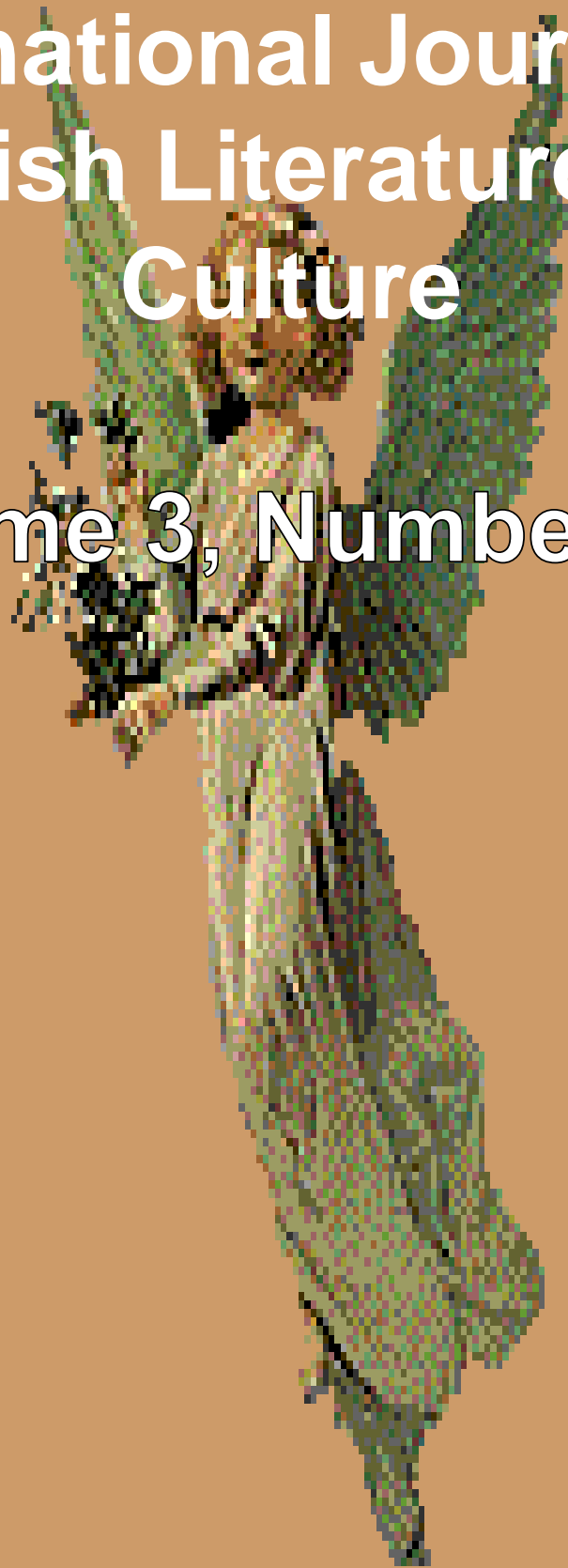


**International Journal of
English Literature and
Culture**

Volume 3, Number 11



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Review

Don DeLillo's *White Noise*: An Initial Postmodern Society Struggling with Fledgling Policies of Consumerism

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Accepted 15 November 2015

The impact of technology and science could be felt extensively in the present postmodern era and even more tangibly in the American society. The notion of consumerism was strongly propagated in the postmodern families which was a mere slave of technology and its omnivorous progeny, consumerism. Such notions were specifically noticeable in American history which was in fact a history of consumerism. Donald Richard De Lillo (1936) was a postmodern author who paid a comprehensive attention to this issue of technology and consumerism in his novel, *White Noise*. The plot depicted a family that was unintentionally entangled in the ruling of technology and consumerism. This paper, aimed to explore Don DeLillo's *White Noise* through the Jean Baudrillard's theories in some of his most important books regarding the issue of consumerism and its resultant social phenomena in an incipient postmodern period when the norms and policies of consumerism were not fully adopted by the inhabitants. In the novel, Don DeLillo also portrayed how forces like the nominal character of people, death, economics, gender roles and greed for money were combined with the role and dominance of technology and consumerism to form the sociology of a postmodern family. Also, the primary determinant that was technology, was explored in its relation to the other factors. Due to the candidness of most of his futuristic novels, Don DeLillo's views showed little optimism for success within his fictional postmodern world.

Key Words: Consumerism, Jean Baudrillard, Media, Postmodernism, Sociology, *White Noise*

Cite This Article As: Najjarzadeha MS (2015). Don De Lillo's *White Noise*: An Initial Postmodern Society Struggling with Fledgling Policies of Consumerism. *Inter. J. Eng. Lit. Cult.* 3(11): 269-276

INTRODUCTION

Considering the social-economical phenomenon and ubiquitous ideology of Consumerism, we are lead to a colossal world where possession of goods is essential and encouraged by its members. The integral factor that designates consumerism is its emphasis upon consuming

in excess of the rudimentary needs and possession of luxurious properties in a way that approximate it to a lavish lifestyle (Watson, 2005, p. 23). What has been undergone since the advent of middle-class and revolutionized the life of people over years, has its origins in social transformations of 16th, 17th and 18th centuries.

The rise of the middle-class at the end of 20th century was concomitant to the stream of globalization which initiated the ideology of consumerism, officially. The considerable movements through the 20th century, especially after the Second World War are Post-Fordism and post-modernism that vehemently precipitated the pervasiveness of consumption and blighted it as necessity (Watson, 2005, p.30). They contributed a lot to the ideology of consumerism in a way that we can assume postmodernism and consumerism as somehow interlocked issues.

One of the early figures whose inflammatory manifestos about economy and threat of capitalism influenced almost every nation's policy was Karl Marx (1818-1883). In the first chapter of *Das Capital: A Critique of Political Economy*, one could find felicitous allusions to the discourse of consumerism. Through relating product as the undeniable element in consumerism, it could be utilized in the construction of consumerism's skeleton as a modern phenomenon (Marx, 2011, p.59). "Commodity is, in the first place, an object outside us, a thing that by its properties satisfies human wants of some sort or another. The nature of such wants whether springs from the stomach or fancy makes no difference" (Marx, 2011, p. 71). Another famous theorist contributed a lot to the discussion of consumerism and its role in the postmodern world especially America is Jean Baudrillard (1929 – 2007). Baudrillard exemplifies the immersion of humans into the abyss of consumerism "just as the wolf-child became a wolf by living among wolves" (2012, 56). He maintained that consumerism as an offspring of modernity was created and nurtured by man's hands and comes back to encircle and threaten him like the Frankenstein. Baudrillard believes the profusion is not dominated by natural rules and regulations but is influenced by the law of exchange-value. According to him, the piling high of products, display of cooked meats and all the alluring packages that stimulate and cause salivation, also divulge a concealed fact that needs a critical view. As he maintained, "The manifest presence of surplus, the magical, definitive negation of scarcity... in the land of Cockaigne, our markets, major shopping thoroughfares, and superstores mimic a new-found nature of prodigious fecundity" (Baudrillard, 2011, p.64).

Theorizing Jean Baudrillard's concept of Consumerism

The affluence of goods has led the direction of post-industrial societies to an ambiance surrounded by objects. This profusion has brought about a revolution in the lifestyle of human beings. As far as we have shown a queer inclination toward enchanting objects, we no more spend time with other people and are enslaved by the seemingly obedient commodities. (Watson, 2005, p.39).

As a matter of fact, the affluence is regarded as the first

sign of this new vogue. This profusion manifests itself in stocking of the goods and their packages. For instance, the moment we step into a department store and behold the stacking of the luxurious commodities, and our desire is stimulated to possess them all. This department signifies the land of Canaan in our mind, when we buy a part of this land, we possess a broad range of commodities that can be the image of an incalculable prodigality. Prodigality, itself is one of the definite signs of abundance and thus a consumerist society. After profusion, packages and collections play a very fundamental role. In this way, products somehow echo other goods and put each other in a chain, connected to one another. Rarely will we be confronted with an object that has been offered alone without a context that speaks them. According to Baudrillard, in a society where consumerism has a major role, a product is always considered by the shop-window, the advertisement, the manufacturer and the brand name. As we can see, one can no more refer to the use-value of a commodity. However, there is a chain of objects that imposes a coherent vision and the consumer is faced with a set of signifiers. As Baudrillard contended, these signifiers do not awaken the fever of buying but would interlock the consumer in a calculus of objects that will prepare the rise for the profusion of commodities (2000, p.27).

Baudrillard, considers objects as signs and thus the consumption of commodities as consumption of signs. These signs which their abundance prove the profusion and their consumption will lead to the consumer's happiness are, in Baudrillard's view, somehow descended to consumers like a miracle. He sketches a similarity between the rites of a primitive tribe and the way a postmodern family expects blessing with the appearance of TV's images on the screen in a post-industrial country. We know that there is a technical process behind this broadcasting of images. Seemingly, the viewer acts as a beneficiary of a miracle. Though members of that primitive tribe never confirm that if the plane does not condescend to drop any goods for them, it is not due to their performance of rites. Like that tribe, the modern man has also gathered all the sham object and is waiting for the happiness (Baurillard, 2011, 88). Baudrillard counts this comparison as simply the private and collective consumer mentality. "Consumption is governed by a form of magical thinking; daily life is governed by a mentality based on thinking, a primitive mentality, in so far as that has been defined as being based on a belief in the omnipotence of thoughts" (2011, p.94). This basis of magical thinking that in Baurillard's words presides over the concept of consumption has ossified the very logic of the alleged consumer society. The transparency of trivialized values is without any doubts the ramification of the special deference that America is paying to consumerism's policies (Baurillard, 2011, p.87).

To take a look upon the western consumer of the postmodern era, we can find them as alleged inheritors of abundance. Once this abundance is cut from its objective determinations, it can be felt as the miracle or a gift from God. This connection is somehow what we have in an African tribe when its inhabitants, believe that what white people own is their definite right and is unfairly under white people possession. They are waiting for the day that whites' magic be thwarted so they can take back their power and radiate their lives with the miracle of abundance that had been far from them. Now if we pay more attention, we can see that Western beneficiaries act in the same way as the African tribe does. They, westerners, encounter the profusion as the gift of nature for them and like how Baudrillard put it "as they are surrounded by the fantasies of the land of Cockaigne" (2011, p.53). Here we may deduce that although abundance is something trite and commonplace in western society, it continues to be felt as a miracle descended by mythological agencies. The outcome, is what we identify as technology, and progress to them as the true inheritors.

To use signs will always lead us to two functions, whether it causes conjuring them up to capture what emerges in signs or to conjuring them away to neglect them. The reason behind the consumption of images and information is to deny or conjure away the real with what we regard as signs of real. For instance, when we watch a TV program about the training of a group of soldiers to escort President for his next week visit to the city, something comes to our mind which is an immediate assassination and this distance is filled with a sign. Here, the program is intended to use the sign to conjure away the reality, or in other words, to reassure the people that no one can endanger his or her president's life. What we see here is the inversion of what was experienced in the supposition of magical abundance with the cargo cult. Indirectly, it is alluding to the fact that no matter whether it is cargo or catastrophe but what we have here is the effect of consumed vertigo (Watson, 2005, p.101). We are in the world that is shielded by the signs in the refusal of the real. The image that we consume is the representation of the tranquility that is somehow dictated by the distance from the world. This tranquility is essential as a merit that is maintained with great strain under the ultimatum and peril of a disastrous destiny. The depiction of violence in the outside world is needed not just to make the inhabitants to understand the meaning of security more deeply but to picture as something sensible at every moment.

The approach of affluence, the ownership of commodities and individual or collective facilities have been accompanied by dangerous environmental nuisances "that are a consequence, on the other hand of the very structures of consumption" (Baudrillard, 2011, p.122). First of all we can see that space that we human beings must share with each other has been degraded by

our various economic activities. We cannot deny the noise, air and water pollution, environmental destruction, the disruption of residential zones by the development of new amenities (airports, motorways) .The effects of this cultural nuisance that is the result of the mass production are undeniably inestimable but also we may acknowledge that nuisance effects of this kind have the same pace as affluence.

To consider the United States as our case study, we know that the affluence and waste are quite related to each other. In a way that we might count it as a throwaway society or garbage can sociology like how Baudrillard has put in words. We are cognizant of the fact that all moralists have criticized the lavishing of wealth. An individual who does not comply with the moral law regarding the internal use-value of commodities. His yardstick to choose or discard them is the passion of prestige and fashion or on the global scene where natural resources can be seen squandered and exploited as general wealth. Totally, the attitude we have seen prior to postmodern era toward waste equaled it with a kind of insanity which causes the life of human beings to be compromised through irrational practices. This point of view divulges the fact that we are not in an age of real abundance, and the shadow of scarcity is threatening us every minute. No matter these theoreticians are the same people who support the idea of profusion and appraise its being as something inevitable. However, this idea concerning waste as a dysfunction must be revised, and the notion of waste as a sociological phenomenon must undergo a sociological analysis to reveal its true function. There is no doubt that all the societies or individuals have surpassed the boundaries of necessity in consuming. They have somehow wasted the valuables to "feel not merely that they exist, but that they are alive" (Baudrillard, 2011, p.78). That habit may overstep the criteria of consumption and enter what we deem as the consummation to be equalized with destruction. Baudrillard mentions a ritual by a native tribe to certificate his concept in a society other than a post-industrial one : "The Kwakiutl sacrifice blankets, canoes, etched coppers, which they burn or throw into the sea to maintain their rank, to assert their value" (2011, p.80).

Thus, as it was mentioned above, the idea concerning utility has various economic and rational roots. These roots must be revised in a more general logic way in which waste is attributed to a more positive function rather than an irrational remainder. "Within this perspective, a definition of consumption as consummation - i.e. as productive waste - begins to emerge" (Baudrillard, 2011, p.44).

A critical theme of the postmodern culture is the substitution of biographies of heroes of production with biographies of heroes of consumption (Watson, 2005, p.53). Today, the great lives of pioneers, explorers, and colonizers are not a matter of importance. They are exchanged with movie stars, sporting heroes, and globe-

trotting millionaires or to summarize it we could say the lives of great squanderers. The most notable element is that today's waste has even lost its primitive and pivotal symbolic and collective signification. Now, it has gotten the shape of a prestigious consumption or even personalized. Its purpose is to provide the needed economic impulse for mass consumption, not more (Watson, 2005, p.63).

One of the most sumptuous products in the United States is an automobile that aside its utility and performance is selected due to its role in elevating one's prestige. Automobility is one the main foci of daily and long-term waste, both in private and collective terms which has allured the majority of a postmodern society.

Not only is it so by its systematically reduced use-value, it's systematically increased prestige and fashion coefficient, and the outrageous sums invested in it, but - - without doubt much more deeply than this - - by the spectacular collective sacrifice of sheet metal, machinery and human lives in the accident. (Baudrillard, 2000, p.70).

All of us count fashion as something arbitrary and periodical which implies to the fact that it is something ephemeral and must be up to date each time necessary. In a consumer society, due to the close competition between the commodities, the fact that the consumer must benefit from the latest model and technology is quite essential, this necessity varies from the fashion and teaching methodologies to automobiles. As a matter of fact, this principle of being up-to-the-minute can adopt the appellation of recycling. In Baudrillard's words , " that is to say that, it is no longer an original, specific presence at all, standing in symbolic opposition to culture, but a simulation of the signs of nature set back in circulation - - in short, nature recycled" (2011, p.86).

White Noise is a 1985 novel written by American postmodern novelist, Don DeLillo. This novel is chronologically the eighth novel by Don DeLillo and is categorized in the genre of postmodern literature. Its narrative depicts the new values, moral principles and habits of a community or more specifically, a family that is flowing in the stream of postmodernist revolutionary evolutions. One of these notable postmodernist revolutionary evolutions is the stabilization of the notion of consumerism that emerged by the advent of the 20th and appearance of a middle-class family (Orr, 2003, p. 8).

An Analysis of Jean Baudrillard's Concept of Consumerism in Don DeLillo's *White Noise*

The story of Don DeLillo's *White Noise* takes place in a town with a tinge of rural atmosphere and follows the life of Jack Gladney, who is the narrator of the story and

throughout the novel, the professor of a college widely known as The-College-on-the-Hill. He has coined his name as the founder of a field in college called Hitler studies, despite his weakness in dominance upon the German language. Jack Gladney has married five times and now lives with his latest wife, Babette, children, and stepchildren.

The social circumstances at the back of the consumerism are something unsettling (Baudrillard, 2011, p.43). For instance, In *White Noise*, Frequently, there are cessations when Jack is narrating the story, and surprisingly, we notice a curtailed paragraph in the middle of the page we are reading and surprisingly every so often it is from the television or the radio in children's rooms that manifests the prevalence of consumerism's notions with the help of media. Occasionally, to our surprise, they are the mottos of some co-operating brand like MasterCard, Visa, and American Express (Bonca, 17). Although we are not sure that these are the stuff that Jack thinks. As far as Don DeLillo never clarified that whether these notions lodge in his contemplations or they are just some simple explanations in his neighboring world which he sees every day and thus are narrated in the third person. Originally, These mottos are appeared to be scriptural and somehow due to the kind of reverence to the concept of consumerism we can see the metamorphosis some cargo names into elegant symbols and patterns. In result, the alleged symbols will be detached from the product they have categorized and as an alternative those labels and markers wander in their heads, exploit their thoughts and mind whenever there is time for imagination. This opportunity is what we read in the story when Jack witnessed the scene that one of her daughters was muttering the name of the one the brand cars when she was asleep (Bonca, 2008, p.20).

As it was mentioned above Baudrillard believes the materialization of the triviality is the offspring of a consumer society and here Gladney's family is the representation of a consumer one. Here in the story, the most petrifying of all those attributed elements to consumerism is Dylar, the chemical drug that jack's wife devours and also evades clarifying to her husband. Dylar makes her have weaker recollection strength and amplifies her daughter's worrisome concerning her health each day that passes. It is the secret and concealed substance of Dylar that makes it more terrifying as long as Doctor Mink, who is the inventor of the drug, refuses to divulge the chemical ingredients of it. As Baudrillard regards, it is a characteristic of a community of consumers. The alleged consumers just don't delve or even search about what is lying underneath the brand new commodity that they are intended to buy or have just bought it. What matters is it is utility and accordance with the latest fashion (Baudrillard, 2011 , p.60). The kind of appellation that has been chosen for the drug, Dylar, is galvanizing as its name is both opaque and meaningless.

So it would attract consumers and diverse their imagination to expect a real miraculous savior for the suffocating fear of death. (Frow, 2007, p.31). This imagination is where the zombie consumers house their mind in their free times. That point, which makes the dissociation of product's name and its meaning more understandable, is its relativity with the dissociation of original manufactured items and their copies or fake ones. Universally, in consumer societies, copies are the favorite ones as long as they bear upon themselves the name of a fashionable or luxurious brand (Baudrillard, 2011, p.80).

We know that Jack is an academician and decides to dress formally or more suitable for a professor. He takes on an outfit and wears it with glasses in his everyday work hours. For the sake of being more special, obscure and knowledgeable in the result, he determines to grow beard and changes beginning letters of his name to close himself more and more to a respected professor. Beside triviality that marks the existence of consumer policies, it is the seclusion of essential requirements and the emergence of a queer upside down qualification assessment that determine qualified people for being elected (Frow, 2007, p.97). What is taking place in *White Noise* is the same thing. As Jack has been qualified as a prominent professor because of his distinguished and unique style and dressing but not due to his aptitude or dominance in German language and history. We are aware of the fact he could speak even a word in German until recently that he found it compulsory to be tutored. This oblivion, as Bonca mentions does not leave Jack alone as he wishes that he had worn his outfit, robes and glasses because he believes they could shield him from the disastrous reality that is taking place at the moment (Bonca, 2008, p.115). The oblivion is the same thing as Baudrillard observes as he states consumers attribute some supernatural features to their possessions and expect them to be so (Baudrillard, 2011, p.61).

If we consider a consumer society an alluring dystopia which is in fact rotting from within, it should not be surprising that we find out its inhabitants preferring inferior choices over the original ones. In the novel we read about *The Airborne Toxic Event* that released a toxic chemical cloud near Jack's home area. Most surprisingly, we come to understand that after the toxic phenomenon that contaminated the atmosphere, the nightfall appears to be more beautiful than usual. It is as if that like what we mentioned above the phony thing surpasses its original one (Orr, 2003, p.57). As we see, this inclination toward inferiority does not limit itself to a family or toward fashionable possessions. So we may consider this phenomenon as something contagious.

The media or the main means of mass communication such as television and radio are the prerequisites of the postmodern society of America and thus a consumer society. In other words, media, through creating an image or representation of the realistic world settles its

inhabitants into a simulated world which Baudrillard coined this notion as the simulacrum:

The transition from signs which dissimulate something to signs which dissimulate that there is nothing marks the decisive turning point. The first implies a theology of truth and secrecy (to which the notion of ideology still belongs). The second inaugurates an age of simulacra and simulation, in which there is no longer any God to recognize his own, nor any last judgment to separate truth from false, the real from its artificial resurrection, since everything is already dead and risen in advance. (Baudrillard, 2014, p.89).

As it was observed, consumers prefer fakes over originals or we can say copies surpass their originals rivals in the battle. Accordingly, they are addicted to means of this representation or the simulacrum of the real world which mostly can be found through television and the Gladney family has the symptoms of addiction:

"So then you cook at the rooming house," Babette said.

"My room is zoned for a hot plate. I am happy here. I read the TV listings; I read the ads in *Ufologist Today*. I want to immerse myself in American magic and dread" (DeLillo, 1985, p.20).

This merely shows that how the presence of a TV set in his room is the sole qualifier for happiness even if one is secluded from the crowd there. He prefers to be isolated with a preserved happiness but unconsciously living in a representational world or as Baudrillard coined, a simulacrum.

We see that throughout the evacuation of the infected region, the main concern of the dwellers is not the threatening toxic event or what is going to happen as the result of this riot. Astonishingly, it is the absence of mass communication and above all television that has preoccupied their thoughts. They seek their existence on the news. The fact that they are not able to watch themselves as the subjects of reports or that they even can't hear what is being reported about them is regarded something disastrous for them, even worse than the approaching coldness and starvation (Bloom, 2009, p.81). They look for the recognition of their strive on TV, as if the final acknowledgment of it something quite dependent on it. This bereavement has caused them to be vexed and even suspicious of their real world and its validity. Here we can conclude that the element of mass communications is something more realistic than their real life, which they are already living in and undeniably are cognizant of it (Bloom, 2009, p.85).

This family's (an alleged consumerist family of

America) captivation by television and its broadcastings is reminding the kind of enthrallment we have read in some anthropological surveys about primitives and their fascination whenever or wherever they are faced with a token of their deity. They would be nailed or prostrated on the bare ground to show their sheer respect (Bloom, 2009, p.90). The same thing with some extent of intended exaggeration happens in *White Noise*, at the moment when the family watches Babette on TV, and they are mesmerized with that. This attitude gets more queer when we witness they prefer the image of Babette much more appealing on the TV screen. There is something common in all of these examples that it was observed so far, and that is the superiority of an image or copy of its real type (Frow, 2007, p.68). To be fair, we could admit their right to be abrasive about an inclination toward the real world. As we read, the real world is frightening for him without his outfit. The outfit that is the harbinger of a simulacrum of the real world for him. Babette, constantly listens to the radio and watches TV or even tries to turn them on to somehow keeps her morbid thoughts about death away. The life outside of that simulacrum seems to be horrifying that makes Jack repeat the mottos about brands of products to distract his thoughts that were dominated by terrors of the realistic life (Orr, 2003, p.180).

Baudrillard simulates the alleged consumer imprisoned physically and mentally in the norms and habits of the consumer society. This incarceration makes him infirm in determination to evade the pressures that push him to buy more and more. The imprisonment will lead to the dearth of competence to understand the boundaries between what is deduced as signifier and signified. This wave will ultimately result in a community with its members divested of individuality (Baudrillard, 2014, p.104). In *White noise*, we witness a pictorial image of a world steeped in noxious notions of consumerism. Thus triviality that renders for its inhabitants neither security, certainty nor certainty of security but instead engages them with the anxiety of immortality and calamitous maladies.

With the advent of the new century, it is revealed that terrors and menaces are not restricted to the use of mass killing weapons. What endangers the safety of our world and more specifically the public health is the approaching of a new hazard (Baudrillard, 2014 , p.82).

The new danger from environment degradation is less alien than total nuclear War. We live with its damage every day. We cannot demonize an all-purpose villain like the bomb to serve as the target for our protest and frustration. The enemies are everywhere and include us, especially in our social roles as hapless, but far from innocent, consumers. The environment is the unnoticed, inescapable *white noise* that surrounds and interpenetrates human health (Baurillard, 2014, p.84).

Scientists define "*white noise*" as a type of noise that is created by including all kinds of sounds with different

ranges of frequencies in combination. Baudrillard considers a phenomenon like *white noise* like the cultural, economical, anthropological and hazards that are originated from consumer culture (Baudrillard,2000 , p.80). Therefore, Gladney family is coexisting with all these dangers and treatments simultaneously. They are living with these types of hazards every minute although they are not cognizant of them. Unsurprisingly the cause of it is themselves that have immersed themselves in the policies of the consumer society.

The Indifference of non-consumers toward the dominance of consumerism is not an appropriate way to be immune to the dangers and threats that chase the consumers. If they get ruined by the effects of consumerism they are not innocent. As Baudrillard mentions, all the members of society handle the mishaps of wrong cultural policies that are exercised in society. In other words, people, all of them are the levers (Baudrillard,2011 , p.54).The poisonous quality of postmodern society could nurture the venomous and destructive aspects of consumerism and help them to infiltrate all beings or places and declare itself as something omnipresent and inescapable (Baudrillard, 2011, p.49). This element that Baudrillard believes in is vivid in the depiction of the family, society and even personal function in Don DeLillo's *White Noise* which we observe earlier.

CONCLUSION

In *White Noise*, Don DeLillo has mentioned the issues of addiction, pollution, endangered public health and the hazard that is threatening inhabitants. We have the tangible sketching of technologicalized society at the threshold of destruction. From its advent, technology and nature had severe conflictions. As long as technology needs to exploit nature for its existence (Baudrillard, 2011, p.101). Similarly, in *White Noise*, Don DeLillo elucidates this invasion of technology which has progressed into an essential element. This element can influence human being's lives like the influential presence of computers, radios, scanners and other electronic devices in *White Noise*, which testify the dependence of human being to them (Bloom , 2009, p.62).

They attached to me a seesaw device, turned me upside down and let me hang for sixty seconds. A printout emerged from a device nearby. They put me on a treadmill and told me to run, run. Instruments were strapped to my thighs ; electrodes planted on my chest. They inserted me in an imaging block , some kind of computerized scanner .someone sat typing at a console, transmitting a message to the machine that would make my body transparent. I heard magnetic winds, saw flashes of northern light (DeLillo, 1985, p.31).

Undeniably the emergence, materialization, the prevalence of consumerism has affected a wide range of aspects in America's society. One of these aspects is the security and health of the unaware consumers. Moreover, as we observed earlier, commodities in American culture are not just the materials that are to be sold but are the tools for consumers to identify themselves in them. The security and health of the Americans are endangered due to their careless inclination toward the outward blessings of consumerism. The community is allured to accept that the commodities they choose to buy and consume, control their individualities. They find no other way to have their identity preserved but to purchase and circle themselves with a sea of products and put themselves to the exposure of malignant toxicity. As a result, they are imprisoned in a dungeon that is drilled with their own hands. DeLillo tangibly discloses incarceration of Gladney family and introduces it as something unrecognizable and thus they are somehow impotent to eschew from what has caused them this misfortune and are being suffered physically and mentally (Bloom, 2009, p.123).

As it was contended above, we know that the captivating power of consumerism can affect its adherents mentally and brings about significant mental nuisances. In fact, we are facing a twisted shape of schizophrenia here. One of the well-known disorders of our psyches, schizophrenia is a rational disturbance which is distinguished by unusual social conduct and also inability to distinguish what is real and what is not. What do we have here is not a link between the psychological sense of schizophrenia and consumerism. As Baudrillard and Fredric Jameson have stated, the alleged consumer in a postmodern society like America has acquired a shattered identity. The consumers are hypnotized by commercial ballyhoos that have led them to lose their association with the real world and reality (Baudrillard, 2014, p.117). In other words, they attributed to this, the impotence of postmodern man to discern the threshold of signified and signifier a schizophrenic quality. When the boundary between these two is neglected, the consumer feels the paucity of an individuality. An individuality that is the result of a definite and profane unification of the future, present and past (Baudrillard, 2014, p.117). Thus a schizophrenic consumer due to the lack of what we called identity seeks his or hers in buying and consuming commodities and totally in the gratification of desires to the extreme. So they do not have a stable identity and is dependent on the commodity they consume or are indebted to.

The first feature of consumerist schizophrenia was the incapability of the consumer to distinguish the concept of signifier and the signified. This concept is reminding of the Dylar's impact, as we remember the on a trial drug that was supposed to emancipate its user from the

anxieties of the approaching death. Moreover, its side effects somehow evoked the schizophrenic symptoms such perplexing the signifier with the thing or being that it signifies (Bloom, 2009, p.83). Willie Mink, who is the supervisor of Dylar project, can be the sheer sample of a schizophrenic consumerist victim. He has spent the whole of his time watching television and is addicted in consuming Dylar and thus sees no differentiation between what we call words or language and the reality they allude. Mink is absorbed to the TV he is watching in a way that it shows he only believes on what media dictates to him. In the novel, "He hit the floor, began crawling toward the bathroom . . . Showing real terror. . . .

He tried to wriggle behind the bowl, both arms over his head, his legs tight together" (DeLillo, 1986, p.311). This shows that in a consumer society where the role of media is undeniable, Mink is hypnotized by the influence of television or media. He has lost his trust or even attention to what other people say their acceptable logic and even what he believes in his within, he rejects them all.

The figure was male, of course, and sat sprawled in the short-legged chair. He wore a Hawaiian shirt and Budweiser shorts. Plastic sandals dangled from his feet. The dumpy chair, the rumped bed, the industrial carpet, the shabby dresser, the sad green walls and ceiling cracks. The TV is floating in the air, in a mental brace, pointing down at him.

He spoke first, without taking his eyes from the flickering screen.

"Are you heartsick or soulsick?"

I stood against the door.

"You are Mink," I said (DeLillo, 1985, p.450).

In this society, where the media and the consuming policies are ruling, the reality vanishes and the real is substituted with the simulated world of media. The power of this new idol is so domineering that causes its followers to ignore their comprehensions and give this important responsibility to the media. Steffie, appreciation of radio and television is a good example of this substitution:

It is these secondary levels of life ,these extrasensory flashes and floating nuances of being ,these pockets of rapport forming unexpectedly , that made me believe we were a magic act ,adults and children together ,sharing unaccountable things .

"We have to boil our water," Steffie said.

"Why?"

"It is said on the radio."

They are always saying boil your water," Babette said. "It's the new thing, like turn your wheel in the direction of the skid ..." (DeLillo, 1985, p.48).

In fact, there is no need to boil water at all. However, as far as Steffie is one of the victims of the hypnotization of consuming society and mesmerized by the power of media, accedes to its dictation and urges the family to do so. This enslavement exactly shows their inability to the differentiation between the real world and the simulation one and they prefer to live in the ambiance of the latter. In *White Noise*, Don DeLillo expresses his concern over the weakness of the postmodern family, although he shows a faint possibility of rebellion and transgression by depicting Jack rejuvenating the moralistic virtues of humanity. By juxtaposing the refusal of Jack to kill Mink and helping him to survive, we may deduce that Don DeLillo places his hope not in the accidental collapse of the consumerism but in the potentiality of the captivated consumer to restore his or her heritage in order to acquire and keep the balance that he is beginning to be deprived of in an initial postmodern society.

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Review

Conflicts and Resolutions in the early novels of Kamala Markandaya

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Accepted 16 November 2015

Every human being has a purpose in life. It is up to one's own capacities and inherent talents that one emerges to be successful in life. Success again depends upon one's perception of life. With a positive mindset, one can remain to be happy and peaceful, whatever the situations turn out to be. A strong mind can churn out the best out of the worst and remain contented. With a blend of a little philosophy and maturity of thought, one can lead a conflict free life and resolve the problems as and when they arise. Life is thus a reality show which can be depicted through the pen; writers have been projecting their experiences and imaginations through literature... clarify concepts, understand belief systems and expand their domain of writing skills. Exploration of knowledge and imbibing wisdom through literature enables the readers to widen their horizon of understanding life better. The purpose of literature and especially of fiction is to present a clear and realistic portrayal of life as lived in society and the various forces operating and bringing changes in it. Writers have shared their views on varied topics of interest, mirroring their perceptions through their writings. Kamala Markandaya is one such writer.

Key words: conflicts ,resolutions, literature, knowledge , wisdom, aspirations , dreams.

Cite This Article As: Anuradha V (2015). Conflicts and Resolutions in the early novels of Kamala Markandaya. Inter. J. Eng. Lit. Cult. 3(11): 277-279

INTRODUCTION

Every human being has a purpose in life. Everyone is unique in his or her own way. It is up to one's own capacities and inherent talents that one emerges to be successful in life. Success again depends upon one's perception of life. With a positive mindset, one can remain to be happy and peaceful, whatever the situations turn out to be. A strong mind can churn out the best out of the worst and remain contented. With a blend of a little philosophy and maturity of thought, one can lead a conflict free life and resolve the problems as and when

they arise. Life is thus a reality show, which can be depicted through the pen; writers have been projecting their experiences and imagination through literature, which reflects people's lives, their thoughts, hopes and despairs, their aspirations and dreams. Some may express and some others may not. Those bestowed with a flair for writing and excel in their talent, share it. Literature gives them a platform to exchange ideas, bring forth their opinions, clarify concepts, understand belief systems and expand their domain of writing skills.

Exploration of knowledge and imbibing wisdom through literature enables the readers to widen their horizon of understanding life better. The purpose of literature and especially of fiction is to present a clear and realistic portrayal of life as lived in society and the various forces operating and bringing changes in it. Writers have shared their views on varied topics of interest, mirroring their perceptions through their writings. Kamala Markandaya is one such writer. She is one of the renowned women novelists of the 1950s in India. Kamala Markandaya's works have proved to be a significant contribution to the growth of the Indian English novel. Kamala Markandaya has made a niche for herself.

Kamala Markandaya being a versatile woman writer in English, has been able to blend both the eastern and western cultures in her writings, giving a vivid picture to her readers about the thought processes of her women characters in her novels. Each character speaks of the undeterred faith in her self during critical situations, facing challenges boldly and tactfully, and rising to the occasion. They project themselves to be positive, having innate confidence and strength. This remarkable attitude in them stands them apart, instilling courage and simplifying problems for themselves.

Indian by origin and having settled in England through Mr. Taylor an Englishman, she had been personally able to comprehend the cultures of the East and the West. Being an expatriate herself, she had been successful in bringing to light, the many clashes that tend to occur, when the East and the West meet. Kamala Markandaya has expressed through her writings, the concept of 'live and let live' trying to strengthen or uphold the two cultures and bring the best out of the two, especially through her later novels.

Kamala Markandaya has dealt in her novels with various themes, mostly pertaining to the mind at the psychological level. She has very finely dealt with subjects on psychology, sociology, alienation, feminism, economics (on the rural and urban sides), politics and the tender human relationships tossing between conflicts and resolutions. Commenting on her typical talent in such portrayals, M.K.Naik writes, "It is only when Markandaya subjects her theme to a far deeper probing that she is able to create living characters in meaningful dilemmas."

Through her writings, Kamala Markandaya has characterized the various issues pertaining to the psychological – sociological, political and rural-urban economy, playing their influences on humans and their reactions to the posed problems. Since ages, man has been living through conflicts and struggling to resolve them. The conflict may arise at the level of milieu exterior or milieu interior. It may be an individual issue, but man is always seen entangled in it, trying to let loose the ties that tie him to do it.

We read in Kamala Markandaya's novels, such subtle instances which seem universal and we tend to associate

with the characters, through whom the novelist speaks. Some of her earlier novels like *Nectar in a Sieve* and *Some Inner Fury* portray narrator-heroines who speak from the novelist's point of view. Other novels like *A Silence of Desire* and *Possession*, *A Handful of Rice* and *Coffer Dams*, depict conflict and resolutions networking in the minds of women characters.

Kamala Markandaya in her fifth novel, *A Handful of Rice*, has dealt with the economic problem – the existential problem in the lower middle class families of India. It is the same as in her first novel, *A Nectar in a Sieve*, through which, she rose to prominence. *A Handful of Rice* revolves around the theme of urban poverty, unlike the theme of rural poverty in *Nectar in a Sieve*. The novel is a study of the moral dilemma of man akin to that of Raskolnikov in *Crime and Punishment*. Ravi the protagonist starts from where Rukmini leaves off in *Nectar in a Sieve* in the desperate struggle for existence.

Ravi is shown to be a rebellious and strong – willed youth who is disgusted with poverty in his village and comes to a town to seek a new and better life. With this kind of a new change in opting for a better living, Meenakshi Mukherjee says thus, "the modern Indian is torn in a conflict between two kinds of values: supremacy of social hierarchy and emergence of the individual. Sometimes, the conflict neatly resolves into two issues; duty to the family and personal fulfillment. The fulfillment of oneself, however desirable a goal according to the individualistic ideals of Western society, has always been alien to Indian tradition, especially when it is achieved at the cost of duty to the family."

If economic inequity in the countryside forms the theme of *Nectar in a Sieve*, it is economic inequity in the metropolitan town of Chennai, which is depicted by Markandaya in *A Handful of Rice*. Ravi the protagonist leaves his village, his house and everything of 'his' behind, in search of greener pastures. His roots are in the village from which he moves away, to get a hold in the town in the hope of acquiring a job. It is very difficult for anybody to come to a place where one has to search for a morsel of food at every step and lead an uncertain life, trying to grab any and every straw of hope that seems to bring luck to one's self. Such is the state of Ravi when he comes to town to face the difficulties of a total stranger, leaving his warm and protective home in the village, abandoning it though, unable to bear the dire poverty and its related sufferings. His venture to the town with a dream of getting decent employment remains just a dream, a wish, and a hope.

The Coffer Dams, sixth novel of Kamala Markandaya, strikes one with its theme and its wide ranging ramifications. It takes a twist when compared to her earlier novels. The novelist focuses attention on the construction of a dam in a south Indian village. The clash that arises here is due to the difference in the material

and human values. There is an undertaking of the dams by two chief engineers, Howard Clinton and Mackendrick, Clinton playing a dominant role in organizing the whole venture.

The stage is therefore set for a lot of interaction between the Indians and the Britishers. Along with interaction, there is also a possibility for differences of opinion to occur among the various groups as they differ from each other in many respects – social, political and cultural. Despite their differences, they collaborate and work together in the construction of the dams.

The growth of science and technology and the consequent repercussions being the theme of the novel, it is dealt with from a new perspective. Man's brain proves competent and with manual labour, a dam is constructed over a turbulent river in India. Here arises a conflict between tradition and modernity. Racial and cultural disparity is very clearly depicted in the novel.

As is the case for every novel idea or a venture to come up, there arises some resentment amongst people for every change and for every new move. They tend to become suspicious, uncertain and insecure with regard to their settled lives. The way of living when disturbed, or threatened to disrupt the normal course, it is expected of people to surmise and revolt and gradually subside, according to the circumstances. So also, as it is in the nature of the evolutionary process, the old yield to the young, to a fresh and new generation and a new change is welcome for a better tomorrow; the age-old traditional outlook of the people may change according to the changing times. The modern trend for improvement and a comfortable living may be adapted. Yet, the age-old experience of the old timers, are positive notes of advice to the growing young of today. This is why, Helen and Mackendrick, the leading characters of the novel, approach the dying chief for a solution to their problem. While the dam represents modernity, the village, with its natural serenity, represents tradition. When the two interact, there occurs the clash between the two. The common man at such times, is the victim. He is made to face the travails of the resulting effects, despite his will and made to feel helpless and homeless too. A similar

situation is presented in the *Nectar in a Sieve* when the British build a tannery in a peaceful village where everybody lives on farming. While some join to work for the tannery, some devotedly work on the land - tilling it and enjoying its crops and bearing its losses. Settings and the circumstances differ, but the basic conflict between the races and the attitudes of the individual members remains the same. This point is variedly depicted by Kamala Markandaya in each of her novels, where-in the characters respond according to the situations they are placed in.

As can be observed in today's society, it is always the common man who suffers silently. The influential can easily manage their ways in all the ways they can. The silent sufferers learn to bear and tolerate patiently; they don't raise their voice as it is of no use. But, one thing is for sure; right will always remain to be right and there will always be a source of light at the end of the tunnel. With that hope, the characters in the novels of Kamala Markandaya lead their lives. As is rightly said by John Milton in his sonnet, *On His Blindness*, "they also serve who only stand and wait."

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Review

A Contrastive Analysis of English and Arabic from a Syntactical perspective

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Accepted 11 December 2015

Language is a unique feature of humans. Languages are different from one another. Standard Arabic and Standard English languages, for example, are different but alike. That is, these languages are originally different from one another (Semitic & German) but they do share at least generally some linguistic features at all levels: phonological, morphological, syntactic, semantic, and pragmatics' level. Fields known as Contrastive Linguistics, Comparative Linguistics and Universal Grammar have a lot to do with these areas. This paper is to analysis the contrastive between English and Arabic from syntactical perspective.

Cite This Article As: Momani MM, Altaher AM (2015). A Contrastive Analysis of English and Arabic from a Syntactical perspective. *Inter. J. Eng. Lit. Cult.* 3(11): 280-284

INTRODUCTION

Language is a unique feature of humans. Languages are different from one another. Standard Arabic and Standard English languages, for example, are different but alike. That is, these languages are originally different from one another (Semitic & German) but they do share at least generally some linguistic features at all levels: phonological, morphological, syntactic, semantic, and pragmatics' level. Fields known as Contrastive Linguistics, Comparative Linguistics and Universal Grammar have a lot to do with these areas. In this research-paper, the researcher tries to find how English and Arabic differ from each other from different angles , and how this affect Arab students who learn English as a foreign language. Finally, I try to find some teaching methods to avoid such problems

Language is a means of communication among people, societies, communities, regions, countries, etc.. This is to say that the major aim of each language is the same, but this or that language will be necessarily either completely or partially different from another language. Instead, one language can be partially similar to another language but not necessarily completely similar to that or this language.

Linguists made many attempts trying to name one language as the origin of all languages. Moreover, their researchers aimed at formulating or mapping the languages of the world. However, they may achieve something, but their results and findings remain all questionable since they lack enough evidence. Strictly speaking and universally, other linguists, led by

Chomsky, attempted another aspect of language that is looking for universal features/aspects of all the languages of the world. Namely, this theory is known as Universal Grammar (UG). Comparatively, other linguists would prefer to approach languages from the point of view of the similarities they share or they have in common. Mainly, what is called Comparative Linguistics (CL); researches in this area conduct their researches comparing two or more languages, dialects, etc., attempting to find out similarities between/among them.

There was another approach that appeared in the early 1940s and prospered in the 1960 and over, called as Contrastive Analysis (CA) or sometimes as (Contrastive Linguistics), (Light own: 2006). Contrastively, (researchers working in contrastive analysis area) attempt from an educational point of view to contrast two languages, concentrating on the differences between them to be taught for second language (L2) (ESL) or foreign language (EFL) learners to solve their problems hindering the process of learning this or that particular foreign or second language. In regard to (CA) and principally, Fries, Lado and James are considered as the proponents of CA theory or field study. The basic hypothesis of this theory, however is that where differences exist, difficulties of learning do exist. On the other hand, where similarities do exist, ease of learning does exist. Put another way, the more the languages are similar the easier to be learnt and taught, and the more different they are, the more difficult they are to relearn and taught, (Lado: 1957).

The language of a certain country is an integral part of its society whether that place is a developed country, a developing country or even under-developing country. Basically, both Arabic and English are two major languages in the world. For Arabic, this may be due to the large number of its speakers but more importantly for being the language of Islam. English, on the other hand is recently being the international language, language of technology and language of academic and higher education even in some Arab Countries and other foreign countries in Europe and other places in this world. Generally, Arabic is a language spoken and used as a native language by at least one hundred million in different places distributed in the middle east and Arabian peninsula. Additionally, it is being used as either a second or foreign language in places nearly all over the world. Yet, people from all over the world mostly students and tourists come to Arabian countries to learn/acquire Arabic language.

Politically, Arabic language is one of the official languages admitted by the United Nations, (Chejne: 1969). As a language, Arabic is divided into three types: Classical Arabic, Standard Arabic and Spoken Arabic. Briefly, classical Arabic is usually referred to the language used before Islam, language of poetry, literature and golden ages of Islam and Arabic Sciences. Later on, after nearly, the European Renaissance, a new

age appeared along with a new version of Arabic has been called Standard Arabic or sometimes as Modern Standard Arabic. More importantly, what has been called as Classical Arabic is being only used for the Holy Quran and ancient Arabic books. Similarly, Standard Arabic language is being only used for official states, academic writings, school materials, news and broadcasting, etc., (Owens: 2006).

Standard Arabic is the language used by Arabs or any of its users for academic purposes, official purposes and more accurately the language that appears in print: newspapers, books, teaching materials, etc., (Thackston: 1994). It is different from the classical Arabic in that diacritics or case markers do not necessarily appear in all the words except in the ambiguous words and sentences whether in written or spoken cases. On the other hand, Standard English is also one of the major languages of the world as it has been mentioned above and one of the official languages of the United Nations as well. English language is used as a native language by about three hundred million people including countries such as United Kingdom and United States of America, (Quirk, et al: 1985). Regardless of the number of its speakers, English is distinguished more by its huge number of learners, those who learn or acquire it as either a foreign or second language in all over the world. For that matter, it is considered as the most widely used language in the world. Like Arabic, English has some dialects but not many as Arabic.

Similarities between the two languages in comparison

One of the grammatical pattern that is the same in Arabic and English is the conditionals. In Arabic, students study the conditionals as hypothetical and come in an if-clause and a main clause. In English, it comes as a main clause and a subordinate clause that is similar to the syntactic structure of Arabic. This makes it easy to Jordanian students to learn conditionals by transferring their knowledge from Arabic.

In considering possible teaching techniques for teaching the 'conditional if' found in English, we need to first look at the differences between English and standard Arabic when it comes to 'conditional if' usage.

English has two kinds of 'conditional if' sentences, the unreal conditional and the real conditional. The 'unreal conditional if' is translated as /law/ in Arabic, whereas the 'real conditional if' is translated as /lōa:/ and /in/. Furthermore, in Arabic, both above mentioned 'conditionals if' are followed by the past tense verb (Catford and et al: 1974). That is, the verb of the conditional clause which follows all of the above mentioned Arabic particles are always in the past tense (Khalil: 1999), for example: lōa: ḍahaba, is literally

translated as 'If he went', however in English it would read 'If he goes'. 'insaalanifa-saujeebuhu' is literally translated as 'If he asked me then I will answer him.', however in English it would read as 'If he asks me I will answer him.'

Alternatively, law ḍahab is literally translated as 'If he went', however in English it would read, 'If he were to go' (Catford and et al, 1974).

Hence, Arabic speaking students tend to use in the past verb for both real and unreal conditional sentences when speaking and writing in English.

Furthermore, in English the 'conditional unreal if' is followed by a past tense clause, followed by 'would' indicating unreal conditional, whereas in Arabic, the only indicator is the word /law/. Hence, Arab learners tend to omit the word 'would' in speaking and writing. 'If they were here, they would pay her.' is often produced by Arabic speakers as 'If they were here, they pay her', omitting 'would' as it is not used in this context in Arabic.

In teaching this grammar point, the teacher will first create an appropriate context in order to explicitly show the meaning and structure of the real and unreal conditional sentences respectively. The teacher would then highlight the meaning and then the structure by use of the context and inductive teaching techniques, ultimately guiding the students to figure out the meaning and correct structures of these sentences. Thereafter, they would be guided to notice the differences between the two kinds of conditional sentences.

They would then be instructed to translate in groups each of the conditional sentences into Arabic and note down key differences between the English and Arabic structures. They would then present their findings to the class and subsequent feedback would be given by the teacher.

Another common feature between Arabic and English syntax that makes learning easy for Jordanian students is the use of conjunctions. In Arabic, students can produce correct sentences using (and, but and so) that has the same meaning when they transfer it literally in English. Therefore, their knowledge of Arabic assists their English learning in this specific area. There are three kinds of connectives, namely simple connectives, contrasting connectives and connectives of consequence.

An example of simple connectives is 'and' which is translated as /wa/ in Arabic. As in English the Arabic connective 'wa' is used to connect both words and clauses (Catford and et al, 1974). However, in English, when listing a number of words, 'and' is used to connect the last word in the list of words, whereas in Arabic, /wa/ is used before every subsequent word following the first word in the list, for example: English: The man, woman and child was killed.

Arabic: Qutila Arrajlu wal imra`a wa tifi.

With regards to the connective 'but' translated as /lakin/,

it indicates to the listener that more is to follow (Catford and et al, 1974). According to (Swan: 2005), in English "we use *but* to mean 'except' after (*all, none, every, any, no, and everything, everybody, nothing, nobody, anywhere* etc.)." An example of 'but' meaning 'except' is: 'They play every day, but Fridays.'

It is also used to mean 'only', such as:

'Sam is but an intermediate school student; he can't possibly know about quantum physics.'

In teaching 'but' to a group of elementary learners, the different meanings of 'but' would be presented to them in English by means of specific reading contexts created by the teacher to reveal each of the different meanings. Thereafter, with the guidance of the teacher, the students are instructed to translate the target language into Arabic, thus reinforcing the different meanings of 'but', relevant to the context. They would come up with Arabic words such as *lakin, illa, faqat* etc., thus ensuring correct usage of 'but' in English.

Another conjunction is the connective 'so' which is translated as 'fa'. Swan (2005:529) states that "So and then can both be used in replies, to mean 'since that is so', 'it follows from what you have said'. For example, if someone tells me that he'll come visit me tomorrow, I'll reply 'So / Then I'll see you tomorrow.'

Differences and **difficulties** between the two languages: **Errors made by students**

No one can deny that students can transfer some grammatical patterns from their first language while learning a second language. In Arabic, students learn some grammatical features that are the same in English. This is called positive transfer that some grammarians rely on and teachers can use as an advantage while introducing students to English grammatical patterns.

Experience of teaching second language to Jordanian students showed that the grammar translation method is widely used by teachers. This method aims to provide students with detailed analysis of English grammar rules as accuracy is strongly emphasized and teachers tend to focus on form rather than meaning and use. Students were taught their first language (Arabic) by focusing on form and being exposed to a set of pedagogical examples for the purpose of memorizing grammatical patterns. Therefore, teachers tend to teach second language grammar explicitly through using grammar charts that are not reflecting enough authenticity. Consequently, students were exposed to a large number of grammar rules to memorize in order to be able to answer MCQs in their final exams.

This type of test-oriented-teaching is very popular

among schoolteachers. Therefore, students come to the university with expectations of studying grammar in the same way; they face many problems coping with the advanced level of grammar taught at this stage. Therefore, Jordanian students used to face problems learning the syntactic features of a second language such as English.

First, one of the major problems that students might face is negative transfer from their first language. In Arabic, the adjective-noun order is noun+ adjective (qalam azraq) while in English the order is (adjective + noun) (blue pen). Consequently, Jordanian students produce wrong word order at some stages of their learning especially elementary and pre-intermediate. Negative transfer is also clear in literal translation as students make mistakes in translating some expressions to English relying on their Arabic alternatives such as translating (Throuf Qahera) into (Cairo Envelops) rather than (compelling circumstances).

Second, another problem that Jordanian students may face due to different syntactic features of Arabic and English is that Arabic is a null-subject language. In Arabic, it syntactically correct to produce nominal clauses and verbal clauses while in English only verbal clauses are correct. Arabic learners normally drop the subject in English as they used to create correct statements in Arabic without a subject such as (sā3id '3ayrak, yusā3idk), the correct equivalent in English is (help others so they help you). However, Arab learners translate it to (*help others, so help you). Dropping the subject here is clearly due to the Arabic syntactic feature that accepts it as correct without the subject. The subject in Arabic structure is covert while in English structure the subject is overt and comes before the verb, this is another word order issue.

Third, Jordanian students produce a number of phrases without including a verbs constructions especially with the copula be. In Arabic they can drop copula be creating nominal correct statements such as (A5i muhandis) while in English it is essential to use the copula be to produce such a statement (My brother is an engineer). Jordanian students produce wrong statements such as (* my brother engineer) relying on the fact that it is syntactically correct in Arabic. It is also obvious here that Arab learners drop the indefinite articles (a/an) as they do not have an equivalent in Arabic. One of the syntactic features of Arabic language is that it does not have any indefinite articles. Consequently, learners often drop indefinite articles in English.

Finally, in Arabic language, the equivalent constructions are also verb less (two definite noun phrases separated by a nominative pronoun) such as (A5i huwwa al mas2oul). This confuses Jordanian students and they create wrong English equivalent such as (* my brother he responsible). The repetition of the subject here comes from their understanding of the

Arabic grammatical rule that allows then to use a nominative pronoun between two nouns to make a nominal phrase that is considered correct in Arabic. Therefore, rather than saying (my brother is responsible) they say (*my brother he responsible).

How Jordanian teachers may help students to avoid mistakes

Experience showed that, Jordanian students learn more and smoothly when they get involved in a 'do-it-yourself activity'. Encouraging critical thinking and autonomous learning helps Jordanian students to develop especially university students. Consequently, the researcher decided on applying this approach which offers some applications; these applications can be done by both teachers and learners as argued by Chambers (2010) that an inductive learning process "in which the learner plays an active part in the learning process, is the essence of it".

Teaching grammar in Jordan in particular and in the Arab countries in general, suffer from using the deductive teaching approach that adopts the technique of giving grammar rules to students as an abstract rather than allowing students to discover grammar for themselves. Therefore, teachers need to focus on learners' type and modern theories of teaching language while teaching grammar.

One of the modern techniques that allows Jordanian learners to acquire English syntax easily is using task-based learning as argued by Richards and Rodgers (2001). This approach highlights the nature of language, language learning and introduce a set of principles for language teaching in order to allow for individual interpretation and application of target language.

Applying such an approach provides an easy and communicative environment for leaning language in general and grammar in particular. For instance, teaching syntax areas such as verb less constructions and word order needs communicative techniques rather than using the traditional grammar translation method. Therefore, the researcher suggests task-based learning approach in order to allow students to figure out rules for themselves rather than dictating grammar rules to them.

Teachers may create a context that allows personalization (family members). Then ask students to complete a task such as describing a family member. This allows students to figure out the correct structure for themselves. By the end of such an activity, students will be allowed to use the target language and acquire this specific grammar pet unconsciously. This technique helps students to avoid negative transfer and understand meaning and use of grammar points correctly.

Another possible technique is make use of the positive transfer element in both languages (Arabic and English)

by allowing students to notice and understand similarities between Arabic and English syntax. For examples, in teaching conditionals, teachers can use students' awareness of Arabic structure to build and support their awareness of this English structure. In Arabic, students use both clauses (If clause and main clause) to form hypothesis. In this case, it is easier to refer students to their knowledge of Arabic and ask them to use it in English. This allows positive transfer to take place and avoid misunderstanding. Consequently, in order to make learning English easy for Jordanian students, teachers need to be aware of similarities and differences among both Arabic and English syntax.

CONCLUSION

In conclusion, teachers are advised to apply modern teaching techniques such as guided discovery and task-based learning in order to avoid negative transfer, and use Arabic syntax as a reference to allow positive transfer. As a matter of fact, we can't ignore the rule of professional development by providing a series of training sessions and workshops on modern teaching techniques to raise teachers awareness of similarities and differences among Arabic and English syntax.

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Review

Modern Strategies in English Language Pedagogy

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Accepted 14 December 2015

Modern strategies in English Language Pedagogy require students not to be dependent on their teacher, waiting for instructions, words of approval, correction, advice or praise. They value each other's participation: they work together and learn from each other. When in difficulty or in doubt, they do ask the teacher for help or advice, but only after they have tried to solve the problem amongst themselves. The emphasis in such classrooms is on working together, in pairs, in groups, and as a whole class. The teacher assists students to improve their language skills. The classroom is a place where we consider the needs of the students, as a group and as individuals, and encourage them to participate in the learning process all the time. In this study, the researchers defend the role of the teacher as more than just an instructor and depict learners as active participants in the learning process. The researchers address some modern pedagogical strategies, such as internet discussion sites, student-centred classrooms and integrated approach strategies, which have been designed to develop the levels of students' learning, manage their activities, and direct their learning.

Keywords: Student-centred, Integrated Approach, Discussion sites.

Cite This Article As: ALnwaiem A, Momani MM (2015). Modern Strategies in English Language Pedagogy. Inter. J. Eng. Lit. Cult. 3(11): 285-288

INTRODUCTION

Learning is a very important factor that affects all aspects of life, and is a continuous lifelong experience. This is particularly the case for people who are involved in the various fields of science worldwide. Avoiding continuous learning and training is not an option for most people who work in domains where rapid change is a feature of how people work, what other people expect them to achieve, and the tools and data with which they perform their tasks. People working in the medical field, for example, have to continuously obtain the latest information and skills. In addition, people may change their jobs many times before retirement, so they have to learn new job

requirements.

Balli (2009) argues that when teaching is done well, it is not a mechanical skill. Teachers can prepare perfectly organized lessons with a range of different learning activities. They can dress professionally, attain advanced degrees, and design attractive classrooms. As important as these things are, they are not enough. Excellent teaching is still an individual art, and no two teaching styles are alike in every respect. There is something about a unique artisan teacher who draws students in. Performers call it stage presence. It involves the essence of who teachers are: the way they carry themselves and

their enthusiasm, passion, sense of purpose, and confidence. Teachers may be unaware that their daily character and actions are powerful examples for those students who have adopted the teacher as a professional role model.

Whatever their gender, teachers would do well to seriously consider how students' gender relates to learning. Male and female students differ in their interests and ways of learning. Therefore, teachers should discern and use gender-based interests and learning styles to optimize student learning in all subject areas. Teachers have to recognize and acknowledge certain gender differences and not force boys and girls into similar learning strategies to be applied in the classroom. Many girls will be content to quietly organize words and punctuation in a notebook, while many boys will thrive on spacing word cards in the correct order on the classroom floor. Both genders learn the words, meeting the objective in different ways. While girls might enjoy literature circles with other girls to discuss a fantasy book on unicorns, boys might prefer literature circles with other boys to discuss a book about car racing. Both genders will read, but they will engage with different topics. While girls may write a story about friends, boys might prefer to write about an adventure.

AIMS OF THE STUDY

This study aims to explore the modern English language teaching strategies that are widely used in the classroom today.

Student –centred Classroom Strategies

Richards and Schmidt (2010, p.81) define classroom management in language teaching as "the ways in which student behaviour, movement and interaction during a lesson are organized and controlled by the teacher or sometimes by the learners by themselves to enable teaching to take place most effectively. Classroom management includes procedures for grouping students for different types of classroom activities, use of lesson plans, handling of equipment, aids, etc., and the direction and management of student behavior and activity".

Jones (2007) mentions that in a student-centred class, students are not dependent on their teacher all the time, waiting for instructions or words of approval, correction, advice, or praise. They do not work independently, but interact and communicate with each other. They value each other's contributions; they cooperate, learn from each other, and help each other. When in difficulty or in doubt, they do ask the teacher for help or advice, but only after they have tried to solve the problem amongst themselves. The emphasis is on working together, in pairs, in groups, and as a whole class. Their teacher

helps them to develop their language skills. A student-centred classroom is not, however, a place where the students decide what they want to learn and what they want to do. It is a place where we as teachers should consider the needs of our students, as a group and as individuals, and encourage them to participate in the learning process at all times. The teacher's role is more as a facilitator than as an instructor, while the students are active participants in the learning process. The teacher and the textbook help to guide the students, manage their activities, and direct their learning. Being a teacher means helping people to learn – and, in a student-centred classroom, the teacher is a member of the class as a participant in the learning process.

In a student-centred class, at different times, students may be working alone, in pairs, or in groups:

- (a) Working alone, preparing ideas or making notes before a discussion, undertaking a listening task, doing a short written assignment, or completing grammar or vocabulary exercises.
- (b) Working together in pairs or groups, comparing and discussing their answers, or reading and reacting to one another's written work and suggesting improvements.
- (c) Working together in discussions or in role-plays, sharing ideas, opinions, and experiences.
- (d) Interacting with the teacher and the whole class, asking questions or brainstorming ideas.

Also in a student-centred class, students may be teacher-led:

- (a) Before students work together, their teacher will help them to prepare with explanations and pronunciation practice. While students are working together; their teacher will be available to give advice and encouragement.
- (b) After they have finished working together, and the class has reassembled, their teacher will give them feedback, offer suggestions and advice, make corrections, and answer questions.

When students are working together in English, they:

- (a) Talk more
- (b) Share their ideas.
- (c) Learn from each other.
- (d) Are more involved.
- (e) Feel more secure and less anxious.
- (f) Use English in a meaningful, realistic way.
- (g) Enjoy using English to communicate.

But some of them may

- (a) Feel nervous, embarrassed, or tongue-tied.
- (b) Speak English but make a lot of mistakes.
- (c) Speak in their native language, not in English.
- (d) Not enjoy working together.

The Integrated Approach

Richards and Schmidt (2010) defined the integrated approach as 'the teaching of the language skills of reading, writing, listening and speaking in conjunction with each other as when a lesson involves activities that relate listening and speaking to reading and writing'. This definition is broadly accepted and used, especially in relation to various varieties of communicative language teaching.

McDonough et al (2013) believe that integrated skills may also be used to include some other kinds of skills as well as the four language skills in different contexts. For example, in the context of Content and Language Integrated Learning (CLIL), integrated skills may include cognitive skills such as doing research and problem solving. By the same token, when discussing Computer-Assisted Language Learning (CALL), we may refer to integration of some skills deriving from Information and Communication Technologies (ICT) within language curricula, such as multi-modal literacy and navigation skills. If we look around us in our daily lives, we can see that we rarely use language skills in isolation but in conjunction, as the definition of integrated skills suggests. Even though the classroom is clearly not the same as 'real' life, it could be argued that part of its function is to recreate it. If one of the jobs of the teacher is to make the students 'communicatively competent' in the L2, then this will involve more than being able to perform in each of the four skills separately. By giving learners tasks that expose them to these skills in conjunction, it is possible that they will gain a deeper understanding of how communication works in the foreign language as well as becoming more motivated when they see the value of performing meaningful tasks and activities in the classroom. From the skills integration point of view the situations may be quite simple – such as speaking on the telephone and taking down a message or taking part in a conversation – or, alternatively, they may be much longer and involve more skills integration.

McDonough et al (2013) stated the following activities:

We may read about a film or a concert in a newspaper or magazine:

We ask a friend if they would like to go.
We search the Internet if we have easy access to it.

We phone the box office to reserve tickets.

We drive to the cinema/concert hall with the friend. We ask the clerk for the tickets.

We watch the film/concert.

We discuss the film/performance with the friend on the way home.

Some of us may write about our experience in a blog, by Twitter, on Facebook and so on to communicate with a larger number of people.

We may need to read lecture notes/articles/a paper in order to write a composition or an essay:

We discuss it with other learners/the teacher.

Some of us may do an additional search by using library facilities or by going on the Internet.

We compose a draft.

Some of us may show the draft to other learners or to the teacher for advice.

We rewrite it until we have a final version.

We read the teacher's feedback.

We speak to other learners/the teacher about the feedback.

The two situations that have been clarified above explain how, in our everyday lives, we are continually applying tasks that include normal integration of language skills. They also show that none of these stages is completely expected. For instance, in the first situation described above, all the seats may have been sold for that particular performance or our friend may respond that she cannot go to the film or the performance on that evening for any cause. However, at each stage, there is a motive for using that particular skill. Contact with this type of normal skills integration will confidently show learners that the skills are seldom used in a separated way outside the classroom and that they are not different as such, but that there is considerable overlap and resemblance between some of the secondary skills involved.

They further added that the preparation of learners to present short oral presentation in class to the rest of the group is another practical way of achieving skills integration in the classroom. One technique to begin this activity is to take cuttings from newspapers, magazines and topics included in existing teaching materials. Sometimes, reading material can be used as first motivation, and the activity can be graded to give lower proficiency learners a chance to work with less challenging materials. The students can then take notes and try to identify aspects of what they have read that will be worth discussing. They are then given time to arrange a short talk in front of the class and are encouraged to use maps, diagrams, charts and visual equipment if these can help to make the presentation clearer to the group. During the presentation, the other learners need to take notes so that they can ask questions and/or raise relevant points after the talk has finished.

As teachers, we can sometimes experiment with student assessment at this stage by asking the students to assess each other's work (peer assessment). It is possible to plan a fairly basic evaluation sheet where small groups of students are asked to respond to questions that might cover the following: what they thought of the presentation; was it well organized and were they able to follow the main points; could they summarize the talk for someone who was not present; did the speaker make effective use of visual support material; what advice would they give to the speaker for upcoming presentations.

Internet discussion sites and English Language Learning

Eastment (1999) states that:

"The use of the internet in all aspects of ELT has grown rapidly between 1996 and 1998, and continues to accelerate. The number of the ELT sites on the web has tripled, and most UK schools now have a web presence, as does every ELT organisation or association. Internet connections are now common place in schools in the developed world, with at least one workstation connected. More prosperous private schools and virtually universities have significant numbers of networked, Internet-connected machines and are beginning to use them".(Eastment ,1999)

Hanna and Denooy (2009) mention that in terms of teaching and learning, public Internet discussion has much to offer more advanced language learners principally the opportunity for 'authentic' communication with native speakers. The public discussion forum offers learners the opportunity to move beyond the relative shelter of activities designed specifically for them. Here they can engage with native speakers who are seeking interaction on topics of mutual interest: at any time of the day or night – in whatever time zone you happen to be – there are discussions available on an immensely varied set of topics. Extraordinary opportunities exist, therefore, for students to build on their own expertise and interests to engage with wider communities of target-language users, developing linguistic and rhetorical competences while also being exposed to other cultures' 'takes' on the topic of discussion and their points of reference in the debate. Finally, it is not only the prospects for learning of useful skills which advocate for the use of Internet discussion forums.

Thorne (2006) argues that the students who are competent in second and additional language(s) may now involve Internet-mediation as often as or more often than face-to-face and non-digital forms of communication'. The focus shifts from what you can learn through discussion on Internet forums to quite simply

learning to participate in widespread and popular cultural practice in another language. Exploiting this potential is, however, not a matter of simply indicating addresses to students as if ignorance of specific URLs were the only barrier to successful participation in discussion. Differences in cultural conventions need to be intelligently negotiated for learners to make the most of the opportunities.

CONCLUSION

In the student-centered and integrated approach classrooms, students are involved in the learning process. Different learning styles can be applied, and students can help each other to improve their skills. In the student-centered and integrated skills classroom, students can find the opportunity to talk more than the chance that they can find in the teacher-led classrooms or the classes which are designed for teaching just one or two skills. If students want to improve their speaking skills, there is no alternative for pair and group work. Student-centered and integrated skills strategies are enjoyable and stimulating. They make students able to hear different points of view, share experiences, brainstorming ideas, explain things, react to other people, and express their feelings.

Public Internet discussion has much to offer to English language learners mainly the opportunity for authentic communication with native speakers.

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Review

Trans-Humanism and Trans-narrative Techniques with special reference Kushwant Singh Writings-A Study

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Accepted 15 December 2015

The first chapter is an introductory chapter. It traces the origin and the growth of Indian English novels and its emerging. Kushwant Singh had contributed considerably to the growth of Indian English fiction. The consequences of Partition that created a severe of political consciousness and Trans-Humanism with narrative techniques of writers have been introduced. The second chapter delineates the consequences of religious animosity that resulted from Partition as represented in Kushwant Singh's *Train to Pakistan* and some others plays which also explains spiritual and traditional values. These are explored through the characters such as Hukum Chand, Juggut Singh and Mano Majra. He has used some Tran's narrative techniques with special feature of his writings.

Keywords:-Trans-Humanism, Narrative -Technique, The consequences of Partition, Religious animosity

Cite This Article As: Sankar G, Jaya K (2015). Trans-Humanism and Trans-narrative Techniques with special reference Kushwant Singh Writings-A Study. Inter. J. Eng. Lit. Cult. 3(11): 289-295

INTRODUCTION

Fiction, being the most powerful form of literary expression today, has acquired a prestigious position in Indian English literature. It is generally agreed that the novel is the most suitable literary form for the exploration of experiences and ideas in the context of our time, and Indian English fiction occupies its proper place in the field of literature. There are critics and commentators in England and America who appreciate Indian English novels. Prof. M. K. Naik remarks: "One of the most notable gifts of English education to India is prose fiction for though India was probably a fountain head of story-telling; the novel as we know today was an importation from the West". (99)

Indian writing in English is a voice in which India speaks. Indian writing in English is greatly influenced by the writing in England. In its own way indo-Anglican literature has contributed to the common pool of world writing in English-the major partners in the enterprise being British literature and American literature. Indian writing in English has emerged as a distinctive literature.

RESEARCH METHODOLOGY

It was in Bengal that a literary renaissance first manifested itself, but almost immediately afterwards its

traces could be seen in Madras, Bombay and other parts of India. The first Indian English novel was Bankim Chandra Chatterjee's *Raj Mohan's Wife* (1864). It is different from his Bengali novels such as *Durgesh Nandini* or *Kopal Kandla*. In fact, it paved the way for *Anand Math* (1884), Indian's first political novel which gave the Indians their national anthem, "Vande Mataram". Then came Manoj Basu's *Jaljangal* in the form of English translation as *The Forest Goddess* by Barindra Nath Bose.

The novels published from the eighteen sixties up to the end of the nineteenth century were written by writers belonging to the presidencies of Bengal and Madras. Most of these novels are on social and few on historical issues, and for their models they drew upon eighteenth and nineteenth century British fiction, especially that of Daniel Defoe, Henry Fielding and Walter Scott.

Novels published between 1864 and 1900 include Ram Krishna Punt's *The Bay of Bengal* (1866), Anand Prasad Dutt's *The Indolence* (1878), Shoshee Chunder Dutt's *The Young Zamindar* (1883), Trailokya Das's *Hirimba's Wedding* (1884), Krupabai Satthianandan's *Kamala: A Story of Hindu Child Wife* (1894) and *Saguna: A Story of Native Christian Life* (1895), Michael Madhusudan Dutt's *Bijoy Chand: An Indian Tale* (1888) and Lt. Suresh Biswas: *His Life and Adventures* (1900) and Yogendra Nath Chattopadhyaya's *The Girl and Her Tutor* (1891).

The twentieth century began with novelists of more substantial output. Romesh Chandra Dutt translated two of his own Bengali novels into English: *The Lake of Palms: A Study of Indian Domestic Life* (1902) and *The Slave Girl of Agra, an Indian Historical Romance* (1909). The first, a realistic novel, seems to have been written with the aim of social reform with its theme being widow remarriage, while the latter is set in the Mughal period.

Khushwant Singh's first novel *Train to Pakistan* (1956), originally entitled *Mano Majra*, and is one of the finest realistic novels of post-World War-II Indo-Anglian fiction. The Plot and the narrative sequence of the novel are divided into four parts: (i) "Dacoity", (ii) "Kalyug", (iii) "Mano Majra" and (iv) "Karma". *Mano Majra*, a tiny village in the Punjab, serves as the fictional setting of *Train to Pakistan*. It is situated on the Indian border, half a mile away from the river Sutlej. In spite of bloodshed and rioting in the frontier area, life in *Mano Majra* remains to be peaceful. The Sikhs, Muslims and Hindus are living in harmony and amity. Partition has not touched *Mano Majra*... "no one in *Mano Majra* even knows that the British have left and the country is divided into Pakistan and Hindustan." Life here is regulated by trains with their arrival and departure. The villagers are not acquainted with the progress of science and ignorance of scientific progress is bliss to them.

The novel begins with a reference to the summer of 1947 which was noted for its scorching heat and rainless period and marked for hot and dusty atmosphere. The

summer before, communal riots, precipitated by reports of the proposed division of the country into a Hindu India and a Muslim Pakistan, had broken out in Calcutta and several thousand had been killed. The Muslims said that the Hindus had planned and started the killing. The Hindus, on the other hand, put the whole blame on the Muslims. The truth was that both sides had killed. People belonging to both sides were shot, stabbed, speared, tortured and raped.

From Calcutta the riots had spread north and east and west. In Noakhali in East Bengal, Muslims massacred Hindus and in Bihar Hindus massacred Muslims. Mullahs were reported to have roamed the Punjab and the Frontier Province with boxes of human skulls said to be those of Muslims killed in Bihar. The Hindus and Sikhs who had lived for centuries on the Northwest Frontier were made to abandon their homes and flee toward the Sikh and Hindu communities in the east. They had to travel on foot, in bullock carts, cram into Lorries, cling to the sides and roofs of trains.

Scope of the Thesis

Mano Majra is the place of the action of the novel. It is a tiny village situated on the Indian border, half a mile away from the river Sutlej. The Sikhs, Muslims and Hindus lived in perfect harmony in this village and there was a time when no one in the village knew that The British had left the country and the country was divided into Pakistan and Hindustan. The only thing that made an impact on them was the arrival and departure of trains. But soon things began to change. Partition began to take its toll in this tiny village also.

There were only about seventy families in *Mano Majra*, and Ram Lal's was the only Hindu family. The others were Sikhs or Muslims who were about equal in member. The railway station occupied an important position and a small colony of shopkeepers and hawkers grew up around it to supply travelers with food, betel leaves, cigarettes, tea, biscuits and sweetmeats.

The Peaceful life in *Mano Majra* comes to a jolt when on an August night 1947 the village money-lender Ram Lal's house is raided by Malli, a dreaded dacoit. On the roof of his house, the money lender was beaten with butts of guns and spear handles and kicked and punched. He sat on his haunches, crying and spitting blood. Two of his teeth were smashed. When Ram Lal, the moneylender failed to hand over the key of his safe, one of the dacoits lunged at the crouching figure with his spear. Ram Lal collapsed on the floor uttering a loud yell with blood spurting from his belly.

The dacoity had its evil effects on Juggut Singh who was a resident of the village. The dacoits dropped bangles in his house and later he was arrested as the suspect of murder and dacoity. He was in love with

Nooran which in a sense cut across religious barriers. After his release from police custody, he came to know that Nooran had visited his mother before leaving for the refugee camp carrying his child in her womb. Nooran was a Muslim weaver's daughter. His father and grandfather were also dacoits and were hanged for murder. But they were reported not to have robbed own village-Folk. According to Meet Singh, Juggut had disgraced his family through his acts. Hukum Chand plays an important role in the novel.

Hukum Chand is perhaps one of the best drawn characters in the novel. Married to an unattractive and illiterate woman, he looked for love and sex elsewhere, but he was not exactly immoral. Hukum Chand considered Hindu women to be unlike other women. When it was reported that the Muslim mobs had tried to molest Hindu women, they had killed their own children and jumped into wells that filled to the brim with corpses. He wanted the Muslims to go out peacefully if possible. He was of the view that bloodshed would not benefit anyone. According to him bad characters would get all the loot and the government would blame people like him for the killing. For the same reason he was against killing or destruction of property. But at the same time he gave instruction to the inspector to be careful not to allow the Muslims to take too much with them. "Hindus from Pakistan were stripped of all their belongings before they were allowed to leave. Pakistani magistrates have become millionaires overnight. Some on our side have not done too badly either. Only where there was killing or burning the government suspended or transferred them. There must be no killing; just peaceful evacuation". (32)

Trauma of the People

Iqbal was one who created a mild sensation in the village. He approached Bhai Meet Singh with a request for shelter and he took it for granted that he was Iqbal Singh! In fact he did not have to say what Iqbal was. He was a social worker. He had come to that village as he knew that something should be done to stop the bloodshed going on as a result of partition. His party had sent him there, since this place was a vital point for refugee movements. He had a strong feeling that trouble would be disastrous. He belonged to district Jhelum and had been in foreign countries a long time. He had his own views on morality and a host of other things.

Iqbal was well aware that criminals were not born and were made by hunger, want and justice. He always thought that if the fear of the gallows or the cell had stopped people from killing or stealing, there would be no murder or theft. Even though a man was hanged every day, ten go murdered every twenty-four hours in the particular province he was in. The population explosion also was causing great concern to Iqbal. It might appear

strange that independence meant little or nothing to the people in Mano Majra. They never realized that it was a step forward and that what they needed to do was to take the next step and turn 'the make-believe political freedom into a real economic one.' They were not quite sure why the English had left them. Iqbal tried to enlighten them as to what it all meant.

But as far as the villagers concerned, view differed. There were some among them who liked English soldiers. Meet Singh told Iqbal that his brother who was a havaladar was of the view that all sepoys were happier with English officers than with Indian. Iqbal in turn asked whether he would like to continue to remain slaves all their lives. But Meet Singh had his own argument. Freedom was for the educated people who fought for it. He was sure that people like him were going to be slaves of the educated Indians or the Pakistanis. The lambardar was of the view that the only ones who enjoyed freedom were thieves, and robbers. Iqbal found himself in a predicament and was not in a position to do anything to save the situation.

In an unexpected move, the police arrested Iqbal. It was extremely foolish for the police to have done that and they knew that they had made a mistake, or rather, two mistakes as they had arrested Juggut Singh also. Iqbal's pride had been injured. He was under arrest in connection with the murder of Ram Lal. Everyone knew that he had come to Mano Majra after the murder. He had taken the same train that the policemen had taken and they could be witness of his alibi. The situation was ludicrous but Punjabi policemen were not the sort who admitted making mistakes. He tried to convince Juggut Singh who was arrested along with him that he was not a villager and had come from Delhi and was sent to organize peasants.

When the truth was revealed the sub-inspector was irritated. When the fellow policemen told him that Iqbal was a stranger staying at the Sikh temple, he burst out. The police were doubly wrong as Jugga was out of his house on the night of the dacoity. Even Hukum Chand was angry and was surprised to see the police arresting people without finding out their names, parentage or caste.

Police who were always known for their cruelty asked Iqbal to remove his dress. Iqbal loosened the knot in the cord. They pyjamas fell in a heap around his ankles. He was naked save for the handcuffs on his wrists. He stepped out of the pyjamas to let the policemen examine them. The inspector thus ensured that he was a Muslim. When he said that he was sent by the Peoples' Party of India, the inspector asked him whether he was sure it was not the Muslim League. Mob attacks were a common phenomenon in those days and when they attacked they never waited to find out whether the persons concerned were Hindus or Muslims. The other day four Sikh Sardars in a jeep drove alongside a mile-long column of Muslim

refugees waking on the road. Without warning they opened fire with their stenguns. Four sten-guns! Good alone knows how many they killed.

A lot of women were abducted and sold cheap. Police stations were concentration camps and third degree methods were adopted to extricate 'truth' from those who were caught. Hindus were pinned under legs of charpoys with half a dozen policemen sitting on them. Testicles twisted and squeezed till one became senseless with pain. Powdered red chillies thrust up the rectum by rough hands, and the sensation of having the tail on fire for several days. All this, and no food or water, or hot spicy food with a bowl of shimmering cool water put outside the cell just beyond one's reach.

Some succumbed to hunger and others to the inconvenience of having to defecate in front of the policemen. The arrival of the ghost train is another important 'event' in the novel which makes the reader flabbergasted. The arrival of the train in broad daylight created a commotion in Mano Majra. People stood on their roofs to see what was happening and all they could see was the black top of the train stretching from one end of the platform to the other. Later the villagers were asked to get all the wood there was in their houses and all the kerosene oil they could spare. They were asked to bring them to the motor trucks on the station side for which they would be paid. The villagers soon 'smelt' something wrong:

The northern horizon which had turned a bluish grey, showed orange again. The orange turned into copper and then into a luminous russet. Red tongues of flame leaped into the black sky. A soft breeze began to blow towards the village. It brought the smell of burning kerosene, then of wood. And then—a faint acrid smells of searing flesh. (100)

There was a deathly silence in the village. The train had come from Pakistan and everybody knew what had happened. Even Hukum Chand felt feverish to see a thousand charred corpses sizzling and smoking while the train put out the fire.

The Sikh officer said there were more than a thousand. I think he just calculated how many people could get into a bogie and multiplied it by the number of bogies. He said that another four or five hundred must have been killed on the roofs, on the footboards and between buffers. In fact fifteen hundred innocent people getting killed were only part of the story. Similar things were happening at other places also.

rs are concerned with is that 'it is Mahatma Gandhi's government in Delhi' and that 'people sing his praise in the four corners of the earth'. The effect of the change, however, was significant and as Singh has shown, frighteningly, social, as religious groups rearranged and clashed violently. He does not focus on the political realities and the predicament of the victims of the Partition in the form of loot, arson, rape, abduction,

mutations, murders and displacement.

Rather, he chooses to narrate the disturbing and agonizing impact that this event has on those who have not been the direct victims of the Partition and yet been affected deep at the psychological and social levels. He makes it clear that many people played a part in this chaos and everyone was equally worthy of blame, all the while integrating examples of the sheer moral confusion which arises from trying to make sense of an event as momentous as the Partition. The broader implications of the novel are also emphasized by "Khushwant Singh has written a compelling story of people in turmoil, far broader in its implications than its length might suggest. This is not the story of one man. It is the tale of a village led to a moral action through its own indifference". (6)

Khushwant Singh best illustrates the tragedy of Partition and indirectly suggests the shortsightedness of Indian leadership who failed to foresee the consequences of division and to handle the situation ever after Churchill's forecast of blood-bath. Communal discord was not a future of Indian rural scene but it was engineered first by the British Government under the policy of divide and rule and then by the nationalist leaders, with attitude tinge, though unintentionally.

Khushwant Singh, deals with India's independence and the holocaust that followed in the wake of the Partition of country. However, they do not merely give us historical document. Their purpose is to describe the impact of this national tragedy of the Partition on ordinary people. The first published novel on Partition, *Train to Pakistan*, emerges out of the trauma of Partition. It opens with a reference to the severe summer of 1947 signifying the process of the world of man turning into a human wasteland. The scene is laid in India on the eve of Partition in 1947 when about ten million people are in flight – Hindus from Pakistan and Muslims from India. Nearly a million are killed in the large scale communal disturbances. Only Mano Majra, a small village, a microcosm of rural India, remains unaffected by the communal frenzy. But events move fast and the fate of the people in Mano Majra is affected by the catastrophic events of the Partition. Muslims of the village are evacuated to a refugee camp, later to be transported to Pakistan by a train. Hindu fanatics hatch a plot to blow up the train which was averted by Jugga and in the process he gets killed. His Muslim lover is saved and so do the Muslim passengers on the train symbolizing hope and light in the cruel world of darkness and despair..

Like Khushwant Singh, also witnessed the atrocities committed on the minorities after the announcement of the Partition. As the practising lawyer of High Court in Lahore (Pakistan), Khushwant Singh and being the native of Sialkot, (Pakistan) Nahal – both of them have firsthand experience and knowledge of the horrors of the Partition. In a way these two novels (*Train to Pakkistan*) can also be read as twin novels on Partition. The anger, bitterness

and hatred found in *Train to Pakistan*

In spite of the fact that an individual family is concentrated to show the effect of Partition on it. This factor any way shows that the loss is personal and deep. One is touched but not involved. Surprisingly, in despite a feeling of intimate involvement, all bitterness and hatred seemed to have been mellowed with the healing passage of more than a quarter century after the Partition riots. So in *Azadi* published in 1975, Nahal is able to invest his theme with a rare humanistic insight and objectivity.

The novelists on Partition – Khushwant Singh discussed Gandhian theory of non violence. If Khushwant Singh's *Train to Pakistan* depicts brutality of the Partition, it also reveals humanity and compassion. Khushwant Singh, watched the violence from close quarters and hence realized that violence cannot be an answer to violence..

Every part of the novelist finds an uncertain solution to the Partition of communities and conflicts. It is a fictional or idealistic solution- love affair between a Hindu or Sikh boy and a Muslim girl. In *Train to Pakistan* we have the love- affair between *Juggat Singh*, to execute the heroic act of rescuing the train to Pakistan. In *Azadi*, the novelist has portrayed the love-affair between *Arun*, a Hindu youth and *Nur*, a Muslim girl. These lovers are represented to bring about unity and organization among the militaristic communities. Consequently all the novelists have tried to prove that 'love' has the supreme value which can save the world and not abhorrence. This is their fictional solution.

The wide-ranging predisposition of the majority of the novelists seems to deliberate on the physical vivisection of India. In these novels we observe the historic migration of millions of people across the new border which provides the novelists with bits and pieces to describe the violent scenes in a melodramatic manner.

While these novels depict only the tribulations of Partition and are loaded with the scenes of atrocities, there is scarcely an endeavor at analyzing the ideological clash which encouraged people to hate one another. But in *Train to Pakistan*, have attempted to discuss the historical and philosophical causes which were responsible for Partition. The novel *Train to Pakistan* does not depict heroic characters nor does it use a human protagonist as the mouthpiece of the writer's own philosophy. The focus of attention is a realistic portrayal of the social, communal and cultural life of the people which is doomed to devastation by a sudden political decision to Partition the country.

Commencing among the translations from Indian languages into English the novels *Twice Born Twice Dead* by K.S.Duggal, *The Skeleton* by Amrita Pritam and *Kites Will Fly* by Bisham Sahani also deal with the Partition issue originally in Indian languages. Amrita Pritam's novels are noteworthy for they provide not only a female angle to the Partition issue, but it deals with the

predicament and the complex fate of the abducted women across the Pakistani border. Unfortunately, translation situation as it is in India, today not many translation of such novels deal with the Partition issue.

One more striking feature of these novels is the use of the symbol of train. All the novelists have used the train as the symbol of destruction and death. In fact the train as it symbolises a continuous activity and it brings two places and people together. But in the novel on Partition, the train becomes the mass of carrying corpses of thousands of men, women and children from this side to that and vice versa. Thus, in the normal course of time the train symbolizes hope and safety, but dissimilar to the anticipation the train here symbolises death and destruction.

During the days of Partition trains were the only available means of transfer of population between the newly created Pakistan and what remained of the Indian sub-continent? Thus, when the historic migration occurred it was the train which played a very significant role. The very title of Khushwant Singh's novel is ample testimony to this. Similarly, Chaman Nahal's *Azadi* and other novels in which we find the trains crossing the borders of the two nations, taking masses of people to safety only to be attached by the enemy to murder abduct and rape. Thus, the train provides the novelists with an opportunity to highlight the gruesome tragedy of Partition.

In *Train to Pakistan* which same other novels we come across several trains bringing dead bodies of Muslim to Pakistan. In the course of time the train is recognized as the 'ghost train'. The train is the predominant metaphor throughout the novel. It brings in an atmosphere of terror. It is also the symbol of industrialization and the materialistic age which has led to the destruction of humanistic values.

The novels under discussion are repetitive in their descriptions of violent scenes of atrocities have almost become exchangeable from one novel to another. *Train to Pakistan* like a film story. However a deal with the idea of logical clash between violence and non-violence, A significant consideration of the Partition novels reveals that the Partition of the Indian subcontinent was an unprecedented political event in the history of India and that the Partition novels are authentic portrayals of the contemporary political relation as literature consistently records human life. The historical event of the atrocious tragedy of the Partition in 1947 in the wake of freedom is unsurprisingly reflected in the novel, the most seismographic form of creative literature.

From the epigrammatic appraisal of the history of the Partition it becomes clear that mainly it was the Muslim separatism mannered by the communal Muslim League's *Two Nation Theory* and the *divide and rule* policy of the British that resulted in the Partition. Originally, though the Congress was not ready for any kind of division of India, finally the leaders were constrained to accept it as an

`inevitable alternative` though the humiliation of the Partition goes mainly to Jinnah and his Muslim League, he was not the first man to sow the seeds of separatist tendencies. It was even before 1867 that some Muslim leaders visualized a separate Muslim nation. Later on the antagonistic tendencies of Hindus and Muslims on the grounds of religion and the increasing dominance of Hindus and Sikhs in politics, administration, education and economic affairs widened the emotional rift between them. Unfortunately, the Indian leaders failed to keep the Hindus, Sikhs and Muslim together and resultantly it was in 1947 that India was partitioned.

Though the Partition novel (which is a political novel) is a species of historical novel, it is realistic to the core and has in it a very little scope for the passionate element. However, it need not necessarily be a dry and drab political chronicles but can be a creative work of fiction. And since the historical novel is in part mainly a product of the *Romantic Movement*, it is difficult for a writer to evoke stark political realism through the medium of fiction. Fictionizing realism is perhaps the most difficult task for a creative writer. Again, for those witness-turned-writers, the writing is all the more difficult and challenging.

Our study of the novels shows the most of the novelists are from North India and comparatively a few from the south on the basis of community. The novelists fall into three groups-Hindus, Sikhs and Muslims and that a majority of the novels are by Sikhs. Of all Attia Hosain is so far the solitary woman novelist, and that a Muslim. Amrita Pritam is of course another great woman novelist in Hindi and Panjabi communities. Parsees and Christians rarely find a place in the novels as authors or characters.

CONCLUSION

As regards the approach of the writers, it is clearly seen that they show noteworthy neutrality and legitimacy in the treatment of the sensitive theme. The reason for this is perhaps the novelists have inherently and instinctively imbibed the spirit of objectivity. And though, some of them are the `witness-turned-writers`, they depict the tragedy with restraint and impartiality. They admit that all communities are equally guilty of the holocaust and all have an inherent evil element in them. Here it must also be noted that all novelists irrespective of their religion or community condemn the British rulers for their divisive politics and their inherent egocentricity and judiciousness. They do not fail in exposing the routine corruption on the part of government machinery - the officers, police and even the military personnel. They also blame the selfish leaders for their act of betrayal of the people and bring to light the real nature of the various political parties. At the same time an optimistic note of the predominance of healthy human relations is sounded through episodes of

love, sympathy and companionship, notwithstanding chaotic conditions of violence bloodshed and deterioration of human values.

The recent communal riots following the demolition of the Babri Masjid which led to wide-spread bloodshed in both the communities is a glaring example of this fact. What have we done to prevent the recurrence of such gory events in the future? We cannot rest in peace until we tame the monster of communal frenzy by creating mutual trust and fellow feeling among the people of all communities residing in India. The agony of the author of *Train to Pakistan* must be removed and his disturbed soul must be set at ease by our avowed mission to stay together in peace as one nation, one community despite divergent religious faiths and beliefs. India is a garden with variegated flowers of different hues and fragrances; all the more beautiful because it is so. Our hope lies in Iqbal's immortal humanistic and patriotic lines: Religion does not preach Hostility among people we are all Indians and India is our home. "Majham Nahin Sikhata Aapas Mein bair Rakhana Hindi Hai ham, Watanhai, Hindostan Hamara." Thus the two novels under study end on an optimistic note and they certainly enlarge the vision of the readers.

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Review

A STUDY ON MOTHER TONGUE INFLUENCE IN ENGLISH COMMUNICATION

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Accepted 30 December 2015

English is an international ,global and an Universal language. When we begin speaking in the second language (i.e. English), we initially use sounds from our mother tongue Thus, everyone has mother tongue influence (MTI) to begin with. With more and more listening to those fluent in the second language, practicing speaking yourself and correcting mistakes, you slowly learn to replace your mother tongue sounds with the original sounds of English. It acts as a commercial language.

Key words: English communication ,Universal, Mother Tongue , Global ,Corporate culture .

Cite This Article As: Sriprabha M (2015). A STUDY ON MOTHER TONGUE INFLUENCE IN ENGLISH COMMUNICATION. Inter. J. Eng. Lit. Cult. 3(11): 296-300

INTRODUCTION

Language is a method of communicating ideas, thoughts, and desires by means of sounds for psychological and physiological survival. English acts as a second language. Eventhough it is not our mother tongue it has become a Global language. The aim of teaching English is not to imitate the native speakers or to develop the British or American accents. The aim of this article is to discuss the mother tongue influence in speaking English amongst students community and how one can overcome some of the problems encountered by an Indian learner of English.

When we begin speaking in the second language (i.e. English), we initially use sounds from our mother tongue Thus, everyone has mother tongue influence (MTI) to begin with. With more and more listening to those fluent in the second language, practicing speaking yourself and correcting mistakes, you slowly learn to replace your mother tongue sounds with the original sounds of

English. An example is the “z” sound, which is a common end to words in English but is not often found at the beginning of words.

“Without English it is very tough to manage in this ultra-modern world.”

English is without a doubt the actual universal language. It is the world's second largest native language, the official language in 70 countries, and **English**-speaking countries are responsible for about 40% of world's total GNP. English is very important in this modern world. Apart from our mother tongue we need to have a common language which makes us able to communicate with other part of the world. English is the common language which is known to most of the people in the world. It is very important to have good English because

an effective communication can reach people better. English words used must be simple so that it can be reached to people easily as well as easily understood by everyone. Nowadays English is being taught to children at primary level itself. Students are strictly made to speak in English when they are in college premises. Communicating in English has quite a big role in day to day life. English is used in banks, railway stations, bus stations, airways, educational sector, medical, private sector, etc. English is a trade language with other countries. Many students fly aboard for education and jobs. If their mode of communication is English they can manage their communication with the local people. And students are prime learners of English because if they want to build up a good career, they have to have good English speaking skills and confidence to face many people in interviews.

Mother tongue disrupts the smoothness of communication. Students with lack of confidence tends to use mother tongue instead of proper English.

- Many students from different native cannot pronounce many words correctly. Some are 'measure', 'pleasure', 'treasure', 'support', 'develop', 'college', 'bus', 'school', 'zero', 'Pleasure', 'treasure', 'smart' etc.... English is an evolving Language. We can also speak English without the influence of mother tongue slowly. It cannot be done in overnight.

- For example North Indians have the accent of pronouncing "Sh" as "Is". This is called Mother tongue influence. While pronouncing "S" it is as "J". For example the word "Position" as "Bojision"

- If a south Indian and a north Indian suffer from this and are talking about making things 'simple', you might hear it as either "simbl" or "simpal". Or you could hear "konstrukson" (construction), "bhaat" (what), "aadio" (audio), brekphast (breakfast). These are the few symptoms of this "disease". So, beware of "the disease".

- In learning second language students must concentrate in pronunciation. As English has been an accepted as the language of Travel.

- English is the language of commerce and higher learning. It helps the students to incur some social status. So they have to speak continuously and regularly.

- Many students feel shy to communicate with others. They endeavor to speak very rarely hence mother tongue influences.

- It is always good to think in ENGLISH leaving our mother tongue. The best way to control mother tongue influence. Tone and clarity will also be augmented.

- If we want to really excel in language of your choice you must make it habit to choose it as a target language. We must learn in each given opportunity.

- Learning English language doesn't require you to have high IQ, but a high interest in it.

- Most L-2 learners subconsciously transfer language rules of L-1 to L-2, sound system or word order. Thus, heavy mother tongue influence happens because your native language sounds have not yet been replaced with the second language sounds.

- He worst part of mother tongue influence (MTI) is that it kills our confidence. You as a speaker know you sound wrong and even funny. It makes you self conscious and requires hard work for a long time to get over.

- Just as each language has different words, letters and script – so does each have different sounds. Thus there are some sounds which are found in Hindi but not in English and some sounds may be found in English but not in Tamil.

- For example: in the word "Treasure", the second syllable is a sound not found in Hindi. It's not "Trezar" and it's not "Treshar" – it is the mix of sounds of "z" and "sh". Thus, for native Hindi speakers with insufficient English speaking exposure, pronouncing pleasure (or measure or leisure) correctly takes time and practice.

- Practising speaking is one of the most fun and rewarding parts of learning English. Once you can speak even a little English, there are loads of ways to improve your skills quickly while having tons of fun. Here are ten top tips for improving your spoken English and having a great time while you do it!

Speak, Speak, Speak

- Be confident and speak as often as possible to as many people as you possibly can! Do not be shy to make mistakes! The more you practice the better and more confident you will become in your pronunciation and vocabulary. Remember, speaking is a skill like learning a musical instrument or new sport – the only way you can get good is to actually do it!

Use technology

A smartphone can be a powerful tool for learning languages. Use it to record yourself speaking then listen back to see how your English sounds to other people. Make the most of all your favourite productivity apps to organise your practice time and make a note of all the new words you learn.

Listen

Listen to news bulletins and songs in English to listen to

the pronunciation of words. You can also learn new words and expressions this way. The more you listen, the more you learn! Try copying what you hear to practice your pronunciation and learn which words in a sentence are stressed.

Read out loud

Read the newspaper or a magazine out to yourself. You could even find a script for your favourite TV show and act it out! This is a great way to practice pronunciation because you only need to concentrate on making sure you English sounds great and don't need to worry about sentence structure or grammar.

Learn a new word every day

Choose a word you would like to work on and use practice it in different sentences. Use the word until you have learnt it and keep using it regularly.

Watch films

Watch movies in English and pay attention to new vocabulary and pronunciation. Imitate the actors and have fun with it.

Make friends

Make friends with English speakers or others learning to speak English and compare notes. Talk about things that you have learnt and exchange ideas.

Do interesting activities in English

Take a cooking course in English or join a book club! Anything you enjoy doing, make sure you do it and communicate it in English. Using English to talk about things you enjoy will make practicing a positive experience.

Have a debate

Debate all the topics that interest you with friends in English. Try to use as much vocabulary as you can to get your point across and listen to the other arguments carefully so you can argue against them effectively.

Use a dictionary

Online dictionaries often have audio examples so you

can check your pronunciation and there are lots of great dictionary apps that you can take everywhere with you on your Smartphone. Make sure not to become too reliant on these tools, though. Have a go at saying the words first then check afterwards to see if you were right!

So, with all these practice tips to choose from, which one are you going to try first?

HOW TO OVERCOME MOTHER TONGUE INFLUENCE

1. Communicating with our associates and peers in English makes the other end people to point out the errors.
2. Listening to the English channels principally news will definitely make us to trounce MTI. Pay attention English news and note down the unfamiliar word or the word which is influencing you. Then try with correct English pronunciation.
3. Constant practice by uttering the words/sentences in front of the mirror will not only enhances our pronunciation but also improves the confidence level of speaking without MTI.
4. Reading books can also gradually increases to surmount MTI.
5. Put into practice of using few tongue –twisters regularly.
6. Make a list of frequently used words and ask the one who speaks good to pronounce and record it and listen leisurely.
7. Recording ones own voice can zenith our pronunciation and makes to overcome MTI.
8. Have spontaneity while speaking, don't use the fillers like ummm, ohhh, ahhh, etc.

MOTHER TONGUE INFLUENCE AND ITS IMPACT ON SPOKEN ENGLISH

English is valued highly in the Indian society with a lot of prestige being attached to the language. A lot of time and energy is dedicated to teach or learn English in the Indian schools. Despite this, not much attention is given to enhance the speaking skill in the average Indian classroom. That the learner will pick up the skill from general classroom activities and instructions over a period of time is a false assumption made. As a result, the learners are not able to develop this skill and hence lack confidence while conversing in English.

To further this, though articulation of individual sounds while teaching this language is addressed, teaching of pronunciation is not given much importance either. In regular Indian classrooms, the importance of native-like accent is not given due stress. One strong reason that could be attributed to this could be that number of dialects found is so large that it is practically impossible to address all the accents in a classroom. This is serious challenge in the Indian classrooms. The areas of sound relating to spoken English and to pronunciation in the Indian context needs to be consciously addressed to counter this challenge and to make native-like accent in Indian learners more plausible.

The importance of pronunciation in communication cannot be denied. In fact it is as important as grammar and vocabulary. Yet, the evidence of **mother tongue influence** on English is very obvious. This manifests in the form of incorrect pronunciation.

Pronunciation error may be due to many issues. Guesswork or vagueness of the correct form of a word or sentence, or a general ineptness of the language could be the reason of mispronunciation. The most common reason is transfer or interference from the mother tongue. Generally, errors made in pronunciation are due to difference in the sound system and spelling symbols between the mother tongue and English.

As a regular practice the teacher is seen as a model for correct speaking in class. The learners are expected to be introduced to the pronunciation of words in English by their teacher during the day-to-day interaction. It is when the teacher her/himself has coloured pronunciation that the learners are unable to acquire correct skills in spoken English. The pronunciation samples they are exposed to in their classroom environment being inappropriate, the learners are most likely to adopt a similar pronunciation skill.

Added to this is the challenge of the fossilised sound system of the mother tongue of the learners that inhibits the acquisition of the pronunciation and sound system of the second language. It is understood that if the second language is introduced to the learners before puberty, the chances of attaining a native-like pronunciation skill is easier. This challenge can surely be met by using the mother tongue removal tool offered in good [digital language lab](#). **Words Worth English Language Lab** has an inbuilt facility to meet this requirement.

To help reduce this problem in Indian schools, it is vital that while on one hand spoken English be encouraged and promoted, on the other hand, such sound patterns as which are likely to be confused and faltered be identified and drilled. The learners should be able to practise these sound patterns over and over again using a model voice to emulate.

It has been realised that such activities when done in digital language labs, not only help eliminate the mother tongue influence, but also hasten the acquisition of the

target language. **Digital language labs** equipped with this facility allow learners to listen to correct pronunciation of a word and the check their own learning during the practice session.

Identifying Mother Tongue Influence

Every language affects English learners differently, so we can't simply list out all the common mistakes, this post would be too long!.If you're a complete newcomer to the country you're in, then it can be hard to identify at first. The longer you stay, the more often you'll notice the same mistakes occurring, which likely a sign of the mother tongue is interfering. Pay attention to mistakes your students make, and when you come across the same ones over and over again, ask somebody who speaks the local language if it might be caused by that language.

It's definitely worth doing this, because letting students know when they're being influenced by their mother tongue is a good way of stopping it happening again.

Equally, if you start learning the local language, you'll find yourself understanding mother tongue influence a lot more, and will be able to correct it far more easily. This is an added bonus of taking the plunge and learning the language. You can also use other people's research. There are plenty of "How [language] affects English learning" articles online and many books have been written on the subject too. All you need to do is find one that applies to the language(s) of the country you're in, and you'll be set.

Also, be aware that words have different connections in different languages, or words that have multiple meanings in English might not have the same (or any) alternate meanings for other languages. This means that you should take extra care when presenting new vocabulary, as sometimes there are ambiguities that you wouldn't have thought of.

What Kind Of Things Are Influenced By Mother Tongue?

As mentioned earlier, different languages affect English learning in a different way. For some, sentence word order can be a problem. You might hear sentences like "I for breakfast eat toast" or "I tomorrow will go to Japan".

This is usually easy to rectify, you just need to remind students of the correct word order, and practice, practice, practice. In fact, most errors are fixed by just practicing more. In other languages, pronunciation might be a problem. The classic example is Germans pronouncing "W" as "V" and saying sentences like "Welcome to my home". French people not pronouncing the letter "H" is another well-known mother tongue influence.

In many languages, speakers will have a "[schwa](#)". This

is where they add a sound onto the end of words, such as saying Bird, "Birdda" or "Dogga" instead of Dog. This is usually caused by two things, the first being that they were taught phonics incorrectly, or have let it slip.

The other cause of a schwa is because their own language has very distinct sounds and pronunciations, such as Chinese. When trying to cope with the softer sounds that English can have, it can be difficult. This is also the reason why some people struggle with correctly pronouncing different vowel sounds. We can't do away with mother tongue influence completely. Infact, to ease our pain, certain Indian peculiarities of pronunciation have actually become acceptable and that's what neutral Indian accent is. For us Indians, the target should be to reduce our mother tongue influence so much that from a Punjabi/Bhojpuri/Tamil/Marathi or Bengali English speaker, we become an Indian English speaker.

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