

Maintenance of Cultural Hierarchy in Communication: A Study Caste-Stereotype in Punjabi Language

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Abstract:- This study intends to uphold the impacts of Punjabi language for maintaining cultural hierarchy. Punjabi language According to current study preserves cultural hierarchy by cohering to the caste stereotype which has been negated so far by the earlier researchers. The present study conducted survey in order to collect data from people living in Punjab. The data was collected from thirty people from three tehsil of Mandi bahauddin(Malakwal, Phaliaa and Mandi bahauddin). Respondents belonged to different castes including upper and lower castes in district Mandi Bahauddin. The findings of this research based on survey demonstrates that people still use stereotypes related to different castes in Punjab and these stereotypes are the collective social mind set of people that still preserves the cultural hierarchy same as it was back in time.

Keyword:- Culture, Communication, Caste stereotype, Punjabi language, Punjabi Culture, Caste system, Mandi Bahauddin.

I. INTRODUCTION

Language is a tool for communication, shaping realities, in a wide variety of social systems. Through language people worship, argue, imagine give name and meaning to aspects of experience. Language and culture are linked in the transmission of knowledge, in the construction of social life, and ideologies that are formed about language use and its relation to human beings. Language plays a vital role in establishing and maintaining culture including conventions, habits and practices of individuals and communities. Through the use of language and other communicative resources, culturally set meanings emerge and are negotiated through messages that are actively responded to. Language and culture are related to each other. A language is viewed as a verbal expression of a particular culture. Language is a component of culture that makes it unique and different from other cultures.

Caste stereotype is the representation of our mind. This set system of beliefs and ideologies is still practiced by people of Punjab both in India and Pakistan. Ethnographer from all over South Asia inferred that caste keeps up to be a bedrock of social association of a huge number of individuals. Caste stereotype Communication is the result of ethnic and racial bias which implies having a place with a national or racial group of individuals or groups who have subjective faith in their common decent. Caste-stereotype in Punjabi language are likewise exceptionally normal social wonder which has been profoundly established into race and

ethnicity in the Punjabi society. Caste-stereotype are tool in a language used to recognize others as distinct class and this Identification through language stereotypes is a striking component in caste stereotype communication.

In Punjabi society, in groups and out groups ideas are exceptionally normal. Individuals make their social relations based on caste and when they are working out station, they like to have social relations with the general population. Caste-stereotype communication is normal work on going through the general public not just in Rural and Urban zones of Punjab yet in regions of Pakistan too. Individuals having a place with different distinctive races and ranks have. People belonging to various different races and castes have stereotypical concepts in their minds about groups within or out of their social circles. This social phenomenon maintains hierarchies in culture which promotes a Punjabi culture. Punjabi people uniquely adhere to the traditional caste system. This clichéd conformity is owing to numerous factors including Language; which incorporates specific linguistic expressions and terminology for each caste. The study will conduct field survey and data can be collected directly from the source which primarily appraise the languages of all the prevailing castes in Pakistani Punjab their impacts on the maintenance of Punjabi culture.

A. Research Question:

- How language impacts the cultural adherence and what are the impacts that can be experienced presently?
- How languages preserve culture in its incipient form by keeping different castes discrete?
- What if linguistic change occur, will it weaken the ties among different castes and hence cultural harmony?

B. Thesis Statement:

In Punjab castes system plays inevitable role to promote Punjabi culture, the language being used by the people in Punjab incorporates specific linguistic expressions and terminology which creates stereotypes that maintains the cultural hierarchy.

II. LITERATURE REVIEW

Mehmood, Shah and Sarwar(2015 A) People living in Punjab have stereotypical concept in their minds which is creating hurdle among different regional groups. Caste stereotype is the key factor in creating social discrimination it generates negative behaviour among people. The research focuses on the element that is effecting the social relation among people and in order to eliminate this discrimination from society. A real civil society must be free from racial and ethnical conflicts. The researcher focuses on the effect

of stereotype communication. Relying on same approach present research will explore different castes and their linguistic expression that creates stereotypes in Punjabi language and its impact on maintaining Punjabi culture and caste system.

Asher (2014) People living in Punjab have always had their own linguistic and cultural identity. They seem to have a negative view of their Punjabi language. The cause is that in order to dominate the national political social stage, Punjabi Muslim had lost their ethnic and linguistic identity and started to connect them with Urdu language. Punjabi language has neither any official status nor it is taught in schools. Punjabi children learn to read and write in English and Urdu. The approach presented focuses on negative status of Punjabi language and its loss toward linguistic identity. However the research lacks the cultural background of Punjabi language. The aim of present research is to shed light on all those factors that are promoting Punjabi language, its culture and structure.

Rabia (2014) the language shift that is occurring in different domains such as home, neighbour, interaction with friend and peoples and the attitude toward transmitting language to next generation is changing. The parental generation is satisfied to use Punjabi language but child generation is not satisfied with its use. The cause is urbanization and absence of Punjabi language in educational system which associates Punjabi language with low prestige and a value less language. The researcher neglects other factors that are still the backbone of Punjabi language to promote it and its rich culture by pointing out the absence of Punjabi language in educational system. The present study opposes the view and presents the richness of Punjabi language and its culture which makes it prestigious and alive as it was back in history.

Mehmood (2015 B) the difference among attitudes of urban and rural population regarding belief and foundation of the caste system and its impact on social life is that People living in rural areas are more prone to use caste stereotype than in urban. People who are living in rural areas are illiterate that is the reason they are more into caste stereotype where as people living in urban areas are educated and meeting the needs of present time that's why they refute the idea of caste stereotype. The present research claims that Punjabi culture is based on ranking of different castes people who belong to upper caste, although they are educated and living in urban area but still they have hierarchy in their mind which maintains the culture there is nothing to do with education or illiteracy.

Abbas (2014) Punjabi language is being exiled from various domains of society by no other domain but Punjabis themselves. Punjabi language is facing dispersion at the hands of its own native speaker. The researcher adopted the model called ethno linguistics vitality model. The findings of this research claims that the power of a language is related to the power of its speaker. According to researcher, Punjabi language is losing its value as people are associating themselves with Urdu and English language.

The above mentioned research endeavour to explore negative impacts of language stereotypes in Punjabi language which creates hurdle among different social classes. The focus remains on code shift, loss of status, chances of exile and low prestige. The previous researcher aims at belittling Punjabi language in term of various factors. The present study intends to uphold the caste-stereotype communication in Punjabi language for sustaining cultural hierarchy. According to current study preserves cultural hierarchy by cohering to the caste stereotype which has been negated so far by the earlier researchers.

III. METHODOLOGY

So as to conduct present research, quantitative methods were given preference so the nature of the research is quantitative. Quantitative approach helped to collect data from District Mandi bahauddin. In order to collect data survey was conducted for the present study.

A. Sample:

The participants of this case study were from Districts Mandi Bahauddin. The present investigation used sample of 30 participants and it was in depth study which undertake these 30 participants for sample.. The researcher divides these 30 participants into three groups each group from one tehsil of the district. The sample of participants has been chosen from three tehsils of district Mandi Bahauddin regions. According to ISWM (Situation Analysis Report for Integrated Solid Waste Management) Mandi bahauddin is lying between Jhelum and Chenab river since this piece of the land is occupied by the landlords and that's why it is known as "Gondal bar". According to PBS (Pakistan Bureau of Statistics) Census report (2017) population of Mandi bahauddin is 1,593,292. The samples were chosen randomly from public places. The data was collected from those individuals who know how to read and write. It was difficult to have access to whole population of punjab for that reason Mandi bahauddin was chosen.

B. Methods for Data Collection:

The researcher prepared close ended and acquired response through this survey from three tehsil of district Mandi Bahauddin that are: Mandi bahauddin, Phalia and Malakwal. The data was collected from 30 individuals who were the representative of the entire district.

C. Research Tools

The present research was carefully managed questionnaire was taken as a tool to conduct this survey in district Mandi bahauddin. In Mandi bahauddin all types of castes were residing so the questionnaire were handed to the people personally they filled the questionnaire on the spot and returned to the researcher.

D. Development of questionnaire:

The questionnaire was developed in such a way that each quality was incorporated regarding caste-stereotype communication. The survey comprises of thirteen questions and it covered every angles to know about caste-stereotype communication and its impact on maintaining punjabi culture. Questionnaire was formalised with the goal that respondent may give the exact information. It was attempted

to utilize conceivable basic wording for survey, biased questions were avoided, all questions were about the topic.

E. Structure of Questionnaire

The structure of the questionnaire is straightforward, simple and to the point that the respondents can comprehend and fill it without confronting any inconvenience. There were thirteen questions. The respondents were requested to tick one out of four choices these, choices were:

- Agree
- Strongly Agree
- Disagree
- Strongly Disagree

F. Implementation:

After planning the survey and preparing the questionnaire different of mandi bahauddin was selected to conduct this study, as almost all kind of caste was there. So, the questionnaire was handed over to participants in person. They filled in questionnaire and returned it to the researcher.

IV. DATA ANALYSIS

A. Graphical Representation of data:

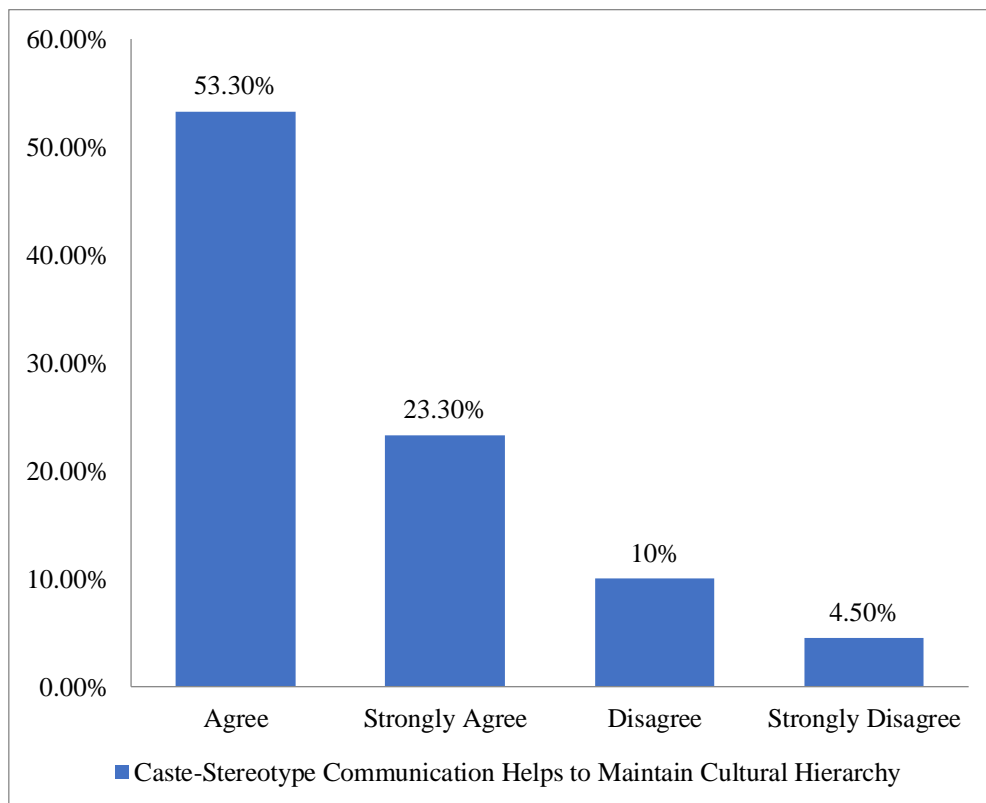


Fig. 1: Caste-Stereotype Communication Helps to Maintain Hierarchy

Question one was caste-stereotype communication helps to maintain cultural hierarchy.

53% people from different areas of Mandi bahauddin agreed that caste-stereotype communication helps to maintain cultural hierarchy in Punjab and 10% people disagreed upon the given question according to them caste-stereotype communication does not maintains cultural hierarchy. 23% people from Mandi Bahauddin strongly agreed that caste stereotype communication helps in maintaining a cultural hierarchy. 4.5% people strongly

disagreed to the first question. The result shows that only small quantity of people from Mandi Bahauddin disagree that caste-stereotype communication helps to maintain cultural hierarchy and greater community agrees upon the statement that cultural hierarchy is based upon caste stereotype communication which shows that Punjabi culture is using caste stereotype communication to maintain its cultural hierarchy which in results helps to maintain and promoting Punjabi culture.

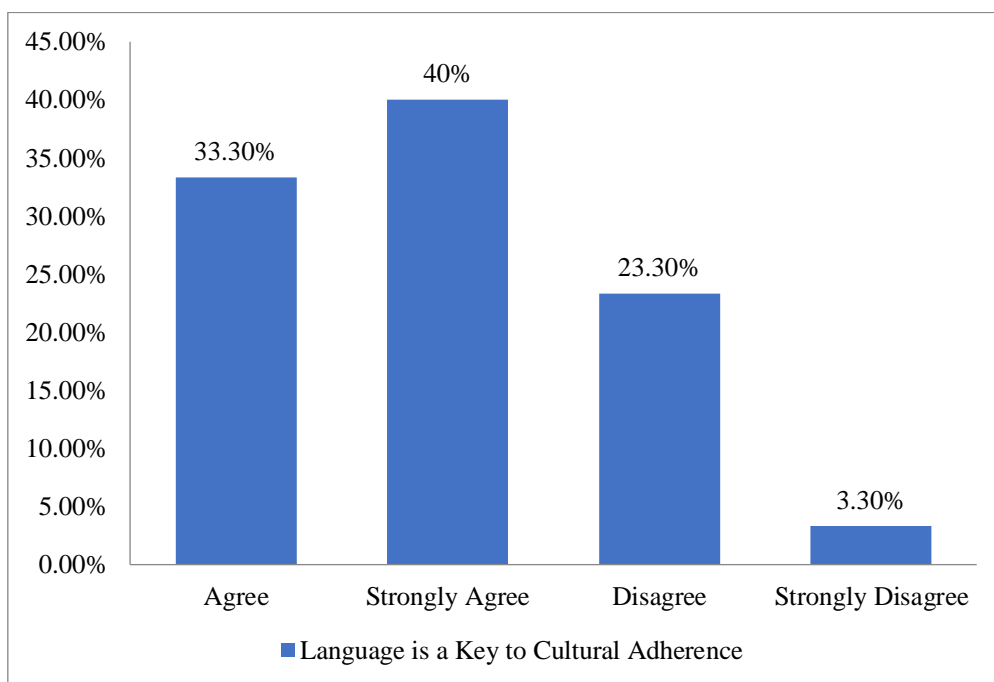


Fig. 2: Language is a Key to Cultural Adherence

Second question was language is a key to cultural adherence. 33.3% people from different area of Mandi bahaiddin believed that language is key to cultural adherence where as 23.3% people believed that language is not a key to cultural adherence. 40% people strongly agreed that language is a key to cultural adherence whereas only 3.3% people disagreed that language is not a key to cultural

adherence. The result show that small quantity of people disagreed upon the view that language is a key to cultural adherence whereas, most of the population strongly agreed that it is language through which people are connected to their culture and they adhere it and through culture they transfer it to next generation.

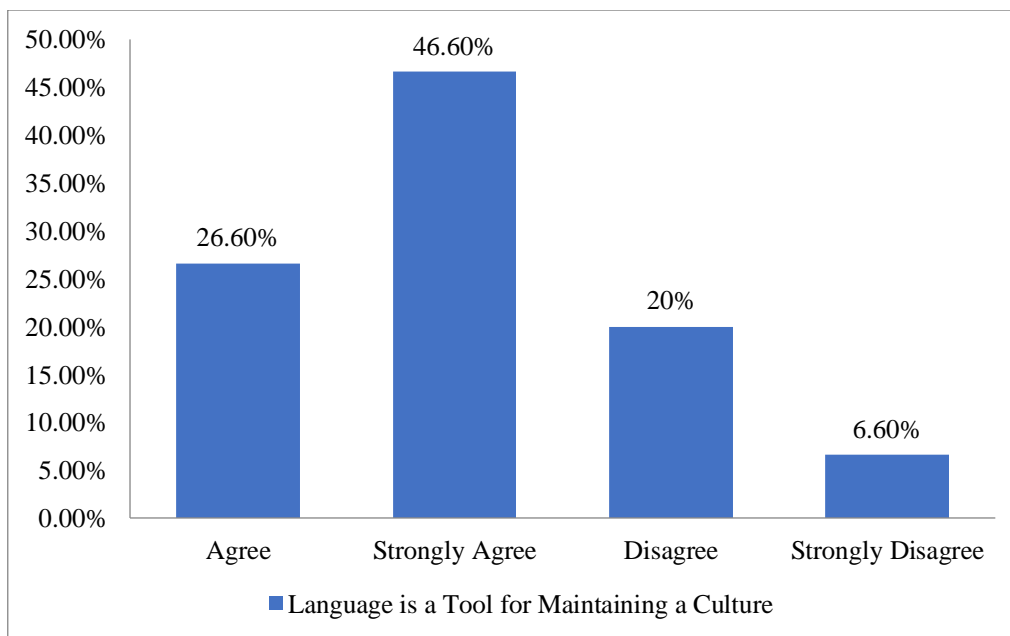


Fig 3: Language is a Tool for Maintaing a Culture

Question number three was: language is a tool for maintaining a culture, 26.6% people agreed that language is a tool for maintaining a culture on the other hand 20% people disagreed upon the statement and said it is not language that maintains a culture. 46.6% people strongly agreed that language maintains a culture. 6.6% people strongly disagreed that language is a tool for maintaining a

culture. Drawing out result from above figure it is shown that 46.6% people from different areas of Mandi bahaiddin strongly agreed that language is a tool for communication that maintains a culture whereas less quantity of people disagreed upon this question which shows that people of Punjab believe language is tool for maintaining a

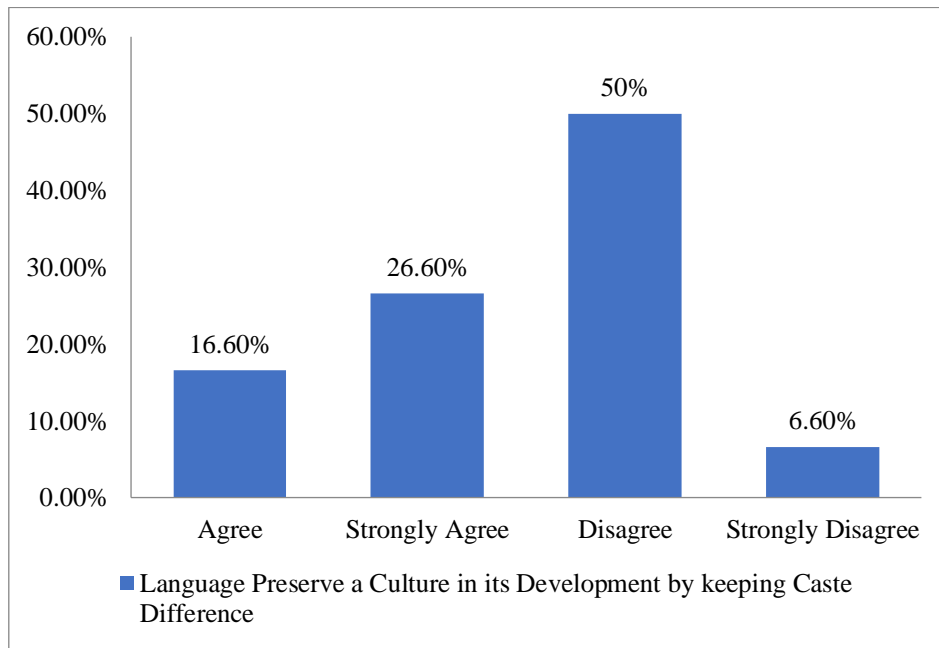


Fig. 4: Language Preservr a Culture in its Development by keeping Caste Difference

Question four was that language preserves a culture in its development by keeping caste difference. 16.6% people agreed that language do preserves a culture in its development by keeping caste system where as 50% people disagreed that language do not preserves a culture in its development by keeping caste difference. Out of population of 30 people from three tehsil of Mandi Bahauddin 26.6%

people strongly agreed that language preserves a culture in its development by keeping caste difference where as 6.60% people strongly disagreed. Above result show that people of Punjab do not believe that language preserves a culture in its development by keeping caste system only but there are other factors too that help in development of language by preserving a culture.

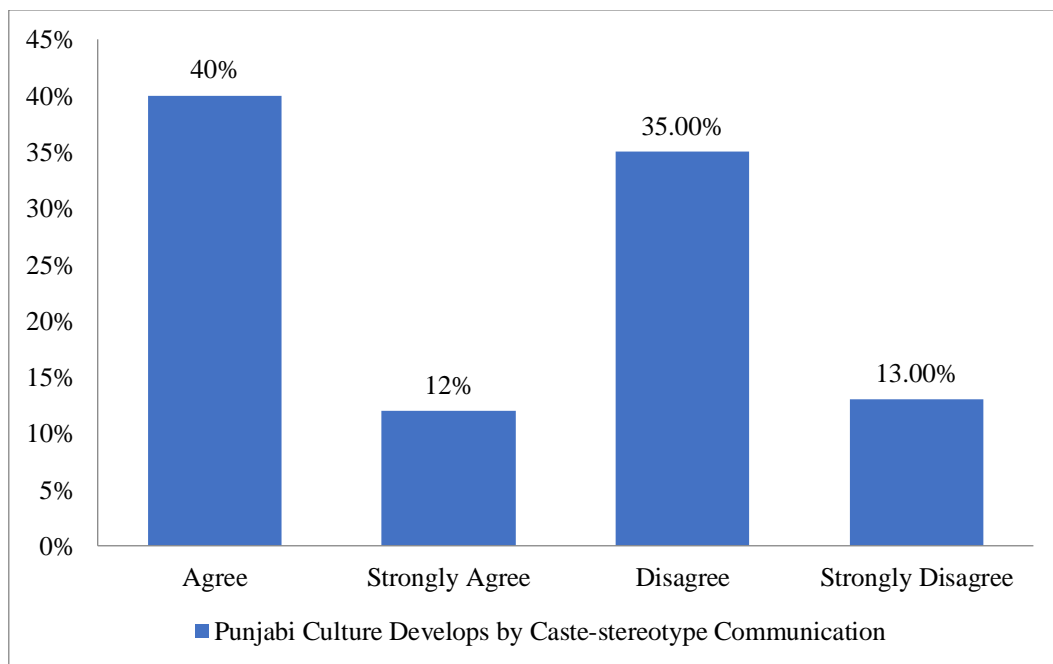


Fig. 5: Punjabi Culture Develops by Caste-stereotype Communication

Question number five was that Punjabi culture develops by caste-stereotype communication. 40% people believed that it develops by Caste stereotype communication where as 35% disagreed on this statement. 12% people strongly agreed that Punjabi culture developed by caste-stereotype communication where as 13% people strongly

disagreed upon this question. The result of above figure shows that people agreed on this question that caste stereotype communication is a key term which Punjabi people are following since a long time and minority of people disagreed and said that it is wrong that Punjabi culture develops by caste stereotype communication.

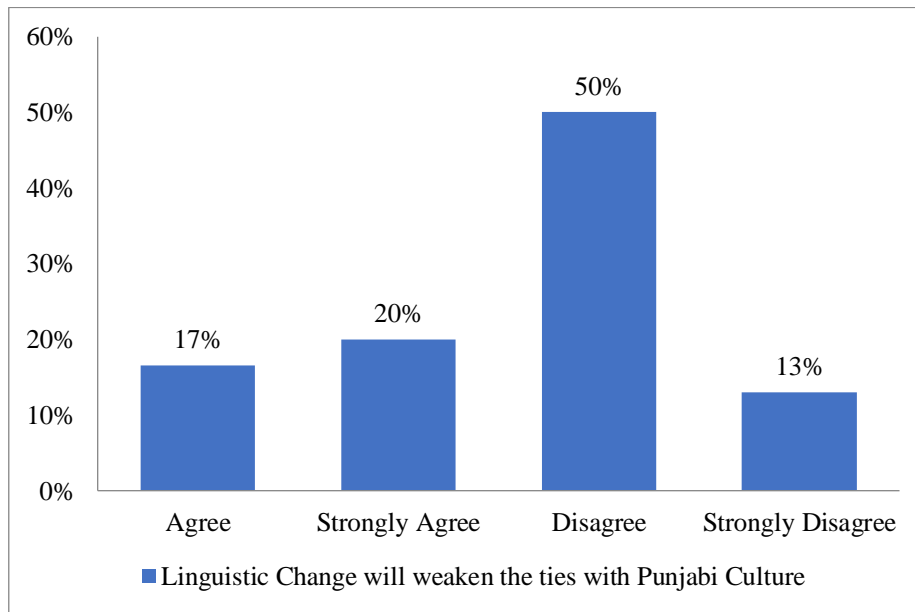


Fig. 6: Linguistic Change will weaken the ties with Punjabi Culture

Question number six was, linguistic change will weaken the ties with Punjabi culture. 17% people agreed that linguistic change will weakes the ties with Punjabi culture 50% people believed that linguistic change cannot weaken its ties with Punjabi culture, they disagreed. 20% people from the population strongly agreed that, linguistic change can weaken its ties with Punjabi culture

respectively, 13% people strongly disagreed upon this statement. The result shows that 50% op population believed that linguistic change cannot weaken ties with Punjabi culture because Punjabi culture is not merely dependent on language. Along with language there are other features and factors also involved in maintaining a culture.

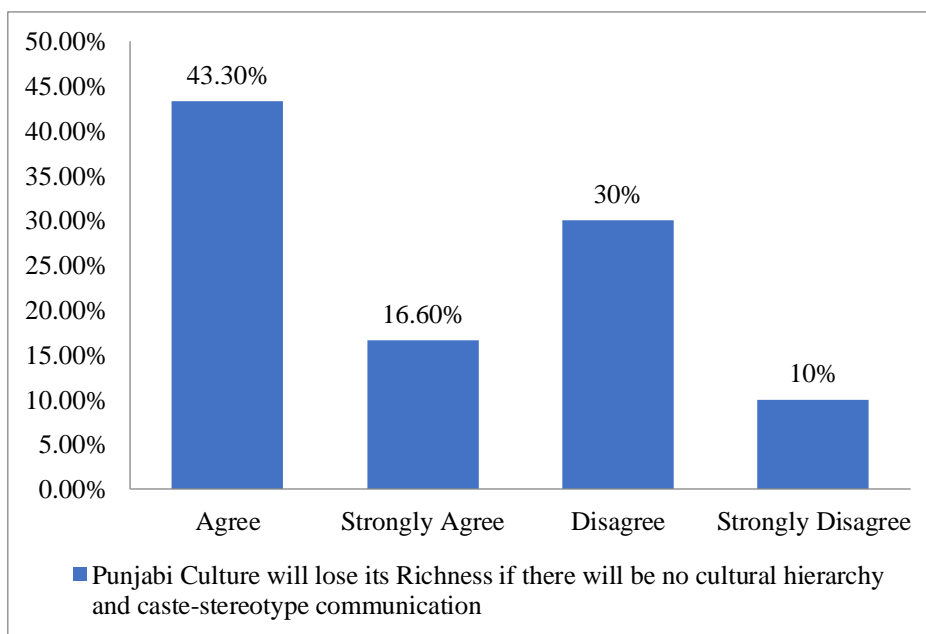


Fig. 7: Punjabi Culture will lose its Richness if there will be no cultural hierarchy and caste-stereotype communication

Question Number seven was, Punjabi culture will lose its richness if there will be no cultural hierarchy and caste-stereotype communication. 43.3% people agree that Punjabi culture will lose its richness if there is no caste-stereotype communication and cultural hierarchy where as 30% people disagreed that Punjab will not lose its richness because of cultural hierarchy and caste stereotype communication. 16.6% people strongly agreed on the

richness of Punjabi culture is due to cultural hierarchy and caste stereotype communication. On contrary, 10% people out of population strongly disagreed on this topic. Result of this question shows that people of Punjab strongly believe that beauty and richness of Punjabi culture is due to cultural hierarchy and caste-stereotype communication as culture of Punjab is set on this tradition from centuries.

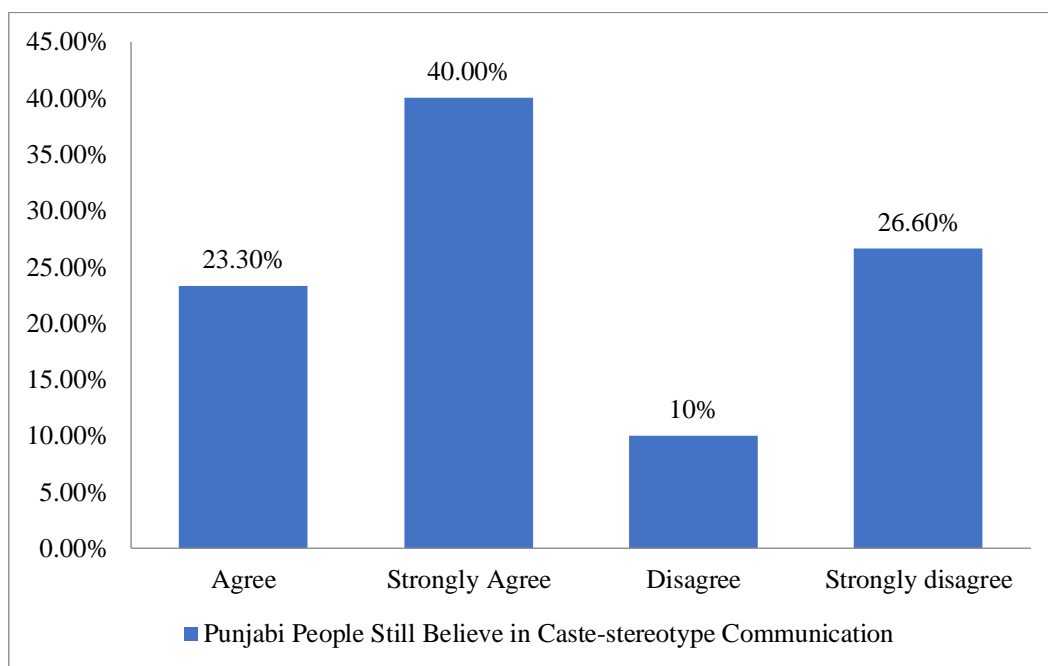


Fig. 8: Punjabi People Still Believe in Caste-Stereotype Communication

Question number eight was Punjabi people still believe in caste stereotype communication. 23.3% people agreed that Punjabi people still believe in caste stereotype communication. 10% people disagreed upon the topic they do not believe that Punjabi people still believe in caste-stereotype communication. 40% people strongly agreed out of the selected population that caste stereotype

communication is still in Punjabi culture where as 26.6% people strongly disagree and refutes this statement. The result shows that people still strongly believe in Caste stereotype communication. After so many changes over the time Punjabi culture is still same and maintained by its tradition, set rules and system.

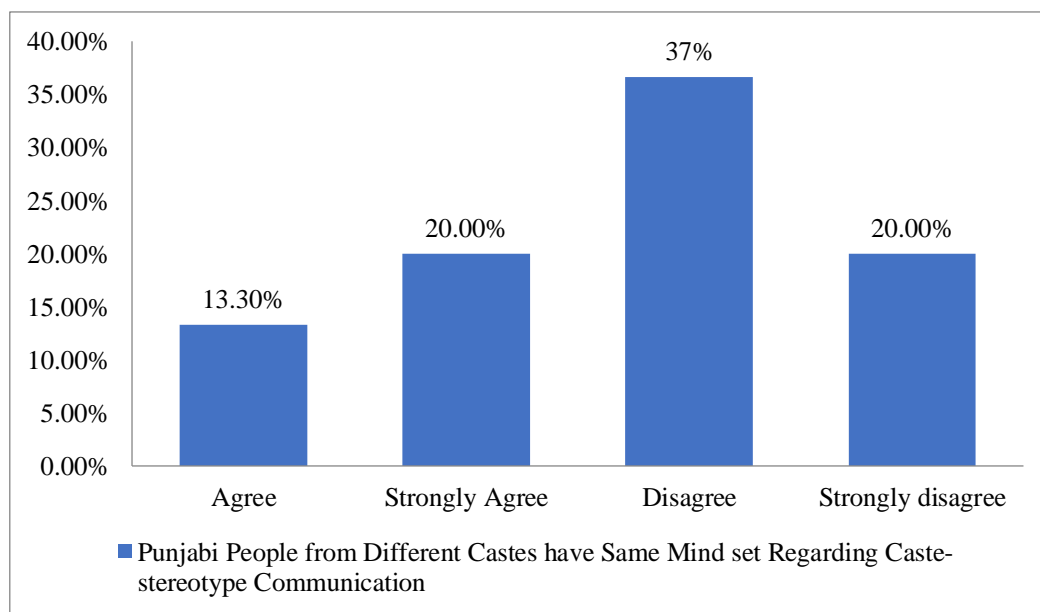


Fig. 9: Punjabi People from Different Casters have Same Mind set Regarding Caste-stereotype Communication

Question number nine was Punjabi people from different caste have same mind set regarding caste-stereotype communication. 13.3% people agree that people from different have same mind set regarding caste-stereotype communication. 37% of people disagree and believe that people from different caste have different perspective regarding caste stereotype communication. 20%

people strongly agree that Punjabi from different caste have same mind set regarding caste stereotype communication on the other hand 20% people strongly disagree on this topic. Over all the percentage of this figure shows that people of Punjab believe that people from different caste have different mind set regarding caste-stereotype communication.

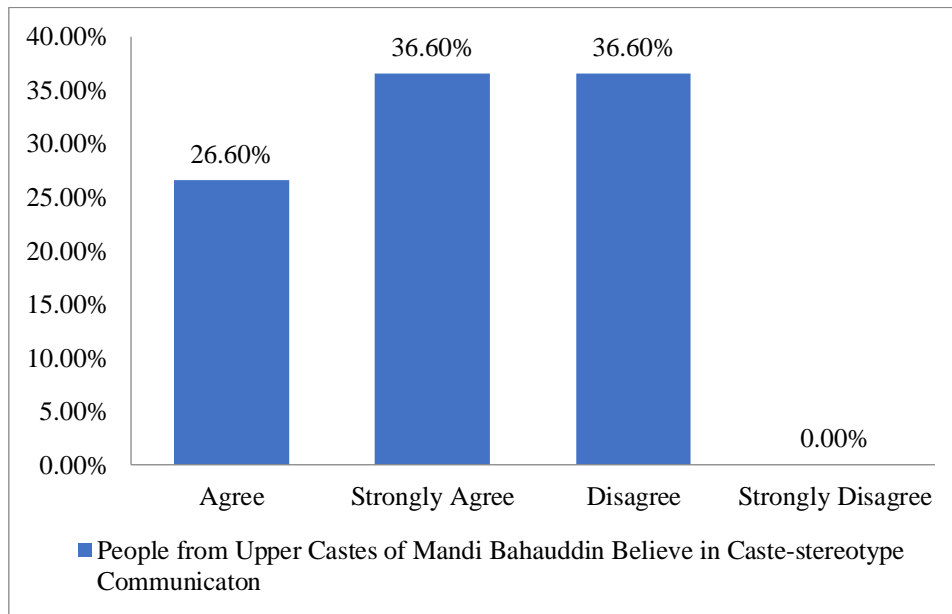


Fig. 10: People from Upper Castes of Mandi Bahauddin Believe in Caste-stereotype Communication

Question number ten was, people from upper castes believe in caste stereotype communication or not. 26% people agreed that people from upper caste do believe in caste stereotype communication where as 36.6% people

disagreed upon this question according to them people from upper caste do not believe in caste-stereotype communication. 36.6% people strongly agreed that people from upper caste believe in caste stereotype communication.

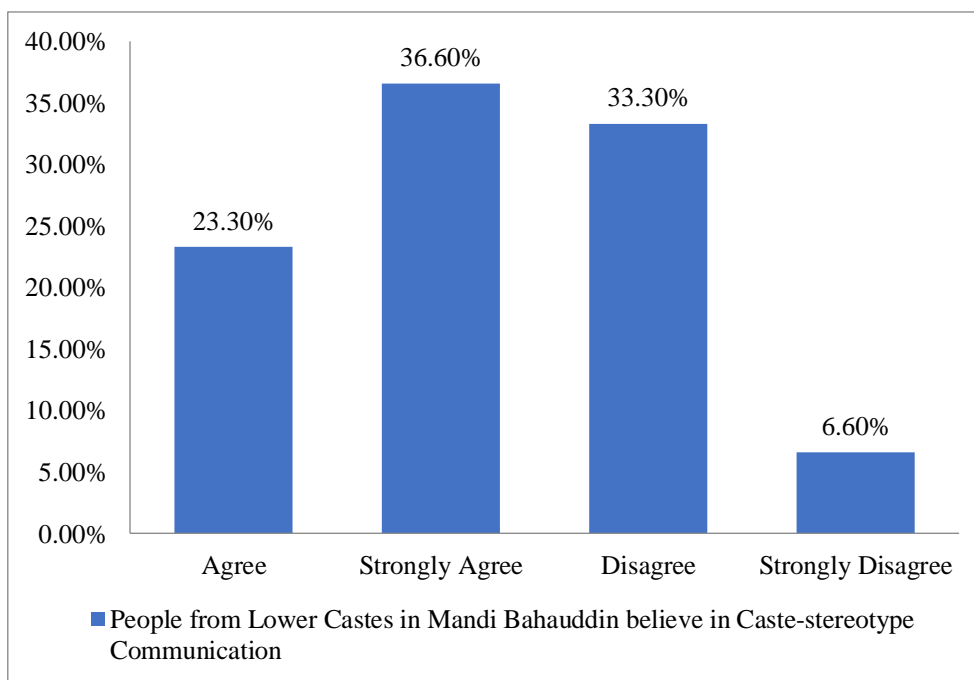


Fig. 11: People from Lower Castes in Mandi Bahauddin believe in Caste- stereotype Communication

Question number eleven was, people from lower castes in Mandi Bahauddin believe in caste stereotype communication. The result shows that 23.3% people agreed that people from lower castes believe in caste-stereotype communication where as 33.3% people disagreed and said that people from lower castes do not believe in caste

stereotype communication. 36.6% people out of the population strongly agreed upon this question and 6.6% people strongly disagreed upon the statement. Punjabi culture is old culture with set rules of its tradition in which caste system plays important role people from lower castes also believe in caste stereotype communication.

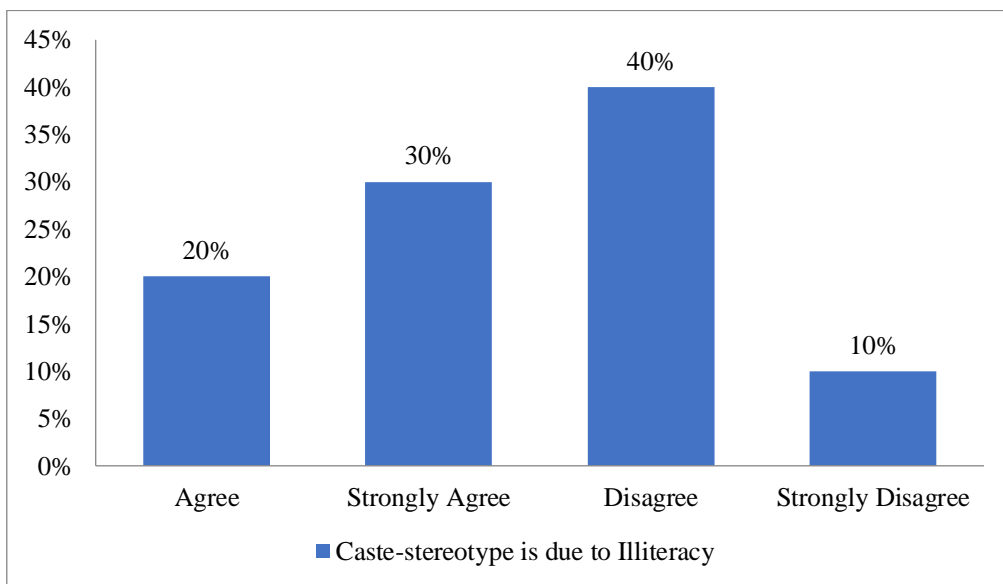


Fig. 12: Caste-stereotype is due to Illiteracy

Question number twelve was caste -stereo type communication is due to illiteracy. 20% agreed that caste stereotype communication in Punjabi language is due to illiteracy rate in Punjab. 40% people from seleted population believed that these caste stereotype is not due to illiteracy.

30% people strongly agreed upon the question where as 10% people strongly disagreed that it is not due to illiteracy. Above result shows that Caste stereotype communication in Punjabi language is not due to illiteracy in Punjab but it is because of the system of castes in Punjabi culture.

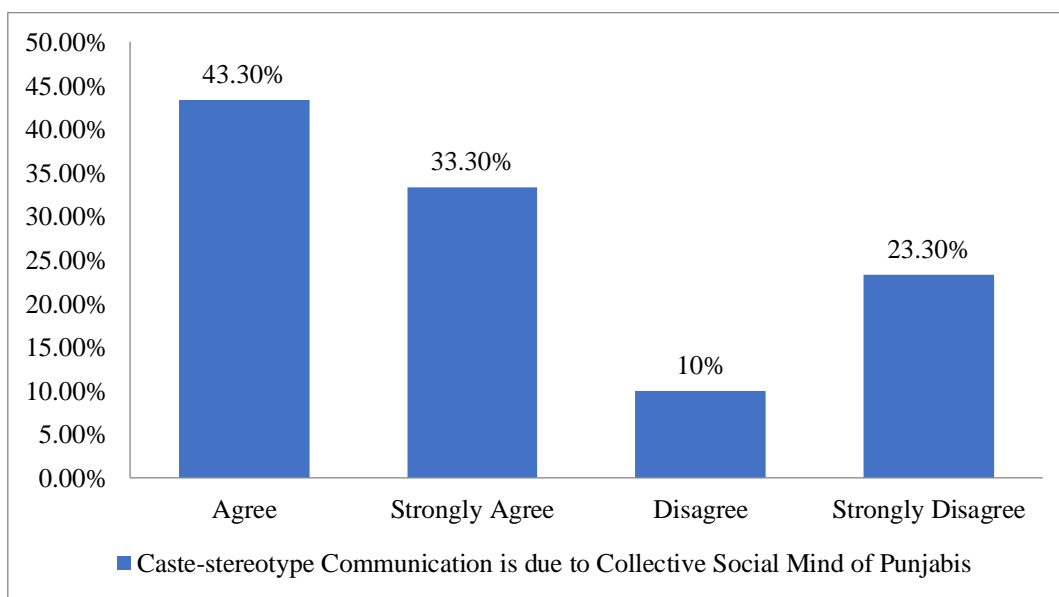


Fig. 13: Caste-stereotype Communicaitaion is due to Collective ocial Mind of Punjabis

Question number thirteen was: Caste-stereotype communication is due to collective social mind of Punjabi 43.3% people believed that caste-stereotype communication is due to collective social mind,they agreed where as 10% people disagreed that caste-stereotype communication is due to collective social mind of Punjabi people. 33.3% people strongly agreed that stereotype communication is due to collective social mind of society where as 23.3% people strongly disagreed upon this statement. The result of this figure show that Punjabi people believe that caste stereotype communication is due to social mind set of people living in Punjab. They communicate by keeping caste difference and richness of Punjabi culture also depends upon caste system that is core of Punjabi culture.

V. DISCUSSION

Findings of the present research with reference to maintenance of cultural hierarchy by caste-stereotype communication demonstrates that One of the fundamental idea behind these caste-stereotype communication is because of cultural hierarchy that is available in punjab. After the separation of India and Pakistan which is additionally plays important role in development of these stereotypes when Pakistan came into being, a number of people from Punjab in India migrated to Pakistan. They carried with them a few conventions, professions and habbits that were common there. It was not only division of lands but also linguistic division . Particular class of

individuals has to play their specific role according to feudal system existing in Punjab. This authoritative role of particular caste is also another reason to the beginning of caste-stereotype. In Punjab caste has extraordinary division with reference to higher and the lower castes this system additionally caused to cause such stereotypes in language. This segregated caste system brought forth one-sided and partial society that give rise to such pictures in the mind of the people living in Punjab which turned into the premise to these stereotypes as yet existing in Pakistan.

As indicated by the present study, respondents have believed in the presence of caste-stereotypes in Punjabi Society. People having a place in higher castes look downward on the people of lower professional castes and show support and affinity based on caste. Punjabi Society is separated into higher castes and lower castes. A portion of the castes are considered superior and some are viewed as inferior as indicated by their societal position. Even in the wake of passing a very long time after partition of Pakistan still these caste stereotypes have gone into foundations or roots of Punjabi culture.

In this study, it was discovered that the stereotypes related with specific castes in Punjab have noteworthy effects and still Punjabis have mindfulness about them and utilize them to fulfil their communication purposes. People in the Punjabi Society have stereotypes as a top priority and connect them with specific castes. Respondents have view about the general population of various castes and they trust that still Punjabi utilize caste stereo communication which demonstrates that Punjabi culture is as yet kept up by its hierarchical system.

The result shows that only small quantity of people from Punjab disagree that caste-stereotype communication helps to maintain cultural hierarchy and greater community agrees upon the statement that cultural hierarchy is based upon caste stereotype communication which shows that Punjabi culture is using caste stereotype communication to maintain its cultural hierarchy which in results helps to maintain it. Most of the population strongly agreed that it is language through which people are connected to their culture and they adhere it and through culture they transfer it to next generation. 46.6% people from different areas of Mandi bahaiddin strongly agreed that language is a tool for communication that maintains a culture whereas less quantity of people disagreed upon this question which shows that people of Punjab believe language is tool for maintaining a culture. Caste-stereotype communication is a main thing which Punjabi people are following since a long time, they strongly believe that beauty and richness of Punjabi culture is due to cultural hierarchy and caste-stereotype communication as culture of Punjab is set on this tradition from centuries. After so many changes over the time Punjabi culture is still same and maintained by its tradition, set rules and system. Over all the percentage of result shows that Punjabi culture is old culture with set rules of its tradition in which caste system plays important role, people from lower and upper caste believe in caste stereotype communication. Caste stereotype communication

in Punjabi language is not due to illiteracy in Punjab but it is because of the system of castes in Punjabi culture which created a collective social mind set of people. The findings of this research explains that the caste difference and richness of Punjabi culture also depends upon caste system that is core of Punjabi culture.

VI. CONCLUSION

In a Nutshell, the aim of present study was to explore how Punjabi hierarchy culture is maintained by caste-stereotype communication. This study conducted survey by collecting data in form questionnaire from three groups of people from three tehsil of Mandi Bahauddin. Drawing upon the result of respondents it was found that, even the changing economic status of Punjabi people in present time did not reduced or effected the hierarchy structure of Punjabi culture. It is still maintained by caste-stereotype communication which is taken as linguistic belief. People make use of caste-stereotype communication as it is collective mind set of Punjabis.

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Statement	Agree	Strongly Agree	Disagree	Strongly Disagree
1. Caste-stereotype communication in Punjabi helps to maintain a cultural hierarchy?				
2. Is language a key to cultural adherence?				
3. Is a language a tool for maintaining a culture?				
4. Do language preserve a culture in its development by keeping caste difference?				
5. Punjabi culture develops by keeping caste-stereotype communication.				
6. If a linguist change happens, will it weaken the ties with culture?				
7. Punjabi culture will lose its richness if there is no cultural hierarchy and caste stereotype communication.				
8. Do Punjabi people still believe in caste-stereo type communication.				
9. Do Punjabi people from different castes have same mind set regarding caste stereotype communication?				
10. Do People from upper castes believe in caste-stereotype communication?				
11. Do people from lower castes believe in caste-stereotype communication?				
12. What do you think caste stereo type is due to illiteracy?				
13. Caste-stereotype communication is due to the collective social mind of Punjabi culture?				

APPENDIX

Your Caste: _____ Where Do you live? _____