

Saudization of English: A study of the Innovative Linguistic and Textual Strategies in the Academic and Multiple Discourses of Saudi Arabia

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Abstract

The research work attempts to investigate that in any geographical contact zone, where the diverse languages and cultures intersect, there would inevitably be linguistic and cultural integration and assimilation. In a similar vein, the worldwide dissemination of the English language has radically shaped the linguistic and textual devices installed by the Saudi English writers in their texts. Besides, the Saudi English writers have reconstructed L2 (English) on the linguistic pattern of L1(Arabic) to foreground their distinctive ideological and cultural norms. Also, the research work investigates, can Saudi English be considered an authentic linguistic instrument? The researcher also has focused and authenticated on the emergence of Saudi English regarding the innovative linguistic and textual tactics inducted by the Saudi writers in their texts. Besides, the research study has investigated the reconstruction of L2 (English) on the lexical, rhetorical, and grammatical patterns of L1(Arabic). The research work also has a great significance regarding the pedagogical, and theoretical linguistic debate about the emergence of the Asian and African variants of Englishes. Likewise, the researcher has chosen the appropriating linguistic theory, and multiple canons approach as a theoretical framework to analyze the selected Saudi English texts. The research work also has concluded that the Saudi English has emerged as a practical linguistic instrument like any other Asian variants of Englishes. Consequently, the researcher has suggested to the Saudi English writers to reconstruct L2 (English) as a functional instrument to disseminate their national, ideological, and cultural norms for global readers.

Keywords: Eurocentric canons, multiple canons, pluralistic discourses, Saudization of English, textual strategies

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Introduction

The research work has investigated that with the worldwide dissemination of the English language, and the western culture have diametrically shaped the identity, language, and culture of the non-western states. Undoubtedly, in this age of the cross-cultural and the trans-border world, no nation can afford to keep itself isolation from the overwhelming impact of the English language, and the western culture concerning the advancement of research in science and arts, astronomy, technology, fiscal trade, politics, pedagogy, and diplomacy. Likewise, the researcher has observed, wherever two or more than two languages and cultures interface, there would inevitably be linguistic and cultural hybridity. Hence, the researcher has investigated that Saudi English researchers and academicians have constructed L2 (English) on the lexical, syntactical, morphological, graphological, semantical, and phonological patterns of L1(Arabic) to install their distinctive cultural, national, and ideological traditions in their texts. Besides, it also has investigated that Saudi English writers have installed the innovative linguistic, and textual devices of appropriation (adopt L2, and reconstruct it with the vocabulary of L1), like neologism (coinage of new words), interlanguage, (integration of two diverse languages), untranslated words (insertion of lexical items of L1 into L2 without translation) transliteration (construction of new words or phrases of L1 from the vocabulary of L2), glossing, (explanation of vernacular terms with parenthesis or without parenthesis), code-mixing (mixing of codes of two diverse languages), and literal translation (translation of L2 on the verbal pattern of L1) in their writings to foreground the linguistic qualities of L1 (Arabic). Also, the researcher has chosen the appropriating linguistic theory, and the multiple canons approach as the theoretical and methodological framework of this research work. Also, the researcher has analyzed and interpreted the innovative linguistic, literary, and textual tactics inducted by Saudi English writers in the context of such a theoretical and methodological framework.

In a similar linguistic perspective, Kachru (2000) has argued that the English language has played a phenomenal role to spread scientific and technological knowledge across the globe. He has referred to what “Quirk *et al.* have termed it the vehicular load of a language, which English carries as the primary medium for the twentieth-century science and technology” (317). In a similar vein, Crystal (2003) has postulated that the English language has got the role of the global language of communication and interaction. He has postulated that “Everyone who has learned it now owns it – has a share in it, and has the right to use it in the way they want” (2). Besides, in a similar linguistic perspective, Kachru (1998) has classified the English language on his celebrated model of “three concentric circles”. Firstly, the “Inner Circle” refers to the historical origins of English, as it is used as a native language in countries like Britain, Canada, Australia, New Zealand, and the United States. Secondly, the “Outer Circle” States, where English as a second language has played a historical and institutional role in the multi-lingual, multi-ethnic, and multi-cultural perspectives like South Asia, West Indies, and western Africa. Thirdly, the “Expanding Circle” States like Turkey, the Gulf States, and Saudi Arabia, where the researchers, journalists, and academicians have chosen L2 (English) as a practical linguistic tool to install their distinctive ideological, national, and cultural traditions in their texts. Also, the English language in the “Expanding Circle” States is chosen as a practical linguistic tool concerning academic research, pedagogy, media, diplomacy, advertisement, and tourism.

In a similar contextual vein, Kachru and Nelson (2006) have also postulated that the “Expanding Circle” States like China, Japan, Korea, the Middle East, and Latin America, where the foreign language has been circulated mainly as a universal linguistic tool to conduct the business, commerce, diplomacy, and finance. “The English language in this circle, however, is also finding increased use in internal domains of academia, media, and professions such as medicine, and engineering” (10). In a similar contextual vein, Mahboob (2013) has postulated that “The English language is commonly being used by the Arabs, and expatriates in the Gulf States to conduct their business, and trade in the big multinational companies like (Aramco Petro), and other industries”. Hence, the research work also has focused on the “Expanding Circle” States like Saudi Arabia, where the English language has the economic, social, and capital status regarding academic research, job opportunity, fiscal trade, foreign diplomacy, and business transaction.

In a similar vein, Saudi writers and researchers have constructed L2 (English) on the linguistic patterns of L1 (Arabic) to transmit their distinctive ideological, national, and cultural norms for the global readers. Likewise, the Saudi English writers and researchers have adopted L2 (English) to spread and foreground the enlightened, broad-minded, and moderate image of Islam across the globe. In a similar vein, Ahmad (2015) has cited views of Widdowson that once “language is used, it can’t be kept under your control, people do appropriate it. Simultaneously, it also enables one to serve global citizens and would not take their sense of belonging as well” (1-8).

Nonetheless, like the other Anglophone States, the researcher has observed that the debate regarding L2 (English) also has engaged linguists, academicians, researchers, and theorists in the academic settings of Saudi Arab. It is still unresolvable as the two-language groups have contended the pros and cons of the dissemination of the English language in Saudi Arabia. One linguistic group has resisted the imposition of L2 (English), as it has undermined the status of L1 (Arabic), Islamic ideology, and Islamic cultural traditions. Nonetheless, the second language group has supported the approval of L2 (English) as a practical linguistic instrument to transmit the enlightened teaching of Islam and the Arabian traditions for international readers. Also, the urban youths in Saudi Arabia have chosen L2 (English) as a practical linguistic tool for global communication and collaboration. Contrarily, the young learners from rural areas have resisted adopting L2 (English). They have considered it a grave threat to the purity of L1 (Arabic), and their tribal traditions. Despite, the strong resistance of the latter language group, yet L2 (English) has taken a pivotal role in terms of pedagogy, research, advertisement, business, economy, job opportunity, and tourism in the indigenous perspectives of Saudi Arab. The researcher also has observed that L2 (English) has radically altered the linguistic, syntactical, and textual structures of L1 (Arabic). In a similar linguistic context, Fallatah (2016) referred to the investigative study of Fussell, who has foregrounded the distinctive features of the “Gulf English” regarding the indigenous settings of the Gulf States. According to, Fussell most of the foreign workers and the local citizens of the Gulf States try to communicate and interact with one another through the English language. Besides, the Emirati English writers, journalists, and researchers have constructed L2 (English) on the linguistic pattern of L1(Arabic) as a practical and neutral instrument to highlight the ideological, tribal, and cultural traditions of the Gulf States.

In a similar linguistic perspective, the researcher has observed that the English language has got a vital and predominant role in terms of the advancement of academic research, computer technology, astronomy, print media, electronic media, social media, film, theatre, tourism, sports,

video games, music, advertisement, economy, politics, and foreign diplomacy in this age of trans-borders and trans-cultures. In a similar linguistic vein, Mehboob and Elyas (2014) have described that English in Saudia has fundamentally connected with the “discourse of petroleum.” Both these researchers have referred Karmani views that oil has proven to be very vital to the spread of the English language, and have labeled the study of dynamics of oil with the dissemination of English in the Arabian Gulf region as “Petro-linguistics” (130). The researcher also has observed that the western lexicographers and writers have borrowed many original Arabic words and phrases like zinc, camphor, alcohol, chemistry, cable, and admiral during the political, technological, fiscal, and intellectual domination of the Arab Muslims across the continents. Also, Ahmad (2017) has quoted in a similar perspective, what Donne (1624) said, “no man is an island to himself. And also, no culture is an island to itself” (1-9). Hence, from the historical and anthropological perspective, the researcher has authenticated that no culture and language is pure. Besides, the researcher also has substantiated that the purity of the English language and culture is a myth. In a similar perspective, the purity and superiority of race is also a myth and fantasy. Likewise, the researcher has observed that linguistic hybridity and cultural assimilation is a universal norm across the globe. Contrarily, the western discourse theorists have advocated consistently for the originality, authenticity, superiority, and universality of the Eurocentric traditions. Hence, in the next section, the analogical literature would be surveyed, which has a close similarity with this research work.

Literature Review

In this section, the researcher has attempted to identify the reconstructing linguistic, and textual strategies inducted by the creative English writers in their texts in terms of their multi-ethnic, multi-linguistic, multi-racial, and multi-cultural perspectives. The researcher also has attempted to explore and highlight that the appropriating linguistic strategies installed by these innovative English writers have a close similarity with Saudi English writers. In a similar vein, Ashcroft (2000) has postulated that the “dominant language and its discursive forms are appropriated to express widely differing cultural lived experiences and to interpolate these experiences into the imposed dominant modes of representation to reach the widest possible audience” (19). In a similar contextual perspective, Kachru (2005) has postulated that the creative English writers of India have installed the ethnographic Indian experiences in their discourses in terms of “its multiculturalism, its pluralism, and its immense hybridity (10).

In a similar vein, Talib (2002) has discussed that the English language has undergone a “process of Indianization” in India. He further has referred that Narayan- a noted Indian English novelist has installed the reconstructed English language in his novel - *The Painter of Signs* (1978) in the context of his complex Indian experiences. Also, he has inserted the term *Sanskrit* in this novel like: “I feel as if we had known each other for several *Janmas*’, he said rather plaintively. ‘It is imagination really’ she said. ‘Do you believe in reincarnation?’” (119). Hence, he has inserted the *Sanskrit* term of *Janmas*, as the imposed English language was inadequate to address such a historical, mythical, and cultural gaps in terms of the Indian settings. Likewise, according to the Hindu’s mythologies, the vernacular term *Janmas* means that every man has to undergo through the process of creation and reincarnation in one’s life several times, till his soul gets sublimation or nirvana. In a similar linguistic approach, Ahmad (2019) has contended that Ali - a renowned Pakistani English novelist has inserted the interlanguage and code-mixing approach in his novel *Twilight in Delhi* (1940) to install the complex experiences faced by the Indian Muslims. He has

inserted the colloquial term in his novel “*Dhum! Qalandar, God will alone*” to foreground the distinctive ideological and cultural norms of the Muslims of the Subcontinent during the British Rule in India (1-12).

In a similar contextual vein, Chinua Achebe- an eminent Nigerian English writer and critic has inducted the glossing approach in his discourses to highlight the unique and distinctive African cultures. Also, Achebe has inserted the term *Igbo* (people of South Eastern of Nigeria) several times in his novel *Things Fall Apart* (1958) to highlight the distinctive social and cultural customs of Africa. Hence, in a similar contextual perspective, Ashcroft (1989) has posited that the term *Obi* (hut) has foregrounded the typical cultural traditions of Igbo’s people. In a similar linguistic vein, Alsharhani (2016) has added views of Rahman and Alhaisoni (2013), and Osailan (2009) that the English language has served as a practical linguistic tool for Saudi’s people to communicate and interact with the individuals of multiple cultures for the dissemination of the enlightened, moderate and universal teaching of Islam.

Hence, in a similar contextual perspective, Saudi English has emerged as a practical linguistic tool to carry the burden of the post-modern concerns like tribal norms, nationhood, language, identity, culture, and representation concerning Saudi Arabian perspectives. Henceforth, in the next section, the research methods and the theoretical framework would be focused on.

Methodology

This research plan has focused on qualitative research in terms of the critical analysis and interpretation of Saudi English texts. The theoretical and methodological framework of this research work also has focused on the appropriating linguistic theory, multiple canons approach, and the Kachruvian “three concentric circles” of the English language. Likewise, the researcher has chosen such research methods and critical literary theories to address the irresolvable debate of the authenticity and universality of the Eurocentric or logocentric canons, variants of Englishes, and the lived reality of the non-western multiple canons approach. Also, the researcher has analyzed and interpreted the selected Saudi English texts regarding the reconstruction of L2 (English), and its textual approaches in their indigenous settings of Saudi Arab.

Besides, the research work also has focused on the linguistic and textual characteristics of L1 (Arabic) inducted by Saudi academicians and researchers in their creative English texts. The researcher also has focused that the non-native English writers have reconstructed L2 (English) in terms of their indigenous diverse linguistic and cultural experiences. The research paper also has foregrounded that Saudi, and the non-western writers have installed the reconstructed language as an alternative linguistic tool concerning their academic research, print media, advertisement, and pedagogy. The research work also has highlighted, if the widespread dissemination of the English language has posed a serious challenge to the national identity, subjectivity, and the cultural norms of Saudi Arabia, the Gulf States, and the Middle Eastern States. Despite, the overwhelming impact of the English language across the Middle East and Saudi Arabia, yet L1(Arabic) has not to undergo any major transformation (due to the petrodollar economy of Saudi Arab, and the Gulf States). On the contrary, the English language has radically transformed the political, institutional, and cultural norms of the non-western states of Asia and Africa.

In a similar nativizing linguistic context, Kachru (1995) has postulated that:

It provides a powerful linguistic tool for manipulation and control. Besides, this alchemy of English has left a deep mark on the languages and literature of the non-western world. English has thus caused the transmutation of languages, equipping them in the process of new societal, scientific, and technological demands. The process of Englishization has initiated stylistic and thematic innovations and has 'modernized' registers. (p/ 295)

In a similar vein, Green, and le Bihan (1996) have postulated that with the constant imposition of the "canonical English literature may have marginalized the colonial subject, which resists the powerful influence of the empire not by denying it but by engaging with it" (283). The researcher also has chosen the appropriating linguistic theory, and multiple canons approach, as a theoretical and methodological framework to analyze and interpret the innovative Saudi English texts. Also, the researcher has analyzed and interpreted the selected texts from academic research papers, and multiple journalistic discourses regarding the appropriating linguistic theory, and the multiple canons approach.

Finding

After the analysis and interpretation of the selected Saudi English writings, the researcher has concluded the authenticity of the Saudization of English in terms of the innovative English texts in the indigenous perspectives of Saudi Arabia. The research work also has concluded that Saudi academic researchers, teachers, and journalists have reconstructed L2 (English) on the linguistic pattern of L1 (Arabic) to highlight their national, ideological, and cultural traditions. The researcher also has authenticated that these creative English writers have reformulated L2 (English) as a practical linguistic tool to install the socio-linguistic, ethnic-rhythmic, lexicogrammatical, metaphorical, and the rhetorical characteristics of L1 (Arabic) in their creative texts. Hence, after the interpretation and evaluation of the selected discourses, the researcher has authenticated the practical and institutional function of Saudi English in terms of the pedagogy, academic research, social media, medicine, engineering, tourism, advertisement, billboard, diplomacy, economy, job opportunity, and business transaction. Accordingly, like the other Asian, Caribbean, and African variants of Englishes, Saudi English also has emerged as a practical linguistic instrument to foreground the social, national, and cultural norms of Saudi Arabia.

Consequently, the researcher would like to encourage Saudi English writers to adopt Saudi English as a practical linguistic instrument in terms of the dissemination of their ideological, national, and cultural norms for global readers. Henceforth, the researcher has analyzed and interpreted the innovative linguistic practices like lexical innovation, glossing, transliteration, literal translation, and code-mixing installed by Saudi English writers and journalists in their discourses in the theoretical framework of the appropriating linguistic theory, and the multiple canons approach. Likewise, the researcher has interpreted and evaluated the selected journalistic and academic writings in the following section, of the data analysis and discussion.

Discussion

Accordingly, the researcher has attempted to identify and analyze the innovative linguistic, textual, and structural devices installed by the Saudi English writers, researchers, and academicians in their creative texts. It also has focused on linguistic and textual devices like the invention of new words, phrases clauses, transliteration, and code-mixing. Likewise, Saudi innovative English

writers and researchers have reconstructed L2 (English) to install their distinctive socio-cultural, and geopolitical norms in their texts. Also, these Saudi academicians, researchers, and Journalists have used the adopted English language as a reliable and neutral linguistic tool to disseminate widely the ideological, tribal, and cultural norms of Saudi Arabia. Also, Saudi English writers have used the English language in their texts to spread the soft, moderate, and enlightened image of the Arab Muslims for global readers. Contrarily, the western authors have portrayed the identity of the Arab Muslims, and their culture as patriarchal, tribal, atavistic, and illogical in their discourses. It also has foregrounded that these Saudi English writers and journalists have inserted mood, tone, cadence, and the metaphorical characteristics of L1 (Arabic) into L2 (English) in terms of the process of Saudization of English. Henceforth, the researcher has analyzed and interpreted the selected innovative linguistic devices like interlanguage, transliteration, glossing, untranslated words, direct translation, and code-mixing inducted by Saudi English writers in their texts.

Interlanguage and Transliteration

In a similar linguistic perspective, Bamiro (2006) has posited that:

Language use is underdetermined when it subverts the hegemony of English through the strategy of nativization of linguistic forms that are altered to have different cultural overtones when used by the African and the other non-native English speakers and writers. (p. 315)

In a similar vein, the researcher has investigated that Saudi English writers have constructed L2 (English) on the linguistic pattern of L1 (Arabic). These English writers have borrowed English letters and vocabulary, and have constituted new Arabic terms, phrases, clauses, and sentences on the linguistic pattern of L1(Arabic). Likewise, they have lexically and syntactically merged two diverse languages in their texts to highlight their ethnographic and linguistic norms. Besides, during such a linguistic process of Saudization of English, these Saudi writers have constructed L2 (English) on the lexical, syntactical, grammatical, morphological, graphological, and phonological pattern of L1 (Arabic). Also, the researcher has analyzed such lexical components from the literary and journalistic discourses in the context of the appropriating linguistic theory, and multiple canons approach perspectives. Likewise, for instance, the Arabic lexical term like *Sharia* (Basic Islamic laws and rules) teaching has been constituted on the inherent pattern of tL1 (Arabic) to foreground the Islamic laws, and cultural traditions of the Arabian Peninsula. Besides, these English writers have inserted such lexical elements to authenticate Saudi English in the context of its institutional role in academic research, pedagogy, and journalistic writings. For instance, Saudi English writers and journalists have frequently inserted such inherent terms, phrases, and clauses in their writings as under:

- *Allah, Tawheed, Al Harams, Haj, Imam, ummah, halal, and haram.*

Hence, the above-cited lexical components and terminologies like *Allah, Tawheed, Al Harams, etc.* have also validated the Saudization and nativization of the English regarding the linguistic and cultural perspectives of Saudi Arabia. Accordingly, the research work has authenticated that Saudi English has emerged as one of the practical instruments like other variants of Englishes, namely Emirati English, Pakistani English, Indian English, Nigerian English, Korean English, and Singaporean English. Henceforth, the researcher has analyzed and interpreted the linguistic strategy of glossing installed by Saudi academic writers, and journalists in their texts.

Glossing

In a similar linguistic perspective, Bussmann (1998) has defined that glossing is:

Explications of unintelligible 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. (472)

In a similar linguistic context, Mehboob and Elyas (2014) have inserted *Hadith-the Sunna* (Sayings of Hazrat Muhammad-Rasūl Allāh) to highlight the reality and significance of world languages from an Islamic perspective. Both, these researchers have inserted the Arabic clause as a glossing linguistic strategy to transmit and foreground the significance of the Islamic legal and educational system:

هت علم لغة ا نعيم تأيئه من مكرتهم.

“He whoever learns other people’s language will be secured from their cunning.” (p.130)

In a similar context, Louber (2015) has inserted the terminology “*Bilad Al Haramain*” to highlight the ideological, cultural, political, and geographical role of Saudi Arabia regarding its legacy of the two most holy places of Islam. These two most sacred places of Islam, are the Holy Kaaba located in Masjid al-Haram in Makkah, and the Al-Masjid a Nabawi-the Prophet’s Mosque, in Madinah. Hence, the insertion of such Arabic terminology has foregrounded the glory of Islam and its splendid civilization. Such a conversational term, “*Bilad Al Haramain*” also has conveyed the message that these two most sacred places of Islam have radically influenced and transformed millions of Muslims across the globe in terms of their ideological, cultural, political, fiscal, and educational perspectives.

Besides, with the insertion of such Arabic phrases and clauses in Saudi English texts, it has authenticated that these writers have shaped and reconstructed the adopted English language in terms of their indigenous diverse experiences. Also, in such a linguistic approach, a word, a phrase, a clause, a sentence, and a non-English word can be inserted in the creative English text. Also, Saudi and non-Saudi writers have used such linguistic devices in their writings in the context of their indigenous diverse linguistic and cultural perspectives. Likewise, the Anglophone writers have inducted the glossed or, un-glossed lexical components in their discourses to mirror the clear expression of their cultural distinctiveness, resistance, and separateness. Also, Saudi and Arab writers have reformulated the English language to induct the glossed and un-glossed devices in their texts to foreground their linguistic, ideological, tribal, and cultural practices.

Besides, in a similar linguistic view, Al-Olaqi (2012) -an instructor at King Abdul Aziz University, Jeddah has installed a term “Eblis” (Satan): which has been used by Byron - the noted romantic poet in terms of the oriental culture and its legendary history. Also, it has foregrounded that the Islamic concept of evil has a broader semantic implication than the western notion of sin or Satan.

Also, these Arab English researchers and academicians have inserted and explained the Arabic phrases or clauses at certain places in the texts, and they sometimes have left these words and phrases un-translated to foreground their distinctive social, ideological, and tribal practices.

Besides, the researcher has analyzed the following glossing linguistic practices inducted in the academic and journalistic discourses as under:

- *Tawheed*; (monotheism) *Kiswa* (cover) of the *Kaaba*, and *Tawaf* performers.

Hence, the above-cited glossing and un-glossing examples have authenticated Saudi English in the context of the indigenous settings of Saudi Arab. Also, Saudi academicians, Journalists, and researchers have inserted these terms to install the linguistic characteristics L1(Arabic) to engage and interact with the global readers. Besides, the Arabic term “*Tawheed*” has suggested believing in one God, which has the same meaning for every Muslim across the world. But on the other hand, its counterpart English lexical word “*Monotheism*” means believing in “*the Holy Trinity*.” Hence, Saudi and Arab Muslim writers have installed glossing linguistic practices in their texts to transmit the message of Islamic ideology, and Islamic cultural norms for the global readers.

Un-translated Words

The researcher has investigated that Saudi and Arab writers have inserted the un-translated words (Arabic) in their texts to demonstrate their deep embedded sense of tribal and cultural traditions. Such a linguistic approach of adding un-translated words in their texts have also compelled the Non-Arabic readers to have an inter-active involvement with these Arabic vernacular phrases to understand the cultural sensitivities and subtleties of the People of the Arabian Peninsula. Hence, the researcher has chosen and analyzed the un-translated words as under:

- *Quran*, *Hadith*, *Hajj*, *Umrah*, *Wuqoof Tawaf*, and, *Sai*.

The researcher has chosen and analyzed the above-cited instances of the un-translated words from the journalistic and academic writings of Saudi English writers. These writers have added un-translated words in their texts to reflect the religious and cultural practices of the Muslims across the continents. Also, these Arabic terms have no equivalence in the English language to address such ideological and cultural gaps. Also, the Saudi English writers have added un-translated words as a linguistic approach to transfer the rhetorical and metaphorical characteristics of L1 (Arabic) into L2 (English). Besides, these terms also have carried the tone, mood, cadence, rhyme, and the rhythm of the L1 (Arabic) into L2 (English) in terms of the communication and interaction with the global readers. Thus, such Saudi academic and journalistic discourses have authenticated Saudi English as one of the variants of Englishes in the context of the Kachruvian model of “three concentric circles” perspectives of the English language

Literal Translation

In a similar linguistic perspective, Ashcroft (1989) has postulated that:

the variance itself becomes a metonym, the part which stands for the whole. That overlap of language which occurs when texture, sound, rhythm, and words are carried over from the mother tongue to the adopted literary form, or when the appropriated English is adapted to the new situation, is something which the writer may take as evidence of his

ethnographic or Differentiating function – insertion of the truth of the culture into the text. (52)

In a similar vein, Al- Jumiah (2016) in the dedication page of his thesis, employed L2 (English) on the linguistic pattern of L1 (Arabic) to foregrounded the typical English prose style of Saudi and the Arab writers. Likewise, when he has written on the dedication page of his thesis, ‘I dedicate this research to all those who believed on me and inspired my academic willingness,’ he has exactly added the lexical and syntactical sentence pattern of L1(Arabic) in terms of Saudi English prose stylistic perspectives (3). In a similar context, Mallia (2015) has underpinned such arguments that Arab foreign language learners have inserted the literal and rhetorical translation of L1(Arabic) in their creative texts. He has cited views of Ostler - a noted literary discourse theorist that Arab English writers have inducted stylistic preferences of writing on the linguistic patterns of L1 (Arabic). Also, these Arab English writers have reconstructed the English language on the linguistic pattern of L1 (Arabic) to highlight the syntactical, rhetorical, and metaphorical qualities of L1 (Arabic).

Besides, in a similar linguistic process, Saudi and Arab English writers have employed the literal translation approach in their texts to foreground their typical tribal, national, and cultural norms. The researcher has selected and analyzed the following instances of the literal translation practice inducted by the Saudi English writers in their texts as under:

- *wasta is halal.*
- *It's raining human body parts.*
- *I was walking on clouds because my wife had been appointed.*
- *We will not water the thorns in Lebanon!*

These above-cited instances of the literal translation have highlighted the directness of the prose style of L1 (Arabic) inducted by Saudi English writers in their texts. Also, such phrases, clauses, and sentences have mirrored the typical instances of the literal translation approach in the literary and non-literary stylistic texts of Saudi English writers. Besides, these Saudi English writers have added direct translation practice in their writings to transfer the semantical, syntactical, and textual pattern of L1 (Arabic) into L2 (English) in their indigenous writing's perspective. They have inducted the translation equivalence approach in their writings to highlight the proverbial truths, folk myths, and parables in terms of the Arabian social and cultural traditions. Accordingly, their insertion of the literal translations practices has extended the lexico-semantic sensitivity and tone of their L1 (Arabic) into L2 (English). Consequently, these literal translation practices have authenticated the institutional and practical role of the Saudi English language in terms of their innovative and creative texts. Hence, the researcher has chosen and analyzed the code-mixing practices inducted by the Saudi English writers as under.

Code Mixing or Code-Switching

In a similar linguistic vein, Bamiro (2006) has cited views of Kachru about the elusive discrepancy between code-switching and code-mixing in the literary text:

In Code-switching one can switch from code A to code B. It can refer 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 (pp. 23-35).

Likewise, in such linguistic practices, the researcher has investigated and interpreted that Saudi researchers and academicians have code-switched and code-mixed in their academic, and journalistic texts to highlight the stylistic prose qualities of L1 (Arabic) The researcher has chosen and analyzed the code-mixing practices installed by Saudi English writers in their academic research and journalistic writings. Besides, the researcher also has observed that Saudi academicians, researchers, and journalists have mixed the codes of L1 (Arabic) into L2 (English) in the context of their day to day written and spoken discourses. The researcher also has noticed that the chairmen of the departments, university colleagues, the English language instructors, and the students of undergraduate or graduate level at King Saud University, have commonly switched code from L2 (English) to L1 (Arabic) during their conversations, teachings, and interactions. The researcher also has observed that some students of King Saud University, have code-mixed and code-switched even in their final examination written scripts and research projects. The researcher has chosen the following instances of code-mixing from the academic and journalistic writings as below:

- *white thobe ihram is worn by Hajji during the performance of Hajj.*

In the above-cited instance, Saudi writers and journalists have inducted the lexical, phonological, graphological, and morphological linguistic patterns of L1 (Arabic) to highlight one of the basic pillars of Islam- *Hajj* performed by the Muslims during the month of *Dhu al-Hijjah*. Besides, during the performance of *Hajj* and *Umrah*, every pilgrim wears the “*white thobe ihram*” to realize and remember about the mortal nature of this world, and the eternal nature of the immortal world. Also, during the performance of *Hajj* and *Umrah*, every Muslim feels like a part of the universal brotherhood of Islam and the Muslim Ummah irrespective, of his language, culture, tribe, color, blood, race, ethnicity, and nationality.

Conclusion

Accordingly, after the analysis and interpretation of the linguistic style and textural approaches installed by Saudi English writers in their texts, the researcher has concluded that Saudi English has emerged as one of the most practical linguistic instruments in terms of indigenous writing's practices of Saudi Arabia. In a similar vein, after the critical analysis and interpretation of the selected texts, the researcher has concluded that the Saudization of English is a lived and functional reality. Besides, these Saudi English writers have reconstructed the linguistic and textual tactics of L2 (English) on the linguistic pattern of L1 (Arabic) to foreground the lexical, grammatical, and rhetorical qualities of L1 (Arabic). Also, Saudi literary and non-literary writers have used it as an institutional instrument in terms of academic research, pedagogy, print and electronic media, social media, billboards, movies, theatre, and advertisement. The researcher also has concluded that Saudi English has become a practical linguistic tool in terms of foreign policy, tourism, hotel industry, fiscal trade, advertisement, and job opportunity in the indigenous settings of Saudi Arabia. Also, the researcher has concluded that Saudi English has emerged as an authentic linguistic instrument like Nigerian English, Malaysian English, Pakistani English, Korean English, Japanese English, and Indian English.

Consequently, the researcher strongly recommends the Saudi English writers to adopt and disseminate L2 (English) as an alternative and a neutral linguistic tool in their texts to dispel the misperception about the Islamic ideology and the Arabian cultural norms for the European and American readers. The researcher also has recommended to the new researchers to investigate the newly emerged variants of Englishes in the Gulf, and the Middle Eastern States, like Emirati English, Kuwaiti English, Omani English, Iraqi English, and Algerian English.

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