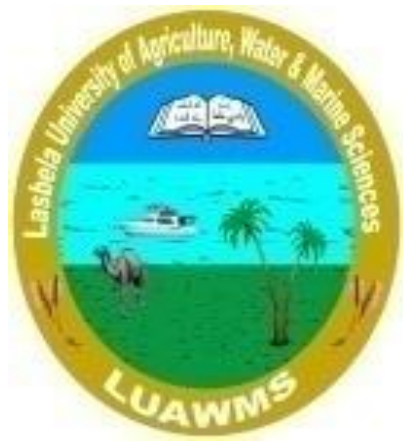


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Balochistan Journal of Linguistics is a journal published annually by the Department of English Language and Linguistics, Lasbela University, Uthal Balochistan. It accepts papers for consideration on any aspect of theoretical and applied linguistics. The authors are requested to send their papers according to the following guidelines.

I. All manuscripts in English should follow the following format:

The first page should contain title; author(s)'s name(s), affiliation, E-mail address; and abstract of 150-350 words, followed by three to five key words, main text, acknowledgment, endnotes, and references in subsequent pages. Key words should be given in italics.

II. Manuscripts in English should use the following style for headings and subheadings:

1.

1.1

1.1.1

1.1.2

1.2

2

The main heading should be written bold in font size 14. All other headings should be written bold in font size 12. DONOT underline any headings at all.

III. Tables, figures, and maps should have headings and be numbered consecutively and should be clearly presented. Notes and sources should be placed under each table and figure. Photo will be treated as figures.

Format

Use Letter size paper with Times New Roman writing style font size 12 for the main text with line spacing 1.5 and 10 for the abstract with 1.15 line spacing. Left margin should be 3.5 but all other margins should be 2.5 mm. Tables and figures should not be split on two pages.

Other requirements

Give one paragraph introduction of all authors in five to seven sentences (for each author) describing their educational background and research achievements in a separate file. But do not use hyperlinks.

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Authors should submit similarity index along with the manuscripts of the papers. They are also required to submit an affidavit declaring that the material in the paper is their own and it has not already been published. Quotes should be properly acknowledged.

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Exploring the Significant Use of Figurative Imagery in the White Tiger: A stylistic perspective

Nosher Ali

Tazanfal Tehseem

ABSTRACT: This article explores the usage of figurative imagery in *The White Tiger* (2008); a postmodern fiction by Aravind Adiga. Through the employed imagery, the writer has suggested that the present scenario is not an ideal one where the difference between human and animal being is that of form and figure. The writer has also highlighted the concepts of darkness, dehumanization, rottenness and devouring ugly nature of postmodern people in the perspective of late capitalism (Jameson, 1990) in which a postmodern person commits physical as well as murder of values to boost up social status hankering after self and power discarding morality with special reference to India having critical attitude to be focused in the study that as the very same nature has been depicted by employing figurative imagery by the author in the novel.

Key Words: *Figurative Imagery, Postmodernism, Indian Culture, The White Tiger*

1. Introduction

Postmodern literature is characterized by experimentation and continuing applying some of the fundamentals of modern literature such as existentialism and alienation. Pastiche, sneakiness and de-doxifying etc. are hallmarks of postmodern literature. Although it does not offer fully genuine content (idea) yet confuses the postmodern reader by the way the content is conveyed especially by the use of figurative imagery.

Any literary discourse aims at saying maximum to the possible extent and briefly as well. It does so for sake of achieving effectiveness. It affects the writer's style as well as the readers' comprehension with aestheticism in literature which attracts us to go deep. Figures of speech are the way of adding emotional intensity to otherwise merely informative statements and bring brevity in the literary discourse. They are a way of bringing additional imagery into a literary writing and of making the abstract concrete.

A literary writer is not only maker of verbal music; he/she is also a painter or maker of pictures in words. A literary piece of writing becomes abstract without imagery. It can be categorized into descriptive and figurative imagery. In terms of five senses, it is divided into visual (see), auditory (hear), tactile (touch), olfactory (smell) and gustatory (taste). Figurative imagery may be classified into similes, metaphor and symbols.

2. Literature Review

A figure of speech (FOS) such as simile, symbol and metaphor is a language which has no literal meanings. Simile items are compared explicitly from different categories by using words 'as' or 'like'. Symbol is an object, animate or inanimate which stands for something else. And without symbolism, there is no literature (Symon, 1908). Metaphor is a type of figurative language in which one thing is equated with other one. literary writers especially poets employ such words that do not suggest literal meaning rather they suggest something different and literary writers compare two aspects in the light of their totality (Boulton, 1953). In *The Rime of Ancient Mariner*, killing of Albatross symbolizes disrespect for nature and sin (Coleridge, 1970). There is a long list of the writers using figurative imagery in the postmodern era. Qudsia, (1981) has a fantastic use of figurative imagery; the writer has depicted the nature of postmodern fellows through figurative imagery in a convincing way. Simile is one of the types of figurative language and it is used to draw a comparison (Bradford, 1997).

English literature is replete with universal or arch type symbols (Frye, 2000). In *Hamlet* the symbol of night has been employed for evil and ignorance (Shakespeare, 2000). Two types of symbols have been identified in English literature: arbitrary as well as Personal symbols. Arbitrary Symbols are the symbols which are common and easily known to the readers. The readers can easily identify the meanings of such symbols as spring is the symbol of freshness as well as youth while Personal Symbol are subjective ones, the writers concocted them newly and afresh, so, these are difficult to know by the readers (Shamisa, 2004). In *The Waste Land* symbol of fire has been used for purification as well as damnation (Eliot, 2007). While in *Metamorphosis*, transformation of human being into an insect symbolizes deformity of human values (Kafka, 2009). Through the usage of symbols, the writer or speaker tries to reveal the hidden fact or truth. Literary symbols convey more than one meaning whether it might be a situation, object, action or a person (Fadaee, 2011).

3. Methodology

This mix method study is mainly qualitative using quantitative approach in addition such as corpus methodology. It is inductive and descriptive sort of study within figurative imagery paradigm. Hand picking technique of data collection has been used in the present study. *The White Tiger* (TWT), a fiction having postcolonial and postmodern stances is the object of the research while sampling of the study consists of simile, metaphor and symbolism (figurative imagery). Leech and Short (1981) model has been heavily relied upon for interpretations in the present study. Leech (1989) implies tenor to be subject in metaphor or tenor is what is

getting reimagined by the other part of the metaphor (vehicle). Further (ibid) views that tenor is literal while vehicle is figurative level in metaphor. Ground is similarity, the purpose of comparison or agenda behind comparison in a discourse (ibid). The qualitative method of research has been employed by the researcher for sake of answering judgmental questions (what & why-questions) as according to Creswell (2013) qualitative research's focus is on meaning. Quantitative method/corpus methodology, on the other hand has been used to get frequency of different sort of symbols employed by the novelist in the study.

4. Analysis

It may seem absurd to say something and mean something while we all do it to make our speech vivid and forceful. A figurative statement is more forceful than a literal one. Figures of speech add extra dimension to speech or writing. Imagery is a key component of any literary writer's creative style. It is a tool which is used to stir representation in the mind and a picture in the imagination or memory. Hence imagery means the work of the imagination, mental pictures and images in general or collectively. A distinguishable part of Adiga's literary style is figurative imagery (simile, metaphor and symbolism).

4.1 Simile

The compared objects have some common characteristics between them and the objects are unified due to those common characteristics. Such comparison is drawn to emphasize and highlight the object being compared which is called tenor technically in literature. Simile can be used to make comparison with animals, natural phenomena and physical places and so on. The novel is rich in simile but certain evidences of simile usage from the novel are quoted below to prove the point:

We are **like** sponges—we absorb and grow.(ibid, p.71)

Tenor	Vehicle	Ground
We(humans)	Sponges	Dehumanization

I sniffed in between the mats **like** a dog, all in search of that one rupee.(ibid, p.139)

Tenor	Vehicle	Ground
I (Balram)	Dog	Dehumanization

‘Why are you grinning **like** a donkey?’(ibid, p.142)

Tenor	Vehicle	Ground
You(Balram)	Donkey	Dehumanization

He was loyal **as** a dog.(ibid, p.169)

Tenor	Vehicle	Ground
He(Balram)	Dog	Dehumanization

*They're **like** parrots in a cage.*(ibid, p.251)

Tenor	Vehicle	Ground
They(prostitutes)	Parrots	Dehumanization

4.1.1 Why Simile in TWT

It is not difficult to infer from the above given examples of similes that they attract the reader or listener's attention and compel them to activate their imagination to read between the lines in the novel. We try to understand what has been tried to communicate in the fiction. Similes insert qualities of life among the fictional characters in the novel and help the audience for reading the writer's feelings to his experiences. Therefore, it is easy to comprehend the target subject matter through the employed similes in the literary text. Similes stir the reader's imagination as metaphor does in *The White Tiger*.

Aravind Adiga uses simile in *The White Tiger* with the purpose to clarify, emphasize and illustrate the original thing. It brings vivid mental picture in the mind of the target audience about the thing described by the writer. The compared objects are viewed in the light of comparison between the objects or the similarity between the compared objects is tried to find out by the readers. It brings interest in the literary discourse of the novel. The writer employs simile from animals and natural objects to reflect his literary insight.

So, to summarize, the novelist has employed simile to attract the reader's attention and the readers are compelled to use imagination to understand the writer's communicated ideas. By employing simile, the novelist has invited the readers to relate their personal feelings to the writer's experiences and the employed similes have helped us to comprehend subject matter of the novel, TWT. It is an imaginative comparison for the purpose of explanation, allusion and ornament employed by the novelist in *The White Tiger*. There is vividness in Adiga's

employed similes. He uses simile to draw comparisons and in this way, he conveys his feelings and sentiments. And if we see with 'mind's eye', *dehumanizing simile* is the most exploited one in TWT.

4.2 Metaphor

Metaphor is also a figure of speech that is used to draw indirect comparison between the things and objects which are totally different. Metaphors and similes are employed between different things to highlight some common quality between them. A metaphor is an implied simile and in it words such as *like*, *as* or *so* are not used. It does not say that one thing is like another. It proceeds as if the two things were one. In metaphor, the comparison is implied that is the figurative term is substituted for or identified with the literal term.

When writers portray a thing, place or person metaphorically, they want to attract the reader to draw meanings according his/ her experience. Metaphors may be of many kinds. A simple metaphor is that in which there is but one point of resemblance. A compound metaphor catches the mind with various points of similarity. A complex metaphor mounts on identification upon another. A mixed metaphor leaps, in the course of a figure, to a new identification consistent with the first one. Metaphor is a very important device. It is deemed to be the best gift of literary authors and the ability to find resemblance in seemingly disparate things.

Leech (1989) identified types of metaphor in three categories:

Category A: it consists of the following types:

4.2.1 The Synesthetic Metaphor

It mixes senses or transfers domain of one sense to another one: warm sound, sweet book. Here is an example from the novel:

... I could smell his aftershave- it was delicious... (Adiga, 2008, p.9)

4.2.2 The Dehumanizing Metaphor

It attributes inanimate characteristics to animate or animal characteristics to human being: Balram, *The White Tiger*.

A great number of dehumanizing metaphors have been identified in the novel some of them are given below:

Rickshaw-puller he may have been—a human beast of burden... (ibid, p.27)

Tenor	Vehicle	Ground
Rickshaw- puller	Human beast of burden	Humiliation, Dehumanization

"The white tiger." "That's what you are, in *this* jungle."(ibid, p.35)

Tenor	Vehicle	Ground
You (Balram)	The white tiger	Rare talent, Dehumanization

Go to a tea shop anywhere along the Ganga, sir, and look at the men working in that tea shop—men, I say, but better to call them human spiders that go crawling in between and under the tables with rags in their hands, crushed humans in crushed uniforms, sluggish, unshaven, in their thirties or forties or fifties but still "boys. (ibid, p.51)

Tenor	Vehicle	Ground
Men	Human spiders	Humiliation, Dehumanization

We would have called him "the Mongoose" back at home.(ibid, p.75)

Tenor	Vehicle	Ground
Him (Mukesh)	Mongoose	Shrewdness, Dehumanization

The men of this city, frankly speaking, are animals. (ibid p.298)

Tenor	Vehicle	Ground
The men of this city	Animals	Animal instincts, Dehumanization

Further, Leech (1969) views that concrete, animistic and humanizing metaphors are best illustrated through personification.

4.2.3 Personification

According to (ibid) concretive, animistic and humanizing metaphors are termed as personification. It concretize an abstraction, makes an inanimate animate and attributes humanity to inhuman. In short, it consists of giving the attributes of a human being to an animal, an object and an idea or a concept. It is an implied metaphor and subtype of metaphor in which unseen facts, instincts or habits are presented as they have existence.

4.2.3.1 The Concretive Metaphor

It is used to attribute concreteness to any abstraction such as:

Open our skulls look in with a penlight, and you'll find an odd museum of ideas... (ibid, p.10)

4.2.3.2 The Animistic Metaphor

It is used to make an inanimate animate such as:

“...this was the real god of Banaras-this black mud of the Ganga...” (ibid, p.18)

4.2.3.3 The Humanizing Metaphor

It attributes humanity to non-human such as friendly atmosphere but there is no use of humanizing metaphor in the novel but simile.

Here are some of evidences of personification quoted below from *The White Tiger*.

- i. She (buffalo) was the dictator of our house!(ibid p.20)
- ii. Even the road—the smooth, polished road of Delhi that is the finest in all of India—knew my secret.(ibid p.245)
- iii. The buffalo glared at me. "Shame!" it said...(ibid, p.256)
- iv. The glass ate his bone. (ibid, p. 284)

4.2.3.4 The Metaphor of Yesterday and Tomorrow

They're so yesterday. (ibid, p.6)

I am tomorrow. (ibid, p.6)

According to post-colonial notion, Americans are of the view that India is a land of snake charmers, saints and magicians. The narrator says that these concepts are yesterday that is outdated and the narrator's account of India is quite updated and his story is quite authentic and real which will be relied upon in the near future or tomorrow. Further, Balram narrates the American books have out-dated literature on entrepreneurship and India while he has fresh Information about them. The information that the books contain are not up to the mark while he has firsthand knowledge about India and Indian entrepreneurship and if anyone need modern and fresh information to become a successful entrepreneur he/ she must visit him to know the mystery of entrepreneurship.

4.2.3.5 Metaphor of Knotted Rope

Balram narrates that there is extreme poverty in India in spite of its blooming economy. The poor are wretched enough to work from dawn to dusk. The people in Darkness are its best example as Balram's father, to support his family, works unceasingly but this family lives from hand to mouth as being deprived of bare necessities. Balram's father is a rickshaw puller who works day and night, his health is affected and he is reduced to bones. He is dying day by day as he was suffering from tuberculosis. Anyone can see his ribs and spine clearly. His spine was twisted up and down resembling a rope having knots. It is a typical example of being poverty stricken in Laxamgargh. As Balram narrates, "My father's spine was a knotted rope, the kind that women use in villages to pull water from wells..." (ibid, p.26-27)

4.2.3.6 Metaphor of Jungle

Balram narrates the Indian people are still living in Jungle as they have no sense of hygienic and sanitary conditions as well as traffic rules. Although they have grand roads and luxury cars but still ignorant of traffic rules and believe in the law of might is right, the law of jungle. Same is the condition of traffic on Indian roads. No one follows traffic rules and the roads seem to be jungles: The road is a jungle, get it? (ibid, p.57)

4.2.3.7 Metaphors of White Tiger, Buffalo, Stork, Wild Boar and Raven (Dehumanizing Metaphor)

Adiga presents his protagonist, Balram, as a White Tiger in his novel; even the very title of the novel (TWT) suggests this relation between the both (Balram and White Tiger). The

White Tiger is well known for its lonely bloody hunts. It cannot run as fast as the other tigers can but it is a very good swimmer as well as climber. It usually hunts at night, remains quiet and alone, does not make friends and likes company.

Balram Halwai, by impressing a school inspector on a sudden visit wins this title of white tiger by dint of his intelligence as well as reading skills which symbolises rare talent as we know that Bengali tigers are white one in ten thousand as the inspector calls him: "The white tiger." "That's what you are, in *this* jungle." (ibid, p.35)

If we take into account the whole life story of Balram, told by him; as a child, he was an intelligent child and the son of an honest rickshaw-puller. However, growing up, he was exposed to corruption and immoral behaviour, such as the time when his mother was burnt and it looked as though her foot was resisting the fire. His childhood shaped him the person he was going to become in his future. He becomes very selfish; many of his actions are ambiguous in nature. Here is a point that Balram is not only the man who has indulged himself in this immoral path to get money but almost all the characters of the novel has presented this very phenomenon of the current postmodern culture (late capitalism). We cannot blame animals that they do not try to overcome their animal instincts, human behaviour is not of exception in this regard. That is why human behaviour is like that of animals in the post modern era.

When he is poor, the images of weak and meek animals are used for Balram but as he is a different person from his lot and becomes a capitalist afterwards, the title of a white tiger has been attached to his character. Throughout the novel, we have references to how Balram is different from those back in his past. A white tiger is regarded as symbol of power in East Asian cultures, such as in Vietnam. It is also a symbol of freedom, warring spirit and individuality. Balram is seen as different from his fellows. He is the only one who gets out of the Darkness and finds his way into the Light.

As he says:

"The journey from Darkness to the Light is not smooth...only a White Tiger can do this" (ibid, p.262).

He also says

"A White Tiger keeps no friends" (ibid, p.302).

White tigers never hunt in groups because they cannot share their prey with the others. The portrayal of the white tiger keeps on throughout the story side by side. At the end of the

novel, Balram makes a decision to open a school for the poor children where they will be educated to turn out to be white tigers to destroy the wealthy of the country.

Buffalo, Stork, Wild Boar and Raven are cruel and harmful blood sucker landlords:

- i. *He was the Buffalo.*(ibid, p.24)
- ii. *The Stork was a fat man with a fat moustache, thick and curved and pointy at the tips.*(ibid, p.24)
- iii. *His brother was called the Wild Boar.*(ibid, p.25)
- iv. *If they didn't have their money, he liked to dip his beak into their backsides, so they called him the Raven.*(ibid,p.25)

Their being fat, having sturdy physic and thick moustaches show their power over the poor. Adiga employs dehumanizing metaphor to highlight the negative dominant qualities of the rich as well as mean instincts of the poor in the novel but it is a point to be noted that it minimized Adiga's imagination. It has been also noted that the novelist is fond of discovering and exposing human behaviour through this technique.

Adiga is not only the writer who has social concern rather there are other writers as well who have portrayed the subject of injustice done with poor peasants in India. Various Indian English novelists celebrate the theme of tug of war between the marginalizers and the marginalized. The most quoted writer in this regard is Markandeya. She has written in favour of the poor farmers in her novels. Her novels which have such themes are *Rice and Monsoon*, *Handful of Rice and The Nectar in a Sieve*. But Adiga's style and approach is different while discussing such problems in *The White Tiger*. The writer implies that the rich coerce the poor to survive within their self conceited ideologies.

Adiga suggests that the societies having feudalism/ landlordism give birth to class society in which all the privileges are limited to minority and majority is deprived of bare necessities. Minority exploits majority and manual work is considered ignobility in such societies. When all the privileges are confine to the ruling class, the mental abilities of the deprived class is checked to flourish. Landlordism ignores the poor and allows all the privileges to the rich as facilities are family oriented. But we know that when there is competition on intelligence basis, there are chances for all to prosper. Landlordism crushes human dignity, egoistic self

and self respect, people are deprived of self confidence and depend on the exploiting class to be patronised.

In such systems, education is forbidden for a lay man because it is easy for landlords to keep the people slave who are ignorant of their rights. The poor are forced to live like animals as the target metaphor/ simile reveals. So in such cultures, it is tried to restrict educational rights or a culture is developed which encourages the people to serve the rich. So, in Indo- Pak, landlordism has clutched the poor peasants as the landlords are of the view that land is only their legal and religious right and they can enjoy its productivity without their labour. They consider their birth in landlord families a sign of honour and the peasants must serve them. Will landlordism live last, will their (landlords') influence be affected or not, will they keep exploiting the poor are questions pricks Adiga's conscience.

This fiction satirizes contemporary India enjoying so called democracy and equality. Villages are like jungles in darkness and cities are like coop in light as the novel reveals. Adiga suggests that Indian nation is hypocrite based on class system. The writer in the novel tries to foreground the gulf between Big Bellies and Small Bellies in India. Adiga makes the urban audience angry by highlighting the difficulties of rural people because he criticizes that the rich and educated urban people are enjoying privileges while the poor villagers are deprived of bare necessities in Indian state.

Thus, metaphor is a striking figure of speech to draw implicit comparison which stirs the reader's imagination to draw valid inference. It is the writer's weapon to say something which cannot be said openly. It sharpens the reader's imagination to understand which has been said for them in the literary discourse. It makes daily conversations of the characters fresh and attractive in the fictional and poetic composition. Dominant rich as well as the servile exploited poor have been dehumanized in the novel. Adiga ascribes animal characteristics for sake of exposing their strong and uncontrollable desires and follies.

When we use imagery (simile/metaphor) in our ordinary discourse, normally we use conventional images while literary writers constantly make up images of their own. Examples of imagery may be classified in to two kinds: similes and metaphors. Adiga employs simile to state explicitly that one thing is like another: See, I was like that ass now (ibid, p.193).

While a metaphor calls one thing by another name to show that first thing has some of the qualities of the second: How much are they paying you, Country-Mouse?’(ibid, p.122)

Ambiguity affects clarity and figurative meaning creates ambiguity in *The White Tiger*. Certain features of figurative language in the novel can be distinguished between figurative and non figurative language, for instance similes and metaphors are two tools of exaggeration in the fiction. Metaphorical concept as well as imagery is also a key feature of figurative language employed by the novelist.

4.2.3.8 Why Metaphor in TWT

In Adiga’s TWT, metaphor gives comprehension of the landlords’ qualities to us. The writer has used maximum metaphors from animal domain in the novel. His employed simile is less artistic as well as imaginative than metaphor as his metaphors attract the reader’s emotional thought and describes precisely as well as comprehensively the target qualities, events and entities in the novel. The appropriate use of metaphors in the novel appeals the reader’s senses and sharpens his/her imagination to understand what the author has communicated.

The novelist has used striking dehumanizing metaphor so technically that we are supported to examine the expressed ideas vividly. The author has employed the metaphor of the White Tiger, Buffalo, Raven, Stork and Wild Boar to highlight the devouring and greedy nature of postmodern persons.

4.3 Symbolism

Symbolism means to use something which stands for something else or indirect suggestion of ideas. It is a mode of communication. Sometimes, a writer cannot convey the meaning of a word through direct method and he/she has to use indirect method to convey the meaning of a word. A word has two meanings: surface and deeper. These can be conveyed through symbolism.

4.3.1 Symbolism in the White Tiger

The White Tiger presents a bleak picture of Indian society by employing multifarious literary stylistic devices such as simile, metaphor, especially symbolism and the variety of symbols enriches the literary discourse of the novel. The fiction possesses great instances of

symbolism as the characters of the novel are symbolic and have symbolic dimensions. Adiga has portrayed Indian society symbolically. The main function of symbolism in *The White Tiger* is to represent an abstract idea or an inner state of mind so that it may be clear to the reader. Adiga is concerned with complexities that can be made crystal clear by means of comparison with concrete or physical things. The following symbols have been noted in the novel:

4.3.1.1 Symbol of Honda City

It is symbol of wealth and luxury in the novel. It is no.1 car driven by driver no.1 in the family where Balram was appointed driver no.2. When the driver no.1 was fired on account of being Muslim, Balram becomes driver no.1 and he is allowed to drive the Honda city. Balram is proud of driving it. Adiga has used this symbol 28 times in TWT, one example is given below:” Mr. Ashok and Pinky Madam were waiting for me by the Honda City”. (ibid, p.88)

4.3.1.2 Symbol of Chandelier

It is symbol of “light”, wealth, protection and new life. According to Balram, lizards remain away from chandelier. He thinks that chandelier protects him from lizards because as it was his psychological problem. Balram has it in his office in Bangalore. It is also a source of inspiration for Balram. It has occurred 26 times in the fiction.

The Chandelier is the opposite of the Black Fort. The Chandelier is the gaudy light fixture that Balram has in the new office after the murder of Mr .Ashok and starts his own company in Bangalore .It represents the wealthy who Balram has joined through murdering his master and stealing his money. Balram says’ “It makes me happy to see the chandelier....Let me buy all the chandeliers I want” (ibid, p. 117). Balram was so desperate for wealth that he not only murdered his master but did so knowingly that his master’s family would take deadly revenge on his own family. “I’ve got no family any more. All I’ve got is chandeliers” (ibid,p. 117). The Chandelier also emphasize how desperate Balram felt to get out of poverty. Balram says when he thinks of the devil he thinks of a little black figure climbing up the entranceway to a Black Fort “I see the little man in the khaki uniform *spitting* at God again and again, as I watch the black blades of the midget fan slice the light from the chandelier again and again”(ibid, p. 87-88).

Balam associates himself with the little man who is so desperate that he will defy God and associate him with the devil to break out of the cycle of poverty. The fan represents the little man and the light of chandelier represents the wealthy. The fan is “murdering” and “stealing from” the light of the chandelier. Balam, represented by the fan, was in such a desperate situation that he saw murdering his master, represented by the chandelier, as an “entrepreneurial” act.

4.3.1.3 Symbol of Lizard

Balam is afraid of lizards, the landlords exploit his family and even he was plucked out of school due to lizards. Lizard symbolizes fear, blackmailing and corrupt authority of the feudal lords of Laxamangarh (darkness). The word, lizard occurs 15 times in the novel. An example from TWT is: “Lizards don't like the light, so as soon as they see a chandelier, they stay away”. (ibid, p.117)

4.3.1.4 Symbol of Rooster Coop

It stands for self made ideology of master- servant/ rich-poor relationship. Balam sees rooster in the coop in a market there that were being slaughtered. The roosters know it well that they all will be slaughtered one by one but they never rebel. Balam, later on, comes to know that the poor are trapped through the rooster coop to live in servitude. No servant/poor can break this rooster coop due to the fear that his/her family will be destroyed. It has been employed 11 times in the novel, one is quoted below. “I was trapped in the Rooster Coop”. (ibid, p.177)

4.3.1.5 Symbol of Light

It is symbol of city life, wealth, education and resources. This symbol has been employed 04 times in this novel. An example is given here: “I am in the Light now”. (ibid, p. 313)

4.3.1.6 Symbol of Darkness

It symbolises Laxamangarh that is Balam's village which is rural and poverty stricken Indian area. “The River or Death”, the Ganges feeds it. Darkness also symbolises vagueness, ignorance, lack of resources and where there is nothing just and fair. It has been used 43 times in TWT. It also symbolises filth and famish stricken villages. Let us see an example:

Inside, you will find an image of a saffron-colored creature, half man half monkey: “...this is Hanuman, everyone's favourite god in the Darkness”. (ibid, p.19)

There are many symbols as well as patterns of imagery in *The White Tiger* that emphasize the huge differences between the rich and poor. The main image is of the poor living in the “Darkness” and the rich living in the “Light”. This symbol shows how extreme the difference between being poor and rich is. As Balram says that “India is two countries in one: an India of Light, and an India of Darkness. The ocean brings Light to my country. Every placenear the ocean is well off. But [the Ganges] river brings darkness to India ___the black river” (ibid, p.14).

4.3.1.7 Symbol of Black Fort

The existence of this black fort indicates that Indian nation has been in slavery as we know that she is a post-colonial state. It symbolizes the evil authority of foreign rulers who kept Indian state in subjugation.

It is a big building in the Darkness and Balram used to be afraid of going there alone in his childhood and when he grows old, he overcomes the fear and it becomes his favourite place for contemplating misfortunes. This fort is located on a high hill. In the past its inhabitants used to disdain those who live lower in the village. It is also a symbol of corruption and exploitation made by its inhabitants. When Balram goes there, looks down Laxamangarh and swears of escaping from the self made Rooster coop. It has repeated in the novel 9 times.

The image of BlackFort and the Chandelier are extensions of the Light and Darkness imagery. The Black Fort is a huge forbidding ruin located on a hill by Balram’s village .The Black Fort is a symbol of the extreme poverty that Balram is in .One day Balram gets the courage to enter the Black Fort .He says “I leaned out from the edge of the fort in the direction of my villageI spat .Again and Again ...Eight months later I slit Mr. Ashok’s throat” (ibid. 42). Balram broke out of the Black Fort mentally when he spat on it from its entrance way and broke out from the Black Fort physically when he killed his master and entered the “Light”. The Black Fort emphasizes how desperate Balram feels.

4.3.1.8 Symbol of Ganga

It is symbol of destruction and Darkness as Balram calls it “Ganga of black”, being full of acids, garbage and various diseases. In Hindu Mythology, this river is holy and purifying as it is believed to clean one’s body as well as soul. It is the most visited river in India. Adiga has repeated it 19 times in the fiction one of them is: “He had come to clean things up, but the mud of Mother Ganga had sucked him in”. (ibid, p.97)

4.3.1.9 Symbol of Zoo and jungle Law

It symbolises the existence of various casts in India. In zoo law, every animal used to live in his/her own cage. It allows masters to be master and servants to be servant and only extra ordinary (white tiger) can break this law. It has been employed only one time in the novel.

Jungle law replaced zoo law and in jungle law every animal was allowed to move anywhere that is one can change one’s class by dint of hard work. It has also been employed only one time in the fiction as the below given text demonstrates:

“And then, thanks to all those politicians in Delhi, on the fifteenth of August, 1947—the day the British left—the cages had been let open; and the animals had attacked and ripped each other apart and jungle law replaced zoo law” (ibid,p.64)

The total selected occurrences of symbolic representations in the novel got through corpus methodology are 157 and their break up is given below in the table with percentage:

Symbol	Frequency	Percentage	Symbol	Frequency	Percentage
Chandelier	26	16.560%	Honda City	28	17.834%
Light	04	2.547%	Rooster Cop	11	7.006%
Black Fort	09	5.732%	Darkness	43	27.388%
Zoo Law	01	0.636%	Ganga	19	12.101%
Lizard	15	9.554%	Jungle Law	01	0.636%

Table: 1

The table-1 reveals that Darkness is the most exploited symbol in the novel which has been employed to show corruption, mystery and vagueness of Indian society. Darkness has 27.388% percentage while on the other hand Light has 2.547% percentage of the symbolic hits in the novel which refers towards paradoxical nature of Indian society. The other striking symbols are Honda City, Rooster Coop, lizard and chandelier.

The table reveals that the most used symbol in the novel is Darkness. The writer has given such symbolic representation of Indian society as he cannot talk about its corruption openly. People like Balram hanker after wealth/richness (Light) and hate poverty (Darkness) as it is law of economics as well that if supply of something decreases, its demand increases and if supply of something increases, its demand decreases and we have come to know through the study that supply of Darkness is much more than “Light” in India. Balram commits murder and got his family murdered for sake of this” Light” which entails that let all enjoy light equally otherwise there would be nothing but “Darkness”

4.4 Why Symbolism in TWT

The novelist has used symbolism to add beauty and insight to his literary language in the fiction. The writer uses symbolism for sake of provoking the audience to use imagination to discover the hidden literary meaning in the novel conveyed by him. His use of symbolism in the novel enriches his literary language of the novel. The employed symbols in TWT are mysterious and powerful than allegory. Adiga has used symbolism to add universality to themes and characters in *The White Tiger*. He has used symbolism to bring interest in the text and the readers get insight of his mind

Adiga's *The White Tiger*, has symbolic language. Symbols have been used in an interesting manner. The writer deserves a great homage for using such impressive and attractive symbols. The symbols have enhanced the literary effect of the novel. *The White Tiger* involves various layers of meaning and such literary work is illustrated at various levels. It is entertainment for readers at first and common level, source of knowledge at scholastic level and indirect way of demonstration of reality at symbolic level. Adiga's technique of communication is essentially symbolic and oblique. His master piece, *The White Tiger* is symbolic and reveals multi layers of meaning on close reading. Adiga's symbolic method of communication is essentially suggestive, oblique and indirect in *The White Tiger*.

5. Conclusion

The use of similes, metaphors and symbolism are central to the diction and add strength and originality. The author has used figurative imagery manipulatively to show corruption found in Indian society and highlight the theme of animalism in *The White Tiger*. The employed figurative imagery helps identifying the peculiarities and oddities in human behaviour. The writer also indicates towards our untamed nature by employing this technique of figurative imagery. By employing animal images, the writer warns us to polish our inner nature otherwise we are animals or more than animals.

The novelist has employed simile to attract the reader's attention and the readers are compelled to use imagination to understand the writer's communicated ideas. By employing simile, the novelist has invited the readers to relate their personal feelings to the writer's experiences and the employed similes have helped us to comprehend subject matter of the novel. It is an imaginative comparison for the purpose of explanation, allusion and ornament employed by the novelist in *The White Tiger*. He uses simile to draw comparisons and to convey feelings and sentiments. And if we see with 'mind's eye', *dehumanizing simile* is the most exploited one in novel.

The writer has used maximum metaphors from animal domain in the novel. His employed simile is less artistic as well as imaginative than metaphor as his metaphors attract the reader's emotional thought and describe precisely as well as comprehensively the target qualities, events and entities in the novel. The appropriate use of metaphors in the novel appeals the reader's senses and sharpens his/her imagination to understand what the author has communicated. The novelist has used striking dehumanizing metaphor so technically that we are supported to examine the expressed ideas vividly.

The White Tiger has symbolic language. The writer deserves a great homage for using such impressive and attractive symbols. The symbols have enhanced the literary effects of the novel. *The White Tiger* involving various layers of meaning. It is entertainment for readers at first and common level, source of knowledge at scholastic level and indirect way of demonstration of reality at symbolic level. Adiga's technique of communication is essentially symbolic and oblique. His master piece, *The White Tiger* is symbolic and reveals multi layers of meaning on close reading. Adiga's symbolic method of communication is essentially

suggestive, oblique and indirect in *The White Tiger*. His art (figurative imagery) is not for art sake, there is method in his art.

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Description and Analysis of Javanese Language Noun Phrases in [wh] Questions

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Abstract: This study investigates the Noun phrase structure and their existence in [wh] questions of Javanese language. The paper pays special attention to how the structure differs from that of the English language in particular. The study elicited data from three (3) native speakers of the Javanese language. It adopts a purely qualitative technique. Questionnaire was the complementary instrument used. Transcription helped the field researchers to get the accurate sounds for recording purpose. The analysis section describes each word in the contexts using English as a medium to derive its lexical meaning and then analyze the structural pattern, paying greater attention to noun phrases in each contextual feature ([wh] question). In most cases as found in the language, noun phrase headed by noun, pronoun are premodified rather than postmodified as in the case of English language. In some cases, Noun phrase features (noun head and a modifier) is presented as a single noun in Javanese language, claiming that, the modifiers are contextually embedded in the language structure. The noun phrase structure in the language is also characterized by omission of auxiliary verbs, plural formation by reduplication etc.

Key Words: *Phrases, wh questions, structures, pre-modifiers, post-modifiers*

1. Introduction

Javanese is a language of some sixty or seventy million people living in the eastern two-thirds of Java and most of the northern coast Java except Jakarta. There are also large settlements of Javanese speakers in other parts of Indonesia, especially in southern Sumatra, and in New Caledonia and Surinam. The Javanese are the largest ethnic group in Indonesia and comprise almost half of Indonesia's population. Javanese speakers can be found in nearly every part of Indonesia.

Javanese is a member of the Austronesian family of languages which spread through most of the southern seas from Madagascar to Hawaii and eastern island and from Formosa in the south with the exception of the island of New Guinea, all of Australia, and other areas with 'Papuan' language. Within the Austronesian family, Javanese is clearly in a sub-group together with other languages of western Indonesia, but it is impossible at this time to say more about the relationship of Javanese. It is very similar in structure to Indonesian and other languages of the area, but the genetic relationships are close.

Javanese and Malay (Indonesian) have for centuries been strongly influencing each other and as a result, the two languages are remarkably similar considering that the generic relationship is not very close.

Central Java (Indonesian: **Provinsi Jawa Tengah**) is a province of Indonesia. It forms the middle portion of the island of Java. The administrative capital is Semarang.

The province is 39,800.69 km² in area; approximately a quarter of the total land area of Java. Its population was 30,380,687 at the 2010 Census, making it the third most-populous province in Indonesia after West Java and East Java.

1.1. The language and culture

The official language of Indonesia is “Bahasa Indonesia.” Bahasa means language and many others are spoken by the hundreds of ethnic groups. In Java, most people speak Javanese. In Bali, most people speak Balinese. Every island and sometimes, sections of large islands have different ethnic groups with their unique language and traditions.

1.2. Objectives

- 1) To describe noun phrase structure and its existence in [wh] questions of phrase structure of Javanese language.
- 2) To analyze the key noun phrases from the [wh] questions described as aforementioned.

1.3. Research questions

- 1) What is the phrase structure in Javanese language?
- 2) How does noun phrase operate in [wh] questions in Javanese language?

1.4. Significance of the study

The study has an enormous significance to language learners who want to learn about the Javanese language. Researchers who want to elicit data on noun phrase structure will find this information relevant. On the other hand, information from this work can be used as raw

data to be fed into corpora for corpus analysis which at the long run can be preserved for language maintenance.

2. Literature review

2.1. The Javanese Language and its forms

Old Javanese is one of the Austronesian group of languages stretching from Polynesia and the eastern pacific through south East Asia to Madagascar across the Indian Ocean. Although heavily influenced by Sanskrit in its lexicon, Kawi's (1972). Phonological and syntactic structures are clearly Austronesian. The old Javanese writing system is agreed to have originated from some Indian script, although it has not been determined. All texts recovered from Bali, however, are in Balinese script, which is closely related to Javanese script. Neither of these closely resembles the old Javanese script used in inscriptions and chatters. The question of whether or not two scripts co-existed in ancient times, one related to modern Javanese and Balinese, the older being the old Javanese of the inscriptions, is not resolved (Zoetmulder, 1974).

The old Javanese lexicon contains as many as one third Sanskrit words, all in their lingua forms, which acted as Javanese word-bases (Zoetmulder, 1974). The fundamental Indonesian structures of language were unaffected by Sanskrit. Many of the words borrowed from Sanskrit underwent changes in meaning after entering Javanese tradition. The Javanese adopted the Sanskrit system of quantified syllables, not a feature of Indonesian languages, but the application of rules for quantification was erratic. New meters with Indian names were invented more or less according to Indian modes (Wallis, 1973).

2.2. Noun Phrase defined

Noun phrase can be defined as a word or group of words that functions in a sentence as subject, object, or prepositional object. The simplest noun phrase consists of a single noun. The noun head can be accompanied by modifiers, determiners (such as the, a, her), and/or complements. A noun phrase (often abbreviated as NP) most commonly functions as a subject, object, or complement.

A phrase formed by a noun and all its modifiers and determiners; broadly speaking any syntactic element (as a clause, clitic, pronoun, or zero element) with a noun's function (as

the subject of a verb or the object of a verb or preposition) is abbreviated as an NP. A noun phrase includes a noun- a person, place or a thing- and the modifier which distinguish it.

You can find the noun dog in a sentence, for example, but you don't know which canine the writer means until you consider the entire noun phrase: that dog, Aunt Audrey's dog, the dog on the sofa, the neighbor's dog that chases our cat, the dog digging in the new flower bed.

Modifiers can come before or after the noun. Ones that come before might include articles, possessive nouns, possessive pronouns, adjectives, and/or participles.

2.3.[wh] phrase experiment

Two experiments investigate how people assign a grammatical meaning to WH-phrases in embedded questions. The first experiment replicates Crain and Fodor's (1985) finding that object NPs take longer to read in a WH-question than in a corresponding declarative sentence, suggesting that people expect not to find an object, presumably because they have associated the object semantic role with the WH-phrase. Experiment 1 also shows that there is no such difficulty at the subject NP, suggesting that the subject semantic role differs from the object role. This means that subject in WH-question tends to be in length as that in declarative sentence. Experiment 2 investigated whether people assign a semantic role to the WH-phrase which cannot be grammatically acceptable; the evidence suggests that people are not prone to make such mistakes (Taylor & Francis, 1986)

3. Methodology

The study elicited data from three (3) native speakers of the Javanese language. It adopts a purely qualitative technique. Questionnaire was the complementary instrument used. Transcription helped the field researchers to get the accurate sound for recording purpose.

4. Analysis

This section describes the [wh] questions in noun phrase structure as well as analyse the structure of Javanese language into a meaningful shape for the use of students, teachers, researchers, policy makers who wish to use it for various academic purposes.

The analysis describes each word in the contexts using English as a medium to derive its lexical meaning and then analyse the structural pattern, paying greater attention to noun phrases in each contextual co-occurrence. ([wh] question).

4.1.The [wh] question 'what'

a. What is your name? Jenengmu sapa ?

- i. In Javaneese language, the [wh] question word [what] tends to feature at the end of the sentence (sapa). They use sapa which stands for [who] in asking person's name ['What'] in the language is [kae sapa] but they don't use it in such a phrase. Meaning that, (jenrngmu kae sapa) is not used but (kae sapa). In this context, (kae) is omitted.
- ii. Your name in the language stands for Jerengmu. This is shift in syntactic arrangement, [name your what] for [your name who] which stands for [what is your name] in English.
- iii. The auxiliary verb [is], which indicates number and tense marker in English, has no representation in this context in the language.
- iv. ["mu"] is Possessive pronoun for [your]

Noun phrase in the context is Jenengmu meaning [name your] which represents your name. In some languages 'your' possessive pronoun appeared as post-modifier. Languages with this features include Hausa, Bahasa melayu, Arabic, etc. However, English, French, Urdu, Punjabi, Siraiki and Sindhi languages uses 'your' at pre-modifier position (Veesar, Kadhim & Srinivass, 2015a, 2015b).

b. What are my friends doing? Kacaku kae lagi padha ngapa?

- i. [Kaca] refers to [friend].
- ii. ["ku"] is an affixes which means [my]
- iii. [kae] refers to [all]. This indicates plurality in the noun friend.
- iv. In the language the word [what] in this phrase, is merged with [doing] to feature at the end of the sentence which becomes [ngapa] meaning what doing.

- v. [Wong-wong] here refers to [people], as [kae] refers to [that]. This combined altogether refers to [people that/that people] meaning [they].
- vi. [lagi] shows that, something is being done collectively. This is binding to the group, which indicates that the action is being done collectively.

Noun phrase in this context is Kanca ku which means [friend your]. This refers to [your friend] post-modifier case same case as above.

- c. What was the matter? Anak apa?
 - i. Same as above, [apa] which is [what] question marker, appears at the end.
 - ii. [Ana] refers to [there is/happened]. Here, [there is] indicates present situation, whereas [happened] relates to a past event. This collectively, denotes that, the question is at present but the action questioned is in the past.

Noun phrase in this context is ana which refers to matter and no article [modifier] the. It stands for the phrase the matter.

- d. What were the house wives talking about? Ibuni pon lere-lere padha ngomongke apa?
 - i. Same as in 1b. (i). [Ibuni pon lere-lere] refers to [mother of the children] which means [House wives].
 - ii. [Padha] shows that, something is being done collectively. This is binding to the group, which indicates that the action is being done collectively.
 - iii. [Ngomonke] refers to [talk in progress about], means talking about.
 - iv. Same as above, [apa] which is [what] question marker, appears at the end.

Noun phrase in the context is ibuni pon lere-lere which refers to [mother of the child] This is mother of the child. It is the equivalence of [house wife] in the language. No article [determiner] 'The'.

- e. What can your younger sister not do? Igkan rayimu padha ora bisa ngapa?
 - i. [Ikan rayimu] [the noun phrase] refers to [younger sister].

- ii. [Padha] stands for [do at present],
- iii. [ora] introduces the negation [not].
- iv. [bias] stands for [can].
- v. [ngapa] is [doing what] as indicated above.
- vi. “mu” refers to your [possessive]

Noun phrase in the context is *Igkan rayimu* is literally [younger sister your] which refers to your younger sister. It uses post-modifier as described above.

f. What does your servant mean? *Karep abdi dalem apa?*

- i. [Karep] refers to (your meaning/intention).
- ii. [Abdi] means servant
- iii. [dalem] refers to your possession [your] this is post modifier possessive pronoun after the noun servant. This turns the ‘noun’ phrase upside down from the English set up [‘your servant’] to [‘servant your’] in Javanese language.
- iv. [apa] refers to [what].

Note: the above combination gives; your meaning what/ you mean what?

Here, the modal verb [do] is not recognized in the context. But it does not alter the meaning in the context.

Noun phrase in the context is: *abdi dalem* is literally [servant your] which refers to your servant. It uses post-modifier as described above.

4.2.The [wh] question 'who'

a. Who is this person? *Wong iki sapa?*

In this sentence, [wong] stands for [person]. It begins the sentence in the language as against English structure where it is placed at the end position.

- i. [kae] stands for [that] as shown above.
- ii. [Sapa] is [who]. But it appeared at the end position as against the initial

position in English structure.

Noun phrase in the context is: wong iki is literally [person this] which refers to this person. It uses post-modifier as described above.

- a. Who are those obedient girls talking to? Bocah-bocah wedok sing munutankae padha ngomong karo sapa?
 - i. The words positioning here is altered [bocah-bocah] and shifted from medial to initial position which refers to [that people] meaning [those].
 - ii. [wedok] refers to [girl].
 - iii. [sing] refers to [who].
 - iv. [munutan] refers to [obedient].
 - v. [kae] refers to [all]. Without tist the subject will remain as singular.
 - vi. [padha] stands for present form of verb [are].
 - vii. [ngomong] refers to [talking].
 - viii. [karo] stands for [with].
 - ix. [Sapa] is [who]. But it appeared at the end position as against the initial position in English rule.

Noun phrase in the context is: Bocah-bocah wedok sing munutan kae pada is literally [those girls who obedient all are] which refers to those obedient girls. It looks entirely strange to English structure for instance. Seven words are used to describe a three word phrase [noun phrase]

- b. Who was the experienced mechanic? Mekanik e sing wis pengalaman/ ahli sapa?
 - i. [mekanik] has same sound as [mechanic] in English, only orthographic changes. It also changes position from end to initial.
 - ii. [e] is the article which refers to [the] but here it appears as a post-modifier to the noun mechanic.
 - iii. [sing] refers to [who].

- iv. [wis] refers to [was]
- v. [pangalaman] refers to [experience].
- vi. [Sapa] is [who]. But it appears at the end position as against the initial position in English rule.

Noun phrase in the context is: mechanic e pangalaman wich literally refers to mechanic the experienced, which semantically means the experienced mechanic. There is a lexical difference of arrangement.

- c. Who went to school with her two friend? Sapa sing lungo menyang sekolahan karo kancane loro?
 - i. [Sapa sing] is [that]. Here the WH appears at initial position.
 - ii. [lungo] is [go] in its root form and no tense marker is attached to it.
 - iii. [menyang] refers to [to/at] it can take both prepositions.
 - iv. [sekolahan] is [school].
 - v. [karo] stands for [with].
 - vi. [kancane] is friend in the language.
 - vii. [Loro] refers to [two].

Noun phrase in the context is: kancane loro which literally refers to friends two. This semantically refers to two friends. The idea that the two friends belong to her is embedded in the context.

- d. Who will go to that market? Sapa sing meh lungo menyang pasar kuwi?
 - i. Same as above, the WH appears at the initial position. [sapa sing] refers to [who].
 - ii. [meh] is the future aspect, which stands for [will].
 - iii. [meyang] is [to] as usual.
 - iv. [pasar] is market.
 - v. [Kuwi] refers to [that] but in the case of Javanese language, it occurs as post-

modifier, not pre-modifier as in the case of English language.

Noun phrase in the context is: *pesar kuwi* which literally refers to market that. This semantically refers to That market. That appears as post-modifier as against pre-modifier in English language.

e. Who can do the difficult work? *Sapa sing bisa nandangi angel?*

i. Same as above, the WH appears at the initial position. [*sapa sing*] refers to [who].

ii. [*bisa*] is [can].

iii. [*nandangi*] refers to [work].

iv. [*Angel*] refers to [difficult]. In Javanese it occurs as postmodifier.

Noun phrase in the context is: *Nandangi angel* which literally refers to work difficult. This semantically refers to difficult work. Difficult appears as post-modifier as against pre-modifier position in English language.

4.3.The [wh] question 'which'

a. Which is your car? *montormu sing endi?*

i. [*Montor*] refers to [car].

ii. [“*mu*”] refers to the possessive case [your].

iii. [*Sing endi*] means [which one].

Noun phrase in the context is: *monontormu* which literally refers to car our. This semantically refers to our car. ‘our’ appears as post-modifier as against pre-modifier position in English language.

b. Which among them are your brothers? *Kangmasmu /adhimu sing endi?*

i. [*Kangmasmu*] refers to your big brother/ [*adhimu*] refers to your [little brother] they don’t have a single word for brother in the language.

ii. [“*Mu*”] is the affixes in the two nouns, which stands for [your]

Noun phrase in the context is: Kangmasmu which literally refers to brother your. This semantically refers to your brother. [Your] appears as post-modifier as against pre-modifier position in English language.

- c. Which machine was the best? Mesing sing endi paling apik?
 - i. [mesing] refers to [machine].
 - ii. [sing] refers to [was].
 - iii. [endi paling] refers to [the most].
 - iv. [apik] refers to [good].

Noun phrase in the context is: endi paling apic which literally refers to the most good. This semantically refers to the best. The most good in the language is the semantic equivalence for the best in the language.

- d. Which were your favorite foods? Panganan kesenanganmu sing endi?
 - i. [panganan] refers to [food].
 - ii. [kesenengamu] refers to [favourite your].
 - iii. [sing] refers to [was] equivalent of [were].
 - iv. ["Mu"] is the affixes, which stands for [your].

Noun phrase in the context is: Panganan kesenangan-mu which literally refers to food favourite your. This semantically refers to your favourite food. Favourite post-modified food and your also post-modified favourite against pre-modifier of both pronouns in English language noun phrase structure.

- e. Which would the professor choose? Sing endi sing ndoro Dokter kokpilih?
 - i. [sing endi sing] refers to [which].
 - ii. [ndoro] refers to [choose].
 - iii. [dokter kokpilih] refers to [professor].

Noun phrase in the context is: Dokter kokpilih which literally refers to professor.
Dokter kokpilih in the language is the semantic equivalence for professor.

- f. Which could our foreigners prefer? Sing endi sing londo e ksenengi?
- i. [sing endi sing] refers to [which].
- ii. [londo] refers to [prefer].
- iii. [e] refers to [the] which in the context means our.
- iv. [ksenengi] refers to [foreigners].

Noun phrase in the context is: e ksenengi which literally refers our foreigners.

4.4.The [wh] question 'where'

- a. Where is my picture? Poto ku ning endi?
- i. [poto] refers to [picture].
- ii. ["ku"] refers to the possessive pronoun [my]
- iii. [sing endi] refers to [which] but in the case of Javanese language it appears at the end position and not at the beginning as in the case of English language.

Noun phrase in the context is: poto-ku which literally refers to photo my. My photo in the language is the semantic equivalence for my picture.

- b. Where are those villagers? wong-wong ndesa kae padha ning endi?
- i. [wong-wong] refers to [those people] which stands for [those].
- ii. [ndesa] refers to [villager] which only the combination of wong-wong plural turns it to villagers {plural}
- iii. [Kaepadha] refers to the auxiliary verb [are].
- iv. [ning endi] is [where] in the language.

Noun phrase in the context is: Wong-wong ndesa which literally refers to those villagers.
This semantically and lexically matches the English language noun phrase structure.

c. Where were the travelers heading to? Murid-murid kae arep lunga nang indi?

- i. [murid-murid] means [travelers].
- ii. [kae] refers to [all].
- iii. [arep] refers to [facing].
- iv. [lunga] refers to [go].
- v. [nang indi] refers to [where].

Noun phrase in the context is: murid-murid kae which literally refers to those people. [lunga] which is going carries the embedded meaning that those going are travelers in the context specially for the appearance of the verb go.

d. Where do most Javanese speakers come from? Wong Jowoi Jawanese paling akeh rata-rata?

- i. [wong] refers to [people].
- ii. [Jawoi] refers to [speakers].
- iii. [Jawanese] refers to [Javanese].
- iv. [paling] refers to [most].
- v. [akeh rata-rata] altogether refers to [come from].

Noun phrase in the context is: wong jawoi Jawanese paling which literally refers to people Javanese speakers most this is the semantic equivalent of most Javanese speakers in the context.

e. Where will you like best, the garden or the park? Kowe luwih seneng ning endi?

- i. [kowe] refers to [you].
- ii. [luwih] refers to [garden].
- iii. [seneng] refers to [park].
- iv. [ning endi] refers to [which one].

Noun phrase in the context is: *luwih seneng* which literally refers to garden park semantically refers to the garden or the park in the language.

- f. Where can you see the big mountain? *Kowe bias weru gunung sing sing gadhe?*
 - i. [*kowe*] refers to [you].
 - ii. [*bias*] refers to [is at present].
 - iii. [*weru*] refers to [see].
 - iv. [*gunung*] refers to [mountain].
 - v. [*Sing-sing*] refers to [that].
 - vi. [*gadhe*] refers to [big].

Noun phrase in the context is: *Gunung sing-sing gadhe* which literally refers to mountain that big semantically refers to the big mountain.

4.5.The [wh] question 'when'

- a. When is the king's ceremony holding? *Upacarane gueti ning endi?*
 - i. [*upcarane*] refers to [ceremony].
 - ii. [*gusti*] refers to [king]
 - iii. [*ning endi*] refers to [when]

Noun phrase in the context is: *Upacarane gusti* which literally refers to ceremony king semantically refers to king's ceremony. The article [the] is not represented rather is embedded in the context but in some contexts it is shown using [e] in the language.

- b. When did the heavy rain begin? *Udan deras e mulai kapan?*
 - i. [*Udan*] refers to [rain]
 - ii. [*deras*] refers to [heavy]
 - iii. [*e*] refers to [the]
 - iv. [*mulai*] refers to [start]

- v. [kapan] refers to [when]

Noun phrase in the context is: Uda deras e which literally refers to rain heavy the semantically refers to the heavy rain in the language.

- c. When was she trying to call her husband? Kapan dewek e /wang wedok kui njajal telpon padha isteri?

- i. [kapan] refers to [when].
- ii. [dewek] refers to [was]
- iii. [e] refers to [the]
- iv. [wang wedok kuwi] refers to [she]
- v. [njajal] refers to [trying]
- vi. [telpon] refers to [call]
- vii. [padha] refers to [her]
- viii. [isteri] refers to [husband]

Noun phrase in the context is: padha isteri which literally refers to her husband semantically refers to her husband in the language, same as in English.

- d. When could have the big match ended? Pertandhingane gadhe kapan rampunge?

- i. [pertandhingane] refers to [match]
- ii. [gadhe] refers to [big]
- iii. [kapan] refers to [when]
- iv. [rampunge] refers to [end]

Noun phrase in the context is: pertandhingane gadhe which literally refers to match big. This semantically refers to the big match in the language.

- e. When will you like to watch the Indian film? apan kowe meh nonton film India?

- i. [kapan] refers to [when]

- ii. [kowe] refers to [you]
- iii. [meh] refers to [will]
- iv. [nonton] refers to [watch]
- v. [film] refers to [film]
- vi. [india] refers to [india]

Noun phrase in the context is: film India which literally refers to film Indian semantically refers to Indian film.

- f. When may I visit the tallest mountain? Kapan aku bias manggon dhuwur gunung?
 - i. [kapan] refers to [when].
 - ii. [aku] refers to [I]
 - iii. [bias] refers to [may]
 - iv. [manggon] refers to [visit].
 - v. [dhuwur] refers to [tallest].
 - vi. [gunung] refers to [mountain].

Noun phrase in the context is: dhuwur gunung which literally refers to tallest mountain semantically same as tallest mountain in the language.

4.6.The [wh] question 'why'

- a. Why is Javanese language so simple? Kenapa basa jawa kui gampang banget?
 - i. [kenapa] refers to [why].
 - ii. [basa] refers to [language]
 - iii. [jawa] refers to [Javanese]

- iv. [kui] refers to [that]
- v. [gampang] refers to [very]
- vi. [banget] refers to [simple]

Noun phrase in the context is: Basa Jawa which literally refers to language Javanese semantically refers to Javanese language.

b. Why are some of them successful? Kenpa seperangan wong kae bias sukses?

- i. [kenapa] refers to [why].
- ii. [seperangan] refers to [some]
- iii. [wong kae] refers to [them]
- iv. [bias] refers to [are]
- v. [sukses] refers to [successful]

Noun phrase in the context is: seperangan wong kae which literally refers to some that person. This semantically refers to some of them in the language.

c. Why was the language class too friendly? Kenapa basa kelas e raket banget?

- i. [kenapa] refers to [why].
- ii. [basa] refers to [language]
- iii. [kelas] refers to [class]
- iv. [e] refers to [the].
- v. [raket] refers to [so much]
- vi. [banget] refers to [friendly]

Noun phrase in the context is: basa kelas e which literally refers to language class the. This semantically refers to the language class in the language.

d. Why were the class members co-operative? kenapa murid-murid ning kelas bias

kerjasama?

- i. [kenapa] refers to [why].
- ii. [murid-murid] refers to [members/students]
- iii. [ning] refers to [at]
- iv. [kelas] refers to [class]
- v. [bias] refers to [are]
- vi. [kerjasama] refers to [cooperative]

Noun phrase in the context is: murid-murid ning kelas which literally refers to members at class semantically refers to the class members in the language.

e. Why will only you and I be exempted? Kenapa mung kowe karo aku sing dibebaske?

- i. [kenapa] refers to [why].
- ii. [mung] refers to [will].
- iii. [kowe] refers to [you].
- iv. [karo] refers to [and]
- v. [aku] refers to [I].
- vi. [sing] refers to [be].
- vii. [dibaske] refers to [removed/ exempted].

Noun phrase in the context is: kowe karo aku which literally refers to you and I. This is semantically same as you and I in English language.

f. Why can few of them come at that time? Kenapa mung seperangan wong sing teko wayah kui?

- i. [kenapa] refers to [why]

- ii. [mung] refers to [can]
- iii. [separangan] refers to [few]
- iv. [wong] refers to [them]
- v. [sing] refers to [present marker]
- vi. [teko] refers to [come]
- vii. [wayah] refers to [time] (viii)[kui] refers to [this]

Noun phrase in the context is: separangan wong which literally refers to some of them This is semantically same as some of them in English language.

4.7.The [wh] question 'how'

- a. How far is the distance from here to Kajang town? Seka kene tekan kota kajang adohe sepiro?
 - i. [seka] refers to [distance]
 - ii. [kane] refers to [traceable]
 - iii. [tekan] refers to [up to]
 - iv. [kota] refers to [town].
 - v. [kajang] refers to [kajang].
 - vi. [adohe] refers to [from here]
 - vii. [sepira] refers to [how]

Noun phrase in the context is: Kota Kajang which literally refers to town Kajang semantically refers to Kajang town in the language.

- b. How much are you willing to pay for this beautiful shoe? Kowe gelem mbayar sepaku ayu-ayu pira?
 - i. [kowe] refers to [you].
 - ii. [gelem] refers to [willing].

- iii. [mbayar] refers to [pay].
- iv. [sepaku] refers to [shoe]
- v. [ayu-ayu] refers to [beautiful]
- vi. [pira] refers to how [how much]

Noun phrase in the context is: sepaku ayu-ayu which literally refers to shoe beautiful semantically refers to beautiful shoe in the language.

c. How long was the last night party? Pestane mau bengi tekan jam pira?

- i. [pestane] refers to [party/ ceremony]
- ii. [mau] refers to [last]
- iii. [bengi] refers to [night]
- iv. [tekan] refers to [up to]
- v. [jam] refers to [time].
- vi. [pira] refers to [how]

Noun phrase in the context is: pestane mau bengi which literally refers to party last night semantically refers to last night party in the language.

d. How many of them struggled hard at the time? Wong pira sing berjuang tenenen wektu kui?

- i. [wong] refers to [people/ them].
- ii. [pira] refers to [how much/ how many]
- iii. [sing] refers to [are/ at the time]
- iv. [berjuang] refers to [struggle].
- v. [tenenen] refers to [hard]
- vi. [wektu] refers to [time].
- vii. [kui] refers to [that/ the]

Noun phrase in the context is: wong which literally refers to them this semantically refers to of them in the language.

- e. How terrible was the situation? Kahanene kaya apa alane?
 - i. [Kahanene] refers to [terrible].
 - ii. [kaya] refers to [looks].
 - iii. [apa] refers to [what].
 - iv. [alane] refers to [situation].

Noun phrase in the context is: alane which literally refers to situation this semantically refers to the situation in the language.

- f. How deep was the well they dug in meters? Pirang meter jerune semur sing didhudhuk wong-wong kae?
 - i. [pirang] refers to [in].
 - ii. [meter] refers to [meters].
 - iii. [jerune] refers to [how].
 - iv. [semur] refers to [deep]
 - v. [sing] refers to [that].
 - vi. [didhudhuk] refers to [dug well]
 - vii. [wong-wong kae] refers to [they].

Noun phrase in the context is: sing didhudhukwong-wong kae which literally refers to that dug well that persons this semantically refers to the well they dug in the language.

5. Conclusion

Noun phrase as seen from the earlier definition “is a word or group of words that functions in sentence as subject, object, or prepositional object”. In other words, it is a word group with a noun or a pronoun as its head. It doesn't matter whether the head is pre-modified or post- modified. In most cases a noun phrase is pre-modified in English phrase structure.

Although this happened in fewer cases in Javanese language, noun phrase is usually post-modified.

In some cases, a phrase such as Noun phrase features as a group (noun head and a modifier) is represented as a single noun in Javanese language, claiming that, the modifier is contextually embedded in the language structure. For instance in the phrase [7e (v)] above, the noun phrase [the situation] is viewed as [alone as one word, the article [the] is omitted. This means that the article [the] is contextually embedded.

Noun phrases are sometimes repositioned as the phrases elicited in English language are pre-modified; the Javanese equivalent is given as a post-modified phrase. Consider the case of a phrase in [1.f (ii) and (iii)] [your servant] [abdi dalem] is [servant your] post-modified.

Auxiliary verbs are usually omitted. Take a look at [2.a] who is that person? As *wong kae sapa* literally refers to that person who? The auxiliary verb [is] has no lexical equivalence. The above examples show us some unavoidable features a field researcher should expect when studying a language. Phrases of two languages may likely differ in one way of the other. They could be slightly varied or broadly varied.

Plural nouns in Javanese language are usually formed by reduplication or using a post-modifier [kae] which mean [all] to a singular noun to mean that it is more than one.

The [wh] question words: what, who, which, where, when, why and how in English appear but at the beginning of the sentences alone. In Javanese phrase structure; they normally appear at the end position. In some special occasion they appear at the beginning of the phrases. In very rare occasions, they appear in the middle position just like they are seldom compounded with other words to give secondary meanings.

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Phonological processes in child language phonology

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Abstract: The current study presents some data of child phonology. The data is collected from a 2 year 10 months old child acquiring Saraiki. From the data different phonological processes like deletion, denazalization, harmony, lenition and fortition are observed. These phonological processes occur as direction of acquisition is from unmarked to marked phonemes and structures. The data is analyzed through optimality theory (Prince and Smolensky, 1993). In the process of deletion, the child deletes a single sound as well as a complete syllable in disyllabic words. Substitution is another common process in the child phonology. At initial position, the child substitutes fricatives and other sounds with stops. It is also observed that sometimes fricatives change into aspirated stops as /su:rət/ is pronounced as /t^hu:rət/. It means the child can perceive frication but she is unable to produce it. That is why she adds aspiration to stops in order to compensate the loss of frication. The process of denazalization occurs as the child can pronounce only oral stops at this stage of acquisition. The child follows the learning scale of stops >fricatives> nasals> liquids >glides. Therefore, substitution of all nasal sounds with oral stops is observed. In the above processes, it is clear that child follows a specific pattern in L1 acquisition.

Key words: *substitution, deletion, L1 acquisition, denazalization, Optimality Theory*

1. Introduction and background

Learning language is a natural process or it is a product of society (nature or nurture debate) is a debatable phenomenon (Johnson & Reimers, 2010). However, literature on language acquisition shows that the process of language learning, is the same as second language learning. In both cases, learning starts from unmarked to marked structure. The process of L1 phonology is a much, discussed phenomenon in the field of language acquisition. Different paradigms are under discussion by many researchers, some believe that learning process starts from perception which leads to production (Brown, 1998) but many researchers suggest that every child develops its own grammar (Vihman & Croft, 2007) which helps to learn the language in a definite order.

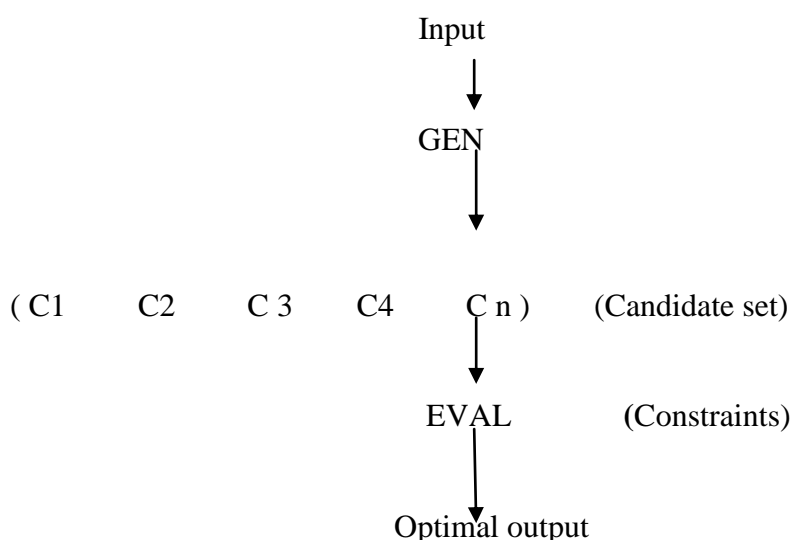
From the day first child's perception starts and after passing from different pre-linguistic stages (crying, babbling) a child speaks first complete word at the age of one year (Radford et. al, 2006). This first word more or less resembles to the input. According to Moffit (1971), a child can perceive the difference between /b/ and /g/ at onset position at the age of 5 months. But the ability of discriminating non-native sounds decreases with the passage of time (Best & McRoberts 2003, Best et al. 1995, Mattock & Burnham, 2006). It is because native language resists the perception of non-native sounds. It means perception leads to production (Best, 1994, 1995).

UG claims that coronals are the least marked sounds. According to Avery and Rice (1989), first, place contrast is acquired by a child. Jakobson (1968) was the first who introduced the universal path of language acquisition and further explained that CV is the first syllable,

which a child acquires. The current study will investigate the direction of language acquisition and OT is used to analyze the data.

Optimality theory was first presented by Prince and Smolensky (1993). Later on OT was presented in different versions, classical OT (Prince & Smolensky, 2004) and standard OT (McCarthy, 2008), etc. There are differences in constraint hierarchy of both versions. For example, the constraint FILL and PARSE of classical OT are substituted with DEP and MAX constraints in standard optimality theory. Optimality theory explains the input output relations (Tesar & Smolensky, 2004) in language acquisition. OT deals with two types of constraints, Markedness and Faithfulness constraints. Markedness constraints (*COMPLEX, *CODA, etc) demand the wellformedness of a structure and prohibit complex structure. Markedness constraints demand to make the structure easier or more unmarked. Faithfulness constraints (DEP, MAX, IDENT-IO, etc) demand that input and output should be identical.

Optimality theory revolves around three functions; GENrator, EVALuator and CONstraints. The GENrator generates different candidates and EVALuator evaluates those candidates. The optimal candidate wins through certain constraint rankings. It is said that all constraints are part of universal grammar and are observed in every language. But these constraints have different ranking in different languages. In other words rankings of constraints are language specific. The input output relation is better explained in the OT model below;



In this study, OT is selected for analysis because it not only explains the reasons of selecting the winner candidate but also gives the justification for defeated candidates. Moreover, OT can better illustrate input-output relation, which is the main characteristic of child language acquisition. The current data is analyzed, in the light of standard OT (McCarthy, 2008). Optimality is the new and widely attested model in the field of first language acquisition as it explains the constraint rankings of input and output. It also explains that how child re-ranks constraints hierarchy in language acquisition. According to OT the place hierarchy of language acquisition is:

***DORSAL >> *LABIAL >> *CORONAL**

The hierarchy shows that the first sounds, which a child acquired, are coronals then labials and at the end, the baby learns dorsal sounds. However, there is a controversy among researchers about the learning order. Jakobson (1968) says that front sounds are learned earlier and suggests the learning direction; **labial > coronal > dorsal**. At initial stages, child only violates the FAITH-IO because at the initial stages, child does not give any response to the input. Later on, s/he starts satisfying FAITH-IO and starts producing phonemes. Optimality theory explains the learning scale in terms of manner of articulation like that:

***GLIDES >> *LIQUIDS >> *FRICATIVES >> *STOPS >> FAITH -IO**

It means, in the beginning, a child violates the constraint *STOP when s/he speaks only STOPS because FAITH-IO demands that the child remains faithful with the input. Slowly and gradually child re-ranks the constraint ranking, can produce every sound, and finally develops the constraint hierarchy of:

FAITH -IO >> *GLIDES >> *LIQUIDS >> *FRICATIVES >> *STOPS.

The current study will analyze the data which is taken from a baby who was learning her first language, Saraiki. Saraiki is one of the Pakistani languages and it belongs to Indo-Aryan family (Shackle, 1976). Saraiki is spoken in all four provinces of Pakistan but it is the first language of the people of Southern Punjab. It has rich phonemic contrast along with plosives and implosives. The consonant phonemic inventory of Saraiki is given in appendix.

For current study, the data is taken from a child at the age of 28 to 34 months. The baby was acquiring Saraiki as the first language. The first author is the mother of the baby and always remains with the subject. The author listens to her very carefully and quickly notes the words she speaks. She was 28 months old when the authors started recording her speech and it continued until the age of 34 months. This is a very sensitive period of language acquisition as many developmental changes in the grammar of a child occur during this period. Development of different features in child grammar is also observed in this period. The data

is recorded with proper dates and it will be very helpful to understand the direction of acquisition. In child phonology, different phonological processes are observed. In order to analyze the input-output relations optimality theory (Prince & Smolensky, 2004) is used. The data is also analyzed in the light of feature geometry (Clements & Hume, 1995).

2. Presentation and analysis of data

Different phonological processes namely Stopping, Substitution, Deletion, Denazalization and Lateralization are observed in the child grammar. These processes are presented in the following sub-sections.

2.1 Stopping

In child language phonology, stopping is very common and an attested phenomenon. In the initial stage of acquisition, a baby changes all other sounds into stops at word initial position. It is also very important to note that among stops, she prefers only coronals. She changes /f/, /z/, /l/, /n/ into coronal stop. This also shows the direction of learning which starts from coronals. It is important to note that apart from /f/ other sounds in the above list are also coronals but she changes them. The difference between /l/, /z/ and /d/ is the only feature [+cont]; it means the feature [cont] is still inactive in her grammar. However, /n/ which is also a coronal and [-cont] is also changed into /d/. Here the difference between these sounds is of the feature [nasal], /n/ is a nasal stop and /d/ is an oral stop. It also indicates that at this stage the baby can only produce oral stops. The following words illustrate the phenomenon.

(1)

In put	out put	meanings
i. /fərdos/	[dado]	firdos (name)
ii. /ludo/	[dudo]	name of a game
iii. /no.dəlz/	[do.də]	noodles
iv. /zəbʌrdəst/	[dəbʌdʌs]	excellent

The above data is recorded when she was 29 months old. It is also observed that at the age of 29 months, sometimes, she changes /f/ with /c^h/ sound, which is also a stop in Saraiki language (Shackle, 1976). This indicates that *FRICATIVE>>*STOP. This is further explained in the following tableau.

Tableau1: Stopping

/zəbʌrdəst/	*FRICATIVE-ONSET	*STOP-ONSET	IDENT-IO[cont]
(a) / zəbʌrdəst/	*!		

☞(b) / dəbədʌs/		*	***

***FRICATIVE-ONSET:** means no fricative onset.

***STOP-ONSET:** means no stop onset

IDENT-IO[cont]: explains input and output should be identical.

The tableau shows that the first candidate is defeated because it violates the higher ranked constraint *FRICATIVE but satisfies two lower ranks constraints *STOP-ONSET which is a markedness constraint and IDENT-IO which is a faithfulness constraint. Here IDENT-IO[cont] constraint demands that output should be identical with the input (Kager, 2010). The winner candidate violates this constraint three times but it satisfies the higher ranked constraint.

In the example (iv), the syllable structure of the input is CV.CVC.CVCC but the structure of output candidate is CV.CV.CVC. In the output of second syllable the child deletes the coda and it is worth mentioning that she retains the weight of the syllable in order to compensate the loss of coda. She deletes /r/ sound at coda position because it is marked and coda position itself is a marked position. In the third syllable she deletes stop /t/ and retains fricative /s/ in the final 'st' cluster. At this stage of language learning she is not able to produce 'st' cluster, therefore, she deletes /t/. It is because fricatives are perceptually salient than stops. It indicates that direction of learning is not only from unmarked to marked. But sometimes output is based on perceptual prominence.

In the process of stopping, all other sounds are substituted by stops at initial stage of learning but at the age of 2;8:15¹ the substitution of fricatives with aspirated stops at different places of articulation are observed. As the data in (2) show, the child substitutes all fricatives with aspirated stops. It is observed that the child produced /f/ as /p^h /, and /ʃ/ and /s/ as /t^h/. At initial stages, it is also noted that she replaces /f/ with /c^h/, which is also a stop in Saraiki language (Shackle, 1976, p.18). As it is a developing stage of language acquisition so she is able to perceive frication but cannot produce it properly. By adding aspiration to stops, means, she tries to compensate the loss of frication. At initial stages she substitutes fricatives and other sounds only with coronal but now it seems that she has developed other places of articulation. The following data confirms the substitution of place and sounds.

(2)A

Input	output	meaning
-------	--------	---------

¹ 2 years; 8; months 15;days

i. /fi:dər/	[c ^h i:dər]	feeder
ii. /fɒn/	[c ^h u:n]	phon
iii. /fo.tu/	[c ^h o.tu]	picture
1v./fərdos/	[dadoʃ]	firdos (name)

(2)-B

iii. /ʃəmã/	[t ^h əmã]	candle
iv. /xətʌm/	[k ^h ətʌm]	finish
V. /xuʃ/	[k ^h us]	happy
vi. /fələk/	[p ^h lək]	falak
vii./fo.tu/	/p ^h o.tu/	picture
viii./su.ra t̪/	[t ^h u.laʈ]	face
x. /zaənəb/	[daənəb]	name
xi. /sə.ci/	[t ^h ə.ti]	true
xii. /sə.mo/	[t ^h ə.mo]	sleep
xiii. /ʃæm.po/	[t ^h əm.po]	shampoo

In the example (i) /f/ is substituted with /c^h/, which makes it clear that at this stage labial place is still inactive. It is also obvious from the above examples that she is able to perceive the difference between fricatives and stops.

In the above data, it is clear that at this stage she substitutes all fricatives except /ʃ/ with the aspirated stops of the same place of articulation. In case of /ʃ/ sound which is substituted with retroflex /t^h/, it indicates that the child is unable to produce palatal sounds so she substitutes it with the sound of near place of articulation. The change of fricatives into aspirated stops with different place of articulation at initial stage and with the same place of articulation in the next stage clearly indicates development in child language acquisition. The constraint ranking of child at this stage is explained in the tableau below;

Tableau2: Substitution of /f/ with /c^h/

/f/	*FRIC	*LAB	DEP-IO Aspiration	*COR	IDENT-IO PLACE
/s/	*!		*	*	
☞ (b) /c ^h /			*	*	*

(c) /f/	*!	*!			
---------	----	----	--	--	--

***FRIC**; no fricative

***LAB**: demands consonant should not be labial

DEP-IO _{Aspiration}: do not epenthesise aspiration

***COR**: no coronal

IDENT-IO PLACE: input and output have same place.

The tableau shows that the candidate ‘a’ and ‘c’ are defeated because they violate the higher rank constraints in child grammar. The candidate ‘b’ is a winner candidate as it only violates the constraint, which is lower ranked in child phonology at this specific period of her life. This indicates the direction of place of articulation ***LAB**>>***COR**. However, later on the baby re-ranked the constraint hierarchy, which is explained in the next tableau.

Tableau 3: Substitution of /f/ with /p^h/

/f/	* FRIC	IDENT-IO (place)	DEP _{Aspiration}	IDENT- [cont]
/ f/	*!			
(b) /c ^h /		*!	*	*
☞ (c) /p ^h /			*	*

In this tableau, the candidate ‘c’ is the winner because it only violates the lower ranked constraint and other two candidates are defeated as they violate those constraints, which are higher ranked in the child's grammar. This analysis also indicates that at this stage she can speak labial sounds as well as coronals. The data shows the direction of learning in child language phonology is * **FRICATIVE**>>***STOP**. It means the first stage of learning is acquisition of stops and later on, the child acquires fricatives and other phonemes. Apart from substitution, it is also observed that sometimes the child only replaces the place of articulation and retains all other features. How a segment changes into another sound only by replacing the place of articulation is discussed in the next section.

2.2. Denasalization

Denasalization is a process in which a nasal sound changes and becomes an oral sound. Nasal sounds are those sounds in production of which air passes through nasal cavity. At early stages of language acquisition, it is noted that the child produced nasal sounds as oral. At the age of 33 months, it is observed that she changes all nasal sounds into oral. For example, in

the given data, which is recorded in the age of 33 months, all nasal sounds are produced as non-nasal,

In put	out put	meanings
i./mækora/	[bəkola]	ant
ii. /na: t̥/	[da: t̥]	Naat
iii./mo.ti/	[bo.ti]	fat
iv./mæk ^h ən/	[bək ^h ən]	butter
vi./muk ^h /	[buk ^h]	fist

The most interesting thing from the above data is that the places of articulation of these nasal sounds are already active in child grammar. She is in a position to produce coronals and labials and these nasals are labial and coronals. Here the difference between the input and output is the only feature [+nasal] which is absent in the output. It means in her grammar still *NASAL-ONSET is higher ranked. The grammar hierarchy of denasalization for the subject is further explained through a tableau below.

Tableau 4: Denasalization

/na: t̥/	*NASAL	MAX-C	*IDENT-[nasal]
(a) /a: t̥/		*!	
☞ (b) /da: t̥/			*
(c) /na: t̥/	*!		

***NASAL** means consonant should not be nasal

MAX-C demands output should contains maximum consonants

The constraint hierarchy of the subject shows that *NASAL, MAX-C >> IDENT-IO [nasal]. It means in the child grammar still [+nasal] feature is not active and the interesting thing is that she does not want to lose any phoneme. The candidate ‘a’ is defeated because it violates the higher ranked constraint MAX-C which is a faithfulness constraint and demands that output should contain the maximum consonants of the input. The candidate ‘c’ is also defeated as it violates the higher ranked constraint. The winner candidate is ‘b’ which only violates the lower ranked constraint IDENT-IO[nasal] but satisfies both higher ranked constraints. It indicates that the child's grammar has the constraint MAX-C higher ranked and the direction

of learning is from oral to nasal stops, which are also according to the universal generalization.

In the above phonological processes observed in child phonology it is clear that she follows the ranking *DOR >> *LABIAL >> *COR and also follows the markedness scale of learning acquisition: Oral > Nasal. However, this is not the only way, which she prefers to follow in order to develop her language grammar. Some data, which is recorded from her speech, is not according to any universal generalization. For example,

In put	output	meaning
i./bəx.to/	[əx.to]	name
ii./mo.bail/	[a.ba il]	mobile
iii./ni.kəl/	[i.kəl]	out
iv./gal.la/	[al.la]	throat
v./ni.maz/	[i.ma ʒ]	prayer

The above data is taken when she was in between 33 to 34 months. This is the stage where she is able to produce nasal and oral stops but here in disyllabic words she deleted every stop at word initial position. Now the question is why she deletes stops if she has already acquired these sounds? It is also obvious from the literature of L1 acquisition that the acquisition process varies from child to child so it may be the only exception that is adapted by the baby.

2.3. Lateralization

Another thing, which is very common in child phonology, is lateralization (Smith, 2010). In this process, the child substitutes the /r/ sound with /l/. The following words from the subject also illustrate the phenomenon;

Input	output	meanings
i./kə.ri:m/	[kə.li:m]	cream
ii./es. ʈri/	[es.li]	iron
iii./kʌp.ʈa/	[kʌp.la]	cloth
iv./k ^h i:ra/	[k ^h i:la]	cucumber
v./kursi/	[kul.si]	chair

In the given data, /r/ is changed into /l/ at onset and coda positions. The sound /r/ is a retroflex flap in Saraiki language. The main difference between these two sounds is the

feature [anterior]. Phoneme /l/ is [+anterior] and /r/ is [-anterior] which is more marked. The child constraint hierarchy is further explained in the following tableau.

Tableau.5 Substitution of /r/ with /l/

/kur.si/	*Rhotic	*Laterals	IDENT-IO[anterior, lateral]
a. kur.si	*!		
☞ b. kul.si		*	*

***Rhotic** demands consonant should not be rhotic.

***Laterals** means no lateral consonant

From the above tableau, it is clear that the candidate ‘a’ is defeated because it violates the higher ranked constraint, which demands that there is no /r/ sound in the output. In other words [anterior] feature may not be active in child phonology. The candidate ‘b’ is the winner candidate because it satisfies the higher ranked constraint at the cost of the violation of two lower ranked constraints. If the acquisition of sound is the acquisition of features (Brown, 1998) then the question arises, when there is only a feature difference between /l/ and /r/, then the child should acquire [r]? The reason is, at this stage, the subject can produce /ʒ/ sound in different words, which is also [-anterior]². But from the recorded data it is observed that /r/ is not acquired, indicating that apart from this active feature geometry, there may be other differences, one of which is, the position of the active articulator in the production of sounds. It is considered that /r/ is more marked because of the trilling. In Saraiki language /r/ is trill in which the tongue strikes the alveolar ridge continuously with force. Phonetically trill sounds are more marked, as the articulatory features involved require more effort. This could be the reason that she cannot produce /r/ sound at this stage of language acquisition. Therefore, she substitutes /r/ with /l/, which is relatively unmarked. As the process of acquisition starts from unmarked to marked so /l/ is acquired before /r/, making all the substitutions.

This is not the only substitution where she replaces /r/ with /l/, In the process of language acquisition the subject also changes /z/ into /ʒ/ in different words. Although /ʒ/ sound is not a part of Saraiki consonantal inventory. The following input output differences confirm the substitution of /z/ with /ʒ/.

Input	output	meanings
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²/ C/ is [-ant] and is produced by the child .

i.	/a:vaz/	[vaʒ]	voice
ii.	/ni:maz/	[i.ma ʒ]	prayer
iii.	/xəɾ:buz/	[buʒa]	melon
iv.	/a.za:n/	[ʒa:n]	azaan

In the above examples, /z/ substitutes with /ʒ/ at word medial and final position. Although in all these words, unstressed syllable is deleted but it is not a part of our discussion. The most important thing is the production of /ʒ/ sound because it is not a part of input. The subject takes the input from the native Saraiki speakers and in Saraiki this sound does not exist. An important thing which is worth mentioning is that both these sounds are fricatives and /z/ is relatively unmarked than /ʒ/. According to Johnson and Reimers (2010) during acquisition process child replaces /f/ with /s/ and alveolar /s/ with dental sounds and this process is known as fronting. However, in the current study, the subject changes the places of articulation in reverse direction. It means in the process of L1 acquisition there is no hard and fast rule in changing the place or manner of articulation. This analysis also makes it clear that the child acquires place and manner features in parallel form. It means every child can learn every sound and further activation and deactivation of sounds depends on the feature geometry of the L1.

3. Results and discussion

The analysis of the recorded data shows that in the process of language acquisition, the child follows the universal generalizations. For example, in the initial stage she can only produce coronal stops. At this stage, even, she changes nasal coronal stops into oral coronal stops. In the next stage, at the age of 32 months and 2 weeks she realizes the difference between stops and fricatives but cannot produce them correctly and substitutes with aspirated coronal stops. Later on, she changes the fricatives with the same place of articulation. It means the child first realizes the manner of articulation then comes to the place. However, the whole process of acquisition confirms the universal generalization of markedness regarding manner of articulation,

*GLIDES >> *LIQUIDS >> *NASALA >> *FRICATIVES >> *STOPS.

In place of articulation, the current data shows that coronals are the first sounds acquired but in case of dorsal and labial, it is not clear which place is acquired first. It is because at the same time labial fricative /f/ is changed into labial aspirated stop /p^h/ and velar fricative /x/ is

changed into velar aspirated stop /k^h/. So the direction of place of articulation may be COR>LAB>DOR or COR>DOR>LAB. CORONAL>LAB, DOR

After acquiring the obstruent, the subject changes all nasal sounds with stops of the same place of articulation. Coronal nasal /n/ is changed into coronal stop/d/ and labial /m/ is changed into labial stop /b/. It means, at a stage she can also realize the difference between voiced and devoiced sounds because she did not replace /n/ with /t/ and /m/ with /p/. The process of Denasalization in the lexicon of the child implies that at the age of 33 still nasal features is not active in the subject's grammar. However, the most interesting thing at this stage is the deletion of all stops at initial position in disyllabic words. Although, at this stage, she was 34 and was able to produce stops but she deletes. The process of language acquisition, varies from child to child. Some children prefer to produce maximum phonemes and some want to maintain the prosodic structure of the word. Therefore, the subject prefers to maintain the prosodic structure rather to produce the complete phonemes.

Two things, which are very important to note is the substitution of /r/ with /l/ and /z/ with /ʒ/. In the process of lateralization the child changes /r/ into /l/ and it happened when in child grammar the features of /r/ are not active. In the subject grammar, all features are active but she is not able to produce /r/. She can differentiate between these sounds when they are used in different words. The reason of the subject's failure to learn /r/ is the articulation of active articulator. There is a difference of tongue position in the articulation for /r/ and /l/ sounds. For /l/ position of tongue is relatively easier than in /r/ sound so, for ease of articulation the child produces /l/ instead of /r/. This is the reason that rhotics are learned later. The substitution of /z/ with /ʒ/ is the most interesting and important case in this study. Because it is said that every child learns the language of his/her own environment and Saraiki does not have /ʒ/ sound. So the question is, without input, how a baby can learn this sound? The answer is UG. It is clear that universal grammar remains active throughout the process of language acquisition and every child can learn every sound in different environments.

As the data is so small and it is collected from one baby so, we are not in a position to develop generalizations, but they can solve some problems in the field of L1 acquisition and pave the ways for further researchers.

Appendix Consonant inventory of Saraiki (Syed, 2013b)

Glottal	Velar	Palatal	Retroflex	Alveolar	Dental	Labial	Aspirate	Voice

Plosive	-	-	p	t		t	C	K	
	-	+	p ^h	t ^h		t ^h	c ^h	k ^h	
	+	-	b	d		d	ʃ	g	
	+	+	b ^h	d ^h		d ^h	ʃ ^h	g ^h	
Implosive			ɓ		ɗ		ɟ	ɟ	
Fricative	-		f		s		ʃ	X	
	+				z			ɣ	ɦ
Nasal	+	-	m		n	ɲ	ɲ	ŋ	
	+	+	m ^h		n ^h	ɲ ^h	ɲ ^h		
Flaps					R	ɾ			
					r ^h	t ^h			
Lateral					L				
					l ^h				
Semi-Vowel			v				j		
			v ^h						

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Using ZPD & Scaffolding as strategies in improving Reading Skills of Engineering Students in Large ESL Class: A paradigm of Action Research

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The ESL large classrooms in general and professional universities in Sindh, Pakistan witness the diversity of students belonging to various social and educational backgrounds. The past attributions affect the way the learners cope with challenges with their field using English language. The students at professional universities have to read their course material in English language. Some students perform better than others. It has generally been experienced that the students having their past education in O' level system perform relatively better than those who have their matriculation and intermediate from Sindh Boards of examination. This dichotomy places a latter category at disadvantage resulting in poor performance in functional/remedial classes of English language at university level. This paper attempts to propose that ZPD standing for 'zone of proximal development' can be helpful to handle such issues of dichotomy at university level. The paper is the result of an action research implemented in Mehran University of Engineering & Technology, Jamshoro, Sindh Pakistan. The study went through various phases and found that students working in group using ZPD learn better than they do individually. The study also found that the students also learn well when they find teacher as a facilitator. The study recommends that instead of using traditional method of teaching reading skills in classroom at any academic level, the students should be instructed through modern teaching methods which involve learners in entire learning process.

Key Words: Action Research, ESL Large class, Reading Skills, University Students, ZPD

1. Introduction

Teaching English in large classes is a general issue for all the ESL teachers in Pakistan and abroad. Bughio (2012) notes that teaching in large class is a problem in most of developing countries including Pakistan. Sarwar (1992) says that a large class is a reality in Pakistan and one of the reasons for failure or bundle of issues in education in Pakistan. The issue of large class was explored systematically in 1950's and then there has been frequent interest in the issue from the 70's onward. Teaching English in large classes brings about a number of issues for an ESL teacher. Bughio (2012) and Shamim (1993) mention some of the problems in large ESL classes as under:

- ✓ Management problems
- ✓ Physical or practical problems
- ✓ Affective factors
- ✓ Interaction problems
- ✓ Feedback & Evaluation
- ✓ Insufficient student involvement in learning

The current study addresses the issue of 'insufficient student involvement in learning' which results in poor performance by the students. Reading Skills is one of the problems which

learners and teachers face in Pakistan. This is due to the fact that reading comprehension in Pakistani context is done through traditional method in which an individual learner is engaged in grasping the complexity of language, however, monitored by the teachers. The present study uses Vygotsky's (1930) Socio-cultural Theory (SCT) to see the impact of scaffolding and Zone of Proximal development on students' reading comprehensions outcomes in large class at university level. Reading comprehension is a serious issue in a large class. A teacher cannot help all students to improve their reading skills by calling them out individually and make them read a lesson in front of the whole class which is traditionally being followed. The present study aims to address this issue to see how scaffolding strategies can help learners to cope with their reading comprehension problems.

1.1 Significance of the Study

The present study contributes towards existing knowledge on using sociocultural modal of Vygotsky in classroom learning. The study is significant for the reason that in Pakistani schools, colleges and universities, most teachers teach reading comprehension through controlled approach. This affects the learners' reading performance. Moreover, the students are not seen to be interested in reading materials including their textbooks. Both intensive and extensive readings lack among these learners. This study, thus, attempts to bring in class the social learning modal by employing scaffolding and peer tutoring strategies so that the learners inspire to take part in reading comprehension actively without relying merely on teachers. Zone of Proximal Development (ZPD) is one such technique that helps to improve reading skills of the learners.

1.2 Objectives of the study

- To investigate the problems and challenges faced by the ESL learners while working individually at University level.
- To see the impact of using scaffolding and peer tutoring techniques to improve reading comprehension of learners at university level.

1.3 Research Questions

- What problems and challenges do ESL learners face while working individually?
- How far ZPD & Scaffolding are helpful to develop reading skills of the ESL learners?

2. Literature Review

The Zone of Proximal Development (ZPD) is a well-known construct in Socio-cultural theory (SCT) proposed by Vygotsky (1930). It is a gap between what a learner has already mastered and what he can achieve when provided with educational support. Vygotsky cited in (Mitchel and Myles, 2004, p.196) defines ZPD as the difference between the child's development level as determined through problem solving and the higher level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers. Mitchel and Myles (2004) maintain that from a socio-cultural perspective, children's early language learning arises from the processes of meaning making in collaborative activity. Similarly, the second language acquisition has an opportunity to participate in collaborative activity with users of target second language.

The ZPD uses social interaction in form of scaffolding, group and collaborative tasks with more knowledgeable others (MKO). MKOs can be a teacher as well as a peer within the group (Blake and Pope, 2008, p.62). Razaee & Azizi (2012) mention that ZPD comprises scaffolding process which helps a child/learner to learn with the help of teacher, a parent, a caretaker, language instructor or any other peer who has already achieved that target. Bruner (1983) cited in Fernandez (2001) et al describes scaffolding as a cognitive support given by teachers to learners to help them so that they can do the tasks which they could not do on their own.

Walqui (2006) notes that education never takes place in a vacuum but is deeply embedded in a social milieu. Learning is not all about the human cognitive development. The most important process in learning is interaction. This can be done when a learner comes into contact with other learners. Thus, the cognitive and social factors go hand in hand in classroom learning. ZPD is actually social in nature. It emerged in socio-cultural modal of learning which was basically proposed by Lev Vygotsky. With the new research in the field of SLA, the focus from mind turned to society. Arnfast and Jorgensen (2010) mention that language is seen as a part of complex and dynamic processes of social membership, culture and identity. Language learning is not only a matter of individual capability, but also the opportunities for interaction at micro social level and power relations and linguistic norms at the macro social level. The role of social interaction is to provide supporting structures or scaffolding for individual competencies and thus to mediate language learning through communicative patterns and other semiotic tools. In the socio-cultural context, learning takes place through zone of proximal development (ZPD) as determined by Vygotsky.

Several studies have been conducted to show a relation between zone of proximal development (ZPD) and positive outcome of reading comprehension. Poorahamdi (2009) conducted a study in Iranian context to see the impact of employing ZPD and Scaffolding techniques to help improve reading skills of EFL learners. She found that scaffolding techniques work better than teaching students in traditional way. Another study by Atterzedah (2011) was conducted in Iranian context to see how reading performance of EFL learners can be improved through assistance. The study found that the scaffolded group of learners performed better than those who learned individually. A similar study was conducted in Pakistani context. Haider & Yasmin (2015) note that scaffolding and peer tutoring work comparatively better than the traditional teaching methods.

3. Methodology

We have chosen action research as method for our study as it helps in improving educational practices. Since, the researchers in the study are Practitioners in University so the research meets the researchers' needs. The action research has provided an effective framework to investigate the problems of reading skills and help the students develop their understanding of the texts by using techniques of ZPD & scaffolding.

3.1 Action Research

The main purpose of action research is to focus on action and research simultaneously. The practitioners in case of classroom issues identify a certain problem and plan a strategy or any techniques to implement it in order to resolve the problem. Gopang (2015) et al mentions that AR includes the systematic collection of data after implementing a certain strategy on any action to be changed, modified or reinforced, analysis of data, reflection on findings for more observation and action. This systematic process in action research makes it planned, organized and reflective practice in the process of teaching and learning language. Kemmis and McTaggart (1992, p.10) say that an action research is to plan, act, observe, and reflect more carefully on the problem identified. This observation and reflection is more rigorous than the everyday life situations where the people may ignore some of the things.

3.2 Participants

The participants were the first year engineering students of Mehran University of engineering & technology, Jamshoro who study functional English as a remedial course in their first semester/second semester. There was a diversity of students in the class belonging to various

social, cultural, educational and religious backgrounds. Some of them had their matriculation and intermediate from Sindh Texts while some others had done O' level & A' level.

3.3 Data Collection

The data was collected through a focus group interview and observation. A focus group interview helps the researchers to know 'in-depth response' of students or how they think about a certain phenomenon as noted by Bell (2006, p.162). A focus group interview is useful in gaining direct insights from the participants. In action research, participants are very important as a certain action is implemented through them. Therefore, the participants' insights were important to us to answer our questions.

The problem was identified through the first phase of interviews. Students working individually on reading comprehension passages lacked thorough understanding of the texts due to their low educational level. They belonged to rural Sindh or in case of urban, they were from government schools. After implementing the ZPD & scaffolding strategy in the class, the same students numbering 5 were interviewed to investigate their responses on the action implemented. Their names have been kept confidential due to ethical consideration.

3.4 Data Analysis

We conducted the interviews from the students who were from Telecommunication Engineering department. Therefore, the data was analyzed qualitatively through the researchers' observation, reflection on field notes, and discussion on reported data in interview. The data collected helped us to answer our questions. The data is quite useful to the ESL teachers in many ways.

4. Results of the Study

The findings of the study are presented into three phases. The first phase refers to pre-action phase. The second phase is action phase and the last phase is post-action phase.

4.1 The Pre-Action Phase

In the first phase, a focus group interview was conducted with some students in order to investigate the problem so that an appropriate action may be implemented to resolve it. This phase helped me as a practitioner to know the weak areas in my teaching especially reading skills. The interview was taken for 30 minutes where students' data was recorded during discussion with them. They stated many problems faced by them while reading. They are mentioned below in their comments:

P1: Reading passages are complex and I really get tired while understanding the text.

P2: The newspaper articles, short stories, or any other material that teacher brings in the class create many problems in understanding vocabulary and complex structures of the language.

P3: I have not been a good reader. In our schools and colleges, we had very limited exposure to reading texts. Now I feel really dissatisfied with my present position as a reader. I cannot understand the text unless somebody explains or translates it to me.

P4: I cannot understand the text thoroughly as it contains difficult themes, words, idioms, and structures. I want my teacher to read it for me.

P5: Reading any kind of text is difficult for me as English language has really been tough. I cannot understand the complexity of language due to its difficult vocabulary and structures.

Besides these stated problems, the other students reported that the teacher assigns reading to the students without knowing their level of education. We (the students) belonging to rural Sindh do not have much exposure to reading. So, this really creates a problem for us to read any English language text comprehensively.

4.2. Action Phase

After identifying the learners' issues in reading skills, that was lack of understanding the text due to complexity of words and structures, we as practitioners in the university thought of strategy with the help of my co-researcher. We thought of implementing 'zone of proximal development' and 'scaffolding' as an effective strategy in the classroom to develop students' reading skills. I planned a lesson on 'Of studies'—an essay by Sir Francis Bacon which was a complex text for the first year engineering students. The class was divided into groups of 4 to 5 students in each group. They were given a text and asked to read it in group by discussing the theme and finding out new words from dictionary they had. In each group, one or two MKO's (More Knowledgeable other) were present who led the group. They were given twenty minutes to read, discuss and understand.

4.3. Post-Action Phase

During the reading tasks, the researchers observed the participants carefully who seemed to be very absorbed in reading, discussing and understanding the given text. In each group, one or two MKO's were present so they tried to explain the meanings of new words and rephrased to their partners. This helped the average students to understand the text and enabled them further to talk on the same text. This activity where the MKO's worked as scaffolding for their partners was very useful for the whole class in many ways: 1) it

introduced group working and interacting with each other 2) to be able to share 3) to understand together using each other's knowledge and expertise.

After reading was done, we chose one person from each group as a representative to explain what their group has understood about the text. The average participants were chosen to come as they faced them problem in reading skills. When they explained the text to the class, it was really appreciating. Majority of the students really performed well; they had developed their thorough understanding of the text and got familiar with the language structures and words, too. After the class, some of the students who were interviewed before were called to have another session of interview regarding their performance. They stated as follows:

P1: It is good that we got chance to communicate in groups. The group discussion helped me to clear my concepts.

P2: I remember, when you gave us a task in class to read and understand the text individually, we were not able to understand it because new words were used in English reading passage. Some structures were totally new to us. We failed to understand it. But, this time when you had us into groups we learnt a lot. Because if I did not know about anything, I asked my friends and they told me.

P3: I am very passive learner. I need a teacher or somebody else to explain to me the topic which is being studied. I really enjoyed being in the group. This made reading very easy for me. My friends shared different ideas and I came to understand the text.

P4: I was excited to be the part of group discussion. Whether a student learns alone or in group depends on that student. But, for me it is good to be in groups. My friends explained the topics in clear way. I learnt a lot and overcame all the problems that I most often face in reading.

P5: Working in a group is really interesting. I enjoyed learning. We all participated in understanding the given text. This helped us to grasp the most of the text by sharing and discussing on it.

Besides these participants, other students also gave positive remarks about the group task. They reported to have learnt content and language components in more effective than they do individually.

Discussion & Conclusion

Understanding the reading passages is a problem for engineering students due to various factors such as content, vocabulary, sentence structures. This problem is more related to the students coming from rural backgrounds or urban governments and private schools. The students who have done their O' level and A' level have good reading skills as compared to

the former category. To resolve such problem, Vygotsky's notions of ZPD, scaffolding and MKO are useful. The present study revealed that when students work together into groups and interact with their peers, they learn comparatively better than they work individually. The study found that the average students can be helped through their peers acting as scaffolding and MKO to a certain stage where they become independent learners. The study suggests that learning in groups should be encouraged in ESL classrooms to develop reading skills among diversified groups of learners.

5. Recommendations & Suggestions

The study suggests that teachers should employ scaffolding strategies to reinforce the reading comprehension of learners. The traditional approach cannot help improve the students' reading skills. The socio-cultural theory of Vygotsky can be applied not only to university students but also schools and colleges where students are taught with only one approach. The scaffolding technique can help learners to improve their reading comprehension.

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Determinants of Cognitive Development in Secondary School Students

Dr.Khuda Bakhsh

Abstract: The study explored certain factors influencing the cognitive development in secondary school students. A sample of 1400 teachers from 500 randomly selected secondary schools (run by government of Pakistan) participated in the study. The researcher developed a questionnaire to measure the determinants and cognitive development. The data was entered into SPSS and was analyzed using regressions. Step-wise regression analysis was made to find the unique contribution of each independent variable to the dependent variable. Multiple regressions were also performed to see the accumulative effect of all the variables on the cognitive development. The findings revealed that all of the five variables taken as determinants contribute to cognitive development with significant predictive powers. Parenting proved to be the strongest determinant of cognitive development in the students followed by socio-economic status, physical health, genetic properties and school climate.

Key Words: Cognitive Development, Genes, Parenting, Socio-Economic Status,

1. Introduction

There are certain needs and predicting variables of physical, sexual and cognitive development in adolescence. The teenagers are like a liquid steel to be shaped easily by the society and parents (Abbas 2014; Tanveer 2012). The teenagers inherit the tendency to adapt to their environment. The basic processes involved in adaptation are assimilation and accommodation (K.B. 2013). Assimilation is trying to understand something new into what we already know. Accommodation occurs when a person must change existing schemes to respond to a new situation. It is obvious no one is born as zero but there is some genetic properties making them superior in their practical life (Adebisi, 2009; David 2014). Naturally every child is fully fortified with all the required traits and skills excluding some special children (Ericsson, 2003). Soon after his birth, he is thoroughly dependent upon his parents. It is a pure natural phenomenon that the parents tend to look after him with due interest and pleasure. Society and school climate are core elements to shape his future besides good parenting (Learning and cognitive development run parallel to each other particularly in a teenager (Azhar 2011; Rubab 2014; Restak 2001; Feuerstein 2000). His interests, attitudes, appreciations, skills and achievements are primarily the product of learning (Bruce 2009; Paus, 2005). Learning is a central theme of educational psychology. It is more pervasive phenomenon that goes in and out of school. It is not only the acquisition of knowledge through various means but much more. A high school student flowing in his formal operations is more sensitive to his social environment enriched with needs, stimuli, parenting and pleasure (Samar 2011; Schellenberg 2005). Thus, it is imperative to investigate the certain variables influencing the cognitive development of the teens with due interest.

2. Statement of the Problem

The problem to be investigated was how well certain factors taken as determinants contribute to the cognitive development of the students as perceived by their teachers.

3. Research Questions

In addressing our research problem, the following research questions were raised to be answered

1. What is the influence of each of independent variables on dependent variable?
2. What is the significant contribution of independent variables (school climate, parenting, socio-economic status, physical health and genetic properties) combined *together* on dependent variable (student performance)?

4. Research Methodology

A sample of 1400 teachers from 500 randomly selected secondary schools (run by government of Pakistan) participated in the study. The researcher developed a questionnaire to measure the determinants and cognitive development. The data was entered into SPSS and was analyzed using regressions. Step-wise regression analysis was made to find the unique contribution of each independent variable to the dependent variable. Multiple regressions were also performed to see the accumulative effect of all the variables on the cognitive development.

5. Results

Research Question 1

What is the significant contribution of each of independent variables on dependent variable?

- Individual contribution of parenting to the variance of cognitive development

Table1. Linear Regression Analysis of parenting with the cognitive development

R	R Square	Adjusted R Square	Std. Error of the Estimate
.512	.262	.281	5.211

Table 1 shows that parenting a significant ($R^2=.262$, $p<.05$) predictor of the cognitive development. This means that 26% of the variance in the cognitive development is influenced by parenting.

- Individual contribution of students' genetic properties to the variance of their cognitive development

Table 2: Linear regression analysis of ‘genetic properties ‘withthe cognitive development

R	R Square	Adjusted R Square	Std. Error of the Estimate
.347	.120	.125	6.117

Table 2 shows that 12percent ($R^2 = .120$) of the cognitive development is explained by their genetic properties

Table 3: *Individual Contribution of ‘Socio-Economic Status’ to thecognitive development*

R	R Square	Adjusted R Square	Std. Error of the Estimate
.501	.251	.255	6.308

Table 4: *Individual Contribution of ‘physical health’ to thecognitive development*

R	R Square	Adjusted R Square	Std. Error of the Estimate
.407	.166	.165	6.714

Table 5: *Individual Contribution of ‘school climate ‘to the cognitive development*

R	R Square	Adjusted R Square	Std. Error of the Estimate
.321	.103	.105	6.155

The Tables 1 to 5 clearly show the all the selected factors well determine the cognitive development with significant predictive powers. Parenting, genetic properties, socio-economic status, physical health and school climatecontributed 26 %, 12 %, 25%, 16% and 10% respectively to the variance in cognitive development. The ‘parenting’ proved to be best predictor followed by socio-economic status, physical health, genetic properties and school climate.

Research Question 2

What is the significant contribution of independent variables (school climate, parenting, socio-economic status, physical health and genetic properties) combined *together* on dependent variable (student performance)?

The following table shows Multiple Regression Analysis of the FIVE predictors with the cognitive development of secondary school students

Table 6: Combined Influence of all the predictors on the cognitive development

R	R Square	Adjusted R Square	Std. Error of the Estimate
.807	.651	.655	5.512

Table 6 shows the joint influence of the all the FIVE factors was 65 percent to the variance in the cognitive development of the students. It also implies that there are more predictors of academic performance need to be investigated in next studies on the same lines.

6. Conclusion

The findings revealed that parenting is the best determinant of cognitive development of the students followed by socio-economic status, physical health, genetic properties and school climate. The supervision of parents is the best predictor of our cognitive development. Naturally the birth of man from the living body fertilized with the same species leads to undefined love of parents with their offspring. Those are so blessed who are brought up under the love and supervision of their parents. Good parenting is the dominant predictor to nourish the cognitive development of the teens. These are parents who provide each desired item to their children to satisfy their needs positively. The genes transmitted from parents their children play a vital role in the cognitive development. These genes are reflected by the character, beauty, physique, personality, gallantry and achievements of their children. Physical health/beauty and their Socio-economic status significantly contribute to the cognitive development. Possessing a well socio-economic status, the student may enjoy their life easily. Each of their needs and luxuries is made available to them so they are physically & mentally satisfied to bloom up their cognitive development. Learning environment filled with peace and pleasure positively accelerates the cognitive development of the students. The school climate conducive to teaching-learning process positively upholds the cognitive development in the students.

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Relationship between language loss and attitude

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Abstract: This study aims to determine relationship between language loss and attitude to language. More than one hundred participants who live in Delhi and speak Saraiki as L1 were studied. Half of the participants were born in Mianwali and adjacent areas and half of them were born in Delhi. Those who were born in Mianwali, moved to Delhi in 1947 at the time of division of the subcontinent into Pakistan and India. The number of male and female was equal in both groups. The participants were asked to produce words of Saraiki containing of the target sounds on word-medial position in the most accurate pronunciation. The productions were recorded and presented to four native speakers of Saraiki for evaluation. The evaluators marked the sounds on a five-point Likert scale. The scores were averaged. Interview was another tool of research. The participants know English, Hindi and Saraiki. In the interview they were asked which languages they knew. Their affiliation to Hindi, Saraiki and English was determined on the basis of their responses. The first language that they named was awarded 3 marks, the second one was awarded 2 marks and the one named last was awarded 1 mark. The results show that the participants were mostly affiliated to Hindi. In the production results it was also found that the influence of Hindi on language loss was very effective. Thus the study determines a relationship between attitude and language loss.

Key words: *attrition, attitude, Delhi, Saraiki*

1. Introduction and Background

There is a large body of literature which establishes influence of markedness and dominant language in language loss. Another factor which plays effective role in language loss is frequency of use. The sounds which are used more will attrite later than those which are used less (Paradis, 1993; Schmid, 2007; Schmid & Dusseldorp, 2010). Another important factor which influences language loss strongly but which has not been studied at large is language attitude. The current study aims to fill this gap. It attempts to establish a relationship between language attitude and language convergence. There is a very subtle relationship between attitude and language loss. The accommodation theory (Giles, Coupland, & Coupland, 1991) addresses this issue at large. According to the theory, the speakers of a specific language group develop accommodative attitude about a language in a society. According to McGroarty (1996, p. 12), an important aspect of the accommodation theory is that it takes into account feelings of speakers of a language not only about their own language but also about other languages in the same society. According to the accommodation theory, sometimes a group of speakers develop strong feelings of affiliation and solidarity for another language. In this situation, normally the other language is a prestigious or dominant in the society and the approach of speakers is called convergent accommodation. A group of speakers with convergent accommodative attitude normally try to merge into the other

linguistic community speaking a prestigious language. The normal result of this attitude is that the speakers of a specific language lose their own language and converge into another language group. This convergence ultimately leads to language death in a specific community. Another attitude identified in the accommodation theory is of divergent accommodation. With this attitude, the speakers of a specific language are strictly affiliated to their own language and want to preserve it at any cost. In this context, the speakers try to maintain their separate linguistic community in a multilingual society. The speakers with this attitude maintain their language at any cost regardless of the fact that their language does not enjoy a high status in society. An ultimate effect of this attitude is language maintenance. The best example of divergent accommodation can be seen in Israel where the Jews have revived an old archaic Hebrew language into modern Hebrew. Attriting languages provide examples of convergent accommodation. Some studies attempted to determine a relationship between attitude and language loss. Some of these did not establish any correlation between attitude and language loss. For example, Schmid (2013) did not find any correlation between language loss and attitude of speakers. On the other hand Cherciov (2011) found a correlation between attitude and language loss in the context of Romanian immigrants. The current study also aims to determine the influence of attitude on language loss.

2. Research Methodology

There are two groups of participants in this study. One of the groups consisted of 57 participants who were born before the emergence of Pakistan in 1947 in district Mianwali and adjacent areas. Thus, according to the dialectal variation of Saraiki by Shackle (1976), they speak northern dialect of Saraiki. They migrated to Delhi at the time of partition of the Subcontinent. The second group consisted of 61 native speakers of Saraiki who were progeny of these migrants. The difference between the two groups is that the migrants were born in a Saraiki speaking monolingual environment of Mianwali and the other group of participants were born in a multilingual environment of Delhi where Hindi is a dominant language. The minimum age of the Mianwali group of participants was 66 and their maximum age was 87 with 75.25 (standard deviation: 6.26) years mean age. Minimum age of the Delhi-born participants was 27 and maximum was 64 years with a mean of 52.53 (standard deviation: 8.90) years. According to the self-statement of the participants they speak English for an average of 2-3 hours in a day. 60 of the participants were male and 58 were female.

A semi structured interview and a word recording task were major tools of research in this study. The data were collected in Delhi at different places of convenience of the participants. First of all, the participants were asked some questions by the third author of this study who

himself is a native speaker of Saraiki. The interview was recorded and decoded by the first author. The information quoted above was obtained in the interview. In the interview, questions about age, linguistic and academic background of the participants were asked. The replies of the participants were recorded. After the interview, the participants were asked to produce a list of words. The current study focuses on the results related to only three plain nasals of Saraiki.³ The following words given in (1) were used as stimuli to get the target sounds produced by the participants.

(1)

1. 'mengadian' [meŋjã] [ŋ] dung (of goats)
2. 'sunja' [suŋã] [ɲ] barren
3. 'kanda' [kaŋã] [ŋ] single-eyed

Some other sounds were also included in the above list. A detailed analysis of the whole results have been given elsewhere (see foot note 1). The recordings of the participants were given to four native speakers for evaluation. The native speaker judges were living in London at the time of evaluation. The evaluators were from District Mianwali of Pakistan. Recall that the participants also originally belonged to District Mianwali before migration. The evaluators evaluated these sounds on a Likert scale. The scale ranged between 1 and 5. The consistency and reliability of the evaluation was determined on the basis of a Cronbach's alpha reliability test. The reliability coefficient for the target sounds was greater than 0.7 which indicates strong reliability (Larson-Hall, 2010; Scholfield, 1995). The scores awarded by the four evaluators were averaged for ease of analysis. In the following section only averaged results for the target sounds will be presented.

3. Presentation and analysis of data

As mentioned earlier, the mean scores of each of the participants awarded by each of the judges were averaged. The following table shows the averaged results.

Table 1: Mean Scores

Sound	Score	Standard Deviation
[ɲ]	2.52	2.01
[ŋ]	3.92	3.90
[ŋ]	3.48	1.19

³ The current discussion focuses on only relationship between attitude and language loss. A detailed analysis of the results of this study can be seen in Syed, Malik and Hasan (2014).

A one-way analysis of variance (ANOVA) was applied on these data. The results confirm that the difference of mean scores for these consonants is strongly significant ($F=51.509$, $p.<0001$). The mean values show that the participants have scored the highest in production of retroflex nasal [ɳ] and the lowest in production of alveo-palatal nasal [ɲ]. A score of 4 indicates near native-like production. The average production of the participants is 3.92 for retroflex nasal [ɳ] which indicates that overall they are closer to the near-native level in production of retroflex nasal.

In the interview, the participants were asked which languages they can speak. In response to this question, they enumerated in a sequence, the languages they knew. All participants knew Hindi and Saraiki. With the exception of only six, all of them also knew English. For determining the affiliation of the participants to these three languages (i.e. Hindi, English & Saraiki) a score of '0' to '3' was awarded to each language of each of the participants. The first language that they mentioned in the sequence was given 3 marks, second one was given 2 marks and the third one was given 1 mark. For example, in response to the question 'which languages you know', if a speaker replied 'I know Hindi, English and Saraiki' a score of 3 was awarded to Hindi, 2 to English and 1 to Saraiki. If they did not mention either of these three languages, in that case zero mark was awarded to the language which they knew but which they did not enumerated. Some of the participants when asked which languages they speak, replied that they knew Hindi and English. They did not include Saraiki in the list. When the author pointed out that Saraiki was their mother tongue and that they were speaking Saraiki, they remembered that they also knew Saraiki. In such cases, zero mark was awarded to such a participants. These scores show level of their affiliation with these languages. The affiliation score was averaged. Table 2 shows the mean values.

Table 2: Participants' Affiliation with Saraiki, English & Hindi

Language	Mean Score	St. Deviation
English	1.61	1.00
Hindi	2.54	0.71
Saraiki	0.96	1.08

The difference between the mean values is strongly significant ($F=53.779$, $p.<.0001$). The attitude of the of migrant and Delhi born participants towards these three languages was not significantly different from each other ($p>.1$). Table 2 reflects that the participants have the

strongest affiliation with Hindi but the weakest one with Saraiki. In response to the question, how many languages they know, they either did not include Saraiki among the list of languages they knew or they enumerated it at the end. On the other hand, in most of the cases, they enumerated Hindi first of all. This shows their affiliation to these languages. Since the participants feel more affiliation with Hindi than with Saraiki, they prefer to shift from Saraiki to Hindi. An important point in this regard is that the participants have obtained highest scores in production of retroflex nasal and the lowest scores in production of alveolar nasal. Previous research shows that markedness also plays important role in language loss. Marked sounds attrite before unmarked sounds (Hansen & Chen, 2001). From the point of view of articulation, retroflex sounds are more marked than alveolar and velar consonants because retroflex sounds are more complex than the other sounds. One has to twist tongue for production of this consonant. In this way, one would expect that retroflex nasal should lose before alveolar and velar nasal. Similarly, coronal sounds are more unmarked than velar ones (de Lacy, 2007). Keeping in view effective role of markedness on language convergence we may expect that the Delhiite Saraiki speakers will lose retroflex and velar nasal before alveolar nasals. But the results show the converse. This is because the retroflex and velar nasal stops exist in Hindi but alveolar nasal does not exist in it. Thus, we conclude that most of the process of language loss of Saraiki among the Delhiite Saraiki speaking community is triggered by the dominant language i.e. Hindi. The influence of a dominant language on language attrition is already established. Speakers of a moribund language always wish to assimilate with the speakers of a dominant language (Bonner, 2001; Fries, 1998; Pavlenko & Lantolf, 2000). The results of this study confirm that the participants are more affiliated to Hindi than to Saraiki and they are also inclined to converge to from Saraiki to Hindi. Before concluding this paper, the current study proposes some future line of action to further this research. A synchronic phonologic description of Mianwali dialect of Saraiki will add more meaning to this study particularly if it is for the purpose of comparison with the Delhiite Saraiki.

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