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DIASPORA OF PUNJABI LANGUAGE BY THE PUNJABI THEATRE

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Abstract

This paper attempts to investigate that the province of Central Punjab carries the country's major part of the population, which mother tongue is Punjabi. A majority of this population serves at different prominent public and private positions in Pakistan. Despite such a strong position of Punjabi speakers, their language is in a rapid state of Diaspora, even from its native land and by its own speakers. Among the other many reasons, the present Punjabi theatre has become a dominant cause of language exile from the urban life of Punjab. After the unrestricted spread of cable network in Pakistan, the so-called Punjabi theatre has reached in every house of the province. This type of drama or theatre causes a banishment of Punjabi language by its very speakers. The participants for the present study are 100 educated people belonging to different walks of life. They have witnessed the distortion of Punjabi language by Punjabi theatre. To gauge the diasporification of Punjabi language, a questionnaire has been devised in connection with language likening and disliking, causes, and effects in the day to day life of urban Punjabi speakers. The gathered data shows that Punjabi people are averting from their mother tongue and pretend themselves as Urdu speakers. They are also breeding a kind of hatred against the Punjabi language that ultimately becomes the root cause of Diaspora of Punjabi language. The findings authenticate that the situation is worrisome in central Punjab.

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Keywords: central Punjabi speakers, Punjabi theatre, Diaspora, urban areas, educated people.

Introduction

Diaspora takes place when the people having a common national background or common beliefs start living in exile, or people from a country or region scatter into the other parts of the world. Diaspora is not specific to physical migration in the present era. Diaspora can also be seen, when a group staying in homeland differs itself by the virtue of some particular associations or tendencies etc (Brubaker, 2005). Choi (2003) refers to Diaspora, is migration and scattering. He tries to make it understood as a global happening. The Groups of People from a country or region stat migrating to another place, country or a region. Diaspora is a kind of study which relates to migrants and immigrants or such groups of people as live in exile or self-exile (Chopra, 2003). This also includes the non-people issues, like religion, culture, identity, and language (Zaidi, 2014).

As per Pakistan Bureau of Statistics (2017), census held in Pakistan shows that Punjabi is Mother Tongue of 75.23% population of the province Punjab.

Table 1

POPULATION BY MOTHER TONGUE

(In percent)

Administrative Unit		Urdu	Punjabi	Sindhi	Pushto	Balochi	Saraiki	Others
Pakistan		**7.57**	**44.15**	14.1	15.42	3.57	10.53	4.66
	Rural	1.48	42.51	16.46	18.06	3.99	12.97	4.53
	Urban	20.22	47.56	9.20	9.94	2.69	5.46	4.93
KPK		0.78	0.97	0.04	73.9	0.01	3.86	20.43
	Rural	0.24	0.24	0.02	73.98	0.01	3.99	21.52
	Urban	3.47	4.58	0.11	73.55	0.03	3.15	15.11
F A T A		0.18	0.23	0.01	99.1	0.04	-	0.45
	Rural	0.18	0.18	0.01	99.15	0.04	-	0.43
	Urban	0.18	1.85	*	97.00	*	-	0.96
Punjab		**4.51**	**75.23**	0.13	1.16	0.66	17.36	0.95
	Rural	**1.99**	**73.63**	0.15	0.87	0.90	21.44	1.02
	Urban	**10.05**	**78.75**	0.09	1.81	0.14	8.38	0.78
Sindh		21.05	6.99	59.73	4.19	2.11	1.00	4.93
	Rural	1.62	2.68	92.02	0.61	1.50	0.32	1.25
	Urban	41.48	11.52	25.79	7.96	2.74	1.71	8.80
Balochistan		0.97	2.52	5.58	29.64	54.76	2.42	4.11
	Rural	0.21	0.43	5.27	32.16	57.55	1.87	2.51
	Urban	3.42	9.16	6.57	21.61	45.84	4.16	9.24
Islamabad		10.11	71.66	0.56	9.52	0.06	1.11	6.98
	Rural	2.33	83.74	0.08	7.62	0.02	0.3	5.91
	Urban	14.18	65.36	0.81	10.51	0.08	1.53	7.53

* Refers to a very small proportion.

Source: http://www.pbs.gov.pk/content/population-mother-tongue

Figure 0.1Census Chart 2017

The majority of Punjabi speakers in rural areas have been a record as 73.63%, and 78.75 % in the urban areas. Whereas, the statistics reveal that Urdu is the mother tongue of only a 4.51%

population in the province. Urdu has been recorded as the mother tongue of 1.99% population in rural areas and 10.05 in the urban areas of the province. The census of 2017 authenticates that Punjabi is the mother tongue of a dominant majority of the province in both rural and urban areas.

Being the largest province and administrative unit of Pakistan, Punjab is a province with majority of Punjabi speakers. (Irfani, 2004). It is also the language, spoken by the majority of Pakistan as well. The speakers of Punjabi are not only increased in number also considered as a strong entity in the country. Even, if a political party wins all the seats in the Punjab province, it becomes able to govern the country. This proves that Punjabi is spoken by an exceeding majority of the province and the county as well.

Pakistani people are very selective in choosing a spoken language for maintaining their social stratum. Despite the fact that Punjabi is spoken by the majority of people in Punjab, this language is being exiled from the lives of its very speakers. Even they consider it as an offensive language and avoid using it freely. Except a few, Punjabis are becoming indifferent to their language. So, the status of Punjabi is changing rapidly. (Gillani, M., & Mahmood, M. A., 2014). Rehman (2002) says that in the history of language attitude is of great importance to understand the advancement or failure of a language. Attitude is considered as an element of motivation in connection with choosing language and accent or dialect etc. he adds that this the attitude of Punjabi speakers that pushing the Punjabi language to diasporification. Many major works on sociolinguistics aspect of Punjabi language in Pakistani Punjab support this claim. It is reported that Punjabis consider their language as vulgar and fit only for jokes and parody (Abbas, Aslam & Yasmeen, 2011)

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1.1 Statement of the problem

According to the census of 2017, Punjabi is the mother tongue of almost 76% of the population in western Punjab. But this majority language is being averted by its speakers owing to the present Punjabi theatre.

1.2 Purpose of the study

The purpose of this paper is to investigate the role of Punjabi theatre for diasporification of Punjabi language from the educated Punjabis in Lahore. The paper will also endeavour to show that Punjabi speakers are not ready to speak it any more.

1.3 Research questions

1. To what extent the Punjabi theatre is contributing in diasporification of Punjabi language?
2. Do the educated Punjabi speakers like theatrical language?
3. How far does Punjabi theatre exhibit a real Pakistani Punjabi society?

1.4 Hypothesis

The Punjabi theatre is the main cause of diasporification of Punjabi language from the Punjab province in Pakistan.

1.5 Significance of the study

1. This paper is expected to help to understand the diaspora of Punjabi language due to the commercial Punjabi theatre.
2. It will also provide some basis to improve the status of Punjabi language among its speakers.

1.6 Research methodology

Diasporification of language, an intense kind of marginalization is dealt by sociolinguistics in connection with the health, attrition and obsolescence of language. To gauge the diasporification of Punjabi language form the urban areas of central Punjab, the Ethnolinguistic Vitality Model is employed in this research. A questionnaire has been designed on 5 Likert scales to obtain data from 100 educated people from different walks of life in the Lahore city. SPSS was used to analyze the data. The results have been shown with the help of

tables and also described in detail.

1.7 Delimitation

The topic of this paper claims all the Punjabis living not only in the Punjab province but also across Pakistan as its population. However, keeping in view the available resources and time, the researcher delimited himself to only 100 educated participants belonging to different walk of life in Lahore for a convenient sampling.

2 Literature Review

Article 251-C of the 1973 constitution of Pakistan says "in Pakistan, in theory at least, Punjabi may be used for teaching and other purposes if the provincial legislature so decides". But despite this constitutional consent, an attempt by Nazeer Kahut, the convener of Punjabi Language Movement, to declare Punjabi as an official language of Punjab was not successful (*Dawn*, 31 Dec. 2011).

Rehman (2017) observes that it is the Pakistani elite that never liked Punjabi as a national language. To them, Urdu is a language of national unity. Perhaps they fear to promote Punjabi, lest the other ethnic communities start emerging on a national level (Abbas, Aslam & Rana, 2011). The history shows that the Urdu language has been closely associated with Islam and the Muslim identity in British India, and also connected with nationalism in Pakistan. This is merely a matter of cultural shame. Besides, the Punjabis have spent a long time with Urdu, as Lahore was a heart of publications since the British era, and Urdu remained a language of education. So, it is difficult for Punjabis to make Punjabi as a language of power (Schiffman and Spooner, 2011).

There is a danger for a language when its very speakers stop using and passing it to the next generation. The attitude of Punjabis for Punjabi is very strange. Punjabis are in majority in Pakistan but they support English and Urdu on an official level (Shah, 2014). In a survey carried out in 1986 with the help of US Aid for primary education, it was shown that 65 per cent of the participants stood against teaching in Punjabi language (Jones et al. 1986). In another survey regarding language attitude, it was proved that students in the provincial capital of Punjab categorize languages in a hierarchical order where English was on the top, Urdu in the middle and Punjabi on the floor (Mansoor, 1993). Zaidi (2010) probed that Punjabi speakers consider

their language as offensive with intensive words. The high class of Punjabi society does not want to speak Punjabi with a fear of destroying their status: -

> "The Punjabis… think that Punjabi is an "indecent" or "vulgar" language. Some of them say this is because of the Punjabi accent, the rude way individual words and expressions are uttered, or because Punjabi is the language of the illiterate and the uncouth; or because there are countless swear words and double entendres in Punjabi."

The above-quoted lines completely show the core thinking of Punjabis in respect to their mother tongue. Even the youth do not take an interest in their mother tongue (Mir, 2010). The language is spoken in present stage dramas graves this situation even more. There is no check over the use of vulgar language or double entendres in theatres. Pritam Singh (2016) considers it necessary to know that which language enjoys the status of job language in a society. The deplorable attitude towards the Punjabi language is becoming a core cause for diasporification of Punjabi language (Das, 2006).

Gillani and Mahmood (2014) inferred that Punjabi speaking youth does not serious in preserving the mother tongue, so Punjabi is becoming a tolerated language. A majority of Punjabi speakers is not ready to pass this language to the next generation. They do not care about the futuristic status of Punjabi language (Chaudhry, 1977).

English and Urdu languages are supported by parents as a medium of instruction at educational institutions. The teachers do not find themselves able enough to teach in Punjabi language. The students do not consider Punjabi as a worthy language to be taught. (Chishti, 1996).

3 Research Methodology

3.1 Ethno linguistic Vitality model

Ethno linguistic vitality model (EVM) was presented by Giles, Richard, and Taylor (1977). They thought that this model was able to show the sustainability of a language. The parameters of EVM can be described as:

- *Status of a language:* it deals with the vitality of a language in context with social economic and socio-historical aspects.
- *Demography of language:* it deals with the vitality of language in context with the proportion of the language speaking people in the national territory.
- *Institutional support of a language:* it deals with the formal support to a language by different institutions like the government, media, education sector, as well as the informal support by religious scholars, industrialists and the culture.

Social and sociohistorical status support and maintain a language. a language which speakers whose language keeps a low status in society or they themselves establish a low view of their language, they are likely to shift to another language. There are two statuses that support a language. In contrast, a socially valued language by its speakers is supposed to be maintained.

Korth (2005) asserts that Economic domination is likely to be one of linguistic domination. An economically strong group can dominate its language over the other languages:

> The acceptance of Russian as a superior language consequently led to the negation or rejection of Kyrgyz language and culture. In order to fit into society's norm and to be accepted many Kyrgyz children before independence claimed to be Russian.

The demography refers to the geographical division of a language group. Li's (1982) study shows that "the Chinese living in Chinatowns have maintained their language compared with the Chinese living elsewhere in the United States"

Siapera (2010) says that institutional support for a language determines its power. It is media that destabilizes minority language groups just by neglecting them. If a minority language and culture are ignored on the mainstream media, the language definitely suffers. Similarly, religious activity and employment are supporting and strengthening factors for a language (Zaidi, 2014). It can be inferred that the Ethnolinguistic vitality model provides ample factors in gauging a language's vitality.

3.2 Population and sampling

The targeted population for this paper was all the Punjabis living in the province of Punjab in Pakistan. However, a sampling of 100 educated people was selected from Lahore city, irrespective of gender and social status. Thus, the educated class has been approached as the participants in this study.

3.3 Research Tools

A questionnaire was designed after consulting the Ethnolinguistic Vitality model (EVM). The questionnaire contained 15 questions. It was based on a 05 Likert scales to assess the opinion of the participants. The simple language was used in the question statements so that the participants could easily give their opinion.

3.4 Data collection

The data was collected in the form of Emails, Whatsapp messages and questionnaire filled by the participants. After receiving the Emails and Whatsapp messages, the questionnaires were filled by hand according to the answers given therein.

3.5 Research design

After the selection of the sampling, they were briefed about the benefits of researches so that they could make up the mind and maintain their interest while attempting the questionnaire. After consulting a senior researcher a questionnaire was designed on 05 Likert scales to know the opinion of the sampling. To have the maximum opinion of the participants 15 questions were included in the survey form for getting data. The research questionnaire was based on 15 questions covering different aspects of EVM in connection with the diasporification of Punjabi language. To analyze the data SPSS was used. The data was collected in a quantitative form, analyzed and, elaborated in detail.

4 Data analysis

The gathered data was analyzed with the help of SPSS on the basis of different opinions by the participants. SPSS analysis is very useful to know the frequency of given answers, and

percentage of different opinions to reach the conclusions. The obtained frequencies and percentages were shown in tables. It was explained further to give detailed information.

4.1 Method for data analysis

In table 2, the frequency of all the attempted questions or statements has been shown. This shows that how many participants answer a statement. Question wise tables (Table 3) will show the levels of frequency, the percentage of given answers, the valid percentage and the collective or cumulative percentage. Further, the results of every table have also been discussed.

Table 4.1Frequencies of the responses

	F_1	F_2	F_3	F_4	F_5	F_6	F_7	F_8	F_9	F_{10}	F_{11}	F_{12}	F_{13}	F_{14}	F_{15}
Strongly Disagree	34	21	35	26	28	8	18	54	20	54	67	00	16	26	11
Disagree	42	54	46	40	55	24	48	27	41	37	30	08	61	52	08
Neutral	04	08	11	15	10	22	17	11	20	06	02	03	13	12	08
Agree	11	15	07	17	06	36	11	07	17	00	00	33	07	05	25
Strongly Agree	09	02	01	02	01	10	06	01	02	03	01	56	03	05	48
Total	100	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Where F_1: Frequency and percentage of 1st question, F_2: of 2nd question, up to F_{15}: Frequency & percentage of 15th question

Punjabi theatre is providing a high quality of Punjabi language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	34	34.0	34.0	34.0
	Disagree	42	42.0	42.0	76.0
	Neutral	4	4.0	4.0	80.0
	Agree	11	11.0	11.0	91.0
	Strongly Agree	9	9.0	9.0	100.0
	Total	100	100.0	100.0	

Majority of the population have either strongly disagreed 34% or disagreed 42% in response to the provision of high quality of Punjabi language by the Punjab Theater. It shows 75% population disagrees to this statement and only 25% agrees and strongly agrees.

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Only Punjabi theatre promotes the Punjabi language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	21	21.0	21.0	21.0
	Disagree	54	54.0	54.0	75.0
	Neutral	8	8.0	8.0	83.0
	Agree	15	15.0	15.0	98.0
	Strongly Agree	2	2.0	2.0	100.0
	Total	100	100.0	100.0	

In response to this question 21% answers have been strongly disagreed whereas 54% disagree, in this way 75% disagrees whereas 25% agreed.

Theatrical Punjabi drama helps in educational matters.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	35	35.0	35.0	35.0
	Disagree	46	46.0	46.0	81.0
	Neutral	11	11.0	11.0	92.0
	Agree	7	7.0	7.0	99.0
	Strongly Agree	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

The above question has been responded 35% and 46% as strongly disagree and disagree respectively with a cumulative of 81%, in contrast only 19% responded otherwise.

A theatre is a nourishing the Punjabi language as a living language.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	26	26.0	26.0	26.0
	Disagree	40	40.0	40.0	66.0
	Neutral	15	15.0	15.0	81.0
	Agree	17	17.0	17.0	98.0
	Strongly Agree	2	2.0	2.0	100.0
	Total	100	100.0	100.0	

The table shows strongly disagree and disagree 26% and 40% respectively with a total of 66 %. However, the remaining 44% of participants answer otherwise.

The Punjabi language is highly appreciated in society due to Punjabi theatre.

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		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	28	28.0	28.0	28.0
	Disagree	55	55.0	55.0	83.0
	Neutral	10	10.0	10.0	93.0
	Agree	6	6.0	6.0	99.0
	Strongly Agree	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

Again the strongly disagree and disagree is inferred as 28% and 55% with a collective of 83 %. Only 17% of participants responded otherwise.

I feel that educated people prefer the Punjabi language in daily conversations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	8.0	8.0	8.0
	Disagree	24	24.0	24.0	32.0
	Neutral	22	22.0	22.0	54.0
	Agree	36	36.0	36.0	90.0
	Strongly Agree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

The participants responded to this question as strongly disagree 8% and disagree 24% i.e 32%, 22% remained neutral, whereas 46% showed agree and strongly agree respectively 36% and 10%. Overall respond falls in the category of agree.

I feel that the Language of Punjabi theatres is liked by every Punjabi.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	18	18.0	18.0	18.0
	Disagree	48	48.0	48.0	66.0
	Neutral	17	17.0	17.0	83.0
	Agree	11	11.0	11.0	94.0
	Strongly Agree	6	6.0	6.0	100.0
	Total	100	100.0	100.0	

Overall 66% of participants disagree with the statement respectively 18% strongly disagree and 48% disagree. 44% of participants responded otherwise.

I think that theatrical language is supportive in educational institutions

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	Frequency	Percent	Valid Percent	Cumulative Percent

Valid	Strongly disagree	54	54.0	54.0	54.0
	Disagree	27	27.0	27.0	81.0
	Neutral	11	11.0	11.0	92.0
	Agree	7	7.0	7.0	99.0
	Strongly Agree	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

54% of participants strongly disagreed and 27% disagreed of this statement. Thus, 81% of participants disagreed and only 19% answered otherwise.

Educated people love to watch Punjabi TV shows.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	20	20.0	20.0	20.0
	Disagree	41	41.0	41.0	61.0
	Neutral	20	20.0	20.0	81.0
	Agree	17	17.0	17.0	98.0
	Strongly Agree	2	2.0	2.0	100.0
	Total	100	100.0	100.0	

We see here that 20% population strongly disagreed and 41% disagree with the statement. Only 39% remained otherwise.

I feel that people like to teach the Punjabi language to their children

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	54	54.0	54.0	54.0
	Disagree	37	37.0	37.0	91.0
	Neutral	6	6.0	6.0	97.0
	Strongly Agree	3	3.0	3.0	100.0
	Total	100	100.0	100.0	

Level of disliking in the teaching of Punjabi to the children of Punjabi reaches very high as 54% strongly disagreed and 37% disagreed. On the other hand, only 3% strongly agree with this favour.

I think that people learn the Punjabi language to get good jobs

	Frequency	Percent	Valid Percent	Cumulative Percent

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Valid	Strongly disagree	67	67.0	67.0	67.0

	Disagree	30	30.0	30.0	97.0
	Neutral	2	2.0	2.0	99.0
	Strongly Agree	1	1.0	1.0	100.0
	Total	100	100.0	100.0	

We see that 97% population strongly disagreed or disagreed with this statement. It shows that there is no scope of Punjabi language in the financial fields.

I feel that Punjabi theatre has made Punjabi only a language of jokes and private conversation.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	8.0	8.0	8.0
	Neutral	3	3.0	3.0	11.0
	Agree	33	33.0	33.0	44.0
	Strongly Agree	56	56.0	56.0	100.0
	Total	100	100.0	100.0	

89% population answered in strongly agreed and agreed for this statement. It shows that the Punjabi language has not a serious place in the lives of its speakers.

I feel that people are eager to adopt the culture presented in Punjabi theatre

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	16	16.0	16.0	16.0
	Disagree	61	61.0	61.0	77.0
	Neutral	13	13.0	13.0	90.0
	Agree	7	7.0	7.0	97.0
	Strongly Agree	3	3.0	3.0	100.0
	Total	100	100.0	100.0	

Punjabi speakers do not adopt the culture presented in Punjabi theatre, as 77% of the population disagreed with the statement, whereas only 10% agreed. This shows that the presented culture is of no significance.

I feel that the Punjabi theatre presents the true picture of Punjabi society.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	26	26.0	26.0	26.0

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	Disagree	52	52.0	52.0	78.0
	Neutral	12	12.0	12.0	90.0
	Agree	5	5.0	5.0	95.0
	Strongly Agree	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

78% population does not consider that Punjabi theatre is providing a true picture of Punjabi society.

I think the present Punjabi theatre is only presenting vulgar language

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	11	11.0	11.0	11.0
	Disagree	8	8.0	8.0	19.0
	Neutral	8	8.0	8.0	27.0
	Agree	25	25.0	25.0	52.0
	Strongly Agree	48	48.0	48.0	100.0
	Total	100	100.0	100.0	

Punjabi theatre presents vulgar language; this was strongly agreed and agreed by a 73% population of this study.

4.2 Findings and Discussion

This study shows that the Punjabi theatre contributes a lot regarding diasporifaction of Punjabi language for its own speakers. Majority population is of the view that Punjabi theatre is neither providing nor promoting the Punjabi language. Almost 81% of participants of the study did not consider Punjabi drama as helping in educational matters. Theatrical performances are considered as a nourishing element for any language but Punjabi drama refutes the very idea. Punjabi speakers avoid appreciating their mother tongue in society due to the language used in Punjabi theatre.

As far as the likening of educated Punjabi speakers is concerned, they do not like or prefer to speak Punjabi in their day to day conversations. The participants of the study are of the view that the language spoken in theatres is not liked by any speaker of this language. It is observed that the Urdu language spoken in stage dramas proves helpful in educational institutions, but the case is not similar to the Punjabi language. It is also observed that the

educated people in Lahore do not want to watch Punjabi Television shows. Consequently, the Punjabi speakers do not like to teach the Punjabi language to their children. Thus, the new generation is becoming alien to the Punjabi language.

The status of the Punjabi language in society is very low. This language does not guarantee to have a good job. So, the speakers avoid it considering a waste of time. Rather they prefer Urdu or English. As per the common concept among the public, this is a language with double meaning. The speakers consider Punjabi as the language of Jokes and private conversation. It is not given its due status. This situation leads the speakers to a direction where they avoid adopting the culture presented in Punjabi theatres. The participants agree that the true picture of Punjab is not being presented by Punjabi theatre. The theatre is promoting only a vulgar language with double meaning. So, the educated people avoid assuming this language.

5 Conclusion

This paper probes the role of Punjabi theatre for diasporification of Punjabi language from the educated Punjabis in Lahore. The expansion of cable network has ensured the presence of so-called Punjabi theatre on the TV screens or in a dominant majority of Punjabi speaker in the urban area of Pakistani Punjab. Earlier the people started to watch Punjabi theatrical dramas for the sake of entertainment, but with the passage of time, the very theatre became a source of vulgarity, from the very language and attire to the performance of the characters. Being a source of entertainment the educated class of society also enjoyed it, but they also started to observe its negative effects. The researcher observed that the speaker of Punjabi has started to dislike their own mother tongue which is also a majority language. Besides other factors, the stage drama has raised a kind of hatred among the Punjabi speakers toward their mother tongue. Due to this hateful attitude, the Punjabi language is not considered as a supportive language in connection with the social and financial aspects. Despite the fact that Punjabi is a majority language in this region, gradually it is being marginalized. Further, there is not institutional support for the Punjabi language. The provincial government is not paying attention to give Punjabi a proper place on media, in the education sector, industry, and religion. Resultantly, the educated people, when listening this language in theatrical dramas, they avoid using the Punjabi language in their daily life and to pass it on to the next generation. This confirms the hypothesis that Punjabi

theatre is the main cause of diasporification of Punjabi language from the Punjab province in Pakistan.

6 Recommendations

The findings of this paper have proved that the Punjabi language is in a state of exile by its speakers. However, to support the vitality of Punjabi language certain steps need to be taken. There must be strict check and balance on the quality of language usage and different performances in Punjabi theatre. Although, Punjabi is a majority language in this region, yet it does not get ample institutional support. It is needed to support the Punjabi language by the government and other institutions for its maintenance. This language should be taught at primary level as a compulsory subject. The educated class should understand that it is not the language that promotes vulgarity but the user. The Punjabis should show love for their mother tongue by emerging its soft image. There is dire need to promote educated writers for writing Punjabi dramas. This will demolish the wrong notion that Punjabi is the language of Brands, whose purpose is to entertain the public by using double meaning words. The last but not least, the Punjabis will have to understand that if they want to maintain the Punjabi language as a mother tongue, they are supposed to love to honour this language and to pass on to the next generation conscientiously.

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