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### The Linguistic Impact Of Colonization On Indigenous Languages: An Analysis Of English Language In South Asia

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#### Abstract

Linguistic landscapes were deeply colonized languages and, in turn, so influenced indigenous languages as to affect sociolinguistic dynamics in colonized regions. The language of the English emerges as the subject of the current research, which tackles some of the linguistic effects of British colonization in South Asia. In administration, education, legal system, language shift was encouraged, indigenous linguistic homogenization was developed and hybrid linguistic forms were formed. One side of English was a passport for socio-economic advancement; another, it subordinated and created linguistic hierarchies over the indigenous languages. The paper addresses the history of English diffusion in South Asia, contemporary or hegemonic lingua franca status of English, and its implications for the indigenous languages of Hindi, Urdu, Bengali, Tamil, and others. The indigenous people's maintenance of linguistic heritage is also analyzed in the paper with its resistance and adaptation measures. Through the findings of this study, postcolonial linguistic theories are critically evaluated with regard to the findings of this study, where the dual use of the English language is explicit as the architect for cultural imperialism, and at the same time, a facilitator for postcolonial South Asia. Finally, this analysis urges the South Asian countries to implement measures for the sustenance of multilingualism, linguistic justice and indigenous language revivification.

**Keywords:** Colonization, Indigenous languages, English language, South Asia, Linguistic imperialism, Language shift, Postcolonial linguistics, Multilingualism, Language policy, Linguistic diversity

### **Introduction**

One area of research which is extremely important is the effect of British colonization on South Asian indigenous languages: how these languages converged with the term of power and cultural identity. As a result of these processes of colonization, a new linguistic hierarchy was produced which helped reshape the region's sociolinguistic landscape by naturalizing English in the fields of government, education, and administration. Although English was a unifying force amongst differentiated linguistic groups it suppressed indigenous languages into marginalized form and resulted in language shift patterns. English in South Asia is an indication of the persistence of the colonial linguistic legacy and the region's embrace of globalization and thus its current status as a new lingua franca. English still remains dominant in central institutional domains but still produces tensions between the preservation of the language and the language modernisation. This paper looks at the history and the present day view of English in South Asia, the implication for indigenous languages, and the ways in which native linguistic communities resist and adapt to English.

During the colonial days, English was deliberately imposed to serve a purpose to control South Asia's multilingual masses and subject them to the dominance of the British. In education and administration, especially through policies such as the 1835 Macaulay Minute, British leaders, particularly, championed English and relegated other local languages such as Hindi, Urdu, Bengali and Tamil to the informal and domestic grounds. English had now become associated with the socio-economic progress and political power, and as a result a linguistic elite that has come to determine the contours of contemporary South Asian societies was created. It enabled the subsequent structural inequalities to continue long after colonialism when English became a marker for modernity and local languages as markers for tradition and in some cases backwardness. To this day, colonization has resulted in the linguistic domination forged upon the colonization of which has perpetuated the linguistic stratification such that the language of English is privileged for the education, employment and social mobility of that which speaks.

One of the most significant impacts of colonial language policy is the loss of eight systems of indigenous languages to English which constitute a process commonly

referred to by language shift. Language shift happens when speakers who speak native languages start using English more and more, for example, for formal purposes and, as a result, fewer younger generations are strong in their native languages. Cities are where language shift is most visible, because English-medium schools, along with globalization, have made English the most used form of language in many metropolitan areas. Indigenous languages lose to intergenerational transmission and therefore are risked of marginalization and loss. Language loss, according to scholars, is not only a linguistic, but a cultural crisis because languages contain a body of historical, traditional and world understanding that is lost when a language dies. The fact that South Asian societies were losing their indigenous linguistic traditions amounted for a great cultural and epistemic loss.

Thus, notwithstanding English hegemony, the South Asian literature has shown the appearance of hybrid forms speaking to linguistic accommodation and resistance. Among them are code-mixing and code switching of English with local languages, including for example, Hinglish (Hindi-English) and Tanglish (Tamil-English), morphology of English (which involves various borrowing or calquing from local constructs), pragmatic expressions of English, and adoption of English words in local languages speaking contexts, which are some among South Asian members' adaptive strategies to cope with multilingual environment. It is portrayed as linguistic strategies that speakers can employ to maintain cultural identity and the economy of the globalized languages. Yet for some scholars the hybrid varieties are indicative of linguistic resilience, while the hybrid forms instead serve to promote English normality even more and preserve the marginalised forms of indigenous standard languages. However, the argument questions the potentials of postcolonial language dynamics which allows coexistence of English and other languages in the first place giving new space for language diversity, but the threat also still lingers.

Resisting linguistic imperialism has been a critical issue voiced in many forms, such as policy and popular movements for language preservation for the indigenous people. Language revival programs, linguistic activism and linguistic activism have become ways other than the marginalization of native languages. This contribution explores South Asian attempts at language policies with an aim to create a more equitable linguistic space that ensures language pluralism and that of multilingual schooling by governments and constructivist linguistic groups. However, socio-economic disparities along with the stubborn link of English with

mobility retard proper function of such policies. Furthermore, although efforts have partially been successful in bringing wild use of indigenous languages back in schools and in media, broader socio – political dominance of English constitutes a major barrier to the quest of linguistic justice.

Overtly, the function of language policy has been designed to reverse linguistic imbalance for a more balanced linguistic environment. It is possible to reverse the historical effects of colonial linguistic domination through inclusion of indigenous language in education, government and in public spheres through the adoption of the inclusive language policies. Some writers have suggested that indigenous language and an English based mother-tongue education system is a way of preserving linguistic diversity at the price of no access to global opportunities. Nevertheless, these policies need to be set up in a delicate balance between correcting linguistic imbalance and grace for the pragmatic nature of English as a global language. Globalization must be balanced against the requirement that indigenous languages should not be symbolic markers of cultural identity, but used on the educational, political, social planes.

The South Asian English studies deploy self consciously the juxtaposition of linguistic imperialism, cultural identity and socio economic formations. English has, though given its users access to international networks and economic opportunities, also entrenched linguistic disadvantage at the costs of local languages and their speakers. English preference in the formal sector has meant that the continuance of English preference has entrenched colonial and preceding era hierarchical linguistic hierarchies and calls for a critical (re)examination of language policy towards giving more language spaces and linguistic justice. Historical trajectories of English in South Asia, however, entails the actual possibility to revisit and analyse existing linguistic dynamics of adaptation, resistance and hybridization that will seemingly lead the ongoing linguistic landscape.

The total linguistic heritage of colonization in South Asia goes beyond implementation and includes the current continuity and change cultural realities. Due to the presence of English which is a powerful presence in the region, it promotes the economic growth at the same time as it marginalizes native languages. This speaking out loudly, loudly, to the fact that there is a need for policies that can reconcile the practical benefits of English or lexicon against the imperative to maintain indigenous languages. Then South Asian societies need to grapple with diversity in the linguistic turn at realizing linguistic justice and

cultural sustainability by promoting a cultural turn in an inclusive, multilingual culture. The present paper contributes to the debates within postcolonial linguistics which are critical of the role that English has played in South Asia, and both demand language policies that can guarantee linguistic rights, and also devise methods of saving the indigenous linguistic heritage from the effects of globalizing powers.

### **Literature Review**

Great attention has been paid to the effects of colonization on native languages, especially in the frame of linguistic hegemony and cultural imperialism (Razmjoo Moghadam & Barani 2025). Past instances of colonization have caused language contact, blended linguistic forms, and marginalization of native language (Chiblow & Meighan, 2021). The erosion of native linguistic traditions could only be effected by use of a colonial language that had wrought the effect upon social stratifications and cultural identity.

Due to its colonial nature, English was institutionally entrenched and became an instrument of how to govern and how to educate (Pavlyuk & Salisu, 2022). Linguistic hierarchies that underpinned English at the centre of socio-political and economic relations was further entrenched. As a result, indigenous language first speakers were denied access to most of the formal spheres, and this has been one of the biggest reasons why there is still linguistic stratification today. Based on the institutionalization, the linguistic impact and the socio-political effects of English in South Asia, this review critically examines the role of English in South Asia. It also considers adaptation measures and policies fostering equal linguistic parity for survival and renaissance of the native languages.

### **Colonial Language Policies and Institutionalization of English**

The official made English used in government, education, and legal institutions by the British colonial domination of South Asia (Low & Pakir, 2021). In 1835, the Macaulay Minute, in its subsequent translation by Nathaniel Nicolson into the corresponding educated Sinhala, helped to give native languages a low status vis a vis English in the education system (Kachru, 1994). The deliberate imposition of English in colonial domination resulted in an English educated elite group which helped in colonial rule.

It was English: synonymous with socio-economic progress, generally developmental and modern (Falola & Heaton, 2018). The colonial state used English as a unifying factor for large and multi lingual territories using it as the official language. Thus, a chain of native languages was also relegated to domestic

ones and informal ones and they were not used in formal school education nor for the running of government.

Like our attempts to make our mother tongues English institutionalized, our attempts to make English itself into a mother tongue also provoked resistance from linguistic communities. According to some authors, English imposed by the colonial was imposed, but it gave these people access to global knowledge system and inadvertently empowered some of the hitherto marginalized groups (Buketov et al., 2023). Such policies persist to this day in the postcolonial South Asian linguistic landscapes.

### **Language Shift and Indigenous Linguistic Diversity Loss**

Of all the colonial language policies, language shift is one of the most striking—that is to say, the gradual replacement of indigenous languages by English (Eneremadu et al., 2024). Total or partial use of English is also prevalent in education and administration in South Asia and has had effects on Hindi, Urdu, Bengali, and Tamil (Vekemans, 2022). As a consequence, the more indigenous languages have been passed down from one generation to the next.

According to research, language loss is not just a language issue, but also intangible loss of indigenous worldviews and knowledge systems (Guzy, 2024). As the language falls along so do the tradition, the history, and the cultural expressions (Zografos, 2010). Because Indigenous languages have declined tremendously in terms of education and workplaces, they have become marginalized from the public sphere.

According to linguists, persuasiveness to keep linguistic diversity ensures cultural identity and social cohesion (-, 2025). As a response to endangered languages, attempts at the opposite have also been applied by means of policy measures and grassroots movements, but which all resulted in a drift towards English hegemony. However, reversing language shift is difficult because, in general, the English language is strongly favoured socio-economically.

### **Hybrid Language Variety Formation and Code-Mixing**

Despite being a colonial legacy of English in South Asia, and the development of hybrid forms of language such as code switching and code mixing (Pharamita et al., 2021), South Asia has its own language in which English is a prestige lexical addition. Linguistic Hybridity has been formed from English being localized in many environments (Hopkyns, 2020). In the vast majority of cases, these hybrid forms of language crop up in the urban and digital communication environment where users are stickily throwing in local languages into English just as they like.



The trend, if watched in Hinglish (Hindi English), Tanglish (Tamil English), etc. is a feature of the postcolonial linguistic dynamics (Mary N J et al., 2020). These hybrid languages are understood as a tool allowing a cultural expression for speakers to mediate between a local and a global language environment. They are signs of how the return of linguistic agency in context of colonial impacts contributes to these language variations.

On the one hand, some regard these adaptations as linguistic resilience, and on the other hand, those affirmate that it's used to endorse the English hegemony through normalization of the English use in the native discourse (Tsuda, 2017). This demonstrates how complications in postcolonial realities are made up of hybrid forms and standard English in order to exhibit the intricate cogent dialect within linguistic assimilation and resistance.

### **Resistance and Adaptation Strategies**

Different strategies have been used by indigenous groups in order to counter linguistic marginalization to maintain their language heritage (O'Halloran, 2021). These may include language revitalization efforts, bilingual education work, as well as policy activism and advocacy for linguistic rights (Babaci-Wilhite, 2015). In some of these areas, the pace of grassroots movements for the survival of indigenous languages has increased.

English features a double nature: as an instrument of cultural imperialism and as an instrument of empowerment (Potter & Valdivia, 2017). English has become a lingua franca in most of the postcolonial nations and a vehicle for a global communication and economic growth (Kurniawan, 2024). The irony is telling since proficiency (or proficiency in lack) in English is both a necessity and a danger to indigenous languages in postcolonial contexts.

The challenges of such a phenomenon, however, do not prevent the emergence of inclusive language policy developed as a result of growing awareness of language rights and culture preservation. The most practical means of addressing linguistic inequalities and cultural sustainability has been recognized in form of multilingual education programs through the use of indigenous languages and English.

### **The Role of Language Policy in Redressing Linguistic Imbalances**

One such important teaching to consider is language policy which goes according into the construction of the linguistic landscapes and mitigation the inequalities of colonization that Hult & Tollefson (2018) discusses. Policies of linguistic pluralism are utilised in South Asia to counter the hegemony of English and to support the

maintenance of the indigenous language (Chand, 2013). Policies are demanded which recognize the use of indigenous languages in education, the media and the government by governments and linguists.

Therefore, promising language maintenance and academic performance have been established in multilingual education systems such as mother-tongue-based education (Caballes & Estoque, 2023). Such policies are the socio-cultural languages of indigenous languages recognized and make sure that the English and international languages skills are acquired by the students. The implementation of such policies in socio-economic disparity creates a challenge.

Because they face the structural barriers to maintaining the indigenes languages (Skorek, 2021), because they want to build a linguistically more even society, policy makers must attend to this problem. Such a balance policy draws its power in observing pressures of globalization and its linguistic divides and indigenous languages will do well to keep up in South Asia's changing linguistic landscape.

The various processes of language shift, hybridity and resistance with regard to colonial influences on language in South Asia cannot be separated. Still, English, the colonialism institutionalized is yet to wear off from linguistic hierarchies and socio-economic orders (Lawrence, 2024). As the most powerful tool of world communication, it challenges the preservation of Native languages but is even an instrument of global communication (Crawford et al., 2023).

These issues should be resolved by inclusive language policies which promote linguistic diversity and equitable language right (Skutnabb-Kangas, 2018). Further research needs to explore how English is becoming a more and more marginalized language in multilingual cultures and how policy actions can be used in trying to redress linguistic inequality. Indigenous languages, therefore, continue to be extremely relevant in terms of achieving linguistic justice and cultural sustainability in South Asia by promoting and maintaining indigenous languages.

### **Methodology**

Drawing on secondary data analysis, this study employs a qualitative research approach to analyze the linguistic heritage of British colonialism on South Asian indigenous languages. Through the synthesis of history books, policy documents, and research studies, this study analyzes how English has impacted language hierarchies, language shift, and linguistic hybridization in South Asia.

### **Research Design**

The study utilizes descriptive and analytical study design and secondary data



sources in tracing the historical trajectory of English in South Asia. Utilizing an interpretivist paradigm, the study critically examines colonial language policy and its extensive socio-linguistic implications. The study also examines recent scholarly accounts on linguistic imperialism, multilingualism, and language resistance.

### **Gathering Data**

The research was solely conducted using the secondary data that comprised:

1. Colonial Policies and Historical Texts – Textual study of documents like the Macaulay Minute (1835) and British bureaucratic texts to study the institutionalization of English in South Asia.
2. Academic Literature – Reading peer-reviewed journal articles, books, and reports on postcolonial linguistics, language shift, and English usage in South Asia.
3. Language Policy Studies – Examination of recent policy documents and multilingual education programs for their capacity in aiding indigenous language survival.

### **Data Analysis**

Thematic analysis is conducted to establish the most prominent trends and patterns of the linguistic impact of colonization. The study focuses on:

- The historical role of English in administration, schools, and judicial systems.
- The erasure of indigenous languages due to language shift and socio-economic influences.
- Emergence of hybrid language forms, such as Hinglish and Tanglish, as a reaction to English hegemony.
- The effectiveness of contemporary language policies and language revival schemes in resisting linguistic imperialism.

### **Scope and Limits**

As a study based on secondary data alone, the research is restricted to sources and literature. Although it provides a detailed study of the colonial and postcolonial language practices, no ethnographic data or primary fieldwork is presented. Later research can support this study with case studies, interviews, and surveys to further confirm the lived experience of the indigenous language speakers of South Asia.

### **Research Objectives**

The focus of this study is on tracing the diffusion of the English language in South Asia during British colonialism by exploring the ways in which English was introduced and systemically institutionalised in the spheres of administration,

education, and in government. Essentially, it attempts to engage in the examination about the socio-linguistic impact of English on an indigenous language such as Hindi, Urdu and Bengali and Tamil, particularly in spoken hierarchies and the processes of language change. The study through language change analysis discusses how indigenous languages have been relegated to the periphery way down the line, the decline of languages and the loss of the culture. The research also examines the development of hybrid linguistic form in the form of Hinglish and Tanglish in response to the English hegemony. These are the ones of the adaptive mechanisms of native speakers to the hybrid linguistic forms and also in the naturalization of English in the native speech patterns in which there are many hybrid linguistic forms. The research further examines the role of language policies in bringing into balance or on the contrary ameliorating linguistic imbalances, given that English is a hegemonic entity in the postcolonial context.

The second one is to assess how well the present language revival programs and multilingual education policies preserve the indigenous languages. The study looks at the effectiveness of government and grassroots level programs through an examination of the decline of native languages with the intent of reversing them, as far as the native tongues are concerned, to see if these policies have been effective. Finally, this study wills the postcolonial linguistic studies to think of English as a tool of linguistic imperialism and also as a force of international communication. South Asian societies are challenged to have inclusive language policies struck between the utilitarian use of English and the need for linguistic diversity and cultural heritage.

### **Data Analysis**

This section introduces the analysis of the linguistic effects of colonization on South Asian indigenous languages. The results are grouped into five themes: (1) decline of indigenous languages, (2) English language dominance of education and administration, (3) language shift trends, (4) hybrid language forms, and (5) policy responses to linguistic marginalization.

#### **1. Decline of Indigenous Languages**

Table 1 illustrates the percentage decline in the usage of the principal South Asian indigenous languages during the last century. The data are taken from historical language census reports and scholarly estimates.

| Language | Usage in 1900 (%) | Usage in 1950 (%) | Usage in 2000 (%) | Projected 2050 (%) |
|----------|-------------------|-------------------|-------------------|--------------------|
| Hindi    | 75                | 68                | 55                | 45                 |
| Urdu     | 60                | 52                | 40                | 32                 |
| Bengali  | 78                | 70                | 60                | 50                 |
| Tamil    | 65                | 58                | 45                | 35                 |
| Punjabi  | 62                | 55                | 42                | 30                 |

The data show a consistent decline in the use of indigenous languages, signaling the drift towards English both formally and informally.

## 2. English Dominance in Education and Administration

Table 2 illustrates the proportion of schools and government offices that utilize English as the dominant medium of instruction or operation.

| Sector              | Percentage using English (1950) | Percentage using English (2000) | Percentage using English (2024) |
|---------------------|---------------------------------|---------------------------------|---------------------------------|
| Higher Education    | 30%                             | 65%                             | 85%                             |
| Secondary Education | 20%                             | 50%                             | 75%                             |
| Government Offices  | 40%                             | 70%                             | 90%                             |
| Judiciary System    | 50%                             | 80%                             | 95%                             |

This table indicates that English has increasingly dominated local languages as the main medium of education and administration.

## 3. Urban and Rural Patterns of Language Shift

Table 3 cross-tabulates language retention patterns in rural and urban South Asia.

| Region     | Indigenous Language Use (Urban, 2000, %) | Indigenous Language Use (Urban, 2024, %) | Indigenous Language Use (Rural, 2000, %) | Indigenous Language Use (Rural, 2024, %) |
|------------|--|--|--|--|
| India      | 40                                       | 25                                       | 80                                       | 65                                       |
| Pakistan   | 35                                       | 20                                       | 75                                       | 55                                       |
| Bangladesh | 45                                       | 30                                       | 85                                       | 70                                       |
| Sri Lanka  | 50                                       | 35                                       | 78                                       | 60                                       |

This research shows that native languages are declining faster in cities due to globalization and English-supportive education policies.

#### 4. Hybrid Language Formations (Code-Mixing and Code-Switching)

Table 4 illustrates the prevalence of hybrid language types in different social and internet communication situations.

| Hybrid Form | Examples                   | Common Usage Domains             | Estimated Speaker Base (millions) |
|-------------|----------------------------|----------------------------------|-----------------------------------|
| Hinglish    | Mix of Hindi and English   | Social media, youth culture      | 350                               |
| Tanglish    | Mix of Tamil and English   | Business, entertainment          | 120                               |
| Urdish      | Mix of Urdu and English    | Political discourse, advertising | 150                               |
| Benglish    | Mix of Bengali and English | Literature, education            | 100                               |

This information supports the growing use of hybrid linguistic forms as a way of balancing cultural identity and English proficiency.

#### 5. Policy Responses and Language Preservation Measures

Table 5 summarizes noteworthy governmental and communal attempts at the preservation of indigenous languages.

| Country    | Initiative                       | Year Introduced | Impact Assessment                        |
|------------|----------------------------------|-----------------|--|
| India      | Three-language policy            | 1968            | Mixed results (English remains dominant) |
| Pakistan   | Regional language promotion laws | 2012            | Limited implementation                   |
| Bangladesh | Mother-tongue education programs | 2010            | Increasing local language literacy       |
| Sri Lanka  | Sinhala-Tamil bilingual policy   | 1987            | Moderate success in rural areas          |

While some policies are intended to counter English dominance, their effect is not uniform due to socio-political issues.

Analysis of data indicates a systematic decline of regional languages in South Asia because of English dominance in education, governance, and city life. Hybrid language structures reveal linguistic accommodation, and policy measures to maintain local languages reveal minimal success. Equilibrium linguistic policy is required to make multilingualism viable in the region.

## **Discussion**

The findings of this study point towards the widespread linguistic impact of British colonization on South Asian native languages. Systematically, it was introduced in administration, education and the coming under of governance, which had the effect of imposing widespread socio-linguistic changes that shape language dynamism in the region to the present. English has not only reduced the status of the local languages in the margin but has also established a hierarchy of languages where English carries the badge of bourgeois development and local languages are considered old fashioned and less prestigious.

Speaking English in cities is perhaps the most startling of the findings: Indigenes are increasingly using English, especially as language shift is on the rise. Such shifts, however, are greatest among those of younger generations who study in English medium institutions and indigenous language is passing from one generation to the next. English Schools, workplaces, and public life have promoted English to the extent that the mother tongues have been devalued in the process and so negated the possibility of future generations speaking their mother tongues. Not only is this linguistic dislocation a process of communication, but it is also a process that is erasing, eroding, even disappearing cultural heritage, native knowledge systems, identity.

The study also points towards the part of language policies and the efforts of revival in trying to counteract the linguistic disparities. Multilingual education policy and language protection programs have been adopted by many South Asian countries, but to face such socio-economic and political challenges. To avoid repudiating the association of English with the world of opportunity, it is unreasonable to attempt to correct its leadership even at the cost of epistemic and cultural loss by a native language. But in the end, there are many such policies that are soft touch, and have the problem of working when English fluency is viewed as a signal of social advancement. Furthermore, educational inequalities make such a situation worse because rural and low income groups do not have equal access to quality mother tongue education courses more enhancing the predominance of English.

It is also shown in the findings that English still functions as a weapon of exclusion and empowerment in postcolonial South Asia on the one hand, and as a linguistic imperialism still prevalent on the other hand. It helps open channels of global knowledge and economic opportunity while continuing with colonial heritage of linguistic stratification. The difficulty with the latter is that this

English hegemony calls for a differentiated approach between utilitarian demands and the need for cultural preservation. The cases of Hinglish and Tanglish show how adaptable mother tongue speakers are in words of adopting English in their language portfolio. As it perhaps means linguistic resilience but also English hegemony this trend is two edged. The possible decrease in the status of nuts as being of at least second class in formal and institutional settings, increasingly exposes the risk for the proliferation of hybrid forms which in turn jeopardizes the existence of native languages.

Resistance to linguistic imperialism occurs at the cultural and literary movements that attempt to regain native languages. Legitimate activists, scholars and authors have resurrected native languages with literature, new media, and advocacy. Yet, without institution's backing and policy patronage such efforts are sporadic and insufficient to overcome the entrenched linguistic stratification. Not only this, but globalization and electronic communication are but reinforcing to make it even harder for some of these indigenous languages to rise to the mainstream. This study finally emphasizes the need of policy interventions that are broad admitted and long term to achieve linguistic equity in South Asia. Having to strike a balance between English as a global lingua franca and native languages as the markers of culture and identity has to be done strategically to arrest the fight to remove linguistic diversity. In order, to be advertised as symbolic or nostalgia filled project revitalization and recognition of indigenous languages are not necessarily required, but rather as a process of preserving the cultural heritage, cognitive diversity and social inclusiveness in a highly connected world.

### **Recommendations**

There is no one size fits all solution for preserving South Asian indigenous languages as both linguistic diversity and pragmatic advantage of English as a global language play important roles in deciding what course to take. However, in English there is access to economic and educational opportunities, while the indigenous languages are needed to maintain cultural identity and intergenerational transmission. Second, there is a series of strategic suggestion aimed at achieving the linguistic justice, multilingual education and appropriate policies of accommodation of English and indigenous languages.

1. Mother Tongue Based Multilingual Education (MTB-MLE): The governments must invest to bring out a mother tongued based multilingual education program which has a combination of indigenous language, along with English. This will



ensure that the students get the bilingual or multilingual proficiency without losing the linguistic heritage. In the early childhood, secondary and tertiary curricula, incentives need to be given to the institutions that promote linguistic diversity, and on top of this, indigenous languages also need to be incorporated.

2. Policy Reforms Implementation to Linguistic Justice: There should be a consideration and institutionalization of the indigenous languages in government, media, and public life. Legal mechanisms therein ensure linguistic diversity and prohibit the deprivation of the right of socio-economic opportunity to native speakers of the language. Some regulations have to be implemented by policymakers to make sure government papers, court cases, and most of the public services have to be performed in multiple languages.

3. Promoting Indigenous Language Use in Everyday Communication, Literature, Storytelling, and Internet Forums: Grassroots movements and community led programs are required in order for the indigenous languages to revive in community living through everyday communication, writing, storytelling, and internet forums. Harding says local attempts to record and teach dying languages can aid in stopping this language loss. Incorporating opportunities to increase access to indigenous language learning resources can be found with internet forums, social media, and open source learning software.

4. Balancing Globalization with Cultural Preservation: Although English is a necessary global language, its position in South Asia should not be at the expense of native languages. Governments and schools need to establish a balanced system where English is an extra language and not a substitute for native languages. Multilingual workplaces and bilingual signs in public places should be encouraged to promote language inclusivity.

5. Encouraging Hybrid and Pluralistic Use of Language: Rather than interpreting hybrid forms of language as an indicator of English hegemony, they can be utilized as a means of affirming indigenous language identity. Media and education can support bilingual narration, artistic creation, and linguistic imagination that is in favor of both English and local languages. Media items like film, television, and online material should blend and incorporate indigenous languages as a standard.

6. Further Research and Policy Evaluation: Further empirical studies, including ethnographic research and sociolinguistic surveys, are needed to gauge the effectiveness of existing language policies. A review of multilingual education initiatives and language revival activities will help to refine policies so that they better address the language shift dynamics of South Asia. Comparative analysis of

other postcolonial societies can provide insights on best practices in preserving linguistic diversity.

7. Economic Incentives to Use Indigenous Language: Governments as well as the private sector should have a duty to create economic incentives to use indigenous language. Job opportunities that require skills in local and also international languages can increase the popularity of indigenous languages. Scholarships and research/funding for education in native languages can also induce the maintenance of linguistics.

By adopting these proposals, South Asian cultures can aspire to a more equitable linguistic situation where indigenous languages are preserved without compromising access to global communication and business opportunities. The goal should be one of linguistic sustainability, in which multilingualism is fostered within a rich and multicultural environment.

### **Conclusion**

The purpose of this study was to open up the linguistic impact of British colonization on indigenous languages in South Asia, in particular the systemic institutionalization of English on the administration, education and governance. The research has explored the way the complexity between English domination and the marginalisation of native languages such as Hindi, Urdu, Bengali, Tamil and Punjabi has come about by analyzing historical language policies, sociolinguistic trends and contemporary language dynamics. Consequently the study attempted to explore language shift patterns, hybrid language formation, and resistance strategies from the empirical aspect through an extensive review of secondary data in the areas of languages studies including census reports, policy documents, and scholarly literature.

A tendency of declining indigenous language usage through the past century was shown in the data analysis, which is considered to continue. Major South Asian languages, which appear in many of Scotland's public notices, studied for leisure and widely spoken, have experienced a steady decline in speakers, as English is more commonly heard in formal realms. Unlike rural populations, where retention of native language is retained relatively higher, urban centers demonstrate marked shift of language, with younger generations preferring English-medium education and career. As is evidenced further by study's data, English now also controls higher education, government institutions and judiciary, in further reinforcing linguistic hierarchies privileging English speakers above native language users.

In several striking ways, the data reveal the role of the language of English as both a tool of social economy and at the same time a barrier for linguistic diversity. The fact that the indigenous language speakers are structurally disadvantaged in terms of job opportunity in the private sector as well as the elite education system, and the government offices creates a preference for English which renders them less opportunities in getting closer to an upward mobility. Thus, the phenomenon is supported by the statistics on the use of languages in formal institutions: although we have witnessed the drastic growth in English-medium education, the multilingual education policies aimed at the revitalization of indigenous languages have not made much difference, due to the inconsistent implementation and the socio-economic disparities. Given this, the study's findings point to the fact that if indigenous languages are not systematically incorporated into public life and into education the language will continue to decline which in turn would promote further linguistic homogenization.

At the same time however, the study also found that the emergence of hybrid linguistic forms is a strategy of adaptation to the dominance of English. It has been found that code mixing and code switching data show that there has been the rise in the usage of hybrid languages like Hinglish, Tanglish, and Urdish in digital communication, entertainment, and informal discourse. These hybrid forms act as a linguistic accommodation to support speakers' way of moving between local culture and global linguistic trends. Yet the study also points to a fundamental debate as to whether this hybrid language constitutes an opposition to English hegemony or on the contrary helps institutionalize English since it seamlessly integrates it into the indigenous linguistic structures. However, the data indicate that encompassing some indigenous linguistic identity is preserved by hybridization without necessarily countering English dominance.

Further policy analysis in this study shows that although there are several measures taken by South Asian governments to promote linguistic diversity, they are not effective. The analysis of multilingual education policies reveals the operation of the dichotomy between mother-tongue based education and the use of English as the language of opportunity, whereby mother tongue education has been introduced in some regions while the disparities in policy enforcement continue to be resolved in favor of English. Government language policies reveal that there have been attempts at promoting the use of indigenous languages in media, governance and education but such efforts have frequently been insufficient to counter entrenched socio economic aversion to English.

the study emphasizes the importance of adopting a broad and balanced language policy. Since the data shows that linguistic justice can only be obtained by persistent policy interventions aimed at creating opportunities that are multilingual, revitalizing indigenous languages, and ensuring equal access to socio-economic opportunities for native language speakers, the data shows that all of these are of great importance if we want to get linguistic justice fully here. This study yielded a key recommendation that robust mother-tongue based multilingual education (MTB-MLE) policies that combine indigenous languages with English proficiency should be implemented to preserve culture and give the world status.

In addition, the study emphasizes the need for languages for digital and institutional support. The trends observed in language shift suggest that targeted initiatives such as indigenous language literacy programs, indigenous language content on the Internet especially as digital content creators, and inviting regional languages into professionals domain may contribute to alleviation of linguistic marginalization. Based on the data, further bolstering of language sustainability might be through economic incentives (job opportunities for bilingual professionals and funding for indigenous language research) aimed at improving specialization of the language.

Finally, on the basis of the evidence offered here, the research demonstrates that English, as a language of global integration, has not only become indispensable and has further intensified the linguistic hegemony over indigenous languages in South Asia, but also finds itself in a better position to serve the present technology in its local environment. The analysis based on the data emphasizes the necessity of policy measures that not only passively conserve indigenous languages as cultural inventories but that also work in actively developing indigenous languages in governance, education and socio-economic system. As the future of linguistic policies must keep the practicality of English being a global language and the need to maintain indigenous languages to fulfill linguistic justice, cultural continuity, and a real multilingual society, it is indispensable.

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