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Language Appropriation and the Use of English Language in local Newspapers

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Abstract

The language use and its appropriation has been the leitmotif of postcolonial writings to write back to “canon”. The present paper is an attempt to highlight these strategies of appropriations in the local newspapers. The paper will try to analyse the reconstruction of the language apparatuses of the colonial order to accommodate the indigenous languages. Furthermore, the paper attempts to justify the postcolonial praxis of mixing, glossing and bringing cultural variations in local newspapers.

Key words: Colonization, Language Appropriation, Cultural Variations, Globalization

Introduction

The life and languages of the colonizer as well as the colonized were greatly shaped by the provincial experiences. Globalization and growing association of countries provided English with a social and monetary outlook. In the wake of these shifts, postcolonial authors like Ngugi contradicted the utilization of frontier dialects for social expression or instructive purposes, considering them as a social bomb. He spoke out rightly against this and considered English as a 'method for profound enslavement and supreme mastery'. Essayists like Wole Soyinka were supportive of writing back to the Empire. Thus, a lot of imaginative social works began to emerge in the previous states as well as in the previous pilgrim metropolitan focuses. These postcolonial thinkers thought of etymological systems to genuinely entertain and express the indigenous topics. By changing the pioneer dialect, Achebe, for example, considered it to truly express the heaviness of his African experience. Since Achebe's semantic experimentation, English, to a greater extent, has been transformed and appropriated into various assortments by the postcolonial authors. In this regard, the contributions of thinkers like Rushdie, Sidhwa, Khushwant Singh, Ngugi, Arundhati Roy, Khaled Hosseini, and others are paramount. Also these assortments are no longer considered to be assortments of English, but are viewed and recognized as particular dialects. The current research, through the considerable use of Urdu words, combines both the qualitative and quantitative

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methods in all three ways to achieve a holistic picture of the process of language appropriation.

Language Appropriation

Jane Hill in her book *The Everyday Language of White Racism* (2008) considers dialect allotment as a complex social acquiring that incorporates a dominant gathering's "burglary" of parts of an objective gathering's dialect. When a vast White gathering "gets" from less distinctive racial gatherings, for example, Native Americans, African Americans or US Spanish-speakers, Slope contends, will increase the value of an "American" character - one that is typically White. Also the enterprise of appointment underestimates individuals from benefactor bunches. In many courses phonetic appointment allows the overwhelming gathering to dominate the dialect of the objective gathering: from modifying word implications to partnering words or expressions with social marvels, for example, being "cool." Moreover, etymological allocation can by implication promulgate racial generalizations by allowing the dominant gathering to case elements and qualities leading to the characterization of the objective gathering, for example "hyper sexuality" from Spanish and "hyper-masculinity" from African-American culture

Background

It is a well-known method that in order to express the 'contrasting social encounters' (Ashcroft et al, 2002, p. 38) one has to reconstitute the dialect of the middle and then takes the dialect of the inside and replaces it in 'a talk completely adjusted to the colonized place' (p. 37). To a certain extent English has frequently been considered to not genuinely possess the ethics of warmth and nearby pride as associated with minority dialects. Currently, to exploit its scope and status, it is important to use English, but then again, it is also somewhat important to pass on the social implications of truthfulness, and nearby nobility which the minority dialects convey. Thus the motivation behind is to bring these temperance's into English. Many times English dialect gets unknowingly appropriated by the non-local clients. Many opine that a dialect goes under a change because of the impedance of first language with its intrinsic resistance. So when an essayist creates something in English, his or her first language is going to make certain changes to it. The semantic appointment of Hosseini appears to have a place with the later school of thought. Having been educated in West, he appropriates the colonizer's dialect that gives the feel of being ideological and political in nature. Many scholars from the past colonized nations have been appropriating dialect in their abstract works.

A good example is that of African-American Vernacular English (AAVE) or Ebonics which was once considered to be a depraved type of American English but is now recognized as a dialect equal-footed with others. There are many methodologies that brought forth assortments of 'englishes'. Some postcolonial scholars welded the etymological structures of two dialects resulting in a 'between culture' a term coined by Selinker and Nemser (as referred to in Ashcroft et al, 2002, pp. 66). In postcolonial compositions a mix of nearby dialect linguistic structure with the lexical types of English is likewise studied.

Code-exchanging is the most well-known system of appropriating the dialect (Ashcroft, et al 2002). Moreover, Kachru (1983) dealt with many systems of appointment interpretation comparability, lexical advancements, logical redefinition and practical and explanatory styles. Achebe while referring to a case from *Arrow of God* (1664), shows his way to deal with English by utilizing expressions like "I need one of my children to join these individuals and be my eyes there" and on somewhere else he duplicated this Africanized version as "I am sending you as my agent among these individuals" (p. 62). Kachru notes that in Asia and Africa, the hypothetical grounds of Englishization are practically the same yet the phonetic developments are socially particular. Somewhere else, Ashcroft et al (2002) discovers Rastafarians embracing of different procedures to bestow opportunity to dialect from the deliberations, adjusting Jamaican Creole in various ways. 'Me' is typically utilized for first individual solitary while as Rastafarians consider 'me' to be commanded by the subject, that is using 'I' for the individual pronoun (pp. 47-48). The paper recorded here the methodologies of dialect apportionment as indicated by Kachru (1983) and Ashcroft et al. (2002).

Research Framework

It is noted that certain questions cannot be answered by quantitative methods, while others cannot be answered by qualitative ones'. In this study, in order to sort out satisfactory answers to research questions, it is required to analyse a suitable text, categorise the Urdu lexical forms in it, to number and label them and also evaluate the reason behind their inclusion. To perform these functions, one research method i.e. either qualitative or quantitative, will not enable to reach to a logical outcome of this inquiry. Therefore; for the present research, pragmatists approach i.e. mixed methods research, will be used.

The quantitative aspect of this research will deal with the categorization of data under certain linguistic/ grammatical categories and also with the numeral ratio of the lexical items in each category. Whereas; qualitative dimension of the research will focus on the detailed analysis, interpretation and discussion of this categorized data in view of Urdu lexical forms and its role in language appropriation. At present it is important to illustrate that the blend of both the research methods not only will help to investigate the purely linguistic and structural aspects of language appropriation but also to inquire its consequence in terms of the use of English language in Pakistani English newspapers. More often qualitative and quantitative methods are combined in three ways i.e. one used to verify the findings of the other, used as the groundwork of the other, and used in a harmonizing manner to search different aspects of the research questions. Likewise; in the current research, both the qualitative and quantitative methods will also be combined in all three ways in order to achieve a holistic picture of the process of language appropriation through the use of Urdu words. Thus, both the research methods, will contribute in a harmonizing manner in the final outcome of the study. Also, the combination of both the methods will help to achieve a fuller understanding of a target phenomenon to verify one set of findings against the other.

In this research, the main interest is to inquire the exact nature of the language appropriation which can best be examined with a qualitative analysis whereas the distribution of a phenomenon i.e. the Urdu words and its numeral grid, can best be examined by using quantitative statistics and models. Therefore; a blend of mixed method research gives a unique prospective to fabricate data for the validity of research outcomes and findings. Thus, qualitative analysis will help to add meaning to numbers and quantitative statistics will enable to use numbers for adding precision to the words and their meanings. In view of expanding the scope and horizon of the current study, there is yet another reason for using mixed methods research to attract a large audience who would not be interested in one of the approaches if applied alone. As it is a welcome benefit of combining QUAL and QUAN methods is that the final results are usually acceptable for a larger audience than those of a mono method study would be. A well-executed mixed method study has multiple selling points and can offer something to everybody, regardless of the paradigmatic orientation of the person.

Data Collection

Current research is based upon the description of that linguistic aspect of English language use in Pakistan which gives a clue of language appropriation. So, data collection, to support the mentioned claim, is a bit challenging task. Therefore, English newspapers in Pakistan namely 'Dawn' has a rich data in the regard of English language appropriation in Pakistan. Though, in past studies have also been based on English language usage in Pakistani English newspapers (Baumgartner: 1990, 1991, 1992, 1993 and 1998; Rahman: 1990) yet, it is included for several reasons. One of the reasons is that the data from Pakistani English newspapers is very helpful in understanding the process of English language appropriation in Pakistan. Also, data from English newspaper 'Dawn' is taken because it is famously read across the country and it is an authentic source to conduct such type of study.

Framework for the categorization of Data

For the linguistic categorization of the data, the basic framework is taken from Kachru (1978). According to this framework, Kachru (1978, pp. 32-35) has illustrated the process of language appropriation in India by using certain lexical categorization. He devised the following categories to introduce the process of English language appropriation in Hindi:

- A. Unit Insertion
 - a. Noun Phrase Insertion
 - b. Verb Phrase Insertion
- B. Unit Hybridization
- C. Sentence Insertion
- D. Idioms and collocation Insertion
- E. Inflection Attachment and reduplication

Since, Kachru had devised these categories to investigate the processes of code mixing in Hindi and English, but out of the above categories, only category B i.e. Unit Hybridization will be selected because it will suite the need of the present research. Also, to accommodate all the types of lexical/structural items selected in this research, further division of category B will also be followed. The unit hybridization is divided into following subsections:

Category B: Hybridization

1. Hybridization within words
 - a. Hybridization within Single Words
 - b. Hybridization within Compound Words
2. Hybridization in Units
 - a. Hybridization in Noun Phrases
 - b. Hybridization in Verb Phrases

Framework for lexical analysis

Administration	Agriculture	Animals / reptiles	Articles of use	Art/music	Buildings
Clothing/dress	Concepts	Edibles/drinks	Education	Furniture	Habits
Food	Social (general)	Modes of address/References	Occupation	Place names	Politics
Religion/rituals	Speech/language	Trees/flowers	Vehicles/carriage	Money/ban-king	Attitude
Strategic Policies	Villages (general)	<i>Appendix 1, Lexical groupings A, Kachru (1983b), "English in Pakistan", R. Baumgartner (ed. 1992: p175)</i>			

The categorized data will quantitatively be divided into lexical groups by following Kachru’s model of ‘lexical groupings’ (1983), given by Baumgartner in his book ‘English in Pakistan’ (ed. 1992). With this model Kachru divided the indigenized words used in the sub-continent English into following lexical groups that are:

With this model the paper will conduct statistical / numeral analysis of the words used in the categories as mentioned in the previous section. This statistical analysis will be illustrated through quantitative grids with the analysis of each category. The quantitative grids will assert the numeral ratio of each lexical group and affirm the usage of the Urdu words in Pakistani English newspapers. The quantitative grids are of vital importance because these will show the quantity in which the Urdu words are used in the selected data and will endorse the frequent use of Urdu words in English language appropriation in Pakistan.

After the quantitative numeral statistics, the categorized and lexically grouped data will be analyzed through textual Analysis as a research Method. This research method focuses on the content from a psycho-analytic perspective. Analysis begins with an issue, and tries to understand it. There are two individuals in a psychoanalytic experience: the patient and the examiner. Analysis sees examiners as a mediator of a patient as there is an "issue" that should be settled. Along these lines therapy is practically similar to printed

investigation in that it includes the analysis and look for deeper meanings and an answer for an evident problem. According to Post-Structuralist thought, a text is made of plural voices and enters into different contesting relations. Textual analysis basically aims at detailed readings of a text and analyses it to create answers to the followings:

1. What tools in a text we are looking for, if we want to analyze it in detail?
2. Interpretation always involves extra-textual knowledge. What are they?

Analysis

Glossing

As we know that appropriation is a post-colonial phenomenon. Appropriation is basically used to manifest the cultural differences and cultural distance as well. So, most of the Pakistani writers used glossing or native language words while writing anything in English. This glossing can be in the form of a sentences clause or a phrase. There are many writers of Dawn English newspaper also used the glossing e.g. Chaye wala Dhaba [Dawn, p.17]. Though we have alternate words in English as Tea vender shop, but this phrase does not give the same effect or expression which the writer wants to create. In other article of Dawn newspaper, the phrase is used, "Pakistan zindabad and Pak-China Dostizindabad". Again these words can be translated and have the equivalent words in English language. For example, "Long live Pakistan and long live Pak-China Friendship". But it does not give us desire essence and feelings the writer wants to create.

Un-translated words

The other type of appropriation is through the un-translated words. The words which have no equivalent in English language, these words not only make the writing more interested but also give an idea of cultural differences. From the entertainment page of Dawn news 'Painting the walls read and making of paan' [Dawn, p.17]. The word such as Paan and Gutka used, which have no equivalent word in English language and in another column, "The indo-Pak Food", again a lot of words has been used. The words such as "Biryani", "Samosa" and "Karahi" etc. These words have no equivalent in English language. All of these words have no apt English substitute. As these words are specific to Indo-Pak culture and has no substitute in English language. In this way, the writers have used the untranslated words to show the cultural differences at large.

Syntactic Fusion

The mixing of two different grammatical structures is known as syntactic fusion. It is basically the use of two different structures into one, as in the Dawn, in an article on the strategic policies of Pakistan. The words which are used as the mixture of two different structures, the words are 'Jawans' and 'Jahadies'. Both of these words are from Urdu language but using it in the structure of English language of making plural has been used here. So the writer consciously has used the syntactic fusion. So writer here applies the English grammatical structures of making the plural.

Lexical Mixing

The mixing of two words of different languages or the phrases used as a noun is known as lexical mixing. Though these words or phrases have the equivalent in English language but writer use them more frequently and continuously while writing the articles. The words such as Rishta hunt, Poor Harri and Khaddi clothes etc.

Conclusion

The data and the examples which are presented in the paper are to show the effects and importance of the language appropriation in former colonies especially through the medium of local newspapers. As Kachru has substantially showed the differences in South Asian English's with tactics of substitutions, hybridizations and semantic innovations etc. creates extra spaces for local dialects. The paper tried to highlight functional use of such methods for retaining the cultural differences and providing alternatives to write contra homogenized standards of English canon. Keeping in mind Kachru's focus on the hybrid formations and substitution, the paper used different examples from one particular culture to foreground the strategies of contextualization as one of the fundamental features of South Asian English. At the end, the thematic structure of the paper bears the Postcolonial dialectic of representation where things are given meaning, the way they are represented and use of indigenized language are among the powerful tools as substantiated in the paper.

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