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A Sociolinguistic study of Diglossia in Adrar:

the case of sociology students in the university of Adrar

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Dedication

This work is dedicated to:

My parents for their spiritual and material support, and their unconditional love.

All of the members of my family, especially my brothers and my lovely sister.

To all my friends who were very helpful to me during this journey.

To my classmates, second year Master students of English.

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May our God bless you all.

Abstract

Algeria is a well-known and fascinating location for sociolinguistic research. As a result, there has always been a focus on diglossia as a sociolinguistic phenomenon, as well as its connection to culture and, in particular, Adrar. To explore this phenomenon, a questionnaire was given to a hundred and sixteen license's students at Ahmed Draia University in Adrar, with the aim of demonstrating that students need to use two types of language, formal and informal, to communicate effectively. To analyze and expose the most commonly used language elements that differ between CA and VA.

Résuméé

L'Algérie est un lieu connu et fascinant pour la recherche sociolinguistique. Par conséquent, l'accent a toujours été mis sur la diglossie en tant que phénomène sociolinguistique, ainsi que sur son lien avec la culture et, en particulier, avec Adrar. Pour explorer ce phénomène, un questionnaire a été soumis à cent seize étudiants de licence à l'université Ahmed Draia d'Adrar, dans le but de démontrer que les étudiants doivent utiliser deux types de langage, formel et informel, pour communiquer efficacement. Analyser et exposer les éléments linguistiques les plus utilisés qui diffèrent entre l'Arabe vernaculaire et l'Arabe classique.

List of Abbreviations and Acronyms

CA: Colloquial Arabic

DA: Dialectal Arabic

VA: Vernacular Arabic

MSA: Modern Standard Arabic

H: High

L: Low

AA: Algerian Arabic

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General Introduction

Language is a means for communication and a reflection of every society; it has a significant effect on the social contexts in which various sociolinguistic phenomena exist. Algeria is distinguished by the coexistence of two types of Arabic, each with distinct functions. Diglossia is the term for this phenomenon. The influence of Arabic diglossia on various aspects of life is significant. The interference between the coexistence of two varieties of Arabic in Algerian universities has an effect on the teaching and learning process in general.

The present study is intended to deal with the specific phenomenon of diglossia that is a common phenomenon and characterizes the Arabic-speaking world. It also deals with code choice in Adrar. It also aims at revealing students' attitudes towards the languages in contact in daily conversation. The important aim is to explain the contact between MSA, AA, and French. In order to answer the above-raised problem statement, three research questions have been formulated as:

- In the society of Algeria, how do AA, MSA, and French coexist?
- What are the attitudes of students on these various languages and varieties?
- Why some students prefer vernacular Arabic and not classical Arabic?

To answer these questions, three hypotheses were formulated:

- On terms of role and places, Adrar's languages modern standard Arabic and vernacular Arabic on one side and French on the other one.
- Different attitudes can be seen when it comes to languages in the Adrarian society.
- Some students prefer vernacular Arabic to Standard Arabic because it is easier to comprehend.

The study's main goal is to conduct a limited investigation into the phenomena of diglossia and the languages used in society. Furthermore, the study looks at various language communication situations in which Ahmed Draia speakers use Arabic in a diglossic situation and must deal with two languages in their speech: Arabic and French. Furthermore, dialectal varieties such as Tuareg and Zenet are spoken too.

This research has three chapters, the first and the second are theoretical and the last one is practical. The first one is mainly about the historical development of diglossia and the relationship between diglossia and bilingualism.

The second chapter focuses on the diglossic situation of Arabic and French in Adrar by providing an overview of the history of Arabic in Algeria prior to the arrival of French colonization. This chapter discusses language communication in Adrar, including a summary of Arabic diglossia and its use in Adrar.

The data obtained by the research instruments was analyzed, discussed, and interpreted quantitatively, qualitatively, and critically in the final chapter. The aim of this chapter is to respond to the research questions posed earlier. As part of the study, data will be collected through a questionnaire.

Chapter One

Chapter One

1.1 Introduction

It is important to learn or use two variants of one language or two separate languages in communication. One of sociolinguistics' goals is to explore the language contact between various speech communities. One of the sociolinguistics topics that linguists are interested in is diglossia. The distinction between spoken and written forms of the same language has an effect on language usage.

The current chapter is about the concept of diglossia as well as Ferguson and Fishman's differing perspectives on the phenomenon. In addition to the main varieties of Arabic, the chapter discusses the diglossic situation in Arabic. It ends by discussing the impact of diglossia on education.

1.2 Diglossia History

Ferguson (1959) and Fishman (1972) are two major sociolinguists who developed the concept of functional differentiation of languages or language varieties to explain language use and choice patterns.

1.2.1 Definition of language

According to Sapir, language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced sounds. The definition of Sapir expresses that language is mainly concerned with only human beings and constituted a system of sounds produced by them for communication.

The language is undoubtedly a kind of means of communication among human beings. It consists primarily of vocal sounds. It is articulatory, systematic, symbolic and arbitrary. This definition clearly utters, language is the best source of communication. It also portrays how human language is formed and what are the fundamental principles of language. It can be words and sentences used by people of the same geographical area or the same cultural tradition

1.2.2 Definition of diglossia

According to Wardhaugh (2006), the word diglossia applies to a condition in which a particular society's language has distinct codes with separate functions; this implies that each code is used in a particular collection.

On the other hand, Trudgill (2009) defines the term diglossia as:

" a particular kind of language standardization where two distinct varieties of a language exist side by side throughout the speech community (not just in the case of a particular group of speakers, such as Scots or Blacks) and where each of the two varieties is assigned a definite social function"(p.113)

Ferguson (1959) recommends the word diglossia to refer to classical diglossia, while Fishman (1967) suggests an additional function called extended diglossia.

1.3 Historical Development of the Concept of Diglossia

1.3.1 Ferguson's classical diglossia:

Ferguson (1959), an American linguist, simplifies the concept of diglossia by looking at communities where two varieties of the same language are used in complementary distribution, which means they are used for various functions and in various contexts.

Ferguson was the first linguist to coin the term "diglossia" from the French "La diglossie" in his article "Diglossia" in the journal "Word" in 1959. He defines diglossia as a linguistic situation in which two varieties of a language serve separate purposes within the same speech group, each with its own set of functions (Ferguson, 1959). He defines diglossia as follows:

"A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety ,the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education

and used for most written and formal spoken purposes but not used by any sector of the community for ordinary conversation " (cited in :Wardhaugh 2006, p.89).

Ferguson is well-known for his description of classical diglossia, since he was the first to give credit to diglossia by introducing the concept of a high in a classic or (which stands for 'High form'). It is the regular variety and is used in official situations, while a low "L" variety (for 'Low form') is used in informal situations or in the classic register of a language. The high variety (H) is used in formal settings and as a means of instruction, while the low variety (L), or colloquial Arabic, is used in everyday conversation at home (Deterding, 1998b, p.18).

1.3.1.1 High and Low Variety

The high variety is referred to with the symbol H and used in formal situations such as news, broadcast, sermon in mosques, lectures in universities, political speeches, etc. It is learned at school rather than being acquired at home. It is taught inside the learning institutions and the children who are learning reading and speaking can be mentioned here to show that these children are learning to use standard language instead of vernacular language. The high variety is prestigious because it has so many formal and technical terms and the learner might face some difficulties hen acquiring this new form of the language. (Hudson, 1999, p. 49).

The Low variety is used by everyone and in daily conversations, including talking with family members, acquaintances …etc. It is typically acquired at home, and used as a mother tongue and it can be an easy variety or language for users. For example, in the Arabic community, each area has its own dialect, but classical Arabic is still taught in schools and is widely regarded as more beautiful and therefore more suitable for written texts (Reem, 2012, p.134-135).

Table 1.1 examples of lexical terms in the low vs. the high variety

High variety	Low variety	English
/aˠna/	/wi:n/	Where
/mihfaða/	/karta:b/	Backpack
/ākala/	/kla/	He ate
/ʃija:r/	/tfatina/	A fight

Table 1. 1 examples of lexical terms in the low vs. the high variety

The term diglossia refers to the fact that high (H) and low (L) languages are inextricably linked (Ferguson uses two varieties of one language). Ferguson analyzes that there is no longer a true explanation of the relationships between languages in 1959. Demotic now controls Katharevusa entirely, and Haitian Creole is no longer limited to the circumstances given to it by Ferguson, having gradually taken over many fields of speech. Ferguson explains the position of French and Creole in Haiti in the following grid, which examines the relationship between the two languages. The following table shows how various varieties are used in different places (Freguson, 1959b, p. 234-236).

Table 1. 2 Possible Situations of Language Use in Diglossic Communities

Situation	High Variety	Low Variety
School lecture	X	
Political conference	X	
News broadcast	X	
Mosque	X	
Personal letter	X	
Instruction to builders		X
Local radio		X
Captions on cartoon		X
Conversation with friends		X
Poetry	X	
Folk literature		X
At the bank		X

1.3.2 Fishman's Extended Diglossia

Fishman(1967) says that diglossia must be extended to bilingual communities he shows the relationship between different languages especially in European societies, in which two languages are used for different purposes; one is H and the other is L. (Schiffman, 1998). Fishman (1967) defines diglossia as:

"diglossia has been extended to cover situations where forms of two genetically unrelated or at least" historically distant languages occupy the H and L varieties" (Cited in Bagui, 2012).

Wardhaugh (2006) uses Paraguay as an illustration of Fishman extended diglossia, which is the coexistence of Spanish and Guaran, with Spanish being the H variety and Guaran being the L variety. In formal situations such as government business, dealing with foreigners, schooling, and most business dealings, Spanish is the language of choice. Guaran, on the other hand, is only used for friends or servants. In the villages, Spanish is the preferred language, but in the countryside, Guaran is preferred.

1.4 Relationship between diglossia and multilingualism

Fishman (1972) examines the relationship between human bilinguals and diglossia in his article "Bilingualism with and without diglossia; diglossia with and without bilingualism." Fishman views diglossia as a spread of more than one language variety in order to present various communicative roles in culture, according to Holmes (2013). Bilingualism refers to a person's ability to communicate in more than one language. According to Fishman, the following table shows the interrelationship between diglossia and bilingualism as seen in the four-fold table below (1972).

Table 1. 3 Shows the relationship between Diglossia and Bilingualism.

	Diglossia +	Diglossia-
Bilingualism+	Both diglossia and Bilingualism	Bilingualism without diglossia
Bilingualism-	Diglossia without Bilingualism	Neither diglossia nor bilingualism

1.4.1 Diglossia and bilingualism (+D+ B):

According to Fishman (1972), this kind applies to a condition in which nearly everybody in the group is familiar with both the high variety H and the low variety L, and the two varieties disperse in a diglossia-like manner. In Paraguay, for example,

Guarani is used for informal functions while Spanish is used for formal functions, as Fishman recognized as the only stable mixture.

1.4.2 Bilingualism without diglossia (+B-D):

This category, according to Fishman (1972), denotes a situation in which two languages are spoken in the same geographical area; one group speaks one language while the other speaks another. However, there is no practical distinction between the language varieties

1.4.3 Diglossia without bilingualism (-B+D):

According to Holmes (2013), this case describes a situation in which two politically integrated classes of people speak two languages for different purposes, but from largely different speech communities.

1.4.4 Neither diglossia nor bilingualism (-B-D):

According to Holmes (2013), this type is associated with societies with little communication with other speech communities, such as Papua New Guinea (PNG) and the Amazon basin, where monolingual speakers talk in a single language.

1.5 Criteria of Diglossia

Ferguson sets a list of nine unique characteristics of a diglossic language situation (which include functions, prestige, literacy, heritage, acquisition, standardization, morphology, syntax, lexicon, and phonology of the 'H' and 'L' varieties) (Ferguson, 1959).

A) Function: According to Splosky (2003), both the high and low varieties specialize in their functions, and each one plays a unique role in a given circumstance. MSA is used in formal cases like university seminars and news broadcasts, while vernacular Arabic is used in casual speeches and regular conversations.

B) Prestige: H is more prestigious and highly esteemed than L in most diglossic languages. H represents a wide range of fiction, art, and religious texts that have

an impression on the speaker. 2012 (Al-Huri). Classical Arabic is a prestigious reference to Arabic since it is the language of the Qur'an.

C) Literary heritage: In most diglossic communities, H is the default variety of the language, so literature is only written in the high form; however, there is no literature available in the low variety because it lacks a written form (Schiffman, 1998).

D) Acquisition: Since the L variety is considered their mother tongue, all children learn low variety at home from their parents randomly without grammatical guidelines, while they learn H at school, with private tutors, or in Qur'anic schools with grammatical guidance (Schiffman, 1998). Algerian children, for example, learn their mother tongue (Algerian spoken Arabic or Tamazight) from their parents or their social environment, where they can readily use it, however they learn Standard Arabic at school.

E) Standardization: All dictionaries, grammars, and canonical texts are written in the high form, according to (Salih, 2015), since native grammarians write these sources, and H is standardized. In the other hand, since its grammars and dictionaries are written by newcomers, the low variety is hardly standardized.

F) Stability: Diglossia is normally a persistent phenomenon, according to Ferguson (1959), and it has a long life span. It has the potential to survive for generations. From ancient times to the present, Arabic diglossia remains.

G) Grammar: Ferguson (1959) claims that high variety grammar is more complicated than L variety grammar since the high variety has grammatical categories and an inflectional system for nouns and verbs that are greatly reduced or omitted in the low variety.

H) Lexicon: The H and L varieties might have different words for the same objects, with the high variety having terms that are not present in the low variety (Schiffman, 1998).

I) Phonology: The phonology of the high and low varieties varies in that the H phonological system is more complex than the L.

However, according to Al-Huri (2012), Ferguson's description of diglossia supports a different point of view as Fishman (1976) spreads the idea of diglossia to encompass a larger spectrum of language conditions and involves two different languages rather than two variants within a single language.

1.6 The Diglossic Situation in Arabic

According to Albirini (2016), Arabic is a Semitic language spoken by more than 200 million people in the Arab world. Furthermore, according to Albirini (2016), Arabic is the official language of over twenty-three Arab countries, as well as one of the United Nations languages. Furthermore, Arabic is a diglossic language that has been spoken in Arab cultures for over fourteen centuries.

Furthermore, Bassiouney (2009) assumes that the twenty-three countries are diglossic communities, in which two Arabic varieties coexist. Otherwise, Modern Standard Arabic is the official language of all of these countries, with each country having its own vernacular Arabic.

According to Salah (2014), Ferguson (1959) claims that Arabic is a diglossic language, with the high variety (H) being Modern Standard Arabic (MSA), which is used in reading, writing, and non-spontaneous speech (usually from an official source) in reading, writing, and non-spontaneous speech (usually from an official source). The low variety (L) refers to spoken Arabic, vernacular Arabic, dialect Arabic, colloquial Arabic, and slang Arabic.

Algerian Arabic (AA) is the language of daily life in Algeria, particularly among family members, but it is also used in the media, such as on radio and television shows, as well as in plays and films. AA is a spoken language with many ethnic dialects.

1.6.1 Varieties of Arabic

According to Al-Sobh and Abu-Melhim (2015), Arabic has a wide variety of language variants and dialects used in the Arabic-speaking world. Standard Arabic and colloquial Arabic are the two types of Arabic.

1.6.1.1Classical Arabic (CA)

One of the Standard varieties of Arabic is Classical Arabic. According to Al-Huri (2015), classical Arabic is the prestigious language that all Muslims across the world share. It is also the tongue of the Qur'an and the Arab literary heritage. It is the standard variety of all Arabs and is commonly used in official settings.

1.6.1.2 Modern Standard Arabic (MSA)

Modern Standard Arabic, according to Al-Huri (2015), is a transformed form of classical Arabic that arose as a result of interaction between Arabs and Western culture, politics, and technology. Furthermore, he states that MSA is used in classrooms, the newspapers, religious sermons, and official speeches.

According to Palmer (2007), Modern Standard Arabic is a written version of Arabic similar to the older Classical Arabic that is mutually intelligible throughout the Arab world from Iraq to Morocco and is mainly used by the media and at official events.

According to Albirini (2016), Modern Standard Arabic refers to the official language of all Arabs around the world, including education, administration, and print publications. Because of the interaction between Arabs and Westerners as a result of globalization, some words in MSA are borrowed from English and French.

1.6.1.3 Colloquial Arabic

Colloquial Arabic (al-darjja) or (al-ammiya) refers to the low variety of Arabic used in daily conversations, according to Ageli (2013). Both Arabs speak it as their mother tongue and spoken form. It is obtained from the comfort of one's own home. Albirini (2016), on the other hand, claims that colloquial Arabic necessitates a range of regionally distinct Arabic varieties, which vary in a number of ways, especially in

terms of lexicons and phonology. The variations and similarities between regional Arabic varieties are highlighted in the following example:

- Algerian Arabic

- Moroccan Arabic

- Egyptian Arabic

- Tunisian Arabic

However, Zughoul (1980, p.204-205) points out the significant differences between Standard/Classical Arabic and Colloquial Arabic:

The grammatical system of Classical Arabic is more complicated than that of Colloquial Arabic.

In terms of lexicon, Classical Arabic is richer than colloquial Arabic.

Colloquial Arabic refers to the spoken variety of the language that is used in daily communication.

Classical Arabic is taught at school, and colloquial Arabic is learnt at home natively.

Classical Arabic is more popular among Arabic speakers than the colloquial varieties.

Classical Arabic hold in higher esteem by Arabic speakers than the other varieties.

1.7 The Impact of Diglossia on Education

Because it is characterized by the use of two varieties of the same language, diglossia has a significant impact on the educational process.

According to Zughoul (1980), diglossia is a linguistic problem in Arabic that has a socioeconomic, psychological, and educational impact on Arab society. He believes that one of the most important reasons for the expansion of the linguistic distance between MSA and its colloquial forms in the Arab World is the large amount of illiteracy in any culture.

Maamouri (1998), on the other hand, claims that the diglossic situation in schools is caused by the use of low variety in formal and informal education. as well as the linguistic gap between a variety of colloquial Arabic forms and Modern Standard Arabic

1.8 Conclusion

Diglossia is a widespread phenomenon in the globe, but most people are not aware of it. Diglossia is inevitable in a bilingual community where few people are exposed to literacy or western schooling. Furthermore, it is essential for both sociolinguists, anthropologists, and academics to comprehend the close relationship between culture and language, to understand how language functions, and to comprehend why speakers need to use two dialects or languages in their everyday conversations in both formal and informal ways depending on the situation. It is important to consider the definitions of diglossia and bilingualism, as well as the differences between the two, and to provide a thorough understanding of diglossia.

Chapter Two

Chapter Two

2.1 Introduction

Algeria is a multilingual society, with people speaking a number of languages. When these languages come into contact, various sociolinguistic phenomena occur, such as diglossia, code switching, and bilingualism. These trends, however, have an influence on social and educational issues.

This chapter gives a quick rundown of Algeria's linguistic situation and the languages spoken there. Furthermore, it demonstrates the influence of language contact in Algeria, especially the diglossic effects on the teaching and learning process. Finally, this chapter discusses Algeria's language planning and Arabization policy.

This presented chapter shows a brief overview of the linguistic situation in Algeria. And the languages used by the Algerian speaking community which are Arabic, French, and English.

Algeria is a multilingual country, that many languages are used by its citizens. When these languages come to contact, various sociolinguistic phenomena occur, for example, diglossia, code switching, and multilingualism. These phenomena have an influence on the the social and educational aspects. This chapter deals with the language contact in Algeria and its effect on the teaching learning process, the language planning in Algeria, and last but not least, the Arabization policy in Algeria

2.2 The Language Situation in Algeria

Algeria's linguistic situation is worth investigating because of the bilingual, diglossic, and multilingual situations that have resulted due to the phenomenon of code mixing. The first and official language is Modern Standard Arabic (al 'Arabiyya l FusHaa), although Arabic dialects are the mother tongue of most Algerians, with the exception of Tamazight in some regions; Big Kabyle, Al-awrass, Al-Ahagar, and Wadi Mzab. French is officially regarded as a foreign language, much like English or Spanish, but it is so widely spoken in society that it is considered as a second language (Fezzioui, 2013a, p. 39).

2.2.1 Historical Perspective

Algeria has been through a lot in its history since it has been invaded so many times. It was once a crossroads between civilizations and cultures such as Phoenician, Carthaginian, and Roman. The Berber (Tamazight) were the first settlers of Algeria, as shown by the word "Numidia" used by the Greeks and Romans. They communicated in Libyc (Chami, 2009, p. 387).

About 900 BC, Phoenician traders settled on the North African coast, and the Phoenicians were the first to colonize Algeria. Carthaginians brought their Punic culture with them to Algeria, where they spoke Punic, a Hamito-Semitic tongue. After the Punic war, Rome defeated cartage and gained possession of some territories, lasting more than six centuries (between the Carthaginian and the Romans). Algeria has been the target of many invasions, the most notable of which were the Carthaginians, who occupied the country for more than seven centuries. (Medjdoub, 2011a, p.37).

Spain seized possession of Merssa el Kabir in 1505, Oran in 1509, and Telemcen, Mostaganem, and the west and south of Algeria in 1505. This helps to understand why the Oranian people used so many words from the Spanish language. This resulted in the influence of Spanish on Algerian varieties. By incorporating Spanish words into Arabic, it is possible to get a better understanding of the language. (Chaouche, A, 2006b, p. 5), the late table shows some examples:

Table 2.1 Spanish borrowings

Vernacular Arabic	Spanish	MSA	English
/Fišta/	Fiesta	/hafla/	party
/da:r/	Casa	/manzïl/	Home
/Sbi:ta:r/	Hospital	/mustaʃfa/	Hostpital
/Kuði:na/	Cocina	/matbaχ/	Kitchen
/Sa:bat/	Zapato	/hiðaʕ/	Shoes

The Othman Empire then aided the Algerians in ending Spanish dominance and rescuing Isla 'Barbarossa Brothers.' The Turks had possession of them for more than 300 years by the mid-sixteenth century. In comparison, France was the most recent, lasting until 1962. Algeria was considered a part of France by the French. As a result, Arabic was replaced by French. Genty de Bussy (1932) believed that teaching French to Algerians was more important than teaching Arabic to French people in terms of developing a language mixing concept. Just Algerians will be able to communicate in Arabic. French, on the other hand, would be a crucial tool for communication and will open the door to French culture (Blottiére, 1933, p.74).

2.2.2 Linguistic situation in Algeria

Kerma (2018) says that In Algeria, the linguistic situation is diverse and complicated, as many variants are used today, including Classical Arabic, Modern Standard Arabic, Colloquial Arabic, Educated Spoken Arabic, regional Berber and its varieties, i.e. Chawi, Mzabi, and Tergui, as well as French and Spanish due to the colonization, and more recently, Englishis often used in business, science, and technology.

2.2.2.1 Arabic

The Arabic language appeared in the north of Africa in the seventh and eighth century by the Arabic conquerors of the Islamic conquest. Arabic has three major categories:

2.2.2.1.1 Classical Arabic

Karma(2018) says that the word "Arabic" refers to the classical or archaic versions of the language used in the Mosque for religious rites and at home for prayer, it is also the holy Qur'an's language. CA is used for prayers by Muslims all over the world whatever their mother tongues. Classical Arabic is codified and is the vehicle of a huge body of classical literature. CA is said to be the language of formal discourse, lectures, news broadcasts, speeches. It is used by a group of scholars who have taken great pride in their ability to speak flawless Arabic.

2.2.2.1.2 MSA (Modern Standard Arabic)

Karma (2018) states that the MSA is a streamlined, modernized form of CA. It is the official language of all Arab countries including Algeria, and the understandable means of communication within the Arab world. A huge number of foreign words and expressions were introduced into Arabic during the 19th century. MSA is standardized and codified to the extent that it can be understood by different Arabic speakers in the Arab World at large. It has the defining characteristic of a modern language serving as the vehicle of a universal literature. The label Modern Standard Arabic has been applied to the written language of contemporary literature, journalism, some political speeches, television and radio newscast, administration and diplomacy. It serves as a resource language for communication between literate Algerians.

The MSA is considered as the language of the official fields like the institutions and the government.

2.2.2.1.3 Algerian Arabic (AA)

The overwhelming majority of Algerians speak Algerian Arabic as their first language. It refers to the wide range of oral speech styles used by Algerians. It's a kind of colloquial Arabic that's used in daily contexts and for all kinds of interpersonal experiences. While an informal written text in Arabic script can be encountered, it is unwritten. The few instances of Algerian Arabic being written down

can be traced back to the 1980s and 1990s, when satirical newspapers like EL Munshar, EL Quardash, and Sah Afa were published. (Karma,2018, p. 136).

2.2.2.2 Berber

Tamazight or Amazigh language, also known as Berber in western literature, is the ancestral language of Tamazgha spoken by the Amazigh people (North Africa plus Mali, Niger and the Canary Islands). Before the Arabs arrived, Tamazight was spoken in the region, ranging from the Siwa Oasis in western Egypt to the canary Islands Via Libya, Tunisia, Algeria, and Morocco. Tamazight is a member of the African branch of the Afro-Asian language family, also known as HamitoSemitic in literature, which includes ancient Egyptian and other African languages including Cuchitic and Chadic. Berber major dialect groups are the kabyles in Tizi ouzou and Bejaia, The Chaouia of Khanchla and Aures. Mozabi is spoken in Ghardaia, and Taznatit which is spoken in Timimoun. The largest group of berber speakers are Touareg in the south of Algeria.(karim Achab citation).

Karma (2018) states that in 2002 the Berber became a written, recognized, and national language in Algeria .

figure 2. 1 The Amazigh places varieties

Table 2.2 Distribution of the Tamazigh Varieties

Tarifit	Around sidi-belabbes and Tlemcen.
Chnoua	In the province of Tipaza.
Tumzabt	Of mzab in Ghardaia.
Kabyle	Mainly in Tizi Ouzo province.
Ourgli	The Tamazigh of inhabitants of Ouargla.
Tamahaq	The variety of Tuareg in El-hoggar.
Tachelhit	The variety of the western Ksour and Figuigue.
Zenet	The dialect of Touat and Gourara inhabitants.
Tidikilt	The dialect of Aoulef and Tidikilt province.
Chaouia	The variety of Auras especially in Khanchla, Oum el Bouagui, Batna,and Souk Ahras

2.2.2.3 French

According to Benrabah (2007) after the independence of Algeria in 1962, French continued to play a huge role in the vital functions of the country. It also plays a huge role in the linguistic situation of the country. Since the early 70's French was taught as a the first mandatory foreign language since primary school till the high school. The percentage of French speakers in Algeria in 1993 was 49% and 67% in 2003, which confirms that the French language has a huge part in the Algerian profile.

Algeria is the only Maghreb country that does not belong to the institutional Francophone for political reasons; it is the world's second most Francophone country after France. The names of goods, foods, costumes, and other items are often provided in French in everyday life; even restaurant menus are written in French. Algerians communicate with each other in French on a daily basis. (Zerroug, 2010d, p. 9).

2.2.3 Bilingualism

Bilingualism is the existence and the use of two languages by the speaker in a speech community. When the speaker comes in contact with other people who use other language he/she faces a situation of language interference; that situation demonstrates bilingualism. The degree of bilingual competencies differs from one person to another. Franson defines it as" range from a minimal proficiency in two languages, to an advanced level of proficiency which allows the speaker to function and appear as a native-like speaker of two languages".

Algerian bilingualism comes as a result of a long period of French colonization according to Mackey (1968). Hassaine (2011) says that a lot of Algerians speak French but not all of the ones who speak it master it; in other words there are two types of bilinguals: active and passive. Active bilinguals are those who speak French and can understand it even the speaker who cannot read or write it. Passive bilinguals are those who understand French but have no ability to read or write in French.

2.3 Language contact in Adrar:

When two or more languages or varieties interact, it is called language contact. One form of language contact is referred to as (contact linguistics). Multilingualism has existed throughout human history, and currently the majority of the world's population is multilingual. Language exchange may take place in a variety of social contexts, including commerce, industry, employment, schooling, leisure, religion, emigration, settlement, and colonization. Both of these factors contribute to language communication. People have traveled for a variety of reasons since the beginning of time, mostly for business, selling or purchasing, and exchanging commodities. Recreation, such as when citizens go overseas for a vacation or to fill a vacancy, and educational institutions are two areas of concern. Lots of different students from various places meet in the same college and this phenomenon occur which may lead to the birth of a new language (Bougrit, 2010, p.5-11).

Adrar's linguistic situation can be defined as diglossic, bilingual, or even multilingual. By diglossia, we mean the use of classical Arabic/ MSA and vernacular Arabic. The use of Arabic and French is referred to as bilingualism. The diglossic situation in Adrar is still split between dialects (Zenet) and colloquial Arabic, as it has been in previous years. They will use Zenet in formal contexts to practice the dialect in their speeches in official areas. Even the origin of the word Touat is Zenet as Bouhania define it:

"Touat is a Zenet word meaning 'the (inhabited) place'. For the Tuaregs or 'veiled people' (the Sanhadja 'Mulattamun', or Moors of Berber -Arab origin) Touat is an Arabic name" (2011, p. 13-14).

Touat is the capital of Adrar which is an Important place in the community o Timmi, that witnessed waves of immigration after the independence of Algeria in order to get a better job, security, and better living standards in general.

2.3.1 Classical Arabic

The majority of the people of Adrar (the Chorfas, Mrabtines, Zawi, slaves, and Hartanis) learn or teach the Qur'an at mosques since there are many mosques and teachers such as (al'Immame) and (Sheikh). Classic Arabic, they say, is the variety that can be the highest and most esteemed among the others. It is the language of the Qur'an, Muslims' holy book. MSA, which is "Fusha" by insisting on the grammar of the Qur'an and Muslims under the use of it in correspondence, is used by writers and teachers in their everyday conversations.as Bouhania says:

"In South of Algeria, the informal- school system of the Zawayas as Quranic Schools helps in implementing Arabization. Their aims are to support the language of the Qur'an and of the literary heritage" (Bouhania, 2014, p.7)

Table 2. 3 Using some words in VA and MSA

Vernacular Arabic	MSA	English
(sbitar)	/mustaʃfa/	Hospital
(sabat)	/hiðaʕ/	Shoes
(koðina)	/matbaχ/	Kitchen
(drab)	/daraba/	He hit
(tuim)	(Өu:m)	Garlic

2.3.2 Touat variety (Zenet)

In Touat, Zenet was the first Berber to appear. The Zenetes, on the other hand, were the first inhabitants in the Gourara and Touat regions before the Arabs arrived. The Touat language (Touat, Tuat) is a Berber dialect of the Zenati tribe. Zenata Berbers speak it in a number of villages in Algeria's Tuat region, especially Tamentit and Tittaf, to the south of Gourara Berber. After their defeat in the 4th century, they fled from Morocco (after the prophet immigration). The Arab conquest coincided with the arrival of Islam in the 7th century. Other Zenet terms can also be used in Adrar.

*Tmasekht: [tmasˤaχt] is the secondary way in a wall or Afrag, it also means be quiet and reluctant.

*Tmentit: [tmanti:t] is the forehead and the eyes. *Anzegmir: [ʔanzagmi:r] is the nether place or the low land.

* Tittawine: [ti:tawin] it means the eyes (two eyes).

*Fdam: [fda: m] is a kind of wood found in the palm tree, it can be burnt easily.

.* Tiwririne: [tiwriri:n] it is the long valleys or the long mountains.

*Taghoya: [taχuja]: is the curdled milk.

*Aghil: [ʔa ɣi:l] is the human's arm.

*Akbour: [ʔaqbu:r] it means something very ancient.

*Aman: [aman]: water

Table 2. 4 The following table shows some words in MSA,VA and Zenet

MSA	VA	Zenet	Meaning
(kohl)	Kouhl	Tazoult	It is gusted for eyes to make them attractive.
(Barnous)	Barnous	Abarnouss	A traditional piece of cloth.
(Tmerre)	Tmerre	taqarbouch /Taka:rbu:ʃ/	A kind of date.
(El hajere)	Hajere	Adgha	The Stone.
(djzoure)	azwa	/ ʔaðwa /	the roots of tree.
(barekasha)	Tberkish	Askeskesse	The making of couscous.
(kadime)	Kdime	Akbu	Ancient.

2.3.3 Tuareg dilect

Tuareg dialects are part of the South Berber language family and are often considered a single language. They are mostly characterized by a few sound changes (notably affecting the pronunciation of original z and h). In some ways, Tuareg dialects are uniquely conservative; they keep two short vowels while Northern Berber languages lose one or none, and they have a much smaller proportion of Arabic loanwords than other Berber languages.

Tuareg languages are historically written in the Tifinagh script, which is indigenous to the area. However, the Arabic script is widely used (and has been since medieval times) in some places, while the Latin script is the official script in Mali and Niger. The Tuareg also known as Tamasheq /ˈtæməʃɛk/, Tamajaq, or Tamahaq, Tamasheq is a usefull dialect in Adrar.

Table 2. 5 Words in the Tuareg Dialect

Verb	Tamashaq	English
a-dd-as- asekka	Iwa ttattânâtalemmaz	He will arrive tomorrow
z-g-r	Izgâr	He went out
ekkeɣhebu	ekkéɣhebu	I am going to the market
b-d-d	ebdâd	He stood up
l-m-d	Ad elmedâɣTâmasâ_q	I will learn tamashaq
k-t-b	ektabaɣ	He wrote

2.3.4 Attitudes to the Language Contacts in Adrar Conversation

When speakers use what is called stigmatized or prestigious forms of the language, Labov notes, attitudes toward language are distinctly seen within the speakers themselves. "In careful speech, women use fewer stigmatized forms than men…, and are more sensitive than men to the prestige pattern. This observation is confirmed innumerable times." Labov writes in 1972. Countless times, this finding

has been confirmed." According to Labov (1966), there are two types of prestige: "overt prestige" and "covert prestige." Overt prestige (explicit) indicates that these women are more likely to use the overt prestige variant of the language, that is, the traditional language of a culturally dominant group. Covert prestige (secret) on the other hand, entails making a decision that is different from that of the dominant culture group. (Benhattab, 2015a. P. 24-25).

2.3.4.1 Attitude towards Arabic:

In various contexts, most Adrarians choose to use Vernacular Arabic. Educated women, for example, often try to use informal language (Vernacular Arabic) in their conversations, whether at school, at home, in the hospital, or with those who are or are not educated. Their goals are to honor or make it an ideal language in Adrar, though educated men choose to use both types (modern Arabic and colloquial Arabic), with Standard Arabic being used in official formal settings. The majority of Adrar residents are able to speak in both Standard and Vernacular Arabic. Whether or not varieties are mutually intelligible is influenced by language attitudes. In Adrar, Standard Arabic is a worthless tongue. There are many Zawayas there, but people are unable to communicate in Classical Arabic on a regular basis.

2.4 The diglossic situation of Arabic in Adrar:

Each variation serves a distinct purpose. The basic distinction between two languages and varieties, according to Fergusson in diglossic phenomena, is in what he terms "high" and "low" uses of language in 1959. The "high" form, as its name implies, is viewed as better and more prestigious than the "low" form, and it is a dynamic and ineffective language of interaction (Jabbari, 2012, p. 23-24).

MSA, for example, is the official language of Algeria in general and of Adrar in particular. It can be used in many Adrar zaways and is used in political speeches, religious rituals, and the internet. The poor, on the other hand, is Adrarians' mother tongue, which is continuously used in both ordinary and everyday discussions, and which the majority of them talk in official contexts such as at university, in political positions, and so on.

In mosques, Adrarians prefer MSA; the Imam alternates between VA and MSA to explain points; in the borda in Adrar's middle, and many other places, Islamic books or articles are read, composed, or sung in MSA. Except for those relating to traditions and folklore, Adrar regional radio broadcasts the majority of MSA programmes, with the exception of those related to traditions and folklore, and the radio host sometimes changes dialects for audience sympathy. Speakers of all varieties in Adrar use dialects in their discussions, mainly dialect, but they switch to MSA at college, university, or primary, supplementary, and secondary school (Fezzaoui, 2013b, p.46).

Conclusion:

Algeria has been the most critical goal of invasion, with the French exerting the greatest influence. The French colonization was responsible for a variety of phenomena involving the interaction of two or more languages in interpersonal and intergroup relationships, especially between Arabic and French. By the time they have been affected in some way or entered a linguistic condition where both French and Arabic were used, people have been in contact using Standard Arabic and Colloquial Arabic.

Thus, the Adrarian linguistic situation is diglossic, as evidenced by the usage of spoken vernacular Arabic and Modern Standard Arabic, as well as the occasional use of Zenet and VA, bilingual; Arabic and French; Arabic, French, and Zenet. The people of Adrar, like all Algerians, have the freedom to choose any variety at any time. As a result, they create a kind of hybrid between both of these varieties. That is, they combine several languages and even coin new ones. As a consequence, in Algerian or Adararian culture, bilingualism and diglossia have become a common nature.

Chapter Three

Chapter Three

3.1 Introduction

Diglossia is a well-studied concept in sociolinguistics. Each place, interaction, or relationship was examined in detail. This chapter focuses on the research's practical aspects. The research design, research instruments, sample, questionnaire, and analysis are all presented. It also includes a summary of the analysis as well as a discussion of the study's findings.

The Sociology Department at Ahmed Draia University has been chosen to apply a questionnaire that will explore students' attitudes toward diglossia as it is used as a linguistic strategy or communication technique that aids learning.

The decision to pick and report such a category of students was influenced by two major factors. For starters, students in the Sociology Department are representative and approachable because they have extensive experience with Arabic, French, and Zenet. Their views are taken into account and university students are seen as trustworthy sources of intelligence. Second, we want to gather specific examples of Adrar University students using diglossia as a communication strategy.

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Before delving into the 17 questions that make up the questionnaire given to students, it's critical to note that a lot of students have either answered all of the questions fully or have left several questions unanswered. Many who did not respond to some parts of the questions were either confused or did not understand the questions despite the fact that the questions were translated into Arabic.

3.2 Objective of the study:

To obtain an assessment of the use of French and other languages in Algeria, as well as the occasional need to use Arabic in a diglossic situation depending on the situation, especially among students at the University of Adrar (Department of sociology). It's possible to observe and study how students use this phenomenon in their everyday lives, as well as The reasons that make them switch between Arabic and French. I tried a diglossic situation where the students had to use Tuareg or Zenet in their speech. I attempted to be as subjective and impartial as possible. I strived to be objective as much as possible by handing a questionnaire to the students and dealing with the records.

The aim of researching this sociolinguistic phenomenon as a fascinating topic is to see how students use Arabic in a diglossic situation and why they often need to use several languages in their interactions, like French, English, dialectal Arabic, and Tamazight (Zenet or Tuareg). The aim is to determine how many students need language communication and to emphasize on the diglossia phenomenon.

3.3 Research Methodology:

The work is circulated to students in the form of a single questionnaire written in both Arabic and English for this research. At the same time, I took valuable notes by asking students to give their subjective opinion about the related subject in this questionnaire with some questions. Choosing to explore how these students use language.

Since it is concerned with data collection, testing theories, and answering questions and surveys on the subject matter, the descriptive research design is the best method for completing this research. As a result, it seems to be the most intriguing research design to use in this study.

3.3.1 Data Collection Method:

The use of questionnaires was the primary means of data collection, and documentation can be a great way to learn more about the analysis and Arabic in a

diglossic situation. The questionnaire was divided into sections for pupils, each with its own set of questions. The questionnaire consisted of 17 open-ended questions aimed at determining if they used their languages in the speech community or at university, and they needed to use dialectal Arabic, Amazigh (Zenet or Tuareg), or diglossia. Furthermore, the students' answers included some specialized knowledge about this subject, as well as the goal of learning about their language aspirations and what/how they use Arabic at university.
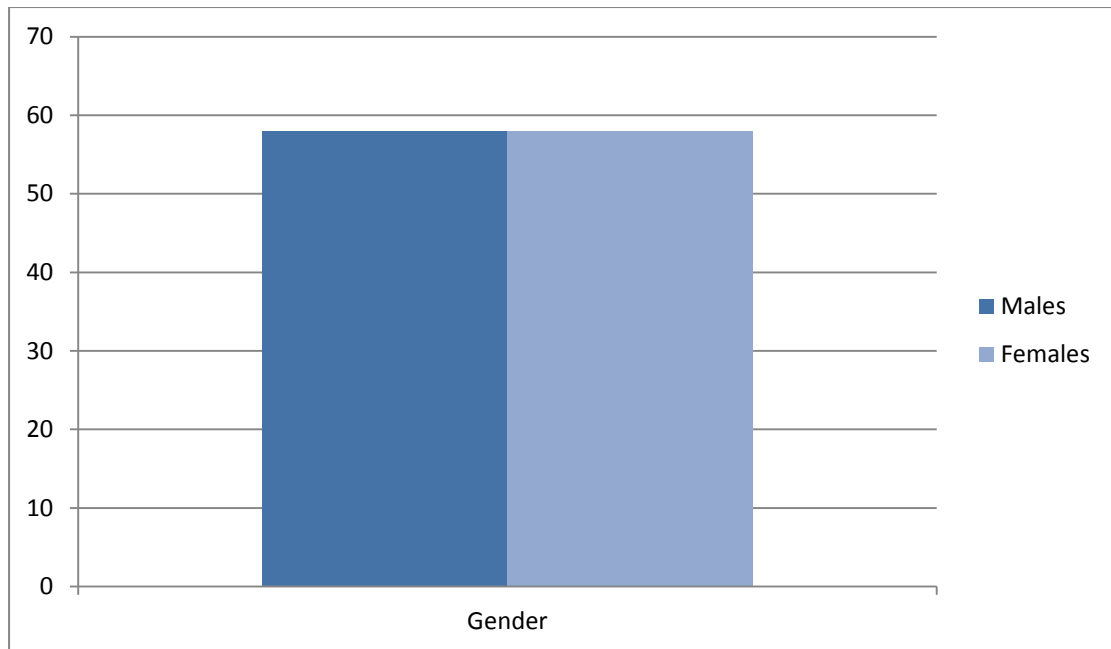
3.3.2 Respondents:

A total of 116 students, 58 females and 58 males, were chosen at random to be part of the study's sample. Their ages ranged from 18 to over 30, but they were mainly young adults who were all studying sociology at the university of Ahmed Draia in Adrar's department of sociology. It was possible to use a different questionnaire to get more information and awareness about this subject from the students. The recording can be an excellent and efficient method of collecting additional data and information.

Table 3.1 Respondents' Gender

Table 3. 1 Respondents' Gender

Respondents	Frequency	Percentage
Males	58	50%
Females	58	50%
Total	116	100%

Figure 3. 1 The Number and Gender of Respondents

This section aims to collect information about the study's participants. This information includes the respondents' age, gender, and academic degree, which is license in the department of sociology. The number of males and females at the University of Adrar is shown in the table above. As seen in the table, females make up 50% of the student population, while males make up the other half.

3.4 Questionnaire's Analysis

We had a set of questions for the students to get enough information about the diglossic situation of Arabic and French in Adrar. Each answer is accompanied by a table and graph, as well as a detailed description. Then we attempted to focus on the questionnaire's analyses.
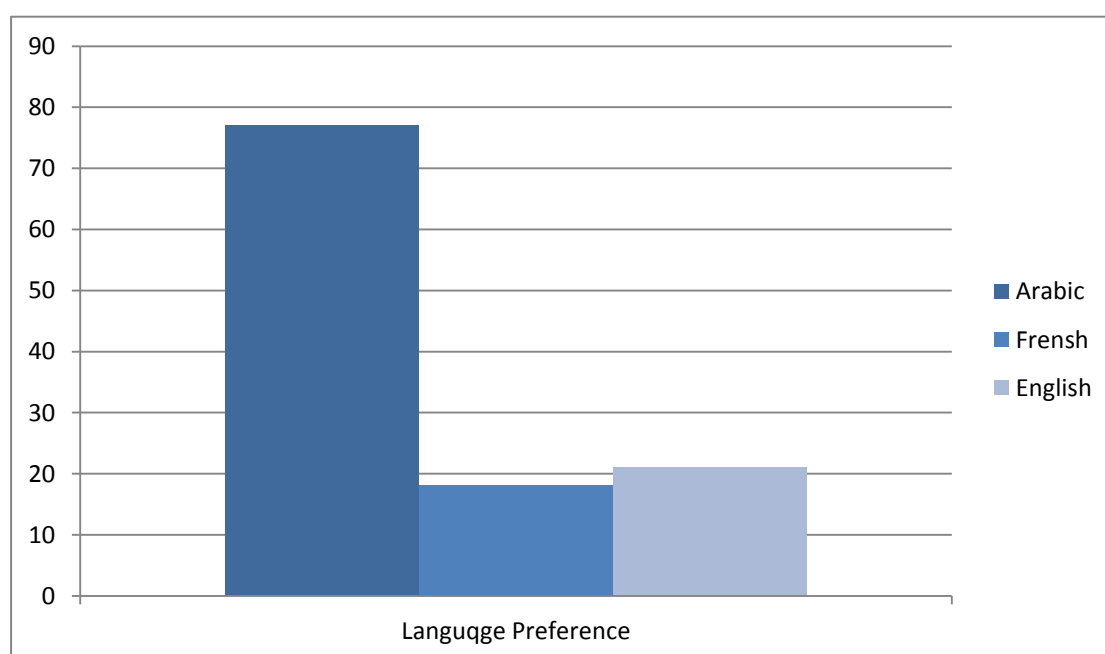
Question 1: What language do you prefer?

In a bilingual environment, the question "Which language do you prefer?" was asked to determine the students' preferences.

Table 3. 2 Students' Language Preference

Answer	Frequency	Percentage
Arabic	77	66.4%
French	18	15.5%
English	21	18.1%
Total	116	100%

Figure 3. 2 Students' language preference

According to table 3.2, the majority of students prefer Modern Standard Arabic, with 66 percent choosing it as their preferred language., 18.1 percent of them choose to use or prefer English, and 15.5 percent prefer French Despite the fact that it is a colonial language
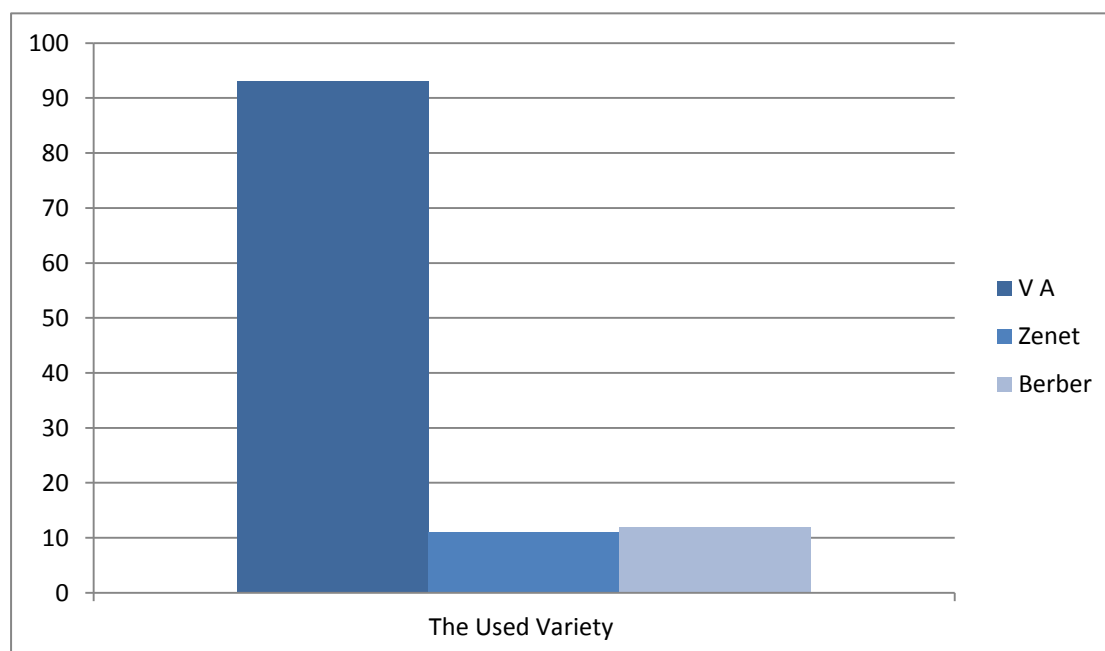
Question 2: Which variety do you use?

The aim of this question is to determine which is more difficult in conversation: Zenet, Vernacular Arabic, or Berber

Table 3.3 The used variety

Table 3. 3 The used variety

| Answer	Frequency	Percentage
VA	93	80.2%
Zenet	11	10.3%
Berber	12	9.5%
Total	116	100%

Figure 3. 3 The Most Used Variety

As shown in the table above, the majority of the respondents 80.2% use vernacular Arabic, 10.3% of informants are able to use the Zenet that is a hard and complicated dialect , no more than 9% use Berber its a useless dialect there.

Question 3: Do you mix high variety and low variety during speaking

Table 3. 4 mixing varieties during conversation

Answer	Frequency	Percentage
Yes	54	46%
No	21	18%
Sometimes	25	21%
Rarely	16	15%
Total	116	100%
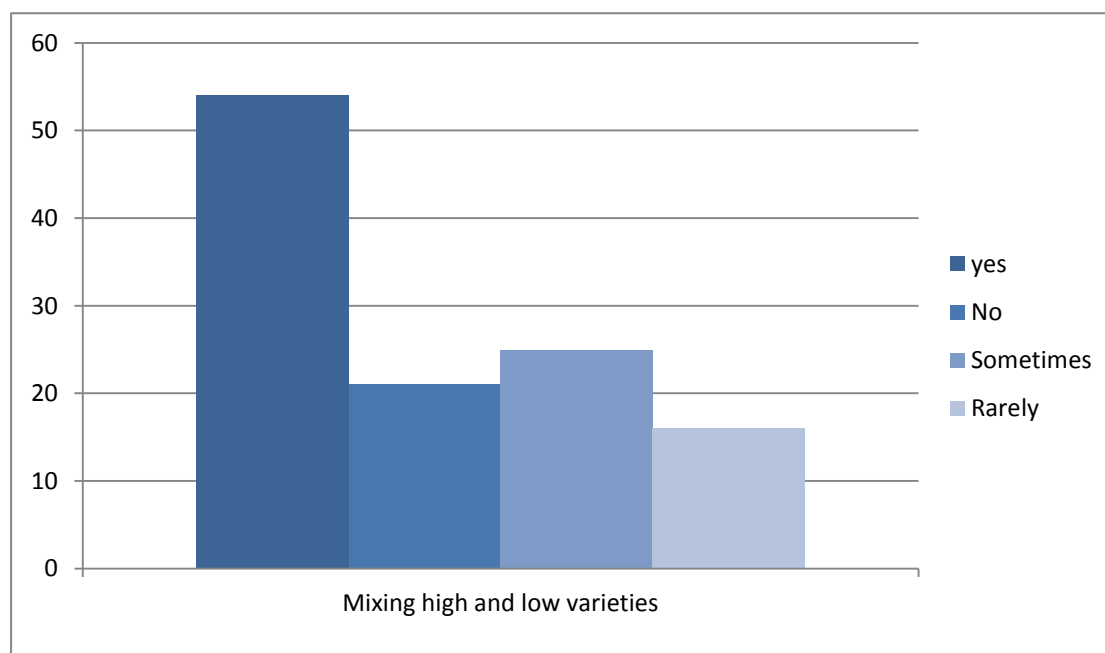
Figure 3. 4 mixing high and low varieties.

The majority of respondents (46%) say they need to combine high and low variety in their speeches, while 18% say they never use the two types in any case. However, 21% of them would speak both high and low varieties in their everyday conversations and only 15% of them are uncomfortable with the thought of combining the two varieties. This suggests that using the H and L varieties is either pointless or suitable among students

Question 4: Which language do you think is effective?

Table 3. 5 The effective and Richest Language for Expressing Ideas

Answer	Frequency	Percentage
CA	44	37.9%
French	27	23.2%
DA	39	33.6%
English	6	5.6%
Total	116	**100%**
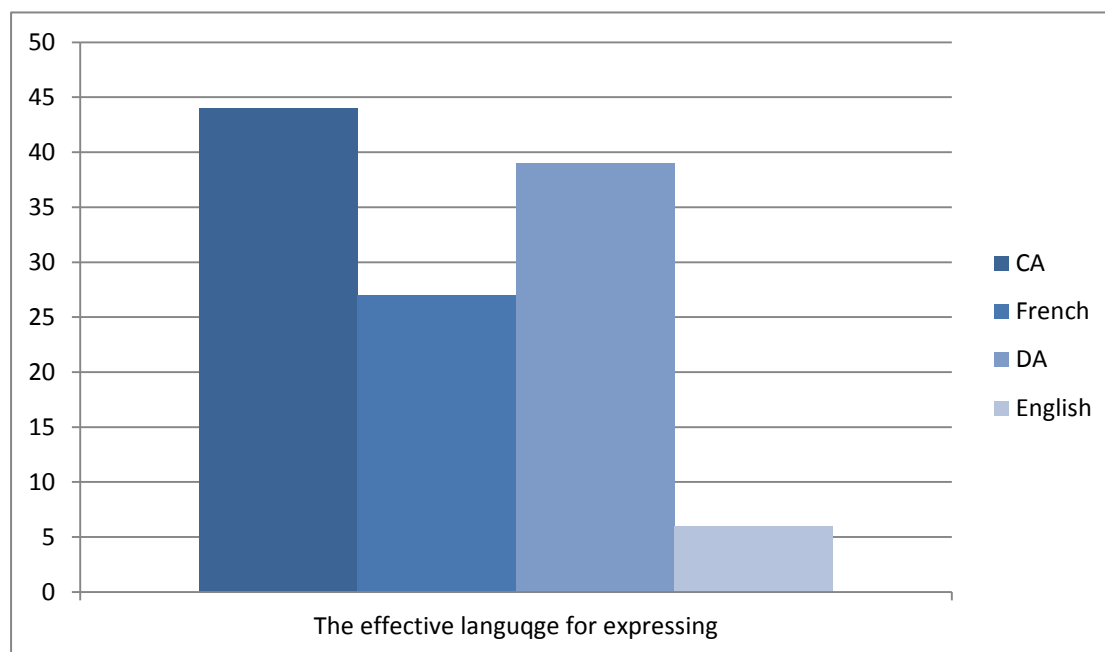
Figure 3. 5 The effective language for expressing ideas.

From the table above, we can deduce that Classical Arabic (MSA) is the most useful and powerful language for expressing ideas for 37.9% of students, Dialectal Arabic is the best dialect for expressing ideas for 33.6 %, French is the best dialect for expressing ideas for 23.2 percent of students because it is their mother tongue, and English is preferred by 5.6 percent of students to use for expressing.

Question 5: Which language is socially valued?

The purpose of this question is to know the most valued language according to the respondents.

Table 3. 6 The most valued language socially

Answer	Frequency	Percentage
CA	33	28.6%
French	32	27.8%
DA	46	40.2%
English	4	3.4%
Total	115	100%
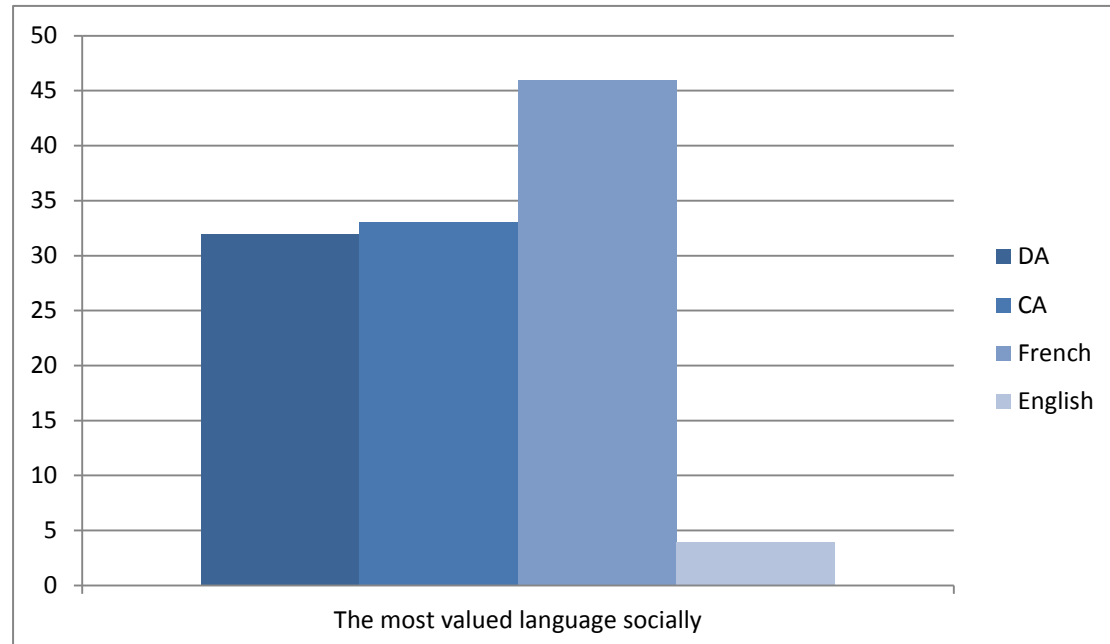
Figure 3. 6 the most valued language socially

As shown in table six, Dialectal Arabic is the most valued language in society with 40.2 percent, while classical Arabic is not so valued in the society of Adrar with 28.6 percent. Just 3.4 percent of students answered in English, while 27.8% did so in French. Of respondent choose to remain neutral in this question.

Dialectal Arabic is a useful language since it is simple and widely understood in everyday life. In other words, it is an Islamic language, and our grandfathers insisted on using it because it is a common language. The French language is ineffective since most students regard it as a colonial language, allowing them to be dismissive of it. Since English is a modern language that is integrating into our culture, it is rarely used.

Question 6: Which language do you use in daily conversation?

Table 3. 7 The language used in daily life

Answer	Frequency	Percentage
CA	17	14.8%
DA	77	67%
French	15	13%
English	6	5.2%
Total	115	100%
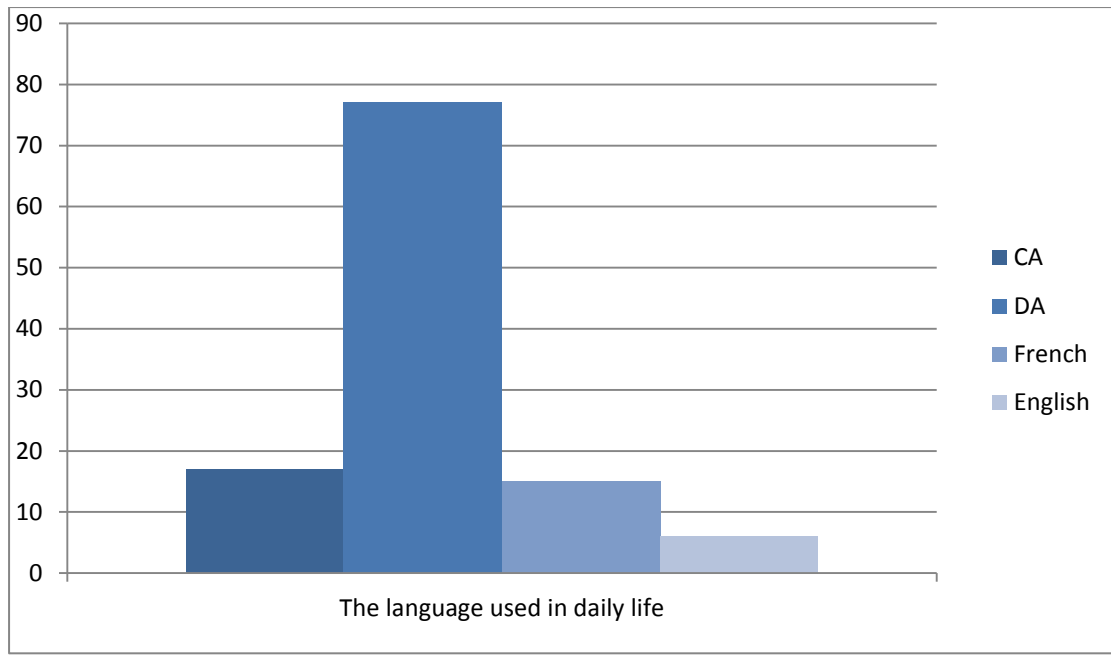
Figure 3. 7 The language used in daily life

Thanks to the information shown in the table we can deduce that the most used language is Dialectal Arabic by 67%, while classical Arabic comes second with 14.8% then we have French with 13%, and the last is English with 5.2% only. One of them did not have any particular choice

Dialectal Arabic is the most language used because it's the first language of the locals, it is understood by every member of this community. The Classical Arabic only used in the official places only that is why it is not the prime choice. Foreign languages such as French and English are not so used and welcome in this community.

Question 7: In which language do you prefer to read books?

Table 3. 8 The preferred language to read books.

Answer	Frequency	Percentage
Arabic	74	63.8%
French	23	19.8%
English	19	16.4%
Total	116	100%
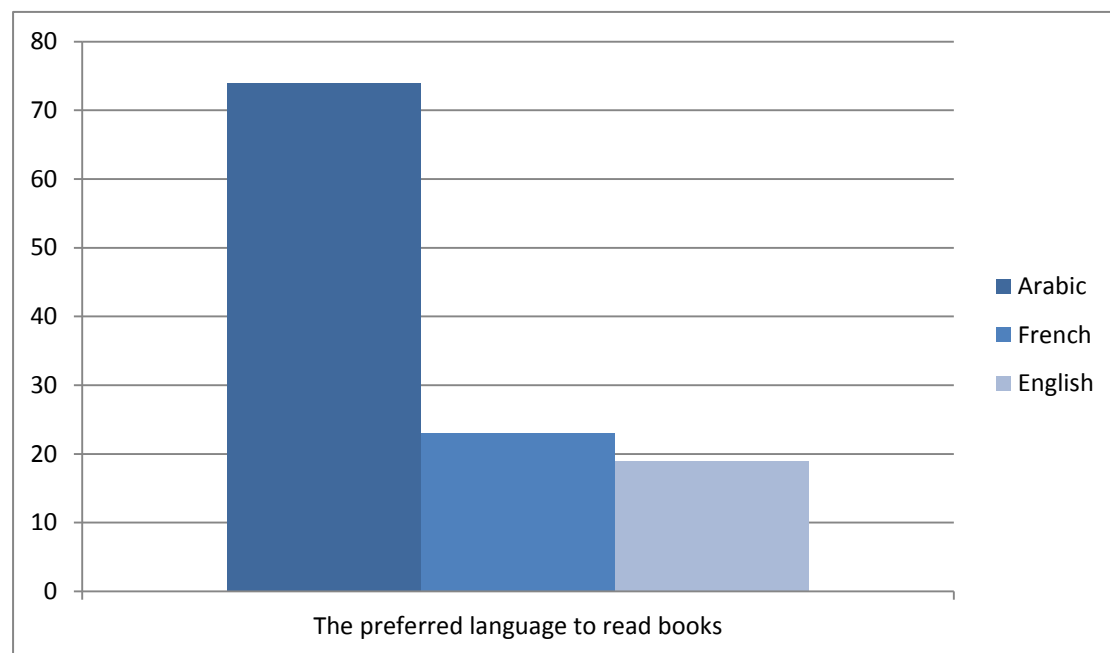
Figure 3. 8 The preferred language to read books

The Table above shows that Classical Arabic and French have been suitable languages for reading books, with 63.8 percent of students preferring classical Arabic and 19.8 percent preferring French. Just 16.4% of them have selected English as their reading language.

Question 8: In which language do you prefer to watch TV?

Table 3. 9 The preferred language to watch TV

Answer	Frequency	Percentage
CA	41	35.9%
DA	33	28.7%
French	16	13.8%
English	25	21.6%
Total	116	100%
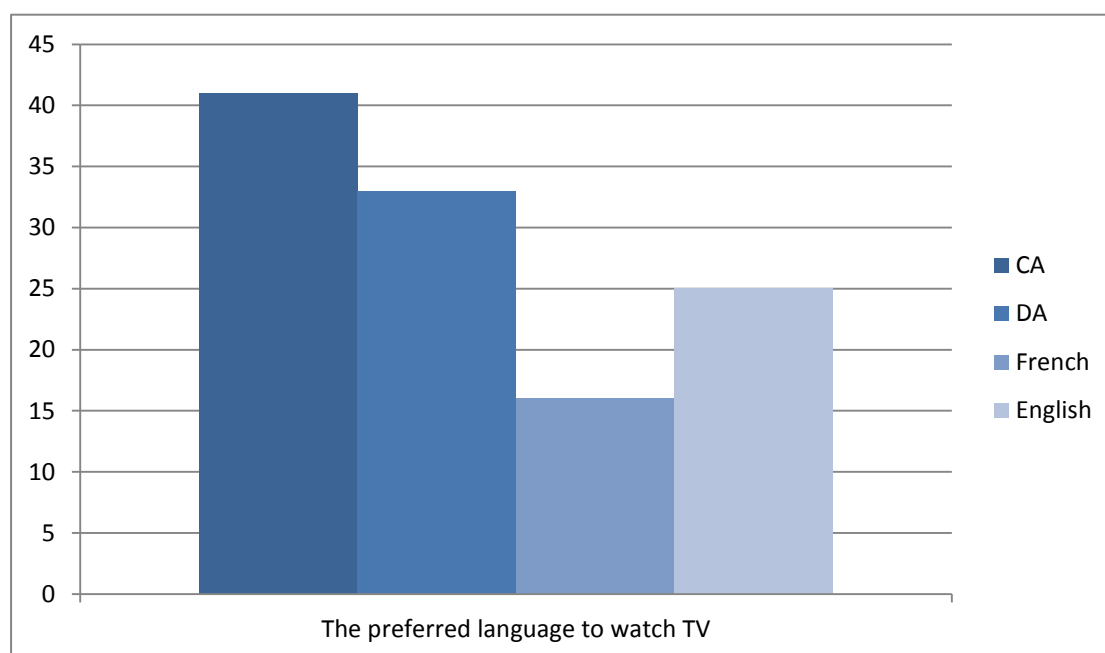
Figure 3. 9 The preferred language to watch TV

Watching TV has almost the same results as reading books, 35.9% of the students like to watch it with classical Arabic, 28.7% likes to watch it with vernacular language. Students who like to watch TV in French are nothing more than 13.8 %, whereas more than 21.6% like to watch TV in English.

Question 9: Which language do you use to speak with strangers?

Table 3. 10 The language used to speak with strangers

Answer	Frequency	Percentage
CA	22	19%
DA	77	66.4%
French	6	5.1%
English	11	9.5%
Total	116	100%
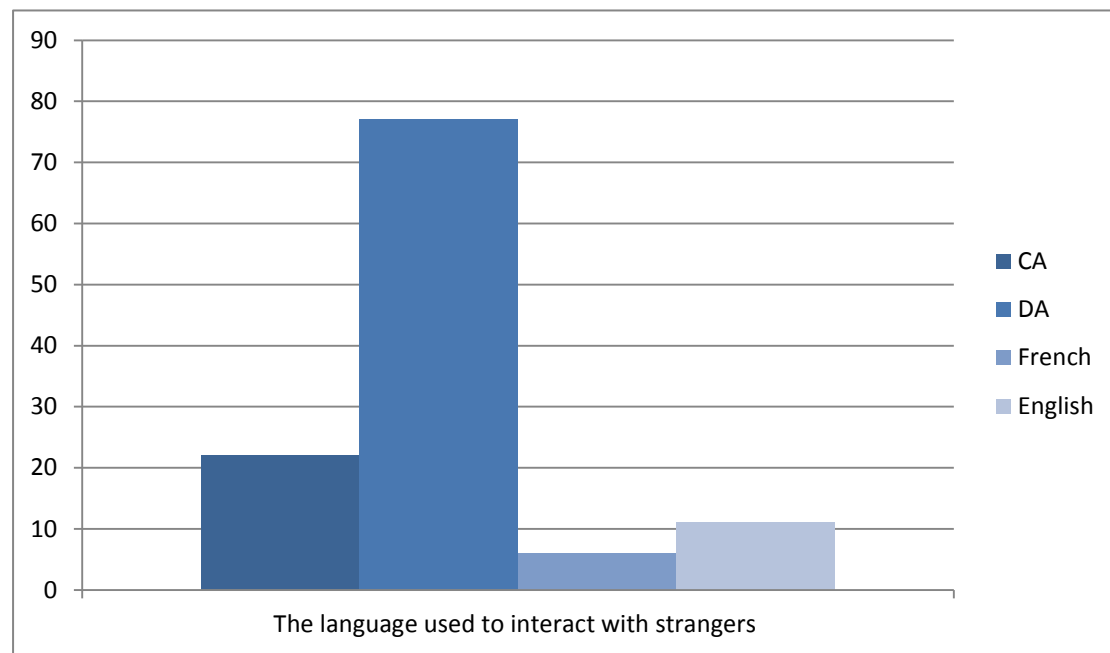
Figure 3. 10 The language used to interact with strangers.

The graph above has shown that Dialectal Arabic is used by 66.4% in speaking with strangers, while Classical Arabic is useless in speaking with strangers by 19%, 9.5% choose English, and only 5.1% choose French.

Question 10: Which language do you use at the university?

Table 3. 11 The language used at the university.

Answer	Frequency	Percentage
CA	31	26.8%
DA	59	50.8%
French	16	13.8%
English	10	8.6%
Total	116	100%
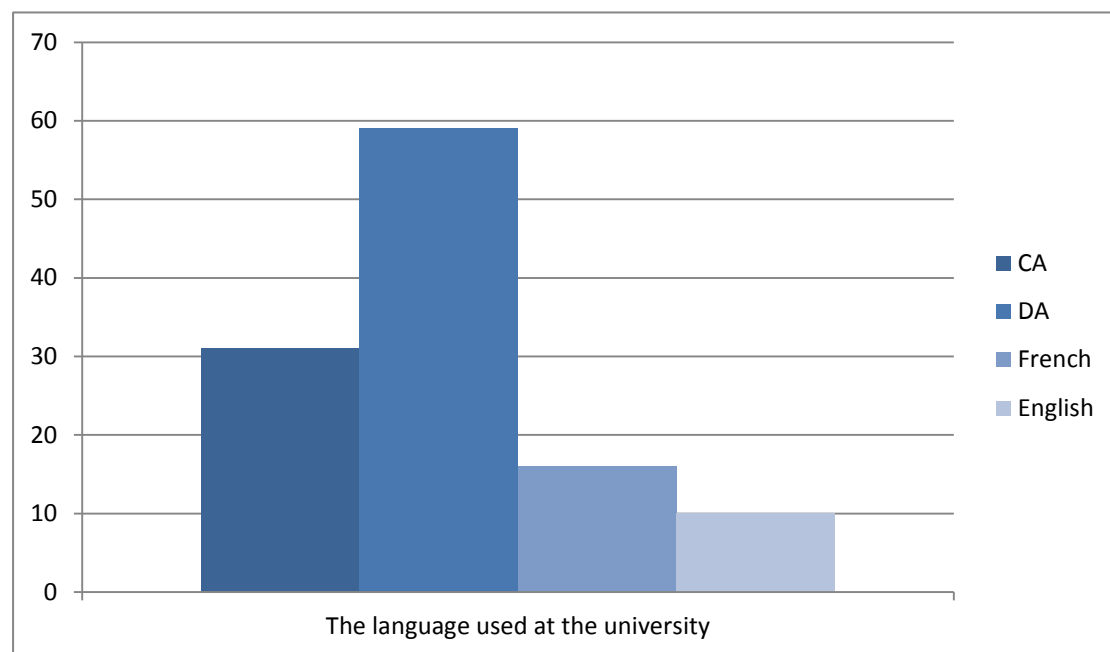
Figure 3. 11 The language used at the university.

The table above shows that Dialectal Arabic is the favored when it comes to the best language to use in the university by 50.8%, while Classical Arabic is useless inside the university by 26.8%. Both French and English are neglected when it comes to using inside the university by 13.8% and 8.6% on a row.

Question 11: Which language is most logical in the university, precisely inside your department?
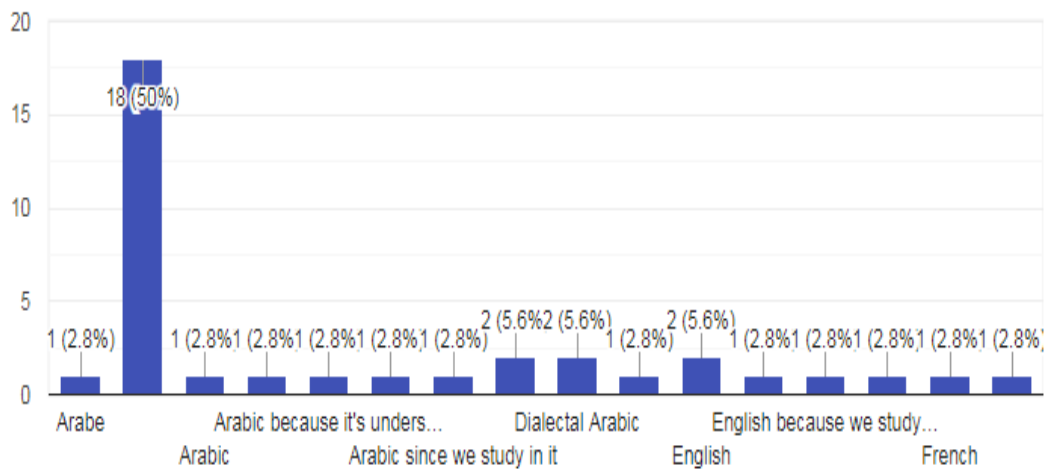
Figure 3. 12 The most logic language inside the department.

As shown in the figure above, the majority by 78% of the answers were Classical Arabic since their lectures are in Arabic, 11% of the respondents choose Dialectal Arabic. 7% choose English as the most logical one, and only 4% choose French.

Question 12: Do you believe that modern standard Arabic is the best language for teaching?

Table 3. 12 Arabic Is the best language for teaching

Answer	Frequency	Percentage
Yes	68	58.6%
No	27	23.3%
Maybe	18	15.5%
Total	113	97.4%

Figure 3. 13 Is Arabic the best language for teaching.
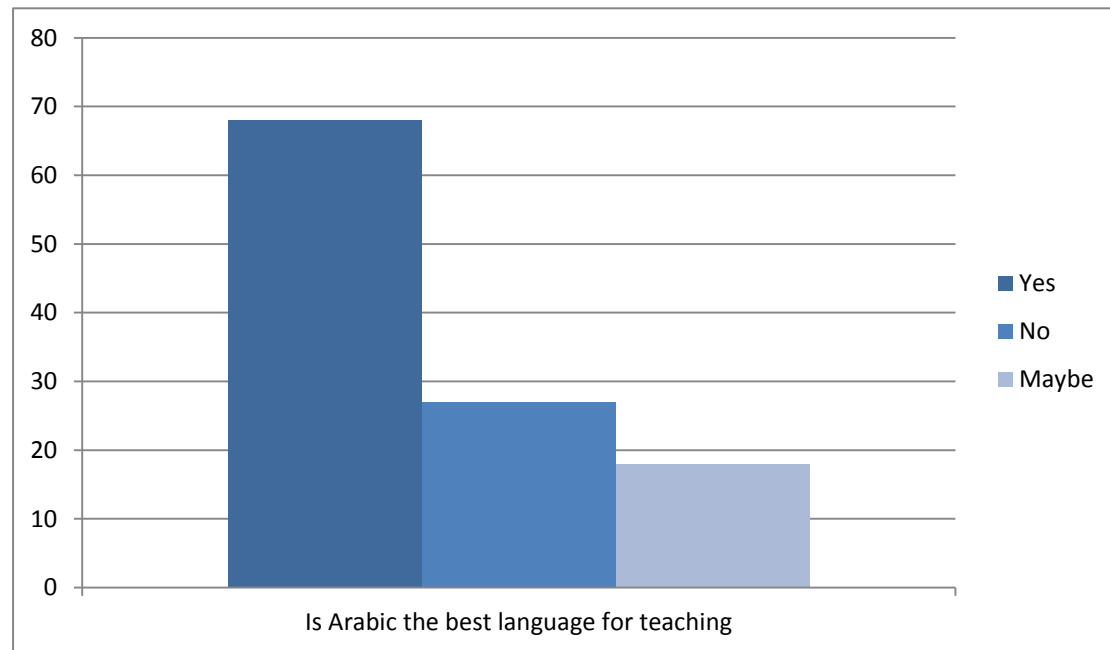
As shown in the table 13, 58.6% of the student answered Yes concerning the Arabic being the best language to teach, 23.3% of them answered No, and only 15.5% of the respondents choose Maybe perhaps they had some doubts concerning this matter. 2.6% of them did not answer at all

Question 13: **Which variety is understood in explaining a lesson?**

Table 3. 13 The Best Variety in Understanding a Lesson

Answer	frequency	Percentage
High	64	55.1%
Low	47	40.5%
Total	111	95.6%
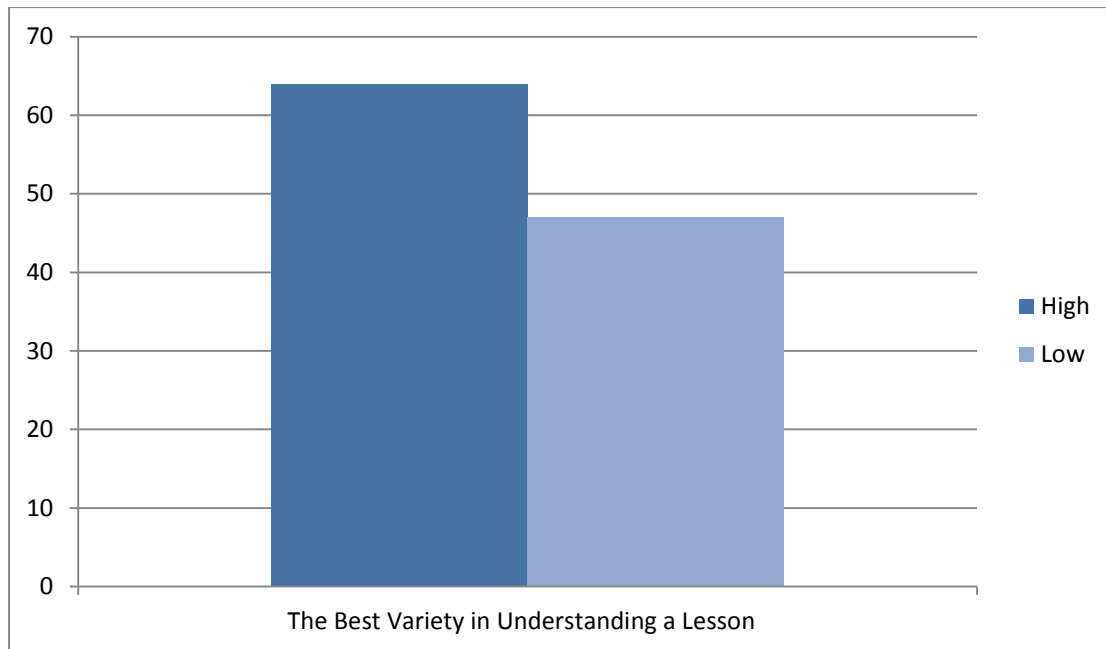
Figure 3. 14 The Best Variety in Understanding a Lesson

According to the above table and graph, respondents need both high and low variety in order to comprehend a lesson; therefore, 55.1% choose to use high variety in their learning, while 40.5 % believe that high variety is ideal when a lesson is clarified by an instructor. 4.4% did not respond.

Question 14: **In which language the lesson should be explained?**
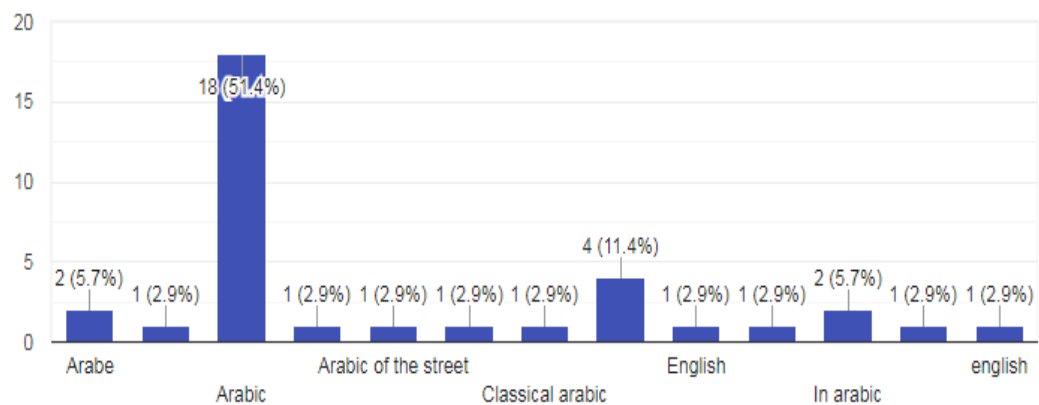
Figure 3. 15 The best language to explain a lesson

As it can be seen in figure 15, most of the respondents choose the Classical Arabic as their answer by 94%, only 6% choose English as their best language to learn a lesson. None of the respondents choose French.

Question 15: **How should teaching be in the university?**

Table 3. 14 Teaching in the university

Answer	Frequency	Percentage
Diglossic	54	46.7%
Bilingual	46	39.6%
Both	16	13.7
Total	116	100%
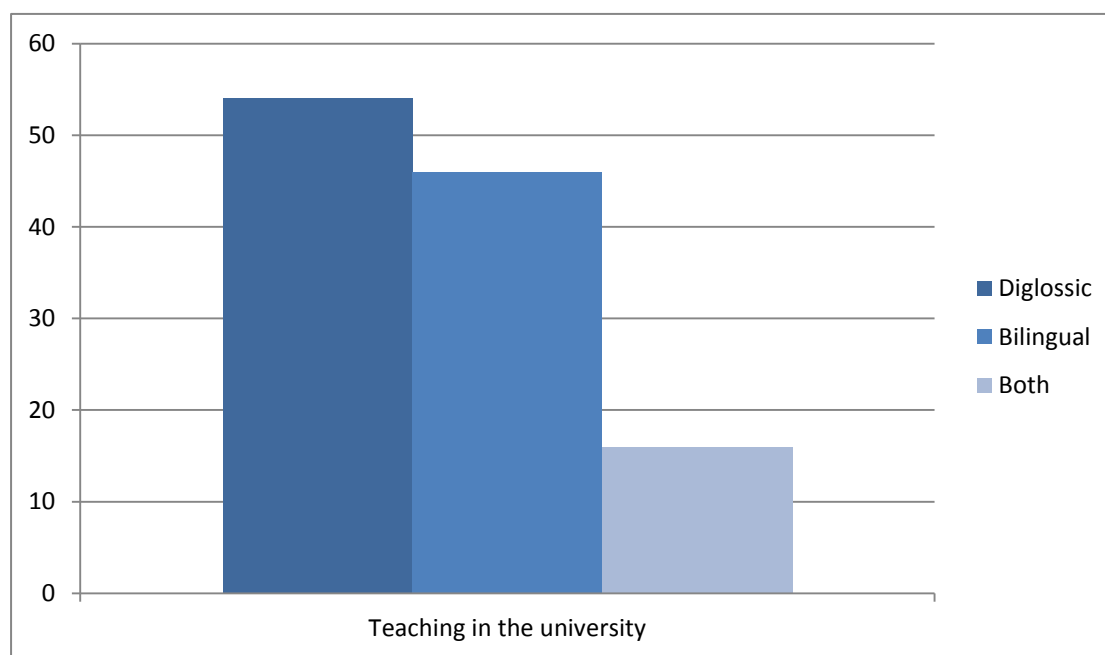
Figure 3. 16 Teaching in the university

In table 16, 46.7 % prefer diglossic teaching at the university, which means using both Classical and Dialectal Arabic or using dialect in some other way when explaining a lesson. 39.6% of students want their teachers to be bilingual, and 13.7 % want their university teachers to be both diglossic and bilingual.

Question16: How do you consider someone who uses much standard Arabic in his/her dialect?

The majority of the students think that someone who uses standard Arabic a lot in his/her dialect is seen in good and positive way, and only few respondents(three of them) saw a person who uses standard Arabic in his dialect in a negative way. Here are some of the respondents' answers:

* Smart.

* Intellectual.

* Cultured.

* Educated.

* Astonishing.

* Reserved.

Question 17: Does the foreign languages affect the culture of Adrar?

Most of the respondents agreed that the foreign languages affect the culture of Adrar. Some of them said that it also affect the way of thinking of the Adrarians. others disagreed with the idea and said that the foreign languages has no effect on the Adrarians culture.

It is safe to assume that someone who learns a foreign language or seeks to learn about a new culture has an influence on him or her. Clearly, French is a colonial language that has had a significant impact on both culture and language; as a result, many Algerians need to use code switching in their conversation, and some Algerians' vocabulary is mixed with Arabic, resulting in diglossia and bilingualism. It can have a positive or negative effect.

3.5 Conclusion

After collecting and analyzing data, we came to the conclusion that diglossia serves a significant purpose in society, especially among students. The majority of students are required to use the official language in diglossic contexts, and they claim that it is commonly used in both formal and informal settings. Some of them believe that bilingualism is a good idea.

To summarize and conclude, Ahmed Draia's students in Adrar use the phenomenon Diglossia in their daily speech, whether on purpose or subconsciously, as a means of creating a good conversation and a successful communication process to demonstrate their skill sets and speech habits, and it has grown to be a significant phenomenon.

General Conclusion

The overarching goal of this study is to comprehend the sociolinguistic phenomena known as "diglossia," as well as its historical evolution according to various linguists, and to provide an illustration and general understanding of this phenomenon. When dealing with the various languages spoken in Algeria, it is clear that the study is based on Arabic, which has two varieties: Standard Arabic, which performs high variety, functions such as literacy, and Dialectal Arabic, which performs low variety functions.

The study tires to investigate the phenomenon of Diglossia in Adrar and attempts to obtain an assessment of the use of French and other languages in Algeria, as well as the occasional need to use Arabic in a diglossic situation depending on the situation, especially among students at the University of Adrar. So, why do the Adrarians use the diglossia hypothesis in their discussions? It has been regarded as one of the most significant phenomena in the Arab world. Many linguists and educators consider it as an interesting thesis in a specific location that can be tackled in Adrar by understanding how Adrarians can use various languages and which is more useful in a diglossic case.

The first chapter of this thesis focuses on the concept of diglossia according to Charles Ferguson and Joshua A. Fishman, who have opposing viewpoints on the topic. It also reveals the various variants of Arabic and introduces Arabic as a diglossic script. In addition, the first chapter gives an overview of the influence of Arabic diglossia in the educational setting. The second chapter discusses Algeria's language situation. It describes Algeria's linguistic situation. The chapter then moves on to Algerian language contact, focusing on diglossia and its impact on teaching and learning. In addition, the chapter discusses Algerian language contact in particular in Touat. The third chapter is the work's practical part. It contains one questionnaire for students at Ahmed Draia University's Sociology Department; the study's key finding was the students' attitudes toward using diglossia as a contact strategy. In addition, the last chapter contains an analysis of the questionnaire.

Diglossia is an unavoidable fact, not just because of its common usage of the general public, but also because of the role it plays in our speeches. Algerian colleges,

specifically Ahmed Draia and Adrarian, use diglossia in their conversations, whether consciously or subconsciously, to create a strong dialogue and an amazing communicating mechanism by demonstrating their language competence and what they are used to speaking.

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Appendices

Appendices

Dear students

This questionnaire was made as a part of a research carried out for a Master degree thesis in Linguistics and Didactics, to analyze the phenomena of Diglossia in the University of Ahmed Draia. Please try to be honest while answering the following questions.

Thank you for your help.

General information

Gender: Male ☐   **Female** ☐

Age: 18-25 ☐   **25-35** ☐   **35-Above** ☐

_____

Please choose the appropriate answer in answering the following questions.

1- **Which language do you prefer?**

Arabic ☐   **French** ☐   **English** ☐

2- **Which variety do you use?**

Vernacular Arabic ☐   **Zenet** ☐   **Berber** ☐

3- **Do you mix high variety and low variety during speaking?**

Yes ☐   **No** ☐   **Sometimes** ☐   **Rarely** ☐

4- **which language do you think is effective?**

CA ☐   **French** ☐   **VA** ☐   **English** ☐

5- **Which language is socially valued?**

CA ☐   **French** ☐   **VA** ☐   **English** ☐

6- **Which language do you use in daily conversation?**

CA ☐   French ☐   VA ☐   English ☐

7- **In which language do you prefer to read books?**

Arabic ☐   French ☐   English ☐

8- **In which language do you prefer to watch TV?**

CA ☐   French ☐   VA ☐   English ☐

9- **Which language do you use to speak with strangers?**

CA ☐   French ☐   VA ☐   English ☐

10- **Which language do you use at the university?**

CA ☐   French ☐   VA ☐   English ☐

11- **Which language is most logic in your conversation at your university exactly in your department?**

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12- **Do you believe that modern standard Arabic is the best language for teaching?**

Yes ☐   No ☐   Maybe ☐

13- **Which variety is understood in explaining a lesson?**

High ☐   Low ☐

14- **The lesson should be explained what language?**

……………………………………………………………………………
……………………………………………………………………………

15- Teaching in the university should be?

Diglossic ☐   Bilingual ☐   Both ☐

16- How do you consider someone who uses much Standard Arabic in his/ her dialect?

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17- Do the foreign languages affect the culture of Adrar?

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THANK YOU