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LANGUAGE ETHNICITY IN PAKISTAN: ANALYSIS OF ISSUES AND CHALLENGES OF PUNJABI SOCIETY

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ABSTRACT

The current study is to investigate language ethnicity with analysis to explore issues and challenges in Punjabi society. Punjab is province in which a number of ethnicities exist. Owing to this multi-ethnic society, various issues and challenges are arising. The current study which is descriptive in nature was carried out through survey. The data were collected using questionnaire formulated on five points Lickert Scale. The Population was 100 (60 male and 40 female) erudite from District Bahawalpur, Multan, Bahawalnagar and Pakpattan. The Collected data were analyzed on SPSS. The results of the study reveal that the copious sources of linguistic ethnicities have much adherence to Indian System of Caste, long established in the social set up of the Sub-continent where touch-ables and untouchables castes thrive. A bone in the neck added with the arrival of English regime in the continent which left her with long lasting impacts even after the establishment of Pakistan and India as two independent states on the map of the world. Nepotism, regional politics, and the landlord politicians gave birth to such policies which became contributing factors in thriving linguistic ethnicities in Punjab. The current study also concludes that such movements as to thriving linguistic ethnicities should be discouraged in public, religious and social communities as well as by teaching communities at school, college and university level. The Universities are places where students from various linguistic backgrounds spend their ample time and treatment of linguistic ethnicities by their teachers may bring a positive change in the social set up of Punjab. Government and private sector coalition efforts may also increase the solidarity of dispersed Punjabi society which further may enhance the coherent nerves of unification among the multi-lingual masses of Punjabi society.

Key Words: Linguistics, Ethnicities, Multi-lingual, Coalition, treatment, Punjab.

INTRODUCTION

After the establishment of Pakistan in 1947, the country had to face an intricacy due to the conflicting socio-political fiber of Pakistani society

(Hashmi, 1972). This diversity in fiber of Pakistani society was made with ethnic composition. The five major ethnic groups such as Punjabi, Bloch, Sindhi, Pakhtoon and Bengalis were very much concerned

about their identity. Upon forced decision by the federal government for consolidation of its power and position, the Bengalis first of all moved for the preservation of their identity (Shackle 1972). The Government strived to overcome the situation but failed. Resultantly, East Pakistan became Bangladesh, but the federation without learning a lesson, carried out its policies. Currently Pakistan as a state besides Pakhtoon, Punjabi, Balochi, Sindhi and Bultastani ethnic groups, Saraiki and Mahajir ethnic units have claimed as 6th and 7th national groups of Pakistan and movements have been seen on the go in the south of Punjab and in Karachi, Sind.

Presently, Pakistan is a multilingual state where six major and 58 minor languages are spoken. Urdu is the official and national language of Pakistan whose speakers are over 11 million throughout the country while according to Grimes (2000) more than 105 million people speak Urdu as second language (Grimes 2000). Those who may only read and write Urdu, are nearly 66 million out of the literacy rate 43.92 % as noted in the census of 1998 and their number is bigger when compared to nearly about 26 million (17.29 %) people who have obtained successfully their matriculation certificate (Higher secondary education), they are also capable to read and comprehend English to some extent (Census 2001). Use of mobile or computer for e-mail on internet is made through English even to have communication within Pakistan while Urdu and other local languages' speakers in Punjab or other provinces of Pakistan are either put away from the digital world or become deprived users. In fact, people having only secondary school education possess such a basic knowledge of English as they are unable to make meaningful interaction. Resultantly, they would decrease their abilities and practical skills in computational devices.

According to Census (2001), only 4.38 % people have degree of graduation who could afford to buy and use computers. As only the influential

people can get personal computers that is why, a very few people are able to access to the educational institutions with computer facilities. Only a small percentage of the whole population goes to attend in such educational institutions.

The origin of Linguistic ethnicity is also due to language policies of Pakistan. Rehman (1996) stated that Privileging of Urdu as a national language inferred in ethnic resistance to it. In spite of being a national language Urdu is not the mother tongue of most of the Pakistani as indicated by the census figures (2001). But it is indeed major source of interaction particularly in urban areas and is most widely understood throughout the country. According to ethnic activists it could be even a useful link language between different ethnic groups. However, due to the insensitive patronization of the ruling elites at the center, Urdu has been resisted as a national language. Urdu should be used as an alternate in place of the 'minor' languages.

Relating to this a lot of linguists opposed hegemony of a single language over the others, they have opposed monolingual English speakers (Michell, 2005) acknowledged much enmity against Urdu language which may be thought to have shifted into elements of personal grudge and resentment opposing Urdu speakers in first early two decades of Establishment of Pakistan. This background of linguistic issues put impacts on current ethnic linguistic issues in Punjab which is the biggest populated tract in Pakistan where comparatively a number of languages are spoken. In Punjab, speakers of Mawati and Saraiki are vibrant to lift up their language. In this regard, movement to establish another province has been on the peak by Saraiki speakers with the plea that Baluchistan is for Balochi Speakers, Khyber Pakhtoonkhah for Pushto speakers and Punjab is for Punjabi Speakers (Syed 1984). Hence they raised their voice to establish saraikistan Province which is being considered a linguistic issue.

Table: Major languages of Pakistan

Numbers of speakers of larger languages						
Language		2008 estimate		1998 census		Areas of Predominance
1	Punjabi	76,367,360	44.17%	58,433,431	44.15%	Punjab
2	Pashto	26,692,890	15.44%	20,408,621	15.42%	Khyber-Pakhtunkhwa

3	Sindhi	24,410,910	14.12%	18,661,571	14.10%	Rural Sindh
4	Saraiki	18,019,610	10.42%	13,936,594	10.53%	Punjab
5	Urdu	13,120,540	7.59%	10,019,576	7.57%	Urban Sindh and urban Pakistan
6	Balochi	6,204,540	3.59%	4,724,871	3.57%	Balochistan

Source : Linguistic history of Indian sub-continent. Wikipedia

Other languages spoken by linguistic minorities include the languages, with speakers ranging from a few hundred to tens of thousands.

The percentage value of linguistic diversity in Pakistan is given below in Figure. These diverse linguistic groups have a range of legitimate expectations regarding their linguistic objectives that need consideration in formulating language policy options.

Linguistic Diversity in Pakistan

Languages	Percentage of speakers
Punjabi	44.15%
Pashto	15.42%
Sindhi	14.10%
Saraiki	10.53%
Urdu	7.57%
Balochi	3.57%
Others	4.66%

* Source 2: Census 1988*

Pakistan has seen political unrest in 1960s resulting from policies aimed at making Urdu the national language for the whole of East and West Pakistan, leaving the Bengalis in East Pakistan feel discriminated against. Bengalis wanted to promote the agenda of recognizing both Urdu and Bengali as the national languages because for them "the language, Bengali, was a symbol of consolidated Bengali identity in opposition to the West Pakistani identity. But the language policy adopted by Pakistani policy makers at that time left the Bengalis feel excluded and this most significant consequence of the policy that Urdu would be the national language of Pakistan saw its opposition by the Bengali intelligentsia, which thus loudly contributed to the reasons for the separation of East from West Pakistan in 1971 (Rehman 2002). Due to inappropriate language policies, sometimes, language becomes an important reason for political turmoil, unrest and at times violence in a country. In 1970s, Karachi saw the rise of strong ethnic concerns of the migrant Urdu

speaking Mohajirs vis-à-vis the local Sindhi communities when the PPP government decided to introduce Sindhi instead of Urdu and then compromised in recognizing both Urdu and Sindhi as official languages of the province. This tenuous relationship led to the rise of violent conflict in the city resulting in huge damages to lives and property in later decades. This led to the creation of a distinct geographic division of the city of Karachi between Urdu speaking Mohajirs and the Sindhis (Waseem1996). The tensions led to the emergence of interest groups who used it to push their vested agendas. Political alliances among the political parties became evident on the lines of ethnic divides which resulted in "ethnic opposition.

The current study investigated the linguistic issues and challenges for the people in Punjab. The study also highlighted importance of language and dug out prospective future apprehension to be faced by Punjabi society. The study also provided possible ways to the language Policy makers of Pakistan to tackle increasing linguistic ethnicity in Punjab which Pakistan cannot afford to be partitioned like Bangladesh (the East Pakistan).

Review of Earlier Studies

In recent times, many countries of the concurrent world have practiced ethnic revival. Different Ethno-linguistic communities living within the structure of so-called nation states have begun to assert for their separate political identity, devolution of power and even independence. A lot of research has been done on this issue in various region of the world to frame out identification of linguistic ethnicity and its vital role in disintegrating the fabrics of different nations of the world. Some of these researches are being mentioned here as a documentary argument to aid my research.

Relating this issue Hashmi, (1972) put forward an analysis on Saraiki grievances. His study stated fundamentals of Saraiki ethnic drive. This was

the first research from Saraiki area, which revealed anti-state mind set. Main focus of this study was to re- invigorate the status of Bahawalpur State which remained independent before partition of Pakistan. This study also explored the efforts and the role played by Bahawalpur region for their linguistic identity.

Syed (1984) in his book titled Pakistan, Islam, Politics and National solidarity was of the view that different factors such as history, ethnicity, language, culture and a reasonable practice of living together in a political state, enhances the solidarity of nationhood among the individuals . The unifying power of these factors, as they work in Pakistan was analyzed in this book. The performance of political system was also analyzed in this book along with the role played by the ruling aristocracy, either they are following democracy or else. This book also explained the background of ethnicity that Pakistan is a blend of many alien and native ethnic effects. The contents of this book are of great help for present study.

Smith (1987) administered research about the origin of ethnicity among nations. This study developed and provoked exploratory debate on the ethnic origin of the nations. It also critically analyzed the historical development of nations, particularly their ethnic foundations. This research also dealt with the ethnical primordial's approach by explaining many elements based the ethnic developments. This research was of great help in exploring the ethnic roots of different nations. The concept of politicization of ethnic groups was also discussed in this research. This research is also of great help for the present study.

In Punjab linguistic ethnic issues were observed by Wagah, (1990) in his study on Saraiki language: its growth and development in which he emphasized on Saraiki language. Here he discovered the foundation of Saraiki language and its development and growth. His study revealed that the origin of Saraiki language developed and specifically contributed by some other ancient Pre-Aryan dialects, Dardic group and Dravidian languages with passage of the time. The study has findings helpful in understanding about how Saraiki

language looked different from other languages of the Punjab province in Pakistan.

Sing (1997) conducted a study on the language divide in Punjab. The basic aim of the research was to analyze the role of Punjabi language about communal conflicts between the Hindus and Sikhs. The study was carried out at the Academy of the Punjab in North America. The findings of the study revealed that language problems exist in all south Asian countries particularly in those countries which were ruled by the British. Linguistic conflicts have been strong and persistent in many parts of the sub-continent.

Christie (1998) edited a book on Ethnic Conflicts; Tribal Politics, in which, politics of ethnicity was included in theories of ethnicity. This book consisted of different articles covering various orientations of ethnic issues. The major concepts highlighted in this book uncovered that ethnic uneasiness and social conflicts were rebounding not only in the undeveloped societies but also in modern societies of the 20th century.

Hippler (1998) in his article on problems of democracy and nation building in Pakistan stated that social fabric of Pakistan is gradually weakening owing to the ethnic and regional politics which is based on linguistic ethnicities. Separatist movement in the near future will give a political and economic crisis. This article also provides an understanding of the factors which are responsible for social disruption and disintegration of social ties in Pakistan which is of vital help for the present study.

Mortimer & Fine (1999) edited another relating work in this respect. To understand the concepts of national identity, nation and nationalism, this study is of great help. The reference of ethnicity, its making and nature of ethnicity in this book, give a better perception and understanding of the issue at hand. While defining these concepts, the study continues to provoke debate about the relationship between ethnicity, national identity and state sovereignty.

Korejo (2002) in his study on a testament of Sindh: Ethnic and Religious Extremism in Karachi perspective exposed a very important report about ethnic conflicts in Sindh. His study throws light on Sindhi and non- Sindhi with description about

genesis of MQM. He discussed the dynamics of Mohajir politics which unfolded that the real course of movement and source of population has very little relevance to the political activities followed outside the urban Sindh or elsewhere in Pakistan. In addition to this, debates on ideological argumentations about the establishment of Pakistan are also incorporated.

Rehman (2003) carried out a study on Language and politics in Pakistan. He stated that just two years after the establishment of Pakistan, it had to face intense ethnic and racial conflicts concerning its national language regarding. The partition of East Pakistan was simultaneously due to the linguistic ethnicity. He further stated that linguistic ethnicity is very significant and crucial not only in Punjab (Pakistan's largest province in terms of population) but in other four provinces also, as it acts as an identity marker and plays a significant role in social disparity and discrimination.

Language plays a very important function for social interaction while language of the ethnic groups has an inevitable role in identification of their culture and traditions. Exploitation of different ethnic groups within a nation cease them to avail equal educational, political, social and economic rights which result in severe disintegration of the nation and give a negative nerve to the solidarity of social values. Linguistic right has been widely considered as one of the most significant human rights for a well balanced human society and is considered as a vital factor of identities for every ethnicity, nation and individuals in human society

The review of literature was undertaken to examine sufficient reinforcement of the previous and current researches to provide theoretical frame work for the purpose of the present study. Previous knowledge of the reviews also provided a research gap to conduct a study on identification of linguistic ethnicity to explore the issues and challenges of Punjabi society. The analytical dissertation of all reviews supported to formulate the topic, problem statement, objectives of the study and to find out the answers of the present research questions.

The rationale of the study

Punjabi society is multi-lingual society where people of diverse ethnicities exist and speak

Punjabi with different accent. Owing to having different ethnicity, biasness and favoritism are causing linguistic ethnicities which become clear in common use of their language. As a result of various linguistics ethnicities, various linguistic issues arose as evident in history of Pakistan that Bengal was separated. Saraiki movement on the basis of linguistic issues and challenges needs to be identified through this study.

Statement of the Problem

The present study aims to analyze and investigate into the linguistic ethnicity and the issues arising in Punjabi society. The core assumption of this study is that "state policies have been responsible for the linguistic ethnicity in Punjabi society. As a result of that, a movement of establishing Saraiki Province (Souba) is to be seen around southern Punjab. Having this assumption in observation, following objectives have been drafted to analyze the outcomes, factors, and problems of the linguistic ethnicities in Punjabi society.

Objectives of the Study

The current study was conducted with following objectives:

- To find out the foundation of linguistic ethnicities of Punjabi society in Punjab.
- To investigate factors causing disintegration in the perspective of societal integration in Punjab.
- To find out the causes of ethnic communities for being transformed into linguistic ethnicities.

Research Questions

- What is the foundation of linguistic ethnicities in southern Punjab?
- Why linguistic ethnicity is a hurdle to societal integration in Punjab Pakistan?
- How ethnic communities were transformed into Linguistic ethnicities?

Delimitation of the study

The current study focused on the identification of linguistic ethnicity in Punjabi society and is limited to Punjabi society in Punjab but keeping in view the hurdles in terms of finances and time, the study is delimited to only four districts (Multan, Pakpattan, Bahawalpur and Bahawalnagar) to collect data from the selected population.

Significance of the Study

The significance and justification of the study is to be seen in the fact as the major focus is on describing the nature of ethnical linguistic mobilization, demands and responses of the society and the state. As the study has investigated into understanding the grievances of the ethnic identities and communities, hence the results would provide navigation to the policy makers, educationist and the other higher authorities to take effective pre-cautionary measures to avoid another break out of linguistic epidemic, as happened previously in the form of partition of Bengal in 1971 as a result of linguistic explosion. An Important point in conducting this research is to focus on linguistic conflicts and tussles. The government policies caused the threat to be thrived. The various external assistances, ethnic leaderships and mobilized middle classes are key factors which enhanced the intensity of threats. The current study incorporated a good deal of literature to develop the arguments. Quantitative data was also used to validate the arguments. The main objective of the current study has been to highlight such convincing issues and challenges so that future researchers may find out new avenues in the field of sociolinguistics and policy makers will also observe certain measures for making language policies of Pakistan.

Methodology

Table 1: Independent Samples T-test results for Foundations of linguistic ethnicities of Punjabi society in Punjab.

Foundations of linguistic ethnicities of Punjabi society in Punjab.		Group	N	M	SD	T	Df	P-value	
1	Issues of linguistic ethnicity in Punjabi society are due to traditional Indian cast system	Male	60	4.366	.925	-2.10	279	.046	p < 0.05
		Female	40	4.567	.717	-2.08	249.9	.048	
2	Linguistic ethnicity in Punjabi society is because of touchable and untouchables in India	Male	60	5.840	.558	.607	279	.534	p > 0.05
		Female	40	4.498	.509	.609	278.7	.533	
3	Linguistic ethnicity is also the production of inferior and superior cast system in Punjabi society	Male	60	4.060	1.40	-4.28	259	.000	p < 0.05
		Female	40	4.588	.726	-4.18	219.2	.000	

In the present study quantitative as well as qualitative paradigms were considered convenient. The main objective of employing quantitative method was to assess quickly a massive population sample from different areas of Punjab. Quantitative approach helped to collect data from 60 male and 40 female Linguists, lawyers, policy makers and administrative personals of high ranks with sufficient knowledge of language ethnicity but the opinions of the people from both areas were bound because of the options given already to them in form of questionnaire. The utilization of qualitative approach was thought essential particularly so that the opinions of the respondents could be discussed. Qualitative technique was quite helpful to find out problems and issues in keeping with the context, comprehending problems and getting into new insights. The data were collected through convenient sampling approach from the following four Districts located in the Southern Part of Punjab, Pakistan: Multan, Pakpattan, Bahawalpur and Bahawalnagar.

DATA ANALYSIS

This section provides data analysis and its interpretation. The analysis of the results has been displayed with three tables according to the research objectives of the current study in such a way as it should help the researcher in discussion and bringing out the findings of the study. Following tables reveal the analysis and interpretation of the current study:

4	Linguistic ethnicity in Punjabi society is based on hegemonic impacts of ruling class in sub-continent	Male	60	4.312	.856	-.146	279	.874	p> 0.05
		Female	40	4.325	.704	-.145	256.1	.875	
5	Colonialization was a basic factor for sub continental linguistic ethnicities	Male	60	4.204	1.24	-1.64	259	.121	p> 0.05
		Female	40	4.143	.755	-1.61	220.6	.127	
6	Linguistic ethnicity has also sprung from language policies in Pakistan	Male	60	3.121	1.15	.836	299	.304	p> 0.05
		Female	40	3.027	.922	.833	290.9	.306	

Table 1 shows analysis of the results in detail generated through SPSS by applying independent-samples t-test for 1-6 items associated with the foundations of linguistic ethnicities of Punjabi society in Punjab. The statistical results revealed that most of the items given in the table 1 have secured responses with high mean values by male and female educationists. Both genders appear to have similarities in their responses and perceptions as significant differences in statistics were reported for 6 items. In most of the items in the above table, standard deviation was seen less than 1 which suggested similarities between both genders in their responses. The male responses about issues of linguistic ethnicity in Punjabi society are due to traditional Indian cast system is 4.366 while response of the female is 4.567 which reveal that linguistic issues arise out of the traditional Indian caste system. The male response about linguistic ethnicity in Punjabi society is because of touchable and untouchables in post-colonial system in Punjab is 5.84 while that of female is 4.498 which indicates that linguistic ethnicity in Punjabi society have taken its roots from touchable and untouchable in post-colonial system in Punjab. The responses of male about the third item of the table "Linguistic ethnicity is also the production of inferior

and superior cast system in Punjabi society" is 4.060 and those of female is 4.588 which shows a slight difference on female side but still negotiable to agree with the fact that linguistic ethnicity is due to inferior and superior cast system in Punjabi society. The response of male participants that linguistic ethnicity in Punjabi society is based on hegemonic impacts of ruling class in sub-continent is 4.312 and that of female participants is 4.325 which is a clear indication that linguistic ethnicity is based on hegemonic impacts of ruling class in sub-continent. The male response about the statement that colonization was the basic factor for sub-continental linguistic ethnicities is 4.204 while that of female educationist is 4.14. Here the female participants have somewhat different opinion to that of male educationist but this difference of opinion is still negotiable proving the statement that Colonialization was a basic factor for linguistic ethnicity in sub-continent. For the last item of the above table that linguistic ethnicity has also sprung from language policies in Pakistan, the male response is 3.12 and that of female is 3.027 also reveals the scenario that linguistic ethnicity in Punjabi society is the result of language policies in Pakistan.

Table 2: Independent Samples T-test results for the factors causing disintegration in the perspective of societal integration in Punjab.

S/N	Factors causing disintegration in Punjab	Group	N	M	SD	T	Df	P value
1	Nepotism is the basic factor of social disintegration in Punjabi society	Male	60	4.202	.713	-2.42	288	.031
		Female	40	4.419	.680	-2.42	285.1	.031

2	Regional politics and political decisions are the main factor for societal disintegration in Punjab	Male	60	4.18	.416	.290	269	.597	P>0.05
		Female	40	4.92	.534	.294	268	.599	
3	The gulf between poor and the rich is the cause of social disintegration in Punjabi society	Male	60	4.438	1.25	-2.44	279	.000	P<0.05
		Female	40	4.790	.520	-2.36	224	.001	
4	Unequal education policies give rise to social disintegration in Punjabi society	Male	60	4.223	1.02	4.572	291	.002	P<0.05
		Female	40	4.209	1.05	4.580	289.2	.001	
5	Social injustice is the cause of disintegration in Punjabi society	Male	60	3.835	1.20	.646	292	.446	P>0.05
		Female	40	3.755	.725	.640	278.0	.450	
6	Privileged language policies are root cause of social disintegration in Punjabi society	Male	60	4.256	.829	-1.37	298	.215	P>0.05
		Female	40	4.371	.608	-1.36	281.3	.218	
7	Language hegemony is causing a disintegrated Punjabi society	Male	60	4.331	.748	.557	288	.561	P>0.05
		Female	40	4.275	.553	.551	273.0	.565	
8	Defective curriculum development policies are paralyzing the social fabric of Punjabi society	Male	60	4.531	.602	.037	279	.862	P>0.05
		Female	20	4.527	.642	.037	278.6	.862	
		Female	20	2.597	.890	-1.51	263.0	.138	

Table 2 shows analysis of the results in detail generated through SPSS by applying independent-samples t-test for 1-8 items associated with the factors causing disintegration in the perspective of societal integration in Punjab. The statistical results revealed that most of the items given in the table 2 have secured responses with high mean values by male and female educationists. Both genders appear to have similarities in their responses and perceptions as significant differences in statistics were reported for 8 items. In most of the items in the above table, standard deviation was seen less than 1 but two responses of item 3 and 4 which go against the opinion of other participants but overall responses of the participants are somewhat concordant which suggest similarities between both genders in their responses. The mean

of male responses about Nepotism as a basic factor for social disintegration in Punjabi society is 4.202 while that of female respondent is 4.419 with an agreeable difference that shows nepotism as one of the essential factor causing societal disintegration in Punjabi society. The mean of males and females relating to second item "regional politics and political decisions are the main factors for societal disintegration in Punjab" is 4.18 and 4.92 respectively which indicates the result that regional politics and political decisions are responsible for social disintegration in Punjab. The mean of the male and female responses about "the gulf between poor and rich is the cause of social disintegration in Punjabi society" is 4.438 and 4.790 which is similar in conferring upon the fact that the gap of haves and have not is one of the primary causes of social

disintegration in Punjabi society. The mean of male opinions in the item 4 of the table 2 is 4.233 while that of female participants is 4.209 which show the agreement of opinion on both male and female sides emphasizing on the fact that unequal education policies do not give rise to social disintegration in Punjabi society. The mean of male and female educationist responses on the statement that "social injustice is the cause of disintegration in Punjabi society" is 3.835 and 3.755 which states that near about more than half of the participants agreed which shows considerable results that social injustice is the real cause of disintegration in Punjabi society. The mean score of male and female responses for item 6 of table 2 is 4.256 and 4.371 and their standard deviation is .809 and .608 which slightly deviate from the fact that privileged languages are the root cause of social disintegration

but more than half of the responses of both male and female participants agreed to the fact that privileged language policies are the root cause of social disintegration. The mean responses of male linguists for the statement that language hegemony is causing disintegration in Punjabi society is 4.331 and that of females is 4.275 which shows that near about 70 percent of the participants acknowledged that language hegemony is the root cause of social disintegration in Punjabi society. The mean of male and female responses for defective curriculum development policies are paralyzing the social fabric of Punjabi society is 4.527 and 2.597 which shows that about more than 80 percent male and female participants agreed that defective curriculum development policies are paralyzing the social fabric of Punjabi society.

Table 3: Independent Samples T-test results for the causes of ethnic communities for being transformed into linguistic ethnicities.

S/N	Causes of ethnic communities for being transformed into linguistic ethnicities	Group	N	M	SD	T	Df	P value	
1	Prejudiced behaviors of different social groups cause ethnic communities to transform into linguistic ethnicities	Male	40	4.202	.713	-2.42	288	.031	P<0.05
		Female	20	4.419	.680	-2.42	285.1	.031	
2	Deprivation of their basic rights forced ethnic communities to transform into linguistic ethnicities	Male	40	4.18	.416	.290	269	.597	P>0.05
		Female	20	4.92	.534	.294	268	.599	
3	Traditional values of various social groups cause communities to transform into linguistic groups	Male	40	4.438	1.25	-2.44	279	.000	P<0.05
		Female	20	4.790	.520	-2.36	224	.001	
4	Social disparity is the real cause for the birth of linguistic ethnicities	Male	40	3.763	1.02	4.572	291	.002	P<0.05
		Female	20	3.209	1.05	4.580	289.2	.001	
5	Varieties of languages spoken in different social groups cause them to transform into linguistic ethnicities	Male	40	3.835	1.20	.646	292	.446	P>0.05
		Female	20	3.755	.725	.640	278.0	.450	
6	Loyalties of social groups to their languages forces ethnic communities to transform into linguistic communities	Male	40	4.256	.829	-1.37	298	.215	P>0.05
		Female	20	4.371	.608	-1.36	281.3	.218	
7	Disequilibrium in social order causes social groups	Male	40	4.331	.748	.557	288	.561	P>0.05

	to keep linguistic identities							
		Female	20	4.275	.553	.551	273.0	.565
8	Unequal distribution of resources plays a vital role in transforming ethnic communities into linguistic communities	Male	40	4.531	.602	.037	279	.862
		Female	20	4.527	.642	.037	278.6	.862
		Female	20	4.597	.890	-1.51	263.0	.138
								P>0.05

In the above table 3, the data analysis shows the results about the causes of ethnic communities for being transformed into linguistic ethnicities. It shows analysis of the results in detail generated through SPSS by applying independent-samples t-test for 1-8 items associated with the causes of ethnic communities for their transformation into linguistic ethnicities. The statistical results revealed that most of the items given in the table one have secured responses with high mean values by male and female educationists. Both genders appear to have similarities in their responses and perceptions as significant differences in statistics were reported for 8 items. In most of the items in the above table, standard deviation was seen less than 1 which suggested similarities between both genders in their responses with the exception of few responses which slightly deviate. Statement 1 of the table 3 has significant results which show a mean of 4.202 for male responses and 4.419 for female participant responses give rise to the fact that prejudiced behavior of different social groups cause ethnic communities to transform into linguistic ethnicities. The mean score of male responses for deprivation of basic rights forced ethnic communities to transform into linguistic ethnicities is 4.18 and that of female participants is 4.92 indicating a very slight difference between male and female opinion about the statement but more than 60 percent of both genders agreed with the statement that deprivation of basic rights transform ethnic communities into linguistic ethnicities. The statement that traditional values of various social groups cause communities to transform into linguistic groups is also well acknowledged by both male and female participants as indicated by their mean score which is 4.438 and 4.790. The mean score of male responses that social

disparity is the cause for the birth of linguistic ethnicities is 3.763 while that of female educationist is 3.209 which show significant results that social disparity is the real cause of linguistic ethnicities. The 5th statement of table 3 has mean of male response 3.835 and mean of female responses is 3.755 showing a slight deviation but still significant enough that nearly more than half of the participants showed their acknowledgement to the fact that varieties of languages spoken in different social groups cause communities to transform into linguistic communities. The mean of male and female educationist on the statement that loyalties of social groups to their languages forces them to transform into linguistic communities is 4.256 and that of female educationist is 4.37 having a significant difference in male and female responses slightly deviating from the statement. But out of 60 males and 40 female participants, a large number showed their opinion in the direction that loyalty to languages, forces the ethnic communities to transform into linguistic communities. The mean score of male and female responses about the statement "disequilibrium in social order motivates social groups to keep linguistic ethnicities" is 4.331 and 4.27 indicates that inspite of slight deviation, the results are significant enough to acknowledge that disequilibrium in social order creates social groups to keep their linguistic ethnicities. The mean score of male and female responses in statement no.8 of table 3 is 4.53 and 4.52 and 4.59 respectively which indicates that out of 100 male and female participants about 40 males and 20 females recognized the unequal distribution of resources transformed ethnic communities into linguistic ethnicities while a considerable no. of females deviated from the statement. But overall a reasonable no. of participants recognized that

unequal distribution of resources causes the ethnic communities to transform into linguistic ethnicities.

DISCUSSION AND CONCLUSION

Section 1

This section is about the Foundations of linguistic ethnicities of Punjabi society in Punjab. The first point to discuss in this section is the issues of linguistic ethnicity in Punjabi society are due to traditional Indian cast system. Statistical results and analysis of the responses of both male and female experts, sociolinguists revealed that both genders have the same level of agreement that these linguistic issues in Punjabi society bequeathed from the Indian caste system. It is because a massive number of people in the Sub-continent were Hindus or belonged to other minorities which later accepted Islam. They shifted their religion but traditions and cultural characteristics could not be changed. The second point to discuss is about Linguistic ethnicity in Punjabi society is because of touchable and untouchables in post-colonial system in Punjab. As the English ruled over India before the partition, hence after their delivery of powers to newly independent countries, amalgamation of various social groups was a new challenge. Hence, untouchables were greater in number who changed their identities but for over the periods of times, they served higher classes and lived under their influence. After the partition, when Government decided to declare one language as official. The voices from the various other groups which had influence, were raised against Urdu as official language which provided a beginning of the linguistic issues in Pakistan which later together with previously continuum of untouchable and touchable theoretical back ground added and set the ground for ethnic issues in Punjab. Third point to discuss here about Linguistic ethnicity is also the production of inferior and superior cast system in Punjabi society. Still in Punjab, there are so many castes which are considered superiors and some others as inferiors. Among these social groups the major social groups are Baloch who speak Saraiki language, some speak Riasati, others Mewati, Rangri, Potohari and a large number of groups speak only Punjabi. Under this linguistic ethnicity movement, other minority linguistic groups like Saraiki and Mewati have

become actively included to make the higher authorities to realize their importance as separate language community.

The fourth point to discuss is about Linguistic ethnicity in Punjabi society is based on hegemonic impacts of ruling class in sub-continent. The English ruling class in the sub-continent has also left linguistic oriented impacts on the sub-continental masses. The note-able figures of India who served the English, they inherited some of the characteristics which worked upon their mind set and they began to realize that their language is superior. Hence, this factor also ignited the linguistic issues. The fifth point to discuss is that Colonialization was a basic factor for sub continental linguistic ethnicities. This has been one of the most important factor behind all linguistic issues. Because Punjab is multilingual Province, where a number of social groups from other provinces have been living for many years, they have made their business and lands and lived with their different social identities. The sixth point is to discuss about that Linguistic ethnicity has also sprung from language policies in Pakistan. Unfortunately, since the establishment of Pakistan, linguistic issues have been vibrant. When Urdu was declared as official language, Bengali, Pashto, Balochi and Sindhi language movements started to find a place in the state or at least political figures gave the idea that every province should be given right to declare their own official language. These issues were put down by one way or the other but no proper language policy was formulated. Resultantly, in Punjab, Saraiki community is raising movement for Saraikistan while in Sindh Mahajir Qoami Movement is on the peak.

Section2

This section is about the factors which are causing disintegration in the perspective of societal integration in Punjab. The first point to discuss in this section is that Nepotism is the basic factor of social disintegration in Punjabi society. The analysis of the responses of both male and female participants nearly agreed to the point that nepotism is one of the basic factors for social integration in Punjabi society. The people of Punjab have a pervasive culture of lords and feudals .The favoritism shown by those who are in power is a

social discrimination based upon social sarcasm, linguistic biasness and societal disparity is long prevailing in Punjabi society. The next point to discuss here is that Regional politics and political decisions are the main factor for societal disintegration in Punjab. National integration has been a great challenge to Pakistan as a federation on political as well as on social levels. The leadership is mostly lower and parochial, making their identity on linguistic and racial grounds. Such political parties which are unable to achieve some prominent place in national politics appealed to regional and linguistic based sentiments of the masses and stimulated a factor of regionalism and ethnicity to become prominent. The next point to discuss here is that the gulf between poor and the rich is the cause of social disintegration in Punjabi society. The analyzed results indicate that deep breach of resources among the rich and the poor is enhancing the societal disintegration among the people of Punjab. Punjab as largest populated area of the country has most of its population in rural areas. The rural areas are mostly undeveloped as compared to cities which depend mainly on agriculture. The poverty crisis in villages as well as in the slums of cities has deepened. The unequal distribution of wealth and resources across the whole Pakistan particularly in Punjab provided a helping hand to enhance disunity and sarcasm in Punjabi society.

The next point to discuss here is that unequal education policies gave rise to social disintegration in Punjabi society. The system of education in Pakistan does not run on equal lines. Both public and private sector have different medium of instruction which generated a kind of strife and anxiety among the masses segregating them into two parts. Poverty hinders people to get good education for their children. Thus, most of the children must remain without basic education who when grown up become an easy prey to vested interests of politician and thus contribute to the lingual ethnic conflicts because of their poor education. The next important point to discuss here is that Social injustice is the cause of disintegration in Punjabi society. The results and analysis of the responses from both male and female participants reveal that social injustice is one of the major causes

of social disintegration in Punjabi society

The next point to explain here is that Privileged language policies are root cause of social disintegration in Punjabi society. The process of disintegration started first by the question of language. This was one of the major problems that not only became ultimately the decisive cause of disintegration but also gave birth to other problems. Privileged language policies without considering the opinion of unprivileged masses is a basic threat to the solidarity of any society.

In Punjab, the hegemony of Urdu language is creating a conflict of opinion among the people of Saraiki belt and southern Punjab as well as other minor linguistic groups. They have started protesting this hegemony in the form of their regional linguistic movements. This imposition of language is also causing a failure in education system.

The last point is that defective curriculum development policies are paralyzing the social fabric of Punjabi society. Defective curriculum development policies are paralyzing the social fabric of Punjabi society. From 2006 up to till now we got three regarding curriculum changes but those changes also have not been implemented through true spirit and soul resulting in the social disintegration of Pakistan.

Section 3

This section is about the causes of ethnic communities for being transformed into linguistic ethnicities. The first point in this section to discuss is the prejudiced behaviors of different social groups causing ethnic communities to transform into linguistic ethnicities. The analysis of the responses of both male and female revealed that they acknowledged critical fact of prejudiced behavior of social members causing ethnic communities to transform into linguistic ethnicities for better preservation of their identity and survival in prejudiced social context.

The second point in this context is the deprivation of their basic rights that forced ethnic communities to transform into linguistic ethnicities. After the establishment of Pakistan, Punjab is still enjoying a dominant position in the federation. But uneven distribution of resources in multi cast Punjabi society based on religion, cast, haves and

haves not, race and nepotism is causing a threat resulting in the deprivation of people basic rights.

The third point to discuss here is that traditional values of various social groups cause communities to transform into linguistic groups. The diversity of traditional values of various social groups has its role in transforming ethnic communities to become linguistic based ethnicities. The next point is that social disparity is the real cause for the birth of linguistic ethnicities. Punjabi society is a heterogeneous society in which several factors are contributing to the growing ethnic conflicts (Shezad, 2011). The economic disparities and social disparity in Punjabi society are strengthening the ethnic identities of various social groups. The minority groups feel themselves threatened by dominant group in terms of their social disparities. Problems of modernization and competition to rare resources are also creating social disparity in the society. This social disparity is on its peak in Punjabi society thus creating linguistic ethnicities.

Varieties of languages spoken in different social groups also cause them to transform into linguistic ethnicities. Punjab is a multilingual province. Different languages spoken in Punjab are Punjabi, English, and Urdu, Saraiki, Multani, Riasati and Potohari. Besides this Balochi, Sindhi and Pashto is also spoken in various areas of Punjab. Language is an important identity marker of ethnic groups. Different social groups in Punjab speak different languages giving rise to ethnic groups which are ultimately transformed into linguistic ethnicities. The next point to discuss here is the loyalties of social groups to their languages forces ethnic communities to transform into linguistic communities. The status of Urdu as a national language has become controversial due to loyalties to regional languages. Punjab as the dominated province is intensely undergoing this language divide which is unconsciously transforming the communities into linguistic ethnicities.

Disequilibrium in social order causes social groups to keep linguistic identities is the next factor which is forcing the social groups to transform into linguistic ethnicities. Cycle of life demands recurring adjustment and readjustment. The societal structure

suffers continuous alterations facilitated by recurring adjustment and readjustment (Shaw, 2014). Social order and organization of a society is well achieved by proper adjustment of different sections of the society. Contrary to this when these diverse sections of a society fail to adopt the changing atmosphere, different social perturbances and hindrances evolve out which lead towards societal disequilibrium and imbalances. But when they fail to adjust themselves to the changing conditions, the result is social disequilibrium or disorganization leading to social problems. Punjabi society has certain imbalances and incoherence as major challenges to the unity of the Province.

The last point to discuss in this section is the unequal distribution of resources which play a vital role in transforming ethnic communities into linguistic communities. The statistical analysis about this section revealed that most of the participants agreed that unequal distribution is also the cause of transforming ethnic communities into linguistic communities. In Punjab unequal distribution of resources imposes repressive weight on social ties in the society. Punjab is divided sarcastically into land owners and Mizaraz (landless people). The poverty level in rural areas and slums is increasing day by day. 40 percent people in Punjab are living below the poverty line (while on the other hand there are a few elite families have accumulated a lot wealth (Rana, 2016, Tribune). This discrimination of resources is developing the nerves of hatred and ethnicity which will resultantly transform into linguistic ethnicities.

Major Findings

The current study comes up with following findings

- The research revealed that the foundation of linguistic ethnicity is based on Traditional Indian Caste System, touchable and untouchable bequeathed from India before the partition. Superiority and inferiority in social groups, hegemonic impacts of the ruling classes and Colonization provided strong foundations to linguistic ethnicity and apart from this, after the establishment of Pakistan, language policies also created a stir; resultantly declaration of official

language founded another hurdle in neck of social disintegration.

- The research revealed the factors which are causing disintegration in the perspective of societal integration in Punjab are nepotism, regional politics and political decisions. These are the basic factors for social disintegration in Punjab. The gulf between the rich and poor, unequal education policies, privileged education policies are also the root factors causing linguistic ethnicity in Punjabi society. Language hegemony and defective curriculum devolvement policies are also paralyzing the social fabric of Punjabi society. The omnipresence of all these factors simultaneously creates linguistic ethnicity in societal perspective of Punjabi society.
- The research revealed the main causes of ethnic communities for being transformed into linguistic ethnicities, are prejudiced behavior of different social groups, deprivation of basic rights, traditional values of different social groups cause communities to transform into linguistic ethnicities. Social disparities, varieties of languages spoken among diverse social groups, loyalties of different social groups to their native languages also become the cause of ethnic communities to transform into linguistic ethnicities. Social disequilibrium and unequal distribution of resources also play a vital role in transforming ethnic communities into linguistic ethnicities.

Conclusion

The present study concludes with findings that the copious sources of linguistic ethnicities have much adherence to Indian System of Caste, long established in the social set up of the Sub-continent where touch-ables and untouchables castes thrived. A bone in the neck added with the arrival of English regime in the continent which left her long lasting impacts even after the establishment of Pakistan and India as two independent states on the map of the world. Nepotism, regional politics, and the landlord politicians gave birth to such policies which

became contributing factors in thriving linguistic ethnicities in Punjab. The present study explored a scientific picture with finding out the causes of ethnic communities for being transformed into linguistic ethnicities are prejudiced behavior of different social groups, deprivation of basic rights, traditional values of different social groups cause communities to transform into linguistic ethnicities. Up to the present time, with other minor linguistic movements, Saraiki being the most influential movement are on the move, may prove another break through which is alarming to provincial and national integrity of Pakistan.

In such deplorable situation, stakeholders, policy makers and higher authorities should come forward to play their role, put all the note-able figures from various linguistic movements on single platform and unanimously draft out a future policy which may bring about social and national integrity. Such movements as to thriving linguistic ethnicities should be discouraged in public, religious and social communities as well as by teaching communities at school, college and university level. The Universities are places where students from various linguistic back ground spend their ample time and treatment of linguistic ethnicities by their teachers may bring a positive change in the social set up of Punjab.

Government and private sector coalition efforts will also increase the solidarity of dispersed Punjabi society which will further enhance the coherent nerves of unification and solidarity among the multi-lingual masses of Punjabi society.

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Language Ethnicity in Pakistan: Analysis of Issues and challenges of Punjabi society

Questionnaire

I am a research scholar and doing this research for general purpose. The title of my research is “Language Ethnicity in Pakistan: ANALYSIS OF ISSUES AND CHALLENGES OF PUNJABI SOCIETY”

“I assure you that this piece of information provided by you will be confidential. Please indicate your level of agreement with the following statements. Your honest cooperation will be highly appreciated.

Demographic Information

Name: _____ Gender _____

Age: _____ Locality (Location): _____

(1) Foundations of linguistic ethnicities of Punjabi society in Punjab

- 1 Issues of linguistic ethnicity in Punjabi society are due to traditional Indian cast system
☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree
- 2 Linguistic ethnicity in Punjabi society is because of touchable and untouchables in post colonial system in Punjab
☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree
- 3 Linguistic ethnicity is also the production of inferior and superior cast system in Punjabi society
☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree
- 4 Linguistic ethnicity in Punjabi society is based on hegemonic impacts of ruling class in sub-continent
☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree
- 5 Colonialization was a basic factor for sub continental linguistic ethnicities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

6 Linguistic ethnicity has also sprung from language policies in Pakistan

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

7 Linguistic ethnicity has also sprung from language policies in Pakistan

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

(II)-Factors which are causing disintegration in the perspective of societal integration in Punjab.

8 Nepotism is the basic factor of social disintegration in Punjabi society.

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

9 Regional politics and political decisions are the main factor for societal disintegration in Punjab

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

10 The gulf between poor and the rich is the cause of social disintegration in Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

11 Unequal education policies give rise to social disintegration in Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

12 Social injustice is the cause of disintegration in Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

13 Privileged language policies are root cause of social disintegration in Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

14 Language hegemony is causing a disintegrated Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

15 . Defective curriculum development policies are paralyzing the social fabric of Punjabi society

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

(III)-The causes of ethnic communities for being transformed into linguistic ethnicities

16 Prejudiced behaviors of different social groups cause ethnic communities to transform into linguistic ethnicities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

17 Deprivation of their basic rights forced ethnic communities to transform into linguistic ethnicities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

18 Traditional values of various social groups cause communities to transform into linguistic groups

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

19 Social disparities is the real cause for the birth of linguistic ethnicities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

20 Varieties of languages spoken in different social groups cause them to transform into linguistic ethnicities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

21 Loyalties of social groups to their languages forces ethnic communities to transform into linguistic communities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

22 Disequilibrium in social order causes social groups to keep linguistic identities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

23 Unequal distribution of resources plays a vital role in transforming ethnic communities into linguistic communities

☐ Agree ☐ Strongly Agree ☐ Neutral ☐ Disagree ☐ Strongly Disagree

Thank You