CHAPTER 5

In this chapter we aim at summarizing the discussions carried out in earlier chapters and draw conclusion from the deliberation carried out in different sections of this study.

5.1 Summary

In this study an attempt has been made to analyze the psycholinguistic aspects of decolonization of English in India, where the linguistic plurality dominates the linguistic purism. We have tried to analyze the linguistic features of Colonial and Decolonized English to highlight the similarities and dissimilarities between the two.

Chapter 1 focused on the English language-its geographical distribution, its varieties and how English is being used as a global language. Following this we have discussed Indian English and its status in the world scenario, the arrival of English in India, words which are unique to Indian English, Indian English literature and British and American influences on Indian English. The next portion of this chapter deals with aims and objectives of the present work, its theoretical background, followed by review of the existing material and relevance of the present work.

Accident or providence; at the beginning of the third millennium English has clearly established itself as the leading language of the world. It is spoken around the globe as either first or the second language and this widespread use and distribution has quite naturally led to the emergence of several distinct varieties so that global situation today is comparable to the fragmentation of single countries, like Great Britain, into dialect areas. English is the dominant language of the United Kingdom, the United States, Canada, the Republic of Ireland, Australia, New Zealand and a number of other countries. It is extensively used as a second language and as an official language in many other countries, and is the most widely taught and understood language in the world, often earning it the title 'the language of trade, academia and diplomacy.' An estimated 300-400 million people speak English as their first language. One recent estimate is that 1.9 billion people,
nearly a third of the world's population, have a basic proficiency in English. English is the dominant international language in communications, science, business, aviation, entertainment, diplomacy and the internet.

English has often been referred to as a "global language," the lingua franca of the modern era. While English is not an official language in many countries, it is currently the language most often taught as a second language around the world. The new English speakers aren't just passively absorbing the language- they are shaping it. New Englishes are mushrooming the globe over, ranging from "Englog," the "Tagalog," infused English spoken in the Phillipines to "Japlish," the cryptic English poetry beloved of Japanese copywriters.

Indian English is a catch all phrase for the dialects or varieties of English spoken widely in India (by about 11% of the population, according to the 1991 Census) and the Indian subcontinent in general. The dialect is also known as South-Asian English. Due to British colonialism that saw an English speaking presence in India for over two hundred years, a distinctly South Asian brand of English was born.

India is estimated to have over 18 million people using English as a necessary part of their daily working lives. This means that India vies with Canada as the country with the greatest number of English speakers after U.S.A. and U.K. The prolonged contact between English and Indian languages has brought in its wake the inevitable effect of linguistic convergence. This linguistic convergence has manifested itself in different ways. One consequence of convergence has been the so-called Englishization of Indian languages. On the other hand, English itself, through its prolonged contact with Indian languages, as well as due to its use by Indians with varied linguistic background and varying levels of competence in English, has been 'Indianized' in as much as there have been phonological and morpho-syntactic adjustments in English, adjustments that can be attributed to the influence of Indian languages and culture. Thus, the present position of English in India is as follows: it is a non-Indian language
which is recognized constitutionally as the Associate National Official Language and as inter-regional link language; educationally it is recognized as an essential component of formal education, and as the preferred medium of leaning, with specialized education is science and technology available through the medium of English only; socially it is recognized and upheld as a mark of education, culture and prestige. The polity and society confers great value on the learning of English, gives it enormous paying potential, thus creating a great demand for English-knowing Indian bi-multilinguals. English is now used in India “as an Indian language” and is employed as a mode of literary expression. To Rushdie, it is an “essential language” in India because of its technical vocabulary and its role in international and inter-state communication.

Indians frequently inject words from Indian languages, such as Bengali, Kannada, Hindi, Punjabi, Tamil, and Urdu into English. While the currency of such words usually remains restricted to Indians and other Indian subcontinentals, there are many which have been regularly entered into the Oxford English Dictionary as their popularity extended into worldwide mainstream English. Some of the more common examples are "jungle," "bungalow," "bandana," "pyjamas" and others were introduced via the transmission of Indian culture, examples of which are "mantra," "karma," "avatar," "pundit" and "guru". The lead character in the pop sitcom "Dharma and Greg" has an Indian name "Dharma." The research holds the view that decolonization is employed as a communicative strategy by the writers to create a language of their own and their own way of looking at things, thereby asserting their own identity. The study also attempts to see decolonization as a step in the process of dismantling imperialist centricism. The research presents a “peripherist” view of English language use in India. In this study, we define “peripherism” as the ideology or view of those groups that have historically been linguistically subalternized and disenfranchised but that has now due to the market forces of globalization gained access to linguistic focus. During British colonialism English was a
tool of linguistic hegemony and linguicism but today English in India is an agent of decolonization that enables the urban middle class to access the global economy. The aim of this study is to highlight the social and cultural features of the Indian way of life. The focus is mainly on lexical coinages as manifested in the writings of South Asian English writers. The study aims to highlight the Psycho-Communicative aspect of decolonization; because it believes that the patterns of Decolonized English are shaped and dictated by the communicative need in a plurilingual context. In review, we collected and briefly discussed the works previously done on decolonization of English by different writers and how these writers have studied, analyzed and worked on numerous aspects of decolonization. It was out of scope of the present work to examine each and every writer as well as the works done in all the spheres, so we selected a few notable writers who have worked on a considerable portion of decolonization. Some others who have neither studied decolonization as a whole, nor produced any detailed and engaging study on an aspect of decolonization were included for their importance in forming an opinion on decolonization and world context.

Chapter 2 briefly discussed Queen’s English, Received Pronunciation followed by a fundamental article on two established varieties of English, i.e., British English and American English, their sound system, word formation processes, sentence structure and so on. The next section of this chapter deals with the differences between these two varieties of English, differences at phonetic, grammatical and syntactic levels respectively.

Chapter 3 investigated the process of decolonization of English language and how Indian English writers have employed decolonization as a communicative strategy. This is followed by a section on linguistic peculiarities of Indian English, which includes phonetic and phonology of Indian English, grammar of Indian English, lexis of Indian English and some other features typical to Indian English such as reduplication, linguistic politeness codes in Indian English and myths and caste in Indian English.
English in India is not simply a linguistic phenomenon. It gains more dimensions when we examine its goals and implementation on the temporal plane. English in India has a “Colonial” past and a “Decolonized” second language present. A multilingual, multicultural, multireligious, and multiethnic, Indian society has decolonized English in India. Therefore the process of decolonization has a shade of linguistic plurality. As a result there is no “the English” any more in the world. The process of decolonization of English in India includes using language unproblematically which on the one hand enhances the process of abrogating and replacing the English language and on the other hand forges a multilingual need to capture the polyglossic and multicultural reality. The post-colonial writers consider language a plaything, to be twisted, turned and moulded as required for the purpose. They are no longer worried about the correctness of English language and are playfully free of the rules and regulations of English language writing. In decolonizing the English language, the post-colonial writers employ various linguistic strategies like using a number of native words, translating certain characteristic expressions, idioms and sayings of native language into English and imposing the native speech rhythms of the English language spoken by the native characters.

Chapter 4 looked in the Psycho-communicative aspect of Decolonization. It discusses the communicative relevance of the decolonization. It is followed by a discussion on verbal patterns of speakers in plurilingual societies. The next portion of the chapter deals with different facets of language like language as a communicative system, language as an aesthetic experience and language as a vehicle of identity gratification.

The patterns of decolonized English are shaped and dictated by the communicative need in a plurilingual context. The use of English in India reveals an interesting case of how a "transplanted" language can come to fulfill a basic practical need to express a new psycholinguistic experience. In a plurilingual interaction no single language caters to all the needs of the participant. The dynamics of plural communication is characterized by the
complimentary use of more than one language, and English in the post-colonial era no longer remains an “autonomous” mode of communication, as it is in the native world.

5.2 Conclusion

The study was motivated primarily to explore the idea of creativity as a marker of “decolonization” and to probe it vis-à-vis growth and development of decolonization in the writings of Indian English writers. The study was, thus, set forth with the aim to investigate the decolonized language patterns contributing to the organization of the text as a coherent material. The study has largely sought to examine various characteristics of “decolonized” textual organization. The process of decolonization has affected English from phonological to lexical to syntactic to semantic level. In the present study a number of decolonized features of Indian English have been established which sets it apart from other varieties of English. In this study it has been found that Indian English writers make greater efforts to employ decolonization as a communicative strategy to create a language of their own in order to assert their own identity and their own way of looking at things. Hence, Indian English registers a deliberate and calculated shift from the norms of conventional English. Indian writers in English have infused the tempo of Indian life into their English expressions by harnessing their philosophical, mythological, cultural and socio-political resources of language in installing the Indian soul in English body. A judicious use of conversational expressions and natural items of Indian locale has proved to be effective in giving Indian identity to an alien language. The recurrent imagery and myth, themes and characters help them capture the Indian ethos. Analysis of the data in the present study has revealed that Indian English writers aim at reorienting the language and synthesizing Indian and European values in contemporary Indian English writings. The study has shown that there are qualitative changes occurring within organizational patterns in the writings of the Indian English writers. For example, the
lexical pattern of Indian English writers show many distinctive and kaleidoscopic aspects of meaning and structures, which are not found in British or American English. Native speakers of English tend to be direct in stating the facts; however, Indian English writers use different communicative strategies to decolonize English patterns. The study shows that Indian English speakers use elaborated reasons in support of their opinion by using a wider variety of the argumentative text idioms like I feel, I think etc.

The study has shown how the patterns of decolonized English are shaped and dictated by the communicative need in a plurilingual context. Any communication is feasible only if the encoder and the decoder share in advance the communicative transaction of the message. Hence, in order to make a decoder share a unique sensibility, the encoder has to select words and structures and mould them in specific communicative purposes. We also found out how plurilingual societies are characterized by the complimentary use of more than one language, and that English in the post-colonial era has no longer remained an “autonomous” mode of communication, as it is in the native world. We also concluded that speakers of de-colonized English control more than one language, which they use in different communicative situations.

Although it needs to be further explored, however, there is enough ground to say that post colonial writers decolonize their verbal patterns by employing various linguistic devices. Some of the strategies employed by Indian English writers in decolonizing the English language are: (i) using a number of native words; (ii) using translations of certain characteristic expressions; idioms and sayings; (iii) imposing the syntax of the native language without, however doing great violence to English grammar; (iv) imposing the native speech rhythms of the English language spoken by the native characters. The motivation in the use of native words and expressions is the deliberate attempt on the writer’s part to convey native-ness.
Future research enterprises may take up the lead from these findings and cover a wide spectrum of textual organization in relation to decolonization of English.