

Volume: 1, Issue: 1, July–December, 2023

# Linguistic Hybridity and Cultural Preservation: A Qualitative Exploration of Cultural Identity

Faisal Ahmed<sup>1</sup>, Dr. Mohammad Abu Nayeem<sup>2</sup>

## ABSTRACT

*The emergence of English as a lingua franca has immensely opened the horizon of globalization and provided widespread influence on native and especially non-native speakers of English to produce a large number of literary works directly in the English language rather than in their first language. In addition to linguistic hegemony, most of the Asian and African natives emphasize and prioritize English culturally, as a hybridisation put forward by Homi K. Bhabha, over their own cultural identity. For the last few decades, Indian, Chinese, and Bangladeshi nationals have been developing culturally hybridized English attributed as Hinglish, Chinglish, Banglish, and the like, which, consequently, has been becoming a constant threat to the extinction of their identity, native language and culture and an acceleration to English as a linguistic imperialism upon their diversified individual languages and cultures. The research intends to utilize a qualitative method to shed light on the problem of language hybridity with cultural degradation through Bhabha's linguistic hybridity and third space to find out the threats of the extinction of the native standard of language. The study reveals that it is crucial to highlight translation to preserve and develop literature in the native language. It, moreover, argues that developing translation and their English interpretation play a vital role in empowering and glorifying native literature and cultures. It also accelerates the notion that producing creative writing in the native language is better than in a foreign hybrid language.*

## KEY WORDS

Anglomania, Anglophobia, Banglish, Chinglish, Hinglish, Hybridity, Translation.

## ARTICLE HISTORY

Received: 12 August 2023

1<sup>st</sup> Review: 28 September 2023

2<sup>nd</sup> Review: 23 October 2023

3<sup>rd</sup> Review: 18 November 2023

Accepted: 23 December 2023

## 1. Introduction

It is undeniable that native English speakers are fortunate due to the globalization of the English language and its emergence as a lingua franca in the 21st century. In addition, the rich English language and culture have

thoroughly influenced other languages and cultures to such an extent that most non-native speakers assume the English language and culture as their own and pretend to be native Englishmen through interacting and writing like native English speakers and

---

<sup>1</sup> Assistant Professor, Department of English, World University of Bangladesh (WUB)

<sup>2</sup> Assistant Professor, Chairperson, Department of English, International Standard University (ISU)

writers. This phenomenon is immensely noticed in regions like Asia and Africa, which are industrially, infrastructurally, and technologically underdeveloped compared to their Western counterparts. The consequence of linguistic colonialism and its imperialistic influence on the speakers of other languages is Homi K. Bhabha's Third Space (Byrne, 2009) or ambivalence, which exists at the sight of colonial dominance (Mostafaei, 2016) and has yielded language hybridisation or a mix of English and a native language like Banglish, Chinglish, Hinglish and so on. Even such seven terms (Chinglish, Hinglish, Hongkonglish, Japlish, Singlish, Spanglish, and Yinglish) have entered English dictionaries like the Oxford English Dictionary (Lambert, 2017) as entries. Some examples of etymons and their hybridisation or mixed form after shifting in the Third Space have been presented below.

### **1.1 Etymons and Hybridisation:**

Bangl(a) + (E)nglish = Banglish (spoken by British Bangladeshis and natives as well)

Chin(ese) + (E)nglish = Chinglish (spoken by natives or Chinese immigrants to USA/UK)

Hin(di) + (E)nglish = Hinglish (spoken by natives from India/Hindustan)

Hong Kong + (E)nglish = Hongkonglish (spoken by natives from Hong Kong)

Jap(anise) + (Eng)lish = Japlish ((spoken by natives or Japanese immigrants to USA/UK)

S(r)i (Lankan) + (E)nglish = Singlish (spoken by natives from Sri Lanka)

Sing(apore) + (E)nglish = Singlish (spoken by natives from Singapore)

Span(ish) + (E)nglish = Spanglish (spoken by native Spanish immigrants to USA/UK)

Yi(ddish) + (E)nglish = Yinglish (spoken by Jewish immigrants to New York) (Lambert, 2017)

## **2. The Rat Race of Degrading Individual Identity: A Threat to Native Culture and Language**

The alarming Englishisation (Boussebaa & Brown, 2017) of the native languages of the continent of Asia and Africa by the natives themselves is a threat to individual native languages and traditional cultures. "[W]orldwide Anglo-hybridisation, noted by McArthur in 1995, is a subject that language scholars have yet to address in any detail" as cited in (Lambert, 2017). In the context of Banglish or Benglish, a hybridisation of Bangla or Bengali and English languages, the degrading of individual identity is noticed among the Bangladeshi natives in the usage of written and spoken language due to the colonial or English imperial influence and linguistic hegemony of English language. After the independence in 1971 based on linguistic nationalism, the modern

Bangladeshi intellectual and educated society has been divided into two groups -- one belongs to Anglophobia and the other does to Anglomania. However, due to globalization and the intense need for the English language to access global phenomena, “A degraded English (Banglish) has become the norm—in schools, colleges, offices, in the marketplace, in reports, studies, and in all mass media” (Islam, 2018) including social media and radio programmes. The same Third Space of language hybridisation has occurred in the case of the Hindi language in India (Hinglish) and Chinese language in China (Chinglish), consequently threatening the native Hindi and Chinese languages and cultures. As India has been facing communication problems in the nation-building process after its independence, a new hybrid form of language, Hinglish, has risen to connect the citizens of India locally and globally, while the Chinese have yielded Chinglish in the Third Space of language hybridisation to rule the financial and industrial global market. The eventual negative effect of these hybridisations has fallen on producing new literary works and their translation and transliteration as well by the natives who, consciously or unconsciously, have been involved in a rat race of degrading their identities. The postcolonial literature in English by non-native writers of English has

been further enriching the English language and letters, while this custom of Anglomania has been degrading individual native languages and cultures since English became the lingua franca in the homogenous culture of globalization and the epoch of cultural neo-colonialism.

### **3. Methods, Information and Analysis Techniques**

This study has been undertaken through a qualitative approach to research. Homi K. Bhabha’s theory of the Third Space and language hybridisation has been applied as a theoretical framework. The data has been collected from different secondary sources such as journal articles, books, and essays and analysed with a theoretical framework to find out the problems and prospects along with presenting a sustainable solution to the core problem of degrading individual identity. The postcolonial literary works of Bangladeshi writers directly in English and the translation and transliteration of Bengali literature into English have explicitly been highlighted in this paper. Other linguistic hybridisations, such as Hinglish and Chinglish, indicate the same threat in different geographical contexts and cultures. This paper has aimed to motivate and inspire the preservation and protection of intellectual and knowledgeable resources and written creative assets in individual regional

languages, including indigenous ones, as well as producing extensive translation and transliteration of those native works into English to make the domestic language, cultures, and traditions known and popular to foreign nations and nationals.

### **3.1 The Theoretical Framework:**

#### **Third Space and Language Hybridisation**

In this research, the theoretical basis employed to analyse the phenomenon of language hybridisation and its effect on individual identity and culture is drawn from the critical study of Homi K. Bhabha, especially his theory of the "Third Space." Bhabha's theoretical framework caters to valuable insights into the dynamics of cultural and linguistic interactions in a postcolonial world. The concept of the Third Space, as developed by Bhabha, highlights the complex and often postcolonial situations (Byrne, 2009).

The Third Space is a conceptual arena where the dominant colonial culture and the native culture interact, negotiate, and ultimately produce new, hybrid forms of expression and identity. This space is marked by ambivalence as individuals grapple with their dual cultural identities and attempt to forge a new, blended identity that is neither fully that of the colonised (Mostafae, 2016).

In the context of language hybridisation, Bhabha's Third Space theory is particularly relevant. The

emergence of hybrid languages like Banglish, Chinglish, and Hinglish can be seen as linguistic manifestations of this Third Space, where English, as the dominant colonial language, interacts with native languages to produce new linguistic forms. These hybrid languages reflect the complexities of cultural and linguistic identity in a globalized world, as individuals navigate the tensions between their native culture and the cultural dominance of English.

Understanding this theoretical framework is essential for analysing the threats to individual identity and native culture posed by these hybrid languages. Bhabha's Third Space offers a lens through which we can explore how language hybridity is not merely a linguistic phenomenon but also a cultural and identity issue. It allows us to delve into the nuances of language use, identity mediation, and the power dynamics involved in linguistic colonialism and cultural hybridisation.

#### **3.2 Data Collection and Analysis Tools**

This study is based on a qualitative research approach to comprehensively analyse the issues related to language hybridisation and its impact on individual identity and culture. The data collection process involved gathering secondary sources, including journal articles, books, and essays, which feed a wealth of information and perspectives on the undertaken subject matter.

The collected data was then systematically analysed within the theoretical framework of Bhabha's Third Space. This framework guided the understanding of the complexities of language hybridisation and its implications for individual identity and native culture.

### **3.3 Highlighting Postcolonial Literary Works**

This research concentrates on postcolonial literary works produced by Bangladeshi writers in English and the translation and transliteration of Bengali literature into English. By examining these literary works, the study seeks to underscore the impact of language hybridisation on creative expression and the challenges faced by native writers in navigating the linguistic and cultural tensions between their native language and English.

Additionally, the research refers to their linguistic hybridisations such as Hinglish and Chinglish, to illustrate how similar threats to individual identity and native culture occur in different geographical contexts and cultures. These instances further underscore the global nature of the issue and its relevance in various cultural settings.

### **3.4 Promoting Preservation and Translation**

One of the key objectives of this study is to motivate and inspire the preservation and protection of

intellectual and knowledgeable resources in individual regional languages, including indigenous ones. This involves advocating for the continued production of literature in native languages. Furthermore, the research encourages the extensive translation and transliteration of native works into English. This approach aims to make domestic languages, cultures, and traditions known and appreciated by foreign nations and nationals, thereby contributing to cross-cultural understanding and appreciation.

## **4. Literature Review**

"What has become apparent though is the emergence of a cultural politics..." (Meredith, 1998, p. 1) which is enforced by globalization and linguistic hegemony and fueled by Anglomanic attitudes and creative literary activities in English by non-native English speakers and writers.

Meredith further cited that "In colonial discourse, hybridity is a term of abuse for those who are products of miscegenation, mixed breeds. It is imbued in nineteenth-century eugenicist and scientific-racist thought" (Young 1995) as cited in (Meredith, 1998, p. 2).

However, Papastergiadis reminds us of the emancipative potential of negative terms. He poses the question "Should we use only words with a pure and inoffensive history, or should we challenge

essentialist models of identity by taking on and then subverting their vocabulary? (Papastergiadis 1997: 258) as cited in (Meredith, 1998).

A research article dealing with English lexical borrowings, specifically in Bengali, discussed and analysed the positive and negative effects of foreign lexical borrowings and their boundaries and limits (Hoque, Behak, Baharun, & Molla, 2018).

Another study of Bhabha's Third Space and Language Hybridity was conducted on a specific anti-apartheid literary piece 'My Children! My Africa!' by Athol Fugard. It focused on postcolonial literature as a "blank screen" for postcolonial critics to show and demonstrate "their hatred of West" (Cantor, 1999: 24) as cited in (Ghasemi, Sasani, & Nemati, 2017).

However, Paul Meredith showed the other side of the coin in terms of Bhabha's 'Third Space' and 'Language Hybridity' revealing that "this hybrid third space is an ambivalent site where cultural meaning and representation have no 'primordial unity or fixity'" (1998: 3) as cited in (Ghasemi, Sasani, & Nemati, 2017). So, the notion of hybridity shook the well-known hypothesis of Eurocentrism and whites' distinctiveness. To split the beans, it can be explained that the hybridized languages in different parts of the world-- like Indonesia, Malaysia, Singapore, India, China, Bangladesh,

and Brazil--have threatened the standardized British and American English. The English nation is now under a hazard in comprehending different forms of hybridized English. They fear changed and deformed forms of their native standardized English. Furthermore, postcolonial writers have risen to culturally counterattack the colonizers, especially after the eras of imperialism and colonialism.

The hybridized Banglish used in spoken variety among the common Bangladeshi natives was criticized in another research article, which majorly focused on code-switching, borrowing, converging, and contact-induced language changes in the Bengali language in contact with other foreign languages such as Arabic, Dutch, Portuguese, and most influential English language after the British colonization in Bengal (Tahereen, 2016).

Another paper dealt with hybridized nomenclature in different individual languages and their etymology to highlight the different 'lishes' in the Third Space of linguistic hybridity (Lambert, 2017). A thesis paper was produced on Hinglish as the lingua franca in a new rising community of India after its independence to show the emerging hybrid language as the common means of communication in a particular sub-continent with a concluding remark, "Will India be

speaking Hinglish one day?" (Risato, 2018).

In another research paper, China English or Chinglish was shown in EFL teaching and learning, which merely escaped the linguistic hybridity and instead inspired the audience to converge the hybridized Third Space (Chinglish) between China and English as an approach to EFL (Meng, 2007). This paper raised questions over the form of Standard English, whether it is British, American, or Australian. Interestingly, the author Meng considered the hybridized Chinglish positive and another distinctive form of Chinese Standard English.

Braj Krachru, a prominent US scholar, has mentioned that the spread of English and its cross-breeds have three concentric circles, representing three diverse approaches in which the language has been obtained and is presently used: the internal circle, like the USA, UK, Canada and New Zealand; the external or extended circle, which includes Singapore, India that English has been established as the second language, in some cases as the first language; and the emerging, spreading and expanding circle, including those nations which recognize the significance of the language as a global language for universal convenient communication such as China, Indonesia, Bangladesh, Poland and several other countries (David Crystal, 2001, p. 54) as cited in (Meng, 2007).

From the above literature review, it has been noticed that in the mask of postcolonial criticism and mimicry, most non-native postcolonial English writers are degrading their identities and cultures while enriching the English language and literature instead. The research gap that has been attempted to bridge in this paper is that the Anglomaniac non-native English writers are unconsciously involved in the rat race of threatening their languages and cultures and diminishing their literary and intellectual storehouse in their native languages. The purpose of the research is to motivate the enrichment of native languages and cultures through lexical borrowing, appropriate translation of English and other foreign literature and technical resources of knowledge into native ones and producing creative literary or fundamental pieces or books in native languages first.

### **5. Research Question and Objectives**

To fill the current research gap, this study aims at finding out relevant answers to the following research question:

'Is linguistic hybridity a threat to other native languages as equally as to Standard English?'

The study sets the following specific objectives for fully uncovering the research question.

**The objectives of the study are:**

- To identify the threats of language hybridisation of Standard British and American native English as well as other native languages.
- To encourage non-native English writers to produce literary pieces in their native language and then translate them into standard English to reduce the emergence of threatening 'Third Space' out of language hybridisation.
- To translate the resources available in other languages, including English, French, Greek, Persian, and Arabic, into native languages like Bengali, Hindi, or Chinese to enrich the native language and revive linguistic and cultural diversity.

#### **6. Bhabha's Third Space: from English to Banglish Chinglish and Hinglish**

Bhabha's Third Space denotes the shifting native culture and language followed by a mix or hybrid new form of the native language as well as a foreign language through induced contact with another language (English in this context). Hence, Banglish, Chinglish, and Hinglish are the Third Space or hybridized form of new Standard Englishes with a native accent (Bangla, Hindi, or Chinese) emerging from native British or American Standard English.

In his most influential postcolonial discourse book, *The Location of Culture* (1994), Bhabha familiarized the audience with his concept of the "Third Space of enunciation," by which

he meant "all cultural statements and systems are constructed in this contradictory and ambivalent space of enunciation" (Bhabha, 1994). He also adds, "[i]t is that Third Space, though unrepresentable in itself, which constitutes the discursive conditions of enunciation that ensure the meaning and the symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, re-historicized and read anew" (55) as cited in (Ghasemi, Sasani, & Nemati, 2017).

As Kalua argued in his paper despite the nature of shifting culture in the African continent, Africa could be a distinct cultural identity based on its ethnicity and tradition; he also stated that "The Afrocentric debate, which interrogates the discourse of imperialism and decolonization, concerns a search for an essential cultural purity' (Ashcroft et al. 2004, p. 40)" as cited in (Kalua, 2009); so shifting linguistic cultures from English to Banglish, Chinglish and Hinglish could be fixed and employed as resourceful in native language instead of a threat of extinction of native language and culture.

The debate, having been set in motion by Chinua Achebe in the 1970s, was taken up by various thinkers of the time, including Ngũgĩ waThiong'o who, in the spirit of decolonizing African literature, and to reach a non-foreign audience, wrote *Devil on the*



Cross in Gikuyu, his mother tongue.” (Kalua, 2009) Likewise, Bangladeshi, Chinese, and Indian native writers can produce creative pieces in their native languages- Bengali, Hindi, and Chinese, instead of writing them directly in English. The English translation of the same native pieces of fiction, non-fiction, and poetry can be yielded for foreign audiences. This will enrich the native languages and literature and introduce native literature to foreign readers.

The mix-breed of English and other native languages such as Banglish, Chinglish, and Hinglish take place due to the borrowing and code-switching of bilinguals and the usage of half-learned Standard English in the style and accent of their native languages. There are two significant reasons for language cross-breeding- Anglomania and Anglophobia. At the same time, English should have been treated as a foreign language, and it is being treated as a hegemonic, imperial, and culturally superior medium of communication. According to Haugen (1950), borrowing stands for the adoption of a component from a foreign language into a speaker’s language (cited in Poplack & Dion, 2012) as cited in (Tahereen, 2016). To interpret it differently, borrowing is a method in which speakers use linguistic components from a foreign language and progressively transmit

that component into their native language.

After the decade of 1960s, the term “new Englishes” emerged as a central point of discussion and criticism among linguists. Following that, the usage of English crossbreeds arose to substitute it (Standard English) (Meng, 2007). Hence, in the territory of the Indian subcontinent, especially after British imperialism ended in this region, Banglish, Chinglish, and Hinglish have emerged as new linguistic mix-breeds.

### **7. The Effect of Hybridisation: Linguistic Hegemony and Cultural Neo-Colonialism**

The Anglomaniac’s exposure to intellectual and creative literary properties degrading native culture and diminishing ethnic resources with hybridisation consequently led to linguistic hegemony of monopolistic English language, culture and literature and its emergence as cultural neo-colonialism in the postmodern era. When the native language is less prioritized under a dominating foreign language like English, the effect of hybridisation is severe, and to some extent, a threat to the extinction of it. However, as language variance with its fluidity is a natural process of shifting culture, with its proper utilization the native culture and language develop into enrichment and becomes more resourceful.

Conversely, excessive, and uncontrolled fluidity of a shifting language threatens even itself (in English). Societal consistency in predominantly English-speaking countries has been predicated upon extensive reception of a single, shared, standardized language. Linguistic multiplicity thus threatens the privileging of a single, unchanging variety of English related to notions of traditional identity (Clark, 2013). The similar effect of Banglish, Chinglish, and Hinglish is applied to the native Bangla/Bengali, Chinese, and Hindi languages.

### **8. Literature Directly Written in English by Post-Colonial Non-Native English Writers**

The literary works and criticism written directly in English rather than their native language by non-native English writers can be divided into two segments—one is postcolonial criticism against racial and cultural apartheid, and the other is writing literary pieces and creative properties for pleasure or intellectual purposes to get international access along with an English hegemonic and imperial or royal essence influenced by British colonialism and imperialism. Notwithstanding this fact, both groups of writers, either postcolonial critics or creative writers for international access and royal essence, are addressed with the phrase 'postcolonial writers. The second

group of creative non-native writers in English for international recognition is unconsciously diminishing their native literary storehouse through degrading their own native cultures and traditions; and even in some cases, they are adapting with the foreign custom through hybridisation, resulting in mimicry and degrading as well as threatening their traditional roots.

The consequences are reduced yielding of native literary works except English and degraded individual languages and traditional cultures. In addition, neo-cultural colonialism has emerged to destroy and extinguish other cultures and languages, leading to a hybridized global entity in place of diversity and natural aesthetics.

### **9. Famous Literary Books Translated into English**

Most of the native writers who wrote in their native languages in the context of their culture and translated them later into English with the support of native English editors have been more successful than those who directly wrote in English in terms of recognition, award-winning, popularity and audience engagement. Rabindranath Tagore was the first Asian to win the Nobel Prize in literature (1913) for his 'Geetanjali' (Song Offerings, 1912) in his mother tongue, Bangla/Bengali and translated it into English himself (About The Project, n.d.). Mo Yan won the Nobel

Prize in 2012 for writing Chinese literature, most notably 'Red Sorghum Clan' published in 1986, and later those were known to the Western world through English translation (contributors, Mo Yan, 2021). 'One Hundred Years of Solitude, first written in Spanish by Gabriel Garcia Marquez and published in 1967, has been translated into 46 languages and sold over 50 million copies (contributors, One Hundred Years of Solitude, n.d.).

#### **10. The Practice of Writing Literary Books in Native Languages and Translating into English to Preserve Native Cultures and Languages**

This study heartens the concept that producing creative writing in a native language is better than in a foreign hybrid language. As this study mainly focuses on postcolonial literature in English by native Bangladeshi, Indian, and Chinese writers, it has been analysed and criticized revolving around postcolonial literary works and translation and transliteration of native literary works into English rather than dealing with linguistic mechanisms to highlight the prevailing rat race of degrading individual identity and culture; Hence, the purpose is to motivate the non-native writers of English to halt the rat race of disgracing individual identities and to preserve and enrich their native language and culture as well as to access global audience through

translation of native literature with editorial support from native English writers.

There are many challenges and prospects in translation from a native language to English and vice-versa. These obstacles can be reduced by some effective measures taken by the governments of the native languages and support from the British and American governments due to the development and yielding of foreign intellectual properties in English. Government language academies, individual and non-governmental language academies may come forward to work together in terms of making native languages resourceful and developing a professional 3-stage translation system- 1. raw translation, 2. editing by native bilingual editors (English and one native language speakers) and 3. editing by native English editors- to translate native literary assets (fiction & non-fiction) into Standard English to reach international audience and for global introduction and recognition.

Another challenge in translation is the lack of necessary lexical resources in a native or English language. In that case, transliteration can be applied to convey the actual, accurate and targeted meaning meant by the author. Moreover, that can be addressed as interpretation rather than translation. Occasionally, translation is not appropriate or

possible, or a writer or translator does not translate a word, term, or text as it is unnecessary. Here, transliteration becomes the barely alternative approach for definite elucidation. For instance, a 'visiting card' is more supposed to be transliterated than translated. A transliteration is a form of conversion of a term or text from one script to another that involves swapping letters, while a translation is to communicate the meaning of a written text of one language to another (Akan, 2018). When there is jeopardy of distraction, disruption, and reversion of the actual native meaning conveyed by the native writer in the case of translation, transliteration and interpretation can be adapted for resolution.

For usual literary works, translations, transliterations, and interpretations are appropriate approaches after writing original creative and scholarly pieces in native languages. At the same time, in terms of post-colonial criticism, counterstrike in the form of writing and intellectual defence is acceptable and appropriate for the direct development of post-colonial literature in English by non-native English writers rather than a translation from any native languages.

### **11. The Reversed Act to Enrich Native Languages and Letters**

The term 'reversed act' here implies the enrichment of a native language by translating the existing literary and

intellectual English resources into the targeted native language so that the speakers of that native language can access the English contents in their mother tongue. This approach will preserve the dignity and value of a specific mother tongue as well as protect Standard English from being distracted, disrupted, and threatened by the linguistic crossbreeds in terms of expression, accent and lexical borrowings.

The non-native English writers can enrich their native languages by translating the source of treasures in English language and literature into their native languages such as Bengali, Hindi and Chinese so that the ordinary native speakers of these languages who find it difficult to understand English as a foreign language can easily comprehend the foreign treasures of knowledge in their native languages. This is referred to as the reversed act of enriching native languages and letters with foreign treasures of knowledge, whether in English, Arabic, French, or German, through translation and transliteration, maintaining linguistic phrases, literal and figurative meanings, idiomatic expressions, and cultural differences as well.

### **12. Conclusion**

Both notions of Anglomania and Anglophobia cause language hybridity by other language speakers except Englishmen. These two concepts cause

linguistic mixed-breed and foster the rat race of degrading individual identity. These two extreme ideologies should be avoided to check and control uncontrolled crossbreeds. Edward Said has warned us not to look down upon the function of culture or cultural strength. Orientalism is a way of cultural colonialism (Zhao, 2016) which is getting stronger by linguistic hegemony and hybridity. During the last century, many literary works written only in English rather than in any native language by non-native English writers may threaten individual linguistic and cultural identities. Moreover, this trend may accelerate the power of cultural and linguistic hegemony of British and American English.

In conclusion, this research, underpinned by Bhabha's theoretical framework of Third Space, explores the complexities of linguistic hybridisation and its adverse impact on individual identity and native culture. It emphasizes the need for proactive measures to protect and promote linguistic and cultural diversity, ultimately contributing to an inclusive and more globally interconnected world

### **12.1 Recommendations**

Some measures can be recommended for preserving and enriching the native language and maintaining the Standard of English complying with its British or American roots:

- These can be in the form of writing and producing creative literary pieces and research articles in the first language. Later, those can be translated into Standard British or American English, balancing literal, and figurative meaning.
- Code-mixing and code-switching can be avoided in formal written and spoken native languages. Lexical borrowings should be given care by focusing on the actual meanings of the words and phrases.
- English as a second language learning and translation from native first languages should be followed by an appropriate approach proposed by native English language teachers.
- In postcolonial criticism, it is usually appropriate to write directly in English. However, producing literary criticisms in first languages will advantage the native speakers of those languages, and this approach will also augment the record of native literary achievements.
- Concerning other creative literary works, non-native English writers can reinforce their cultural identity by yielding books in their first language and translated versions edited by professional native English editors for international access and recognition.

**Declaration of Interests:** We, the authors of this research manuscript, declare that we have no financial interest. We have provided written consent to publish the research manuscript in this journal.

**To Cite this Article:** Nayeem, M. A. and Ahmed F. (2023). Linguistic Hybridity and Cultural Preservation: A Qualitative Exploration Cultural Identity. *Journal of English Studies (JES)*, Volume: 01, Issue: 01, Page: 85:99, ISUCRDP, Dhaka

**References:**

- About The Project. (n.d.). Retrieved August 31, 2021, from Tagore in Translation: Verse 35, Geetanjoli: <https://publish.illinois.edu/tagoreintr anslation-uiuc/about-the-project/>
- Akan, M. F. (2018, December). TRANSLITERATION AND TRANSLATION FROM BANGLA INTO ENGLISH: A PROBLEM SOLVING APPROACH. *British Journal of English Linguistics*, 6(6), 1-21.
- Bhabha, H. K. (1994). *The Location of Culture*. New York: Routledge.
- Boussebaa, M., & Brown, A. D. (2017, January 1). Englishization, Identity Regulation and Imperialism. *Organization Studies*, 38(1), 7-29.
- Byrne, E. (2009). Homi K. Bhabha. London, UK: Palgrave Macmillan.
- Clark, U. (2013, September). A sense of place: Variation, linguistic hegemony and the teaching of literacy in English . *English Teaching: Practice and Critique*, 12(2), 58-75.
- contributors, W. (2021, July 21). Mo Yan. Retrieved August 31, 2021, from Wikipedia, The Free Encyclopedia: [https://en.wikipedia.org/wiki/Mo\\_Ya n](https://en.wikipedia.org/wiki/Mo_Ya n)
- contributors, W. (n.d.). One Hundred Years of Solitude. Retrieved August 31, 2021, from Wikipedia, The Free Encyclopedia: [https://en.wikipedia.org/wiki/One\\_H undred\\_Years\\_of\\_Solitude](https://en.wikipedia.org/wiki/One_H undred_Years_of_Solitude)
- Ghasemi, P., Sasani, S., & Nemati, F. (2017). A Study of the Third Space, Hybridity, and Colonial Mimicry in Athol Fugard's *My Children! My Africa!* *Messages, Sages and Ages*, 4(1), 24-32.
- Hoque, M. A., Behak, D. F., Baharun, D. H., & Molla, P. D. (2018, October-December). The Nature and Extent of English Lexical Borrowings into Bangla: An Investigation into Selected Modern Bengali Novels and Short Stories. *International Journal of English Language & Translation Studies*, 6(4), 121-131.
- Islam, K. (2018, August 11). Arts & Letters. Retrieved August 28, 2021, from Dhaka Tribune: <https://www.dhakatribune.com/mag azine/arts- letters/2018/08/11/translating-from-bengali-into-english-some-thoughts>
- Kalua, F. (2009, June). Homi Bhabha's Third Space and African Identity. *Journal of African Cultural Studies*, 21(1), 23-32.
- Lambert, J. (2017, January). A multitude of "lishes": The nomenclature of hybridity. *English World-Wide*, 39(1), 1-33.
- Meng, G. (2007, May). China English, Chinglish and English learning. *US-China Foreign Language*, 5(5), 6-11.
- Meredith, P. (1998). Hybridity in the Third Space: Rethinking Bi-cultural Politics in Aotearoa/New Zealand. *Te Oru Rangahau Maori Research and Development Conference* (p. 1). Aotearoa, New Zealand: Massey University.
- Mostafae, J. (2016, December). Investigating Identity, Ambivalence, Hybridity: A Bhabhaian Reading of J. M. Coetzee's *Foe* and *Disgrace*. *Advances in Language and Literary Studies*, 7(6), 163-167.
- Risato, O. (2018). Language of nobody, language of everyone: Hinglish as lingua franca in a new rising community of India. . Venice, Italy: Università Ca' Foscari Venezia.
- Tahereen, T. (2016). Banglish: Code-switching and Contact Induced Language Change in a Spoken Variety of Bangla. *Spectrum: Journal of The Department of English*, 12, 143-164.
- Zhao, Y. (2016). A Brief Analysis of Cultural Colonialism. 4th International Education, Economics, Social Science, Arts, Sports and Management Engineering Conference (IEESASM 2016) (pp. 620-622). ZhengZhou: Atlantis Press.

