



Impact of commercialization of Language with special reference to Urdu Lexicon

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Abstract

Urdu is an Indo-Aryan language that evolved from Sanskrit through the Khari Boli and Saurseni Prakrit dialects. Urdu was developed after 1000 A.D., which marked the end of the Apabhramsa Period. Kelkar (Kelkar, 1968). Certain political and socio-cultural factors supported and created the groundwork for the development of Urdu in India. Only after Muslims invaded Delhi from Punjab in 1193 A.D. and proclaimed it the capital of their kingdom did it begin to grow properly. Certain components from Arabic and Persian languages, such as phonological traits, grammatical features, and a significant portion of the vocabulary, have been incorporated. Beg (1986). In terms of sound and grammar, Urdu and Hindi are quite similar. Urdu, being a 'mixed' language, exhibits a wide range of issues at many structural levels, with its phonology requiring particular attention due to its sociolinguistic and sociocultural consequences. Urdu is not just a language included in the Indian Constitution's Eighth Schedule; it is also extensively spoken in India. Its speakers are found in a variety of Indian states, including Uttar Pradesh, Bihar, and far-flung provinces like as Karnataka and Maharashtra. It is the official language of Pakistan and the state language of India's Jammu & Kashmir.

Keywords: commercialization, Language, Urdu

Introduction

The term "commercialization" is defined as "the act of commercialising something: involving something in commerce" by the American Heritage Dictionary of the English Language: "my father considered the commercialization of Christmas to be a sacrilege" by the government: "the government tried to accelerate the commercialization of this development" by both companies: "both companies will retail control over the commercialization of their own products." In a larger sense, commercialization is linked to both "exploitation" and "progress." Commercialization means 'to use business tactics for profit,' 'to do, exploit, or produce primarily for financial benefit,' and 'to compromise quality for profit.' However, according to the study's author, commercialization is a process that impacts, transforms, and redefines any system of inter-relationships, including the states of art, culture, language, and religion. Commercialization is a unidirectional process that alters people's whole mindset. In the modern global order, commercialization has been a significant social phenomena. In many ways, the world has merged into a single social structure that impacts everyone. The destiny of persons who live in each of them is determined by the social, political, and economic ties that span boundaries between countries. K.N. Panikkar (The Hindu, 2006) authored an essay titled "Globalization and Culture," in which he explored how commercialization and globalisation effect

society. It is unidirectional change, he claims, and it is vital to keep the windows open, as Mahatma Gandhi once stated.

Life is whirling on its wheels at a breakneck speed. Just taking a glance at the whole human race reveals how profoundly society and language have changed. It is now more important than ever for literates and intellectuals to examine the influence of commercialization on languages and the repercussions. People used to be worried about other people's issues, were extremely kind, compassionate, and had a lot of patience and tolerance. They were content with themselves, and their language was also artistic, expressive, and human. Commercialization, on the other hand, has made man more technical, materialistic, commercialized, and mechanical in recent years. The current situation has turned a peaceful society into a self-centered and humiliating one.

Language has shifted from being artistic, expressive, and human to becoming mechanistic, material, and commercial. The most valued property of any civilization, which reflects the genuine face of society, a clear mirror of society, reflection of ideas, emotions, and feelings, is now the central question.

India's social transformation in the postwar period has been much more significant than its economic transformation. A highly traditional civilization is undergoing 'modernization,' or, to be more accurate, westernization. In many aspects of social life, the rate of change varies. Again, urban life has undergone significantly more transformation than rural life. The whole transformation is genuinely remarkable. (Kar, p. 49, 2005)

The development of Indian society has been extremely slow, but it has been noticeable. Both the modern and the ancient coexist in various amounts. "There is a significant desire to adopt new lifestyles, but there is also a common reluctance to abandon old attitudes, habits, and practises. This is most likely both a strength and a weakness of Indian civilization." 1981 (Chamay).

The relativized and pluralized western culture further elicits a sense of 'the West' as tolerant and 'the Rest' as essentially dogmatic and intolerant. It is positive that change is occurring, but it is not occurring quickly enough to turn the society into a wealthy but socially unstable society similar to that of the Western world, which is currently serving as a model for our people. As the years and decades pass, future historians may probably praise India for the gradual method in which societal transformation was achieved. Patnaik and Hasnain (Patnaik & Hasnain, 2001, p. 10)

It would be incorrect to conclude that old Indian culture was austere and focused on spiritual ideals based on this. Food, attire, social habits, culture, conventions, life style, and, of course, language have all changed as a result of the changes.

It is a common observation made all over the world is that in recent decades there is a decline in the importance of religion, falling off of moral standards, increasing pursuit of material and going permissiveness in society. (Sinha, 1975)

Human beings, according to the thesis's author, have several activities, ambitions, and aims. Commercial and nonprofit objectives are also possible. The first is instant profit in monetary terms,

while the second is no immediate profit in nonmonetary terms. There is one part that is very obvious as commercial endeavors, such as material production and gain, and profit and economic outcomes, which are monetary focused. Another component is non-commercial hobbies that try to meet certain other human needs and ambitions, such as self-expression and assertion, desire to become eternal, search and quest for truth, beauty, and spirituality.

Objective

1. To provide a sociolinguistic perspective of the variation in the use of Urdu language.
2. To study the impact of commercialization at the phonological level, grammatical level and lexical level.

Research methodology

The investigator was heavily inspired by previous socio-linguistic studies on language and society while planning the current investigation. Fischer (1958), Gumperz-Naim (1960), Labov (1966), Pandit (1967), Trudgill (1974), and Lusk (1974) are among them (1976). Labov's two main works in Socio-linguistic Patterns are a survey on the diphthongs /ay/ and /aw/ on the Massachusetts island of Martha's Vineyard and the social stratification of (r) in New York City Department Stores, in which the variables taken into account are age, sex, social class, and occupation. I only evaluated two factors in this study: age and gender. The current research is based on statistical data analysis and substantial fieldwork. "If any two subgroups of New York City Speakers are rated on a scale of social stratification, then their differential usage of (r) will rank them in the same order," Labov claims. And the hypothesis of this study is that "if any three age groups of Urdu speakers are ranked on a scale (as the older generation is less commercialized and the younger generation is more commercialized and more prone to social change), they will be ranked in the same order by their differential attitude toward Urdu (older generation cares about Urdu and younger generation does not care about Urdu)."

The following are some of the propositions that the current research is founded on:

1. In multilingual environments, a variety of languages are employed for certain roles in particular circumstances.
2. In terms of preferences, speakers utilize languages in different ways.
3. In the field of education, English is the most popular option.
4. To learn about the Urdu language's usage and status, as well as the purposes of English.
5. To learn more about how Urdu speakers feel about English.
6. To determine the degree to which commercialization has impacted the Urdu language...

The researcher creates a study design, which includes an aim, issue identification, and a conceptual framework, as part of the approach. The survey is then used to obtain relevant data about the study object. Following the collection of pertinent data, the data is examined and processed, and finally, a thorough report summarising the study results is generated.

Tools of Data Collection

In order to evaluate these assumptions, the researcher created a four-section questionnaire for data collection (appendix 1). The background information of respondents is included in Section 1 of the questionnaire. Section 2 asks seventeen questions regarding how people use language (s). Section 3 has fourteen questions designed to elicit language preferences. Thirteen of the fourteen questions had

multiple language options. The fourteenth question is on the advancement of society, science and technology, and foreign ways of living, whereas the first two are about Urdu and English. Attributes and domains with particular language options are found in Section 4.

The information was gathered using the following methods:

1. Take a survey.
2. Presentation of text.
3. Make a word list.
4. Conduct an interview.
5. Keep a field journal.

DATA ANALYSIS

The educated parents with white collar occupations and better money send their children to English medium school, which is a prominent symbol, according to Rajyashree's (1986) study of the Dharavi slum in Bombay. Patnaik and Imtiaz (2006), p. 112, state that According to Bayer's (1986) study of Tamil-speaking migrant groups in Bangalore's Kannada language zone, families have obtained competency in Kannada, Hindi, and English in addition to people. Another research was conducted. Rangila (1986) asserted that all of the pupils were bilingual, and that Punjabi was valuable in at least one sector. Even in the best-case scenarios, 64.13 percent of those polled agreed that English should be their children's exclusive language of education (Patnaik & Imtiaz, 2006, p. 113)

Many less favourably positioned speech varieties— which may be dialects, vernaculars, or minority languages, or may have non-elite style— are in risk of going extinct in the dichotomous process, according to Khubchandani (1997, p. 165). However, the researcher will solely concentrate on the importance of English and Urdu in modern society by giving the 150 respondents in the field varied circumstances and scenarios.

Urdu and English use by males and females in seventeen different contexts.

Urdu and English use by males

According to Table 1.1, 97.60% of men use Urdu in their neighbourhood, while 71.42 percent of males use Urdu at school, college, and university. 100% of men use Urdu in the home domain; 73.80% of males use Urdu with coworkers; 92.85% of males use Urdu with children; 80.95% of males use Urdu with Urdu-speaking strangers; Urdu is used by 71.42 percent of males when they go to the workplace, hospital, or market; 71.42 percent of males use Urdu for amusement. Urdu teacher-student relationships are used by 38.9% of men; 42.85% of men watch television in Urdu; 40.47 percent of men listen to radio broadcasts in Urdu; 11.90% of men read periodicals and children's books in Urdu: 11.90% of men read newspapers in Urdu, while 07.14 percent of guys write to close friends in Urdu. In writing to family members, 23.80% of men use Urdu. Urdu is used by 35.71 percent of men in invitation printing and 21.42 percent of males in creative writing. 11.90% of males use English in their neighbourhood; 52.38 percent of males use English in school, college, and university; 11.90% of males use English in the family domain; 40.47 percent of males use English with colleagues; 11.90% of males use English with children; 33.33 percent of males use English with Urdu-speaking strangers;

50% of men use English while visiting the workplace, hospital, or market; 38.09 percent of males use English for amusement; 71.42 percent of males use English in teacher-student relationships; 83.33 percent of males watch television; and 64.28 percent of males listen to radio broadcasts in English. 100 percent of men read magazines and tale books in English; 97.60 percent of males read newspapers in English; 66.66 percent of males write to close friends in English; 59.52 percent of males write to family members in English: English is used by 83.33 percent of men when printing invites and 57.14 percent of males while writing creatively.

Urdu and English use by females

According to Table 1.1, 97.60% of men use Urdu in their neighbourhood, while 71.42 percent of males use Urdu at school, college, and university. 100% of men use Urdu in the home domain; 73.80% of males use Urdu with coworkers; 92.85% of males use Urdu with children; 80.95% of males use Urdu with Urdu-speaking strangers; Urdu is used by 71.42 percent of males when they go to the workplace, hospital, or market; 71.42 percent of males use Urdu for amusement. Urdu teacher-student relationships are used by 38.9% of men; 42.85% of men watch television in Urdu; 40.47 percent of men listen to radio broadcasts in Urdu; 11.90% of men read periodicals and children's books in Urdu: 11.90% of men read newspapers in Urdu, while 07.14 percent of guys write to close friends in Urdu. In writing to family members, 23.80% of men use Urdu. Urdu is used by 35.71 percent of men in invitation printing and 21.42 percent of males in creative writing. 11.90% of males use English in their neighbourhood; 52.38 percent of males use English in school, college, and university; 11.90% of males use English in the family domain; 40.47 percent of males use English with colleagues; 11.90% of males use English with children; 33.33 percent of males use English with Urdu-speaking strangers; 50% of men use English while visiting the workplace, hospital, or market; 38.09 percent of males use English for amusement; 71.42 percent of males use English in teacher-student relationships; 83.33 percent of males watch television; and 64.28 percent of males listen to radio broadcasts in English. 100 percent of men read magazines and tale books in English; 97.60 percent of males read newspapers in English; 66.66 percent of males write to close friends in English; 59.52 percent of males write to family members in English: English is used by 83.33 percent of men when printing invites and 57.14 percent of males while writing creatively.

Table 1.1 Percentage wise distribution of the use of urdu and English by males and females in 17 different contexts

		CONTEXTS																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
L A N G U A G E / S	M A L E	U	97.60	71.42	100	73.80	92.85	80.95	71.42	71.42	38.09	42.85	40.47	11.90	11.90	07.14	23.80	35.71	21.42
		E	11.90	52.38	11.90	40.47	11.90	33.33	50	38.09	71.42	83.33	64.28	100	97.60	66.66	59.52	83.33	57.14
	F E M A L E	U	81.81	33.33	81.81	38.63	79.54	43.18	31.81	52.27	29.54	59.09	54.54	9.01	13.63	04.54	15.90	52.27	18.18
		E	18.18	79.54	20.45	63.63	34.09	63.63	63.63	68.18	72.72	56.81	54.54	75	77.27	79.54	81.81	86.36	81.81

Chart 1.1(a)

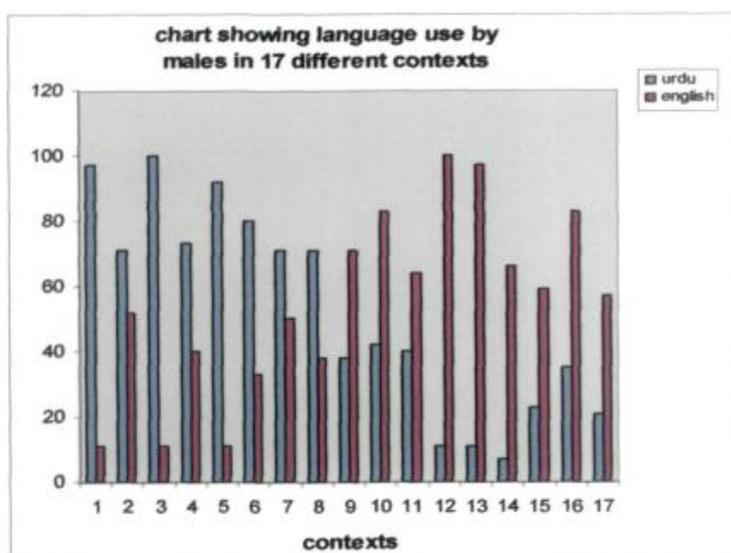
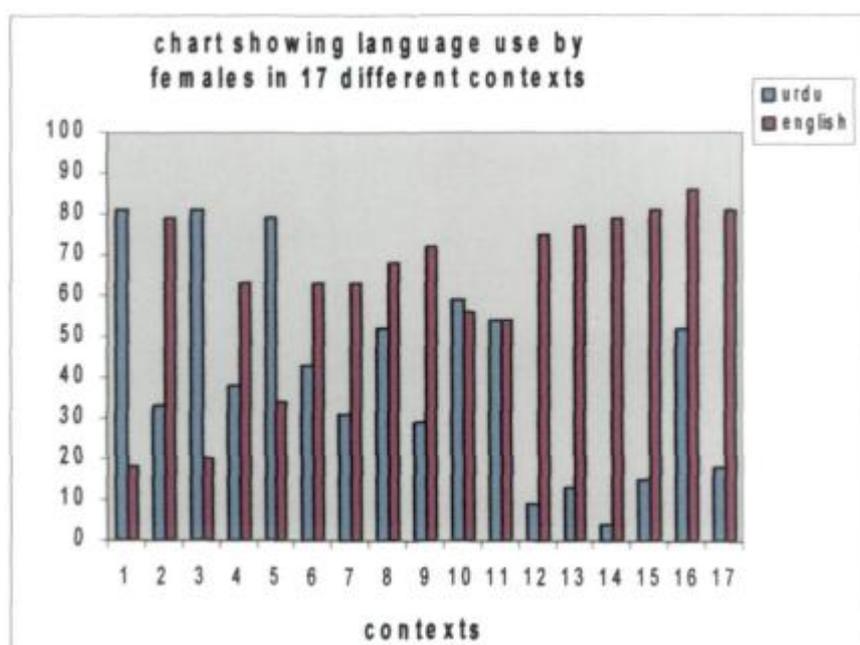


Chart 1.1(b)



Conclusion

According to the Indian Language Census, there were 28,620,895 Urdu speakers in 1971, 34,941,435 Urdu speakers in 1981, and 43,406,932 Urdu speakers in 1991. In 1871-1881, there were 22.08 decadal percentages of Urdu speakers, while in 1981-1991, there were 24.29 decadal percentages of Urdu speakers (see Table 1.1, 1.2). It suggests that there has been a 02.21 decadal increase of Urdu speakers. We may deduce from this Language Census of India statistics that the number of Urdu speakers has grown. Urdu is becoming more popular as a mother tongue. They have a positive attitude about Urdu, yet they choose English for higher education and services. Females have a more positive attitude toward English than men, according to research presented in Chapter 3. For reading and writing, 30 to 40% of girls in Age Group 3 choose Urdu. Only 5% to 7% of men in Age Group 2 choose to read and write in Urdu, whereas 0% to 5% of females in Age Group 2 prefer Urdu for reading magazines, storey books, and newspapers, as well as writing to close friends and family

members. The result is that Age group 1 speakers are less marketed than Age group 3 speakers, and females are more commercialised than men. For gaining employment, schooling and further studies, and official purposes, 100% of males and females choose English.

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