CHAPTER VI

6.1 IMPLICATIONS FOR LANGUAGE TEACHING

Learning languages has become a profitable study of late with the growing changes in our international perceptions. Certain languages have acquired a comparative universality and are being spoken, or used, by people, beyond national or regional boundaries. The growing requirements of international intercommunication have made the acquisition of a foreign language, besides one's own, a necessity and it no longer remains an elitist accomplishment.

Language learning is most rewarding when studied as a mother tongue, or in a milieu where the preponderance of such native, educated, classes makes it a normal acquisition. But it may not be possible to cultivate language skills in such a well endowed environment. The consequence is that one has to learn through books, or some private help, or in some coaching institution. With hard work, one may gain proficiency.

But it will leave gaps and they might be filled to an extent through methods of comparative and contrastive studies. French, like many classical languages, has a firm
grammatical base. An Indian learning Hindi as a native language which is derived from Sanskrit and based in declensions, will find that there is nothing to frighten him and that the approximations are not difficult to find. A grammatical approach is even now the most widely used method and the development in a systematic way could be very fruitful. What is valid in case of an Indian student learning French is equally valid for a Frenchman - whose language is also based on classical declension-seeking to learn Hindi. This naturally will encourage a literary approach and analytical usage rather than the constructional or the direct methods of language learning. Each has its plus factors but a scientific study can be a more productive and inclusive and may contribute as an invaluable tool in linguistic studies and culture.

As has been said earlier, the most difficult thing to learn in any language is its verb phrase as it is not only pivotal but also complex due to the fact that it comprises tense, aspect and mood beside certain other important semantic functions. The verbs alone decide the number of cases found in given sentences. The semantic categories of state, action and process are also related with the verbs. It is due to this reason that the teaching and learning of a language must evolve a pedagogy based on the
contrastive study of verbs, verb phrase, tense, aspect and mood etc. of the languages concerned.

However, it has been found that modern linguistics inspite of its structuralism has not paid any serious attention to the significance of verb related studies. Even, the contrastive linguistics has not been able to address itself to such task at a deeper level. When we probe a particular area concerning verb, it is found that a few detailed studies have been made in the last few decades. Most of the scholars trained in modern linguistics have either tried to solve certain universal problems, or have contributed towards the growth of TG model, or they have made a summary attempt to write grammars dealing with almost every topic under the sun. Some other grammars based in structural linguistics or communicative approaches can only claim to have a pedagogical perspective.

Hindi has a different tense system from French. Its implication for learning any of these languages is that a Frenchman has to learn and attain a certain proficiency or competence to use more tenses and aspects as his language has only a few tenses. He has to learn as to how the phrase "il parlait Francais" would be expressed differently in Hindi under different situations. Hindi would have
rəha tʰa/, /bola təta tʰa/, /bola hota tʰa/, /bola kərəta tʰa/, /bola gəya/ etc. Similarly a Hindi speaker learning French would have to acquire the competence to use the imperfect alone for many possible structures of his language. Hence, the consequences of the convergence and the divergence of tense, aspect and mode have to be incorporated into the teaching and learning habits.

In such a context, the present study could only provide an insight into the problem of tense, aspect and mood in Hindi and French. It is only a beginning as far as Hindi and French contrastive studies are concerned. The present work could help the teacher and learner of Hindi and French as a reference manual where the basic data concerning tense, mood and aspect is so arranged that it provides the necessary comparison.

However, the present work emphasises the need for further study in the subject with the hope of providing pedagogical insights.
Translation is often thought of as the expression of ideas contained in one language rendered into another — usually of the receptor. But a mere transference of ideas is what translation has now come to mean. It is a literary art in itself and the product may be at best acquire a status for itself as a literary creation. Though normally, any rendering from one language to another is sufficient to earn the appellations, a mere transfer of the subject in an alternative language may not acquire that status.

Languages have their own special character. Even in one language ideas have to be loathed in their special, appropriate medium. If it is admitted that the great feature of artistic expression is in its fluent and emotive communication, or as Abercrombie has emphasized it is in the proper "communication of ideas", then there has to be a nexus between the translator and the translated, both in respect of the author or well as the text so translated.

It is also on the cards that to be a good translation, the language and the ideas, or subject treated, in the original assimilated and fully appreciated, and that the language of the rendering is made as vibrant, living and evocative as in the original. It should be able to recreate
the atmosphere of the original, in terms of the theme and its expression. The natural effect is somewhat restrictive but demands a concordance in the grammatical and linguistic homogeneity of the two languages and a prolific appreciation of the applicable lexicography.

The problems of translation is not only concerned with that of literary texts, it also extends itself to the translation of the texts related to science, technology, commerce etc. apart from the activity of consecutive and simultaneous interpretations of political speeches and routine conversations. Though it is only the translation of literary texts, particularly that of poetry, which poses a serious challenge to theoreticians working in the field of theory of translation.

The literary texts are complex because they have multiple layers of communicative functions of a language. Though the primary function might be emotive as Jakobson suggests. Other texts are relatively simple as they only deal with the referential function of a language like those of science and technology.

As we have discussed earlier in the introduction as well as in the concluding remarks, relating to language
teaching and learning, the major problem in teaching, learning or translating a language is posed by the verb systems of the source and target language. The non-congruence of tense aspect and phase systems, dissimilarity of verb phrase structures etc. are the reasons for which translators at times are not able to communicate effectively.

The study of French and Hindi tense, aspect and phase systems reveals many interesting areas of which translators would have to acquire further knowledge in order to translate effectively. Of these areas, the most important one is that of the contextuality of notion of time as expressed by grammatical forms as the grammatical categories of tense, aspect and phase show a lot of congruence and help in establishing universal primes.

The problem becomes even acute when we dwelve in the domain of machine translation. The natural language processing in computers has been going on as far as European languages are concerned, but the studies in these areas are still far away from the minimum in case of Hindi and many other oriental languages. Due to the lack of such researches in these languages, the area has a large potential for linguists to formulate these languages in a
more explicit and logical way. Such efforts once begun, would not only help in describing these languages in a different and more cohesive way, but would also make relevant data available for even those translators who are involved particularly with the literary translations.

Similarly, more and more contrastive studies are required not only between foreign languages and Indian languages, but between Indian languages themselves. Such studies should be much more specific and should deal only with one aspect of the grammar these languages instead of covering more and more areas of grammar in a single study.

The present study and further work on the views accepted here, and a concordance arrived at with other languages, not analysed here, might very well pave the way for a wider, and more fruitful, international and interlinguistic exchange and open windows so far barred in a contracting world, seeking understanding and good will.
6.3 CONCLUSION

This study has a seminal character. It raises problems that arise in the commerce of identifiable languages, sometimes in kinship of association or a common inheritance but very often separated from each other by anthropological, geographical or even sociological factors. Essentially language is the meaningful expression of an experience capable of being conveyed through the medium of an evocative sound. But this essential communicability has to be through sound patterns signalling a recognizable, or an easily intelligible, factual experience. This is what gives sound (shabda) its meaning (artha) through the invocation of a common identity, knowledge or an intellectual or an emotional experience.

Originally the communication is lingual, a spoken word. But, with man's advancement in civilization, it assumes a literary or a written bias, with the consequence of a more complex and very evocative expression. There is little scope of intelligibility where the experience is of a primary or an aboriginal character. But the variations in intellectual and emotional developments, as in the acquired sophistication cultivated by societies render the communicability deficient and inadequate. This basic flow appears in different forms where we attempt to transfer the
expressions in our language to another, specially in cases where they differ in a variety of ways and in vital respects.

We seek to find correspondence and factors which help fill the gaps, where we come across variabilities in either the experience or its articulation. In this study our concern is not so much with the content of such a transfer into another means of expression as with the means we adopt to find a concordance of expression and a community of experience.

Grammar is a handy tool to assist such an attempt. The old sage, Pāṇini, termed it "shabdanushasan" or the discipline of words: their basic roots, their evolution and development and their inter-relationships. What makes the approach to the "word" or language (the assembly of words) deeply interesting is the realization that we can deduce principles which are basic to such articulation, first by exploring the ambience of the words we use or derived for use and secondly by establishing a relationship of a significant nature between the several expressions. Most of these words identify objects and stand for concrete substantial entities. But what gives them their significant valuation is the linkage which identifies the relationship,
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and provide the syntactical pattern in which the words appear.

We call these link words the substratum or the dhatu (the metal), which assumes the intended shape-patterns, the verbal phase, with all its variant aspects and implications in the temporal and spatial aspects. As we have already stated the exercise is not always on a common level of experience and communicability. But even in the midst of large, and some times almost irreconcilable variabilities, the effort at harmonisation and an acceptable concordance is practicable. Transfer of ideas or experiences gained in one million may not accord with those obtained in another. But it is possible to bring about a close inter communication even in writings which tend to be deficient, or less proficient in some respects or show dissimilarities or contrasts in respect of equally significant expressions or their temporal-spatial aspects, or the syntactical order or arrangement.

The grammatical formulations provide the key to such an exploration. We can analytically draw out principles that govern the commonly known verbal structures in either languages and bring about a close approximation between them. It could be effectively used in seeking concordance between any two or more languages. The effort will be less
But the experience is even more valuable and rewarding when we deal with languages far removed and dissimilar, such as Chinese and the Nordic languages, or aboriginal ones and Hindi and more familiar English and French.

In this thesis the principle languages studied are Hindi and French and the effort has been to establish the basic homogeneity between the structures of the two and their complementary nature. It is possible to find in cases which do not appear to lend themself to approximation in terms of tense, mood, or aspects, variants which their grammatical formations permit. The study clearly exhibits that much more work is needed to fully measure the dimensions and possibilities that these languages hold out and to find the required adjustments in lexicographical and grammatical terms to set the parameters of interchangeability and intercommunicability of ideas and the contrast of our respective literatures and languages.