

AN EVOLVING APPROACH TOWARDS URDU AND LINGUISTIC RELATIONSHIP IN INDIA

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ABSTRACT

Both Urdu and linguistic are recent terms was not in use as the name of language until the latter half of the eighteenth century (FARUQI 2001,23),The language which has become Urdu having previously been known by a variety of other name similarly for linguistic. The term linguistic first appeared as a noun in the sense of the science of language or philosophy in 1837 and did not come into wider use as name for this discipline until the latter part of the twentieth century therefore this discussion will necessarily focus on developments since the middle of twentieth century. In this paper we will study an evolving approach towards Urdu and linguistic relationship in India

Keywords: *Language, borrowing, influence, English, loan words, Urdu, contact*

I. INTRODUCTION

In our country ,India, Barbara Metcalf quotes the following line from “If Urdu is accused of being an outsider, then I donot understand, whose homeland is India” This characterization of Urdu as a language of outsiders is related to the widely held idea that Urdu is exclusively the language of Muslims. Lelyveld notes: ìIn post-independence India, Urdu is associated with Muslim identity and further, it [Urdu] is not only almost universally identified as a language for a regionally unspecified Muslim population, it is also the would-be, official, non-regional language of a foreign country, Pakistani (1993, 682). Jinnahís insistence that Urdu was the language of Muslims and that Urdu and only Urdu be the national language of Pakistan reinforced this development. Ahmad shows that the association of Urdu with Muslims was strengthened after 1947 and the adoption of Urdu as the national language of Pakistan. As noted earlier, according to him, the generation of people born and raised before 1947 did not make this exclusive association of Urdu with Muslims (2007, xxiii).The name *Urdu* was first used by the poet Ghulam Hamadani Mushafi around 1780. From the 13th century until the end of the 18th century Urdu was commonly known as Hindi. The language was also known by various other names such as *Hindavi* and *Dehlavi*.

Urdu language, evolved from the medieval (6th to 13th century), this language, developed under the influence of the Persian and Arabic languages, both of which have contributed a significant amount of vocabulary to formal speech. Around 99% of Urdu verbs have their roots in Sanskrit and Prakrit.

Although the word *Urdu* itself is derived from the Turkic word *ordu* (army) or *orda*, from which English *horde* is also derived, Urdu and Turkish borrowed from Arabic and Persian, hence the similarity in pronunciation of many Urdu and Turkish words.

II. DISCONNECT BETWEEN URDU AND LINGUISTICS

In India Despite the relatively early development of the discipline of modern linguistics in India, there has been relatively little work in that country specifically on Urdu. For example, in the journal *Indian Linguistics*, from Vol. 1 (1931) through Vol. 26 (1965) there were no articles with the word Urdu alone in the title. Articles including the term Hindi-Urdu appeared in Vol. 27 (1966), Vol. 36 (1975), Vol. 39 (1978), Vol. 49 (1988). One article on Urdu each appeared in Vol. 49 (1988), Vol. 54 (1993), and Vol.56 (1995). Of these three, two were by a Muslim author and one by a European. Two early Urdu-language papers by C. M. Naim (1956, 1957) concerned Urdu phonology, but were not followed by further work in linguistics. The 30th All-India Conference of Linguists in 2008 (Linguistic Society of India 2008) included only two papers with Urdu in the title, Shukla (2008) and Mustafa (2008). Recently, judging by information this author has been able to find, it seems that work done in India on Urdu mostly concerns preparation of pedagogical materials such as bilingual dictionaries and textbooks, or the holding of teacher-training workshops.

III. ROLE OF MOTHER-TONGUE IN LEARNING ENGLISH LANGUAGE

A revival of interest to use mother-tongue in the English class room is stipulated by necessity to improve language accuracy, fluency and clarity. The state-of-the-art teaching of languages is based on the communicative method which emphasizes the teaching English through English. The idea of abandoning the native tongue is too stressful to many learners who need a sense security in the experience of learning a foreign language.

In the past, the prevalence of grammar-translation method led to the extra ordinary phenomenon: students were unable to speak fluently after having studied the language for a long time. This led to the idea that all use of the mother tongue in the language class room should be avoided. (Harmer, 2001:131)

It is necessary to discriminate between the teaching of translation as a vocational skill and the use of the mother tongue in the teaching situation as an aid to language learning. Native teachers of English argue that foreign language learning needs as much exposure to the L2 as possible during precious class room time, and any usage of L1 or translation is a waste of time.

Translation is sometimes referred to as the fifth language skill alongside the other four basic skills of listening, speaking, reading and writing. "Translation holds a special importance at an intermediate and advanced level: in the advanced or final stage of language teaching, translation from L1 to L2 and L2 to L1 is recognized as the fifth skill and the most important social skill since it promotes communication and understanding between strangers." (Ross, 2000:63)

Why do students use the mother tongue in class? According to J. Harmer (2001:131), a principal cause of the L1 use is required by the activity, if student are linguistically incapable of activating vocabulary for a chosen task. Another reason is that translation is a natural thing to do in language learning, and code-switching between languages is regarded as naturally developmental.

The real usefulness of translation in English classes lies in exploiting it in order to compare grammar, vocabulary, word order and other language points in English and the student's mother tongue.

All the learners customarily rely on their mother tongue in learning English and the amount of the native language that students need depends on their proficiency and linguistic situations.

IV. CONCLUSION

The relation between Urdu language with linguistic must be taken as an important issue to be considered. A different methodology need to be adopted in the teaching of Urdu language as the language is entirely different than rest of the second or foreign languages; more efforts required to become Urdu language as a global language, hence in this paper I highlights the relation of Urdu and Linguistic in India.

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