Pidginization & Creolization of Languages in Pakistan: Their Social Context

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KEYWORDS	ABTSTRACT
pidginization and creolization, comparative, diachronic, complex procedure, expansion	*The study aims at discovering the particular social context and process of a few major languages in Pakistan to understand the phenomenon of pidginization and creolization through mixed method approaches i.e., theoretical, qualitative, survey, historical, comparative and diachronic analysis. The social factors that enhance the complex procedure of the expansion of pidgins and creoles have been discussed objectively with relevant examples. The findings are aligned with the objectives, aims and research questions of the study to formulate logical conclusion*

INTRODUCTION

Pakistan enjoys diverse multilingual status with almost 70 languages spoken in the country where Urdu is officially recognized as a national language and serve as a lexifier to local pidgins and creoles along with English widely used in government offices. The situation become more diverse when people from four provinces, FATA, tribal areas, migrants and refugees contact each other for different purposes i.e., trade, commerce, entertainment and education etc. and develop a new varieties of languages like pidgins and creoles.

Language contact is a universal phenomenon in multicultural communities, where individuals from diverse linguistic backgrounds interact and communicate with each other from different regions for different purposes to meet their needs in a social circle. This linguistic contact leads to language change, resulting in the development of pidgins and creoles under the influence of a particular lexifier. Pidginization and creolization are linguistic processes that occur in specific social contexts, particularly in situations of language contact, cultural exchange, and power dynamics (Holm, 2000).

Earlier pidgins and creoles didn't get the attention of the linguists due to the limited range of linguistic features. Pidgin has been defined as "a variety whose grammar and vocabulary are very much reduced", an additional criterion is that " the resultant language must be native to no one " (Hall,1966, XII). Similarly, talking about the concept Yule (1996) argues that pidgins serve as a tool for communication between groups, while creoles on the other hand have been defined as the first language of the community.

Pidgins, however, develop into creoles over time with complex grammar, vocabulary, and cultural significance. Pidginization and creolization are linguistic processes that occur in specific social contexts, particularly in situations of language contact, cultural exchange, and power dynamics. Jassar (2012) suggests that pidgin has universal features which reflects through the simplicity of language used for communication purposes. Pidgins serve as a tool for communication between groups. They can, however, develop into creoles over time with complex grammar, vocabulary, and cultural significance.

1.1 Process of Pidginization

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1. Simplification → 2. Reduction → 3. Code-switching → 4. Functional Distribution → 5. Informal
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1.2 Process of Creolization

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1. Expansion → 2. Native Speakers → 3. Standarization → 4. Formal use → 5. Development of Literature
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1.3 Major Languages Spoken in Pakistan

While talking about the linguistic diversity (Rehman, 2008) says that Pakistan is a multilingual state with six major languages i.e., Punjabi is spoken by 44.15%, Pashto by 15.42%, Sindhi by14.10%, Saraiki by 10.53%, Urdu by (7.57%, Balochi by 3.57% with Urdu as a National Language.

Many languages are spoken in Pakistan due to its linguistic fertility. The major categories are as under;

1. Urdu being a national language of the state is spoken by approximately 8% of the entire population mainly in the urban areas. It enjoys the status of national language and is a part and parcel of syllabus.
2. English is the second dominant language with the status of official language of country, widely spoken in urban areas. It is also called a language of bourgeois and elite class.
3. Provincial languages include Punjabi, Sindhi, Balochi, Pashto and Kashmiri which are spoken in the province by native people with different accents and dialects.
4. Regional languages are specific to region and in each province, there are many regional languages i.e., Saraiki, Hindko, Shina, Balti, Rangri, Burushaski etc.

5. Minority languages are spoken by minorities, marginal communities, immigrants and lower sections of the society. (Rahman, 2008)

1.4 Social Context of Languages Spoken in Pakistan

Pakistan has a diverse multilingual situation with Urdu, Punjabi, Pashtoon, Sidhi and Balochi dominant languages with a prominent foreign language English which is used as a lingua franca, official language and the language of top class of the country. They speak many languages to express their identity, in social circle settings, in educational institutions, media and politics etc. talking about linguistic context (Wardhaugh & Fuller, 2015) say that speaking multiple languages is just commonplace in many parts of the world; one or more at home, one in the village, one more for trade, and one more for interaction with larger social or political organizations. While a speaker may have learnt one or more of these languages in school or through an instructional environment, these different languages are typically learnt through simple exposure to the language. The basic purpose of these languages is to reflect the culture, maintain identity, preserve cultural heritage, national values and normally people identify each other through language they speak and the

region where they belong to. Furthermore, there is a big division in Pakistani social culture context i.e., rural and urban areas. More linguistic diversity has been noted in the urban areas e.g., in Karachi, Lahore, Faisalabad, Rawalpindi and Peshawar etc. Moreover, the educational institutes also play an important part in promoting linguistic diversity in the country. Generally, these schools use English as primary language for communication and as a medium of instructions while in deeni madaris and less privileged schools the coaching is done in native and indigenous languages.

In addition, media such as radio, TV, film are dominated by Urdu, English and Punjabi languages whereas there is limited exposure to native languages in the media. Many Pakistanis speak many languages for different purposes in day-to-day life.

Following are some prominent social factors contributing to the development of pidginization and creolization of Pakistani languages:

1. **Impact of Colonialism and Trade:**
   The British colonial rule and trade with other regions have a powerful influence in the development of pidginization and creolisation as a result of linguistic contact in Pakistan.

2. **Migration and Urbanisation:**
   These two factors have facilitated language blending by bringing people from various linguistic backgrounds together within their own communities.

3. **Linguistic Diversity and Multilingualism:**
   With over 70 different languages spoken there, linguistic diversity has caused linguistic contact and the emergence of pidgins and creoles.

4. **Role of Social Stratification and Power Dynamics:**
   Communication between marginalised groups and the bridging of social and economic divides may have been the reasons behind the emergence of pidgins and creoles.

5. **Education and Language Policy:**
   Pidgins and creoles may have developed as a reaction to language exclusion as a result of the predominance of English, Urdu, and other prestige languages in official contexts and education.

6. **Cultural Exchange and Globalisation:**
   Language exchange and the blending of linguistic features are results of increased global connectivity and cultural exchange.

7. **Refugee and Migrant Communities:**
   The introduction of new languages and linguistic varieties has influenced the use of local languages. Examples of these communities include Afghans and Bengalis.

8. **Regional and Ethnic Identity:**
   Using pidgins and creoles to express one's regional or ethnic identity in opposition to prevailing languages and cultures may have occurred.

All these above-mentioned factors are result of the process language contact and language change which result in developing new varieties of languages.

1.5 Aims of the Research

The study aims at;

1. Exploring the social context of pidginization and creolization while examining the factors that influence language change in Pakistan.

2. Highlighting the factors behind language change and development of new languages

3. Understanding the concept of multicultural societies and their impact on development of new varieties and languages

1.6 Objectives of the research study

The objectives of the study are;

1. To understand the concepts of language contact in multicultural societies, providing insight into language change, adaptation and convergence

2. To highlight the features of language which lead towards simplification in cross-cultural contact communities.

3. To reflect upon the universal phenomenon of culture exchange which opens a window into the diversity of culture.

1.7 Significance of the Study

The study will be substantial in many ways such as;

1. Understanding the unique linguistic features of language i.e., simplification & development of grammar, vocabulary and phonology

2. Highlighting the concept of culture exchange and hybridity, reflecting dynamics of colonialism, trade, slavery and migration

3. Exploring the concept of language diversity, challenging assumptions about language hierarchy and standardization.

1.8 Research Questions

1. What social and economic factors stimulus the escalation and evolution of Pakistani pidgins and creoles?

2. How do Pakistani pidgins and creoles differ from their lexifier languages in terms of linguistic features?

3. What are the social ramifications of using pidgins and creoles in various contexts, and how do speakers use them?

4. How do pidginization and creolization affect Pakistani language policy and education?

2. LITERATURE REVIEW

Holm (2000) defines pidgin as a reduced variety that is used as a language of interaction among people who have no language in common.

Jasser (2012) argues that universal feature of language can be used in acquisition of any language in the early stage. In the similar context while talking about pidgins and creoles (AlAnsari 2021) says that pidgins and creoles are the part of societies where human feel a need to communicate and understood by others which has played a crucial role in the expansion of languages.

Holm (2000) argues that although we lack clear definition of word pidgin, yet we can understand the phenomenon by observing the contributors which are normally from lower strata who accept the changes eagerly.

Farquharson (2017) states that pidgins help to develop creoles as a result of superstrate approaches which are due to the influence of the socially powerful groups in the society where creoles are thought to be continuum of their superstrate i.e., varieties spoken by the colonizers.

Hymes (2020) calls pidgins and creoles as step children in scientific research and they are considered inferior in expressions and suggest mishmash whose speech is marginal, ordinary and valueless.

Mufwene (2015) says that pidgins and creoles are recognizable due to their structure features and their genetical relation with lexifiers. He maintains a clear difference between creole and contact-induced variety of language.

Malhausler (1981) states that pidgins are not worthy for scientific research either because they are mere

confusions about language in a particular situation. He extends while quoting Labove that even creoles are mere deviation of standard language.

Handman (2000) says that pidgins are spoken in a narrow circle, by marginal groups by using narrow down vocabulary whose material is derived from socially dominant language.

Nash (2014) suggests that a comprehensive perspective is necessary to understand a contact language and should be compared with source language. Isa & et al (2015) compare language with a chain which is transmitted inherently from one generation to another but in case of language transfer major changes have been observed which led towards pidginization and creolization.

Mufwene (20029) argues in favour of pidgins and creoles because of their unique empirical contribution which are so crucial that become a cause of language evolution.

Singler, (2008) argues that pidgin has divergent meanings for different people e.g., for Bickerton it is a chaotic and inadequate variety for communication, while for others it is a variety used in limited domains.

Hymes (1981) argues that it is clear and obvious that pidgins are different from natural languages in many ways i.e., no codified set of lexical grammatical and lexical norms and lacks homogenicity.

Knorr (2018) says that creolization may occur in the situations like forced or voluntary migrations when identities become insufficient as a frame of reference.

Trudgill (2003) defines pidgin as a language derived from source language which attain stability through focusing

Wardhaugh & Fuller (2015) state that pidgins and creoles diametrically opposed to each other, where pidgin involves 'simplification' with non-native speakers and creole vice versa with native speakers.

3. Methodological Framework

1. The study aims at applying theoretical and qualitative mixed method approaches to discover linguistic diversity in Pakistan
2. Sociolinguistics Survey: field work would be conducted to gather data on the social context
3. Historical Research: the historical context can be investigated of pidgins and creoles
4. Similarly, comparative analysis, discourse analysis, ethnographic research, corpus linguistics, collaborative research, diachronic research and typological analysis etc.

3.1 Delimitations

Keeping in mind the time and financial constraints, the study will be limited only to pidgins and creoles developed in Pakistan as a result of multiversity and regional variations of a few prominent languages i.e., Urdu, Punjabi, Sindhi, Balochi and Pashto etc.

4. Discussion

4.1 Local Pidgins

4.1.1 Bazaar Urdu

Simplified Urdu, or bazaar Urdu, has become the common tongue in marketplaces and cities of Pakistan. It makes communication easier between speakers of different native tongues, especially in business and trade. simplified vocabulary and grammar that frequently included words and phrases from other regional tongues like Sindhi, Punjabi, and Pashto.

4.1.2 Rohingya Pidgin

A more simplified language emerged among the Rohingya refugees in Pakistan, particularly in Karachi. It facilitates communication between locals

and Rohingya speakers. incorporates, with simplified grammatical structures, elements of Bengali, Urdu, and Rohingya.

4.1.3 Sindhi Pidgin

A reduced and simplified dialect of Sindhi that is spoken in semi-urban and rural areas where speakers of other languages interact with Sindhi speakers. enhances interlingual communication in settings. Simplified vocabulary and syntax, frequently incorporating words from Urdu and other regional languages.

4.1.4   Pashto Pidgin

Generally, in situations where there are lot of migration and interaction between Pashto speakers and speakers of other languages, simplified Pashto is used. Trade and social interaction are facilitated by it. simplified linguistic structures with regional and Urdu language components**.**

4.1.5 Other Regional Pidgins

Different pidgin forms emerge to facilitate communication in areas like Khyber Pakhtunkhwa and Balochistan that have substantial linguistic diversity. It facilitates daily communication, particularly in situations involving labour, trade, and migration. It is a mashup of regional tongues with streamlined vocabulary and grammar.

4.1.6 User Speakers

Generally speaking, these languages are used at market places and transportations, rural areas, media, education and informal settings where shopkeepers, vendors, drivers, conductors and close friends use it for communication in informal settings.

4.2 Local Creoles

Pakistan has several local creoles which are result of contact through different languages in place of lingua franca.

4.2.1 Hindko

It is a well-known creole spoken in Hazara district of Pakistan developed from Urdu, Punjabi and Pashto languages.

Example: Kahi khana khuaya? (What are you eating)?

4.2.2 Urdu- Pashto Creole

It is spoken in urban areas of KPK and trade-hub of Punjab and Sindh provinces

i.e., Islamabad, Karachi, Lahore, Faisalabad etc.

Example: Surre pagal de? (Man is mad?)

4.2.3 Punjabi-Pashto Creole

It is spoken in the north western areas of Pakistan and along the borders of Punjab and KPK. It is the result of the mixture of Punjabi and Pashto speakers.

Example: Za kam kar apna. (Mind your own business)

4.2.4 Balochi-Sindhi Creole

This creole is found in south western areas of Balochistan and coast borders of both provinces.

Example: Tawe Khana khan? (Where is the food?)

4.2.5 Makrani Creole

It is found in Makran region of Balochistan and Iran. It is the result of contact between various langugaes i.e., Balochi, Sindhi, Urdu, Pashto and Saraiki etc.

Example: Bhai khan aya? (Where is my brother?)

Tuje pani khudaya? (What are you drinking?)

4.2.6 Hingora Creole

It is found in the Hingorja region of Sindh. It is the result of contact between Sindhi, Balochi and Arabic.

4.2.6 Kutchi Creole

It is found in Sindh and developed from contact of Kutchi, Sindhi and Gujrati.

4.2.7 Pahari Creole

It is result of contact between Pahari, Urdu and Pashto and found in the Pahari speaking areas of KPK.

4.2.8 Burushashki Creole

It is a common creole language spoken in the Hunza valley of KPK and emerged from Urdu, Burushashki and Pashto

4.2.9 Chitrali Creole

It is spoken in Chitral region of KPK end developed from contact between Chitrali, Urdu and Pashto

4.3 Findings

Following are the findings of the study;

1 Pakistan is a linguistically diverse country that cherishes multilingual society, particularly in its major cities which are trade hub.

2 Pidginization and creolization of languages I Pakistan reflect complex social dynamics of the country, highlighting the need for linguistic diversity to inculcate unity and identity.

3 The process of pidginization and creolization serves as a tool for social cohesion assuring further research in educational and linguistic context,

4 The study highlights the intricate and complex relationship between different angularities i.e., language, culture, society and people which lays emphasize on language planning and paves the way for further research.

5 The study opens a new horizon of complex social and linguistic fabrication and requires a dynamic approach for language policy and planning.

6 People from different part of the country use lingua franca when gathered for some common purpose which helps in better communication.

7 In absence of lingua franca, people try to communicate in their native language by simplifying their language o make it more understandable. This process of simplification helps in developing a pidgin language.

8 The process of migration helps in developing a new language. People from rural areas migrate to urban areas for business and trade purposes and later on settle there. They make a valuable contribution in developing a creole language.

9 The migrants speak many languages in their day-to-day life i.e., at home native language such as Pashto, Afghani or Saraiki, at schools their children speak Urdu and English and Punjabi and many other languages in the streets while playing.

10 People wish to maintain their identity. They speak native language at home to instruct their children but they also want to learn other languages to sustain a better position in society which leads towards developing a new language.

11 Pakistan is an Islamic state where many people believe in Islamic brotherhood, therefore, they marry in other communities and regions which helps in promoting linguistic diversity.

12 The major cities of Pakistan are trade hub and many youngsters of diverse linguistic background have jobs in these cities. It is common to find multilingual people in the same office. This situation results in the development of new language

5. Conclusion

Pidginization and creolization are complex linguistic processes influenced by social context. Understanding these processes provides insights into language change, cultural identity, and power dynamics in multicultural communities. Language policies and educational programs should acknowledge and support pidgins and creoles are valuable languages, promoting linguistic diversity and inclusivity.

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