | Baluchistan | Iranian |
| 78 | Waziri | KPK | Iranian |
| 79 | Yadgha | KPK | Iranian |

In the table one total seventy-nine indigenous languages and their families/groups are described from these the fifty-six languages are related to Indo-Aryan family group, the seventeen languages are related to Iranian family group, while other six languages belongs to each one of these language families/groups of Sino-Tibetan, Dravidian, Isolate, Germanic, Turkic, and Indo-Pakistani Sign Language.

1.3 Census History of Major Languages

The table two highlights the shifting percentages of the major languages reported as mother tongues in national censuses of Pakistan.

Table.2

Census History of Major Languages

| Rank | Language | 1951 | 1961 | 1981 | 1998 | 2017 | 2023 |
|------|-----------|--------|--------|--------|--------|--------|--------|
| 1 | Punjabi | 67.08% | 66.39% | 48.17% | 44.15% | 38.78% | 36.98% |
| 2 | Pashto | 8.16% | 8.47% | 13.15% | 15.42% | 18.24% | 18.15% |
| 3 | Sindhi | 12.85% | 12.59% | 11.77% | 14.1% | 14.57% | 14.31% |
| 4 | Saraiki | --- | --- | 9.84% | 10.53% | 12.19% | 12.00% |
| 5 | Urdu | 7.05% | 7.57% | 7.60% | 7.57% | 7.08% | 9.25% |
| 6 | Balochi | 3.04% | 2.49% | 3.02% | 3.57% | 3.02% | 3.38% |
| 7 | Hindko | --- | --- | 2.43% | --- | 2.44% | 2.32% |
| 8 | Brahui | 0.70% | 0.93% | 1.21% | --- | 1.24% | 1.16% |
| 9 | Mewati | --- | --- | --- | --- | --- | 0.46% |
| 10 | Kohistani | --- | --- | --- | --- | --- | 0.43% |
| 11 | Kashmiri | --- | --- | --- | --- | 0.17% | 0.11% |
| 12 | Shina | --- | --- | --- | --- | --- | 0.05% |
| 13 | Balti | --- | --- | --- | --- | --- | 0.02% |
| 14 | Kalasha | --- | --- | --- | --- | --- | 0.003% |
| 15 | Others | 1.12% | 1.56% | 2.81% | 4.66% | 2.27% | 1.38% |

The table two shows the census history of the major Pakistani indigenous languages Punjabi language, Pashto language, Sindhi language, Saraiki language, Urdu language, Balochi language, Hindko language, Brahui language, Mewati language, Kohistani language, Kashmiri language, Shina language, Balti language, Kalasha language and other languages from the years 1951, 1961, 1981, 1998, 2017, and 2023.

1.4. Endangered Languages

An endangered language is one at risk of disappearing as its speakers die out or shift to more dominant languages. At the moment, there are more than seven thousand languages are spoken in the world from these languages about forty-four percent are categorized as endangered languages (Nettle & Romaine, 2000). In Pakistan, more than seventy languages are spoken and among these languages almost thirty languages are categorized as endangered languages (Hussain, Iqbal & Saleem, 2022; Ahmad, Yousaf & Riaz, 2026).

The table three shows that following languages are among the endangered languages.

Table.3

Endangered languages and their Status

| Language | Status | Language | Status | Language | Status |
|-----------|-----------------------|------------------|---------------------|----------|------------|
| Zangskari | Definitely endangered | Kalkoti | Severely endangered | Spiti | Vulnerable |
| Yidgha | Definitely endangered | Kalasha language | Severely endangered | Purik | Vulnerable |
| Wakhi | Definitely endangered | Jadgali | Severely endangered | Maiya | Vulnerable |

| | | | | | |
|----------------|-----------------------|------------|-----------------------|------------|-----------------------|
| Ushojo | Definitely endangered | Gowro | Severely endangered | Kutchi | Vulnerable |
| Torwali | Definitely endangered | Domaaki | Severely endangered | Khowar | Vulnerable |
| Savi | Definitely endangered | Dameli | Severely endangered | Balti | Vulnerable |
| Phalura | Definitely endangered | Chilisso | Severely endangered | Brahui | Vulnerable |
| Ormuri | Definitely endangered | Bateri | Definitely endangered | Burushaski | Vulnerable |
| Kundal Shahi | Definitely endangered | Bashkarik | Definitely endangered | Badeshi | Critically endangered |
| Kati (Kamkata) | Definitely endangered | Bhadravahi | Definitely endangered | Gawar-Bati | Definitely endangered |

In the table three there are total thirty Pakistani indigenous endangered languages, among these the current status of the fourteen languages is categorized in the definitely endangered languages. The eight languages are categorized vulnerable and the seven languages are categorized severely endangered languages, but the Gawar-Bati is only the language categorized as a critically endangered language.

1.5. Degrees of Language Endangerment

Degrees of language endangerment are typically categorized based on intergenerational transmission, which measures whether a language is being passed from parents to children. The UNESCO scale classifies endangerment into five main levels ranging from Vulnerable (used primarily at home) to Extinct (no remaining speakers), often focusing on whether children are still learning the language (Kwon, 2001; Dalby, 2003; Swiggers, 2007; Turin, 2012).

1. Vulnerable:

Children speak it, but use is restricted, a Vulnerable Language is the first level of endangerment on the UNESCO scale of language vitality. In this category, most children still speak the language, but its use is typically restricted to specific settings like the home or family gatherings. It is no longer the primary language used in broader domains such as school, government, and business

2. Definitely Endangered:

Children no longer learn it as a mother tongue, is the second level of endangerment on the UNESCO classification where children no longer learn the language as their mother tongue at home. The youngest fluent speakers are typically the parental generation, while children understand it but often respond in a dominant language, causing usage to shrink.

3. Severely Endangered:

Spoken only by older generations, is the third level of endangerment on the UNESCO to describe a language that is primarily spoken by older generations as grandparents, but the parent generation may still understand the language, they typically do not speak it to their children or among themselves. As a result, the language is no longer being passed down naturally to the youngest generation, putting it at high risk of becoming extinct within a few decades.

4. **Dormant' Language (Critically endangered):**

Speakers are limited to grandparents, used infrequently. Badeshi language is currently considered as a dormant' language, I want to describe in nutshell that a language that has very few proficient speakers and is used for limited purposes is known as dormant language, for example on international context as according to the linguistics experts that Latin language is currently categorized as a dormant language. Similarly, in the Pakistani context the verbal use of the Badeshi language can be seen in the upper areas of Swat valley, especially in Tret and Bishigram areas of Khyber Pakhtunkhwa, moreover it is also spoken in areas near District Mansehra and Alai. But according to the some local persons as they pointed out that their ancestors had migrated from Badakhshan, Afghanistan consequently the language is known as Badakhshi language.

5. **Extinct (Moribund Language):**

No speakers left, an extinct language is one that no longer has any living native speakers and is not used for any daily communication. This occurs when a language's last native speaker dies or when a community shifts entirely to a more dominant language.

1.6. Conclusion

Pakistan is situated in the Asian continental, the linguistic landscape of this South Asian country is a complex, hierarchical tapestry. In the modern Pakistan language is performing dual task serving equally as an instrument for national unity and as a symbol of socio-economic identity. Despite the fact, Urdu language is the language is functioning as the indispensable lingua franca and recognized as a sign of Muslim identity, and English language remains the gate keeper of institutional power and ascending mobility, it is the miscellaneous collection of aboriginal languages such as Punjabi, Pashto, Sindhi, and Balochi that transport the country's inherent cultural heritage. This tri-lingual tension creates a dynamic environment where international effects often intersect with local traditions. Eventually, the linguistic future of the modern Pakistan depends on balancing the pragmatic necessity of its official languages with the preservation of its regional mother tongues, ensuring that the country's rich verbal diversity is viewed not as a source of division, but as a fundamental pillar of its national interest.

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Chapter 2: The Colonial Legacy and Linguicism

The second chapter of the book elaborates the colonial legacy and linguicism, this chapter contains an introduction, historical policies of linguistic imperialism, the colonial legacy and linguicism in Pakistani background, linguistic imperialism and the English hegemony, linguicism and internal colonization, the post-colonial education system in Pakistan, institutional legacy and pedagogical choices, the post-colonial ghost in education, and linguistic hierarchy in Pakistan followed by conclusion.

2.1. Introduction

Colonialism was not merely an economic and military project; but it was a deep linguistic and cultural inventiveness; as the European powerful countries like Britain, France, Spain, and Portugal did not just occupy land; but they also occupied the minds by controlling language. Although the term linguicism was promoted by the Robert Phillipson but it was coined by Tove Skutnabb-Kangas, it refers to the ideologies and structures which are used to legitimize, to effectuate, and to reproduce an imbalanced division of power and resources between the groups which are defined on the basis of their language. Coloniallingualism describes the modern continuation of this legacy, where elite classes, neoliberal educational practices privilege English, French and Portuguese over local endangered languages (Harrison, 2010; Kaul, 2013).

Pakistan's post-colonial landscape is profoundly shaped by colonial legacies, where the English language acts as a tool of class discrimination, and the promotion of Urdu language over other languages of the area promotes internal linguicism. The education system privileges English for socioeconomic advancement, whereas elite-driven administrative institutes maintain a top and down, non-representative structure, which is further generating linguistic genocide of native languages.

The present chapter studies how Pakistan's post-colonial linguistic landscape is not merely a byproduct of history but a continuance of deliberate colonial policies. The chapter is an effort to discover its progression from the British Raj which is in scholastic language is known as "Internal Colonization," in it the privileging of English and Urdu languages has formed a stratified culture. The significant thematic subjects of this chapter are linguicism as the contemporary reproduction of colonial linguistic hegemony, the revolution of native languages into lower-prestige dialects, the use of English-medium education to continue class and economic divisions, the necessity of de-colonial education to achieve epistemic justice (Mosely, 2008; Darder, 2014).

2.2. Historical Policies of Linguistic Imperialism

Historical policies of linguistic imperialism involve the systematic imposition of a dominant language often that of a colonizing power over others to establish political, economic, and cultural control. Historically, these policies served as a companion to empire, acting as an instrument for management, education, and social stratification. Colonialists used their native languages for supremacy to eliminate local populations from political power and generate a hurdle for those not fluent in the imposing language. Educational systems were the prime mechanism for linguistic

imperialism, often planned to form a native elite class which is faithful to the colonial authority. Linguistic imperialism is often maintained by numerous philosophical beliefs and misconceptions that promotes the dominant language as inherently superior. Linguistic imperialism, intensely tied with colonialism from the sixteenth to twentieth centuries, involved dominant states imposing their languages generally English, French, Spanish, and Portuguese languages to set their supremacy by relegating indigenous languages, and control administrative arrangements. The plans contained within enforced education in the colonial language, the elimination of indigenous languages from public life, and the ideology that European languages were superior, leading to the lasting sidelining of native languages (Romaine, 2007).

Generally, linguistic imperialism in Pakistan is characterized by the strategic elevation of certain languages principally English and Urdu to ostracize home-grown languages and maintain social hierarchies inherited from British colonial rule; as the British colonial inheritance was originated by the British East India Company through the linguistic imperialism as an instrument of manipulation and social formation. British used English language as a deceitful instrument by giving it name of language of contact, these colonial strategies consistently related privileges with English language, establishing its position as a hegemonic heritage. Consequently, the ostracism of native languages started from there and the promotion of English language thoroughly damaged dialects like Punjabi, Sindhi, Balochi, and Pashto, framing them as low status compared to the civilized colonialist's language; proficiency in English language is the basic requirement to find a valuable employment in the both public and private employment sectors.

The government introduced dual educational system through English medium schools not merely flared the gap between poor and rich people but it also marginalized indigenous languages. Moreover, the educational materials and policies have generally been recycled to mold minds of new generation towards Western sociocultural ideas; and textbooks commonly repetition linguistic devices such as specific role labels and recognized names in textbooks to cultivate Western characteristics as loftier whereas the indigenous values treated in substandard manner. This psychological shift has led many Pakistani students to view English language as a magic wand for success often at the cost of dismissing their personal native identities. In Pakistan linguistic imperialism is not restricted to English language but it also embraces to the imposition of Urdu language over other local languages. The national language declaration of 1948 and 1952 the Urdu language is declared as only national language of Pakistan led to major conflict of Bengali language movement in East Pakistan. Substandard rules and biased hegemony have strapped many local languages into a dilemma, intimidating the survival of antediluvian traditional inheritances by leading to the cultural erosion (Mosely, 2008).

2.3. The Colonial Legacy and Linguicism in Pakistan

The colonial legacy in Pakistan has extremely rooted linguicism, a form of discrimination founded on language that preserves a firm social and structural hierarchy. This began with the British Raj's educational policies, notably Lord Macaulay's 1835 Minute on Indian Education, which aimed to create a class of interpreters who were Indian in blood but British in taste and intellect by prioritizing

English as the language of power, science, and governance. This legacy persists today, where English remains a prerequisite for upward social mobility, elite education, and high-level bureaucratic or judicial positions, effectively creating a divide between an English-speaking elite and the non-English-speaking masses. While Urdu was adopted as the national language to forge a unified identity and counter ethnic divisions, it was itself a minority language at the time of independence spoken by merely about seven to eight percent of the population and has frequently been used to marginalize indigenous regional languages like Punjabi, Sindhi, Pashto, and Balochi. Consequently, the continued dominance of English as an official language, coupled with the state-sponsored elevation of Urdu over regional mother tongues, perpetuates a colonial mindset that devalues local linguistic heritage and restricts economic and political agency for those who are not proficient in the languages of power (Hussain & Gill, 2023; Ahmad, Yousaf, & Riaz, 2026).

2.4. Linguistic Imperialism and the English Hegemony

Linguistic imperialism in Pakistan is characterized by the enduring dominance of English as the language of power, prestige, and social mobility, a legacy of British colonial rule. Although Urdu is the national language and diverse regional languages like Punjabi, Pashto, Sindhi, and Balochi are spoken by the masses, English remains the primary medium for higher education, the judiciary, the military, and corporate governance. This hegemony creates a "linguistic divide" or "digitized class system," where proficiency in English serves as a gatekeeper to economic success and social status. Consequently, those educated in elite English-medium institutions hold a disproportionate share of influence, while the majority educated in Urdu-medium or vernacular schools face systemic marginalization. This reliance on English not only sidelines indigenous languages and cultures but also reinforces a post-colonial mindset where Western knowledge systems are prioritized over local heritage, often leading to what scholars call Linguistic inequality (Harrison, 2008; Ridwan & Goshu, 2025).

2.5. Linguicism and Internal Colonization

In Pakistan, the intersection of linguicism and internal colonization manifests as a systematic prioritization of Urdu and English the languages of the state and global power over the country's seventy indigenous regional languages. This dynamic is described by scholars like Zubair Torwali as a form of internal colonization, where the post-colonial state adopts the same exclusionary administrative and legal structures used by the British Raj to maintain control over peripheral regions (Ma'murova, 2025). By designating Urdu as the sole national language to forge a monolithic national identity, the central government has historically marginalized ethnic groups in provinces like Baluchistan, Sindh, and Khyber Pakhtunkhwa. This linguicism (discrimination based on language) creates significant educational and economic barriers for native speakers of Punjabi, Pashto, Sindhi, and Balochi, who often face a linguistic shift where their mother tongues are stigmatized as inferior languages and eventually lost to younger generations. The result is a hierarchical society where

English-speaking elites hold disproportionate power, effectively reproducing colonial-style subjugation within the borders of a sovereign nation (Harrison, 2008).

2.6. The Post-Colonial Education System in Pakistan

The post-colonial education system in Pakistan is a complex legacy of the British Raj, characterized by an inherent dualism that persists nowadays. When the British exited in 1947, they left behind a structure designed primarily to produce civil servants and a loyal clerical class rather than critical thinkers or technical innovators. This resulted in a stratified system where English-medium private schools cater to the elite, while Urdu or regional-medium public schools serve the masses, creating a significant socio-economic divide. Over the decades, Pakistan has struggled to reconcile this colonial framework with its national identity. Efforts to Islamize the curriculum, particularly during the 1970s and 80s, sought to create a cohesive ideological foundation but often came at the expense of inclusive, modern pedagogy. At present, the system faces immense challenges, including low literacy rates, a massive population of out-of-school children, and a ghost school phenomenon. Despite various national policies aimed at reform such as the Single National Curriculum the tension between traditional religious educations, the colonial-era public system, and the high-end private sector remains a primary hurdle to achieving educational equity and national progress (Ridwan & Goshu, 2025; Ahmad, Yousaf, & Riaz, 2026).

2.7. Institutional Legacy and Pedagogical Choices

The institutional legacy and pedagogical choices in Pakistan are deeply rooted in a tripartite structure of public, private, and madrassah education, each reflecting distinct historical and ideological origins. The most pervasive institutional legacy is the British colonial framework, which introduced a secular, examination-oriented system designed to produce an administrative workforce. This legacy persists through a strong emphasis on rote learning and high-stakes standardized testing, often sidelining holistic development in favor of exam preparation. Pedagogically, this has led to a dual-language system where English remains the prestigious medium of instruction in elite private institutions, while Urdu or regional languages dominate public schools, perpetuating socio-economic divisions (Harrison, 2008; Ridwan & Goshu, 2025; Ahmad, Yousaf, & Riaz, 2026)...

Parallel to this, the madrassah system maintains a pedagogical legacy centered on the memorization of religious texts, which gained significant institutional support during the Islamization era of the 1970s and 80s. While modern reforms like the National Education Policy 2017 and Vision 2025 have attempted to shift toward inquiry-based learning and STEM integration, the system still struggles with "systemic inertia" caused by these historical precedents. Consequently, pedagogical choices in Pakistan today remain a complex negotiation between Western-style academic standards promoted by the Higher Education Commission and traditionalist approaches that prioritize cultural and religious identity (Harrison, 2008; Ridwan & Goshu, 2025; Ahmad, Yousaf, & Riaz, 2026)..

2.8. The "Post-Colonial Ghost" in Education

The education system remains one of the strongest vehicles for maintaining colonial linguistic hierarchies. The Post-Colonial Ghost in Pakistan's education system refers to the persistent, often invisible, legacy of the British colonial era that continues to shape modern pedagogical structures, curriculum, and social hierarchies. This "ghost" manifests primarily through the dominance of English as a form of linguistic capital, creating a profound divide between those who can access elite private schooling and those reliant on a neglected public sector. Historically rooted in the Macaulay theory of education, which aimed to create a class of "clerks" to serve the British Raj, the current system still prioritizes rote learning and Eurocentric knowledge over indigenous languages and local cultural values. This legacy is further complicated by the "ghost school" phenomenon thousands of non-functional institutions that exist only on paper symbolizing deep-seated systemic corruption and a lack of accountability inherited from colonial-style administrative neglect. Ultimately, this "ghost" haunts the nation by perpetuating social class distinctions and hindering the development of a unified national identity through a fragmented and inequitable educational landscape (Harrison, 2008; Ahmad, Yousaf, & Riaz, 2026).

2.9. The Post-Colonial Language System in Pakistan

The post-colonial language system in Pakistan is defined by a complex, three-tiered hierarchy that continues to reflect the country's colonial legacy and the socio-political challenges of nation-building. At the top of this hierarchy is English, which remains the primary language of power, governance, high-level education, and the judiciary. Despite its colonial origins, English language functions as a form of linguistic capital, essential for global connectivity and socioeconomic mobility, while simultaneously creating a cultural chasm between the English-educated elite and the masses. Beneath English is Urdu language, the national language and lingua franca, which was strategically elevated by the state to unify a diverse, multi-ethnic population and foster a shared Muslim identity. Although spoken natively by only about 9% of the population, Urdu is widely understood and serves as a vital tool for national integration, media, and primary education. The third tier comprises over seventy regional and indigenous languages, such as Punjabi, Sindhi, Pashto, and Balochi. Despite the fact these languages are deep markers of ethnic and cultural identity, they have often been marginalized in official and academic settings, leading to concerns about interior colonialism, cultural erosion, and the endangerment of lesser spoken languages. This system persists in a state of perpetual tension, as the constitutional mandate article 251 to replace English language with Urdu language as the official language remains largely unimplemented, leaving the country caught between its colonial past and its quest for an inclusive, multilingual future (Ridwan & goshu, 2025; Ahmad, Yousaf & Riaz, 2025).

2.10. Linguistic Hierarchy in Pakistan

The post-colonial language system in Pakistan is characterized by a complex, hierarchical hybridity, where English serves as the prestige language of power, law, and elite education. While Urdu is the national language and a tool for national

identity, English-medium schooling creates a cultural divide, often leaving local languages (Punjabi, Sindhi, Pashto, and Balochi) marginalized. This system perpetuates colonial legacies, with English remaining dominant in business and bureaucracy despite policies favoring indigenous languages.

The linguistic hierarchy in Pakistan is a complex three-tiered structure formed by colonial history and national identity. At the top is English, the language of the elite class, government, and higher education, which serves as a significant marker of socioeconomic status and global connectivity. The middle tier is occupied by Urdu, the national language and lingua franca, which functions as a symbol of national unity and is the primary medium for inter-ethnic communication and mass media. The base consists of over 70 regional and indigenous languages, such as Punjabi, Pashto, Sindhi, and Balochi. While these regional tongues are spoken by the vast majority and carry deep cultural heritage, they often face marginalization in formal domains, leading to "culture shame" among speakers and a gradual "voluntary shift" toward Urdu or English for better economic prospects (Sikarwar, 2014; Ahmad, Yousaf & Riaz, 2026).

Key components of the hierarchy include:

1. **Top Tier:** English is used in higher judiciary, elite education, and official, high-stakes communication.
2. **Second Tier:** Urdu is the national language, media language, and medium of instruction in many schools, acting as a linkage language.
3. **Third Tier:** Indigenous languages for instance, Punjabi, Sindhi, Pashto, Balochi, and Seraiki are mostly limited to household and regional communication, often neglected in academic settings.
4. **Marginalization:** Many local languages face endangerment or decreased, leading to decreased school engagement for their speakers.

2.11. Conclusion

The chapter highlights that Pakistan has not truly moved beyond colonial linguistic structures. Instead, it has transitioned to internal colonization, where the English-speaking elite maintains power, leaving the majority with limited access to resources due to language barriers. Pakistan's current linguistic environment is a stark reminder that the country never truly experienced full decolonization. Instead, the colonial structures of the British Raj were inherited by a local military-bureaucratic elite class that continues to use English language and a standardized version of Urdu language to maintain control over a multi-ethnic, multilingual population.

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Chapter 3: Hegemony of Urdu and English Languages

The third chapter of this book contains on the hegemony of Urdu and English languages in Pakistani setting, it comprises the dual linguistic hegemonic structure in Pakistan, as the English language as the elite hegemon, and the Urdu language as the national hegemon, it also discuss the historical roots of the dominance of Urdu and English languages in Pakistan, particularly the linguistic hegemony in education and class, followed by conclusion.

3.1. Introduction

The linguistic landscape of many post-colonial nations, particularly in South Asia, is defined by a powerful dual hegemony of Urdu and English languages; although these two languages serve different roles the former is serving as a symbol of national identity and religious legacy, while the later one is serving as an international entrance to status and commercial movement, consequently, together both languages are exerting a dominant pressure that often downgrades aboriginal languages. This hierarchy is not merely a matter of communication preference; it is a structural byproduct of history, state policy, and social class. Urdu language was often promoted to foster national unity and a cohesive ideological front, while English language lingered the language of the elite class, the judiciary, and the worldwide market place. Consequently, this chapter explores how the institutionalization of Urdu and English languages has created a linguistic divide, where success is fastened to proficiency in these dominant languages, often at the cost of the cultural fertility and instructional efficiency of native languages (Rafi, 2013; Ridwan & Goshu, 2025).

In Pakistan, the linguistic landscape is defined by an inherent domination of Urdu and English languages, it is the hierarchy that is thoroughly reducing the importance of more than seventy Pakistani local languages. This dominance is not merely a matter of communication but is embedded in the colonial heritage of the state and post-independence nation-building policies. English remains the language of the elite class, aiding as a concierge to high-status domains such as the courts, civil service, and higher education. In the meantime, Urdu language is promoted as the prime emblem of national unity and the identity of the Muslims, generally used to counter ethnic sub-nationalism. Both of these languages form a dual hegemony where English language offers socio-economic mobility and Urdu language offers a consistent national identity, leaving indigenous mother tongues like Punjabi, Pashto, Sindhi, and Balochi relegated to informal and domestic spheres. This organizational discrimination in the educational system where elite private schools use English language while public schools use Urdu language as medium of instruction, it propagates a division in the class on the linguistic basis, creating linguistic skill a most important symbol of social status and supremacy (Sattar, Farooq & Khalil, 2024).

3.2. Dual Linguistic Hegemonic Structure in Pakistan

The dual linguistic hegemonic structure in Pakistan discusses to a stratified sociolinguistic system where both English and Urdu language exert dominant

influence in different spheres and levels of prestige. This sort of the structure creates a double-layered exclusion for the different local and native languages of the state; the English language is at the upper of this hierarchy, due to the colonial legacy English language remain the language of the state, courts, élite officialdom, and elite education. English language is functioning as the eventual concierge to societal movement and worldwide financial prospects, shaping a clear class division between the Westernized elite and the rest of the people (Kazmi, 2024; Noor et al., 2025).

Equivalent to this the hegemony of Urdu language, which, while being the mother tongue of only a minority (Muhajir community), was institutionalized as the national language to raise a united Islamic identity across a multi-ethnic country. Urdu language leads the national media, primary public education, and aids as the lingua franca for inter-provincial communication; both these two languages form a power pair that sidelines other languages of the region, like Punjabi, Pashto, Sindhi, and Balochi languages. Whereas Urdu language displaces these native languages in the community, and English language acts as the hindrance to institutional power, causing a complex socio-political landscape where linguistic proficiency determines one's access to authority, status, and financial safety (Kazmi, 2024; Noor et al., 2025).

3.3. English Language (Elite Hegemon)

In Pakistan, English functions not merely as a second language but as a pervasive elite hegemon, serving as the ultimate gatekeeper to social, economic, and political power. But Urdu language is the national language, English language remains the official language of the state's most powerful institutions, including the higher bureaucracy, the superior judiciary, and the officer corps of the armed forces. This dominance is rooted in a colonial legacy where the British established English as the medium of governance and elite education a structure the post-independence ruling class maintained to distinguish themselves from the masses and preserve their socio-economic advantages (Kazmi, 2024; Noor et al., 2025).

The hegemonic status of English language creates a profound social stratification, mastery of English language is seen as symbolic capital where fluency acts as a passport to lucrative occupations, social prestige, and entry into the elite truncheon. The equivalent educational system exists where expensive, private English-medium schools arranged for to the elite class, but the mainstream attend Urdu-medium public schools. This inequality ensures that high-status positions remain accessible principally to those who can afford quality English instruction. English language is often associated with intelligence and modernism, leading several people to sight home-grown languages as backward and substandard. For the non-fluent majority, this results in feelings of frustration, exclusion, and a colonized mindset that reinforces the supremacy of the English-speaking class. Eventually, the continuous support of English language by the dominant elite class often justified by the requirements of globalization and worldwide trade functions as a control mechanism that limits the social mobility for the underprivileged and cements a linguistic hierarchy where language describes one's national status (Kazmi, 2024; Noor et al., 2025; Ridwan & Goshu, 2025).

3.4. Urdu Language (National Hegemon)

In Pakistan the Urdu language functioning as a influential national hegemon, which is serving as a chief symbol of nationwide identity and harmony in a linguistically fragmented country. Although reported as the mother tongue for only about 9.25% percent of the population in the 2023 census, its status as the national language and lingua franca let's it to bridge gaps between miscellaneous indigenous groups, including Punjabis, Pashtuns, Sindhis, and Balochs. Its hegemonic position is rooted in the Pakistan Movement, where it appeared as an indicator of Muslim cultural division and a uniting device for political organization. Post-independence, the state leveraged Urdu through centralizing policies in education, government, and media to foster a cohesive national narrative. However, this dominance has been a source of tension; historical language riots and the eventually secession of East Pakistan highlight the friction between Urdu's role as a national glue and the perceived ostracism of native local languages. At the moment, although it remains the preferred medium for inter-provincial communication, Urdu language faces a dual challenge as in preserving its state-mandated status against the growing global influence of English language in elite zones and addressing modern calls for more comprehensive multilingual strategies (Kazmi, 2024; Ridwan & Goshu, 2025).

The significant aspects of the role of Urdu language in Pakistan is that it acts as a shared cultural thread that binds people from different backgrounds, especially through its rich literary and poetic heritage. The article 251 of the 1973 constitution mandates Urdu as the national language, intending for it to eventually replace English language in all official capacities. It is a compulsory subject up to higher secondary school and the primary language of instruction in many government institutions. Urdu language dominates print, television, and radio, playing a vital role in determining national discourse and public opinion. Traditionally, it is intensely linked with the founders like Muhammad Ali Jinnah and dreamers like Allama Iqbal provides it with lasting political and ideological weight (Kazmi, 2024).

3.5. Historical Roots of Urdu and English Dominance in Pakistan

Thomas Babington, better known as Lord Macaulay, is the man who brought the English language and British education to India. Thomas Babington Macaulay produced his famous Memorandum on Indian Education which was scathing on the inferiority as he saw it of native particularly Hindu culture and learning. Thomas Babington Macaulay's Minute of February 2, 1835, served as the definitive turning point in the Anglicist-Orientalist debate, fundamentally reshaping Indian education toward a Western model by advocating for English-medium instruction over traditional, indigenous knowledge. The policy aimed to create a specific class of intermediaries' individuals Indian in blood and color, but English language in taste effectively marginalized Sanskrit language while institutionalizing English through the English Education (Ashraf, 2023).

The historical roots of the dominance of Urdu and English languages in Pakistan are extremely embedded in the state's colonial legacy and its post-independence nation-building schemes. Under the British Raj, English language was established as the language of the elite class, administration, and higher education, creating a class that view English proficiency with social status and economical

supremacy. At the same time, Urdu language appeared as a critical symbol of Muslim identity and unity during the Pakistan Movement, serving as a lingua franca that bridged diverse ethnic groups across the subcontinent; upon independence in 1947, the new state adopted a dual-language hegemony, as the Urdu language was declared the national language to foster a cohesive Islamic national identity, whereas English language was retained as the official language for governance, the judiciary, and the military; this structural arrangement established a linguistic hierarchy where English language remains the language of power and social mobility, while Urdu language serves as the principal medium for national combination. Even though many constitutional orders and periods of Urduisation particularly under General Zia-ul-Haq in the late 1970s the deep-rooted supremacy of these two languages has constantly ostracized Pakistan's rich collection of homegrown local languages, such as Punjabi, Sindhi, Pashto, and Balochi, in official and educational spheres (Hashmi et al., 2025; Ridwan, 2025; Ahmad, Yousaf & Riaz, 2026).

3.6. Hegemony in Education and Class

The hegemony of English over Urdu in Pakistan's educational system acts as a primary tool for class segregation, where English represents elite status and opportunity, while Urdu is relegated to the masses. English-medium schools, catering to the wealthy, offer higher quality education and better career prospects, reinforcing a "linguistic imperialism" that marginalizes those with only Urdu proficiency. Despite Urdu being the national language and a symbol of identity, it is largely treated as a subject in private institutions or the medium for lower-tier, public schools. This structural divide ensures that proficiency in English determines socio-economic upward mobility, creating a societal divide where top jobs, higher education, and political power remain predominantly in the hands of the English-speaking elite (Abbas, 1993; Anwar & Ali, 2021; Ahmad, Yousaf & Riaz, 2026).

The linguistic landscape of Pakistan's education system is defined by a deep-seated hierarchy that reinforces social stratification through the hegemony of English and Urdu. English functions as the language of the elite, serving as "linguistic capital" that acts as a gatekeeper to high-status jobs in the military, bureaucracy, and corporate sectors. This dominance is sustained by expensive private English-medium schools, which create a "privileged class" whose fluency in the language is equated with modernism, intelligence, and socio-economic power. Conversely, Urdu, while serving as the national language and a lingua franca for national unity, is primarily the medium of instruction in underfunded government schools that cater to the lower-middle and working classes. This "English/Urdu-medium divide" effectively traps the non-English-speaking majority in a cycle of limited social mobility, as they often struggle with rote memorization in a language they do not master, putting them at a permanent disadvantage in the competitive job market. Furthermore, the dual hegemony of English and Urdu marginalizes Pakistan's seventy regional languages, such as Punjabi and Pashto, dismissing them as "inferior" or "unfit" for intellectual discourse, thereby alienating students from their own cultural heritage while institutionalizing class-based inequality (Hashmi et al., 2024; Ahmad, Yousaf, Riaz, 2026).

3.7. Conclusion

In conclusion, the dominance of Urdu and English in Pakistan has created a complex linguistic hierarchy that serves as both a unifying force and a driver of social inequality. While Urdu was championed to foster a cohesive national identity and English remains the indispensable gatekeeper to global markets and elite institutions, this "duopoly" has systematically marginalized the country's rich array of regional mother tongues. This linguistic hegemony does more than just silence local dialects; it reinforces class divisions, as proficiency in English often dictates economic mobility and social prestige. Moving forward, Pakistan faces the critical challenge of balancing the practical necessity of these two languages with a more inclusive framework that validates indigenous languages, ensuring that cultural heritage is preserved rather than sacrificed at the altar of national standardization and globalized commerce.

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Chapter 4: Sociocultural Factors and Urbanization

The fourth chapter of the book comprises the socio-economic hierarchy of language in Pakistani environment, included the urbanization and internal migration in Pakistan, and linguistic shaming and social pressure, and followed by conclusion.

4.1. Introduction

In modern Pakistan, linguistic erosion is primarily driven by the sociocultural prestige of English and the rapid urbanization that favors Urdu language as a lingua franca. In Pakistan as the population of the rural areas migrate to urban hubs like Karachi, Lahore, and Islamabad, there is immense social pressure to abandon low-prestige regional mother tongues in favor of the languages of upward mobility and education. This change often leads to subtractive bilingualism, where the younger generation gains proficiency in Urdu or English languages at the direct expense of their ancestral languages, such as Punjabi, Pashto, or Sindhi languages. Furthermore, the association of regional dialects with backwardness in urban social circles accelerates this decline, as parents intentionally avoid speaking native languages at home to ensure their children integrate into the globalized economy. Consequently, the regional languages are merely survive in folk traditions and their functional use in intellectual and formal urban discourse is quickly decreasing.

4.2. The Socio-Economic Hierarchy of Language

The socio-economic hierarchy of language refers to the systemic stratification where certain linguistic varieties often labeled as standard and prestige dialects are aligned with higher social class, economic power, and social mobility, while others are marginalized as below average. This hierarchy often begins in early childhood; research from Cambridge University Press suggests that children from higher socio-economic status backgrounds often receive higher quality linguistic contribution, which relates with expanded vocabularies and earlier mastery of complex syntax. Such as the individuals age, these linguistic markers act as gatekeepers; proficiency in the prestige language as English language in professional global contexts and Urdu language over regional languages like Saraiki in Pakistan is frequently perceived as a prerequisite for higher social status and better employment opportunities. Consequently, those speaking non-prestige varieties may face linguistic indignity and barriers to education and career advancement, reinforcing a cycle where language both reflects and continues existing class discrepancies (Dalby, 2003; Ayan, 2015).

4.3. Urbanization and Internal Migration

Urbanization and internal migration in modern Pakistan are primary drivers of linguistic erosion, as the movement from rural peripheries to urban centers like Karachi, Lahore, and Islamabad often necessitates a linguistic shift for survival. In these melting pots, regional mother tongues such as Pashto, Balochi, and Seraiki languages are frequently sidelined in favor of Urdu language, which serves as the

national lingua franca, and English language, the language of socio-economical movement. Migrants often adopt the dominant urban language to avoid marginalization and secure employment, leading to a generational gap where the inheritance languages no longer passed down to their children; this generates a subtractive bilingualism environment, where the acquisition of a dominant language replaces, rather than supplements, the native language. Consequently, traditional linguistic enclaves dissolve into homogenized urban landscapes, the cultural nuances and oral traditions embedded in Pakistan's different local languages face a speedy decay (Nettle & Romaine, 2000; Harrison, 2007).

4.4. Linguistic Shaming and Social Pressure

Linguistic shaming and social pressure act as primary catalysts for the erosion of indigenous languages, often relegated to the dialects and symbols of a lack of sophistication. The pervasive social hierarchy places English language as the language of the elite class and corporate mobility, while Urdu serves as the urban middle-class standard language. Consequently, speakers of regional languages like Punjabi, Pashto, Sindhi, or Balochi often face linguistic insecurity, where using their mother tongue in formal and upscale settings invites ridicule and the label of being uneducated and backward. This pressure is most acute in private schooling and urban social circles, where parents intentionally avoid speaking native languages to their children to ensure they fit in and master the prestige languages. Over time, this creates a generational disconnect and owing to this fact the younger populations may understand their inherited language but lack the fluency and confidence to speak it, leading to a tip in the linguistic balance where the language ceases to be a living tool for the next generation. As these native languages are stripped of their social capital, they are gradually restrained to private domestic spaces, finally fading in to extinction as the pressure to conform to globalized and national standards dominates cultural preservation (Walsh, 2005; Mufwene, 2006; Sampson, 2015).

4.5. Conclusion

In conclusion, the intersection of rapid urbanization and deep-seated sociocultural shifts in modern Pakistan has created a perfect storm for the erosion of indigenous and regional languages. As rural populations migrate to major urban centers like Karachi, Lahore, and Islamabad cities, the practical necessity of communicating in Urdu language and English language the dominant languages of commerce, education, and administration often supersedes the preservation of mother languages. This linguistic shift is further fueled by a perceived linguistic indignity where native speakers, particularly the youth, associate local languages like Punjabi, Saraiki, or Pahari languages with lower social status and backwardness. The educational system reinforces this by prioritizing nationwide and worldwide languages, leading to a silent crisis where the next generation loses its connection to ancestral legacy. Eventually, without active policy interventions such as multilingual education and the promotion of linguistic pride, Pakistan's diverse linguistic landscape faces the risk of cultural homogenization, where unique regional identities are permanently diluted in the pursuit of urban social and economic mobility.

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Chapter 5: Language Mixing

The fifth chapter of the book refer to the ways of language mixing (code mixing, code switching, linguistic hybridization, linguistic glocalization etc.) and their impact on linguistic erosion in the linguistic background of Pakistan, followed by conclusion.

5.1. Introduction

The general trend of language mixing specifically Urdu language English language and the Urdu language and Punjabi language mixing, codeswitching acts as a primary facilitator for linguistic erosion. As English language become the dominant coinage for social status and professional development, indigenous languages are increasingly reducing in importance, the local languages, insecure their technical and academic vocabulary. This kind of hybridity in language often leads to a phenomenon called semilingualism, where speakers lack native-level fluency in the national and local languages, resulting in the gradual loss of complex idioms, nuanced poetry and traditional syntax (Crawford, 1996). Over time, as younger generations prioritize functional communication over linguistic purity, the structural integrity of Pakistan's diverse mother languages declines, threatening the country's rich intangible cultural legacy. The universal phenomenon of language mixing primarily the fusion of Urdu and English languages in to Penglish has developed as a double-edged sword, serving as an instrument for urban sophistication whereas instantaneously acting as a prime compound for linguistic erosion. This hybridity, driven by the prestige linked with English language in business and educational zones, often lowers the importance of native languages and formal Urdu language to the periphery of social utility. As younger generations increasingly rely on a code-switched vocabulary to express complex thoughts, the structural integrity and lexical fertility of their mother languages begin to decline. Consequently, what appears to be a fluid evolution of communication may actually signal a profound linguistic thinning, where the nuanced heritage of Pakistan's regional languages is traded for a functional, however culturally weakened, linguistic negotiation (Crawford, 1996; McConvell & Meakins, 2005).

5.2. Code Mixing

Cod -mixing, particularly the blending of Urdu language with English language is a pervasive sociolinguistic phenomenon in modern Pakistan that is increasingly viewed as a primary driver of language erosion. This trend is most visible in electronic media, advertising, and daily social interactions, where English language is frequently embedded into Urdu syntax to signify modernity, high social status, and professional expertise. However some linguists argue that this mixing reflects a natural, hybrid linguistic identity among the youth, others express deep concern over the desertion of native lexical items (McConvell & Meakins, 2005; Auer, 2010; Dan, 2014).

Key factors contributing to this erosion include:

- **Prestige and Social Status:** English language is often perceived as a prestigious language, leading speakers to unconsciously and deliberately replace Urdu language words with English language equivalents to appear more educated and cultured.

- **Media and Advertising Influence:** Television commercials and talk shows frequently use code-mixing as a strategic tool to appear appealing and relatable, which reinforces the habit among the general public.
- **Educational Pressures:** The dominance of English as the medium of instruction in higher education has caused many technical and academic Urdu terms to fall into disuse, as students and professionals find English language more unmarked and natural for formal communication.
- **Loss of Linguistic Purity:** Researchers note that even when Urdu language has perfectly suitable equivalent terms, they are often sidelined in favor of English borrowings words, leading to a gradual uprooting of the national language.
- This ongoing hybridization suggests a significant shift in Pakistan's linguistic landscape, where the traditional boundaries of Urdu language are being reformed by global and colonial linguistic pressures.

5.3. Code Switching

In modern Pakistan, the pervasive practice of code switching alternating between Urdu and English languages, and regional languages like Punjabi and Pashto has become a hallmark of urban linguistic identity, until now it gradually signals a continuing erosion of native linguistic depth, which is driven by the high social prestige and market value of English language, lots of young Pakistanis frequently substitute complex native terms with English language loanwords to sound more modern and educated. Although this hybridity facilitates communication in globalized fields like tech and media, but it often leads to language hybridization, where the structural and lexical richness of local tongues is replaced by a simplified mixed code. Linguists and researchers noted that this reliance on English language as a gap filler can impede full mastery of any single language, potentially causing a loss of traditional idioms and cultural nuances that are not easily converted. As a result, though code-switching serves as a practical instrument for intergenerational negotiation and transparency, but its chronic use threatens the long term vitality of Pakistan's home-grown languages, pushing them toward a secondary status in formal and even casual discourse (McConvell & Meakins, 2005; Auer, 2010; Dan, 2014)..

5.4. Linguistic Hybridization

Linguistic hybridization in modern Pakistan, chiefly driven by the pervasive mixing of English language and Urdu language with regional mother languages, is increasingly acting as a catalytic agent for language erosion. This silent crisis is characterized by the widespread adoption of code mixing and code switching, particularly among the youth and in urban centers, where English language is viewed as a symbol of high social status, modernism, and economical prospect. The hybridized forms often termed Urduized English and Penglish has become the standard for daily life communication, media, and marketing, they often lead to the desertion of pure lexical items from local languages. This practice ostracizes native languages like Punjabi, Sindhi, and Pashto languages, as well as smaller minority languages such as Brahui and Domaaki languages, which are progressively losing young speakers to more prestigious national and global linguistic varieties. Consequently, approximately

twenty-seven to twenty-eight of Pakistan's seventy-seven indigenous languages are now at imminent risk of extinction, as the structural and cultural richness of original dialects is gradually replaced by a homogenized, hybridized linguistic landscape (Mufwene, 2009; Sanchez-Stockhammer, 2011; Mufwene, 2023).

5.5. Linguistic Glocalization

In modern Pakistan, linguistic glocalization has also catalyzed a significant language erosion often termed language shift by fostering a hybrid linguistic environment where English language increasingly marginalizes national and indigenous languages. This phenomenon is most visible in the linguistic landscape of urban centers, where marketing and public signage often feature Englishized Urdu and translated English language in the Persian language writing. While this strategy aims to bridge the gap between global brands and local consumers, but it often leads to the systematic exclusion of pure Urdu language and regional languages like Punjabi, Pashto, and Sindhi languages from formal and commercial domains. The resulting hybrid varieties, colloquially dubbed Urdish and Engdu, prioritize English language for its perceived status as a symbol of honor and civilized language, while Urdu language is reduce in importance to the expression of emotions rather than logic and technology. Consequently, younger generations are increasingly shifting toward English language proficiency as a instrument for social mobility, leaving indigenous languages at risk of becoming fragmentary and even extinct as their traditional vocabulary for contemporary ideas be unsuccessful to be modernized (Yifeng, 2009; Anderson, 2013; Manan et al., 2017; Yazan, 2017).

Key Impacts of Linguistic Glocalization in Pakistan

- **Marginalization of Indigenous Tongues:** Global English dominates the workplaces, schools, and media, causing younger speakers to value it over regional languages like Punjabi or Pashto languages.
- **Linguistic Hybridity:** The rise of Hybrid Urdu (Urdish) on radio, telvison, and social media platforms to creates a mixture where the words of English language are used for most nouns and adjectives, with Urdu language first and foremost providing the verbs.
- **Transliteration & Exclusion:** Advertisements often use the Urdu language script to write English language words for instance, mobile, charger, software because local languages lack updated technical vocabulary, effectively replacing native terms.
- **Socio Cultural Stratification:** English language is viewed as a commodity and a mark of elite status, creating a linguistic divide that empowers those fluent in English language but alienating the poor and monolingual people.

5.6. Conclusion

In modern Pakistan, there is the general trend of language mixing specifically the blending of English language and Urdu language in to Minglish which serves as a primary driver of linguistic erosion, systematically marginalizing both the national language and indigenous regional languages. This phenomenon is fueled by a socio economic hierarchy where English is viewed as a language of prestige and a prerequisite for upward mobility, leading younger generations to prioritize it over

their native languages. Even though the proponents argue that code mixing adds flexibility to modern communication, the heavy borrowing of English language vocabulary often results in the gradual uprooting of pure Urdu language and the functional displacement of regional languages like Punjabi, Sindhi, and Pashto languages. Different investigations suggested that this shift is no longer just a casual habit but there is a silent crisis of extinction for at least twenty-seven to twenty-eight indigenous languages, which are losing their young speakers as they adopt hybridized linguistic identities. Eventually, the continued reliance on language mixing without protective policies risks turning these vibrant regional languages into museum pieces, stripping future generations of their authentic cultural heritage and deep rooted identity of language.

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Chapter 6: Bilingualism and Multilingualism

The sixth chapter of the book highlights that how the monolingual, bilingual, multilingual, and polyglots are causing language endangerment and finally leading language to erosion in the Pakistani linguistic setting, followed by a comprehensive conclusion.

6.1. Introduction

In modern Pakistan, the linguistic landscape is a complex battlefield where the rise of bilingualism and multilingualism specifically the dominance of English and Urdu is increasingly leading to the erosion of regional mother tongues. While the ability to navigate multiple languages is often seen as a cognitive and economic asset, in the Pakistani context, it frequently functions as a subtractive process. As English maintains its status as the language of power and Urdu serves as the national bridge, indigenous languages like Punjabi, Sindhi, Pashto, and Balochi are being pushed to the periphery. This shift is not merely a change in vocabulary but a profound cultural loss, as the younger generation gravitates toward prestige languages for social mobility, leaving their ancestral languages to fade in to domestic silos and vanish completely.

This linguistic erosion is deeply rooted in the country's educational and socio-economic structures, where proficiency in English language and Urdu language is the important concierge to success. Consequently, many families are abandoning their native languages in the home to give their children a competitive edge, leading to a language shift that threatens the survival of Pakistan's rich verbalized ethnicities, phrases, and distinctive world views. The chapter explores how this hierarchy of languages creates a fragmented identity, where the pursuit of international and nationwide integration inadvertently results in the silencing of the local voice and the gradual bleaching of Pakistan's diverse linguistic heritage (McConvell & Meakins, 2005; Moseley, 2008; Turin, 2008; Rogers, 2015; Ahmad, Yousaf & Riaz, 2026).

6.2. Monolinguals

Monolinguals, particularly the institutional and societal push toward an Urdu language -only and English language-only structure, is a prime driver of linguistic erosion in modern Pakistani context, intimidating the existence of over seventy local languages. This erosion stems from a linguistic hierarchy where Urdu language is the national language spoken by the native Pakistani speakers merely by seven to eight percent of the population and English language the official language of power is promoted as the one and only entrances to education, legal standing, and economic mobility (Abbas, 1993; Ashraf, 2023; Ahmad, Yousaf, Riaz, 2026).

The impact of this monolingual focus is multidimensional:

- **Marginalization of Local Languages:** Aboriginal languages like Saraiki, Pashto, and Punjabi are gradually excluded from formal spheres, leading to voluntary shift where parents stop teaching mother tongues to their youngsters to evade overloading them and revealing them to social disgrace.
- **Silent Crisis of Extinction:** Approximately, twenty-seven to twenty-eight local languages in modern Pakistani context are now at the danger of forthcoming loss,

mainly in northern areas where minor languages like Domaaki language and Gowro language are being wiped away by the other prevailing local languages.

- **Cultural Disconnection:** since individuality is intensely entrenched in language, the loss of these indigenous languages consequences in culture shame and a substantial damage of imperceptible inheritance, traditional stories, and native knowledge.
- **Educational Failure:** Research indicates that a lack of mother tongue based instruction contributes to meager academic outcomes and high dropout rates, as children are forced to learn in languages they do not speak at home.

Linguistics specialists suggested a shift toward preservative multilingualism, where indigenous languages are combined in to the set of courses together with Urdu and English languages to save the rich linguistic diversity of Pakistan (Ahmad, Yousaf, Riaz, 2026).

6.3. Bilingualism

In modern Pakistan, the prevalence of bilingualism specifically the shift toward English and Urdu is leading to the gradual erosion of regional mother languages like Punjabi, Sindhi, Pashto, and Balochi languages. This phenomenon, often termed linguistic displacement, occurs as English is positioned as the language of economic mobility and Urdu language as the symbol of national identity. Consequently, younger generations frequently perceive their ancestral languages as informal and low status, leading to a decline in native vocabulary and a loss of complex grammatical structures. This erosion is further accelerated by the lack of regional language instruction in private schooling and the dominance of English and Urdu media. As parents prioritize global languages for their children's career prospects, the domestic use of mother languages is interchanged by a hybrid code switching and complete desertion. This not only thins the linguistic diversity of the country but also severs the connection to indigenous folk literature, oral traditions, and unique cultural nuances that cannot be fully translated in to a secondary language (Kwon, 2005; Walsh, 2011; Sattar, 2024; Noor, 2025; Ahmad, Yousaf, Riaz, 2026).

6.4. Multilingualism

Multilingualism in Pakistan, despite the fact that it is a symbol of social fertility, is unexpectedly driving linguistic erosion as a strict social hierarchy favors English and Urdu languages over native mother languages. In the professional and educational spheres, English language acts as the most important caretaker for the rising freedom of movement, despite the fact Urdu language serves as the national lingua franca for trade and media. This prestige gap creates a shift where younger generations often view their native languages such as Punjabi, Sindhi, Pashto, and Balochi languages as informal and backward. As a result, many families decide on for subtractive bilingualism, raising children exclusively in Urdu and English languages to ensure their academic success. As these ancestral languages are reduce in importance to the private home and rural settings, they lose their technical vocabulary and literary depth, eventually fading in to domestic languages that risk total extinction within a few generations (Nettl, 2000; Delby, 2003; Harrison, 2007).

6.5. Polyglots

Polyglots is regarded as the coexistence of approximately seventy-seven languages, is unexpectedly driving a silent crisis of linguistic erosion owing to an inflexible social and official hierarchy. While the country is naturally multilingual, the overwhelming dominance of English and Urdu languages in high-status domains such as education, law, the economy, and the civil service has marginalized indigenous local languages. This type of atmosphere raises subtractive bilingualism, where speakers progressively view their inherent languages as valueless or a disgrace which hinders upward mobility, leading them to abandon their mother tongues in favor of the more prestigious official languages. Consequently, approximately twenty-seven to twenty-eight aboriginal languages are now at threat of looming extinction. This erosion is particularly evident among the youth in urban areas, where cultural shame associated with regional languages like Punjabi has led to a significant decline in fluency and usage. The loss of these languages represents more than just a communicative shift; it is a civilizational loss, erasing centuries of unique oral history, poetry, and traditional knowledge embedded within Pakistan's diverse linguistic heritage (Kwon, 2005; Harrison, 2007; Walsh, 2011).

6.6. Conclusion

The linguistic landscape of modern Pakistan reveals a complex paradox where the pursuit of bilingualism and multilingualism, while offering socio economic mobility, acts as a main facilitator for linguistic erosion. The dominance of English as the language of power and Urdu as the national lingua franca has created a vertical hierarchy that pushes indigenous mother tongues such as Punjabi, Sindhi, Pashto, and Balochi into the informal, domestic sphere. As younger generations increasingly view local languages as non-functional for academic and professional success, a process of subtractive bilingualism arises, where the acquisition of a dominant language leads to the gradual displacement and eventual loss of the native languages.

Eventually, the erosion is not only a loss of lexis, but a dismantling of Pakistan's cultural fabric and traditional knowledge systems. Deprived of institutional backing and a shift in social prestige, many of Pakistan's regional languages face the threat of becoming dormant languages within a few generations, to diminish this, the conclusion suggests that Pakistan must transition from a model of competitive multilingualism to one of additive multilingualism, where regional languages are combined in to formal education and public life alongside Urdu and English languages. Only by revaluing the mother language as a legitimate tool for modern discourse can the country preserve its rich linguistic heritage against the homogenizing forces of globalization.

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Chapter 7: Role of Psychological Factors in Linguistic Erosion

The seventh chapter of the book contains the introduction to the role of psychological factors in linguistic erosion under the headings of identity and sense of belonging, affective barriers, emotional factors, cognitive processing and memory, and motivation and environment, followed by conclusion.

7.1. Introduction

The emotional and sentimental variables are referred as psychological factors these factors are performing a major role in language erosion and attrition, mainly in the context of second language loss and when a first language is passed over. These psychological factors often act as barriers to usage and cognitive maintenance, causing in a decrease of language proficiency with the passage of time. The major psychological factors causing linguistic erosion are the language anxiety and emotional filters, fear of negative evaluation and mistake making, lack of motivation and confidence, language ego defensiveness, shyness and introversion, negative attitudes towards the language, limited cognitive processing memory, sense of estrangement and identity shifts. All these mentioned factors are often interrelated and has capacity to form a self-reinforcing circle where apprehension and anxiety can leads to fewer rehearsal, triggering a further decline in self-confidence and increased erosion of language (Kenny, 1996; Ritchie & Bhatia, 2012; Mia, 2025).

7.2. Identity and Sense of Belonging

Language erosion occurs when a speaker's proficiency in their native tongue fades, often because the language is no longer tied to their core identity and sense of belonging. Language is more than a tool for communication; it is a cultural badge that signals membership within a specific group. When an individual begins to identify more strongly with a dominant or global culture often for social mobility or to avoid stigma the psychological incentive to maintain their heritage language diminishes. This shift in identity creates a linguistic detachment, where the mother tongue is viewed as a relic of the past rather than a functional part of the person's current self-image. The erosion is further accelerated when the sense of belonging within the native speech community weakens. If a person feels alienated from their cultural roots and finds that the community no longer provides a supportive environment for the language, they naturally pivot toward the language of the group where they feel most accepted. Lacking the emotional anchor of belonging, the effort required to sustain a minority language feels burdensome. Consequently, as the speaker's social circles shift toward a different linguistic group, the heritage language loses its utility and emotional resonance, eventually leading to its attrition and replacement (Malik, Qin & Oteir, 2021; Lin et al., 2025; Ahmad, Yousaf & Riaz, 2026).

In Pakistan, language erosion is deeply tied to a shifting sense of identity where social mobility is often equated with linguistic upward migration. For many, English

and Urdu represent the keys to the national and global stage, serving as markers of education, modernity, and professional success. Consequently, ethnic mother tongues such as Punjabi, Pashto, Sindhi, or Balochi can be unfairly stigmatized as backwards and restricted to the private, domestic sphere. When younger generations perceive their heritage language as a barrier to belonging in elite and academic circles, they often experience a de-identification with their roots. This psychological shift leads to a breakdown in intergenerational transmission; as the desire to belong to a modernized national identity grows, the motivation to maintain a regional one fades. Eventually, when a language is no longer seen as a vital part of one's future identity, it stops being spoken, leading to the gradual erosion of the country's rich linguistic diversity (Ahmad, Yousaf & Riaz, 2026).

7.3. Affective Barriers (Emotional Factors)

Affective barriers the emotional and psychological states of a speaker act as powerful facilitators for language erosion. When a speaker associates their native tongue with negative emotions like shame, trauma, or social anxiety, they often develop an affective filter that inhibits natural production. In many minority or immigrant contexts, linguistic insecurity arises when speakers feel their command of the language is imperfect, leading to a fear of judgment that causes them to fall silent. This emotional withdrawal reduces the frequency of use, which eventually weakens grammatical competence and vocabulary access. Furthermore, the lack of an emotional integrative motive the desire to belong to a specific speech community can lead to a voluntary detachment from the language. If a person perceives their heritage language as a barrier to upward mobility or as a symbol of an oppressed past, they may subconsciously suppress it in favor of a more "prestigious" dominant language. Over time, this shift from positive emotional attachment to indifference or aversion ensures that the language is no longer passed to the next generation, effectively sealing its erosion within a single lifetime (Dewaele, 2005).

In Pakistan, affective barriers play a decisive role in language erosion, as the emotional and psychological associations with a language often dictate its survival. Because English and Urdu are positioned as the languages of upward mobility, power, and modernity, many speakers of regional languages like Punjabi, Pashto, Sindhi, or Balochi develop a sense of linguistic insecurity or shame. This subtractive bilingualism occurs when individuals subconsciously view their mother tongue as a barrier to social acceptance or professional success. Consequently, parents may choose not to pass their native language to their children to spare them the perceived stigma of a "rural" accent, leading to an emotional detachment from their heritage. This shift is often fueled by anxiety and the desire for social integration, where the prestige of dominant languages creates a psychological wall that prevents the natural, prideful use of indigenous dialects. Over time, as the emotional bond between the speaker and the language weakens, the language ceases to be a vehicle for intimate expression and eventually fades from daily use (Dewaele, 2005; Wang, Zhang, 2025).

7.4. Cognitive Processing and Memory

Cognitive processing and memory are the structural pillars that support language fluency; when they weaken, language erosion the gradual loss of linguistic proficiency inevitably follows. At the core of this decline is the failure of retrieval mechanisms, particularly within the working memory, which is responsible for holding and manipulating information during active speech. As cognitive resources diminish, the brain struggles to inhibit competing information or access the mental lexicon efficiently, leading to frequent tip-of-the-tongue moments and the use of vague fillers. Furthermore, the erosion often highlights the distinction between declarative memory facts and vocabulary and procedural memory (grammar and syntax). While basic sentence structures (procedural) may remain intact longer, the retrieval of specific nouns and complex nuances declarative typically fades first; this cognitive strain often leads to reductive strategies, where a speaker simplifies their speech patterns to minimize the mental load, eventually resulting in the attrition of both receptive and productive language skills (Jimenez, 2003; Kopke, 2007).

In Pakistan's multilingual landscape, language erosion specifically the decline of indigenous mother tongues like Punjabi, Sindhi, or Pashto in favor of Urdu and English is deeply tied to how the brain prioritizes information. Cognitive processing follows a use it or lose it principle; when a speaker shifts their primary environment to a dominant language, the mental effort required to retrieve vocabulary from their native tongue increases. This leads to inhibitory control, where the brain actively suppresses the weaker native language to prevent interference during daily tasks. Over time, this suppression weakens the neural pathways associated with the mother tongue. From a memory perspective, language erosion affects both lexical retrieval and grammatical structures. Working memory acts as a bottleneck; if a speaker isn't frequently exposed to complex native syntax, they begin to rely on the simpler structures of the dominant language, leading to calquing borrowing logic from one language to speak another. Furthermore, as long-term declarative memory (facts and words) and procedural memory (fluency and grammar rules) are not reinforced through social interaction or literature, the speaker experiences "attrition." In Pakistan, this is accelerated by the lack of formal education in regional languages, meaning the cognitive "schema" for these languages remains underdeveloped or degrades into a passive state where one can understand but no longer speak fluently.

7.5. Motivation and Environment

Language erosion the gradual loss of proficiency in a native and secondary language is driven largely by the interplay between motivation and the linguistic environment. Motivation acts as the internal engine for language maintenance; when an individual no longer perceives a functional, social, and economic need to use a language, their drive to preserve complex grammatical structures and vocabulary wanes. This is often seen in immigrant communities where the desire for social integration leads to subtractive bilingualism, where the prestige of a dominant language devalues the mother tongue. The environment serves as the external framework that either sustains or starves the language. If the surrounding linguistic landscape media, workplace, and social circles is dominated by a different language,

the individual suffers from a lack of input and output opportunities. Without regular environmental triggers to retrieve specific words or rules, the brain's neural pathways for that language weaken. Essentially, if the environment doesn't demand the language and the individual lacks the personal motivation to seek out artificial opportunities to use it, the language inevitably begins to erode through disuse (Karvin, 1992; Zeeshan, Abbas & Jaffar, 2025; Ahmad, Yousaf, Riaz, 2026).

In Pakistan, language erosion—specifically of indigenous and regional languages is driven by a complex interplay between a lack of motivation to maintain native tongues and a socio environmental preference for dominant languages like English and Urdu languages. Motivation for language use in Pakistan is heavily instrumental, meaning speakers prioritize languages they perceive as having higher economic and social utility. As a result, many native speakers feel a growing sense of worthlessness regarding their mother tongues, viewing them as outdated or incompatible with the demands of the 21st century. This internal shift is exacerbated by an environment that systematically excludes regional languages from official, educational, and digital domains. Rapid urbanization and migration force individuals into new social environments where the dominant language is a necessity for survival, leading to a generational gap where elders may stop transmitting their native language to children to avoid social discrimination or to ensure better career prospects. Consequently, the environment creates a pressure to assimilate, while the resulting lack of intrinsic motivation to preserve cultural identity through language leads to the steady decline and eventual endangerment of Pakistan's rich linguistic heritage (Zeeshan, Abbas & Jaffar, 2025; Ahmad, Yousaf, Riaz, 2026).

7.6. Conclusion

Psychological factors serve as the internal catalysts that often accelerate or decelerate the process of language erosion. While social and economic pressures provide the external framework for shift, it is the individual's mental and emotional landscape—encompassing attitudes, identity, and cognitive load that dictates the ultimate fate of their native tongue. When a speaker associates their first language with lower social status or past trauma, psychological distancing occurs, leading to a voluntary and subconscious withdrawal from its use. Conversely, a strong emotional attachment can act as a protective barrier, maintaining linguistic proficiency even in hostile environments. Ultimately, language erosion is as much a mental transition as it is a social one; the will to speak is fueled by a sense of belonging and self-efficacy; once the psychological link between the language and a positive self-image is severed, the cognitive pathways required to maintain complex grammar and vocabulary begin to weaken. Therefore, any effort to reverse language loss must go beyond teaching mechanics and focus on the psychological restoration of the speaker's confidence and pride. Without addressing the internal motivation and the mental well-being of the speaker community, structural support alone is rarely enough to halt the erosive process.

The erosion of indigenous languages in Pakistan is not merely a byproduct of policy or economic necessity but is deeply rooted in a profound psychological crisis of identity and self-worth. When native speakers internalize the idea that their mother tongue is a barrier to progress, they begin to "murder" their own linguistic heritage through sheer negligence and negative attitudes. This psychological shift results in linguistic insecurity and a fragmented sense of self, as individuals trade their authentic cultural voice for the perceived prestige of dominant languages. Ultimately, the survival of Pakistan's rich linguistic diversity depends on reversing these internal perceptions and fostering an environment where regional languages are celebrated as vital assets rather than symbols of inferiority.

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Chapter 8: Cross Cultural Communication

The first part of the chapter explores how the dual engines of modern education and the corporate business sector are driving linguistic erosion in Pakistan, moving the nation toward a monolingual future dominated by English at the expense of its rich indigenous heritage. The second part of the chapter explores that how the travel and tourism and marriages and migration sectors are leading to the Pakistani languages towards erosion.

8.1. Education and Business

The contemporary linguistic landscape of Pakistan is undergoing a profound transformation, characterized by the steady erosion of indigenous languages under the overwhelming influence of the education and business sectors. While Pakistan is home to over seventy distinct languages, the institutionalization of English and Urdu as the primary media of instruction has marginalized regional mother tongues, viewing multilingualism as a hurdle rather than a cultural asset. In the realm of education, the systematic neglect of local languages such as Punjabi, Pashto, Sindhi, and Balochi in formal curricula has led to a diminished fluency among the youth, who increasingly associate professional and social success solely with English proficiency. This educational stratification, often a legacy of colonial structures, creates a divide where quality "English-medium" instruction is a gatekeeper for socioeconomic mobility, effectively silencing the linguistic diversity of the rural and underprivileged masses.

Parallel to these academic shifts, the business and corporate environments in Pakistan serve as powerful catalysts for language shift. Globalization and the demands of the international market have entrenched English as the lingua franca of commerce, technology, and administration. Within the workplace, a "linguistic hierarchy" has emerged where English is reserved for formal, task-oriented, or upward communication, while local languages are relegated to casual or domestic spheres. This functional displacement is further accelerated by the lack of technical vocabulary in indigenous languages for modern sectors like software, electronics, and digital marketing, forcing professionals to adopt English diction to remain viable in the global economy. Consequently, the pressure to conform to these professional norms leads to a "silent crisis" where the younger generation, motivated by economic survival, gradually abandons their native tongues, threatening a permanent loss of the country's intangible cultural heritage.

8.2. Education system as driver of linguistic erosion

The education system in modern Pakistan is a primary driver of linguistic erosion, characterized by the systematic marginalization of regional and indigenous languages in favor of English and Urdu. This erosion stems from a deeply entrenched class-based divide: elite private schools utilize English as the medium of instruction to provide social prestige and global mobility, while government schools typically rely on Urdu, the national language. Consequently, Pakistan's seventy regional languages such as Punjabi, Pashto, Sindhi, and Balochi are largely excluded from formal curricula, leading to a silent crisis where younger generations lose fluency

in their mother tongues. This linguistic hegemony not only creates an "underclass" with limited upward mobility but also fosters a sense of cultural alienation, as students are taught to view their native dialects as less prestigious or even as barriers to success. As education reinforces English and Urdu as the only languages of power, the rich intangible cultural heritage embedded in local languages faces the risk of permanent extinction (Crawford, 1996).

Key Factors of Linguistic Erosion in Education:

- **Medium of Instruction Policy:** Most schools ignore linguistic diversity, using only Urdu or English, which disadvantages children whose first language is a regional dialect.
- **Social Prestige & Status:** English is seen as a symbol of modernity and a "gateway to success," leading parents and students to prioritize it over native languages.
- **Marginalization of Local Dialects:** Indigenous languages often lack written literature in schools and are relegated to oral use only, causing a decline in formal proficiency among the youth.
- **Institutional Neglect:** A lack of government support, funding, and trained linguists hampers efforts to document or integrate endangered languages into the school system.

8.3. Business Sector as a driver of linguistic erosion

In modern Pakistan, the rapid expansion of the business and corporate sectors has become a primary driver of linguistic erosion, as market-driven forces increasingly prioritize English as the sole "language of power and opportunity". This shift is fueled by a corporate culture that views proficiency in English as essential for socioeconomic advancement and global integration, effectively marginalizing Urdu and indigenous languages like Punjabi, Sindhi, and Pashto. The globalization of business practices where global brands adapt to local markets—has led to a linguistic landscape dominated by English in advertising, commercial signage, and professional communication. Consequently, regional tongues are often dismissed as having no instrumental value in the job market, leading younger generations to abandon their mother tongues in favor of English language to secure lucrative employment. This economic pressure not only threatens the survival of at least more than twenty-eight indigenous languages currently at risk of extinction but also causes a profound loss of cultural identity as traditional vocabulary and oral heritage are replaced by corporate-friendly code-mixing and transliteration.

8.4. Travel and Tourism

Travel and tourism in modern Pakistan, particularly in the northern regions like Gilgit-Baltistan and Khyber Pakhtunkhwa, have emerged as significant drivers of linguistic erosion for the country's indigenous languages. While tourism brings economic growth, it often necessitates a shift towards dominant languages like Urdu and English to facilitate communication with domestic and international visitors. This "market-driven" need for a lingua franca devalues local mother tongues, as the younger generation increasingly perceives them as hurdles to economic

development and professional opportunities. The following factors contribute to this decline:

- **Linguistic Commodification:** Tourism branding frequently uses English and simplified Urdu to project a friendly, accessible image, reinforcing a hierarchy where indigenous languages are marginalized in commercial and public spaces.
- **Cultural Exchange and Imitation:** Increased interaction between locals and tourists often leads to "cultural mimicry," where local youth abandon traditional customs and dialects in favor of the attire, behavior, and language of their visitors.
- **Seasonal Migration and Displacement:** The seasonal nature of tourism, combined with the lack of institutional support, forces many native speakers to migrate to larger cities for stable work. In these new environments, they are compelled to speak dominant regional languages, causing a gradual loss of proficiency in their native languages, such as Shina, Wakhi, and Torwali dialects.
- **Marginalization of Endangered Dialects:** Approximately more than twenty-seven indigenous languages in Pakistan are currently at risk of extinction. The influx of mass tourism often transforms original cultural landscapes, leading to a "silent crisis" where unique linguistic heritage is traded for the immediate benefits of a neoliberal tourism economy.

8.5. Marriages and Migration

The convergence of cross-cultural marriages and internal migration is a primary catalyst for the rapid erosion of regional languages. This linguistic shift typically follows a predictable pattern where families, once relocated to urban centers, adopt Urdu or English as a neutral and prestige medium for social and economic survival.

1. Marital Dynamics and Language Shift:

In ethnically exogamous (inter-ethnic) marriages, which are more common in urban areas, the children often fail to acquire either parent's mother tongue. Research indicates that while 92.3% of children from same-ethnicity parents speak the parental language, this figure drops significantly in mixed households. For example, in cities like Peshawar, children of mixed marriages often pivot toward Pashto or Urdu depending on which is more dominant in their social circle, leading to the marginalization of minor tongues like Hindko.

2. The Impact of Urban Migration:

Rural-to-urban migration forces a functional shift in language use. While a migrant might maintain their native tongue (such as Pahari) within the domestic sphere, the public marketplace, education, and professional domains are dominated by Urdu (used by 83.6% in schools) and English. This creates a generational divide where parents act as the last custodians of their heritage, while the younger generation prioritizing social mobility views regional languages as having limited practical value.

3. Consequences of Erosion:

This silent crisis currently threatens nearly twenty-eight indigenous languages with extinction. Languages such as Brahui, Shina, and Burushaski are classified as endangered due to weak institutional support and the overwhelming pressure to assimilate into the urban linguistic mainstream. The result is a thinning of Pakistan's cultural fabric, as the loss of language inevitably leads to the fading of the unique oral traditions, poetry, and historical narratives bound to those specific tongues.

8.6. Conclusion

Concluded that modern education and the corporate business sector, the travel and tourism and marriages and migration sectors are driving linguistic erosion in Pakistan, moving the nation toward a monolingual future dominated by English at the expense of its rich indigenous heritage. In Pakistan, linguistic erosion is being significantly accelerated by the corporate business sector, travel and tourism, and the dynamics of marriage and migration. Within the corporate business sector, the dominance of English as the primary language for employment, marketing, and global connectivity creates a "prestige" barrier that devalues indigenous languages, often rendering them worthless in the eyes of speakers seeking upward mobility. Similarly, the travel and tourism industry often necessitates a shift toward Urdu or English to accommodate visitors and simplify communication, leading local communities—particularly in regions like Gilgit-Baltistan to prioritize these dominant languages over their native mother tongues. Socially, inter-ethnic marriages frequently force a language shift in the household, where couples often adopt a common lingua franca like Urdu or English, leaving the next generation alienated from their ancestral heritage. This is further compounded by internal and international migration, as rural families moving to urban centers like Islamabad or Rawalpindi often abandon their native dialects to avoid social humiliation and to ensure their children are better equipped for standardized schooling and the job market.

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Chapter 9: Globalization and Digital Media

The ninth chapter of the book contains the introduction, role of globalization in linguistic erosion, role of digital media (YouTube, Facebook, Instagram Tiktok, etc.) in linguistic erosion, in Pakistan followed by conclusion.

9.1. Introduction

The intersecting forces of globalization and digital media have catalyzed a profound linguistic shift, characterized by the gradual erosion of indigenous languages and the transformation of the national language, Urdu. As digital platforms like Facebook, TikTok, and Instagram become central to daily communication, English has solidified its status as a prestigious global lingua franca, often sidelining regional mother tongues such as Punjabi, Pashto, Sindhi, and Balochi. This digital-led transition has fostered a unique sociolinguistic environment where Roman Urdu and extensive code-switching (Urdu-English mixing) have become the norm, particularly among the youth who equate English proficiency with social mobility and academic success. While these technologies offer new avenues for connectivity, they also pose existential threats to linguistic diversity; many smaller languages face "digital extinction" due to a lack of keyboard support and online content. Consequently, Pakistan stands at a cultural crossroads where the convenience of a global digital vocabulary increasingly replaces the nuanced expressions and literary traditions of its native heritage (Kamran & Mansoor, 2017; Ahmad, Yousaf & Riaz, 2026).

9.2. Role of Globalization in Linguistic Erosion

Globalization is a primary driver of language erosion, manifesting as a systematic marginalization of regional and indigenous tongues in favor of English language and, to a lesser extent, Urdu language. This phenomenon, often termed Englishization, is propelled by the perception of English as the essential language for global connectivity, economic opportunity, and social status (Urbaite, 2024; Zhang, 2024). As a result, the younger generation particularly urban elites increasingly prioritizes English for education, media consumption, and professional success, leading to a significant decline in the intergenerational transmission of regional languages like Punjabi, Sindhi, Pashto, and Balochi. Furthermore, several minority languages, such as Brahui and Shina, are now considered endangered as their speakers shift toward more prestigious or powerful languages to secure better livelihoods. This linguistic shift is further complicated by glocalization, where English is heavily integrated into local dialects through frequent code-mixing and hybridization (creating forms like Urdish), which some scholars argue weakens the "pure" cultural core of traditional languages. Ultimately, the dominance of global media and a lack of supportive language policies are creating a cultural divide, threatening Pakistan's rich linguistic heritage and the unique cultural identities tied to these native tongues (Lalombo, 2024; Kasiyarno & Apriyanto, 2025).

9.3. Role of Digital Media in Linguistic Erosion

Digital media is acting as a primary catalyst for linguistic erosion, fundamentally altering how Urdu and various regional languages are written, spoken, and perceived. The most visible manifestation of this shift is the widespread adoption of Roman Urdu the practice of writing Urdu using the Latin alphabet which is driven by digital convenience, the lack of user-friendly Urdu keyboards, and the influence of global messaging platforms. While this Urdu provides a functional shortcut for quick communication, it is leading to a steady decline in the ability of younger generations to read or write the traditional Nastaliq script, effectively severing their connection to classical literature and cultural heritage (Garg, 2024). Furthermore, the digital landscape is heavily dominated by English, which is often viewed as a marker of modern identity and professional success. This dominance has fostered a culture of code-switching and Anglicism, where English vocabulary and grammar increasingly replace local linguistic structures in everyday digital discourse. Smaller indigenous languages, such as Siraiki, Balti, and Shina, face even more severe digital extinction because they lack a substantial online presence, search engine support, or digital tools, forcing native speakers to switch to Urdu and English language for digital participation (Huseynova et al., 2024). Consequently, while digital media enriches expression through emojis and slang, it simultaneously erodes the formal grammatical foundations and the unique scripts of Pakistan's diverse linguistic landscape (Luhulima et al., 2024; Laoufi, 2026).

9.4. Conclusion

In modern Pakistan, the convergence of globalization and digital media has triggered a profound linguistic erosion, primarily manifested through the marginalization of indigenous languages and the dilution of Urdu's traditional script and grammar; as digital platforms like Facebook, Instagram, and TikTok dominate daily communication, there is a clear trend toward linguistic hybridity, where English and Urdu are frequently blended through code-switching and code-mixing. This shift is particularly acute among the youth, who increasingly rely on Roman Urdu for digital messaging, leading to a decline in proficiency with the traditional Perso-Arabic script. Furthermore, the prevalence of English as the *lingua franca* of the internet and global commerce has relegated over twenty-eight regional languages such as Punjabi, Pashto, and Sindhi to a secondary status, with some now considered critically endangered due to lack of digital content and intergenerational transmission. While digital media offers some avenues for language promotion, the current landscape largely favors cultural homogenization, where global Westernized norms overshadow local linguistic identities. Ultimately, without targeted state policies to digitize indigenous scripts and integrate local languages into the digital economy, Pakistan faces a significant loss of its diverse linguistic heritage.

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Chapter 10: Path to Revitalization

The tenth chapter of the book contains the introduction to the path to revitalization, documentation and research, inclusive educational policies, government support, community and family engagement, digital innovation, in linguistic erosion in Pakistan, followed by conclusion.

10.1. Introduction

Restoring these vanishing voices requires a multi-faceted approach involving both state action and community effort.

Language revitalization is the strategic, community-driven effort to reverse the decline of endangered languages, breathing new life into tongues that have ceased to be used in daily life or are rapidly losing speakers. It is a response to the "erosion" or "attrition" of languages—a process often triggered by colonialism, political oppression, forced assimilation, and the dominance of global languages, which can cause a language to disappear within generations. Revitalization is not merely about preserving vocabulary; it is a profound reclamation of identity, culture, and traditional knowledge.

This process involves a spectrum of activities, ranging from documentation and the creation of dictionaries to immersive education and the development of new media. Key strategies include "language nests" (immersion for young children) and "master-apprentice" programs, where fluent elders pass their language directly to younger learners. Effective revitalization requires a combination of community dedication, pedagogical resources, and, in many cases, supportive policy changes.

The path to revitalization is an intentional process designed to reverse language erosion—the gradual decline in use and prominence of a language. As dominant global and regional languages grow, minoritized and Indigenous tongues are often marginalized, leading to a loss of the unique worldviews and cultural knowledge they encode. Revitalization is not merely a linguistic exercise; it is a critical component of community empowerment, reclaiming identity, and healing from the historical trauma of colonial policies that once actively suppressed these languages.

Effective revitalization efforts often involve a multi-pronged approach that targets different levels of language loss:

Immersion Programs: Techniques like "language nests" provide intensive exposure for children, while the "Master-Apprentice" model pairs adult learners with fluent elders.

Documentation and Resources: Creating archives, writing systems, and pedagogical grammars preserves the language's structure for future generations.

Community and Policy Support: Successful paths are typically driven by local stakeholders and supported by official policies that elevate the language's status.

Ultimately, the goal of revitalization is for an endangered language to regain its place in daily communication, fostering a sense of shared purpose and improving the overall physical and mental well-being of its speakers.

10.2. Documentation and Research

Documentation and research are fundamental to retrieving eroding languages because they transform disappearing oral traditions into permanent, accessible records, turning the tide from language loss to revitalization. Through meticulous field studies—including audio and video recordings of natural speech, traditional stories, and songs—linguists and community researchers capture the grammatical structures, unique vocabulary, and cultural nuances before the last speakers are gone. This research creates a comprehensive, digital corpus that serves as a "backup" of the language, which can then be used to create educational materials such as dictionaries, grammars, and language-learning apps to teach younger generations. Furthermore, the process of documentation itself empowers local communities by validating their heritage, raising awareness, and fostering a sense of pride that directly encourages the renewed use of the endangered language in daily life.

Urgent efforts are needed to record endangered languages in audio, video, and text formats. Linguists are working to document vocabulary, grammar, and cultural nuances before the last speakers pass away. Language documentation and research serve as the essential first steps in retrieving and revitalizing "eroding" or endangered languages by creating a comprehensive, permanent record of linguistic data before it is lost. Through systematic research, linguists and community members collect vocabulary, grammar, and phonetic patterns often using digital tools like audio and video recorders to capture the full sociocultural context, including traditional stories, songs, and idiomatic expressions. This archived data can then be repurposed to reconstruct "sleeping" or dormant languages; for example, the Wendat and pentl'ach languages were reawakened using historical documentation from centuries past. Beyond simple preservation, this research empowers communities by providing the raw materials needed to develop modern educational curricula, dictionaries, and language-learning apps, effectively turning static archives into living resources for new generations of speakers.

By capturing the living language in its full context, research not only saves words but also preserves worldviews, environmental knowledge, and cultural identity that would otherwise be lost forever

10.3. Inclusive Educational Policies

Experts advocate for multilingual education where children are taught in their mother tongue during early childhood. Integrating local languages into school curricula helps validate their importance to the younger generation.

Inclusive educational policies act as a powerful mechanism to reverse the erosion of minority and indigenous languages by formally integrating them into the school curriculum and validating their use in academic settings. By promoting mother tongue-based multilingual education (MTB-MLE), these policies combat the stigma often associated with local languages, allowing children to develop literacy in their native language before transitioning to regional or national languages, which improves overall educational outcomes and reduces dropout rates. Such policies, often involving the creation of localized, culturally responsive learning materials and the training of native speakers as teachers, directly tackle language extinction by establishing the

language in formal, intellectual domains rather than limiting it to domestic use. Furthermore, inclusive education mandates that pedagogical approaches include "translanguaging," where teachers and students are allowed to draw upon their full linguistic repertoire—using home languages to bridge understanding of complex academic concepts—thereby strengthening language retention and promoting cognitive development. By embracing linguistic diversity as a resource rather than a hurdle to national unity, schools create an environment that fosters intercultural understanding, prevents linguistic marginalization, and empowers students to take pride in their cultural heritage, ensuring it is passed down to future generations.

Inclusive educational policies prevent the erosion of languages by formally recognizing linguistic diversity as a core asset rather than a barrier to learning. By implementing mother-tongue-based multilingual education (MTB-MLE), these policies ensure that children begin their schooling in the language they speak at home, which strengthens their cognitive development and provides a solid foundation for literacy. This approach validates the cultural identity of minority and indigenous students, fostering a sense of belonging and "parity of prestige" between local and dominant languages. Strategies such as translanguaging—allowing students to use their full linguistic repertoire in the classroom—help protect endangered languages by integrating them into academic discourse rather than restricting them to the home. Furthermore, inclusive policies mandate the development of multilingual curricula and the recruitment of fluent, local teachers, which creates new domains for language use in technology, administration, and public life. By moving away from subtractive models that prioritize a single national or colonial language, these policies encourage additive bilingualism, ensuring that global communication skills do not come at the expense of preserving irreplaceable indigenous knowledge and heritage (Pine & Turin, 2017; Xojabekova, 2026).

10.4. Government Support

The revitalization of the language becomes most effective if it is supported by the government at the state level. Government can support by providing funds for regional literature, media contents, and by giving official recognition of aboriginal dialects in public spheres. In the linguistic revitalization the support of the government is crucial because it can change the social narrative from marginalization to validation by providing the infrastructure required for revitalization of language. Through the legislation government can raise the status of minority language, by giving it co-official capacity, creating a legal obligation for its use in public services, legal proceedings, and public signage (Mosely, 2008; Bianco, 2014).

Sustained financial funding is equally vital, allowing for the hiring of linguists to document critically endangered tongues and the development of curriculum for bilingual schools, which helps reintroduce the language to younger generations. Furthermore, state-supported media, such as funding radio, television, and digital content in the local language, increases its prestige and utility in modern daily life. Governments can also partner with technology companies to create digital tools, such as mobile apps and AI-powered translation tools, that help the language evolve and

remain relevant in a tech-driven world. Lastly, by fostering community-led initiatives, such as "language nests" where elders teach children, governments empower communities to take ownership of their linguistic heritage, making them less likely to abandon it due to economic or social pressure (Mosely, 2008; Bianco, 2014).

Government support can retrieve eroding languages by implementing multifaceted legal, educational, and financial strategies that increase both the utility and prestige of a language. By granting official language status or legal protection, governments validate a language's importance in public life, ensuring citizens can access essential services like healthcare, transportation, and legal aid in their mother tongue. Financial backing is equally critical, as it funds the creation of bilingual and immersion schools, teacher training programs, and the development of digital resources like language apps and AI transcription tools to bridge generational gaps. Furthermore, governments can stimulate economic value for endangered languages by supporting cultural tourism and providing local employment for speakers, such as hiring official translators or funding dedicated media channels like Māori TV in New Zealand. These proactive measures, often codified through legislation like Canada's Indigenous Languages Act, move the narrative from assimilation to celebration, fostering the pride necessary for a community to reclaim and sustain its linguistic heritage (Mosely, 2008; Bianco, 2014).

10.5. Community and Family Engagement

The most vital link is the home. Elders must be encouraged to speak their mother tongues with children, while local festivals and cultural activities can foster a sense of pride in linguistic heritage. Community and family engagement acts as a critical, grassroots defense mechanism against language erosion by transforming language from a passive legacy into an active, everyday tool of connection and identity. At the family level, consistent, intentional use of the heritage language at home—often termed "family language policy" reverses attrition by making it the language of affection, routine, and intergenerational storytelling. When parents and extended kin, especially grandparents, pass down stories and cultural norms in the mother tongue, they create a strong emotional bond that motivates younger generations to maintain their linguistic heritage. Furthermore, families who utilize educational resources, such as books, media, or community-led language nests (immersion programs for young children), foster comprehensive proficiency rather than mere colloquial familiarity (Pine & Turin, 2017; Xojabekova, 2026).

At the community level, engagement thrives through the establishment of cultural spaces, annual festivals, and local media that celebrate native languages, which publically demonstrates cultural pride and reverses the stigma often attached to minority languages. Community leaders and educational institutions, such as local schools and community centers, play a key role by partnering to offer bilingual or native-language education, thereby validating the language in academic and social contexts. This engagement often involves creating localized learning materials and encouraging the use of technology, such as language apps or social media, to connect younger, tech-savvy generations with elder speakers. By creating a supportive,

"language-rich" environment where the language is used in daily public life, the collective effort of the community fosters a shift from a language that is dying to a language that is living, ultimately ensuring its transmission and long-term vitality.

For the effective defense of linguistic erosion the communal and domestic involvement is vital because it is observed that the community and family engagement act as the prime defense against the linguistic erosion by transforming the home and local environment into active living labs for linguistic transmission. Through the intergenerational transmission families provide the most critical context for survival of language. In intergenerational transmission the parentages act as custodians of the culture and in this regard they transfer vocabulary and traditional knowledge of the native language through daily routines by telling stories, and shared rituals. This exertion is encouraged by community-driven initiatives like language immersion programs for youngsters, cultural festivals, and speaking communities that normalize the language's usage in public spaces, thus growing its social prestige and perceived value in new generation. By mixing the linguistic inheritance together in intimate family settings and broader social activities, these collaborative exertions counter the shared language erosion generally observed in migrants and marginalized inhabitants, ensuring the language remains a lively instrument for identity, emotional attachment, and cultural endurance rather than a historical vestige (Romaine, 2007).

10.6. Digital Innovation

Creating content in indigenous languages by using social media and digital platforms we can make these local languages significantly relevant for the new generation of urban areas. Digital innovation performs extensive support against linguistic erosion through transforming, documenting, and revitalizing vanishing languages, through technology it makes them relevant to modern life. Although rapid globalization and the domination of main languages have heightened the loss of languages, digital tools such as artificial intelligence powered translation, speech recognition, and mobile apps nowadays permitting minority dialects to exist in digital spaces. Mobile applications and platforms like Duo-lingo and First Voices enable local societies to teach their dialects, it has made linguistic instruction attractive and charming for new generation. In addition, digital archiving, supported by artificial intelligence to record audio soundtracks, facilitates in preparing documents of verbal traditions, mythologies, and terminologies which would otherwise vanish after the death of last native speaker of this language. Social media platforms Facebook, TikTok are also leveraged to generate virtual communities where rare dialects are spoken, normalized, and celebrated, successfully revolving vanishing dialects in useful instruments of every day modern communication. By making keyboards for distinct fonts and digitalizing linguistic records, digital revolution fills the gap between different age groups, providing the tools required for communities to retrieve and sustain their inheritance of language. Digital revolution is performing energetic linguistic support by moving vanishing dialects from passive documentation into active everyday usage, particularly among new age group (McCarty, 2003).

These technologies challenged linguistic erosion through three crucial instruments; firstly, in documents and records the innovative digital tools alike ELAN and Audacity permit linguists to capture high quality audio and video recordings that preserve authentic pronunciation, tone, and oral traditions that written records miss. Projects like The Endangered Languages create comprehensive digital databases and archives, ensuring linguistic data is not lost even if the number of speakers dwindles. Secondly, in accessible learning platforms, the Mobile Apps such as Duo-Lingo and Memrise have introduced courses in understated dialects. Lastly, the artificial intelligence and immersive technologies, the former nowadays aids in transcription and translation for dialects having small record and insufficient documents. Likewise, Virtual Reality and Augmented Reality offer immersive atmospheres where language learners can rehearsal greetings and ceremonies in relevant cultural environments, different researches revealed that it significantly increases enduring memory. As a result of adding local vernaculars in to modern digital spaces certainly, these will remain visible and functional in the global sphere (Nettle & Romaine, 2000; Dalby, 2003; Ma'murova, 2025; Ahmad, Yousaf, Riaz, 2026).

10.7. Conclusion

Language shift is the process where a community stops using its traditional language in the favor of dominant languages owing to this fact language become to decline with the passage of time. The attempt to reverse and slow the decline of language is known as revitalization of language. Language revitalization is the procedure generally referred to the revival of language by reversing language change, it as an effort to restore the declined language through halt its declination and it also to recover an extinct language. The path to revitalization for languages facing erosion is a multi-dimensional mission. Language can be saved by increasing the numbers of its speakers and expanding its usage in daily life communication. The most successful example of language revitalization is the Modern Hebrew Language which was revitalized by Zuckerman a native speaker of this language. The revitalization procedure is crucial since loss of the language generally results from historic trauma, colonization, and marginalization. The revitalization path of erosion languages is certainly difficult and extremely individual expedition that transcends simple education of language. It is, at its core, a change in the direction of de-colonization, replacing sovereignty and firming up the cultural individuality of people that have suffered from loss of language. Such as evidenced by successful plans in areas like Aotearoa (New Zealand), Hawaii, and among Canadian local societies, the most effective edges are holistic, community driven, and focused on making different lively speakers rather than only documenting the vanishing language.

Although documentation of language and technological advancement play vital supportive roles, but the long term sustainability of a language depends on its active usage in daily life and passing it from generation to generation at home and through intensive immersion environments. The linguistic revitalization struggle is often slow, it entail substantial resources and firm guarantee, but its reward is the preservation of unique knowledge structures, world views, and cultural heritage, eventually guaranteeing that people can thrive while retaining their unique voice in the world. The revival of the vanishing vernaculars is far more than a technical exercise in

grammar and vocabulary; it is an initial action of cultural retrieval; but the linguistic erosion is an indications colonial history and communal pressure, the path to its revitalization shows the insightful spirit of anthropological groups. For the accomplishment of these exertions eventually hinges on changing the language from a preserved vestige into an incarnate instrument of daily communication. It entails a holistic environment that supports speakers at every level from the home to the institute and into the digital spheres; as modern technology and community-led activism converge, the path to revitalization offers a scheme for averting the loss of unique knowledge systems, ensuring that the world's diverse linguistic heritage continues to thrive for the upcoming generations.

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