

Diversity without Harmony: Loanwords of the Languages of the Third World After WWII

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ABSTRACT

Language is one of the fundamental mediums through which the culture of a country or a people is transmitted. It is through language that we can find many traces of history and foreign influence, which can help us to learn a lot about history and culture. At the same time, the post-World War II period has seen rapid social, political, cultural, and technological changes, and the world as a whole has been undergoing unprecedented changes for over a century since the Cold War and countries and peoples have had to seek common ground and find opportunities for cooperation in the midst of globalisation, especially for Third World countries, which are at a disadvantage in terms of economic development and culture. Three representative Third World countries - Tanzania, Indonesia, and Paraguay - are chosen for this study, which seeks to identify trends in the use of foreign languages in Third World countries by examining their historical and post-World War II development of foreign language cultures. Trends in the development of loanwords in languages. By focusing mainly on local economic and cultural developments after the Second World War and comparing them with the historical situation in these Third World countries (mainly during the colonial period), a new picture will emerge from the unnoticed corners of the world, showing us the way to the future of language development from the perspective of loanwords.

Keywords: Colonisation, cultural study, globalisation, language, linguistics, loanwords, the third world, WWII.

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I. INTRODUCTION

Language plays an important role in social science studies, such as literature, cultural study, and international relationships. In languages, loanwords are special because they not only mark the path of word and technological introductions but also provide clues about the importance of the corresponding item, action, or ideology in the specific cultural group or country. Besides that, the attitudes toward those loanwords provide us an important insight into the evolution of the relationship between the cultural group that uses that language and the cultural group that originally owned the word.

Due to technological limitations and possible media censorship, reaching out directly to ordinary people in the Third World was not that easy in the 20th century. However, the records of their lifestyle, culture, and thought will be crystallized in the everyday language that they use.

In history, the period of WWII is surrounded by rapid evolution in technology and ideology, the spread of globalisation, and the independence of the colonial world. All of those features change in the usage and interpretation of loan words. Given that, by tracking the evolution of usage and interpretation of loanwords after WWII in Third World countries, we can get insights about local economic and cultural developments from the perspective of ordinary language users or the commons who were not yet empowered by the development of social media in the 21st century.

In this article, three case studies from different regions of the world will be studied with their respective historical and cultural background. Through examining the change in the usage of and attitude toward the loanwords in different regions before and after World War II and providing a comparative study, we hope to draw attention and support to the unnoticed path of achieving a better understanding of the previously silent group of people, namely the ordinary people in the Third World.

Future application of the results can help us to design more systematic ways of tracking the evolution of languages and understand if there is an unexpected 'invasion' of loanwords. Eventually, this will help us to take further action to protect minority cultural groups from ongoing globalisation and industrialisation.

We hope more quantitative studies can be done in the field to analyze the change in usage of loanwords and their corresponding images and extend the research to a wider variety of cultural groups in more recent time scope to better adapt the results of this research to a wider range of time and region.

II. AFRICA-SWAHILI IN TANZANIA AS AN EXAMPLE

As the official language of several countries, the study of Swahili cannot be divorced from an analysis based on national conditions. Among the countries in which Swahili is an official language, Tanzania is chosen as the main object of study because of its better preservation of research data, its greater availability of external research material, and its relatively typical country characteristics.

Tanzania is a newly independent country after the Second World War, and its main language is Swahili. After the end of the Second World War, Tanzania was converted from a British 'Mandate' to a 'Trust Territory'. The 1961 independence of Tanganyika and the 1964 overthrowing of the Sultan in Zanzibar led to the formation of a coalition government now known as the Republic of Tanzania. The Republic of Tanzania as we know it today. At the same time, Tanzania has religious pluralism, with an almost even distribution of people practising primitive worship, Christianity, and Islam (Ministry of Foreign Affairs of China, n.d.-c).

Tanzania fully demonstrates the characteristics of a post-World War II emerging state. Firstly, due to the post-World War II bipolar situation, they mainly adopted neutrality as the country's attitude towards the ideological expansion of the US and the Soviet Union in order to profit from both sides. At the same time, the strong anti-colonial sentiment brought the country together in a way that allowed for a full integration of cultures and religions over time. Finally, the need for national development pushed them to seek independence and globalisation more quickly (Gao, 2002).

The Swahili language in Tanzania was heavily influenced by the British after the Second World War, but the main theme is "standardisation and development," while the loanwords are predominantly syllabic (Lusekilo, 2013). Most of the loanwords in Swahili are concentrated in the categories of "education," "health," and "household tools." In light of Tanzania's development in recent years, it is easy to assume that this has much to do with the current state of development in Tanzania (National Bureau of Statistics, 2013).

In the statistical comparison of Tanzania's total GDP between 1992 and 2001, it is easy to see that agricultural production accounts for a large proportion of Tanzania's total GDP. In the 1992 figures, agriculture accounted for 44.70% of total GDP, and even in 2001, agriculture still accounted for a large space of 33.10% of GDP. At the same time, industry and retail trade have grown at a very high rate during this period of development (Schadeberg, 2005). This proves, above all, that in the period after the Second World War, African countries were fast catching up with the world development trend and constantly promoting industrialisation. At the same time, this suggests to us that industrialisation, as opposed to more traditional agricultural production methods, may not have arisen spontaneously over a long period of time, as in Europe, but as a result of exchanges with the international community, which may also have been a very important channel for the introduction of foreign languages into Swahili.

It is also interesting to note that there are different names for the same thing in Tanzanian Swahili and that they refer to slightly different things. For example, the Swahili word 'Keki' (from Cake) refers to European-style cakes, while 'Maandazi' refers to cakes that can be bought in the local market; 'Danshi' (from Dance) refers to dance forms with a European flavour, such as Latin, and 'Ngoma' refers to traditional dance (Gower, 1952).

Although in Chinese we can also find examples such as 'Che¹Li²Zi³' (from Cherries) and 'Ying¹Tao²' all describing cherries and seem to assimilate the above-mentioned Swahili expressions for dance and cake, 'Che¹Li²Zi³' and 'Ying¹Tao²' still refer to two things that are different in their natural environment (from the same genus and different species), while the difference between the two words in Swahili for dance is more often referred to their difference in cultural backgrounds. In Chinese, the distinction between 'Danshi' and 'Ngoma' is more likely to be made by adding modifiers such as 'folk' dance" and 'Latin' dance rather than by directly using loanwords.

I speculate that this is most likely due to the national character and desire for independence in African third-world countries, which has led them to use loanwords to distinguish between the same acts or artifacts originating from different places in order to preserve their cultural and spiritual independence.

In summary, the main features of the post-World War II African loanwords are as follows:

- 1) After the Second World War and until the independence of African countries, some of the old colonial powers still had a profound political and cultural influence on the colonies, which led to the intervention of some loanwords.
- 2) The need for industrialisation and ongoing globalisation led to faster standardisation and modernisation, which invited more loanwords into the language.

- 3) The desire of the local people for independence led them to use loanwords to make additional distinctions between acts and objects of different origins and, in this way, to assign more distinctive cultural values.

III. SOUTH EAST ASIA - INDONESIAN IN INDONESIA AS AN EXAMPLE

From a religious point of view, Indonesia has received influence from the religions of different cultures. Buddhism introduced in the 1st century AD, and Islam, introduced in the 12th century AD, has had a significant impact on the fortunate religious environment in Indonesia. (Xu *et al.*, 2019) The latter, in particular, make Indonesia one of the most Muslim countries in the world, with around 87% of the population practising Islam. (Ministry of Foreign Affairs of China, n.d.-a) At the same time, Indonesia is also quite religiously inclusive, with Christianity, Catholicism, Hinduism in Paris, Confucianism, Taoism, and primitive religions in addition to Islam and Buddhism (Yang & Ning, 2019).

From a political point of view, Indonesia bears a strong resemblance to Tanzania in Africa, which we mentioned above. Indonesia was once a Dutch colony, and the Dutch colonisation of Indonesia continued from the early 17th century with the Dutch East India Company. These colonial activities continued until 1945, when they were gradually ended through armed resistance to British and Dutch colonial rule.

The language situation in Indonesia is more complex than in Africa. In terms of language education, Indonesia as a whole has been divided into three phases, namely the 'period of religious education', the 'period of colonial education,' and the 'period of national education' (Yang & Ning, 2019). Although Indonesia was already in the process of breaking away from the influence of colonial rule and shaping its nationhood in the period of national education, religion had to be considered an important element from the perspective of foreign languages. In addition to this, the historical and religious influences we have mentioned above make Indonesian a particularly exotic language, which, according to Batais and Wiltshire in *The Routledge Handbook of Asian Linguistics*, have 34% loanwords in all words (Batais & Wiltshire, 2022).

Fauziah suggests that of the 606 Indonesian words borrowings from English, 425 words are nouns (70.13 %), 96 words are adjectives (15.84%), 82 words are verbs (13.50%), and only three words are adverbs (0.49%) (Fauziah, 2018). In a study of 153 Indonesian university undergraduates, Hassall and Wood found that Indonesians had an overall preference for Western loanwords (Hassall & Wood, 2008). This may be strongly related to the fact that Western loanwords in Indonesia are mainly associated with a positive image of development and modernisation.

Hardini and Grangé (2016) suggest that the French loanword *Dong* (from *Donc*, meaning: please) is missing from the 2008 Jones Dictionary of Indonesian loanwords, while the French loanword *Didong*, which arrived in Indonesia at the same time, has been retained. At the same time, phonological changes in the formation of Indonesian and its gradual emergence as a national language after independence have had a significant impact on the independence of loanwords (Widyaningsih, 2010), which may also make some loanwords difficult to recognise and thus affect the reading.

In addition, some modern language abbreviations have been borrowed directly into the Indonesian language in their original form. Endarto points out that in English, the ATM, which is an abbreviation for "Automatic Teller Machine," is also known as ATM in Indonesia, but the meaning has changed, but the meaning has changed, and the full name of the ATM has become 'Anjungai Tunai Mandiri' (independent money bridge) (Endarto, 2015).

At the same time, the Arabic loanwords in Indonesian continue to be integrated into life while preserving their distinctiveness. Even with the widespread introduction of Arabic into Indonesia and its transmission to Indonesians through religious education, we can find secular transmission and phonological retention of loanwords still taking place. Julul and Kwary suggest that from the current presence of Arabic loanwords in Indonesian, they have not changed much morphologically from the most original Arabic, but some grammatical (especially prefixes and suffixes) have been generalised to too many words and have lost their original meaning (Julul & Kwary, 2019).

After 1972, Indonesian underwent romanisation, and many Arabic pronunciations could not be fully described by the Latin alphabet. However, the Arabic influence is still present in Indonesia and has not been overly influenced by the process of script romanisation (Cho, 2016). The Arabic /q/ in the form of /g/ is widespread in the present-day Indonesian language, for example, in 'gamis' and 'gereba' (van Dam, 2010).

In addition to religion, some of the words that culture brings with it also remain in their most primitive form. For example, the word 'labyrinth,' commonly used in European culture to refer to a labyrinth, is known in Indonesian as 'labirin.' This word still retains the meaning of 'labyrinth,' but at the same time, it has new interpretations in Indonesian, such as 'to wander' and 'a situation that is difficult to escape' (The Commercial Press, 2005).

In summary, Indonesia, with its longer history of foreign language culture, has shown a greater capacity

for 'integration.' At the same time, however, a pattern emerges. At the same time, the loanwords that emerged with secularisation in modern times have changed considerably in Indonesian, both in meaning and in linguistic expression. Those that came with a religious origin (Islam) have not changed much, except for Romanisation, and the phonology of some of the Indonesian loanwords derived from cultural sources has also not changed much.

I believe that this kind of preservation and integration will be one of the best prospects for the future development of foreign languages in various languages.

IV. CENTRAL AND SOUTH AMERICA - GUARANÍ IN PARAGUAY AS AN EXAMPLE

Originally inhabited by the Guarani Indians, Paraguay became a Spanish colony in 1537 and declared its independence on 14 May 1811 (Ministry of Foreign Affairs of China, n.d.-b). Paraguay's independence was early in comparison to the two countries mentioned earlier, but the traces of colonisation are still quite evident in the language and other aspects. By examining the post-World War II situation of the Guarani language in Paraguay and exploring its causes, we can filter out the nationalism of post-World War II independence (as in the case of Swahili in Tanzania) and see the profound impact of the colonial past on the development of the local language.

Guaraní is the language of the indigenous peoples of the Paraguayan region and is spoken by around five million people in Paraguay and the Argentinean Department of Cortérenes. Guarani is not the only dominant language in Paraguay. Spanish is also an essential lingua franca. Guarani and Spanish have worked together to shape Paraguay's multilingualism, but 27% of the population speaks only Guarani, compared to 6.56% who speak only Spanish (Rendón, 2006).

For modern society, Guarani and Spanish have shown signs of a large degree of co-identification and integration in Paraguay. In Chiruzzo *et al.* study of the correspondence of information in all the websites in Paraguay that have Guarani and Spanish, in 84.1% of cases, the Guarani and Spanish languages correspond exactly to each other (Chiruzzo *et al.*, 2020). However, in the remaining 15.9% of cases, the Spanish side contains more information than the Guarani side in 13.9% of cases, while the Guarani side contains more information in only 1.7% of cases.

This shows us that even after a long period of integration, European languages still have a great advantage over local languages in terms of the information they convey. Even at the level of the audience, Guarani has a greater advantage over Spanish, and it is still Spanish that conveys more information. Even though Paraguay's independence predates the Second World War, the stigma attached to it is not less than that of countries that became independent much later.

This is probably due to the fact that the Guarani people of Paraguay were persecuted by the Spanish colonists during the colonial period when more than 140,000 of them were placed in reservations of 0.1 km² and were evangelised and centralised (Merello, 2015). This led to the passive integration of Guarani and Spanish on the one hand and to the significant inferiority of Guarani to Spanish in terms of social status and user identity on the other.

Prieto notes that in a textual analysis of 35 people, the youngest two used Spanish-derived loanwords 8% more often than the oldest two (Bittar, 2016). However, he also points out that in the case of modern Guarani loanwords, they are still more often derived from simple actions and things that have a real meaning. Borrowings from Spanish etymology do not show a greater cultural load than Guarani.

Here, it is easy to see that the Guarani language in Paraguay has, in general, developed in a similar way to the indigenous languages of other countries and regions that became independent after the Second World War, but that Paraguay, which became independent earlier, has a greater preference for the foreign Spanish language than the countries that became independent after the Second World War.

To borrow a phrase from Gutiérrez, Guarani today has not been replaced by Spanish but is more absorbed by it (Gutiérrez, 2019).

V. CONCLUSION

In the analysis of three countries from different regions and with different historical conditions, three common features emerge:

1. Development is bringing more foreign languages from Europe and America into the local community.
2. Today's foreign languages are more pragmatic and carry less of a cultural load.
3. The desire for industrialisation and modernisation of the colonial and Western worlds has made the modern Third World increasingly inclined to use European and American loanwords or to give more cultural value through the use of loanwords.

But beyond this, different countries and regions have different attitudes to foreign languages. For some

newly independent countries after the Second World War, such as Tanzania, the local people and government may have preferred to see the products and cultures brought in from outside and the products and cultures, they brought with them through a nationalist lens and to give these things a different status from that of the local products through the use of exotic terms to refer to them.

Other, more integration-oriented countries, such as Indonesia, have promoted cultural integration and greater globalisation by retaining the meaning of the foreign language itself and giving it a new interpretation and derived meaning. Such an approach also exists for some countries that became independent much earlier, such as Paraguay.

In addition, the loss of cultural independence that many feared would result from globalisation does not appear as a very visible presence. The increased globalisation of the post-World War II period has not allowed the foreign languages and the new cultures they represent to completely dominate the cultural 'kingdoms' of the Third World countries.

Today, in the Third World countries we have mentioned above, most of the languages used to depict cultures that were developed long before the Second World War have not been replaced by foreign languages (for example, the cultural imprint of Islam from earlier times in Indonesian and the cultural components of Guarani have not been replaced by foreign languages)

The use of loanwords and the promotion of cultural integration are currently less risky than a completely conservative approach to loanwords, where any new concept is explained in a purely local language. In the context of globalisation, the rise of loanwords and the ease of communication that they offer should do more good than harm to third-world countries.

But even so, we need to guard against total cultural penetration and cultural hegemony and return culture to the people of each nation and country who can decide for themselves how to deal with foreign culture. The ongoing globalisation of the future may lead to a total "invasion" of words representing new technologies into peoples, especially those who are at a disadvantage on the world stage today, and to the gradual disappearance of their own language and culture in such "advanced" forms of expression. The gradual disappearance of the language and culture of the people in this 'advanced' form of expression.

It is necessary to maintain modernity, but it is up to the local people to decide whether to incorporate foreign cultures and globalisation and define their own modernity. While it is important to encourage the production of cultural products that are richer in the national culture of the country on the basis of open communication, it is essential that the nation or the country achieve more advanced technological breakthroughs to determine whether the national language can preserve itself and influence the world. Globalisation will still continue in the future, and loanwords will continue to appear.

Let's take a more positive approach to a more intermingled world while recognising and preserving our language and culture.

CONFLICT OF INTEREST

The authors declare that they do not have any conflict of interest.

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