

USE OF PIDGIN FOR COMMUNITY DEVELOPMENT

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Mi laik tokaut long wok bilong kirapim Tok Pisin ol man bilong gavman ol i mekim. Mipela man bilong gavman i bin skelim pinis haumas manmeri ol i save toktok na rit na rait long tripela tok ples, Tok Inglis, Tok Hiri Motu, na Tok Pisin. Na namba bilong manmeri ol i save Tok Pisin i winim namba bilong olgeta manmeri ol i save narapela narapela tok ples.

Orait planti manmeri ol i save autim tingting bilong ol na raitim long Tok Inglis. Olsem yumi no ken litimapim Tok Pisin na daunim Tok Inglis. Nogat, tasol taim mipela laik tok save long ol sumatim na ol pipel mipela ken mekim olsem. Taim sumatim i go long skul bilong standet wan i go long siks, mipela ken toksave na mekim long Tok Pisin na Tok Hiri Motu. Na long taim mipela tokim ol sumatim bilong hai skul mipela ken mekim long Tok Inglis. Na long nait mipela ken mekim gen long Tok Pisin na Tok Hiri Motu na long sampela tok ples bilong ol pipel yet na mama papa ol i ken harim.

The Extension Branch promotes the use of Pidgin through its extension work in 3 main ways:

- (1) In extension methods courses to extension officers of various Government Departments it is pointed out that communication is most effective when it reaches the largest number of people possible in the most functional language medium available. All lingua franca are advocated for use when an extension project's area extends beyond more than one vernacular area.
- (2) A Pidgin and Motu translation service is operated for written publications and also for radio and film scripts.
- (3) Pidgin captions are produced for extension visual aids such as filmstrips, posters and charts.

Analysis of literacy and language-use statistics is very relevant to communication for Community Development. Table A presents data relevant to the language use of the indigenous population of 10 years of age and older:

Table A: language usage

Literacy	% of indigenous pop. 10 years of age and older
187,560 are literate in simple English	11.41
26,300 are literate in simple English only	1.6
13,150 are functionally literate in English only	.80
201,000 are functionally literate in Pidgin	12.23
55,600 are functionally literate in Police Motu	3.38
Speaking Ability	% of indigenous pop. 10 years of age and older
43,900 can be reached through English only through N.B.C. radio	2.67
427,400 can be reached through Admin. radio in Pidgin	26.10
115,100 can be reached through Admin. radio in Police Motu	7.25

Table A indicates that only 16.41% of the indigenous population can be reached functionally through print. It is evident that effective national communication development efforts must enlist a wider means of communication.

The percentages regarding the indigenous population which are able to speak and which can be reached orally through the three main languages are somewhat less disappointing. These percentages are derived from an analysis of the percentage of the Papua New Guinea population who listen regularly to administration radio stations and can speak the languages indicated. It is a total of 36.02% of the indigenous population.

The above statistical analyses indicate that Pidgin is clearly the language medium which reaches the largest indigenous population in Papua New Guinea. It can reach almost three times more people than functional English and Police Motu combined. This is true of both the written and spoken uses of the languages.

Lest we become over enthused however, it is well to remember that Pidgin can reach only 12% of the population through print and 26% of the population through a network of nine administration radio broadcasting stations. The use of all the other lingua franca and vernaculars used in broadcasting enable the administration radio stations network of 13 broadcasting stations to reach 70% of the total Papua New Guinea indigenous population. The network uses more than 20 other lingua franca and vernaculars, the most populous being Police Motu and the Enga and Tolai languages.

Communication difficulties will ease as a common language becomes more extensively (and eventually universally) used in Papua New Guinea. That day is, of course, in the distant future. Should the government or education agencies promote either Pidgin or English to expand and become the national language? The alternatives are not the topic of this presentation, but it is hard to refrain from making two observations:

- (1) Pidgin is a phonetically written language. The ability to write any language is highly transferable to spelling Pidgin. The bulk of Pidgin vocabulary is derived from

and related to English.

- (2) None of the lingua franca and vernacular languages of Papua New Guinea gives access to knowledge from developed countries. Since all international knowledge is available in English it is the most beneficial language to promote.

To promote Pidgin at the expense of English would be to impede access to world knowledge to the vast majority of Papua New Guinea's population. Knowledge of English is largely transferable to Pidgin, but there is very little transfer from Pidgin to English.

In the present situation, during the expansion of an international language in Papua New Guinea as a medium to world knowledge, are we making the best possible use of Pidgin as an essential tool for Community Development?

All serious efforts of communication should include broadcasting since it reaches three times the population reached through print. However, broadcasting should be supported with printed material as everyone who has experienced the vagaries of the spoken message will readily agree.

The recent change of emphasis in government policy towards rural development and the Department of Education's developing orientation to more specific Papua New Guinean objectives seem to create the climate and conditions for more integrated communication channels for community development activities. Although community development should be based on the self-help efforts of a well-defined community, in a newly developing country such as ours there is a great need for dissemination of generally educative information which can also serve as a catalyst for community action. All the agencies within a community should be intensely activated for community development, the main ones being broadcasting and the schools.

The possibility of channeling extension-content programmes through the school in the form of a 'Cultural Studies--Current Events' programme for upper primary and High Schools and using the school system as a distributional network for printed back-up material for the broadcasts should be seriously investigated.

The radio programmes and printed material could be in Pidgin and Police Motu for the primary students and in English for the High School students. The programmes would be broadcast over administration radio stations as a school broadcast during school hours. They could be repeated in the evenings in Pidgin and Police Motu (and the other lingua franca and vernaculars as appropriate) for the non-student population.

These media would reach the largest possible population and would serve as the orientation phase for personal contact by departmental extension officers working in the field.

Besides making extension communication for community development more effective in this manner, this approach would help to integrate the student population more closely into non-student village activities and perhaps go far toward reorientating the future school-leaver population toward meaningful, satisfying and productive integration into local community activity which itself would be a major achievement in community (and national) development.