

Linguistic Interference in the Language of the Jordanian Press: Selected Models From *Al-Dustour* and *Al-Anbat* Newspapers

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Abstract

The study deals with the manifestations of linguistic overlap between **Standard** and **Colloquial** in the language of the press, lies the most important study. In revealing the impact of this overlap, and what it reflects in forming a clear picture of the reality of classical Arabic today in the language of the press.

The study is organized in two frameworks: The first is theoretical, and it presents an introduction and a preamble, and a statement of the concept of linguistic overlap, its causes and manifestations.

And the second: **Applied**: through which the researcher deals with some aspects of linguistic interference in selected models from the *Al-Dustour* and *Al-Anbat* newspapers, in particular, to reveal what he notices as the significant impact of linguistic interference in the language of the press.

Preamble

Language is a tool for communication and acquaintance, and a means to know culture, and it is passed on to other humans. It is used to communicate with the people. Between them, it has led to multilingualism and dialects. In other words, it results in “two standard linguistics” or “Binary linguistics”. When individuals speak and communicate at the operation level or when they write, within social groups, that is, when communicating with each other, when mixing with other peoples, they mix their languages. It is known as “interlacing”, where we find individuals speak as bilinguals, or multilingual speakers. The Press employs primarily the written, audio and visual forms.

Linguistic Interference

Linguistic interference is a social human phenomenon that has spread in all societies, whether Arab or Western. It is a complex and mysterious phenomenon. The process of influence between languages shows Linguistic interference in multiple ways, like borrowing, translation, etc. It includes linguistic interference in several levels at the level of learners who study the language and also at the level of Research scholars who investigate the shapes and levels linguistic interference.

Al-Jahiz (d. 255 AH) said: “And when we found him speaking in two tongues, we knew that he brought grievances upon them because each of the two languages attracts the other, and takes from it and what it objects to, and how is the tongue's ability to both of them combined in it as it would if it were alone with one? He only has one power, and if he speaks with one, that power will be emptied upon it.”¹.

From the saying of Al-Jahiz cited above, objection is based on the idea of linguistic interference, because the tongue - as he thinks - can only have strength in one language, and its energy goes into it, and its pronunciation in another language weakens its language capacity.

Levels of Linguistic Interference

Interference may occur from level to level in the same language, such as vernacular entering the in the eloquent speech, or the eloquent speech delivered in the vernacular. The idea transitions from one language to another is called tampering a text **externally**. The interference may also be regulated in a clever format called **passive interference**. In this case, the individual avoids vocabulary or structures because he may fear or avoid committing errors.

Linguistic Overlap is organized at several levels:

1- **Audio interference:** This kind of overlap occurs, for example, when the speaker confuses the long and short vowels, especially among second language learners, as if someone pronounces the verb *settled* as "**sattled**" instead of "settled", because of his overlooking the short aperture.

2- **Morphological interference:** A person combines the noun and plural marker in another language as he used to do in his first language. The morphological laws of the first language interfere with the corresponding laws of the second language.²

- Animals, Abu Amr Al-Jahiz, Volume 2, pg. 443¹
See: Life with Two Languages, p. 100²

3- **Vocabulary overlap:** Linguistic interference at this level leads to the borrowing of words from the mother tongue and their incorporation into the second language when speaking. As for the word which is used in both languages, but with two different meanings, the learner may use it with its meaning in his mother tongue while speaking in the second language.³

4- **Syntactic overlap:** Overlap of grammatical structures from the first language in the second language or from the second language in the first language. For example, word order or add or delete them.⁴

5- **Semantic interference:** Here the meaning of the word may be different from its counterpart in the second language. For example, when translating **first floor** into Arabic, meaning the first floor in Arabic may cancel the concept of the ground floor, and Muhammad Al-Khouli indicates that such interference is difficult to detect unless the speaker continues and reveals the intended significance.⁵

The present researcher believes that there is another type that can be included under the grammatical interference, which is **the stylistic interference**, which results from the action of the translation factor.

The linguistic interference happens in all levels: phonetic, morphological, grammatical, semantic, and stylistics. Of course, linguistic interference is not only based on borrowing vocabulary from another language with the same pronunciation and structure, but the writer or speaker sometimes resorts to more complex methods. The speaker or writer may borrow the foreign word. Then he subjects it to conjugation according to the rules of the target language, and he can also create vocabulary or expand the meanings of existing vocabulary or translate common and significant words and expressions in the source language literally or adopt the grammatical structure of the source language and other phenomena that lead frequently to deviation from the normative grammar.

Patterns of Linguistic Interference

Linguistic interference occurs in several forms, including:

-**Linguistic interference and language shift**, Ali Al Qasimi, Journal of Language ³
Practice, p. 79.

See: Life with Two Languages, p. 101.⁴

See: previous source, same page.⁵

Language in India www.languageinindia.com ISSN 1930-2940 22:4 April 2022

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Firstly: Binary Linguistics. To speak Binary Between one language and another, binary between Arabic and English. Both have stability and presence in the speaker, but one of them is stronger than the other, so there is overlap between them.

Second: Linguistic borrowing

Borrowing is a linguistic process in which linguistic material is transferred from one language to another: *television, cinema, etc.*

Third: Language shift

The transformation may occur within a single sentence, or it may be from one sentence to another. Example for the first: "In my pocket money". For those who are fluent in two languages or more, when the word is used in his mother tongue, it does not help him. So, he resorts to using alternative pronunciation of his second language.

And the second example: Transmission of speech in a different way from its source. The commander instructed the soldiers to take precautions, but the original text issued by its owner is "Soldiers, take heed, pay close attention, and do not lose sight of your eyes."⁶

Practical Models: Articles from *Al-Dustour* newspaper and *Al-Rai* newspaper

The following are two articles from the above two official newspapers, which reveal the overlap between colloquial and classical when writing them:

The article "This is a year for people to be helped" by Ibrahim Al-Qaisi in the *Al-Dustour* Newspaper

"Modern Arab history, which began after the demise of the caliphate state, and then the colonial era, is all a history full of years (disappointments), if not general catastrophic calamities, which befall specific Arab peoples, and with the repetition of these years the concept of the pastoral national state is consolidated, and we can conduct a quick search in the history of more than one Arab country, during which the governments of those countries (relief) their people, to overcome the disasters and crises that caused them hardship to live.

"We are on the cusp of a similar period, which may be the harshest for some Arab peoples, and I mention here the Ethiopian Renaissance Dam project, which aims to tamper with the security and stability of two great Arab countries, the Nile River is their lifeline, and on its banks arose ... I saw them through all the past times...

- See: "Linguistic Interference and Language Transformation" research, Ali Al Qasimi, Journal of Linguistic Practices - Language Practices Laboratory - Mouloud Maamari University Tizi Ouzou - Algeria, p. 1, p. 77-pg. 92

“Since he came for the second time as Minister of the Ministry of Agriculture, Eng. Khaled Al-Hanaifat has been repeating (this is a year when people go mad) in most of his meetings with the active forces in this sector... Al-Ghouth explains:

“I do not want to talk to the media about anything that is not true, and we will not go down a path that requires government spending, and we will do everything that has a direct impact on the poor in the agricultural community, this is a year full of challenges, especially in terms of poverty and unemployment, so the agricultural sector had a large share of the government support program recently announced by the government.

“There is no room for dialectical politics, and the talk will be an extra luxury, which we cannot understand, and the state lies between the hammer of chronic political economic crises, and between the anvil of a second year of Corona, as many sectors declined, and the indicators of this decline were reflected in the increase in the unemployment rate and the expansion of pockets of poverty...

“Yesterday (*Al-Dustour*) published a statement attributed to the Minister of Water, which by the way is not surprising, as the rainy season is weak this year, and it must be reflected in the summer, to be hot and difficult in the matter of water, and agriculture has the widest margin of damage, and the prices of its products as well.

“The locust wave, which was caused mainly by a heat wave and winds flowing from the southern and eastern deserts, will not be of great danger, according to the statements of specialists at the Ministry of Agriculture, and the impact of locusts on agriculture will not require us to wait long to see it, and here it is more than five days ago, and we did not touch... As a result of this wave, which states, no matter how powerful their capabilities are, cannot eradicate it if they raid it, and locusts have well-known stories on our planet, we knew them as (indignation) from God, where there is no room for a cure if they are struck in a place... God save us from their evils...

“The government does not envy these circumstances, and it must have its mitigating measures against the people. We hope and must initiate them, with our full appreciation for the embarrassment of its position...⁷”

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<https://www.addustour.com/articles/12135243%D8%B0%D8%A73%D8%B9%D8%A7%D8%A7%D8%BA%D8%A7%D8%AB%D8%A%D8%A7%D8%B3>An article published in Al-Dustour newspaper by the author: Ibrahim Al-Qaisi, entitled “This is a year in which people will receive relief,” published on Thursday, 22-4-2021.

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Language in India www.languageinindia.com ISSN 1930-2940 **22:4 April 2022**

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In the previous article, the present researcher noted a good number of vocabulary and structures, which indicate **an overlap between classical and colloquial**, including:

Use of the word (Corona): The writer did not put it in brackets, because of its flow on the tongue, as if he was dealing with it as if it had become part of the Arabic linguistic dictionary, while it is an extraneous word that entered Arabic due to the epidemic that befell the Arab world, and this overlap can fall within the lexical level.

We knew it as (indignation) from God –

Feminization: What is the right to be reminded of, and the basic principle is to say “discontent with God”, but today’s slang tends to feminize what has a negative impact on a person, so it is said: *calamity, vice, problem, calamity, ...* etc. This intervention can be reduced to the morphological level.

The government does not envy the circumstances

A colloquial structure, common on the tongues, when a person falls into a predicament, it is said that he is not envied. The use of this structure came due to the impact of the vernacular in the classical.

And other structural and linguistic exchanges indicate a clear linguistic overlap between the verbal and colloquial levels.

Perhaps a close reading of the components of the previous article will reveal to us the extent to which the vernacular has control over the writer’s style. His words sound eloquent when colloquial forms are used.

The researcher believes that the language of the press today goes beyond the system of classical linguistic and grammatical rules, and Ibrahim Al-Yazji criticizes the language of the press when he says: “We still see in some of our newspapers words that have deviated from the text of the language, were revealed in other than their places, and were used in other than their meaning, so the phrase came distorted, and its luster, and the quality of casting, in addition to the spread of delusion and error”⁸

The researcher agrees with what Al-Yazji believes that the journalist writers could carefully revise the material before publishing. This will help the writers not to fall into linguistic lapses that may be inappropriate in the use of linguistic structures.

- The Language of Newspapers, Ibrahim Al-Yazji, p. 3⁸

The article "The Phenomenon of Religiosity in Ramadan in the Time of Corona", by Muhammad Obeidat in the *Al-Anbat* newspaper

"It is natural for the dose of religiosity to increase in Ramadan and in the time of the Corona pandemic, . . . , and Ramadan is the month of repentance, mercy, forgiveness, freedom from fire and chaining of devils, and the good Ramadan in which good deeds are multiplied and increased in the aspects of goodness and obedience. Especially during the good days of Ramadan in the hope of forgiveness, repentance, and obtaining the reward of Paradise. The same applies to the Corona pandemic, as everyone has increased their dose of faith as a result of their fear of God Almighty and their anticipation of any emergency. That's why the meeting of Ramadan as a holy month with the Corona pandemic magnifies the dose of faith and spirituality for the sake of a good conclusion and drawing closer to God Almighty."

1. Of course, as a result of social and physical distancing and safe distances, people are at home most of the time with minimal work in most workplaces in the public and private sectors. This situation gives all people opportunities to reflect and reconsider religious calculations towards a sure and firm faith and to draw closer in worship to God Almighty.

2. Despite the great sadness, mosques and churches are closed as a result of the pandemic in order to preserve the lives, health and safety of people, which prompted everyone to stay in their homes. In the same house, the family began to perform religious rites. People adhered to fatwas in this regard and committed themselves in their homes to protect themselves and others, and this is a measure of good citizenship and respect for government decisions, defense law and the rule of law in general.

3. Had it not been for the Corona pandemic, we would have found practically all people going to mosques in Ramadan. The number of worshipers is increasing to the point that mosques could not accommodate worshipers on Fridays in particular, and this is a good phenomenon, but it is required to continue, especially the phenomenon of parents taking their children to mosques with the need to follow them. We hope that it will return to its glory after the Corona pandemic.

4. The reality says that the increase in religiosity is more at the beginning of Ramadan and during the increasing number of people infected with the Corona virus, but it quickly decreases, rather it goes back to before Ramadan and before Corona, the end of the month of Ramadan and the end of the Corona pandemic. But we have to take the issue in good faith. But this is not a good sign for some who ride the wave of religiosity when they are afraid or during Ramadan, and then things return to their original setting.

5. If we take the matter in good faith, it is natural for people to benefit from obedience and righteous deeds in Ramadan and at the time of adversity, and in times of adversity, of course people return to God Almighty. But they must remember God Almighty both in adversity and in prosperity. But the matter from another perspective is considered hypocrisy and religious hypocrisy, especially since the Lord of the worlds knows this; Only he knows to create a gentle expert!⁹

We find in the previous article a deviation from some of the rules of the Arabic language in terms of structure or formulation. Examples of this are:

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If we take the matter in good faith, it is natural: –

The use of the word “we took” is colloquial, and the original is to say “we took”, as well as the use of the combination “in good faith” colloquial and common on the tongues of the common people.

–
Everyone has increased their dose of faith: Using the word “dose” and transferring it from the medical field to the linguistic field, and this is common on the tongues of the common people, so they say, “a dose of hope” and “a dose of fear”, and so on.

There are other colloquial structures used in the paper that suggest an overlap between the colloquial and verbal levels.

Research Conclusion

Based on features used in the two articles, the researcher’s conclusions are as follows:

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Languages cannot be separated. Overlap has become a necessity of language use. The need to learn other languages due to the requirements of life is a necessary need.

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The language of the press mixes linguistic levels, due to the overlap between the colloquial and the eloquent levels.

–: <https://alanbatnews.net/article/326646>⁹

An article published in the Al-Anbat newspaper: The phenomenon of religiosity in Ramadan in the time of

Corona – Muhammad Talib Obeidat

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Writers may like to review their articles before they are published to avoid overlaps and other errors of lexical and grammatical structure choice. –

Recommendations

Reviewing and scrutinizing press articles before publishing them. –

Recognition of the idea of bilingualism or the adoption of classical in selected and appropriate contexts. –

The need to distinguish between colloquial and eloquent structures in writing. –

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