CHAPTER I
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INTRODUCTION

1.1 Contrastive Analysis and Second Language Teaching

The concept of contrastive analysis was first proposed by Charles Carpenter Fries and fully described by Robert Lado in his book "Linguistics Across Cultures" published in 1957.

Contrastive analysis or Differential Grammar, as some have called it, consists of the linguistic description of the structure of two or more different languages, one of which is the mother tongue and the other the language to be taught. The mother tongue is also called the first or source language and the language to be taught as the target language. Contrastive analysis describes the two languages system by system and enlists the various similarities and differences found between the two. The differences between the two languages are the chief source of difficulty in learning of a second language. Lado says "we assume that the student who comes in contact with a foreign language ............., and these elements that are different will be difficult".¹

Lado was very much influenced by Charles Fries. He quotes Fries on the first page of his book (1957) advocating the role of contrastive analysis. Fries says
"the most effective materials are those that are based on a scientific description of the language to be learned, carefully compared with a parallel description of the native language of the learners."^2

The premise behind the comparison is that the mother tongue habits, being strong, interfere in learning of a new language. The mother tongue habits do not allow the learner either to hear or articulate correctly the different units or patterns of the new language.

Various difficulties arise when someone learns a second language. From the point of view of contrastive linguistics, "The differences between the first language and the second language are the main cause of difficulties in second language learning".3

Contrastive results can be useful most significantly in writing text books and as a language teacher's manual. The language teacher can prepare his lessons, devise his exercises and be prepared in advance. The best contribution linguistics can make to language pedagogy is that it can describe languages individually and contrastively. Apart from these two, the other areas where contrastive data can be used are language testing, language research, general cultural understanding, and psycho- and socio-linguistics. Adequate linguistic description of the
two languages individually is a pre-requisite to any plan of a contrastive linguistic analysis. The learning (and teaching) task will, mostly, consist of the sum of the differences determined by the contrastive analysis.

The structure of the two languages (i.e. the mother tongue and the target language) can be analysed and described at various levels: phonological, morphological, syntactic and semantic levels.

Hence, the contrastive analysis will discover the differences between languages and predict the difficulties that the learner may have.

1.2 First Language Acquisition and Second Language Learning

Language acquisition means acquiring a language as mother tongue or as a first language. According to Corder, "Language acquisition takes place during the period when the infant is maturing physically and mentally".⁴ Language learning, on the other hand, refers to learning a second language which "normally starts at the later stage, when language performance has already become established and when many other physical and mental processes of maturation are complete or near completion".⁵
The processes of learning a second language are, therefore, different from those of language acquisition. Various difficulties arise when someone learns a second language. From the point of view of contrastive linguistics, "the differences between the first language and the second language learning are the main cause of the difficulties in second language learning".⁶

Learning a second language differs in many respects from the acquisition of the mother tongue. Firstly, the conditions under which the acquisition and learning take place are different. Language acquisition takes place in childhood when the child grows physically and mentally and language learning occurs at a later stage after the first language or mother tongue has been mastered. Secondly, the motivation for the processes of acquisition and learning also differs. Language acquisition comes quite "naturally", whereas language learning takes place "as a result of the discovery of its practical utility".⁷ Thirdly, the language learning also differs from language acquisition on the basis of data. A child acquiring his mother tongue is exposed to a different kind of data which are unorganised, ungraded and unsystematic. These are not "carefully planned or logically ordered set of data".⁸ Moreover, these cannot be treated as "teaching syllabus" in
any sense of the word. Fourthly, the second language in most cases takes place formally, i.e. through formal instructions for which the instructional materials are "carefully planned and logically ordered". These are also highly graded, systematized and need based.

1.3 The Semitic Languages and Dialects

Robert Hetzron has proposed the following classification of the Semitic languages:^9

(A) East Semitic:

Akkadian was the language of ancient Mesopotamia (approximately today's Iraq), the carrier of a grandiose Civilisation from c.3000 B.C. to the beginning of the Christian era. Akkadian gradually replaced the unrelated Sumerian which had influenced it. It was soon divided into Assyrian (northern) and Babylonian (southern) branches, corresponding to a political division. The last written document date from the first century A.D. Afterwards, Akkadian was completely forgotten and had to be rediscovered, with its writing system deciphered, in nineteenth century. The Akkadian script, usually written from left to right, is called cuneiform, i.e. 'wedge-shaped', because of the graphic components of the symbols.
(B) West Semitic, the other major branch of Semitic, is divided into two sub-branches:

(a) South Semitic is composed of three groups:

(i) Epigraphic South Arabian (attested from the ninth century B.C. to the sixth century A.D.) is known only from short inscriptions written in the consonantal script. Its dialects were Sabaean, Minean, Awsani, Qatabani and Hadramut. These dialects were spoken in the southern half of the Arabian peninsula, they were completely replaced by Arabic.

(ii) Modern South Arabia, a group of non-Arabic languages (that are apparently not the descendants of Epigraphic South Arabian), is still spoken by some 25,000 people Dhofar (Oman): Shahri, Mahri and Harsusi, and on the Island of Socotra off the Arabian coast: Soqotri.

(iii) Ethiopians speakers of South Arabian crossed the Red Sea Millennium ago into the highlands of Ethiopia and mixed with the local Cushitic population, who gradually adopted their language and modified it to a significant extent. The Ethiopian Semitic (Ethio-Semitic) languages are divided into two main branches:
(a) North Ethiopic, comprises the following: the
now extinct Ge'ez, attested between the fourth
and ninth centuries A.D., was the language of
the Axumite Empire. It is still used as the
liturgical language of the Ethiopian coptic
church, occasionally also for literature.
Tigrinya has nearly four million speakers in
Eritrea and in the Tigre Governorate-General.
Tigre is spoken by about 350,000 muslims.

(b) South Ethiopic has two branches: (i)
Transversal South Ethiopic which comprises
Amharic, the official language of Modern
Ethiopia; the almost extinct Argobba; Harari
(Adare), the language of the Muslim city of
Harara, and East Gurage. (ii) Within outer South
Ethiopic, the very recently extinct Gafat, Soddo
and Goggot; Muher and Western Gurage.

(b) Central Semitic

(i) Aramaic is the label for a group of related
dialects, originally spoken in what is Syria
today. It is attested since the beginning of
the first millennia B.C. It is later to all of
the near East, replacing Akkadian, Hebrew and
other languages, only to be replaced, in turn, by Arabic after the rise of Islam in the Seventh Century A.D. Jesus' native tongue was Palestinian Aramaic. Nabatean was spoken by ethnic Arabs around the beginning of the Christian era. The Babylonian Talmud was written in Eastern Aramaic, a language close to Syriac, the language of the Christian city of Edessa (till the thirteenth century A.D.), still the liturgical language of the Nestorian and Jacobite Christian churches. Classical and Modern Mandaic are associated with a Gnostic sect. Today, a variety of western Aramaic is on the verge of extinction in Syria, but Eastern Neo-Aramaic (Modern Syriac) is still vigorous in Christian communities in north-western Iran and adjacent areas in Iraq, in Soviet Georgia and in scattered communities around the world. The consonantal Aramaic square script is used for Hebrew today.

(ii) South-Central Semitic
   (a) Arabic.
   (b) Canaanite.
Ancient Canaanite inscriptions of Byblos are from the sixteenth and fifteenth centuries B.C. Moabite (ninth century BC) is known from one inscription only. Three ancient, long-extinct languages may also be Canaanite: Ugaritic, the language of the city state of Ugarit (now Ras Shamra, Syria, on the Mediterranean) around the fourteenth/thirteenth centuries BC, with an impressive literature written in a cuneiform. Consonantal script; Amorite (the first half of the second Millennium BC) and the recently discovered language of Ebla (the third millennium BC). Phoenician was originally spoken on the coastal areas of today's Lebanon and is attested through inscription (from the twelfth century BC to AD 196). The phoenician consonantal script written from right to left, practically identical with the old Hebrew script, is probably of Egyptian origin. It is the direct ancestor of the Greek and Latin alphabets. The Arabic, South Semitic (including Ethiopian) and Syriac scripts also come from the Canaanite writing system. Furthermore, the writing systems of Central Asia (e.g. Mongolian writing) and India the
Devanāgarī script are also descended from the Syriac one.

1.4 The Arabic Language and the Arab World

Arabic, with its rich heritage, is one of the major languages of the world. Since the middle ages it has enjoyed a universality that makes it one of the world's great languages, along with Greek, Latin, French, Spanish and Russian. This status reflects not only the number of Arabic speakers, but also the place the language has occupied in the history and the important role it has played, and still playing in the development of Arab-Muslim society.

According to the new classification of the Semitic languages proposed by R. Hetzron, there is evidence that Arabic shares traits of both South Semitic and North-West Semitic.

Arabic language is the national language used throughout the Arab world. It is the lingua-franca of all Arab States i.e. Egypt, Sudan, Libya, the north African Countries (Tunisia, Morocco and Algeria), Saudi Arabia, Iraq, Palestine, Jordan, the Gulf countries etc.

Arabic is even the major language of non-Arab countries such as the republic of Chad in Central Asia. Furthermore, Arabic is in wide use throughout the Muslim
world as a second language i.e. Pakistan, India, Indonesia and Bangladesh.

Arabic language exerted much influence on Persian, Turkish, Urdu, and many other African languages like Hausa and Swahili. The speakers of these languages used the Arabic script in writing their own native languages and assimilated a tremendous number of loan words.\(^\text{10}\)

The European languages are very much indebted to Arabic language for part of their vocabulary, idioms and style. The Oxford English dictionary reveals the fact that a vast number of English words are of Arabic origin.

Arabic, being the central language of the Semitic family, is spoken by near about '200' million people as a mother tongue, and used by several millions more as a second language.

1.5 Characteristics of Arabic Language

(1) Arabic language has twenty-eight letters standing for consonants and is written from right to left. Each letter has a different shape depending on whether it occurs initially, medially or finally. Some of the consonants do not have equivalents in western languages. Arabic language has six vowels both short
and long; in addition to two diphthongs (i.e. i.i:, u,u:, a,a: and ay,aw.)

(2) Arabic language, like Hebrew, is written and read from right to left.

(3) The basic word order in Arabic is VSO.

(4) Arabic is characterised by triliterals or triconsonantal roots. Nominal and verbal forms are distinguished by vowel modifications which are unrecorded, but are readily supplied by the reader himself.

(5) A peculiar feature of the Arabic is that, from one root the derivational and inflectional systems are able to produce a large number of words, or lexical forms, each of them having specific patterns and meanings.

(6) A large number of nouns, called verbal nouns, can be easily derived, from simple verbs. e.g., 'qatala: 'killed', 'qita:l; "fighting", 'yahaba; 'went': 'jiha:b; 'going'. 'na:ma; 'slept': 'nawm; 'sleeping' ... etc.

(7) Arabic language has three parts of speech: noun 'ismi, verb 'fi:li and particles 'harfi (what would be called, adjectives, adverbs, and pronouns in other languages).
(8) Two genders fem. and masc. are distinguished for nouns, adjectives and also verbs.

(9) There are three numbers in Arabic: singular, dual and plural.

(10) Arabic nouns have two kinds of plural: sound plural (fem. & Masc.) and broken plural.

(11) Arabic, like Latin, is a synthetic rather than an analytical language. Arabic nouns are inflected for three cases: nominative, accusative and genitive.

(12) Arabic verbs have no infinitive. The root idea and its derivatives are arranged in the dictionary under the heading of 3rd. person masculine singular of a simple verb.

(13) Arabic verbs have no tense, but tense can be located by syntactic devices. There are two finite forms which denote complete and incomplete action (perfect and imperfect).

(14) The basic syntax in Arabic sentence is not usually complex. there are two basic sentence types traditionally referred to as nominal and verbal sentences.
1.6 The Varieties of Arabic

Three major varieties of Arabic language may be distinguished. They are as follows:

(1) Classical Arabic (C.A.).
(2) Modern Standard Arabic (M.S.A.).
(3) Colloquial Arabic (Colloq.).
(4) High and Low (diglossia).

The term Arabic refers to its well known varieties: classical Arabic and Modern Standard Arabic. Classical Arabic (C.A.) is the language of holy Quran. C.A. is a pre-historic term that has been commonly used in reference to the ancient form of the language as codified and recorded by Arab grammarians and philologists in the first few centuries of Islam.

Literary Arabic arose from the ancient poetic language of the Arabs. Ancient Arabia, where every tribe had its own idiom, used a unified language in poetry and carefully preserved it from disintegration which made for the great conservation and archaism of this language. The Quran, written in the same language but with an admixture of Meccan peculiarities of Muhammad’s speech, became the model for the classical language, and the Arabs down to our own days use this language of the Quran, in their press, literature and political and social life.
"Modern Standard Arabic (M.S.A.) also known as 'Modern literary Arabic', is the uniform variety of the Arabic which is used all over Arab world as the usual medium of communication in books, Journals, periodicals, magazines, newspapers, business and personal letters, medium of oral communication on the stage, on radio and television broadcasts, formal speeches, public and university lectures, debates, conferences, in some songs and on general occasions accompanied by some degree of formality and solemnity".  

The word standard, which is assigned to a relatively uniform variety of Arabic, functionally restricted all over the Arab world, is mainly written and also spoken to a lesser degree, as contrasted to the colloq. dialects which vary strikingly from one region to another and are merely spoken but rarely written.

Vernacular Arabic or spoken Arabic, with its variety of colloq. speech forms several regional dialects. When Arabic speakers spread through a lien territories during the political expansion of Islam, the population underwent Arabization as the population assimilated Arabic, always with an admixture of features from the previous native
languages (Aramaic in Syria and Palestine, Coptic in Egypt, Berber languages in north-west Africa, etc.).

Apart from regional differences, social variations can be observed: town-dwellers' speech differs from that of peasants and nomads, the speech of the educated from that of the masses. Spoken Arabic is usually divided into five regional types:

(1) Arabian
(2) Iraqi > in Asia
(3) Syro-Palestinian
(4) Egyptian > in Africa
(5) Maghribi

Arabic language has been undergoing many changes from phonetic point of view. The basic structure of Arabic grammar, however, remains the same and no significant changes have taken place except the geographical and local influences. Spoken Arabic has undergone many changes due to the influences that have been responsible for the birth of many dialects with their specific variations such as Jordanian Arabic, Syrian Arabic, Palestinian Arabic, Iraqi Arabic etc.

A very interesting and relatively rare linguistic
phenomenon has developed in Arabic, called "Diglossia", which goes back to the pre-Islamic period. Diglossia involves a situation in which two varieties of the same language live side by side. It involves the use of two different varieties of a single language, i.e. 'a high variety' (used in formal situations) and 'low variety' (used colloquially and usually informally).

It was C.A. Ferguson who brought it to the attention of general linguistics. 'High variety' refers to MSA, and 'low variety' refers to a colloq. dialect which native speakers acquire as a mother tongue. Examples of Arabic diaglossia are given below:

\[
\begin{align*}
\text{\textquoteleft hiya?un\textquoteright} & \quad \text{ˈshoes} \quad (\text{MSA}) \\
\text{\textquoteleft kundar\textquoteright} & \quad \text{ˈshoes} \quad (\text{Colloq.}) \\
\text{\textquoteleft ra\textquoteright a\textquoteright} & \quad \text{ˈhesaw} \quad (\text{MSA}) \\
\text{\textquoteleft ya\textquoteright f\textquoteright} & \quad \text{ˈhe saw} \quad (\text{Colloq.}) \\
\text{\textquoteleft fahabat\textquoteright} & \quad \text{ˈshe went} \quad (\text{MSA}) \\
\text{\textquoteleft ra\textquoteright hat\textquoteright} & \quad \text{ˈshe went} \quad (\text{Colloq.})
\end{align*}
\]

1.7 The English Language

English language is an Indo-European language. It is regarded as an international language. It is the world's most widely spoken language. It is also a common means of communication of different nations. English language is spoken by more than '350' million people as a first
language in UK, USA, and former British empire. It is the largest of the Occidental languages.\textsuperscript{13}

The term 'Standard English' in reference to speech sounds is generally used to indicate a way of using English which conforms to the natural acquired habits of educated people whose speech gives no indication of their regional origins.\textsuperscript{14}

English language is spoken in western-hemisphere, Asia, Europe, Africa, Canada, Australia, New Zealand and others.

English can be systematically classified and described in terms of time, space, social groups, geographical regions and culture as follows: Old English, Modern English (or Elizabethean English), Shakespearean English, Victorian English, Canadian, Irish, Scottish, African, Indian and Arabian English.

The investigator in the present work, is using British English, the variety which is spoken by the majority of educated people and used in BBC, newspapers, textbooks, at universities and colleges, schools etc.

English, besides Arabic language, is used as Second language in Arab World and is being taught as a medium of instruction at universities, some colleges and schools.
1.8 Model, Methodology and Scope

In the present work, Chomsky's classical model (standard theory) has been employed. Most of the P.S. rules and T.Rs are representative of the languages concerned.

In the classical model, the main idea revolves around the fact that sentences have deep structural relationships with each other. The basic strings are called Kernel strings and which are related to non-kernel strings in the languages. The two sets are related through transformational rules. The kernel strings are generated by P.S. rules and the output thus derived, is subjected to relevant transformational rules.

It is these transformational rules which the present work has attempted to identify.

Arabic, being the native language of the investigator, the data is described and analysed through the contrastive method. Since the present work deals with the grammatical analysis of the English and the Arabic, help is also taken from various books, research papers, native speakers of both the languages.

The present work includes both descriptive and comparative analysis of the grammatical structures of
British English and Modern Standard Arabic. Such contrastive analysis will enlist the similarities and differences in the structure of the two languages. In the light of such comparison, the linguistic problems, at grammatical level, of the Arabic speakers learning English as a second language and vice-versa, can be solved, and the problem of mother tongue interference can be tackled.

In the present work, the syntactic level has been taken and the whole analysis is focused on types of construction, simple phrase structure rules and simple transformational rules in both the languages.

1.9 Chapter-scheme

The present work comprises five chapters. Chapter I is an introduction about contrastive analysis and second language teaching, first language acquisition and language learning, the Semitic languages and dialects the Arabic language and the Arab world, characteristics of Arabic language, the varieties of Arabic, the English language, model, methodology and scope. Chapter II deals with the construction types in British English and MSA. Chapter III gives a descriptive and comparative analysis of simple phrase-structure rules of both languages. Chapter IV gives description and comparison of simple transformational rules of English and Arabic.

Chapter V and last is conclusion.