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Domestication And Nativization Of English As A Global Language Into Different Languages Across Nations

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ABSTRACT
The paper highlights the linguistics, sociolinguistic and cultural dimensions of English language adaptation into various indigenous languages across the globe. The spread of English among nations of the world has brought about significant linguistic and cultural transformations. It undergoes a process of domestication and nativization. The paper examines how English has evolved into multiple localized varieties, called 'New Englishes'. This is done through its integration into the linguistic systems, cultural norms and communicative practices of different linguistics/languages background in different nations; drawing examples from Africa and Asia. The paper finds the localized form of languages were able to domesticate and nativized English to its needs. It recommends continuous adoption and adaption of languages to suit local realities in the communicative needs of the community.
Keywords: Domestication - Nativization - Global Language – Across- Languages – Nations.

INTRODUCTION

English language is indispensable in the lives of Nigerians. It is the only language that generates and make or rather link Nigeria with other nations of the world. It has official linguistics medium in the country. Its influence has continued to spread in almost every sphere of the nation's life. Literature and language have always had an inseparable relationship that one cannot do without the other. It is in this regard that English having world recognition across nations (countries) and languages, emerging Englishes spring up and created all over the world. This is done to suit the cultural, social, religious and other spheres of the societal and environmental needs.

Languages interchange ideas and thoughts. Therefore, it is natural when two or more languages come into contact with one another; and into another linguistic setting, it grows and adapts itself to the new linguistic and cultural setting. This adaption is known as nativization. Nativization is a linguistic change that happens to a foreign or a second language and makes it an integral part of the culture of any society that employs it as an additional language. However, the foreign or second language will lose some of its native-like characteristics while acquiring certain features of the language in the community in which it has been adapted. The nativization process takes place at all levels of linguistic and discourse analysis and it helps to distinguish the new variety from other varieties. As Ogunsiji (2007) puts that nativization has occurred as a result of the contact between the English language and other indigenous languages in Nigeria.

Similarly, the domestication of English all over the world is as a result of interference of the native languages of the users, the issue of indigenization, contextualization or nativization. This accounts for the similarities between African English, Asian English, European English and other Englishes across the world. There are also deliberate attempts by African and Asian writers especially Nigerian novelists, domesticate the English language to preserve or communicate their ideas in an African style.

Moreover, language as a vehicle of culture and tribal or national identity, novelists now depart from the rules in diction, pronunciation or from what is generally regarded as standard to mutual intelligibility even at international level. Adegbija (2004) cites example of domestication of language in Nigerian society. Wole Soyinka received accolades globally on account of his literary prowess in the English language. He is the first African Novel Laureate in literature. With the attainment of this status, it is high time true recognition be accorded the emerging variety of English in Nigeria. Therefore, English language has been successfully domesticated, by the way the language has been and is still being 'home-grown', adapted and tamed to suit the Nigerian environment.

Jowitt (1991) illustrates that language and society develop side by side, social changes bring linguistic changes. This implies that from time to time, there will be emergence of new words and patterns of expressions. These will generate mutual intelligibility which reflects the socio-political, economic and cultural situations of a society. The constructions generate new meanings that fulfill the communicative functions of such a linguistic environment.

Therefore, English language has gained global ascendancy both in spread and number of speakers. It is also an agent of globalization, and it affects the way the language is now used to reflect the different environments in which it finds itself. The result is what is referred to as world Englishes depicting autonomous English varieties now prevalent in non-native environments, particularly those formerly colonized by Britain. It is the language most used outside its native soil/land by non-native speakers all over the world (Aborisade, 2006).

Domestication, Indigenization and Nativization of English as a Global Language

Emezue (1998) asserts that domestication of the English language in the environments where it is used as a Second Language (L2) or Foreign Language (EFL) is no more a unique phenomenon, but a welcome development. The language has today, emerged as a global one; therefore, no longer an exclusive preserve of the British or its ancestral home. For this reason, the user can no more be subjected to the English assumptions of correctness and this accounts for the emergence of such expressions today as 'New Englishes' or 'World Englishes'. He further argues that if English is to be an effective means of communication in Africa, it is essential that it adapt itself so as to be able to express African concepts. This means communities are allowed to use the English language the way that suits their cultural norms, attitudes and values.

The varieties of English today, serve their users the expected purpose globally, and so the concept of 'purists' universal English is as illogical as it is unachievable. In fact, the language has been successfully exported round the world that the native speakers no longer have control over it. As Ezeife (2010) emphasizes the price English must pay is to prepare and submit to different kind of use by different communities. The African and other Continental writers should aim to use English in a way that brings out his message best without altering the language to the extent that its value as international language will not be lost. It will have to be a new English still in communion with its ancestral home but aimed to suit its new environment.

This is the thrust of the domestication of English, both in non-native environments and in specific professions for specific purposes. Domestication, also known as nativization, is the current trend in the spread of English around the world. It is the adoption and adaption of English to suit immediate domestic needs of a people whose first language is not English. Domestication of English in non-native English speaking environments creates a variety of the language, which should not be regarded as substandard once basic rules of standard are not violated. Jowitt (1991) believes that the outcome domestication is the variety of English. This variety in Nigeria, as in many developing nations of the world, arising from nativization; also shared with Bamgbose (1995); domestication takes place in three aspects, as follows:

1. Linguistic nativization, mainly in the phonological realm where existing sounds in indigenous languages substitute English sounds as well as replacement of stress tone. It also includes inclusion of culture-specific vocabulary items and indigenous language induced syntactic structures.
2. Pragmatic nativization, where the English language is modified to suit individual or societal cultural practices. This is more obvious in semantic shift as words and expressions take on new meanings peculiar to the environment. There are Nigerian cases of word or sentence meanings that are at variance with what is obtainable in Standard English.
3. Creative nativization, involving coinages in words and expressions to mirror the local world view. This includes lexical items that are obviously Nigerian and currently non-existent in Standard English. It shows the process of their emergence and their meanings which may not be obvious to other non-Nigerian users of English.

The English language used in Nigeria is now referred to as Nigerian English, which is the nativized form of the Standard English. The language is used in a peculiar fashion to suit Nigerians' purpose and in such a way that: 'as a domestic servant does what the master requires'. English language in Nigeria is now made to do precisely what Nigerians want it to do (Adegbija, 2004).

Bangbose (1995) asserts that nativization of English has to do with changes which English has undergone as a result of its contact with various languages in diverse cultural and geographical settings in the outer circle of English. This include; all the continents of the world, such as Africa, Asia, America and so on. Nativization and domestication of English produce a new form of English that is cooked with distinct African flavour enriched with African culture and terms. It ends up as a new English still in full communion with its ancestral home but altered to suit its new surroundings.

The views of scholars on the question of the medium of communication in literary creations and appreciations by African and Asian writers can be grouped into two: 'the radical/revolutionary' and the 'liberal' view. The radical/revolutionary view argues against the continued use of foreign languages by African writers in their literary creations. They notice the linguistic and political problems inherent in this situation and call for African literature to be written in African languages. Prominent among them include: Wole Soyinka and Ngugi wa Thiong'o. Wole Soyinka argues for a continental language; a pan African language; chosen from one of the indigenous African languages to be taught and spoken across the continent of Africa (Soyinka, 1975).

However, this seems unfeasible looking at different factors. There is strong relationship between technology, science, globalization and industrialization. None of the indigenous languages can explain. We are primarily consumers of technology and not producers. Also the view will hinder the growth of individual language literature.

The liberal view believes that there is something fundamentally wrong with expressing African thoughts in foreign languages. But to this group, it seems nothing could be done about it. It is often expressed in the assertion that what cannot be cured must be endured. It would appear that English has come to stay. English is referred to as uninvited guest, housed and nourished and now fully settled, becomes rather unwilling to depart. This being the case, the language must be made to reflect the culture of its second language users, alien to that of its mother tongue users. Thus, English must be compelled to blend with the environment of its users, thereby producing artistic works that will be aesthetically pleasing. Chinua Achebe is one of the major proponents of this view.

Post-colonial writers fashion the English language to suit their purposes in creative ways. They nativized English to make it culturally relevant to the fictitious society they create using language as a tool. As Adegbija (2004) stresses that with nativization, the author's linguistic identity is brought to limelight while he experiments with the variant forms of English through an incorporation of some forms of the indigenous languages into the English language.

For examples, Chinua Achebe and Rao Raja and the likes write in their literary works instances of literal translation, Nigerian pidgin, Nigerian English, Indian English and Indigenous English. In *Things Fall Apart,* many Igbo proverbs are given a literal translation whilst obeying the syntactical rules of the

English language. Meaning is not totally lost in transliteration as the transliterated words are situated in their perfect contexts. Examples:

1. A toad does not run in the day time for nothing (Achebe 15).
2. When a man says yes, his chi also says yes (Achebe 19).
3. Let the kite perch and let the eagle perch too. If one says no to the other, let its wing break (Achebe 14).
4. Eneke the bird says since men have learnt to shoot without missing, he has learnt to fly without perching (Achebe 16).

Similarly, in the same book, Nigerian English is used. For example, in pages; 12, 20, 22, 26, 27 and 29. That is, evil forest; kindred meeting; afternoon meal; earth goddess; rain maker; cock crow and new yam festival.

Another common example of transliteration is in *Arrow of God* page 45-46:

> I want one of my sons to join these people and be my eye there. if there is nothing in it you will come back. But if there is something there, you will bring home my share. The world is like a mask dancing. If you want to see it well you do not stand in one place. My spirit tells me that those who do not befriend the white man today will be saying had he known tomorrow.

Here, Achebe demonstrates nativization of the English language by making a wholesale mother tongue transfer to the language.

Other examples are:

A. Unless the wind blows, we do not see the kite's rump (59)
B. For when we see the little bird dancing in the middle of the pathway, we must know its drummer is in the nearby bush (40).

Achebe added vigour to the English language while vernacularising it. He uses Nigerian Pidgin in some of his literary works. In *No Longer at Ease,* page 92, he says, 'The fridge must be switched off at seven o'clock in the evening and on again at twelve noon. Do you understand?

Yes, sir. But meat no go spoil? No need to buy plenty meat at once. Yes, sir. Buy small today, when he finish buy small again'. Yes, sir. Only I tink you say I go de go market once every week'. I said nothing of the sort. I said I would only give you money once.

Moreover, in the same book page 70, 'What department he de work? 'Secretary to the scholarship board' 'E go make plenty money there. Every student who wan go England go de see am for house'. 'E no be like that', said Joseph. 'Him na gentleman. No fit take bribe'. 'Na so', said the other in unbelief. In *A Man of the People* page 99, a pidgin is used to illustrate a point: Who is Edna, our new wife? 'Oh that girl. Nonsense. She doesn't know half as much book as you'. 'Ah, she does o. I no go modern school'. But standard six in your time was superior to senior Cambridge today'. I said in our language, refusing to be drawn into the levity of pidgin.

Code-switching is another instances if nativization of English language. This could also be found in Achebe's works. For instance, in *No Longer at Ease;* 'Na film I wan go', said Bisi. 'Look here Bisi, we are not interested in what you want to do. It's for Obo and me to decide. This na Africa you know (100). In page 62, 'White man don go far. We just de shout for nothing', he said. Then he seemed to realize his position. 'All the same they must go. This no be dem country'.

In *A Man of the People*: 'What can you enjoy there? She asked with great spirit'. 'Nine pence talk and three pence food. Hallo, hawa you. Nice to see you again'. All na lie lie (41). In the same book, pidgin is also used as in page 16, thus: 'You call this spend? You never see something my brother. I no de keep anini for myself, na so so troway. If some person come to you and say 'I wan make you minister' make you run like blazes comot. Na true word I tell you. To God who made me… 'Big man, big palaver', said the one eyed man. 'Me one, he said. I no kuku mind the katakata wey de for inside. Make you put minister money for my hand and all the wahala on top. I no mind at all. Everyone laughed. Then Mrs. John said, 'No be so my frien. When you done experience rich man's trouble you no fit talk that again.

My people get one proverb: they say that when poor man done see with im own eye how to make big man e go beg make e carry him poverty de go je-je.

Ngugi wa Thiong'o is of the opinion that as long as Africans continue to use English, colonization is still at work. Ngugi, wonders how one could think in his mother tongue and render it in a foreign language, as literature is an expression of the will of a people. His stance is highly admirable, but the suggestion seems impracticable. The challenges he faced in the translation of his books from Gikuyi into English took a very long time before being realized. The works include: *I Will Marry When I Want (1982); Devil on the Cross (1980); and The Trial of Dedan Kimathi (1976).* Many instances where shown in his works. For example, in *The Trial of Dedan Kimathi;* we have seen the conversations that took place in the trial of Dedan Kimathi. The court arrangements and proceedings are typical of African culture and traditions (Ogunlesi, 2008).

Asian writers are not left behind in the nativization and domestication of English language. The two continents share similar characteristics as regards to the invasion of English language over their indigenous languages. Rao Raja is among the prominent literary writers not only in India but Asia and world over. His works are deeply rooted in metaphysics.

Rao Raja's first and best-known novel; *Kanthapura (1938),* is the story of south Indian village named kanthapura. The novel is narrated in the form of a 'Sthala Purana' by an old woman in the village; named Achakka. In it he moulded English language into the indigenous language as if you are not using English but Indian language (Raja,1988).

His works include: *Kanthapura (1938); The Serpent and the Rope (1960); The Cat and Shakespeare: A Tale of India (1965); The Policeman and the Rose (1978); Tomorrow (1943-44); Whither India Essays (1996) and others.* In his book, *The Serpent and the Rope (1960);* he dramatized the relationships between Indian and Western Culture. The Serpent in the title refers to 'Illusion' and the rope 'Reality'. In it he domesticated many western values and cultures into Indian.

In most of his works he borrows the style and structure from Indian vernacular tales and folk-epic. In his novels and short stories, and other works; it was established that Rao was among the finest Indian prose stylists and won different awards. He acts as able and interesting interpreter of the philosophy and religious beliefs of the Indian society. He has masterly blended religious and cultural traditions of India with contemporary social and political realities of the west.

One interesting thing about Raja's works is his ability to depart boldly from the European or Western tradition and indigenized it in the proper way. It therefore, leads to the assimilating of such materials from the Indian Literary Tradition to fit in well in the nativized English language.

CONCLUSION

Every living language in the universe has variations, depending on the number of speakers, the environment and its acceptability from non-native speakers. These parameters are important in determining the extent to which language is measured in nativization and domestication it undergoes by the indigenous languages have contact with. Hence variation is a feature of language, it is worthwhile when such variations do not vitiate the importance or acceptability of the various forms, but these variations must be within the confines of acceptable forms that are mutually intelligible.

Similarly, variations are classified into different levels, such as: phonological, morphological, syntax, lexis, semantics and pragmatics. These are found in Standard English and Nigerian English. Geo-linguistic situation makes the use of Nigerian English indispensable. The domestication form of English in each environment should be given consideration by adopting and adapting the English for specific purposes approach.

The variety of English used by different writers should be a pragmatic response to their peculiar situations and environment, without breaking basic rules of syntax and at the same time, making it known that a living language such as English cannot be a closed system. The users should bear in mind, the local peculiarities, creation and pragmatic use of the languages.

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