

Arabization of English: A Study of the Appropriating Linguistic Strategies in the Academic and Media Discourses in Saudi Arabia

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Abstract: In any contact zone, where the two or more languages and cultures intersect, there would be the linguistic hybridity and cultural syncreticity. Hence, in such perspective, this study is an attempt to investigate the Arabization of English language in Saudi Arabia. This study delimits to the reconstitution of English language on the linguistic and textual modes of the Arabic language. Likewise, the indigenous writers of Saudi Arabia both in the academia and media install the lexical innovation, and code-mixing in their discourses in order to foreground the richness repertoire of their mother tongue (Arabic). The researcher investigates the selected discourses from the Saudi English Print media and Academic settings in the framework of the appropriating discourse theory. Accordingly, the researcher recommends to the second language learners of Saudi Arabia to take the English language as an alternative instrument in order to disseminate their distinctive ideological and Arab cultural norms for the wider readership as well as to dispel the misconception of Islam and Arab Muslims across the Globe.

التعريب في اللغة الإنجليزية: دراسة الإستراتيجيات اللغوية والاستيلاء في نقاشاتهم والأكاديمية والإعلام في المملكة العربية السعودية

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الكلمات المفتاحية: اللغة الإنجليزية، الاعتمادات، التهجين، التوطين، التعريب في اللغة الإنجليزية ملخص البحث: في منطقة الاتصال، حيث تتقاطع أكثر اللغات والثقافات، سيكون هناك التهجين اللغوي وsyncreticity الثقافية. ومن هذا المنظور، فإنَّ هذه الدراسة تعدُّ محاولةً للتحقيق في تعريب اللغة الإنجليزية في المملكة العربية السعودية. حيث يفصل هذه الدراسة إلى إعادة تشكيل اللغة الإنجليزية في الوسائط اللغوية والنصية للغة العربية. وبالمثل، فإن الكتابة الأصلية في المملكة العربية السعودية سواء في الأوساط الأكاديمية أو وسائل الإعلام تسعى لتثبيت ابتكار المفردات، وخلق رمز في نقاشاتهم من أجل الصدارة، نتيجة ثراء لغتهم الأم (العربية). والباحث يحقق الخطابات المختارة من السعودية ووسائل الإعلام المطبوعة باللغة الإنجليزية والإعدادات الأكاديمية في إطار نظرية الخطاب. وفقاً لذلك، يوصي الباحث إلى متعلمي اللغة الثانية في المملكة العربية السعودية لاتخاذ اللغة الإنجليزية كأداة بديلة من أجل نشر المعايير الثقافية الأيديولوجية والعربية المتميزة من أجل قراءة أوسع، وكذلك لتبديد سوء الفهم للإسلام والعرب المسلمين في جميع مناطق العالم.

Introduction

According to Kachru (1998: 93-95) the 'Inner Circle' refers to the traditional historical and sociolinguistic origins of English where it is used as a first or native language - Britain, Canada, Australia, New Zealand, and the United States with 400 million speakers, almost 70 percent of which are from the United States. On the other hand, the 'Outer Circle' countries were colonized by the Britain and the United States, where English as a second language plays an important institutional role in multilingual settings like India, Nigeria, South Africa, Jamaica, Zambia, Pakistan, Malaysia, Sri Lanka, Singapore, Bangladesh, the Philippines, among other countries in the world more than 400 million speakers.

Not colonized by the Britain and the United States, countries in the 'Expanding Circle' did not institutionalize English as an official language but recognized the importance of English as a foreign language. These countries include Japan, China, Egypt, Korea, Nepal, Indonesia, Gulf States, Saudi Arabia and Egypt with more than one billion speakers.

Hence, my focus of the study is the 'Expanding Circle' where English language has been taken as a major discipline in terms of job opportunities, expatriation, urbanization, globalization and international trade transaction. Moreover, Saudi Arab like many other Middle Eastern countries is included in the camp of 'Expanding Circle' countries, where English language has been emerging as the second language in the context of its employment in terms of teaching as a discipline in the Higher Education Institutions, academic research journals, print media and in global trade transactions. In the similar vein, McArthur (2002: 4) argues that English has extensively been employed as the globalized professional life-style and often as has also used in:

Iesar Ahmad: Arabization of English language higher education, notably in Jordan, Lebanon, Kuwait, Palestinian community, Saudi Arabia, Yemen and Gulf States.

However, the appropriation and assimilation of English language strategies generally in the Middle Eastern states and particularly in Saudi Arabian context are diametrically opposite to the ex-colonies of the British Empire in South Asia and Anglophone Africa. It has taken the role of a Foreign Language or a Second Language in terms of it as an alternative and institutional practice in the Saudi Arab setting.

Similarly, like Anglophone states in South Asia and Western Africa, there are also two major language camps in Saudi Arab, which are arguing for pros and cons of the widespread role of English language and its discursive practices. One camp is

diffident over the imposition of English language and literature that it may undermine its distinctive Arabic language, culture and ideological norms, but on the other hand, the other camp considers it as an alternative linguistic tool to convey the so fterimage of Islamic ideology, Islamic culture and Arabian normative practices for the wider readership as in this age of globalization no nation can afford to stay to be isolated or disconnected for the interaction in the comity of nations. Likewise, the urban youths in Saudi Arabia take interest to learn English language in order to pace with the global communities, but on the other hand, the young learners from non-urban areas show resistance as well as diffidence to learn English language, as they consider the foreign language (English) as a serious threat and interference to the purity of Arabic language, culture and ideology. Despite, the strong reservations of the latter camp, the English language and literature is being taught as a major discipline in the higher academic institutions of Saudi Arabia as well:

Iesar Ahmad: Arabization of English language as it is being used in the day to day activities like to conduct business and communication across the world.

The researcher views that English is now a global language and an alternative tool of an advanced research, technology, media communication and global trade, and barely any nation can afford to ignore the dominant role of English language in this age of globalization and digitalization. Hence, all languages and cultures are intersecting across the globe as the world has been transformed into a single global camp. The researcher also views that there are many cognate Arabic words and terms like zinc, camphor, alcohol, chemistry, cable, admiral etc. relating to different branches of knowledge, which were appropriated in Standard English language during the supremacy and domination of the Arab civilization. Leigh (2000: 11-12) refers in the similar vein in the article that it is interesting to note that as John Donne (1624) said, '*no man is an island to himself. And also no culture is an island to itself*'.

This study also focuses on the status of English language which has emerged as the capital language in Saudi Arabia in the context of its rapid economic growth, trade and commerce transaction, urbanization, globalization, expatriation and migration. The study also focuses if the extensive diffusion of English language poses a serious challenge to the mono-centric and mono-linguistic societies of the 'Expanding Circle' states in the Middle East. The study also explores that despite the overwhelming spread of English language across the Middle East and Saudi Arabia, the status and role of the Arabic language has not been undermined unlike

in many of the 'outer circle' states of South Asia and Anglophone Africa.

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The chief objective of the study is to explore how the Saudi journalistic and academic writers are deploying the appropriating linguistic and textual strategies in their discourses in terms

of their syntactic, phonetic, and semantic patterns of their mother tongue. Likewise, it also investigates how these journalists and academic writers have been employing the appropriating linguistic and textual strategies in their narratives in order to foreground their distinctive religious and cultural norms.

Hence, in this context Arabization of English is emerging as a lingua franca not only in Saudi Arabia but also in the Middle Eastern geographical setting. The theoretical framework of this study is the theory of appropriation. Hence, the selected contents of the paper are analyzed and interpreted in the context of this theory. The researcher has chosen this theory as most of the western literary theories appear to be inadequate to address the Arabian linguistic, ideological and cultural gaps in the indigenous settings of Saudi Arabia. Likewise, the selected contents from the academic and journalistic writings are interpreted in the context of the indigenous setting of Saudi Arabia.

Literature Review

In this section, the researcher attempts to identify the appropriating linguistic and textual strategies deployed by the creative English writers particularly from the South Asia and Anglophone Africa along with the undertaken study of Saudi academic and journalistic creative English writers. Moreover, in the linguistic hybridization and counter discursive context, Bamiro (2006:315-28) reinforces views of Achebe concerning the use of re-appropriating and reconstructing strategies of the dominant Foreign language, *'I feel that the English language be able*

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to carry the weight of my African experience. But it will have to be new English, still in full communion with its ancestral home but altered to suit new African experiences.'

According to Bamiro, through the process of semantic shift, Achebe re-appropriates extant English words and colors them with new meanings in consonance with the Nigerian cultural context as in the following example:

'But since my wife here is troubled, let us agree with her and do as she says.'

'...my wife came to me...'

The above text gives allusion to the kinship terms such as mother, father, brother, sister, wife, and cousin characterize by semantic widening; that its use

in Nigeria and most of Africa, such kinship indicates a wider semantic domain than in British and American English context. Accordingly, the Saudi print media and academic writers intentionally or unintentionally are reconstructing English language in order to install their distinctive lexico-semantic and socio-cultural norms in the Saudi Arabian settings. Furthermore, the Saudi academic and journalistic writers also employ English as a foreign language to carry the wider geo-political- and lexico-semantic domain of the Arabian norms for the wider readership. It also reveals that these writers also insert mood, tone, cadence; and lexico-thematic richness of their first language (Arabic) into the foreign/second language (English). In the similar vein, Ahmad (2015: 2) refers Ashcroft's et al views that how dominant language and its discursive norms are re-appropriated and re-constituted in order to install differing cultural experiences as well as to interpolate these experiences into the dominant modes of representation to reach to the global audience.

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Hence, the researcher observes that the above views has close link to the appropriating linguistic, textual and literary strategies, in which the Saudi creative English Writers have been deploying in their academic and media narratives in their indigenous settings. Henceforth, the researcher defines the concept of the reconstitution of the foreign language in their local settings. The researcher also interprets the selected contents of the study in the framework of the Appropriating theory. The researcher postulates the appropriation as the core motif of this study; hence, I deem it as a pre-requisite to define appropriation at this juncture before switching to the selected content analysis of the study

Key Concept of Appropriation

Afolayan (2006: 9) cites views of Mikhail Bakhtin- a noted Russian/American literary critic on the appropriation and reconstitution of English language and utterance that:

'The word in language is half someone else's. It becomes one's own only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language...but rather it exists in other people's intention: it is from there that one must take the word, and make it one's own.'

In the similar vein, HA (2005: 1-11)-a university lecturer and researcher in Vietnam and Australia posit that she is agreed with Widdowson views as once *'the language is used, it cannot be kept under your control; people do appropriate it.'* She also adds that the notion of appropriation not only denotes

difference and separateness but also simultaneously facilitate the

Iesar Ahmad: Arabization of English language appropriated language (English) 'to serve global citizens and would not take their sense of belonging as well,'.

Hence, in such appropriating linguistic and contextual perspective, the researcher posits that only the appropriating theory can address the linguistic and cultural hybridizing gaps in terms of the variant English as well as an overwhelming prevalence of the dominant English language and western and American culture across the continents. In addition, these key concepts of appropriating strategies, the researcher postulates how the Arabization of English is emerging as variant English like Africanization of English, Pakistanization of English and Indianization of English in terms of the interface and exposure of the widespread linguistic hybridity and cultural syncreticity. The researcher also investigates how the Saudi creative English writers are reconstituting the foreign language in order to install their norms in their narratives for the global audience.

Methodology

This research is based on the Qualitative approach, as it interprets the selected contents from the media and academic discourses. The researcher has clustered the data from the print media and academic discourses. In addition, the chosen narratives are interpreted in the context of the appropriating theoretical perspective. Likewise, the researcher deems it as the most appropriate theory for the analysis of the discourses from the 'expanding circle' states like Saudi Arabia or Middle Eastern states.

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The researcher has chosen the appropriating discourse theory for the interpretation of the contents of the study, as the traditional Western literary theories appear to be inadequate to address the linguistic and cultural hybridization in the context of the Saudi Arabian settings.

Analysis of the Narratives in the Framework of Appropriating Theory

Henceforth, the researcher interprets and analyzes the selected contents and textual narratives from the Saudi Gazette and Academic research discourses in the theoretical perspective of Appropriation. In addition, the appropriating linguistic strategies like lexical innovation, code-mixing, code-switching, transliteration, un-translated words, glossing and Literal translation installed by the Saudi academic and journalistic discourses on the linguistic and

literary patterns of their mother tongue (Arabic) are analysed and interpreted in the context of the indigenous setting.

Neologism

Murfin, (1998: 236) defines *neologism*... a literary term which refers to an original word or phrase invented by an author to convey an idea or create an effect that no existing word could convey or create. In the similar context, Saudi journalists, researchers and writers have been coining new words to transmit the distinctive Arabic-cultural norms for the global readership. This process involves the lexicalization of different types in the discourse. One of the distinctive methods is inserting L1 (Arabic) words, phrases and terminologies into the L2, (English) which entail the combination of the two distinctive lexical terminologies (Target language and First language sources...in the undertaken study)

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Likewise, the researcher interprets these hybridized Arabic and English terminologies in the framework of the Appropriating theory. Hence, all the following examples of lexical innovation in the discourses are hybridized lexical items which can further be split into three

types depending on the function they perform. In the first place, there are hybridized lexical items where the writers select one element from the Arabic language to characterize the other element from English. Both the elements may otherwise be used as alternatives to each other and are considered identical in meanings as they convey largely the same meanings in their own contexts. Consider the example: *Fajar or Jumaprayar*. The conscious or unconscious intent of the writers, on the one hand, is to explain that the prayer mentioned is a specific type of a formal prayer of the Muslims. On the other hand, this hybridized item highlights the inherent disjuncture between the use of *only* prayers and that of *Fajr/Juma*. The insertion of the word *Fajr/Juma* foregrounds the distinctive Muslims' religious prayers, whereas the Standard English appears to be insufficient to address such metonymic gaps. Furthermore, this type of lexical innovation provides a scope for the coexistence of two otherwise diverse linguistic systems and cultural hybridization. In addition, similar instances chosen from the media and academic discourses are like:

- *Holy Kaaba, Old Haram,, shariah rules ,Haj season, White thobe,*
- *Halal standards, 'tasbehrosary' and Quranic verses, Haia staffers*
- *Majlis system, Tawasal systems*

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Moreover, there are also some instances of hybrid reduplication where the writers employ the linguistic components from both Arabic language and English by conveying the same meanings. For instance, consider the lexical words '*mahrams*' (*male guardians*). However,

Mahram and male guardian signify two different cultural backgrounds connoting the inability of a lexical item from one linguistic system to represent another. Hence, the lexical item mahram

has wider connotation in terms of the Saudi Arabian or Middle Eastern Muslim cultural norms than the male guardian in the western context. There are many others such examples of linguistic process as *thobe* (white robe), *shemagh* (headgear) and *iqal* (black rope-like cord) which are the lived and functional instances of a hybrid and the reduplication of a variety of an Arabian English.

The researcher observes that the above hybridized terminologies are frequently employed in the daily newspapers like Saudi Gazette and Arab News as well as in the indigenous academic settings, which authenticate the Arabization and indigenization of English language in the Saudi Arabian and Middle East settings. Hence, the mixing of the Arabic and English words validate the Arabian variety of English, which would be definitely established and recognized by the linguists as the sister varieties like of Pakistani English, Nigerian English, Malaysian English Singaporean or Asian English. The coinage of these words also reflects the richness repertoire of the Arabic Language and its primitive universal status. Moreover, such borrowing and lending of linguistic elements from one language to another language is a universal phenomenon, which is conditioned to the domination of a nation in terms of its political, technological and economic power in the specific given temporality and spatiality. Likewise, there are hundreds cognate Arabic words like Zinc, sulphur, Alcohol, Admiral, chemistry etc. found in the Standard English

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which authenticate and corroborate the linguistic, cultural, technological and economic domination of the Islamic and Arabian civilization since 7th century to the 14th century.

Transliteration

"Transliteration" according to Bussmann (1996: 1224) is the process of transliterating the foreign letters or syllables to construct new words on the syntactical and lexical pattern of the L1. I have noted how the Saudi's journalists, researchers and academicians take the English letters/syllables and vocabulary to construct the Arabic terminologies, colloquial words and phrases in order to install

unintentionally the Arabian cultural norms in their indigenous settings as the Standard English appears inadequate to address such linguistic and cultural gaps. Moreover, during such appropriating linguistic process the foreign language letters or syllables (English language) are used to coin new words or terminologies on the lexico-grammatical, morpho-semantic vernacular and rhetorical pattern of the mother tongue (Arabic). Likewise, the researcher selects and analyses the following lexical components from the media and academic discourses in the context of the appropriating theoretical perspective. For instance, the Arabic lexical terms like *Abaya*, *niqab*, *Hijab*, *thobe*, *Shemagh*, *Keffiyeh*, and *Ghotra*, are constituted on the vernacular pattern of the mother tongue (Arabic) to foreground the cultural norms of the Arabs as the foreign language appears to be inadequate to address such metonymic gaps in the Arabian settings. In addition, such words are inserted to substantiate the variant of Arabian English in terms of its lived and institutionalized practice in the indigenous settings:

- *Allah, Al Harams, Hadith, or Hajji, Imam, Sheikh, Ihram Zakat,*
 - *ummah, halal, haram and prayer names, zahur, Asr, Maghrib, Iesha, Fajr,*
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- *Ajwa and Saheretc.*

Hence, such lexical components and terminologies also authenticate the lexical hybridization and transliteration which are inevitable in terms of the massive migration, expatriation, digitalization and globalization of English language. Henceforth, the researcher interprets the appropriating linguistic strategy of glossing in the context of the Saudi Arabian setting.

Glossing

According to Bussmann (1996: 472) Glossing is 'Explications of unintelligible words or passages in the text or their translation. Depending on the place of the explication, a distinction is made between interlinear glosses, marginal glosses and context glosses... which are often written in a secret language, yields important insights into the linguistic and cultural history...'

Moreover, it is a process in the appropriating linguistic strategies, in which the vernacular terminologies are inserted in a text or vice versa. It can be a word, a phrase, a clause and a sentence or, qualifying the non-English word. The glossed lexical components are the clear expression of the cultural separation, difference and partly resistance in terms of the dominating linguistic hegemony of the foreign language either in the Outer or Expanding circles. The Saudi journalists and the other Arab writers intentionally or unintentionally deploy the glossed

and un-glossed words and phrases which reflect the distinctive social and ideological norms of the Arab people as well as the inadequacy of the foreign language to address such unbridgeable linguistic and cultural gaps.

Hence, in view of such linguistic process Al-Olaqi (2012: 1771) -an instructor at King Abdul Aziz University Jeddah employs the strategy of glossing in the research article while deconstructing the western discourses while referring the term Eblis or Satan: which was:

Iesar Ahmad: Arabization of English language deployed by George Gordon Byron-the noted romantic poet in the context of the oriental culture and its mythical history. In addition, it foregrounds that the Islamic concept of evil has wider semantic implication than the western notion of evil or Satan. In the similar context,

Alshumaisi (2007:1) in his M.A thesis '*A neo-colonialism in post-colonial literature: A comparative study of Achebe's Novel 'The Anthills of the Savannah and Algosabi's Sab'a*

(Seven)' employs at the title page of the thesis the term *Sab'a (Seven)* which reflects that this term has the wider semantic implication in terms of the Saudi geographical, and cultural perspective than simple in the lexical item seven.

Likewise, these Arab scholars, authors and writers insert the vernacular phrases at certain places in the texts (with or without parenthetic), and sometimes may intentionally or unintentionally leave these un-translated to foreground the Arabian difference, and tacit resistance from the assumptive centre of the universal norms of the cultural purity and linguistic authenticity. For instance, the linguistic strategies of glossing are demonstrated in the following texts, which are selected from the Saudi Gazette and Arab News:

- ***Kiswa*** (cover) of the Kaaba, ***mataf*** (circumambulation area around the Holy Kaaba). ***Tawaf*** performers, ***Halal***", an Arabic word meaning "permissible"; ***a thobe*** (white robe),
- ***shemagh*** (headgear), ***Sager (Hawk)***(black rope-like cord) ***Ardha'*** (*sword dance*) *at Janadriya on the outskirts of Riyadh. Al-Arayik*, a breed of camel known for its white color and tasty milk, and ***Al-Sawahili***, which is of dark brown camel.
- ***to wear a thobe (white robe), shemagh (headgear) and iqal (black rope-like cord)***

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Hence, the above cited glossing examples reflect the cultural norms of the Saudi Arabia. Moreover, the creative English writers and journalists insert these Arabic words and terminologies to install in the context of the deep rooted Islamic cultural norms of the Arabs. In addition, the Arab Muslim writers

employ it in their discourses to convey it as the first and foremost fundamental tenet of the Islam, which reflect the inherent disjuncture of the Islamic and western ideologies and civilization.

Un-translated words

The researcher has investigated how the Saudi and the Arab writers insert the un-translated words (Arabic) in their discourses to demonstrate their deep embedded distinctive sense of Islamic ideology which is diametrically opposite to the other dominant western cultures. Such linguistic strategy of inserting un-translated words in the discourses also force the reader to have an active involvement with these vernacular phrases and terminologies in order to find the contextual meaning as well as to be conscious of the indigenous cultural sensitivities and subtleties. Hence, the un-translated words instances are as following:

- ***shariah, Hadith, Hajj, Umrah,***
- ***, iqma, Alharam, etc...***

The abovecited instances found in the media and academic discourses signify the deeply embedded religious norms and cultural practices not only of the Arab Muslims but also the Muslims of the whole world. Likewise, these Arabic terms have no equivalence in English language to address the social and linguistic gaps in terms of the Saudi Arabian

Iesar Ahmad: Arabization of English language settings. Moreover, such vernacular terminologies also convey the rhetorical and metaphorical as well as the tone, cadence, rhyme, rhythm of the Arabic language in terms of the Arabian civilization. Moreover, there are many more instances of such vernacular terminologies inserted in the Media and academic discourses which reflect the lived religious and cultural practices of the Saudi Arabia and the Muslim countries.

Translation Equivalence

Ashcroft (1989: 78) postulates that the strategies by which a foreign language is transformed extremely varied. Apart from direct glossing in the text, such devices also include, syntactic fusion in which, the English prose is structured according to the first language, the English prose is structured according to the syntactic principles of first language;...which constructs an English discourse according to the rhythm and texture of first language; and the transcription of dialect and language variants of many different kinds, whether they come from diglossic, poly-dialectical or monolingual speaking communities. In such an appropriating linguistic process, the Saudi and the Arab creative English writers deploy the literal/direct translation strategy in their discourses to install the rhetorical, phonological

and morphological properties of the first language (Arabic) into the foreign/second language in order to validate the distinctive cultural norms of the Saudi Arab and Muslim Ummah. In the similar vein, the researcher refers to Ahmad (2015: 6) that how the eminent Indian novelist and journalist Roy inducts the literal translation in her narratives to foreground these historical and metaphorical characteristics of her mother tongue Malayalam. In the similar context, the researcher chooses the following instances from the media and academic discourses in order to install the ethno-rhythmic prose as well as the directness of the first language (Arabic). These translation

Iesar Ahmad: Arabization of English language equivalents or direct translation practices demonstrated in the journalistic and academic discourses are identified and analysed as under:

- *It's raining "human body parts"*
- *Nawaf's death: principal faces the axe*
- *We need to roll up our sleeves*

Such instances of the direct translation foreground the rhetorical properties and mannerism of the Arabic speech. The sentence like *It's raining "human body parts"* reflects the typical instance of the literal translation insertion in the literary and non-literary discourses in terms of their indigenous settings. Moreover, they deploy intentionally or unintentionally the direct translation strategy in the discourses to insert wise sayings, myths, fables and imaginative expressions without its serious semantic modification in the local settings of Saudi Arab and Gulf states. Similarly, their direct translations transplanted into the English language extend the lexico-semantic, texture, and mood of their mother tongue. Such direct translation practices also validate the Arabization of English language in the indigenous settings.

Code switching and Code Mixing

In Code-switching one has the ability to switch from code A to code B. The alternation of codes is determined by the function, the situation, and the participants. In other words, it refers to the categorization of one's verbal repertoire in terms of functions and roles...code mixing, on the other hand, entails transferring linguistic units from one code into another. One may consider code-switching a process which can result in code-mixed varieties. A multi-lingual or multi-

Iesar Ahmad: Arabization of English language dialectical person is generally able to associate a function and an effect with various types of language or dialect mixes.

Hence, in such code switching and code mixing linguistic and literary perspective, I have investigated

how in Saudi print, electronic media and in academic setting code switching and code mixing are practiced to install the terminologies and phrases of the Arabic language in the indigenous setting of Saudi Arabia. I have identified the following instances from the print media in order to analyze in the context of the appropriating theory. In addition, I have also examined how the Saudi and Arab writers switch or mix the codes of Arabic language (L1) into the second language (L2) or vice versa in their written as well as in the spoken discourses in order to reflect their distinctive cultural identity. The researcher has also examined how the instructors as well as the students in under grade or graduate level in King Saud University frequently switch code from L2 (English) to L1 (Arabic) or vice versa in their written and spoken discourses. In the similar context, Ahmad .Mohaidat and Elumalai (2015: 47-48) observe that code-switching also functions to announce specific identities, create certain meanings, and facilitate particular Interpersonal relationships. In addition, there are many instances of code-mixing which can be noticed in the billboards, advertisements, road signs, memos, official notices, names of the hotels and restaurants, messages on mobile, internet, and e-services in the academic and non-academic settings of the kingdom of Saudi Arabia. I have also observed how the creative English writers and journalists are employing the strategy of code switching with its different types – inter-sentential, intra-sentential or intra-word and tag switching. Hence, the writers and journalists have been foregrounding their distinctive cultural norms in their discourses for the transmission of the

Iesar Ahmad: Arabization of English language true spirit of Islam and Islamic culture for the international readership. The following instances of code switching or code-mixing clustered from the Saudi gazette in the indigenous perspective:

- *Six imams to lead Taraweeh prayers,*
- *white thobe ihram (attire worn for pilgrimage),*
- *The new construction sites have been barricaded after ensuring passages to facilitate smooth and safe flow of worshipers from the mataf to the masaa (running area between Safa and Marwa).*

In the above cited instances, the L1 lexical, syntactical and morphological codes are mixed with L2 to foreground the distinctive Islamic and religious practices. The imams to lead *Taraweeh* prayers in the Holy Kaaba during Ramadan are the distinctive religious practices and spiritual experience of the Muslims, which can hardly be conveyed the same religious intensity and spirituality in the second language. Likewise, the *white thobe ihram*, worn by the every Muslim during Hajj and ummrah reminds

all the Muslims the transitory nature of this world and the everlasting nature of the hereafter world as well as it instills the spirit of oneness of Allah, brotherhood, unity and equality among all the Muslims across the globe irrespective of their ethnicity, color and race.

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Conclusion

The researcher has investigated how the widespread diffusion of the Standard English Language simultaneously, entails the reconstitution of the language on the pattern of the L1 (Arabic) in terms of the indigenous perspective of the Saudi Arabian settings. These journalists, authors and academicians have been employing the appropriating linguistic and textual strategies in their narratives to install lexical, metaphorical and rhetorical elements of their mother tongue (Arabic) as the foreign language appears to be inadequate to address such unbridgeable metonymic gaps. Hence, I also validate the authenticity of the Arabization of English language in terms of its institutional, and lived functional practices in the Saudi indigenous perspective. Consequently, I vehemently advocate to the foreign/second language Saudi learners to re-appropriate and re-constitute it as an alternative and pragmatic instrument in their discourses in order to foreground the distinctive Arabian ideological and cultural norms of the Saudi Arab and the Arab world for the global audience.

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