

Impact of Urdu Language on the Lexical Choice of Dhanni Dialect on Students at the University of the Chakwal

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Abstract

This study investigates the sociolinguistic dynamics between the Dhanni and Urdu languages in Pakistan, focusing on how Urdu impacts Dhanni. The study pursues a mixed-method research methodology to establish the subjects' language skills and use them in a home environment, work environment, social situations, and encounters. A sample of 150 adult participants has been used to complete structured questionnaires to gather the data. Demographic factors, English and Urdu fluency, and participants' views about the effect of Urdu on Dhanni are investigated in the study. Moreover, reliability and correlation were the differences in the use of the language and its proficiency, while 13 young participants claimed they spoke Urdu fluently. Therefore, all participants employ both languages at home, in professional settings, and with their friends; however, Urdu is mainly used with friends. Reacting to the influence of Urdu on Dhanni, the opinions are positive, neutral, and negative as described in the study. These outcomes enrich the knowledge of the interrelations between Dhanni and Urdu about the cultural and social context of language switch in bicultural populations.

Keywords: Dhanni Language, Urdu Influence, Sociolinguistics, Bilingualism, Language Fluency, Proficiency

Introduction

Linguistic diversity is well celebrated in the Islamic Republic of Pakistan since it has more than 70 languages in the diverse areas of the country. Among these languages, Urdu imposes dominance over the others and their uses as a medium of

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communication, as it plays a major role throughout the nation (Ali, 2015). After its recognition as the national language of Pakistan in 1947, Urdu has been the key factor influencing the language policy and planning of the country. It is most prominently observed in impacting regional languages including Dhanni (Ali, 2015). Pakistan being made up of four provincial languages and over 70 languages spoken in the country gives the country the complexion of linguistic diversity (Rahman, 2006). These languages belong to different groups of languages, for instance, the Indo-Aryan, Dravidian, and Iranian groups, and therefore input a colourful linguistic map in the country. Out of all the languages used in Pakistan, the largest are Urdu, Punjabi, Sindhi, Pashtu, Baluchi, and Saraiki all of which are and have dialectical flavors. Besides, small groups of people in the region use several regional languages and dialects.

In contrast to the Urdu language, the people in the Dhanni-speaking area of Punjab are bilingual in a way where they are constantly switching between their native Dhanni language and Urdu in which education, social mobility, and all the public domains are included (Ahmed, 2017). Dhanni becomes the most prominent sample for distinguishing linguistic features with its phonological, lexical, and syntactical particularity due to the phonological, lexical, and syntactical changes in its history, geography, and culture. Culturally, Dhanni is essential in defining the region's identity as well as in strengthening the social fabric of the Dhanni society where it holds its own culture, practices, and norms specific to the region.

The impact of sociocultural factors like urbanization, language dominance, and language policies on minority languages like Dhanni. We have to engage more deeply with existing theories on language dominance, bilingualism, and language shift.

- a) **Language Dominance and Shift:** Fishman's Theory of Language Shift and Weinrich's Theory of Language Contact speak about how less spoken languages are affected by the influence of other languages (here Punjabi and Urdu). It highlights the gradual substitution of the Dhanni language spoken by a smaller demographic in favor of national languages for social, political and economic reasons.
- b) **Bilingualism and Diglossia:** In the Pakistan context, it is possible to look at how bilingualism- Dhanni and either Urdu or English diglossia-the use of one language in formal, official, or prestigious functions and another in informal, local communication be represented. Focusing on Ferguson's idea

of diglossia, this paper addresses how Dhanni acts as a low-variety language in daily and informal situations, but Urdu or English may act as high-variety languages in more formal, institutional roles.

- c) **Language and Identity:** As the sociolinguistic theories on language and identity (Gal's work on language and social identity, for instance) suggest, language is closely tied to cultural and ethnic identity. The loss of Dhanni can, thus be not only linguistically but also culturally framed as a threat to the identity process, for language and culture cannot be separated from each other in the given process. It is particularly relevant in the face of urbanization, which tends to dilute ethnic and linguistic differences in favor of national unity and integration.
- d) **Social Change and Urbanization:** Actually, Labov and Milroy discuss social change and urbanization in their respective theories. They mention how the problems of urbanization and migration often lead to convergence and eventual loss of speech. In the case of Dhanni, migration to urban centers, or even exposure to mass media in Urdu and English, may lead to language attrition as younger generations would not find talking to Dhanni worthwhile anymore.
- e) **Language Policy and Planning:** Finally, we may study the language policy in Pakistan, specifically discussing the officialization of Urdu and English. Studies by Sapolsky or Haugen provide useful insight into how state policies impact language vitality. It speaks to the idea that Dhanni is largely marginalized in educational, governmental, and media domains, making it increasingly hard for younger generations.

Review of the Literature

The review delves into existing research and scholarly discussions that highlight the influence of Urdu, the national language of Pakistan, on the vocabulary of Dhanni, a regional dialect spoken in the Pothohar Plateau. By examining the patterns of language contact, borrowing, and lexical integration, this chapter aims to contextualize the ongoing changes within the Dhanni language. In linguistic studies, the differentiation between language and dialect is very essential. It is important to know this for a language may consist of more than one dialect though they are considered different languages. Hudson in his work written in 1996, noted that a dialect is a variety of a categorial language that has a different set of items with similar distribution. In addition, in her article, Crystal (2008) provides a clearer

definition for dialect proposing that a dialect is an array of a language differentiated by lexico-grammatical features.

❖ **Introduction to Urdu and Dhanni Languages**

❖ **Historical Context**

Faruqi (1996) pointed out that Urdu evolved in the Delhi region during the Mughal Empire, with a historical background in the Indo-Aryan language. Again, the beauty of the region's linguistic diversity breathed life into Urdu which over time borrowed Persian, Arabic, Turkish, and other regional Indian languages as put by Ahmed (2005). This importance grew with the fact of its adoption as the court language of the Mughals and the official language of the administration, a change remarked by Alam (1999) that made it the language of the Indian subcontinent. On the other hand, though being a minor dialect in the Punjab language family, Dhanni is spoken more in the Rawalpindi division of Pakistan Punjab as explained by Malik (2016). It is also acceptably indigenous to the languages that the inhabitants of the Dhanni region use as they are rooted in many centuries of cultural exchanges and migrations, which Ahmed (2010) talked elaborated. Khan (2017), employing this author's idea, indicates that although relatively small, Dhanni brusquely occupies its place in the number of languages, and develops under the influence of Punjabi dialects and Persian and Arabic.

❖ **Linguistic Characteristics**

Urdu which is characterized by syntactic amalgamation is a product of Persian, and Arabic interjected with an Indian mix (Hussain, 2003). Its vocabulary includes Persian, Arabic, Sanskrit, and other languages and thus a rich language source is attributed to Indian English (Farooqi, 2010). Moreover, Urdu also has remarkable features of its grammar and syntax inherited from the elements of Indo-Aryan and Persian grammatical systems which gives it more fascinating value and complexity. At the same time, Dhanni, within the Punjabi language family, refers to a language variety that has its own set of phonological, lexical, and syntactic properties (Malik, 2016). The language of the area consists of various original Dhanni words and phrases, Persian borrowings, and features of the Punjabi dialects that surrounded it in the historical and geographical past (Khan, 2017). Similarly, the phonology of Dhanni's language and grammar also demonstrate different facets and features that are different from the other Punjabi dialects and languages and highlight the linguistic differentiator (Ahmed, 2010).

❖ **The Influence of Urdu as a Dominant Language on the Dhanni Language**

The interaction of languages is therefore another pertinent feature in the study of the linguistic makeup of the global community. Whereas, in Pakistan Urdu and regional languages such as Dhanni as already mentioned being spoken in a multilingual society involves the complexity of historical, sociocultural, and linguistic relationships. As the official language and the language of communication of Pakistan Urdu commands a large amount of influence over different sectors of society; executive, legislature, judiciary, education, and media sectors (Rahman, 1996). On the other hand, Dhanni being a part of Punjab's linguistic resource, stands in quite a different but endangered and perhaps marginalized role while its language, although vibrant to some extent, is quite often overshadowed by 'superstrate' languages like Urdu based on Malik (2018).

❖ **Linguistic Characteristics of Urdu and Dhanni Languages**

This comparative analysis seeks to review the Urdu and Dhanni languages to determine the phonological, morphological, syntactic, and lexical features of the two languages. Based on the literature review, the comparison of English and Castilian identifies certain characteristics of these languages, their patterns, and peculiarities (Schmidt, 2003). In an attempt to classify the linguistic facie and look into the phonological systems, morphological processes, syntactic structures, and lexical inventories of the target languages, the study aims to explore the typology and the cross-linguistic variations within the South Asian language family as distinguished by Rahman (1996). Languages are complex structures of using words and sending various messages understandable in the frameworks of the cultural and historical backgrounds of people. Urdu and Dhanni languages, widely spoken in the territory of Pakistan, illustrate the following and closely related features of the languages' evolution and application. While Urdu is the important national language of Pakistan and also it is culturally and literately significant, Dhanni is a minor dialect of the Punjabi language that has its nexus with the socio-cultural setup of its speakers (Malik, 2016). The goal of this comparative research is to give an extensive description of these two languages, having identified key features of their phonological, morphological, syntactic, and lexical layers to look for possible patterns of structure and organization.

The phonology of Dhanni, as a language in the Indo-Pakistani group, is characterized by a relatively limited phonemic contrast, where the phonetics and

tonal patterns enable the distinctions and accents. However, the two languages show complex patterns of phonotactic as well as the pattern of allophones that makes them different in their phonological makeup. From a morphological point of view, the structure of Urdu and Dhanni languages contains exciting features in the process of word formation and the processes of inflexion. The syntactic analysis is essential for understanding language as its principles cover the area of sentence construction and word order. These facts very vividly demonstrate that several cultural, historical, and linguistic trends have significantly impacted the lexical stock of the Urdu and Dhanni languages. Dhanni-speaking communities change language regarding several circumstances, some of which are social aspects that even focus on the Urdu language as being prestigious.

❖ **Lexical Borrowing from Urdu to Dhanni**

Dhanni and Urdu languages, emphasizing the latter as Pakistan's official language, contribute to comprehending the sphere's perspectives. As Urdu continues to be used in various official and social domains, the lexical items of Urdu get borrowed into Dhanni, especially the domains such as technological, educational, and administrative spheres. Dhanni, being a tonal language, is highly inflexible regarding the borrowings from Urdu; English loanwords, too, are integrated into Dhanni only when there is no native Dhanni term available for a particular concept or object, which is relatively frequent given the modernity of the innovations borrowed from Urdu (Malik, 2018).

❖ **Initiatives and Challenges for Dhanni Language**

Despite the problems associated with Urdu-speaking dominance, several initiatives have been made to promote the survival of the Dhanni language. Culture and media are also helpful in preserving the language in Dhanni since these programs support the language and the people of Dhanni so that its importance can remain relevant in society (Khan, 2019). Pronunciation is a significant aspect, particularly for a minority language like the Dhanni, which competes directly with the dominant Urdu language. One of the significant challenges invariably arises from the fact that Urdu holds relatively considerable sway over different fields, such as education, media, and even administration (Khan, 2019).

Methodology

❖ **Research Design**

This research employs a mixed method. The study's quantitative data has been collected from a randomly selected sample of 150 adults and young people through structured questionnaires. This method allows for studying demographic variables, language proficiency, and circumstances under which these languages are employed, such as at home, at work, or while with friends. The study further explores the participants' point of view on how they observed Urdu influencing Dhanni and their familiarity with some of those lexical terms. As for the instruments in data analysis, inferential stats like reliability and correlation analyses ensure the reliability of the questionnaire and unveil the relationship between the variables, while descriptive emphasize the characteristics of the data.

❖ Population and Sample

The study's population speaks Dhanni and Urdu. In the present study, Convenience sampling was used to recruit 150 participants based on their willingness and accessible availability. This ensures that systematic error data has been collected only from those who are willing and able to participate in the study.

❖ Data Analysis and Results

The analysis aims to elucidate patterns in language proficiency, usage contexts, and perceptions of the influence of Urdu on Dhanni. By examining variables such as age, gender, education level, and language proficiency, this section provides insights into how these factors correlate with language use in familial, professional, and social settings. Additionally, the analysis explores participants' views on how Urdu has impacted Dhanni lexical items, offering a nuanced understanding of the linguistic interactions between these two languages. Through detailed statistical representation and interpretive discussion, this analysis seeks to contribute to a deeper understanding of the dynamics of language influence and usage within the studied community.

❖ Analysis of Quantitative Data

▪ Age of Participant

When the age distribution of the participants is examined, the results show a significant trend in the sample. 92.7% of responders, or a sizable majority, are between 18 and 25. This suggests that the study cohort includes a sizable proportion of younger people. On the other hand, 7.3% of participants, or a smaller portion, are in the 26-40 age range.

▪ **Data Analysis Technique**

The data is collected from a structured questionnaire. The questionnaire consists of their major components such as self-evaluated language proficiency in Dhaani and Urdu and, the respondent's background which includes age, gender, educational level, and the last part of the questionnaire language use in according to context. The data collection also involved interviews with participants which discussed the effect of the Urdu language on the Dhaani dialect.

▪ **Gender of Participant**

The gender distribution of study participants shows that male and female respondents are nearly equally represented in the data. There are 150 participants in the sample, 47.3% of whom identify as male and 52.7% as female. The balanced gender distribution of the sample offers an opportunity to look at any differences or similarities in language skills, usage patterns, and opinions regarding the influence of language on different genders.

▪ **Education Level**

As for the educational level of the study participants, the results indicate a rather diverse picture of people from different academic levels. In particular, 6.0% of participants were educated to the Metric level, 78.7% of the participants complete their Bachelor's degree, and the 15.3% of participants complete their Master's degree. Of the 150 participants in the study, it has been revealed that people with a bachelor's education are more common than those with a master's or metric education. These results suggest that most of the participants had completed post-secondary education; this may impel their stance on language influence, language ability, and usage behaviour.

▪ **Language Proficiency in Urdu**

Kicking off the investigation, there is a disparity in the level of proficiency of the participants in the Urdu language. About the language, 82.7% of the participants believed they were conversant with Urdu. Three percent of respondents said they are inexperienced, while only 2.00 percent said they are novices to the game; 15.3% said they are intermediates. One hundred fifty employees responded to the given questions in sample size, and it found that most of the employees showed a higher level of skills, and a large portion showed a moderate level of skills as per the distribution of replies. However, given their scarceness, it is evident that

some participants are novices, thus pointing to the fact that the participants' skills are not all at par.

▪ **Language Proficiency in Dhanni**

Analysis of the participants' Dhanni language competency shows a varied distribution of proficiency levels. 51.3% of those surveyed said they could converse in Dhanni with ease. About 29.3% of the participants consider themselves immediately proficient, while 19.3% consider themselves novices. The analysis of the 150 participants in the sample reveals that a significant portion of the population speaks Dhanni immediately, after a good number of people who speak it fluently. It also suggests that the participants' Dhanni proficiency levels vary when novices are included.

▪ **Statistics**

The data analysis procedure used in the research incorporates the statistical method. It consists of descriptive and inferential statistics. In descriptive data, the demographic data included such as gender, age standard deviation, mean and median. Inferential statistics involves analyzing the results involving relational studies between continuous data such as correlational analysis. The internal consistency of the questionnaire was analyzed through a reliability analysis with Cronbach Alpha. It refers to the measure of internal consistency which is how closely related a set of items or a group is.

The analysis of the language use of participants that can be measured statistically gives considerable results of how the language is used under various circumstances. In the case of the interaction with family members, the participants claimed they used 2.29 languages on average within the house, which demonstrates a gradual shift in the process of translations in the given setting. However, in the professional or workplace setting, the average number of languages used is slightly lower. It equals 1.96, which suggests that while people are more focused on their professional tasks, they still communicate in a rather diverse number of languages. In interactions with friends or peers, participants used 1.76 languages, hence being very versatile in social interaction. From the standard deviations, the values being 0.689 for family, 1.003 for employment, and 0.939 for contacts established, the degree of variation differs for different usages of language. This work reveals the participants' ability to produce language variably and their ability to handle the variable contexts the various interactions afford. Each item, such as "Chai" (tea),

"Bazaar" (market), and so on, is assessed based on participant ratings; mean scores, ranging from 1.19 to 1.32, are presented, accompanied by standard deviations that illustrate the response diversity. By measuring participants' perceptions of each Dhanni sentence, these numbers help interpret participants' linguistic assessments. Additionally, by representing participants' overall assessments of Urdu's influence on Dhanni linguistic features, the average score of 1.91 with a standard deviation of 0.951 offers a numerical appraisal of this linguistic interaction.

- **Language with Family**

In this process of examining the data, the participants' preferred languages picked while communicating with the families in their homes differ significantly. Thus, the majority of the populace has 44. 7% influence of Dhanni as the first language, and 42. 0% use both languages, Dhanni and Urdu. Unfortunately, only a tiny fraction, though amounting to 13%, speak Urdu at home. One hundred fifty sample participants were analyzed, and the result is suggestive of the fact that Dhanni is used more frequently than any other language and that bilingual use of Urdu and Dhanni is quite common and is often seen concerning familial interactions.

- **Language Use at Workplace**

Further, Croonen et al. 's (2013) study illustrates the balanced distribution of language preferences when participants employed language in work or professional domains. Among the respondents, 51. 9% answered that they used Urdu only, and 48. 1% reported that they used Urdu and another language – alternatively. This distribution across the 150 participants in the sample indicates that managing with language in which people operate in workplaces where bilingualism is alive, but Urdu has a unique role.

- **Language Use with Friends**

When participants' code-switching when talking with friends or peers is analyzed, the results obtained depict a diverse pattern. Most of the participants in these social exchanges are Urdu speakers; in fact, 58. 7% of these people communicate primarily in Urdu. Only 34. Seven per cent of the people tested and interviewed expressed fluency in switching from Urdu to another language. However, only a meagre 6. 7% of the respondents said that they exclusively use Dhanni. In the distribution of the 150 sample participants, there is a strong preference for the Urdu language in the social arena, which coincides with the findings that it is the medium of friendship and peer interaction. Since the participants are fluent in two languages, it is evident

that they have the flexibility to follow these numerous and elaborate patterns within the spheres of social relationships.

- **Influence of Urdu language on Dhanni lexical items**

If participants' perceptions on how Urdu influences Dhanni lexical items are to be compared, it is witnessed that there are variant perceptions in the sample. The remaining half (50.0%) of the participants had a positive attitude towards Urdu, positively impacting or adding value to Dhanni's vocabulary. On the other hand, a smaller percentage, or 9.3%, may express negative attitudes, which may be due to concerns about cultural assimilation or language preservation. A neutral attitude is witnessed by the majority 40.7% of the lexical; it shows that the respondent has a reasonably balanced or is confused about the effect of Urdu on Dhanni lexical elements. The authors' analysis of the 150 participants in the sample shows a spectrum of opinion, which reflects diverse stances on the absorption of languages and the transfer of cultures between Dhanni and Urdu.

- **Case Processing Summary**

The subject counting sheet and the case processing summary indicated that all 150 cases (participants), or 100 percent of the total instances, were deemed legitimate and admitted into the study. Looking at the excluded cases field, we see that the count is 0 and the percentage is 0.0%, meaning the cases were excluded. This implies that none of the participants had to be dropped out of the dataset because of the non-availability of data for the process-related factors. "a. List-wise deletion based on all variables in the procedure" It implies that list wise deletion has been used to rum missing data and only cases with data on all the variables have been used in the analysis.

- ❖ **Analysis of Qualitative Data**

- **Semantic Associations or Differences**

For each Dhanni word provided, please write down any semantic associations or differences you perceive with its Urdu equivalent: Following the analysis of the answers for the Dhanni word, 'Kanak' and the translated meaning of the Urdu word 'Anaj,' it can be said that while both of the phrases seem to link to grains or cereals more often than not, there are apparent semantic differences between the two. The word "Kanak" seems to be used only in Dhanni culture to point to wheat crops, as deduced from the responses given. This specificity differs from the term "Anaj," which is rather general in Urdu, where it refers to a variety of grains and cereals. In

general, the respondents' reaction has been linked to specific selection with the understanding that "Kanak" is more appropriate in the case of the identified Dhanni group. On the other hand, in Urdu communities, "Anaj" is considered fresh, which is generic in terms of food crops used in a broader context than Hindi. Such linguistic differences show how the terminologies convey different content and context across the different linguistic populations and, thus, the cultural and environmental subtexts inherent in language.

As illustrated by the respondents' answers, the Dhanni term "Makhad" and the Urdu term "Khaana" differ semantically in both languages. In Dhanni, "makhad" is more commonly used in the context of a place where foodstuff is kept for later use. Indeed, it is perhaps one of the most compared elements to a kitchen or pantry. On the other hand, the Urdu word "Khaana" refers to the food part and includes the meals and other edibles. All these participants emphasized the semantic difference between "Makhad," meaning a container of food merchandise such as butter or ghee, and "Khaana" in Urdu, meaning food or a meal in English. Thus, this lexical division shows how cultural perceptions of food and sustenance manifest through language and create multiple meanings and uses within the different linguistic spheres. This is evident in responses when the term Dhanni "Makhad" has been matched with its Urdu equivalent "Khaana." Since then, it has become clear that the two words bear different semantic values in their owners' first languages. In Dhanni, "makhad" can mainly mean a place, usually a room where foods are kept for future consumption. They often compare it to a kitchen or a pantry, specifically a refrigerator. On the other hand, the very word 'Khaana' in Urdu is translated into English as 'food' or meals or even what we eat. Several people pointed to this semantic difference where 'Makhad' refers to the dish, the receptacle or vessel containing food goods, butter, or ghee, while 'Khaana' in Urdu is food, a meal. This linguistic variation shows that food and nourishment are constituent cultural perceptions and practices manifest in language as they produce multiple meanings and are used across different linguistic cultures.

▪ Cultural Contexts and Expressions

Figurative Language and Idioms: Both languages have unique idiomatic expressions and metaphors that reflect cultural and regional distinctions.

Dhanni: Expressions might involve references to local culture, folklore, and rural life, such as describing a person as "being like the fields" or "full of soil," implying hardworking or rooted in the earth. Urdu: In contrast, Urdu idioms might borrow

from the Persian influence, using metaphors like "pearls of wisdom" or "noble lineage" that emphasize refined or poetic meanings. Contextual Meaning of Words: Some words in Dhanni may have different meanings based on the context, which might not align with their Urdu counterparts. Example: In Dhanni, a word like "دهڪا" (dhakkā) could mean "a push" in a physical sense, but in a metaphorical sense, it could refer to a sudden change or an unexpected challenge. In Urdu, while "دهڪا" (dhakkā) still means "push," its metaphorical connotations might be less common.

To summarize the results of the analysis of answers to the Dhanni phrase "Kithai" and the Urdu word "Kahaan," one can conclude that both phrases are fundamentally related to each other in their meaning as both are used for asking about the location of something. It is mentioned that "Kithai" is an informal way to ask "where" in Dhanni when looking for a specific place in a particular direction. However, "Kahaan" has the same implied meaning but is considered more business-like and acceptable when asking about a place. As for the cycle 'say,' respondents pointed out that both words mean 'ask about place or direction.' Using one or the other depends on the difference in meaning between two words, which is hardly possible due to some interchangeable usage or formality difference. Following this type of analysis, it is crucial to illustrate further how usage preferences and cultural attitudes to geographical questions are manifest in the regularities of verbal communication. Based on the answers to the phrase 'Dhanni' and the Urdu equivalent 'Kahaan,' the author correctly notes that the two phrases, despite a certain level of semantic similarity, are employed to pose questions about what location something is in. Based on the received responses, "Kithai" in Dhanni is a less formal or literal way of asking "where" to find something or in which direction. However, the Urdu word "Kahaan" has the same meaning, but it is considered official in a way and more appropriate to use when asking about the whereabouts of something or someone. Regarding the respondents' observation, two words primarily mean asking about the location or direction, and they do not have vast meaning differences. However, they are differentiated in formality or usage. This focus demonstrates differences between people's choices of geographical concepts and general cultural expectations in interpersonal communication. In confirming the answers regarding the Dhanni term 'Phul' and the corresponding Urdu term, 'Phool,' it can be seen that both of them semantically relate to the 'flower.' While the basic concepts of 'Phul' in Dhanni and 'Phool' in Urdu are somewhat similar in pronunciation and spelling, respondents argued that these distinctions are insignificant. Indeed, in the common lexical field that has been studied, both words

have the same meaning, and both are used to name everything related to flowers. Consequently, the particular changes of linguistic signs in a cultural context can be equivalent in meaning, as shown by this semantic equation, so that people's interchange and interaction regarding flowers as an organic component of nature can be rendered smooth.

▪ **Additional Comments, Observations, or Experiences**

From different points of view, Urdu has played a rather dynamic and profound role in the comprehensiveness of the Dhanni language. A participant who contributed to this study said, "Urdu is very significant in determining Dhanni language as most of the structures of the Dhani language derive from Urdu language." This means that Urdu's vocabulary and grammar affected Dhanni heavily. Another attitude that reflects protectionism and focuses on the loss of language and cultural identity is "We are cutting our roots by ourselves; we are eradicating our language." This emotion captured the fact that it has been becoming hard to pass on the Dhanni language because of Urdu's prevalence. Opinions are mixed; however, while one scholar reacts and claims that overlap leads to a problem, the other scholar thinks it is pretty simple to use the language from Urdu in day-to-day conversation. Thus, even though mastering the Urdu language enriches Dhanni's vocabulary. It strengthens his ethnic identity; the novel raises vital questions about the problem of cultural retention in the era of globalization, language exchange, and assimilation. Similarly, those who think Urdu has displaced Dhanni, particularly among the younger generation of Pakistan, also share the view above. Some note that due to Urduization, Dhanni has become even more hybridized, which they regard as good and wrong regarding language opposition. While the complexity of the language increases, communication issues ease off, and the facet of Urdu has had the undesirable effect of hindering the preservation of Dhanni and this dying language despite the encroaching modernity.

In the remarks, various positive and negative aspects concerning the influence of Urdu on the Dhanni language are also described. Someone cannot argue that Dhanni speaks Urdu; Many have remarked that Dhanni "has gained from borrowing Urdu terms" and "has become more articulate and diverse." It is postulated that this integration is caused by the historical and cultural relationship that links the two languages, especially in official and literary languages. At the same time, the fears linked to language and identity loss are also present when it comes to the idea that with the increasing influence of Urdu, Dhanni might lose its specific character and

connection to the traditions. Helpfulness is the most emphasized positive change of Dhanni through the interferences of borrowed words from Urdu; it feeds its contemporary terms to address various matters and general interactions. This type of interlanguage is considered a dynamic process that increases the differentiation of the language and culture of the Dhanni people. Cunningly, Hindi and Danni would be equivalent; however, Danni's uniqueness is reduced because Urdu is widely used in official education and public speaking, which may lead to the death of the language. While the influence of Urdu in Dhanni's linguistic situation is primarily viewed positively regarding the development of vocabulary and interconnection, an overarching understanding calls for preserving the Dhanni language in light of the progressive changes within culture and society. Measures of creating documentation, advocacy, and lexical guardianship of the language must be adopted for the continuity of Dhanni as a vital form of orality in Pakistan besides Urdu.

Discussion and Conclusions

Following the aim of the research, the changes in the Dhanni language due to the influence of the Urdu language adopted and identified in this study reveal these recommended patterns of communication and language alteration to a significant extent. Numerous examples, including "Kanak" (Urdu: Some examples of Pakistani words in English are: "Anaj" derived from the Urdu word "Khaana," "Kithai" meaning "Kahaan" from Urdu and "Phul" from Urdu means "Phool." Throughout the analysis, it has been identified that Urdu is used extensively in lexical borrowing. Comparing and contrasting the two languages' semantic connection and difference showed phonetics and context usage differences. Integration of Urdu has been a great addition to Dhanni in enhancing the vocabulary since it increases the options of expressing oneself, and the consequent development of the language is dynamic. However, this effect also provides more pressure to ensure Dhanni's language identification and their tradition are not erased.

The study must reveal how complex and diverse language interaction is and how historical and cultural relations facilitate linguistic communication. These outcomes underline how important it is to strike the right amounts of linguistic replenishment and measures so that the unique appeal of such regional tongues as Dhanni does not get lost. Future research needs to monitor these trends to maintain the dynamism and richness of languages, as the linguistic processes do not stop. The

questionnaire gathers primary data on several facets of attitude, language usage, and proficiency, giving importance to that component of Urdu affected by the Dhanni language. The first component captures basic personal information about the patient, including name, age, gender, and level of education. Such demographic data is crucial for sociologists to determine respondents' backgrounds and identify trends specific to a particular population. The respondents' knowledge of Dhanni and Urdu as the means of language communication is revealed in the next section, where the respondents' level of reading, writing, speaking, and comprehending Dhanni and Urdu is reported.

Since the kind of words borrowed from Urdu into Dhanni may vary depending on the level of proficiency in the two languages, this data is essential in establishing how much influence Urdu has on Dhanni. Perhaps the questionnaire, which contained questions on the use of language in several facets of their lives, for instance, in identifying how they speak with their families, at work or in an office, or while interacting with friends or peers, may help understand the participants' linguistic environment. These findings of the primary language spoken at home also depict Dhanni culture being preserved at the household level rather than being influenced by Urdu. Communication in the professional world can depict the frequency of using Urdu in a professional setting, whereas conversing with friends and peers represents the informal usage of language and cultural background. Continue, the part of the recognizable Urdu words in the developed the questionnaire include "Mehman" (guest), "Bazaar" (market), "Chai" (tea), "Kapra" (cloth/fabric), "Kursi" (chair), "Paisa" (money), "Shahar" (city), "Parda" (curtain), "Aakhir kar" (finally), "Dil These concepts should also be described by the respondents or instead define these concepts emphasizing on regular social norms, sentiments, necessity, and social and economic undertakings. The findings of this questionnaire help formulate a proper understanding of the integration of Urdu with the Dhanni language. To this, we may quantify the degree of penetration of Urdu based on language proficiency and usage in various settings.

Therefore, the following are the study implications: Understanding how Dhanni is used to sustain a culture in social and familial contexts, the effects of Bilingualism and Multilingualism on language learning and policy, and the Impact of Urdu on the evolution of the Dhanni language. In conclusion, this questionnaire is principally concerned with the collection of further information regarding the influence of Urdu on the Dhanni language. It would be helpful for researchers in

sociolinguistics and anthropological studies of languages and cultures, authorities and officials, and many academics. It has been discussed that Urdu has a noticeable impact on the Dhanni language; thus, there are significant semantic differences and similarities. For instance, in Urdu, “Anaj” embraces many grains and cereals, while in Dhanni, “Kanak” specifically targets wheat revenues. Whereas “Anaj” is used much more frequently in regions where the Urdu language prevails, this division manifests how significant “Kanak” is concerning cultural patterning among the Dhanni group.

Such language differences prove how reference to specific terms can reflect cultural and environmental disparities in different linguistic settings as they elicit different messages and perceptions. This can be easily observed when comparing the Dhanni term “Makhad” with the Urdu term “Khaana.” In Urdu, ‘Khaana’ means food or a meal, while ‘Makhad’ refers to a place or a room where foods or other eatables are stored, like a pantry. This discrepancy highlights how cultural conceptions of food storage and sustenance are expressed differently: “Khaana” is used to describe the food. However, the term “Makhad” gives the idea of storage. Reactions also highlighted the differentiation of the pharmaceuticals across the language groups and demonstrated various creative usage adaptations.

It is only semantically that there is some similarity in the case of using “Kithai” in Dhanni to ask questions about the whereabouts of something and “Kahaan” in Urdu. As far as the earlier contention goes, it is suggested that “Kahaan” is far more formal and standard than the more conversational and informal everyday “Kithai.” Though the distinctions are primarily of context and registered formality, both begin with the word ‘where’ but serve distinct propositions. This investigation also shows how the minor differences in language are, in turn, linked to cultural expectations and tendencies in geographical studies. Another syntagm, which can be cited, is that the word “Phul” in Dhanni language and “Phool” in Urdu both mean a “flower” and therefore possess semantically similar connotations. This lies basically in slight differences in the pronunciation and the spelling of words. H3: The results showed that respondents use the two phrases about flowers equally in the two languages.

Thus, there is a positive confirmation. Thus, despite the differences in specific meanings of words as applied to various cultures, the semantics suggest that constant linguistic alterations make information related to natural elements interchangeable to convey the same intention of communication and interaction.

Various opinions enlighten how deeply and in what ways Urdu impacted Dhanni. Many participants agreed that influence had been acknowledged and most Dhanni linguistic structures had been taken from Urdu.

Danni has adopted a more prosperous and diverse language palette in this impact case. Because of the long-time shared historical and cultural relationship between the two languages, particularly in the literary and formal usage, it seems more or less a natural corollary that numerous Urduisms have become part and parcel of Dhanni. For example, the issues related to cultural identity and language shift are equally probable. A few of the respondents also stated that though Dhanni now dominates in Urdu Proficiency, it may lead to the erosion of the company's unique product identity and focus on traditional methods. This feeling arose from fears that by embracing what distinguishes Dhanni, it may lose whatever makes it unique and that the heavy use of Urdu might harm the developmental processes involved with the youthful population.

Besides the reinforcement in vocabulary improvement and more accessible communication due to the interconnection between Dhanni and Urdu, there are critical issues related to the loss of rich linguistic antecedents of Dhanni found in such instances. Thus, to ensure the maintenance of Dhanni in active use in parallel with Urdu in Pakistan's linguistic repertoire, it becomes imperative to begin recording, raising awareness for, and archival the language. Nurturing of the region's cultural and linguistic characteristics is solely hinged on such efforts. Efforts to preserve a language from shifting or becoming endangered require a combination of community engagement, educational initiatives, policy support, and cultural reinforcement. Below are several key strategies that can be significant for the preservation of a language, especially in the face of a language shift:

To strengthen the practical relevance of language preservation for Dhanni, specific linguistic documentation methods could include recording and transcribing oral traditions, interviews, and conversations with fluent speakers, as well as compiling a comprehensive Dhanni dictionary and grammar guide. Creating a spoken and written corpus would help preserve the language's structure and usage. Community-led initiatives should focus on organizing language classes, workshops, and storytelling events, promoting intergenerational language transmission, and leveraging social media to engage younger generations. Additionally, creating a local language council to guide preservation efforts and organizing cultural events like

language festivals can further reinforce the language's use and cultural significance. These combined efforts would effectively contribute to Dhanni's revitalization and long-term preservation.

It can only be concluded that there is a mutual interference between the processes of language contact and cultural exchange and socio-historical processes in the case of the influence of the Urdu language on the Dhanni language's lexicon (Smith, 2018; Khan, 2020). Several processes have been observed to have influenced the Dhanni, including borrowing, calquing, and semantic shifts. Through both histories, it can be deduced that Urdu has played a crucial role due to its popularity and historical importance. These impacts embrace various areas of concentration, scarcity, acknowledgement, trends, and every day and specialized technological and administrative areas of concentration together with regular communication only (Rahman, 2017).

The interaction history between Dhanni and those speaking the Urdu language has more or less influenced the lexical areas of Dhanni to a large extent (Ali, 2019). Still, for it to be modified to fit the phonology and grammar of Dhanni, Urdu speaks volumes as one of the most important regional languages with an elaborate literary and cultural heritage, which eased its incorporation into Dhanni's vocabulary (Hussain, 2021). The case of the Dhanni language shows the continuity of the attempts to maintain the specific features and the most significant part of the vocabulary distinct from Urdu (Zaidi, 2016). Such tenacity demonstrates how Dhanni speakers are inclined to use diverse strategies to ensure creative language absorption despite the presence of linguistic imposition (Malik, 2018).

These processes reflect the dynamism of language shift and accrual in multilingual societies (Aslam, 2022). In conclusion, this paper elucidates how Urdu impacts the Dhanni lexical horizon, which helps advance our understanding of language changes in multilingual societies and stresses the importance of documentation and preservation of linguistic differences (Kazmi, 2023). As for the limitation of the current research, some aspects are left undiscovered that may have affected the linguistic profile of Dhanni and other similar minority languages, such as the sociolinguistic implications, syntactic consequences, and language policy (Khan, 2021). Thus, considering these aspects, one can explore the specifics of the linguistic process and change in greater detail, contributing to a better understanding of cultural interactions and the nature of languages in multiple spheres (Nawaz, 2020).

The investigation of Urdu's lexical interference with the Dhanni lexical items also confirms that, over time, it underlines the sustainability and ingenuity of language in contact situations as a result of history and cultural Interaction (Haider, 2019).

Future Research Directions

Several suggestions for additional research can be made in light of the study's implications and conclusions on the influence of the Urdu language on the lexical items of the Dhanni language: By tracking the Dhanni language and broadening the study's focus to encompass other regional languages in Pakistan that Urdu similarly impacts would provide a more comprehensive understanding of the phenomena. Comprehensive sociolinguistic surveys can provide more in-depth details regarding language use in various social circumstances in the Dhanni-speaking population. Future research could examine the effectiveness of bilingual education initiatives and the effects of Urdu-centric curricula on students who speak Dhanni. Present programs for language rejuvenation should be evaluated, or new programs for the Dhanni language should be developed.

It is recommended that future research assessing the phonological and grammatical changes introduced by Urdu in Dhanni extend the linguistic focus of the study. Future work could explore the main roles of parents, the elderly, and educational institutions in maintaining or altering certain linguistic trends. Studying the impact of technology and digital technologies on the Dhanni language might be useful in discovering other uncharted rules and processes of language development. Studying the corporative institutions and how these customs impact language use among the Dhanni-speaking people would have offered a perfect cultural background.

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Article Information:

<i>Received</i>	13-Aug-2024
<i>Revised</i>	17-Nov-2024
<i>Accepted</i>	28-Nov-2024
<i>Published</i>	15-Dec-2024

Declarations:

Authors' Contribution:

- All authors **Conceptualization, and intellectual revisions. Data collection, interpretation, and drafting of manuscript**
- The authors agree to take responsibility for every facet of the work, making sure that any concerns about its integrity or veracity are thoroughly examined and addressed

- **Conflict of Interest:** NIL

- **Funding Sources:** NIL

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