

Linguistics Purism in Bengali Language in Bangladesh: Myth and Reality

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Abstract:

The paper traces the historical development of "linguistic purism" worldwide as well as in Bangladesh. It also denotes the origin and development of the Bengali language in terms of pidginization and creolization. Furthermore, initiatives of linguistic purism in Bangladesh by linguistic purists and the government are explored from historical and socio-linguistic points of view. The myth and reality of linguistic purism in Bangladesh are explored with due reference. The issues (language pollution, language deterioration, language oppression, language extinction, language health, etc.) which are raised by language purists in Bangladesh are critically analyzed in this paper. The debate over "loan words" and "borrowing words," code-mixing, and code-switching is explained in the context of Bangladesh. The paper investigates the pros and cons of linguistic purism and its consequences for linguistic development in Bangladesh. How linguistic purism is related to linguistic human rights is vividly illustrated herewith.

Keywords: Linguistics Purism, Pure Language, Language Purist, Linguistics Human Right, Foreign-language Criticism

Introduction

The Bengali language has been considered an important philosophical and political subject for the Bengali nation since time immemorial. What is the language of Bengali? - The first literary question on this subject was probably raised in the middle of the seventeenth century. It was at that time that questions arose among the Bengali nation about the relationship between language and nation. The people living in the land of Bengal have been introducing the language of the ruler as their own language for a long time. This nation has not been so concerned about the relationship of its language with its own nation since time immemorial. As a result, words, sentences and phrases of different languages of different countries have easily taken place in

the language of Bangladesh. According to Dr. Muhammad Shahidullah, Persian is the most common foreign word used in Bengali. The first question raised by the seventeenth century poet Abdul Hakim was whether this language thought of the former men of Bangladesh was language-generosity or indifference to the sense of language. (H. Azad, 1999)

Linguistic Purism is one of the most noticeable areas of historical sociolinguistics and it includes the process of standardizing languages (Langer & Nesse, 2012). It is also called language purism, linguistic purism, and discourse purism (Nordquist, 2020). Furthermore, (Gray.E, 2020; Nordquist, 2020) state that Linguistic purism is to remove grammatical errors, jargon, neologisms, colloquialisms, and words of foreign origin from a language. (Schwin, 2018) focused on that linguistic purism is a form of language criticism. Its primary objective is to 'keep the language pure'. He also continued that linguistic purism is for keeping the language pure and free from foreign-language influences (especially in lexis). (Veisbergs, 2010) defines purism is often defined as resistance to language change or attempts to eradicate some former changes or phenomena. (Nordquist, 2020) told that a purist is someone who expresses a desire to eliminate certain undesirable features from a language, including grammatical errors, jargon, neologisms, colloquialisms, and words of foreign origin. Furthermore, (Langer & Nesse, 2012) note that purism is a belief, not an activity, and is restricted to foreign influence on a language.

Review of Literature

It is important to discuss the definition and purpose of Linguistic purism in historical sociolinguistics. (Marszalek-Kowalewska, 2011) stated that Linguistic purism is mainly preoccupied with getting rid of foreign elements. (Prifti, 2009) studied on the Albanian language which was being corrupted with the entrance of many borrowings and calques, mainly from English. So, (Prifti, 2009) found the necessity of linguistic purism for getting rid of emergence of foreign languages. Furthermore, studying the sociolinguistic landscape of Ukraine, (Bilaniuk, 2017) shows that Linguistic purism is important for usages and attitudes towards various dimensions of language, including standards, mixing, code-switching, nonstandard dialects,

slang, vulgarities, and foreign borrowings. Earlier, researching the linguistic situation in Albania, (Prifti, 2009) stress on Linguistic purism for consciousness of the native language, defining corruption of language, fear of language existence and to get rid of borrowed language. Several studies (H. Azad, 1999; Bandov, 2017; Langer & Nesse, 2012; Marszalek-Kowalewska, 2011; Prifti, 2009) stress the importance of Linguistic purism for avoiding borrowing words in native language. They focus on Linguistic purism to keep native language free from borrowing words (loan words). Reviewing Persian language (Marszalek-Kowalewska, 2011) explored that fifty percent of its vocabulary is borrowed words. The great majority of these loanwords are of Arabic origin. Farsi (Persian) has also been influenced by European languages such as French, Russian, and finally, English.

In Britain, British fought for language purity, attempting to get rid of language of all foreign influence. They used the term 'Inkhorn Terms', foreign borrowings were perceived as pretention and unnecessary (Linguistic Purism: How English Fought for Language Purity - Education Today News, 2016). They advocated the rejection of foreign vocabulary in writing English, in light of the borrowing from Greek, Latin and French to fill in the English language. Sir Johnson claimed borrowing of words, as with money, would leave a language bankrupt. New words were discovered and invented that time in Britain.

Several studies (Azad, 1999; Bandov, 2017; Cser, 2009; Kapović, 2011; Marszalek-Kowalewska, 2011) focus on the relation between Linguistic purism and national identity. For example, (Bandov, 2017) offers that the Russian language represents a symbol of political and cultural unity for many people. In addition to, in the case of Iran, nationalism emphasizes the role of language in shaping national identity (Marszalek-Kowalewska, 2011). In Ukraine context, the Ukrainian language continues to carry symbolic power, representing the country's right to sovereignty (Bilaniuk, 2017) .

In Croatia context, Political and ideological changes are always reflected in linguistic changes as well (Kapović, 2011). Likewise, (Scheel, 1998) also points out that this movement for linguistic purism, rooted in historical encounters with foreign languages and cultures, is motivated more by nationalistic sentiment and cultural pride than linguistic concerns. Therefore,

it is clear that many researches have been conducted in different countries to assimilate the relationship between Linguistic purism and national identity or nationalism. Some calls it 'Linguistic Nationalism' (*Linguistic Purism: How English Fought for Language Purity*, 2016). Some scholars relate Linguistic purism with cultural identity. For example, (Mukherjee, 2021) states that language is one of the vehicles of a nation's own culture.

Introduction to the Bengali Language:

Bangla is the state language of Bangladesh and one of 18 languages listed in the Indian Constitution (Sikder, 2013) ("Bangla Language," n.d.). Bengali is the world's fourth most widely spoken language. According to (*General Assembly Hears Appeal for Bangla to Be Made an Official UN Language* | | *UN News*, n.d.; Sikder, 2013), Bengali is now used by more than 300 million people around the world . Bengali is spoken by 26 million people in Bangladesh, 160 million in India, and 4 million people all over the world. Bengali is the fifth recognized immigrant language in the United States. Bengali is spoken by approximately six lakh people. Sierra Leone's President Ahmad Tejan Kabbah proclaimed Bangla as an "official language" of Sierra Leone in the year of 2002 (Ahmed, 2017).

(Hoque, 2007) found that during the Sultanate period in Bangladesh, Arabic was the religious language of the Muslims of Bengal, and Persian was the official language. Although French was the official language, the independent sultans of Bengal had respect for the native language, Bengali. The total number of words in Bangla is about one lakh and twenty five thousand. There are five thousand words are same as Sanskrit. Arabic-Persian words are two and a half thousand in number. There are four hundred Turkish words and eight hundred English words. Furthermore, there are one and a half hundred Portuguese and French words. Hindi and Urdu words are also innumerable. The rest are derived from Sanskrit (Sanskrit deterioration) and a very few native words.

If we think of the Bengali language according to the origin of words, there is almost no amount of native (local) words in this language. Although some native words have been found to exist, they are only of about some utensils inside the house. For example, they are like Dheki (local utensil), Kula

(local utensil) etc. There is no native word in Bengali for practical life, government work, and official or academic activities (Angkan, 2019). As a result, the language is completely dependent on foreign or neighboring words (borrowing/loan words). If the syntax of Bengali language is studied, it can be seen that this prose form of this language was developed after the establishment of Fort William College during the English rule (Sikder, 2013). Ishwar Chandra established the Punctuation of Bengali by copying it in the form of Punctuation of English language.

According to (Holm, 2000) , a pidgin is a reduced language that results from extended contact between groups of people with no language in common. (Holm, 2000; Mufwene, 2015; Zanna Isa et al., 2015) note that pidgin is a language that typically developed in association with activities such as trade, plantation agriculture, and colonization. It is a language of reduced form (Holm, 2000) in extended contact between two groups of people with no common language (Holm, 2000; Muysken & Smith, 1994b; Suraiya, 2020). After a long time, pidgin gradually turns into creole by natural tradition from generation to generation (Muysken & Smith, 1994a). In creole, no language appears the original forms of them. So, it is called 'Linguistic violence' (Muysken & Smith, 1994a). The process is called Creolization. (Todd, 2003) found the development stages from pidgin to creole as a) Marginal contact b) nativisation c) mother tongue development d) movement towards standard language.

Creolization (Bakker, 1994; Baron & Cara, 2011; Bickerton, 1976; Cohen, 2007; Stewart, 2007; Thomason & Kaufman, n.d.) often emerged from pidgin. In Bengal, Bengali language was development from pidgin to Creolization. Bengali can be entitled 'mixed pidgin' or 'mixed language'. Bengali is not a complete or independent language. Bengali is developed by the need of Pidgin situation for different trade, commerce and finally colonization purposes. After Creolization or development of pidgin, now Bengali is a mix-language, full of different foreign and neighboring words. Moreover, (T. Islam, 2019; Sikder, 2013) Bangla is in the process of undergoing changes.

The Bengal people were brave on mighty sea in ancient India. They had modern trade relations with Java, Sumatra and Siam (modern Thailand). The

Bengali people established their own colonies in maritime Southeast Asia and Siam (modern Thailand). North and West Bengal were part of the empire of South Bengal and they became strong by trading with foreigners. Alexander the Great withdrew his expedition from India because he expected a strong counter-attack from the powerful Gangaridi Empire of Bengal, which was located in the Bengal region. Later, the Gaur kingdom, the Pala dynasty, the Chandra dynasty, the Sen Dynasty and the Dev dynasty ruled the Bengal. All of them came from different states of the Indian subcontinent and ruled Bengal period after period. Hindi, Pali and other neighboring languages came in Bengal in their rules.

In the seventh century through Arab Muslim, traders and Sufi missionaries came in Bengal. In the twelfth century, the Muslims conquered Bengal and established Islam in that region. Then Arabic, Persian and Turkish words started entering at different times through Sultanate and Mughal rule. However, the Bengalis could not accept the words of these original forms of languages in most cases. Rather they have assimilated foreign words for their own needs in business or practical life (Mukherjee, 2021). In addition, they gave birth to new language (Bengali). Today's Bengali language is its legacy. Arrival of Europeans for trade and colonization in Bengal made a versatile linguistic development in Bengal community. Portuguese first came in India discovering of waterways to India (in 1487).

In 1487, Bartholomew Diaz arrives on the Cape of Good Hope. Vasco da Gama came to India by that route in 1498. Vasco da Gama arrived at the port of Calicut. Vasco da Gama enlisted the help of Arab sailors to come to India. Portuguese, the first of the Europeans, came to India and established colony in Bengal in 1516 and their purpose was to do business in Bengal (Wise & Karim, 1883). To conduct business in Bengal, Portuguese started to develop Pidgin language with Bengal community. There was no other way of mutual intercommunication among them and thus many Portuguese words came and settled in Bengali language. Then Dutch (16330) and Denmark (1676) came in Bengal for trade and commerce. English East India Company was formed and they came in Bengal in 1600. The purpose was to do business. The first English factory in the subcontinent / Bengal was established in Surat (in 1608). They Established Fort William in Calcutta in

1700. French came last among all Europeans in Bengal in 1674. The purpose was to establish an empire in Bengal.

Bengali language was a pidgin language, which is formed in association of various trade communities and colonizers. ‘Linguistic Violence (Muysken & Smith, 1994b) ’ of different languages is found in Bengali language as they made the language as their own way by pidginization and creolization. Furthermore, (Sikder, 2013) continued that the third stage of the evolution of Bangla language was noted from the 18th century; The East Indian Company came for trading and business purpose in India. (Sikder, 2013) also added that as the foundation of British power in Bengal was getting stronger, the use of English words, phrase and corrupted English vocabulary entered into Bangla language. According to (Alam, 2021) , Bangla language has always been influenced by languages like Persian, Arabic, English, Urdu, and Hindi due to historical and political reasons .

Method

This research was conducted by using qualitative descriptive method in order to get to know in details about language purism in Bangladesh. Then, the researcher tried to give more insights on the forms of language purism including state role in language purism, linguistics purism in Bengali language, code-mixing and code-switching in Bengali language, and about the history of Bengali language. Moreover, this qualitative method is used with the content analysis technique to analyze more about linguistics purism happened in Bengali language.

According to Sharp (2003) the researches that used multiple methods, different types of data provide cross-data validity checks, are avoided to errors than researches that only used one method. The data collection techniques used in this research consisted of using references and some eligible data sources.

Results and Discussions

Purism in Bengali Language in Bangladesh:

According to (Alam, 2021), there is a debate among two groups in Bangladesh on linguistic integrity. One group is called ‘linguistic Purists’ who

are leading crusade against the use of new words on social media. Another group believes in linguistic realities who are less concerned about language purity. In Bangladesh, using 'foreign words' or 'language change' in mass media is considered 'Language oppression' (A. hossain Azad, 2019), 'Language deterioration' (A. hossain Azad, 2019; Kabir, 2019) , 'Language pollution' (Akter, 2020; Angkan, 2019; Bhattacharja, 2016; Kabir, 2019) and 'brink of extinction' (Khan, 2016) respectively by Bangladeshi language purists. According to (Angkan, 2019; Mukherjee, 2021), on 18 February 2012, a national daily published an article by Syed Manjurul Islam, a professor of English at Dhaka University, entitled 'Language Pollution is as devastating as 'river pollution'. According to (Hossain, 2021; Khan, 2016), Bangladeshi purists think that Bengali language is being polluted by the usage of non-standard dialect and Code-mixing.

After that, several studies (Akter, 2020; Angkan, 2019; A. hossain Azad, 2019; Bhattacharja, 2016; Kabir, 2019) started to present the term 'language Pollution' in the case of 'Borrowing words/ loan words' in Bangladesh. Later , in 2019 (A. hossain Azad, 2019) called the mixture of foreign words with Bengali language as 'Linguistic Oppression'. (Akter, 2020), professor of Bangladesh, found that the Bangla Academy does not update the Bengali spelling dictionary; As a result, the spelling of many familiar words is not found in this dictionary. He stressed the necessity to protect and preserve the importance of Bengali language in Bangladesh.

(Akter, 2020) uses the term 'Language Pollution' to explain the borrowing words in Bengali Language. (Bhattacharja, 2016) explored the reasons and twelve responsible sectors for 'language pollution' in Bengali language of Bangladesh. They are Hindi channels, some special playwrights and drama-producers-directors, private television channels, private and government universities, some literary-intellectuals, a few magazines, Bangla Academy, Ministry of Education and overall education system, Parliament of Bangladesh, most Bengalis, Government of Bangladesh, NGO and civil society. In Bangladesh, (Hossain, 2021; Kabir, 2019) add on that the mixture of Bengali language with other language is considered 'Language pollution'. He notes that Bengali language is being mixed with English, Hindi, Urdu and Persian; For the sake of modernity, such various words are entering and

corrupting the Bengali language'. A large number of Bangladeshi purists often think social media a big platform of language change, pollution and deterioration. Some studies (Alam, 2021; Hossain, 2021; Khan, 2016; Masud, 2012; Mukherjee, 2021) found and claimed a direct relation between 'social media and language pollution' in Bangladesh.

(Hossain, 2021) adds that Bangladeshi at present TV serial is a big medium of language pollution in Bangladesh. As a purist, (Shekhar, 2020) compares language as human body and its change is injurious to 'Language Health' of Bengali language. Therefore, it is clear that linguistic purist do not accept current trend of Bengali language in Bangladesh.

Some studies (Akter, 2020) blame the current trend of cultural activities for language pollution. A class of cultural activists is doing more damage to the language. Online radios are stabbing language in the chest every day killing the language. However, no one is saying anything against it. To the younger generation of listeners, they are presenting a distorted mess called 'Bangla', a mixture of Bengali and English. Their presentation and presentation is also distorted (Akter, 2020).

(Angkan, 2019; A. Hossain Azad, 2019; Kabir, 2019) consider borrowing words (Loan Words) in Bangladesh as 'Language pollution'. They regard foreign vocabulary in native language as prohibited. Social media Facebook and twitter have emerged as a new area of language distortion. Perhaps it self-realizes what its users are writing. Such a mixture is also called 'Bengalis' by many. As a result, the effect of distortion is spreading rapidly. The language that many of the younger generation are currently using is not regional, nor standard. It can be called a 'mess'. The regional variety of the language will be true but in practical terms, it is advisable to maintain a standard or pure form (Mukherjee, 2021).

Purists do not like the change of a particular language for several reasons. First of all, they cannot accept 'the time of great and increasingly rapid change of a language' (Veisbergs, 2010), thinking a treat to native language (Alam, 2021), for being linguistic hierarchy (Alam, 2021) and for the 'protection of native language' (Langer & Nesse, 2012). Generally, older generation is highly attached with linguistic purism (Veisbergs, 2010). The role

of Bangladeshi linguistic purists is to raise the consciousness of the common people by establishing linguistic norms (Alam, 2021).

Furthermore, regional languages are the linguistic resources of a country. In Bangladesh, The regional languages (native varieties) are the language of the masses, the mass language of Bangladesh. Nevertheless, conversely, Linguistic Purists of Bangladesh consider regional languages as enemies of Bangla language. They even want to stop the practical use of regional languages (native varieties/ dialects) (Hossain, 2021).

State Role in Language Purism in Bangladesh:

A number of people in Bangladesh promote the state engagement in language policy and mechanism in state. For example, (Ferdousi, 2017) told that it is the holy duty of the respected judges and lawyers to curb the unwillingness of using Bangla language. In 2012 in Bangladesh, Bangladesh high court has ordered radio and TV presenters and anchorpersons not to use words, which are foreign to Bengali language. This order came as an effort to protect Bengali language in the backdrop of widespread distortion of the language with usage of English (Masud, 2012).

The ministry of education also constituted a committee on March 28, 2012 to prevent language pollution and distortion. The committee's 9-point recommendation said that foreign television channels and domestic radio and television controls were enacted to prevent language pollution; the school has compulsorily introduced a standard Bengali language course and initiatives to introduce reading of Bengali language and literature in private universities; effective action by the concerned authorities to ensure the use of standard Bengali on radio and television and to remove the unnecessary mix of foreign words in language; Bangladesh telecommunications regulatory commission to take action to prevent language disorder and pollution through social media and to prevent language pollution on radio and television.

The recommendation further said that the ministry of information has to constitute a standing committee to ensure the use of standard Bengali. The committee will monitor television and wireless shows and provide feedback, advice and instructions. The ministry of information can set up a similar committee to create awareness about the use of standard languages in printing

and online media as well and to prevent language pollution. The Bangladesh film censor board can be given the necessary powers to prevent language pollution in films. In addition, steps can be taken to implement these recommendations to discourage the use of languages other than Bengali in mobile phone caller tunes.

On 17 February 2014, the High Court Division has issued a rule to take measures for implementing and ensuring the use of Bangla language everywhere, including signboards, banners, electronic media advertisements, nameplates, and vehicle number plates, within 15 May 2014 (Ferdousi, 2017; Hossain, 2021).

In 2019, High Court of Bangladesh has engaged in language purism. For instance, The Bangladesh High Court has issued a rule asking why should not be declared illegal the use of distorted Bengali words in Coca-Cola bottles by US multinational soft drink company (*HC for Legal Action against Coca-Cola for Using Offensive Bangla Words | The Asian Age Online, Bangladesh*, n.d.; *HC Issues Rule against Coca-Cola...*, n.d.; *HC Issues Rule over Using 'Indecent' Words in CocaCola Adds – Bangladesh News Gazette*, n.d.)

Spelling reform is also a part of Linguistic purism in Bangladesh. According to (M. S. Islam, 2021; Shekhar, 2020), Rajshekhar Basu was the president of the spelling reform society formed by Calcutta University in 1935. He first published the University's 'Bangla Spelling Rules' (third edition, 1936). In East Pakistan (Now Bangladesh), The 'Bangla academy' made its first attempt in spelling rules in 1963. Then, the Bangla Academy took the initiative in formulating this rule in April 1992. After examining the opinions received, the Academy finalized the policy and published its second edition in January 1994. The third edition was made in November 2000. The fourth edition was published in September 2012. Bangla Academy's 2012 'Standard Bangla Spelling Rules.'

Bangladeshi Nationalism and Linguistic Purism:

Like (Bandov, 2017; Cser, 2009; Kapović, 2011; Marszalek-Kowalewska, 2011) in different countries, Ferdousi (2017) states that in order to protect the Bangladeshi nationalism it is the holy duty of the respected judges and lawyers to curb the unwillingness of using Bangla language. H.

Azad (1999) focuses the relationship between Bengali language purism with nationalism, patriotism and political interest.

In Bangladesh, people tried to make Bengali language unique than Indian Bengali language and rest of the word. They tried to develop a Bengali language reflecting their own culture and nationalism. Siddika (2020) points out that Bangladeshi people initiated three times to develop unique Bangladeshi Bengali in 1952, 1971 and 1990 respectively.

Linguistic Purism: A Myth or Reality in Bangladesh:

A language can be compared to the human body, or to a flowing 'river' (Pande, 2018). A language is like a living being. It has a life (Prifti, 2009). Therefore, a language gets the soul from all around. The wind gives life to a language, the light gives life to a language. The flow of a river does not consider any country where it is flowing. The development of language is just like that. Language can never be controlled by law (Crytal, n.d.). Just as obstruction of a river leads to premature death of a river, those who want to obstruct the ongoing flow of language by law are dying of language. Just as the human body breathes from air spontaneously, he never thinks of which country the air comes from, as no one thinks when he takes the morning heat, the sun does not belong to any country, not even a language thinks that a word belongs to any country. All the words in the world are for all the people in the universe. Every word with its own beauty will conquer the voices of millions of people, dance on the lips of millions of people. It is in no way reasonable to undermine the freedom to choose the words of the language by law. Rather it is ridiculous, filthy and violation of linguistic human rights. In addition, the results will never be positive so far in any context.

The great writers of every language have composed the best literature in the world by combining the most beautiful words from the entire world. If a writer is bound by law to create a character in a novel, then the creation of literature is not possible. Similarly, if Bangla language is created in Bangladesh with the decision of the High Court, if the use of words freely is stopped, then it will be an extreme violation of human rights. It is to be noted that in this regard, the High Court of Bangladesh had announced two rules determining which words can and cannot be used in Bangla and public media on February

18, 2012 and on February 1, 2014 respectively. Both laws are the opposite of freedom of speech as well as deprivation of linguistic human rights. The High Court in this judgment has stopped the use of foreign words in Bengali language and made it compulsory to use so-called standard Bengali in mass media.

William Shakespeare's literary success was on the use of foreign words (Gray.E, 2020). He thought of all the words of the world as his own. That was his secret of literary success. This law of language proclaimed by Bangladesh High Court leads to meanness of the language community of Bangladesh. The literature of Kazi Nazrul Islam, one of the best poet of Bengali literature, has been enriched only by the free use of foreign words (A. Islam, 2020). Even his poems and songs are beautifully portrayed in Code-mixing and Code-switching. If there had been such a recurrence in the choice of words by the state law, if there had been a prohibition on the loan words, no literary work would have been made in Bengali language. As a proof, (Hoque, 2007) states that Bengali literature got a new form under the influence of English literature during the British rule. Ishwar Chandra Vidyasagar, Parichad Mitra, Michael Madhusudan Dutta, Bankim Chandra Chattopadhyay and Kazi Nazrul Islam created modern Bengali literature. Vidyasagar, Madhusudan and Bankim Chandra Chattopadhyay had written Bengali literature in Sanskrit words and Rabindranath Tagore wrote in distorted forms of Sanskrit words as well as Arabic-Persian words. The uses of Arabic-Persian words are very common in the writings of Michael Madhusudan Dutta, Bankim Chandra Chattopadhyay and Ishwar Chandra Vidyasagar (Hoque, 2007).

Linguistic Purists are narrow-minded and obstruct the path of language development and language-democracy. The state also sometimes supports this conservative language-attitude and policy. It is a kind of radical approach and linguistic-fundamentalism. Which is not only a threat to humanity, but also a threat to world language development, language reproduction and language industrialization.

Linguistic Purists often compare so-called 'Language pollution' with 'River pollution' in Bangladesh. In addition, they try to block the ongoing movement of language by passing laws. They do not understand that if the river is blocked, the river water becomes polluted and the river dies. In the

same way, if the Bengali language is kept isolated by stopping the ongoing mixture of languages with state law or conservative radical language policy, this language will die in the near future. (Veisbergs, 2010) add on that Latin was the historically revered language of the time, which was originally written. The Latin language was claimed to be 'True Language'; the reason why Latin has become a dead language is that it has not been developed and transformed into the vernacular language (colloquial language/ common people language) in the practical life of the people.

On the contrary, if any language is given a chance to be mixed with another language, then the language has life, develops and becomes functional. For example, 50% of core English words come directly from French and Latin words (Gray.E, 2020). It did not destroy the essence of the English language, but English has become the language of the world and has become a strong working language. (Gray.E, 2020) continues that English has not been disadvantaged by any lexical borrowing. Bangladeshi Linguistic Purists think that if Bengali language meets with any other language, in fact the essence of Bengali language will be lost, Bengali language will lose its virginity. It is a kind of anti-modernism, anti-linguistic globalization and they hold linguistic-fundamentalist thinking. Despite having millennia of contact with other languages, a language retains its identity in many ways (Janson, 2012) . Even if a language is made entirely using foreign words, there will be individuality in that language. In this way, a language becomes beautiful and endearing in a new form even after having sex with millions of languages. Thus, the amalgamation or confluence with foreign words is in no way a threat to any language, but rather a development. According to (Crytal, n.d.; Gray.E, 2020), Loan words (Borrowing words) are simply a natural consequence of linguistic evolution. (Gray.E, 2020) adds on this, unless a language is completely cut off from the rest of the world, sharing a new words is inevitable. Some studies found that language changes itself for its needs (Veisbergs, 2010) and for the technological necessity (Devy, 2019).

In socio-historical linguistics, Anti-linguistic purists regard linguistic purism as 'footnote of history' (Langer & Davies, 2005), 'idle dream' (Matthews, 1921) 'dire calamity' (Matthews, 1921), and 'fallacious idea' (Khan, 2016) respectively. In details, (Matthews, 1921) stressed on that 'To 'fix' a

living language finally is an idle dream, and if it could be brought about it would be a dire calamity.’ (Winkler, 2012) points out that "is that English is about as pure as a cribhouse whore. We don't just borrow words; on occasion, English has pursued other languages down alleyways to beat them unconscious and rifle their pockets for new vocabulary" In case of Dutch language, (Langer & Davies, 2005) concluded that in the new social context, the purism described above has gradually become a ‘footnote’ in the recent history of Dutch.

‘There is no such thing as a pure language’ (Crytal, n.d.). No language in the world can be developed while maintaining virginity. Here, language development is the result of a mixture of different languages. Linguistic Purists want to keep the language under wraps and keep it confined to the house, in which case the language loses its reproductive opportunity, and death causes the reproductive power of the language. Conversely, because of billions of confluences, a language constantly gives birth to different crops of different colors. Language-narrow mindedness is always an extreme obstacle in the way of language development.

Among the linguists of Bangladesh who want to use pure Bengali language instead of language mixing (code-mixing, code-switching, borrowing words/loan words etc.), they have put Bangla language in real danger. For example, the ‘Bangla Academy’ recently developed a new Bangla language spelling system, which is against the spelling use of established writers of the past. This view is called ‘Linguistics Purism’ .Most of the words in Bengali language originates from foreign language or come from foreign language. In this way, the existence of Bangla words in Bangla language cannot be found.

According to (Alam, 2021; Crytal, n.d.; Gray.E, 2020; Veisbergs, 2010), Language change is a natural and irresistible process. (Hymes, 2012) shows that language socialization is conceptualized as a never- ending process because speakers never stop learning new ways of using language, for example in school, at work, in church, at play. Language change is part of a language-socialization. So that a language survives, flows, becomes stronger by changing its word structure, sentence structure or language-form. A language is strengthened and rich through change (Gray.E, 2020; Pande, 2018; Veisbergs, 2010). A big place for language change of Bengali in Bangladesh is

the new media, which has separated Spoken and written forms in recent times.

With the use of social media (online medium), language is gaining new communication style with the combination of spoken and written (Veisbergs, 2010). This current of language change is flowing, active and acceptable all over the world. Linguistic Purists in Bangladesh do not want to accept this change in any way. On the contrary, with the advent of new media, they have become language-conservative extremists in the face of this change in language. They are called 'Linguistic Purists'. In Bangladesh, Language purists are leading the crusade against the use of new words using on social media. (Alam, 2021).

About borrowing words in Bengali language, (A. Islam, 2020) states that all the languages of the world have assimilated foreign words with their own nature. The Bengali language has also been enriched by absorbing words from different languages, so there is nothing wrong with using words of other languages with Bangla language. By the purist attitude to Bengali language in Bangladesh, Bengali language is now confined to the city of Bangladesh, and lost its usage- acceptance from worldwide (Shekhar, 2020).

Conclusion

At the beginning of this article, the paper states the historical perspective of linguistic purism worldwide and then in the context of Bangladesh. It is worth noting the roles of scholars and the government in language purism. The findings that the paper has presented suggest that extreme linguistic purism is not supported by the mass of people in Bangladesh, as well as that it is a bondage for language development. To date, the literature, policymakers, and the profession have indicated the impact of language purism in Bangladesh and how it is perceived by the common people. This study offers the opportunity to develop a democratic linguistic environment reflecting linguistic human rights. While this study does not offer a conclusive answer to the question of linguistic purism, it does focus on arguments against the Bangladeshi linguistic purists and their views.

The research raises important questions about whether linguistic purism is a myth or reality in the context of Bangladesh. As a result, of conducting this research, the paper proposes that a liberal linguistic attitude is needed for the development of any language, including Bangladesh. If policymakers were to take this study seriously, they might get the reality behind linguistic purism in the context of Bangladesh. The research raises important questions about linguistic purists in Bangladesh who violate the linguistic rights of common people in Bangladesh to a great extent.

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