

THE EROSION OF LINGUISTIC PURITY: MISUSE OF ASSAMESE LANGUAGE IN SOCIAL MEDIA AND ELECTRONIC MEDIA:

Protim Saikia

Assistant Professor, Deptt. of Assamese

Melamora College

Abstract:

The rapid expansion of information technology has transformed the world into a global village. Electronic media and social media platforms, particularly Facebook, have become powerful tools for promoting and communicating information. Since its introduction in Assam in 2005, electronic media has contributed significantly to the dissemination of news, language, literature, and culture. However, the improper usage of the Assamese language by media outlets poses a challenge. Facebook, launched in India in 2006, has emerged as a vital platform for promoting Assamese language, literature, and culture. The COVID-19 lockdown has further accelerated online discussions on literature and culture. This study aims to explore the characteristics of the Assamese language and its usage in electronic media and Facebook, highlighting the importance of language preservation and promotion in the digital era.

Keywords: Assamese Language, Electronic Media, Social Media, Facebook, Language Preservation.

0.01 Introduction:

The Assamese language, a prominent member of the Indo-European language family, has a rich history and cultural significance in Northeast India. Recognized as a Standard language by the Constitution of India, Assamese serves as the primary state language of Assam and a vital communication medium for the North East region. Linguistically, Assamese exhibits a systematic structure, comprising essential components such as phonology, morphology, syntax, and semantics. Its grammatical framework, influenced by Indo-Aryan languages, adheres to specific rules governing sentence formation, word order (Subject+Object+Verb), and grammatical elements like prefixes, suffixes, and inflection.

However, despite its linguistic robustness, the Assamese language faces challenges in its usage, particularly in electronic media and social platforms like Facebook. Many users and media professionals neglect or are unaware of proper punctuation, grammar, and linguistic conventions established by Assamese grammarians and researchers. This inconsistency threatens the language's integrity, especially as younger generations and non-native speakers

acquire language skills through these mediums. If incorrect forms become the norm, the language's very existence may be endangered.

This paper aims to explore the significance of proper language usage in Assamese, examining the implications of linguistic negligence in electronic media and Facebook. By discussing these critical issues, we hope to raise awareness about the importance of preserving the Assamese language's integrity and promoting its accurate usage in the digital era.

0.02 Aims and Objectives:

The main purpose of this discussion is:

- To examine the prevalence of misuse of the Assamese language in electronic media and Facebook.
- To identify the linguistic inconsistencies and errors committed by users and media professionals.
- To raise public awareness about the importance of proper language usage and its impact on the preservation of the Assamese language.
- To encourage responsible language practices among electronic media professionals and Facebook users.
- To contribute to the preservation and promotion of the Assamese language in the digital era.

0.03: Area of Study:

The scope of this study is confined to the examination of the misuse of the Assamese language on Facebook, a prominent social media platform. Due to the vastness and diversity of electronic and social media outlets in Assam, it is impractical to comprehensively discuss language misuse across all platforms.

0.04: Methodology:

This study employs a mixed-methods approach, combining analytical and cognitive methods to examine the misuse of the Assamese language on Facebook.

0.05: Sources of Data:

This study utilizes both primary and secondary sources to gather relevant information. Only breaking news, media Facebook pages, and Facebook comment boxes are the main sources of information.

0.06: Discussion on The Topic:

Social media is a powerful means of communicating with others through computers, laptops, or mobile phones through Internet connections. Facebook, Twitter, WhatsApp, YouTube, Instagram, etc. are the most popular social media platforms among the Assamese people. The free economy policy adopted by India in the last decade of the twentieth century (1991) and

the impact of globalization gradually brought about rapid changes in the social life of India and Assam. Industrial development and the advancement of science and information technology also brought about a wave of change in people's thinking and consciousness. Facebook, the most popular social media platform of today, was created in the first decade of the 21st century. Facebook, a social media platform created in 2004, was launched in India on 26 September. Gradually, this social media became popular among people of all walks of life. Facebook is not only a means of communication but also a larger platform for the promotion and dissemination of the Assamese language, literature, and culture. This is a very good sign for the Assamese language, literature, and culture.

The title and theme of the paper mention that the electronic media and social media in Assam have brought bad signs for the future of the Assamese language in recent times. First, let us come to the context of electronic media and portal media. T.V. And mobile phones are considered to be the most powerful mass media. Electronic media and portal media publish news, information, or other related topics through these two popular mass media through audio-visual media. In the present day, TV. The popularity of mobile phones has grown to such an extent that the demand for print media or other media is declining day by day. Therefore, it is important to take into consideration the fact that the present situation in the country is not the same as the previous situation. Therefore, it is important to take into consideration the fact that the present situation in the country is not the same. Most of these news outlets in Assam have their own Facebook pages. They share the news with the public on their Facebook pages shortly after the market at the headquarters of a news agency. This results in TV viewing. Without looking at or reading newspapers, many people can get news or important and unimportant information instantly through their mobile phones. Such media have played an important role in providing information or news. Everything was fine up to this point. However, many people involved in the news services do not pay much attention to the use of Assamese language when delivering news. They make headlines with the wrong sentences and release them to the public. The language they often use, for whatever reasons of sort sightedness, ignorance, inattention, or haste, often leaves many language lovers in doubt about the future of the language.

Until 2005, Assamese people often turned to the print media for news, entertainment, or literature and culture. The print media tries to maintain the correct form of the language. People in the media are often afraid of open criticism. However, the current electronic media is not afraid of criticism and such criticism cannot deter journalists. They therefore do not pay much attention to the correct use of the language. They often make mistakes in sentence formation, not to mention claims and commas. Even when there are enough Assamese words,

news headlines are prepared by unnecessarily adding English words in the middle of the sentences and trying to slow down the language. They avoid the rules of grammar, suffixes, inflection, etc., and form sentences. Such things seem to bring bad news to the language. Here are a few examples for clarity.

"Charaideot Antrajatik Ahinsha Divash"

"Saboloi nepahoribo sondhiyar prime time"

"Upoja Matir poroshere prathamtu setelight senel"

"PrantePranteDurga Puja Bishes Karjayashuci"

Looking at the above sentences, some of them have no verbs, some have omitted inflection, and some have English words. It should have been a sentence like 'International Day of Non-Violence in Charideo' or 'International Day of Non-Violence in Charideo' The third sentence should have been "The first satellite channel revived by the grace of the native land" and the last sentence does not use an inflection. That sentence should have been " Durga Puja special programs in every corner"

These are just a few examples. Many times, journalists use the same word wherever they want. For example-

" Guwahatit Dhumuhar Tandab"

"Morongit Boinyahostir Tandab"

"Mohanagarit sur-Dokaitr Tandab"2

The word 'tandav' is used in two senses. The original word tandava refers to a special type of dance practiced in Tapushuni.

Another meaning of the word is 'destructive' The word 'Tandab Leela' means disaster or destruction. The use of the word 'tandav' in three sentences is noteworthy.

Punctuation or temporary punctuation is used as needed to form Assamese sentences. These are often avoided by media personnel. such as-

"Bill nidile bidyout bivage uthai loi jai freeze fan"

"UpayuktorkonvoiyrKhundatnihataSoptomsrenirchatrarvognirkhuvArokshirBirudhe." 3

"Jorhatot Egoraki Mohilar jote rati tote kati putra-koinai Alagi korar Aviyug Vugdoi thanaloiu goicil mohila goraki koinai manoshik rugor oushadh diyar aviyug Arokhiyar pora sohai nupua buli bishfuron ghar-mati bikri kori dhon loi pahorile matrik."

"Prashanga:Morigaut amohiya shontanor matrik hoitya mritya Nikita Devir Swami Pinku Nathok greptar amohiya shontanor sonmukhote hoitya koricil potnik hoitya kori dhorshonr rup dicil posotiat hoicil aikanda." 4

The above sentences show the use of punctuation by journalists. There is no mentality of using punctuation, let alone spelling mistakes. Can we assume that such things will secure the future of the Assamese language?

I would like to give a few more examples of the use of Assamese language by the media for the sake of clarity.

"42 Boshorr urdha kunu biyokti ASSUr hodoishya hobo nuwaribo."5

"Ratir vitorote holoni hol Swiggy delivery boy Lokesh Kumaror jibon, Anshohol Biswa Cupor babe aoha Netherlands cricket teamr" 6

Looking at the two sentences above, you can see that the first sentence is syntactically incorrect. The sentence should have been " No person over the age of 42 can or shall be a member of the ASSU. Similarly, in the next sentence, 'What part of Lokesh Kumar is the Netherlands cricket team that came for the World Cup?'

Portal media is even more active in bringing bad news to the Assamese language. Many of the journalists working in the portal media that have grown like fruit in cities and villages of Assam have no journalism courses. You can easily become such a portal journalist with two classes and a little language knowledge. Therefore, many young people in Assam are easily involved in such media. Such media bobs naturally often make mistakes in the use of language. A few examples will make this clear.

"Shu-Swadu byanjonere ahaj khuwar kotha vabise neki tene hole ahok Golaghat Jilar Numolighar shomipor..."

"Golaghatot kun Ai supori mafiya? Golaghatot punor Aromvo Barmij suporir Surang beha gudamot uddhar bostai bostai."

"Ekhon Sorkari schoolr Pradhan shikhokor Gayanor nomuna sauk.Bidiotu sai comment koribo."

"Vim kolor pora bishesh podhotire Gur aru Ata. Antorashtriya porjayot ujjali uthise Narayanpurr chatri"etc. 7

The sentences are not correct in terms of syntax, except for the spelling mistakes in the following sentences. If the sentences were like this, 'think of having a meal with delicious dishes? Then let's go near the Numaligarh refinery in Golaghat district. The rest of the sentences are the same. Spelling errors and unnecessary English words are used. The first of the last two sentences is not complete in itself. Sentences without verbs are not correct in English. 'Jaggery and flour are ready' could have been written like this. No journalist pays attention to such things.

Social media Facebook has also brought bad news to the Assamese language. As I mentioned earlier, Facebook is very popular among people from all walks of life in Assam. From the birth of a child to birthdays, wedding anniversaries, achievements, travel, concerts, paintings, architecture, sculpture, knowledge exploration, literature, culture, news, etc., everything is easily available in today's Facebook world. Initially, users used Roman script to present all these aspects, but later they started using Assamese script when writing technology became available on the 'Assamese Front' However, there are still some people who write Assamese weight words or sentences in Roman script due to spelling mistakes. There is a difference between spoken language and written language. We cannot write in the way we usually do or can do the tasks of daily life by speaking. Therefore, it is important to understand the importance of these grammar rules. However, many Facebook users ignore these things and use the Assamese language at will. This seems to be due to ignorance as well as the invasion of English, Hindi, Bengali, and other languages. They have made the Assamese language 'khichiri' by adding words from English or other languages to the words written in the Assamese script. The use of Assamese character combinations is disrupted.

There are many more such examples but for the sake of time and description, here are a few examples- 'Ring Ceremony', 'Next Year', 'Cute', 'Thank You', 'Congratulations', 'Zindagi', 'Hamecha', 'Good Morning', and 'Good Night' Words have become inevitable words in our daily lives. Many of the rising generation of students Since leaving Assamese medium schools and adopting English medium schools as the medium of instruction, English and Several Hindi words gained precedence in Assamese. We indeed need knowledge of English, Hindi, or multiple other languages to survive in today's competitive society, but at the same time, we need knowledge of our mother tongue. It is a shame not to know how to speak or write your language correctly. These factors have also indirectly encouraged the use of the Assamese language in its incorrect form on Facebook.

Nowadays, Facebook has become a huge platform for literary discussion. There are no special obligations for literary practice on Facebook. Many people who practice literature on Facebook lack language skills. Many confusions range from incorrect spelling to syntax. In addition, it has become a style of Facebook literature to unnecessarily combine words from English, Hindi, and other languages in sentences.

0.07: Conclusions:

- **The correct usage of the Assamese language requires adherence to dictionary and grammatical standards.**

3. Goswami, Dinesh Chandra: - Saraighat Abhidhan,
Published by-Jogen Sarmah
Saraighat Prakashan
Guwahati-21, 6th Edition, May, 2021.
4. Phathak, Ramesh :- Bhasa Bijnanr Bhumika
Published by- Jolly Guha
Arun Prakashan, Guwahati-1
Fourth Edition, 1995.
5. Thakur, Nogen: -Prithibir Bibhinna Bhasha
Published by-Ila Sarmah
Jyoti Prakashan, Guwahati-1
Second Edition, January, 1991.
6. Several Electronic Media and Portal Media.
7. Comment Box of Facebook User.
8. Internet.