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# A Variationist Sociolinguistic Investigation of Tiaret Speech Community

Dissertation Submitted to the department of English Language in candidacy for the  
Degree of Doctorate in Linguistics

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## DEDICATION

*Praise is to Allah who has given me spirit and courage to overcome all the  
difficulties.*

*I dedicate this work:*

*To my parents*

*To my brothers and sisters.*

*To the soul of **Professor CHOUCANE** who passed away few months ago. May*

*Allah grant him His highest place in paradise.*

*Ameen.*

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**DEDICATIONS**

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## LIST OF ABBREVIATIONS

**AA :** Algerian Arabic

**AEs :** Arabic Emphatics

**AG:** Arabic Gutterals

**BSA:** Biskra Dialect

**BSR:** Bechar Dialect

**BYD:** Bayad Dialect

**CA :** Classical Arabic

**C:** Consonant

**CP:** Community of Practice

**DA:** Dialectal Arabic

**F:** French

**Fem:** feminine

**H:** High Variety

**L:** Low Variety

**LTS:** Lateral Tongue Speaking

**Masc:** masculine

**MKR:** Mascara Dialect

**MSA:** Modern Standard Arabic

**MST:** Mostaganem Dialect

**NDM:** Nedroma Dialect

**NEs:**

**ORN:** Oran Dialect

**Plur:** plural

**SA:** Standard Arabic

**SAD:** Saida Dialect

**SBA:** Sidi Bel Abbes Dialect

**Sing:** singular

**TA :** Tiaret Arabic

**TAE :** Tiaret Arabic Emphatics

**TMT:** Ain Temouchent Dialect

**TRT:** Tiaret Dialect

**TSN:** Tlemcen Dialect

**UPC:** Upper Pharyngeal Constriction.

**V:** vowel

**{ } :** suffix boundary

**// :** for CA articulation

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## PHONETIC SYMBOLS

### 1. Consonants:

<b>Symbols</b>	<b>TRT</b>	<b>Gloss</b>
[b]	[bi:r]	<i>Well</i>
[f]	[fi:q]	<i>Wake up !</i>
[m]	[martu:]	<i>His wife</i>
[t]	[fæ:t]	<i>room</i>
[t]	[tʃa:ra]	<i>Plane</i>
[d]	[dəs]	<i>Hide !</i>
[d]	[dʌrwək]	<i>Now</i>
[s]	[sma]	<i>sky</i>
[ʃ]	[ʃbʌ]	<i>Patience</i>
[n]	[na:r]	<i>Fire</i>
[ŋ]	[ŋqu:m]	<i>I stand up</i>
[z]	[zæd]	<i>He was born</i>
[ʃ]	[ʃəd]	<i>Hold !</i>
[dʒ]	[dʒadʒa]	<i>Chicken</i>
[k]	[kəməl]	<i>He finished</i>
[g]	[gləb]	<i>He switched</i>
[χ]	[χu:k]	<i>Your brother</i>
[ʏ]	[yærsa]	<i>Mud / dirt</i>

[q]	[qʃəm]	<i>He split</i>
[h]	[hu:t]	<i>Fish</i>
[ʃ]	[ʃæsæs]	<i>Guardian</i>
[r]	[ragba]	<i>neck</i>
[l]	[læmu]	<i>He blamed him</i>
[h]	[hærəs]	<i>he broke</i>
[θ]	[θæʃləb]	Fox (animal)
[ð]	[ðbi:hə]	Slaughtering
[j]	[jæbəs]	<i>Solid</i>
[w]	wæ:d	<i>River</i>

## 2. Vowels:

<b>Symbols</b>	<b>TRT</b>	<b>Gloss</b>
[i]	[ɣa:di]	<i>He is going</i>
[i:]	[hi:h]	<i>Yes</i>
[e]	[seja:ra]	<i>Car</i>
[ə]	[kəlb]	<i>dog</i>
[æ]	[fæt]	<i>He passed</i>
[a]	[ɣorba]	<i>homesick</i>
[ɑ]	[sraq]	<i>he stole</i>
[ɑ:]	[ɣa:b]	<i>it was absent</i>
[u]	[ərgud]	<i>Sleep !</i>
[u:]	[ʃu:f]	<i>look</i>



## **ABSTRACT**

The study attempts to investigate the sociolinguistic situation of Tiaret speech community. The main objective of the present research is to describe and shed light on the linguistic features characterizing Tiaret speech community, mainly the phonological, the morphological and the lexical ones. This research work consists of five chapters. The first one provides an overview of the field of sociolinguistics in general through defining the key notions we have dealt with in the present study. The second chapter turns lights on the picture of the sociolinguistic situation in Algeria and tries to familiarize the reader with the diverse sociolinguistic phenomena featuring the country. The third chapter provides a description of the research setting and the fieldwork while the fourth one deals with data collection and display concerning the linguistic features of the area under investigation. In the last chapter we try to show how these features differ from other varieties and how they also differ from one speaker to another in the same speech community, through relating these linguistic features to social variables namely age, gender, speakers' attitudes in addition to education on language change in the speech community of Tiaret. In doing so, we have collected data via using different methods. Quantitative and qualitative analysis of the results helps us a lot in understanding the reasons behind such behaviors, and we have come up with the fact that the population mobility and the social and political factors that had affected the area led to the emergence of other linguistic features which can themselves be investigated independently in future research.

**Keywords:** language variation, linguistic structure, social structure, Tiaret

## GENERAL INTRODUCTION

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### GENERAL INTRODUCTION

Language is a prevailing means of communication in any speech community. It has obviously fascinated the interest of many linguists who have implemented and adapted diverse methods to investigate the density of this phenomenon. It is obvious that language differs from a country to another and even within one single country and we may find a number of local varieties and even within individuals. This fact is described by sociolinguists as language variation. The study of sociolinguistic variation has begun since the 1960's apparently as a response to the inadequate methods in earlier approaches to the study of dialects, and comparatively as a reaction to Chomskyan linguistic theory which has neglected the social context in the study of language.

Language variation, as a vital subject to the study of language, has been tackled by several sociolinguists from various angles and in different dimensions. The stepping stone of theorizing for language variation goes back to William Labov's study, as he made a clear distinction between the so-called social structure and linguistic structure. The social variables namely age, gender, ethnicity and the social class thought of as having a direct or indirect influence on the linguistic variables namely; phonological, morphological and lexical. Data are analyzed and discussed via quantitative and qualitative research methods.

Labov's approach deduced phonological variation across social layers and strata in a community as systematic, mediated by linguistic factors and linked to diachronic sound change. These methods depend on the premise of a speech community as sharing evaluative attitude towards variation: in other words, all community members see the same variant as more "prestigious", and all move in the same direction, towards the prestige variant, in more formal contexts.

The main aim of this study is to describe the linguistic features characterizing the speech community of the region of Tiaret. It attempts to tackle language variation in relation to social factors. The researcher will try to shed lights on three main areas; the phonological, the morphological and the lexical variables of Tiaret speech community, in relation to their social paradigm; age, gender, speakers' attitudes or/and their level of education.

Another important aim of the study is to provide a cursory and practical theory about the region of Tiaret concerning the sociolinguistic situation in this area. The intention of the researcher is not only to provide the reader with linguistic data and focus only on the linguistic

## GENERAL INTRODUCTION

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structure of this region but rather to dig deeper and find out what really makes this region sociolinguistically different.

The correlation existing between the social variables and the linguistic variables is tested in the present study. Speakers from Tiaret tend to use a different dialect so as to avoid speaking like their elders who seem more conservative. The significance of this research lies in explaining what really makes these young speakers adapt a different dialect or variety and not keep their elders'. The present research seeks to answer the following questions;

- What makes Tiaret speech different from the neighboring dialects?
- What makes Tiaret speakers change some of the linguistic features in their speech? and what are the speakers' attitudes towards such variation and change?

In order to find reliable answers to these questions, the following hypotheses run as follows;

- What makes Tiaret speech differ from the neighboring regions may be due to political and social factors. The area has beheld several changes in its population throughout history and therefore we clearly notice the influence on its dialect.

Language variation refers to the way languages may vary from one place or speech area to another and how they can differ among speakers, sometimes sharing of the very same variety. Every language consists of a number of varieties. Arabic for instance has many varieties which differ from one country to another, and often within a single country. Besides, a quite considerable variation can be observed in its dialects. Algerian Arabic varies from one town to another; each dialect possesses a number of features that makes it different from the other. Tiaret Arabic, one of the numerous dialects of western Algeria, shows specific features to it at the phonological, morphological and lexical levels. The researcher tries to show how these features differ from one speaker to another, by relating these linguistic landscapes to social variables namely age and gender in addition to the impact of education on language change in the speech community of Tiaret. To do so, sociolinguistic statistics have to be gathered from native speakers of Tiaretian community.

This work is structured in five chapters. The first provides the reader with a cursory

## GENERAL INTRODUCTION

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review of the literature, providing a general overview of the field of sociolinguistics and how dialectology has contributed to its emergence. It also tries to define some key concepts which constitute the basic materials for any sociolinguistic investigation: the notion of the speech community, the difference between language, dialect, variety and accent, linguistic variables and some social variables, language change, speech accommodation, and other additional key elements in the field of sociolinguistic that serve the present study.

The second chapter sheds light on the linguistic situation in Algeria in general, picturing an overview on the Algerian linguistic profile and screening the co-existence of three languages, Arabic, French and Berber. It also presents some language phenomena such as; language contact, bilingualism, multilingualism, codeswitching, and any other linguistic phenomenon featuring the Algerian profile. This chapter also turns light on the classification of colloquial Arabic into its internal components and variants.

The third chapter is devoted to our research setting as well as the investigation fieldwork. This section gives an overview of the sociolinguistic situation in Tiaret with specific reference to the urban area, its historical background, geography and population. The chapter also focuses on the linguistic features of the area through the description of some phonological, morphological and lexical aspects of the variety spoken in Tiaret community. The researcher tries at in this part to define some key tools of research used in the investigation namely, questionnaires, recordings and participant observation; and the theory behind them.

Chapter four deals with data collection and analysis. In this chapter, we will present the data collected in Tiaret speech community by the use of questionnaires, recording and through speech observation to investigate the Arabic spoken in the area. Then, the linguistic features of Tiaret Arabic are examined in relation with the social factors: age, gender, as well as speakers' different attitudes towards the use of their own language . The researcher attempts to display as much data as possible so that the link existing between linguistic variables and social variables shall be more feasible to interpret and discuss in the fifth chapter. Throughout our investigation, we decided to include some previous works already conducted either about the area or the whole western region the aim of which is to make the data collection process more reliable.

As an attempt to answer the question raised above and either confirm or infirm the research hypothesis, last chapter is devoted for demonstrating the reasons causing language variation. The second part deals with the natural result usually following this language variation phenomenon which is "language change". Language change is another complex process

## **GENERAL INTRODUCTION**

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occurring almost to every language in the world. This is why we have freed a whole chapter, first; to explain the link existing between language change and social factors surrounding language and, second, in order to find out what really happens to languages, dialects and varieties once they are exposed to such complex phenomenon.

# **CHAPTER ONE:**

## **Literature Review**

## **1.1 Introduction**

The field of sociolinguistics has settled into an independent area of research in recent decades. It has gained more universality and is now well-known in the world of academia. It stresses how language is manifested in a society and operates in a particular social structure. Experts in the field have shown great interest in language problems such as the use of language in multilingual contexts, the preservation of a given language variety or its spread on the other hand, the standardization and modernization of language, language and culture, ethnography of communication, communication skills, variation choice, language contact, as well as critical discourse analysis.

It goes without saying that language variation is both crucial and inevitable to the investigation of language use. It is viewed as an innate property of pretty much every language verbally used and expressed on Earth. As a matter of fact, it is as easy it sounds to consider the linguistic structures used in a given situation without being mistaken for the inevitably emerging issue of language variety. Dialects do differ as indicated by the social traits characteristics of the speakers. They often shift as indicated by the very same settings in which users express themselves. No living language can survive to stay static. Language change and variation are unavoidable and most of the time out of control as language often differs as indicated by certain social conditions.

Language variation has been the focal point and the interest scope for many sociolinguists and language philosophers. It has emerged out to be a captivating field of research and enquiry directly from the so called sphere of sociolinguistics. The social factors, namely, religion, education, age, occupation, financial status and so forth seem to be the driving reason behind every single variety we may ever notice in language and the resulting language entities are called linguistic or sociolinguistic factors. Therefore, in this chapter, we will try to introduce some linguistic key concepts which are regarded as important and central in any sociolinguistic research.

## **1.2 Dialectology and the Field of Sociolinguistics**

Recent dialectologists are generally viewed as language specialists, and many of them usually contribute to the examination of writing on phonology, punctuation or different branches. It is quite surprising to find that the variations occurring between dialectologists and other language specialists are not as normal as they may sound to the readers.

From a philosophical point view, Wenker's original work on German language was driven to some degree by the assurance, essentially, made by researchers chipping away at the historical backdrop of dialects, that sound change was normal. This proposal, which a few philologists had found rather frightening, brought up that if a sound change occurred it would happen in all cases. Examples in ghis concern are countless; in the occurrence that word-introductory /t/ changed to /ts/ as the consequence of a sound change, as we probably are aware it did during the historical backdrop of the German language, it would change to /ts/ in each and every case. The way that sound change is customary along these lines clarifies why standard correspondences are found between related dialects and tongues.

Language unpredictability has resulted in extensive consideration from linguists who have embraced various techniques for examining the phenomenon. Before the approach of sociolinguistics, language was examined in "deliberation from society in which it works". (Lyons, 1995:221), as treated by De Saussure (1916) and Chomsky (1965). The two researchers were keen on the investigation of language as a homogeneous framework; their fundamental point was to present a lot of principles which oversee the fitting use of language. Chomsky made a distinction, in *Aspects of the Theory of Syntax* (1965), between competence and performance. This differnciation was to some degree propelled by De Saussure's complexity among 'langue' and 'parole'. In this specific circumstance, competence portrays the learning, for the most part oblivious, that a local speaker has of the rules that consider the use of a specific language. performance on the other hand, is seen as the usage of that learning in speech . In any case, the emphasis on linguistic capability has shadowed and set aside performance. Truth be told it was expelled as a free variety not deserving logical research.

Linguistically speaking, Naom Chomsky noted, in his *Aspects of the Theory of Syntax* (1965), that when speaking, people may frequently make linguistic mistakes; he argued that these errors in linguistic performance were extraneous and completely irrelevant to the investigation of linguistic competence, and henseforth , linguists can study an idealized version of language. He added: "Linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogeneous speech community" (Chomsky, 1965:3)

Nonetheless , the multi-layered nature of language lies not only in the linguistic framework itself as portrayed by Chomsky, yet findings reveal the truth that language is often used and operated in different structures to pass on data, contemplations, feelings and thoughts, mainly for the sake to convey significance and give power to meaning when



manifested among speakers, as well as to mark and reveal their social and geological background and regional belonging. This thought has clearly pushed linguists to consider the inconstancy of language and the examination issue of linguistic research progressed toward becoming, as Hymes noted, the connection among language and society. The constitutes that the reason for sociolinguistics to conduct and find answers to the associated researches: who speaks (talks), what language, to whom, and on what occasion?

Recent studies in dialectology were mainly focused on delivering language maps, lexicons and chart books, for instance: the linguistic map book of USA and Canada in 1930 and the English language word reference by right in 1905. From the 1960's ahead, plentiful feedbacks were made on traditional dialectology; the primary one is the little extent of the speech individuals who were old, country and male. Despite that, a more extensive sociolinguistic work ought to equally include the young, females and those living in towns and urban areas. Chambers and Trudgill (2004:45) state:

All dialects are both regional and social, all speakers have a social background as well as regional location, and in their speech they often identify themselves not only as natives or inhabitants of a particular place, but also as members of a particular social class, age group, ethnic background, or other social characteristics.

In contrast to conservative dialectologists, present day dialectologists have directed their focus of study toward social dialects, language variation and language change, in the complexities of enormous urban areas. this move in enthusiasm from country to urban, and from the attention on land conveyance of various accents and dialects to the examination of social factors, for example, age, sexual orientation and position in the public eye, subsequently prompted the introduction of sociolinguistics.

William Labov is unquestionably viewed as the pioneer researcher in studying language in relation to society. He claims (1972: 261): “Every linguist recognizes that language is a social fact, but not everyone puts an equal emphasis on that fact”.

His work, which comprised in the investigation of sociolinguistic variety in New York City, influenced the researchers with enthusiasm for social variety. Many fascinating certainties would be missed in the investigation of language disconnected from its context of use. There are basically two types of dialect survey. The first and older type called traditional,

is based on investigations in terms of regional distribution; this is often called dialect geography. The more recent type emphasizes the study of variation in speech according to social variables, often concentrating on a few selected features; it is called social dialectology.

Dialectology has contributed to the emergence of sociolinguistics, and each discipline completes the other, as Chambers and Trudgill say (2004:187-188):

For all their differences, dialectology and sociolinguistics converge at the deepest point. Both are dialectologies, so to speak: they share their essential subject matter. Both fix the attention on language in communities. Prototypically, one has been centrally concerned with rural communities and the other with urban centers.

The resemblance of traditional dialectology studies and sociolinguistics is that both of them check and identify linguistic variables prior to data collection. The fundamental distinction between the two terms is that although local dialectology does not connect linguistic variety with non-linguistic factors, social dialectology does reveal the connection between linguistic factors and social ones, for example, age, sexual orientation, social class, ethnicity... . The investigation of social dialectology has brought the possibility that:

Connections like these are vital. Socially noteworthy linguistic variety requires connection: the word (linguistic) variable must change when some free factor changes. It likewise necessitates that the change be methodical: the needy variable must stratify the subjects in manners that are socially or elaborately lucid. (Chambers 2003:26).

So with such a study, another discipline of sociolinguistics appears, it is variationist sociolinguistics, which will be discussed in details as it represents the central focus of the present research paper. The research will mainly concentrate on the variationist sociolinguistic analysis of the collected data.

### **1.3 Language Variation**

Sociolinguistics as an enormous field with a massive data repertoire. It has contributed to the emergence of many spheres of research under its umbrella such as dialect contact, variationist data analysis, and language variation. The latter is one of the most significant areas of examination in the field. It did not draw in much thought of linguists until 1960s the point at which it was academically founded by Labov. Chambers (2003:13) claims that: “though

linguistic variation may be obvious, no linguists analyzed it systematically until the inception of sociolinguistics in 1960s". This clearly confirms the unquestionable pioneering of William Labov and his undeniable import to the field of sociolinguistics.

Language change researchers believe that it is very important to consider language variation as the subject matter of the phenomenon of language change. It is thought that: "Considering variation in language is crucial for understanding language change, as, in spite of the fact that not all changeability in language structure includes change, all change includes language variation". Truth be told, extra-linguistic change is additionally identified with extra-phonetic variety. Therefore, an attempt is made to test the investigation of language variety. The assessment of the interrelationship between extra-linguistic and linguistic variety will be brought up at the appropriate time.

The essence of this field lies in dialectology which is the rational and careful investigation of dialects and how different accents manifest to draw the linguistic map of a given speech community or a whole country. In fact, the term dialect is derivative from the compound Greek action word 'dialégesthai' which means 'chat' or 'talk'. The action word consists of the prefix 'dia-' with one another and 'légein' meaning 'talk'. This results in the meaning that two ends of the communicative process must occur at first place so as for language to take place. This action word forms the central of the issue "dialectos discussion, talk" which means the "way for talking". The notion was taken by English through Latin *dialectus* and Old French (Ayto, 1991). Semantically speaking, the term "language" indicates all speech tendencies and choices which describe a provincial area, or a specific social group (Swann et al, 2004).. A distinction is often made between 'language' and 'dialect' and requires clarification and more elaboration. The linguists Swann et al (2004: 162) mention that Sapir (1921) embodies 'language' all in all as, "a simply human and non-instinctive strategy for sharing thoughts, feelings, and needs by ways for an arrangement of deliberately delivered images. These images are, in the primary occurrence, sound-related and they are delivered by the purported "parts of speech" ". 'A dialect', again, is fairly sociolinguistic: It is not just a linguistic phenomenon yet viewed as political and social term (Trudgill, 1992). Moreover, it is the outer certainties that way to determine whether a specific kind of language is 'a language' or 'a dialect'

Labov's investigation in 1966: *The Social Stratification of English in New York City* motivated linguists to study language variety and hence inevitably prompted the rise of a new

field of research called “variationist sociolinguistics”. It considered language as a way in which speakers can freely or restrictedly shift within a given linguistic situation. The approach to this field is to examine the connections existing between linguistic and social factors, for example to emphasise the linguistic framework in relation to the social factors of the individual as well as the whole setting. Labov's belief in this new approach of linguistic variety hypothesis was: "an observational, systematic and reproducible way to deal with language as it is really manifested by speakers, through a careful data analyses".

Language usually depends on the type of situation in which communication manifests, whether written or spoken. Speakers choose their words and are restricted by the formality or informality of their language. It may refer to the fact that speakers are much more attentive to regional and geographic differences. It is popular that some speakers may laugh at other speakers' accent just they generally belong to a different from dialect region.

Between the numerous language varieties and sub-varieties that share different features, a famous sociolinguistic term comes to surface: accent, which distinguishes the way in which speakers pronounce words. Whether intentionally or unintentionally, this specific feature differentiate not only a group from another but also one individual within his very own speech community. Therefore, accents usually refer to the phonology of a given dialect. An accent is seen as a way to pronounce a variety. When simple conversations take place, it is inevitably evident that speakers send each other clues and sometimes even direct indicators about where they come from, what culture they have as well as their level of education. Our words are our mirrors. Everything we tend to utter can be a clear guide to those listening to us to identify other deeper details about ourselves. It all occurs because of the way we pronounce. The language utilized by a certain group of people can clearly display the linguistic differences such as phonology, grammar and lexis and make a clear cut distinction from other groups' languages. These groups, having these features are mainly called speech communities.

### **1.3.1 Traditional Arabic Dialectology**

The Arabs had already dealt with Arabic variation centuries before western philologist were born and even before linguistics was set as an independent field of research. From the red river to the central plateau of Najd was the central west of Arabia, the source-place of ‘pure’ Arabic (Baccouche, 2006). The most untainted position of classical Arabic went to the dialect of Prophet Mohammed's Mekki home tribe people, named Quraysh, where the Koran's revelation first befell in this variation. The Muslim-Arab so called (/al futuħaat al islaamija/)

or the Muslim arrivals, led by the 'pure' Arabic speakers, were accompanied by the foundation of Arabized regions out of the Arabian Peninsula in the seventh and eighth century (AD). As the original Arabic epicenter was considered as being distant from any external effect, the new non-Arab sites per se were the spring of this impact. They used to be the meeting point of Arab and non-Arab speakers, a fact which accompanied to the appearance of new 'corrupted' Arabic dialects, deviating from the 'pure' ones. For fear of more 'corruption', the panic was raised by the old-style rulers who attracted to Arabic grammarians.

They supposed that any unfamiliar effect characterized a risk to the purity of 'faṣḥa' (accurate and fancy usage) of Arabic language which transmits Islam principles and rules. As a degree of protection, these grammarians "...started to pinpoint the 'faults' (*lahn*) of the urban speakers and are said to have relied on isolated bedouin speakers to fix the grammatical rules of Classical Arabic" (Miller, 2007: 7). Any unnecessary interference was at the moment resisted and later interdicted by Arabic specialists. Arabs' linguists' main responsibility, at that period of time, was to figure out a solution in order to codify the 'purest' linguistic Arabic structures for the purpose of of keeping and presereving the holy Koran, in addition to the prophet Mohamed's speech and Islam religion in general (Sunna). The study of Arabic dialects at that time was and still is viewed and named by linguists today as traditional Arabic dialectology.

#### **1.4 Language Varieties**

When we take a look at any language, we see that it has many varieties, which may go from the most formal to the most informal and ordinary. One of the most hypothetical issues in linguistics is the means by which to make the distinction between language and dialect. Sociolinguists have attempted to find out an answer for such a polarity, and there are numerous methods for doing so.

In his book *From Code-switching to Borrowing*, Heath (1989) states that language tend to get in straight contact during interactions taking place between speakers of bilingual and/or bidialectal communities, and even among manifesters from other speech communities aslong as some of them have access to more than one linguistic system. This contact between languages or what some may call dialects is what really establishes the scientific complexity of human language as a whole. In such cases, speakers vary in their distinction of the two different systems in use as they usually have the tendency of fulfilling the need to communicate with one another. Furthermore, the implication of putting actual linguistic

behavior under examination of a bilingual speech community lies in categorizing not just the role that each variety plays, as a result, the position for its keeping or displacement generally come to surface in addition to the linguistic contact occurrence of these varieties.

Thomason (2001) identified three states of language contact that include codeswitching, code-mixing, and passive familiarity. While the difference between the first two is less clear and implies a more stable decision in the case of language alternation and a more frequent change in the case of codeswitching, passive familiarity is understood as the ability to process material in a variety other than one's own but without necessarily possessing the ability to communicate in it extensively.

The study of language varieties is often perceived to be typically involved with the study of phonological phenomena occurring in language. This can be obvious confusion: variationist sociolinguistic investigation on structural issues of language started with genuine research conducted about "variable rule" framework (Labov, 1969).

As to dialectology, dialects of a language are quite original to each other at the syntactic, lexical and articulatory levels. A dialect is the offspring of what happens to speakers at the individual level in their everyday life. Speakers' daily routine shapes their language and provokes several linguistic phenomena such as accent and intonation. The subcategorization taking place within language is no more than a manifestation of human nature which is based on constant change. Dialectical variation of language can be seen from two different angles; local and social (Wardhaugh 2006:25). Both levels are studied by dialectologists. Informal variety of language is born when speakers are separated from each other geographically. Regional varieties tend to tell a lot where we come from, thus the term social dialects comes to surface. It is the spoken variety naturally created by a group of individuals isolated from one another geologically and often by a certain social category or ethnic group.

From a comparative point of view, language is mainly considered more prominent than dialect. A dialect is seen as low variety, inappropriate and informal form of language. (Chambers and Trudgill 2004:3). Simply put, children go to school to study language and if they mix it with dialect get punished. That is the social dimension of distinguishing between the two terms; language and dialect. Many sociolinguists believe that, the extent of any language variety's importance refers to whether it is used in formal or informal setting or not. Trudgill (1995:8-9) claims that:

The scientific study of language has convinced scholars that all languages, and correspondingly all dialects, are equally 'good' as linguistic systems. All varieties of a language are structured, complex, and rule-governed systems which are wholly adequate for the needs of their speakers. It follows that value judgments concerning the correctness and purity of linguistic varieties are social rather than linguistic.

In order not to have a negative attitude toward the term dialect, it is better not to focus the whole concern on comparing it to language. Sociolinguists often use the term 'variety' to indicate both. It guarantees that the situation is sufficiently neutral and covers all the several aspects of the abstract concept "language" as it occurs in different social contexts. Holmes (2001:6)

## **1.5 Social Structure Vs. Linguistic Structure**

Sociolinguistically speaking, there are two main categories under which language is manifested in society. These categories are seen as variables of its existence. Sociolinguists, such as Labov (1969), have done a lot of work in distinguishing the two levels of language variability. As stated by Labov (1972), the categorization runs as follows;

### **1.5.1 Linguistic Variables**

The term is derived from the leading work of Labov, alongside other different investigations from sociolinguists (for example Trudgill (1974), Detroit (1968), Wolfram (1969)...etc) The term linguistic variable has been characterized by Wardhaugh (2006:143) as: " a linguistic case which has recognizable variations". For quite a while, before the investigation of urban dialectology, language specialists had depicted linguistic variables as 'free varieties'. In other words, the variations within the same language cannot be predicted or anticipated by any foreign aspect. As defined by Chambers and Trudgill (2004:50)

A linguistic unit with two or more variants involved in co variation with other social and/ or linguistic variables. Linguistic variables can often be regarded as socially different but linguistically equivalent ways of doing or saying the same thing, and occur at all levels of linguistic analysis.

In modern sociolinguistics, the most central paradigm in language variation analysis is the ‘linguistic variable’. Labov himself; referring to the original depiction of the linguistic variable, he (1966/1982: 49) said that we might find something a little more complicated. The linguistic variable ought to be ‘high in frequency, and have a certain natural protection from conscious suppression ‘.

As an example from the Algerian spoken Arabic, at the lexical level, we can take the example of the Arabic word of “car” /loto/ and /sejara/ , /fendʒal/ and /kas/ meaning “coffee cup”. At the phonological level ; /tlatha/ and /tlata/ meaning “three”, /gal/ and /qal/ meaning “he said”. The same thing occurs in English as the lexical relation between ‘car’ and ‘automobile’ , or the phonologically as the relation between “speaking” ending with [n]and with /[ŋ].

More importantly, the focus of the sociolinguistic work has been much more on the social variables causing all the change we witness in language.

### **1.5.2 Social Variables**

Unlike traditional dialectology, which dealt mainly with comparing and distinguishing the topological change of the different linguistic characteristics, the focus has shifted by urban dialectologists to digging the factors behind such phenomena and analysing the functionality of each linguistic variable under any specific social circumstance. This social element is language variation is known as social variable. The idea of studying language from the way it is connected with the social factor surrounding its existence is an offspring of Labov’s great work in (1966) when he stated that speech , as conveyed by individuals, often carries or influenced by a certain social paradigm surrounding its existence. These paradigms are social class, speakers’ personalities, level of education, sex , gender as well as their group ethnical belonging.

We find in Fasold’s (1990:223-224) that;

A set of alternative ways of saying the same thing, although the alternatives, or variants, have social significance. More specifically, a sociolinguistic variable is a linguistic element that co-varies not only with other linguistic element, but also with a number of extra linguistic



independent variables like social class, age, sex, ethnic group or contextual style.

### **1.5.2.1 Social Class**

The term was first introduced and widely used during the mid nineteenth century . Social stratification or class is defined as the social level characterizing certain groups of speakers within the general public (Trudgill, 1995:23). Experts in linguistics often use various platforms to distinguish individuals of a given language and try to group them under social umbrellas which are sociolinguistically called social classes. Financial categorization is one way, for example, to group speakers inside a whole social framework.

For example, in the Algerian linguistic situation, it may be possible to group individuals according to their level of education. Yet, because of the diglossic situation of the country, it is not always easy to match the linguistic variety of a certain speech community with individuals' educational degree.

Labov's work in (1968) shows that it was easier to identify speakers' social class from their realization of the sound /r/ in words such as 'ear', 'work' , 'fear' . Gamperz (1968) on the other hand considered an immediate connection between linguistic varieties and social classes. Speakers , whether naturally or unintentionally, tend to classify themselves under a certain social category and it in turn, this can be identified even by ordinary listeners and not necessarily by linguists

### **1.5.2.2 Ethnicity**

It is the distinction of a group of individuals by different variables, namely social, racial, political , religious and many others. The component that we are most concerned with is language. It distinguishes speakers from one another and isolates them according to what they seem to belong to when speaking. Chambers (1998) stated :

In other cases, particularly where different varieties of the same language are concerned, the connection between language and ethnic group may be a simple one of habitual association, reinforced by social barriers between the groups, where language is an important identifying characteristic. ( Chambers, 1998)

According to Chambers (1998), it is quite easy to draw a connection between language varieties and ethnic groups as social barriers are always present and obvious to the eye. He stresses the importance of language in identifying the ethnicity of one group from another. Canada, for instance, can be jotted down as a country consisting of two main dominant ethnic groups; French and English.

As noted by Trudgill (1995:41):

Language may be an important or even essential concomitant of ethnic group membership. This is a social fact, though, and it is important to be clear about what sort of processes may be involved. In some cases, for example, and particularly where language rather than varieties of a language are involved, linguistic characteristics may be the most important defining criteria for ethnic-group membership.

The role of language in drawing the borders between people on one hand and grouping them on the other, is unmatched. One can clearly see individuals as being so different or quite similar from a word they utter or a sound they pronounce.

The obvious difference between Americans in terms of language is a good example of how ethnicity plays the role in stratifying speakers of one language into categories and subcategories despite living in the same community. The term B.E.V which was later named as AAVE short form for African American Vernacular English, is considered as extremely contrasting variety used by speakers in USA. At both phonological and syntactic levels, individuals choose their own language in order to mark a place in this world and feel they are contributing in it as an identified group. The latter is what we call country. The same process takes place within the very same country so as to be identified as ethnic groups. All this is demonstrated through language.

Another similar example is the Irish individuals in Belfast, for example, who obviously prefer to interact in their specifically different English dialect in order to show how different they are from the rest of world's English users.

Religion is as well considered one of the prominent features distinguishing groups across the world ethnically. The historical correlation between Islam, as an example, and the Arabic language is inevitable. Furthermore, within the same Muslim society, speakers tend to use particular varieties and subvarieties so as to categorize themselves, willingly or not, from

the rest of the society. Language here is the first indicator without which nothing can be observed. Group membership is often marked by linguistic borders, at all levels; lexis, grammar and phonology.

### **1.5.2.3 Age**

Speakers age has also been taken into consideration in the investigation of language and language change. The reason is that changes in all languages across history took place in a diachronic process of verifying different writings. Age plays a significant role in language variation as many sociolinguists claim. For many, young people sound peculiar when they talk compared to old people.

Every age period of individuals has a clear impact on their linguistic behaviour as their everyday speech proves. Synchronic examinations of language also demonstrated that age matters when it comes to identifying speakers' linguistic behaviour and variety. Another aspect in age and language variation is formality. This latter can easily be noticed for young speakers as being less formal especially in official academic contexts. Youngsters also often tend to be more vulgar and more aggressive than their elders. The rule does not apply for all situations but generally old people are more careful as they have more experience in managing formality language issues.

Another aspect in speakers' language change is the extent of which language is more complex and more developed. Children, for example, as they see individuals of different age older than them using language, they subconsciously realize that the older the speaker, the more developed the language, in terms of variation as well as change.

Examinations of language change and variation first relied on analysing the notion of time and its influence on the language dynamism, transformation and change. It meant looking at individuals' speech and measure it as speakers move in time from one age period to another (1972, 112). Classifying individuals of a certain speech community according to their age has had a prominent concern on analysing their linguistic behaviour to the extent that every single life phase of a human being can be peculiarly featured and identified through language.

To sum up, age has always been one of the most inevitable measurements on which not only to categorize speakers under a specific language variety but also to shape a profile of

a whole region. This has paved a way to exploring other factors that have direct impact on human language change and variation.

#### **1.5.2.4 Gender**

As cited in (Jespersen 1922: 237), (Rocheftort, 1665) stated that the early focus of traditional dialectologists was on the examination of men's speech only as a main concern of human language description and analysis. Accordingly, women's were totally neglected and barely mentioned in old dialectological books. This was why modern sociolinguists redirected their concentration on everything related to women including her speech. A great deal in the sociolinguistic research was dedicated to analysing the way women speak, pronounce and behave linguistically within society.

The men have a great many expressions peculiar to them, which the women understand but never pronounce themselves. On the other hand, the women have words and phrases which the men never use, or they would be laughed to scorn. Thus it happens that in their conversations it often seems as if the women had another language than the men. (Rocheftort 1665, cited Jespersen 1922: 237).

Understanding how men and women differ in nature helps in marking the differences and similarities at the level of the language both use. On the other hand, the correlation obliges us to know the speakers' gender, as well, from they speak. This strong connection between language variability and gender has helped both Labov, in his examination of New York speech, and Trudgill in studying Norwich English variety, to come up with the term 'prestige' in their analysis of language from a sexual angle. According to Trudgill (1995), women tend to opt for more prestigious language than men. This stylistic point of view has made a revolution in the study of language and gave birth to other sub branches in the field of sociolinguistics.

Within each social class group, and across each stylistic context studied, their female informants tended to use more 'prestige' or high status language features, and their male informants more vernacular language features. ( Trudgill 1995: 51)

For Trudgill (1995b), women are more likely to speak an admired way than men. This may explain the tendency to hiring more women in any field where the job is based on

delivering speech. It has also been noticed that language used by women tend to contain more organized language structures than that of men. For him (ibid) , women use structures that closer the standard variety or at least more complete in terms of rules of grammar that those found in men's speech.

Men, on the other hand, have a tendency to establish themselves as being dominant and well noticed as they speak. As a proof of manliness, male individuals use some language variation way more often than women, and on purpose (Mayerhoff ,2006). As for Labov (1966), the case is the contrary. He believes that women are more more inclined to chose well known language structures in order to be identified as prestigious and more respected in the public eye. Trudgill (1972) distinguished men from women's speech using terms such as 'covert prestige' and 'overt prestige'. According to him, covert prestige is associated with non-standard varieties mainly used by men, whereas standard varieties are more respected and found in women's speech, and it is named 'overt pretige'.

The rule may not apply in the Arabic language where men tend to use , in many areas, more overtly prestigious variation of Arabic. In the 1980s, variationist sociolinguists turned the focus on examining the Arab region and found that men are use more prestigious variety of language than women. That was clear in their classical Arabic , while women were more linked linguistic in analysis with using colloquial varieties of Arabic (Meyerhoff, 2006: 218). He added that knowing the speakers' social occupation helps understand the variation taking place in the Arabic speech communities. For Meyerhoff (2006), a male teacher's language is without doubt different from that of housewives. And a language of a female dentist is absolutely more prestigious than a man working in construction, despite the four belonging to the very same speech community. This sets a language as being more complex than ever in terms of analysis. In other words, the deeper we dig into the scientific examination of human language, the more complex it becomes.

In the work done by Bachir (1986), we find that many countries in the Middle East such as Egypt, Iraq and Syria, unrelatedly what women did in their daily life, they still opt for more modern structures of Arabic varieties , whereas male speakers would use closer variety of Arabic to the standardized classical Arabic.

### **1.5.3 Systematic Variability**

As noted above, the importance of the linguistic variable lies in its co-variety with

different elements, or autonomous factors. These components don't regularly connect with the unmitigated utilization of a variation however with the general recurrence of variation occurrence. For instance, in many varieties of English, there is variance in the generation of the last section of words, for example, swimming and strolling with a coronal nasal [n] versus a velar nasal [ŋ], ordinarily spoke to in spelling as – in' versus – ing, separately.

Elements that associate with higher and lower recurrence levels of a given variation are alluded to as constraints on variability, where the expression "requirement" is used to indicate to a factor that efficiently corresponds with improved probability that a given variation will happen. This use is to some degree unique in relation to how the term is utilized in theoretical linguistics, where limitation is used to refer to a condition that portrays a general guideline of language or a condition that confines a language-explicit standard. Elements that correspond with the expanded recurrence of a variation are said to favor the occurrence of a variation while those that connect with diminished recurrence disfavor or inhibit the occurrence of the variation.

Independent variables that co-fluctuate with efficient contrasts in the general recurrence of a variation are of two essential sorts, basic linguistic components identified with the linguistic framework itself, so-called internal constraints, and social or sociopsychological variables of different kinds that exist separated from the linguistic framework, purported external constraints.

The categories of external variables that correspond with the overall recurrence of the changing variations may well include conventional measurable factors built by social groups and individual practices of different genres, interactional elements, and even personal introduction styles and registers. In spite of the fact that there is by all accounts to some degree a disconnection between pure linguistic mechanisms and a comprehensively running cluster of social and mental variables, most investigations of precise variety incorporate both free semantic and social factors inside a similar depiction of linguistic changeability. Moreover, one of the rules that has guided variety examination in the course of recent decades is the "rule of numerous causes" (Bailey 2002:118), which holds that no single relevant factor can tastefully depict the inconstancy saw in regular language. Consequently, linguistic factors, for example, basic piece and linguistic situation may combine with a lot of social factors, for example, age, status, situational setting, etc in the portrayal of efficient inconstancy.

## **1.6 Speech Accommodation Theory**

The ultimate purpose from communication is to reach intelligibility and convey messages more efficiently. Speakers tend to change styles, intonations, forms of grammar and even provoke their whole lexical repertoire for the sake of adapting with the situation especially when they meet speakers from other dialect region.

Speech accommodation takes place when two different dialects meet. In response to their audience, speakers adjust their speech especially if they want to better fit in the speech community of their listeners. The theory of speech accommodation goes back the social psychological approach to stylistic variation which is now known among sociolinguists as Speech Accommodation Theory (Giles, 2007).

The approach deals with individuals intending to show their positive attitude to speech of speakers of other dialect regions. According to Giles (ibid) , people have the tendency to instantly modify their speech at several possible levels at once; vocabulary, accent, and rhythm aiming to match or at least look like their listeners from other dialect regions. Using different words, phrases and intonations accordingly, individuals tend to show harmony and avoid racial and regional clashes through matching as much as they can the speech of those on the receiving end. Furthermore, speakers change their speech not only when they meet people belonging to other dialect regions, but also considering their listeners' age, gender, level of education ,ethnicity, social occupation , financial situation and whether powerful or weak. (ibid).

Historically speaking, experts claim that Speech Accommodation Theory first came to light as a “socio psychological model of speech accommodation”. After that, it was taken seriously by language experts and called speech accommodation theory. The reason might refer to the fact that human beings are all driven by their psychological status. All the social, geographical, political and financial factors surrounding individuals all participate in the shaping of their psychological profile. That is why speech accommodation moved from being an approach to psychology to being a independent theory in human speech analysis in the scientific study of language. Giles (1984) , The speakers' communicative behaviour has a direct link with the interpersonal interaction and individuals' identity and shapes their own linguistic profile which results into an obvious language variety.

Each group within the same speech community can represent all by itself a unique culture or what linguists call 'social category'. This is how speech accommodation is born as a language phenomenon and ,at the same time, contributes to shaping language in turn. Speakers tend to belong to a certain social group because of their linguistic choice. One is typically influenced by the other. In other words, individuals are members of a group simply because they wish to be so. Thus, so as to reduce social distance among individuals in general, speakers need to minimize first the interpersonal difference willingly via accommodating and adapting to the other's way of speaking.

People will attempt to converge linguistically toward the speech patterns thought to be characteristic of their recipients when they (a) desire their social approval and the perceived costs of so acting are proportionally lower than the rewards anticipated; and/or (b) desire a high level of communication efficiency, and (c) social norms are not perceived to dictate alternative speech strategies. (Giles 1984:8).

One can consider that account for stylistic shifting may be described through both the incentives of the individual speaker and the social relations amongst speakers and interlocutors.

### **1.6.1 Speech Accommodation Process**

Giles claims that speech accommodation started as "a socio-mental model of speech accommodations". Each group comprises a remarkable culture and social class. A speaker's membership of a social group will regularly impact the individual's semantic decision. The speaker will be member in any particular group since he wishes to be so. In other words, In order to limit the social division between that individual and the group of speakers he wishes to be a piece of, he will at that point need to diminish the phonetic intergroup contrasts. There are two systems of speech accommodation: combination and dissimilarity.

It is striking to see Trudgill (1986), a traditional sociolinguist, shunning social factors as a tangible power in language change. Citing work on behavioral imitation, Trudgill (Ibid) interfaces linguistic combination with a wide range of behavioral accommodation. While it may advance naturally combine speech behavior with other physical human practices, it has however to be shown that linguistic accommodation is programmed. There are several



linguistic situations where people have lived for a lot of time in another dialect region without accommodating greatly (ibid).

Accommodation process has been further divided into two categories according to this theory. One of them is convergence, which is a process of people naturally tending to adapt other communicators' way of communicating to connect and decrease their social differences. The other one is divergence, which is a process of non-adaptation of communication characteristics and accentuation of social and nonverbal communication differences.

The people involved and situation of communication decide which accommodation process is used. If a person is interacting with another with very high standards, better at things and who seem to be powerful, then divergent characteristics are shown highlighting the differences. Similarly, if the other person is perceived to be of same standard, people try to be like them creating a comfort zone for both.

In Algeria, with the existence of more than one code due to colonization, the linguistic situation becomes more intricate as the Algerian speakers switch from one language to another (French and Arabic), or mix the two languages at the same time. Such a phenomenon is a speech behavior that has led to a complex Algerian situation occurring as an outcome of language contact.

Variation in Algerian towns and districts can be seen as a marking geography and a map of linguistic identity of each dialect area. Speakers avoid these stigmatized features not only when speaking to non-local people, but also with family or with friends in their daily conversations. So from such behavior, some Tiaretian linguistic items are lost and this can be explained through the degree of stigmatization of the linguistic item and the speakers' attitudes.

Language is a heterogeneous system of communication; variation has a direct impact on all languages as members of any society differ in terms of social variables such as age, gender and the level of education. Moreover, languages are also affected by change because of the many extra linguistic factors which can be political, social and economic. Our investigations (Chapter four) have shown that the speech community of Tiaret has been affected by a number of social and external pressures, thus promoting language variation which in turn leads to language change. The motivation of language change can be introduced

from other language systems or in relation to social attribute. It can also be described through mutual contact and speech accommodation processes.

### **1.7 Speech Community**

Sociolinguistics as a field of research is so vast as deals with many varieties of language at a time. It also sets other sub-areas of research into independent fields of studies as they show a rich availability of sociolinguistic data. Speech community is one sub field that took its independence as a vast branch under the umbrella of sociolinguistics.

Speech community means a group of people who tend to use a look-alike language in a way that sets them different from speakers of other groups. Simply put, what we may call group of speakers who speak the same way, the same group is given the name of speech community by sociolinguists. (Trudgill, 2002)

The study of the speech community has drawn the interest of many linguists who give varied, i.e. do not agree, about the exact definition of 'speech community'. We can start with a definition put forward by John Lyons as a simple one: "all people who use a given language or dialect." (Trudgill, 1986:326).

The definition above obliges us to conclude that, for example, all Arab countries belong to the same speech community as they use the same overall language repertoire. It also indicates that regardless the regional belonging, social class even intellectual level, they still can be all grouped under one linguistic umbrella called speech community. (ibid).

Bloomfield (1993), on the other hand, sheds light on social interactions and their frequency between individuals of the same linguistic variety. For him, a group of speakers interact with each other by means of language. This kind of definitions neglects a big part of reality that says that speech communities are characterized by linguistic entities especially when the social paradigm contributing in shaping that language is taken into account. This may be the reason why Labov (1972:158) argues that:

A speech community cannot be solely conceived as a group of speakers who all use the same linguistic forms, but rather as a group who share the same norms in regard to language.

Labov's definition seems more adequate than the previous ones above. Language use and social structure are inseparable and anyone analysing the language should take them both into account this natural connection. Moreover, Gumperz (1982) confirms Labov's view to language and society and argues that people's social realities and their language are associated in way that excludes any doubt on their influence one by another. Following the same context, Romaine (2000:23) says that: "A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language".

One living example from the Algerian sociolinguistic situation is Berber, where speakers who move to a different dialect region such as Tiaret, Oran or Algiers, tend to stick to using Berber in addition to accommodating to the local variety of the region as well as using French when intelligibility is not reached. This multi dimensional linguistic situation is nothing but a small example showing how the Algerian sociolinguistic landscape is colorful for the ordinary eye, and from another angle, complex in the eye of a language expert.

Following what Hudson (1996) argues, many definitions and examples can be gathered in order to have a clear view of the term speech community. This does not mean that the definitions are absolute. The nature of human nature as being in constant change makes the sociolinguistic investigation, as a result, always ready to be reconsidered and changed.

### **1.8 Communities of Practice**

Sociolinguists attempt to move away from a dependence on the parallel classification and the nonexclusive fixed articulations. Almost all men and all women are increasingly flexible and obvious records about explicit groups of women and men are noticed in almost every language. To consider the full scope of issues about gendered characters, we should first meticulously perceive that the CP is "a total of individuals who meet up around shared commitment in an undertaking" (Eckert and McConnell-Ginet, 1992: 464). The idea of the CP permits a rich, imperative and supple instrument for the nearby assessment of the connection of language and society and; in this manner, "for investigations of female's and male's sexual orientation varieties" (ibid: 465).

The CP concept guides the most extreme significance to the exercises, the practices wherein parts of the system draw in and through which they linguistically attempt to

characterize themselves as individuals from the group. While trying to explain the hazy ideas embraced in gender issues, the build of networks of training has been stirred for advancing the request of sex character through proposing an obvious investigation in the personal connection that exists between language, personality and practice.

Targeting the investigation of male/female correspondence that fall prey to misconception and in the long run to miscommunication during the development of their sex personalities, we settle on utilizing the CP as a hypothetical system in handling this inquiry in light of the fact that

"The view depends on the very own decision of the speech community has demonstrated deficient in managing issues of sexual orientation way of life as organization and smoothness in character development are disposed of" (Abdelhay, 2008 : 244).

Considering the CP model as being of most extreme significance of the wide scope of systems that have added to look at the circle of sex and language, it is earth shattering to explain how it has been exposed and how it has advanced.

The term CP was introduced by Lave and Wenger in 1991 in their fundamental book "Arranged Learning: Legitimate Peripheral Participation" where they tried to establish a clear understanding of the term in relation to the field of sociolinguistics. They considered that to be training as groups of individuals who have distinct features and attempt to perform any specific activity within a given society. This will result in shaping a community of their own. Speakers in this case tend to figure out how to precisely arrive at shaping this CP through their habitual collaborations. (Abdelhay, 2008: 107).

The main purpose of the idea of CP is marking those various walls of individuals who collaborate together during their standard commitment specifically rehearses. At the end of the day, those groups of individuals are no chance constrained to share; they themselves take part in like manner rehearses. At that point they are characterized in connection to a lot of qualities and traits essentially as in the perspective on the speech community case work.

In this way, as we plan to peddle the credible explanations for male/female miscommunication, we should handle how the two genders participate during the time spent "doing sex" in view of the CP model in light of the fact that:

"Identities are rooted in what we do rather in the social categories, the Community of practice model can better capture the multiplicity of identities at work in specific situations, more fully, than is possible within the speech community frameworks" (ibid).

The individual group of training plays a crucial role in contemplating about the flexible idea of a person's sexual orientation character, since it is glaring that people are social entertainers who are continually endeavoring to stay themselves in a wide scope of various communities with various standards and qualities, and they will have; accordingly, incidental personality positions inside these groups, both predominant and minor. To put it more clearly, women and men are not aloof parts who slip into cases of the social lattice; in the occasion that they misrepresent what the exacting standards and models of the speech community, they ought to be condemned for their deviation from the norma social rules. This view conveys a specific notion that tends to be false, not in involving a lot of traits and sexual orientation jobs, but rather in the fixed and aloof image of the development of sex character. (Abdelhay, 2008)

The fundamental reason that the community of practice structure sets is that people build up habits of doing things together in the very particular responsibility or feature they share such as ; being a family, teaching, learning, or playing music... and so forth. They build up the practices through stimulating basic beliefs and convictions. Obviously, the teaching communities tend not to concoct their own method for standing up of the entire material (Talbot, 2010), yet, they situate to the various practices of bigger speech communities, refining the acts of those speech communities which people long for.

At the degree of the CP, methods for talking appear to be most firmly planned. It is through the investment in a scope of networks of training that individuals reify their characters, their psychological and social needs. Drawing on the network of training point of view, our spotlight ought to be coordinated to the term of "practice" which is the center feeling of the entire system. Lave and Wenger (1991) figure that training alludes to the movement of "doing", yet not accomplishing for its appropriate reason. In other words, Lave and Wenger (1998) endeavor to bring up that specific kind of practice is doing in a social setting (Abdelhay, 2008: 108), which offers meaning emphasis to what people do.

Usually, the CP approach requires a need for speakers to be sticking together as one geographical region, even if temporarily. Following the same line of claim, Eckert (2006)

believes that practice is not just a result of those groups of people; the communities of practices themselves are made and created after a considerable period of time (Abdelhay, 2008: 108). The thought of the term "practice" was a strong idea of the CP system in the circle of sociolinguistics concerning the field of language and sex. Speculations of social practices pinpoint the need to discover other approaches to create and recreate habits for contributing in the different practices covering the world. These hypotheses are

"worried about each action and genuine settings, however with an accentuation on the social frameworks of shared assets by which groups sort out and arrange their exercises, common connections and understandings of the world" (Wenger, 1998: 13).

As it has been expressed before, the substance which can be taken from the undertone of the idea of "practice" is that it alludes to the action of doing, however this action of "doing" ought to win a social setting, which gives certain worth and explicit importance of what we do. To put it quickly, practice is, to the best degree, the medium by means of which our genuine and day by day encounters uncover extraordinary significance and become important. The ventures we take part in our life would be insignificant (Abdelhay, 2008), in the occasion that it is probably going to be dispossessed of significance. Along these lines, we cannot figure any action we do as a training in a network of training except if it is bound for a specific reason. That is, the training, we plan to mean as having a basic job in the meaning of the CP structure, can't be useless or void of importance.

As Abdelhay (ibid) claims, the significance we mean to create as a regular encounters, can be neither found in word references nor in philosophical questions; where does the ball begin moving at that point? The answer to this question would not be mind boggling by bringing into open the recommendation rendered by Wenger (1998) to feature the arrangement of importance as a social practice. He focuses on the concomitance of investment and reification as incredibly entwined into the human experience of the arrangement of significance.

## **1.9 Language Change**

In the field of sociolinguistics, language change occupies a considerable area of interest. For many linguists, change in language is not just change in 'speech': what is influenced is 'a language', but a whole context in which speech is manifested get influenced

too. Any network compels the structures that speech behavior can take. As contexts change so does the speech in that specific community. Language is somehow controlled by the context in which it is used. Be that as it may, a student of history tends not to be concerned legitimately with watching moves in how individuals behave. We are seen rather as attempting to clarify how languages, fundamentally, change from one state to another. Human languages are liable to explicit auxiliary laws which means whatever naturally happens to the speakers themselves is applied on language itself. We may set laws of history by which changes in their structure have to tail one course as opposed to another.

The distinction between speech (parole) and language (langue) goes back to Saussure where he obviously inspired many following linguists to establish for more speculation about the issue. Chomsky has recast it, each singular speaker has what he calls an 'I-language', and the fundamental changes are among I-languages created by a changing populace in progressive periods. In any individual, the one shaped in youth will decide, to some degree, how that individual will talk; and that speech will be a part of the experience by which new individuals from the network structure their very own I-languages. At the point when I-languages are extraordinary. In comparing wording, these will be moves in an 'E-language': in a language as it may be 'externalized'; yet the essential concern is not, in this view, with E-language. I-languages are viewed as subject to laws. In Chomsky's account, their structure is at its 'center' obliged by speakers' hereditary birthright repertoire.

For Chomsky himself, the focal issue is then to clarify how dialects can change. For students of history who pursue this lead, it is to clarify how speakers in one period can build up an I-language not the same as the ones created in an prior period.

## **1.9.1 Aspects of Language Change**

### **1.9.1.1 Change in Pronunciation**

Like other aspects of language, pronunciation changes over time, Such change is to a great extent in charge of the presence of various 'accents'— that is, various methods for pronouncing a language. Maybe the most noticeable difference lies in pronunciation: we say that people who articulate English differently have different accents.

An accent is simply a way of articulating a language, and henceforth every speaker has an accent. There are many diverse accents of English, and nearly every speaker has an accent

that designates something about where he or she comes from. These accents typically originate from changes in pronunciation which have affected some regions but not others.

As for the third grammatical level, English grammar witnessed many changes over history. Suffixes are used in modern English, certain word arrangements are left over, and further grammatical structures are reduced in their use. Many examples are provided about TRT in chapter two and three. But, Is grammar also influenced by change in TRT? Our gathered data examination will demonstrate this dialectal grammatical change in Tiaret speech repertoire.

### **1.9.1.2 Change in Spelling**

The spelling of any language is multifaceted and irregular. English, for instance, has just been to a great extent fixed since the eighteenth century. Quite a bit of this multifaceted nature gets from our custom of spelling words as they were articulated hundreds of years prior, as opposed to as they are articulated at this point.

What is the reason for our complex and irregular spelling system? Well, there is no single motive: the history of English spelling is a rather complicated affair in which a number of quite different growths and impacts can be recognized. Nevertheless, one of the most significant reasons has been the process of language change. In particular, many of our old-fashioned spellings are the result of pronunciation change: words like *break*, *night*, *one*, *knife* and *should* have spellings which accurately reflect the way they were pronounced centuries ago. Their pronunciation has changed, but we have never got round to changing their spelling. If we were ever to do this, we might agree to spell these words ‘brake’, ‘nite’, ‘wun’, ‘nife’ and ‘shood’. Indeed, some people have argued for years that just such a modernization of our archaic spelling would be desirable, but so far their arguments have had little effect.

Most people today seem unwilling to consider any changes in our certainly confusing spelling, maybe because there is now such a vast body of written works conserving English language conventional spelling and perhaps also because, to anyone who has already made the effort to master the complexities of the traditional spelling, such ‘simplified’ spellings as ‘nite’ and ‘shood’ look strange and illiterate. Yet, it is perfectly possible for spelling to change, and indeed the spelling of English has changed substantially over the centuries, both in its main lines and in the details of particular words. Sometimes the spelling has changed to represent a genuine change in the pronunciation of a word, as when the Old English spelling



*hlæfdige* was eventually changed to *lady* to keep up with the newer pronunciation. In other cases the general spelling conventions of English have been altered, leading to a change of spelling even without any change in pronunciation, as when Old English *cwic* was replaced by *quick*.

As an example of the complex history of English spelling, consider the word shield. According to the Oxford English Dictionary, this word has at many times been spelled scild, scyld, sceld, seld, sseld, sheld, cheld, scheld, sceild, scheeld, cheeld, schuld, scelde, schild, schilde, schylde, shilde, schelde, sheeld, schield, childe, scheild, scheelde, scheyld, shyld, shulde, shild, shyld, sheelde, shielde, sheild and shield. Only in the late eighteenth century did the last formula become static and the only chance; numerous other words show a similarly complex history.

### **1.10 Conclusion**

In this chapter, we have attempted to give a clear picture about the field of sociolinguistics. Our concern was language variation, which clarifies the connection among factors and social components. One of the most real commitments of the sociolinguistic investigation is that variation in language is not random. Sociolinguists have employed quantitative research techniques so as to break down and interpret the data of the present research and also to examine the frequencies of each linguistic component in order to decide the relationships between dependent (linguistic) and independent (social) factors, and to what degree these factors decide language use, variation and change.

**CHAPTER TWO:**  
**The Sociolinguistic Profile of Algeria**

**2.1. Introduction**

As early as sociolinguistics came to light as an independent field of research, investigations on the Arabic language variation in the Arabic speaking world were already at their peak. However, considering the obvious difference between Arabic and other Western languages, linguists, such as Marçais, found it difficult to compare and take from the Western world investigations and apply it on the Arabic language sociolinguistic situation. The linguistic landscape in the Arab region is as complex as all languages maybe put together. (Marçais, 1960)

For example, Algeria as a vast Maghreb country rich with its cultural diversity and long historical events, has attracted the attention of many language reseachers and dialectologists. The most important accessible works are those of Marçais, Blanc and Cohen (1960). The reason why the Arab region is considered as scoiolinguistically rich is that almost every country was once or twice under the occupation of European invaders. This explains French sociolinguists, like Marçais and Blanc, devoted much of their scientific work to the study of the Maghreb region ; particularly the Algerian linguistic landscape.

The linguistic works on the Maghreb region showed great interest to the examination of its dialects. According to Suleiman (1994), the study of Arabic sociolinguistics has recently gained much interest by world sociolinguists, and its path was inspired by Ferguson's leading works about at diglossia and bilingualism in the late fifties. Later on, it was supported by the obvious impact of Labov's work in the field of sociolinguistics in general as he devoted all the focus to the examination of dialects and varieties.

The multidimensional aspect noticed in the Algerian linguistic situation remains intricate, due to the presence and mingling of several varietie. This diversity give more value to the emergence of many linguistic phenomena such as code switching, code mixing , bilingualism and diglossia.

**2.2. The Algerian Linguistic Profile**

The debate on the status of languages raises issues that fall outside the scope of the linguistic planning in the country. This lack of legibility lies in particular, in the principles which lay the foundation for language planning in the country. This contradiction is found particularly in the legal texts relating to the generalization of the use of the Arabic language with many references to ideological belongings to the Arab nation.

This political orientation which characterizes the planning of the first institutions led to a crisis situation, and the state was revealed vulnerable to religious fundamentalists who, in the name of this double legitimacy historical and constitutional, claim the application of the precepts of Islam (the return in sharia) and the establishment of an Islamic state! The religious referent has become and remains a constant of all the regimes that have succeeded one another in Algeria. This position finds part of its explanation in the very history of Algeria. Everything happened played around the concept of nation, that is, the Algerians' need to assert their existence as a sovereign state facing an occupier who has worked to eradicate their identity and languages. The Arabic language had a graphic and rich literature and yet the colonial state spared no effort to destroy existing school structures. The French language is enacted as the only official language to the exclusion of all others.

In this linguistic landscape characterized by the presence of mother tongues (Arabic, Berber ..), classical Arabic and English, the French language does not seem to have lost all position after independence because it not only is still recognized as a chance for social climbing, but it also remains a widely used communication tool even outside the economic sector.

### **2.2.1. Arabic Language**

After independence, Algeria standard Arabic became the official and national language for political and ideological reasons rather than language. Yet this language is not commonly used by the population in everyday life. It is an essentially written and absolutely incomprehensible language for an illiterate Arabic-speaking public. (Jacques, 2009).

The Arabic language in Algeria is the most dominant language being used by the vast majority even those coming from a non-Arab backgrounds. According to him, Arabic considered as an umbrella of many Arabic sub varieties taking place and being used by individuals at several levels. The main two varieties are the famous MSA (Modern Standard Arabic) which is the language found at in schools, media and administration. The second variety is the daily spoken Arabic called Vernacular Arabic. This latter is our main concern in this research paper as it is viewed as a more spoken and utilized among speakers in their daily life.(ibid)

#### **2.2.1.1. Modern Standard Arabic**

As the notion “Arab Patriotism” started to spread in the late nineteenth century, some military and religious Algerian leaders had adopted the term as it expressed their belonging to the whole Arab community across the globe from the Atlantic ocean to the Arabian Sea , as many Arab leaders at that time claimed to unite the whole Arab region under one unified people. MSA was to them the bridge through which they could reach unity.

MSA is the modernized version of the old classical Arabic. MSA is the official representative of every Arabic variety spoken across the country. It follows in its grammatical and phonological structure the old *Fus’ha* in a more simplified way so as to match the needs of its current users. Obviously, MSA is not the same old fashion Arabic language, the language of Quran and Hadith, but it still contains unlimited number of lexical units, phonological similarities as well as morpho-syntactic order of the old classical Arabic. Having remained unchanged, language structure found in MSA is the reason why language experts still and will always call it modern standard Arabic .

It is worth mentioning that MSA is never a primary language, yet, it is unquestionably the second language found schools as young learners start their very early years of education. At some levels, it even seem foreign for a child whose mother tongue is the dialectal Algerian language which is a mixture of much. Nevertheless, as soon as children start moving through the levels at school, they adopt it as an official language with the perception of being the first and only language to be called Mother Tongue. This controversial psycholinguistic situation never ceases to attract linguists’ attention to dig a bit deeper than what was sociolinguistically done in the last couple of decades; the 1980s and the 1990s.

#### **2.2.1.2. Vernacular Arabic**

Each and every Arab country has its own daily life Arabic that speakers think of as their mother tongue. These different types of Arabic are considered dialects. The differences in these spoken dialects are clearly noticed among Arabs. Some dialects are also considered more coherent and thus closer to MSA than others. The distinction is actually immense at the grammatical, phonological and lexical levels. Middle Easterners, as an example, can barely understand speakers coming from North African Arab countries. The opposite case would have taken place but the middle eastern media played a big role in making Arabic dialects such as Egyptian, Syrian , Libanese very intelligible and clearly understood for the rest of the Arab world.

The dialects in the whole Arab region from Arabian Gulf to the Atlantic ocean can be classified into two main types: Maghreb and Eastern dialects. The first is found in Morocco, Tunisia and Algeria. It is famous with its rich variation and richness with borrowing from European languages of those countries, mostly Spain and France, which happened to be colonizers at certain periods of time. The second type, Eastern dialect, includes the whole Arabian Peninsula; United Arab Emirates, Saudi Arabia, Qatar, Oman, Yemen, Bahrain, Kuwait, and Oman. It also joins the Levantine countries; Syria, Lebanon, Palestine and Jordan, alongside with Egypt and Iraq. The Eastern varieties are thought of as being so close with more intelligibility among speakers, for example, from Oman and Qatar, Egypt and Syria, Iraq and Jordan. (ibid)

Algerian Arabic is thought of as the mother tongue of more than 83% of the inhabitants (Jacques, 2009). It is the language of everyday use of its speakers. It is the real tool of communication among Algerians. Without written documentation and only spoken, this specific variety settled and grew within the population successively. AA is the mirror of the people's culture and oral legacy and literature. Yet powerfully stigmatized, AA appears to be of continuous confrontation to Arabization policy in the country. AA continues to be a vernacular that is incapable of conveying the complications of scientific arenas or even to be taught at universities.

Informal Arabic along with French loans is a shared aspect of the spoken varieties of Arabic all over the Maghreb. Foreign languages such as; French, Turkish and Spanish have always influenced the way Algerians spoke. A combination of foreign items, usually borrowed and adapted, can be perceived in AA as fragment and parcel of day-to-day communication. It is factual that code mixing is a key feature of Algerian daily spoken Arabic, in the sense that speakers deliberately or automatically use diverse cyphers in different circumstances for different purposes.

### **2.3. The Status of French in Algeria**

In spite of the fact that the French language has no official status in Algeria today, it is boundless to the point that one can find everywhere in the country. During the French colonization of Algeria, France used every one of the way to wipe out the Arabic language and supplant it with French as the official language and Arabic as a remote one. Their primary point and their arrangement was to prohibit Arabic from any official use or teaching practice. The French controlled Algeria through a strategy of social dominion and concealment of the

Algerian social character. However, the French language had so profoundly impacted the Algerian linguistic reality, that today, after just about five decades since the takeoff of the French, it keeps on assuming a significant job in both the spoken and written fields. French is broadly utilized in urban communities, as French is considered and accepted to be a lofty variety.

Today, the French language is taught from the second year of grade school. French has its place in optional training, as a subsequent language and in advanced education, particularly in science fields. This language is utilized in numerous tuition based schools. French is viewed as important to seek after advanced education, particularly abroad, or to get a new line of work. Its information is identified with youthful Algerians would like to move into Europe and Canada (Lacoste, 2006: 231). For the economic sector,, it just works in French or in English (Kateb, 2005: 89).

#### **2.4. Promising Status of English**

Universally speaking, the importance of English in the world has turned into an academic obligation whithout which the student's academic career is considered incomplete. In Algeria, communicating in English is still seen by many locals as a second unknown language. However, it is not the case for the digital generation due to the increasing and constrandt exposition to the language everywhere and on a daily basis. Teaching English in Algerian schools is in rivalry with the French language since the year 2000. Nonetheless, in Universities, 95% of undergraduate and post-graduate courses in sciences or in medical science are still taught in French (Miliani, 2000: 20).

The U.S. Government office in Algeria offers a wide scope of scholastic exchange programs for Algerian residents, which without doubt adds to the spread of deethnicised English. One of these projects, the most globally perceived, is the Fulbright program. A critical use of English will help, in addition to other things, democratizing knowledge and enhancing the continuous dialog on the use of human rights in different settings by uniting civilians on a worldwide scale.

Algerians are offered through this program the chance of doing graduate work in a U.S. college, typically an MA, if they have a BA and meet a few other criteria such as good scores on standardized tests (the TOEFL and the GRE). In the site of the U.S. International safe haven in Algeria, it is expressly shown at the middle top of a PDF giving data on the program,

“Fostering mutual understanding between the people of Algeria and the United States through educational and cultural exchange” (U.S. Department of State). This announcement gives a rationale behind such projects, and reinforces the spread of English in Algeria and, therefore, expand its future horizons in terms of dominance and linguistic rivalry.

To put it plainly, the craving to advance English in Algeria is because of a high participation with the US of America , UK and Canada who are focused on openly bolster this educational change strategy in Algeria. This guide concerns the creation of reading material, the preparation of educators of English and the presentation of new advances.

### **2.5. Language Practice and Ideologies**

Algeria has gained some space with respect to human linguistic rights, though there is still a lot of work to be done so as to guarantee the insurance of such rights. In article 3 of UNESCO’s Declaration of Linguistic Rights, a few individual and group rights are laid out.

It needs to be scientifically proven that Algerians have enough assets to continue and build up their language/culture and approach satisfactory assets for the learning of unknown dialects they wish to know. Because of Berber activism since the 1960s, Algerians have had more chances to keep up and create their way of life. For instance, these open doors incorporate the establishment of the High Commission for Amazigh, two branches of Tamazight language and linguistics in Bejaia and Tizi-Ouzou (two Berber-talking territories), and social focuses that sort out occasions on Berber language and culture. The most recent accomplishment of Berber activists is the announcement of Tamazight as a national language following the Dark Spring riots in 2001. Truth be told, in April 2002, Article 3 of the Constitution was altered, including Berber as the subsequent national (however not official) language, MSA being the first. Regardless of its strength even with Arabization, Algerian Arabic is to a great extent dismissed by experts and, for memorable and political reasons, the majority of its own local speakers think of it as sub-par compared to MSA. Albeit some advancement has been made in regards to article 3, the pace is drowsy. The support and advancement of Berber and Algerian Arabic what's more, the last neighborhood languages“ noticeable quality in the media opposite MSA, for reasons past the extent of this theory, needs quicker and critical yet capable advancement.

Most of Berbers see their language all around very positively. They argue that it ought to be elevated to the status of an official language, which so far has been denied by the specialists. They request assets and chances to keep up and build up their language. It is likewise



considered, close by Algerian Arabic and MSA, as a method of distinction so as to show solidarity (Benrabah, 2007b, p. 240).

## **2.6. Language Contact**

During the last couple of decades, sociolinguists have made extraordinary headway in the field of language contact, since dialects in contact have consistently been a fascinating space with regards to the field of phonetic examination.

The book of Weinreich in 1953 'Language in contact' is considered as spearheading in the field. Language contact has consistently been perceived by sociolinguists as the result of socio-social variables coming about because of wars, colonization, movement, bondage and globalization. At the point when speakers of various phonetic frameworks cooperate with one another, clearly these dialects impact one another. Speakers of one language might be affected by the other language by acquainting with its new highlights or words, a process called borrowing. For instance in Algeria, and after a hundred and thirty two years of French colonization, the French language is today generally utilized by the Algerian individuals and in an unconstrained manner, once in a while the Algerian speakers probably utilize French without realizing that they are communicating in French. This is because of the incredible number of French loanwords that have entered Algerian Arabic. Language contact can likewise cover numerous wonders, for example, bilingualism and code switching.

Contact dialectology investigates "... the linguistic consequences of the contact of distinct but mutually intelligible varieties, ..." (Britain, 2009: 238). Inside this control of contact dialectology, koineization forms are carefully included just as koine development. Actually, the presence of contact dialectology as a part of variationist sociolinguistics is directly linked to the acknowledgment of a fundamental examination on the vernacular language at a particular point of time. Linguistically speaking, one needs to recognize the colloquial Arabic genres that will be investigated in this examination. Contact dialectology basically deals with essential ideas, namely relocation and urbanization, where dialect contact originates.

### **2.6.1. Dialectal Contact in Algeria**

As a general perception, linguistic contact research has been particularly investigated inside the field of mutually unintelligible varieties. Contact between mutually unintelligible varieties moderately gets less researchers' consideration. Language contact specialists are still more various than those analysts who work on the phenomenon of dialect contact. For what

reason is that? Language standardization encourages fast language spreading to different fields while dialects stay constrained to o.

One commendable field is software engineering which has viably served proficient human life. PCs depend intensely on standard varieties in their product structures which avoid the utilization of non-standard varieties. Besides, a sociolinguistic way to deal with software engineering shows this field has prevailing with regards to entering into people's social and standard life around the world. It has set up informative interpersonal organizations among PC clients, paying little heed to their topographical or social separation. Numerous communications between people are carried out typically through PCs: they more often than not take the state of casual speech. Incomprehensibly, utilizing skype interchanges, for example, can totally lay on non-standard varieties, a run of the mill instance of the Algerian speech community. Algerian PC users can set up virtual relationships from everywhere throughout the country based on discussions raised in dialects.

#### **2.6.1.1. Algerian Arabic Contact with Tamazight**

The phenomenon of diglossia in Algeria is connected to the different changes the first language of the Qur'an experienced during the historical backdrop of the Maghreb (in Arabic : what exists in the west). We stress that the split between Literary Arabic and Algerian Arabic started with the Spanish settlement (1509-1555) by the wonder of borrowings (Bensafi 2002, 831). This cut has been expanded during the French colonization of Algeria (1830-1962) when Literary Arabic was a long way from the different social and authoritative spaces to serve French.

Algerian Arabic is the primary language of Algeria. It is utilized by 70 - 80% of the population as their native language. Tamazight then again, is rehearsed orally by 20 - 30% of the populace. Tamazight is believed by many experts to be the oldest variety used the region of Maghreb. In any case, it is confronting significant difficulties. Specialized issues identified with its method of composing are not settled (Benmayouf, 2010: 38). At first, it was taught in sixteen wilayas (There are 48 Wilayas or Departments in Algeria), Tamazight is no longer in ten wilayas (Amir, 2002: 2).

### **2.7. Diglossia**

The notion of diglossia was later focused by numerous researchers. Fishman (1967) proposes another type of diglossia which he calls "extended" diglossia to incorporate contexts

where two hereditarily irrelevant varieties are used in various capacities and for various purposes. The model that best outlines this sort of diglossia is the situation of Paraguay, where Spanish is the high variety utilized for authority government and instruction, though, Guaraní is the low variety saved for day by day use with family and companions.

In Algeria, with the presence of more than one code because of colonization, the linguistic situation turns out to be increasingly confused as the Algerian speakers change starting with one language then onto the next (French and Arabic), or blend of both languages simultaneously. Such a phenomenon is a speech behavior that has prompted a mind boggling Algerian situation happening as a result of language contact.

### **2.7.1. Diglossia and Language Change**

While there is a consensus in the literature on the ease and frequency of lexical borrowing, assessments vary with regards to the borrowability of linguistic features and the ways contact-incited change happens. A few scientists accept that there is for all intents and purposes no restriction to what can be obtained; others take a substantially more careful position that builds up the need to think about a lot more factors before crediting a specific change to contact. Research has affirmed that contact-actuated auxiliary change isn't unidirectional or totally foreordained by the basic highlights and the hereditary relatedness of the dialects included. Similarly significant are the sociohistorical factors and the informative needs of the speakers who start the change.

In most cases, language contact has been given away to result in one or more of three chief structural upshots: convergence, borrowing, and, in more extreme cases, the rearrangement and emergence of ultimate vernaculars, and even new contact varieties.

### **2.7.2. Diglossia and the Emergence of New Varieties**

According to society, with its various institutions, the H variety fills in as a source of perspective to how a diglossic language ought to be used. Religion, education, literary and cultural legacy as a rule can hold access to the H variety conceivable and sustain the conviction, in the brains of the speakers, that they are talking one language and that their local tongue simply needs "to be sanitized." Yet, the effect that the H varieties have on the L variety stays noteworthy at the lexical level, however irrelevant at the auxiliary level. When the H variety loses its function as a measuring stick against which the L variety is estimated, it loses its utilitarian worth and ends up difficult to reach to the speakers. Likewise, when a L variety

begins to appreciate glory out of the blue (ethnic, religious, social), as on account of Castilian Spanish turning into the language of the Reconquista, it turns out to be progressively acknowledged by its speakers and may gradually gain the status of a national language.

The practice of two languages can place people, in the same society or in the same social group, in a position of diglossia, as defined by G. Siouffi and D. Van Raemdonck: "It is considered that individuals or populations are placed in a position of diglossia when they are required, for socio-political reasons, to use two different languages placed in a hierarchical position. The use of these languages is sometimes reserved for very specific circumstances: a social circle, a job, the private sector, etc. In fact, the study of diglossia depends heavily on the analysis of the language policy of the countries concerned. "We can distinguish the case of diglossia within the same tongue, and the cases of diglossie between several languages. In the first case, a clear difference is established between a official form of the tongue, which is sometimes called a tall variety and which is often used written and forms whose use is mostly reserved for the oral, and which we call variety low. "

It is important to remember the distinction that exists between a language, used orally, a other for drafting correspondence, official documents, etc. For this reason, the formal diglossia implies a distinction between oral and written.

## **2.8. Convergence**

In several studies, a principal argument of reference to envisage and account for convergence has been the genetic distance between the varieties tangled. Equivalent constructions are said to be more disposed to converge functionally under substantial contact (Silva-Corvalán 2008: 219).

In the first case, convergence between the varieties in contact appears as a speeding up of a change that is now in advancement or the beginning of one that was inclined to occur in the more powerless language. This happens by adding new capacities to a current structure or expanding its recurrence to rates that are higher than what is experienced in non-contact varieties.

Convergence builds the structural alignment of the two varieties in contact (Bullock and Toribio 2004: 91) and, in that capacity, instances of union vouch for their essentialness, rather than situations where the imperativeness of the socially subordinate language is undermined.

Convergence here will be utilized to refer to the lexico-syntactic revamp of developments that are linguistically conceivable in the two varieties in contact. This is clearly noticed in Heath's (1984: 367–368) definition :

Structural convergence, also called pattern transfer or calque, is the rearrangement of inherited material because of diffusional interference. If L1 is the language we are focusing on, convergence takes place when L1 forms (morphemes, words, phrases) undergo rearrangements which appear to make L1 structures more similar to those of a neighboring language L2 (which may or may not itself be converging with L1).

### **2.8.1. Borrowing Process**

To portray ideas or thoughts which have no comparable words in the primary language, individuals may utilize words from different dialects; such phenomenon is known as borrowing. Hornby (2005: 69) characterizes borrowing as: "a word, an expression, or a thought that sb [some body] has taken from someone else's work or from another dialect and is utilized in their own".

For Rajend et al. (2009: 270) Borrowing is: "a technical term for the incorporation of an item from one language into another. These items could be words, grammatical elements or sounds". Acquiring includes the reception of individual words or even enormous arrangements of jargon things from another dialect or vernacular (Appel and Muysken 1987). As indicated by Haugen, borrowing is characterized as a situation where individuals receive properties to their language taking them from another dialect or language. In this sense, he (1989: 22) states;

If he the speaker reproduces the new linguistic pattern, not in the context of the language in which he learned them, but in the context of another, he may be said to have 'borrowed' them from one language to another. The heart of our definition is then the attempted reproduction in one language of patterns previously found in another.

According to Winford (2003), the borrowing language may be referred to as the 'recipient' language and the foreign language as the 'source' language. When the French word '*contribuer*' is borrowed into English, French is the 'donor language' and English is the 'recipient language'.

**2.8.1.1. Structural borrowing**

It is every so often claimed that Maghrebi Arabic vernaculars are irreconcilably diverse from the Standard and that they have become practically incomprehensible to Middle Eastern speakers (Winford, 2003). While structural borrowing is there, the truth is that all Arabic dialects have deviated enough from Proto-Arabic that all of them can be at least partly inarticulate to, for instance, foreign students of MSA who have had no knowledge of any of the vernaculars. There are many motives for this tilted perception of Maghrebi Arabic as being unduly divergent from the H variety, not the least of which is its contact with other languages.

In the Maghreb, the intricacy of the contact situation has led to the use of some imprecise terms in descriptions of the outcome of the contact between vernacular Arabic and French. The truth, though, is that what Tunisian Arabic has borrowed from French has not led to restructuring or relexification. The Maghrebi Arabic dialects have generally not borrowed significantly from Berber, French, or Spanish at the structural level. Furthermore, the type of situation that leads an L variety to be modernized through contact with other languages requires a different type of scenario than educational bilingualism or language shift.

The main reason why the autochthonous languages mark the Arabic argot and not the standard form of the language is that, following the Islamic conquests, the native population shifted to the vernacular as a native language and not to the H variety. Standard Arabic did not develop into a native language to the Berbers, just as it was not for the utterers of Arabic dialect themselves. Throughout this process of Arabization, the heritage-Arabic speakers, the strangers to the region, implemented words from Berber, whereas Berbers contributed structural features to the Arabic vernacular as they shifted from their native language. At the same time, there is not much structural effect in vernacular Arabic from French, since French has not become a native language for either heritage-Berber or heritage-Arabic speakers. Moreover, its use in the area is generally too new to even think about exerting profound basic effect on the neighboring dialects. In any case, the few cases that can be recognized, regardless of whether they wind up being fleeting, are as yet huge for a more full comprehension of language contact in a setting of diglossia.

**2.8.1.2. Phonological Borrowing**

During the integration of loanwords, new sounds may be added to the phonetic register of the target language in a course that (Chaker, 1984) labels “subsidiary phonological borrowing.” It is not rare for loanwords to preserve non-native segments, particularly if the speakers have ongoing access to the source language. But, as described above, connection between the two varieties in a diglossic rapport does not mean the introduction of entirely new sounds; it means the reconstruction of these sounds in words that have lost them and the higher likelihood of their preservation in loanwords from the H variety into the L variety. In instances of diglossia and bilingualism, phonological borrowings from the different language, Berber or French for instance, are brought into the L variety of the diglossic language and may spread to loanwords that are imparted to the H variety, for example, the names of the months in Tunisian Arabic and MSA. If not, the H variety generally continues to be resistant to wide phonological borrowings.

On the other hand, one probability for phonological change under contact is the phonemicization of sounds that are either missing from the recipient language’s inventory (in a diglossic situation they must be missing from both the H and the L varieties) or one that is present in the target language but only in the form of an allophone not a detached phoneme (Winford 2003: 54; Thomason and Kaufman 1988: 74, 124). An often cited example is the case of the allophonic distinction between /f/ and /v/ in old English that ended with their separation as two separate phonemes under the effect of contact with French.

In Maghrebi vernacular Arabic, many loanwords contain segments that are absent from the H variety’s phonemic register. The unvoiced bilabial stop in well-known loanwords, such as portable “cell phone,” poignée “handle,” and rond-point “roundabout,” all from French, are never pronounced except by uneducated speakers, in which case the pronunciation is vastly stigmatized. Even if speakers apply the Arabic plural marker -a:t, they still do not voice the /p/ sound. The same is true for the voiced labiodental fricative which is also retained in many loanwords. They both fill a gap in the Algerian Arabic phonemic repertoire where voicing is an important feature opposing several other pairs of phonemes.

Another type of borrowing that may relate or even influence the phonological borrowing is the “morphosyntactic borrowing”. Many scholars agree that, while morphological features are problematic to borrow, affixes can indeed be vague and made productive in the target language. It is usually difficult to borrow bound morphemes, but derivational morphemes have been recognized as being easier to transfer (Weinreich 1963: 31; Heath 1984: 370). In Standard

Arabic and in the Arabic vernaculars, basic tri-consonantal roots are used to derive different forms according to well-established patterns, usually through the interdigitation of short vowels and, sometimes, augmentative consonants. This has been a level at which different variations of the language continued to be similar despite the growing difference in other structural levels (Holes 2004: 145–156). Therefore, even smaller changes in the morphological processes are significant and highly revealing of the intensity of the contact between Arabic and other languages.

## **2.9. Multilingualism**

The linguistic landscape of Algeria, product of its history and its geography, is characterized by the coexistence of several language varieties - from the Berber substrate to the different foreign languages which have more or less marked it, including the Arabic language, vector of the Islamization and Arabization of North Africa. Dynamic in the practices and behaviors of speakers who adapt diversity to their expressive needs, this coexistence turns out to be stormy, fluctuating and sometimes conflicting in a symbolic and cultural field crossed by relations of domination and linguistic stigmatization, relations aggravated by the effects of a unanimist, proactive and centralizing policy which exacerbates the stakes of an identity problem strongly abused by the vicissitudes of history.

The Arabic language is the most extensive by the number of speakers but also by the space it occupies. In Algeria, but also in the Arab world, it tends to be structured in a continuum of registers (language varieties) which range from the most standardized register to the least standardized. First comes Fusha (or Classical) Arabic, then Standard or Modern Arabic, a true language of intercommunication between all Arabic-speaking countries, then what we call the "dialect of the cultivated" or the Arabic spoken by educated people, and finally the register whose acquisition and use are the most spontaneous, what are commonly called dialects or dialects which are distributed in all countries in local and regional variants.

This distribution makes it possible to distinguish, in Algeria, the rural dialects from the urban dialects (in particular those of Algiers, Constantine, Jijel, Nedroma and Tlemcen) and to see four major dialectal regions emerging: the East around Constantine, the Algiers and its hinterland, Orania then the South which, from the Saharan Atlas to the borders of Hoggar, itself experiences a great dialect diversity from East to West.



These dialects constitute the mother tongue of the majority of Algerians and are the vehicle for a rich and varied popular culture; By their astonishing vitality, the Algerian dialects testify to a formidable resistance in the face of the stigmatization and the rejection that the dominant cultural norms convey towards them. We are currently initiating work with our post-graduation students aimed at producing monographs of these languages. In addition, we are witnessing a revival of studies in popular culture which tend to emerge from the ghetto of folklorization; research laboratories are created in order to rehabilitate the Algerian cultural heritage in all its diversity.

At the same time, Algeria is trying to promote the Arabic language in its standard version (language of schools, media, intellectual production) by equipping itself with institutions such as the Algerian Academy of the Arabic language created in 1986 and the High Council of the Arabic language (HCLA) installed in 1998. It seems that the results of these two institutions are not the most convincing in terms of promotion of the Arabic language, especially since the question is not specific to our country but concerns all Arab countries. In fact, research in the Arabic language and / or the Arabic language at the pan-Arab scale, if not at the level of each country, remains to be undertaken; it is unfortunately dependent on political fluctuations and the inability of the Arabs to transcend their disagreements and to think about their union.

In the meantime, the problems of adapting Arabic and of its modernization are still of acute relevance. The issue of writing is no longer relevant since the use of desktop publishing, but that of neological creation and scientific terminology, the key to adapting the Arabic lexicon to modern life, remains inextricable. As for the controversy over the reform and simplification of grammar, it reflects a great confusion between scientific grammar and educational grammar.

Berber is made up of current Berber dialects, an extension of the oldest varieties known in the Maghreb, or rather in the Berber-speaking area which extends in Africa from Egypt to Morocco and from Algeria to Niger. These Amazigh languages, as they are now called, constitute the oldest linguistic substrate in this region and are, therefore, the mother tongue of part of the population. We are, unfortunately, not in a position to put forward precise figures on the number of Berber-speaking speakers, as those already published have been disputed and especially due to the lack of recent and reliable statistics<sup>5</sup>. Beyond the numbers, the most important thing in our eyes is to integrate these dialects into the Algerian sociolinguistic landscape in the same way as the Arabic dialects to which they are related since they belong to the same Chamito-Semitic family.

Faced with the Islamization and Arabization of the Maghreb, these dialects retreated and took refuge in regions with relief and difficult access: Aurès, Djur-djura (Kabylie), Gouraya, Hoggar and Mزاب as well as a few islets scattered here and there in the country. To this geographical extension responds an astonishing diversity and sometimes prejudicial to mutual understanding. The main Algerian Amazigh dialects are Kabyle or Taqbaylit (Kabylie), Chaoui or Tachaouit (Aurès), Mزاب (Mزاب) and Targui or Tamachek of the Tuaregs of the great South (Hoggar and Tassili).

Minority in terms of the number of speakers, confined to strictly oral use (with the exception of the partial and very localized survival of a Tifinagh script), these dialects, although vectors of a long-lived and very old tradition, have been only belatedly subjected to attempts at codification and standardization (possibly with the creation of a normed, standardized variety, Tamazight). But they have always been victims of certain domination and marginalization, which mass enrollment and the progress of Arabization have further accentuated in recent years.

However, since the 1970s, we have witnessed attempts to revalorize these dialects and Berber culture associated with the demand - sometimes hidden, sometimes violent - for the recognition of Berber specificity. Since the events of the Berber Spring of 1980, the creation of the Berber Cultural Movement (MCB) and the fierce repression of any expression of Algerian diversity - and, in reality of any free expression -, the culturalist claim has been nourished by the democratic deficit Algerian power and maintained the pressure materialized during the 1994-1995 school year by the boycott of the school which found its outcome in the decision taken in May 1995 to introduce Tamazight in school and in the creation of the High Council for the Amazigh.

The Algerian authorities seemed to have obtained a little respite, the Kabyle schoolchildren resumed their way to school even if, in the test of the facts, the enterprise proved to be much more difficult than expected, the qualified teachers lacking while the tools didactics were sorely lacking; to top it all off, the problem of the standard to be taught was acutely posed, even though this linguistic sphere knows a dialectal diversity very little described by specialists. A step, however, was taken in the recognition of the Berber fact by the inscription in the preamble of the Algerian Constitution of the founding triptych of the Algerian identity, namely Islamity, Arabism and Amazighity. But the question remained unanswered, the national character of Tamazight not being enshrined in the fundamental text of the country.

After Antiquity where the presence of Punic and Latin was attested, the long stay of the Ottomans from the sixteenth century will, without upsetting the linguistic landscape now shared between Berber-speaking regions and Arabic-speaking regions, will significantly influence urban language varieties ( Algiers, Béjaïa, Médéa, Constantine and Tlemcen) which have borrowed a number of Turkish words in various fields of daily life (cooking, clothing, trade names, surnames etc.).

Throughout this period and even before the arrival of the Ottomans, Algerians also came into contact with European languages. This was particularly the case with the Spanish in the west of the country, due first of all to the Spanish colonial presence for three centuries in the city of Oran. Then, later, the presence under French occupation of a high proportion of colonists of Spanish origin, economic refugees taking advantage of the opportunities offered by the development of the new colony or Republican refugees fleeing Franco's repression. This was also the case for Italian in the coastal towns of the East, long in contact with the major Italian ports (trade, rivalries between Italian sailors and Algerian corsairs), then became host cities for original settlers. Italian also attracted by French colonization.

However, it is French that has lasted the most and influenced uses, upset the Algerian linguistic and cultural space. The circumstances of its intrusion into this space gave it a special status in Algerian colonial and post-colonial society.

We will not come back to all the measures implemented within the framework of this francization enterprise which resulted in a real “desarabization” of Algerians, confining the majority of them to orality, illiteracy and ignorance . This, even if from 1880, the attitude of Algerians towards the French School will change significantly, from a fierce refusal to the demand for the right to education. School, now dissociated from other aspects of colonization, will soon be seen as a necessity and a means of economic promotion. Algerians will therefore measure "the advantage they can derive from solarization for their social inclusion in the colonial order, access to the civil service, to liberal professions, to economic jobs" .

But even more, they understood that it was necessary to appropriate the language of the occupier and his way of thinking to counter him on his own ground, that it was necessary to arm himself with his own weapons to enter the modern world. , to better oppose the colonial presence and defend against oppression and injustice. The country must, at all costs, emerge from the world of ignorance in which the majority of the people lived.

All these data lead us to ask the question of the place of the French language in Algerian society since Independence. It constantly oscillates between the status of a second or vehicular language and that of a privileged foreign language. Divided between “official” denial, on the one hand, and the significance of its symbolic power, on the other hand, enshrining a state of *de facto* if not *de jure* bilingualism - as we have already emphasized above - which translates the ambivalence of the position of a country which is the largest French-speaking country after France, but joined - belatedly - the bodies of the French-speaking world only as an observer. The ambiguity of the place of the language of the former colonizing power is one of the features of post-colonial societies of which Algeria is perhaps the most exemplary case.

### **2.10. languages and power in Algeria**

The whole of society is crossed by two major relations of linguistic domination:

The first contrasts the two writing languages, Arabic and French, one which strives to regain its place in society<sup>16</sup>, the other to establish its image as the language of science and modernity, these two languages engaged in a fierce competition for the control of the cultural field but also economic and political of the country.

The second opposes the two dominant norms (one by its status as an official language, the other "foreign" but "legitimized" by its privileged status in economic life) to the Arabic and Amazigh languages, disqualified, stigmatized as if the Algerians, elites and popular masses, wanted to drive away forever the specter of the dialectalization which had wanted to impose, in its time, the colonial power in its enterprise of deculturation of the Algerian people.

While the popular masses do not seem to question the model of diglossic functioning shared by all Arabic speakers, so great and significant is the prestige of Fusha Arabic and their harsh judgment against those who are considered vulgar, poor and destitute. (even though they remain, in their hearts, very attached to these dialects which reflect their relationship to a terroir and express the primary anchoring of their identity), their concrete attitude towards French seems more mixed. , shared; that it is between the feeling that the use of this language denotes a certain rise in the social level and that, at the same time, its rejection would allow their children, who did their secondary studies in Arabic, access to noble branches of higher education as soon as the entire training system is Arabized. However, their strategies have changed significantly, owing to the fact that French remains the language of instruction in higher education. They are now moving towards learning the language, which means access to

university and rewarding jobs. Even if private education - which has made the choice of bilingualism - seems to be the prerogative of the well-to-do sections of the population, it also sometimes attracts children from working-class layers, less for linguistic motivation than because of the obvious failure of public schools, so far unable to respond to the challenges facing the country.

It is especially the elites who will develop contrasting attitudes and bearers of serious contradictions crystallizing, through their extremism, phenomena of rupture in the symbolic and cultural field which have prevented the emergence of a national intelligentsia. This ranges from the anti-Arabism of certain Berberists to the anathema leveled against Francophones suspected of chronic sympathy for the former colonial power, through the contemptuous qualifiers applied to Arabists, considered backward, archaic or even fundamentalists. All this denotes a reciprocal ignorance of the diversity of each cultural formation and of the plurality of individual and collective cultural paths.

Algeria, a multilingual country, rich in its diversity, in its plural cultural references, unfortunately seems unable to escape its demons as the ferments of exclusion are still so strong and bearers of uncertain tomorrow. We remain convinced that the only possible way out of this murderous impasse consists in opening up the symbolic field, and of course political, to all expressions, in respect for differences, in a word, in the country's access to the democracy.

## **2.11. Linguistic Interference**

### **2.11.1. Definitions of Linguistic Interference**

If switching code is defined as the collocation of passages belonging to two different grammatical systems, it is, on the other hand, said that there is an interference "when a bilingual subject uses in a target language a phonetic, morphological, lexical or syntactic line of the language B ". (Mackey, 1976)

An Algerian speaker may make a morphological mistake by using the masculine gender to the word "porte" (feminine in French), because he has interfered with the masculine gender of the Arabic dialect "l'bab". He will also say [inite] instead of [ynite] for "unit"; a phonetic interference that would result from the absence of the phoneme [y] in Arabic language.

The bilingual in the case of interference is between two systems, the mixed form produced consists of the elements using the systems of two codes. It is therefore in an

intermediate system called "inter language" defined as "artificial language, a posteriori from the common features of a set of natural languages, and used as a vehicle .

#### **2.11.1.1. Types of Interference:**

##### ***a. Cultural interference***

A bilingual person may in some situations freely move from one language to another to show more mastery of the language. Yet, being bilingual may also drive listeners to think of different interpretations and react differently toward bilinguals. This is not due to the foreign language, but to the culture of which this language is the reflection. It is because of the lack of units in the speaking of the bilingual that do not account for these realities and that the latter uses this type of interference to express or describe a new phenomenon or even in order to show more dominance of the languages s/he speaks.

##### ***b. Lexical interference***

Not all languages contain the same number of language units. The fact that some languages have more than others may mean that practices or linguistic phenomena are ordered or structured in a different way. The extensions of meaning or use and the combination of units on a foreign model that may affect the meaning attested in the target language constitute such interference. Generally, any unit or (form) lexical inappropriate to the context used in the speaking of the bilingual.

##### ***c. Grammatical interference***

It is said that there is grammatical interference when the units transferred to the target language undergo an inappropriate change in the grammatical category, the function or the position in the sentence, the part of the speech or the functional morphemes. Thus an Algerian learner can reverse the subject and say (return dad of the trip.) For (dad returns from the trip.)

##### ***d. Phonetic interference***

In addition to the distinctive and expressive functions of the phonetic elements, object of study of the phonology, the contrastive function deals with the questions relating to the accent, the sequence and the articulation.

Phonetic interference can manifest itself by giving a wide field of variation of a phoneme. It can be translated also by confusing two different sounds of one language on the model of another. The substitution of / i / u / y / for an Algerian speaker, instead of [ynifoRm] , one pronounces [inifoRm].

There are therefore occurrences of interference that the speaker would not be aware of especially in the spoken word because in writing it seems that interference is more easily resisted; the manifestations of these intrusions go from the most obvious case to the most subtle one.

We focused our study on the phenomenon of linguistic mixing which seems to be one of the aspects of multilingualism.

This linguistic phenomenon is often confused with that of nuance. However, some nuances are drawn between the two. According to Mackey (1976: 414),

"Interference is the use of elements of one language when speaking or writing another language. It is a characteristic of speech and not of code. It varies qualitatively and quantitatively from bilingual to bilingual and from time to time, it also varies among the same individual. It can range from the almost imperceptible stylistic variation to the absolutely obvious mixture of languages."

### **2.12. Code Switching**

When we approach the phenomenon of code switching, this assumes the existence of two or more languages in the same discursive chain and the distribution of the languages in question on this chain depends on several factors, among others the degree of mastery of the said languages on the part of the interlocutors and the nature of the communication situation.

In fact, during verbal interaction, speakers tend to mix or alternate lexical items, expressions, sentences and clauses, of the different varieties that exist in the Algerian community. So, is this a codic alternation while knowing that these words have become an integral part of our spoken Algerian and are used by people who have never learned French and it even seems that sometimes by individuals who have never set foot in school. But before all this, it is obvious to define code switching and see how it manifests itself during communication.

It should be noted first of all that research on code switching has provided abundant terminology due to the complexity of each situation observed and / or studied from various angles. The distinguished American sociolinguist Shana Poplack (1980) differentiates code switching phenomenon in three main categories:

- a) Intersentential code switching: the switches in this type occur at sentence and/or clause boundary, saying for example: [lbæreħ kunt tem mais j'ai trouvé personne]. 'Yesterday I was there but I haven't found anyone'.
- b) Intrasentential code switching: in this type the switches take place within the sentence or even inside the word. For example: [ki hdær la première fois directement araft skil ]. 'When he talked to me for the first time I directly knew what he wants.'
- c) Extra-sentential code switching: is used to refer to switches between a tag and the base language, like saying for example: [qdert tusel c'est pas vrai]. ' You made it! that is not true!'

During verbal exchanges, interlocutors tend to choose this or that code, which explains why code switching is one of the choices that a bilingual speaker can make to establish his communication. Indeed, inserting different linguistic segments into one's speech is far from being a procedure subject to chance because code switching refers to different phenomena that it is sometimes difficult to distinguish: "It can only occur when certain conditions are gathered: presence of bilingual interlocutors in a familiarity relationship, personal rather than transactional exchange, and informal situation "

Myers Scotton sees that "the motivations for work-study remain accidental and idiosyncratic, i.e. dependent on the subject's language activity and therefore not linguistically predictable, there is no possible theoretical generalization". Code switching, which in fact constitutes a discursive modality in its own right or even a communicative strategy adopted by the speaker, must be studied according to the principle of describing language practices, according to Fishman: "who is speaking? Which language ? Whose ? And when ?". (1965), asking the question differently: "Who does code-switching?" With whom ? How? 'Or' What ? When? And under what conditions?"



Code switching was considered a phenomenon which results from a lack of competence in one or the other language of the bilingual speaker or as a linguistic mixture which serves nothing but to compensate for the lack of the speaker in one or the other language, but with the development of sociolinguistic, ethnographic and communicative approaches, the need to go beyond this classic approach is increasingly felt, it is urgent to adopt a more dynamic interactive approach in order to determine the place and function of these contact phenomena in the discursive strategies of the speakers, phenomena which testify to the diversity of plurilingual behaviors and of the communication strategies implemented.

For John Gumperz (1972), bilingual exchanges indicate that code alternation does not necessarily indicate an imperfect knowledge of the grammatical systems concerned, and that there are rare situations where the use of code alternation is prompted or motivated by the 'incompetence of speakers to find the words to express themselves or to fill a linguistic void in one or the other code, also "in many cases, the information provided by the alternation could just as well be expressed in the other language. You can say one thing in one code and repeat it without any pause in the other. Or, during the same conversation what is expressed in one code can be repeated elsewhere in the other code.

### **2.12.1. Inter-dialectal code-switching**

It is the shift from one variety to another. Inter-dialectal Arabic code-switching essentially obeys the following functions:

- 1- The explanation of the message initially expressed in a variety x by its reformulation, comment, translation into a variety y.
- 2- The willingness of the speaker (mastering several varieties) to modulate his interventions in the interaction according to the different substrates present (denoting the diversity of the regional belonging of the interlocutors).
- 3 - The index of the degree of "intimacy" of the speaker with the other members of the network (his link to the community, his identification with one or the other group, his allegiance to one or the other group ).

### **2.12.2. The Arabic-French switching code**

It is the code switching between two different languages that is one of the most common strategies of bilinguals among themselves. These same author also draws a distinction between

the "code switching of the bilingual", an expression of the competence of the bilingual and the "code switching" which results from a lack of competence in one of the two languages used by the bilingual. (Gumperz, 1972)

The introduction of expressions and interjections in Arabic language plays essentially a phatic, meta communicative role for the opening and closing of the sequences; greetings. The introduction of idiomatic, extra-sentential expressions such as quotations in Arabic (dialect, standard or classical) proverbs, Qur'anic verses, stereotyped expressions, is a desire to distinguish oneself from the majority of the world.

But the code switching to Arabic can also be done if a change of interlocutors (not fluent in French or not wanting to use it) intervenes. And it can also obey a desire to exclude part of the audience.

### **2.13. Conclusion**

Any country on this planet has a language that separates it from different countries and countries and sets it as a base form for the way speakers within it communicate with each other. Algeria's first language is Arabic, in its two structures (standard and colloquial) presents the most significant offer in the linguistic scene. Arabization and following couple of long periods of use, carries traditional Arabic to use, and diverse Arabic dialects existing present a sort of Arabic varieties used chiefly in the entire country for every day communication.

In chapter two, we attempted to shed light on the Algerian sociolinguistic situation through providing the reader with a cursory background about the history of the region and all circumstances the country faced throughout its long history. In addition, for further intelligibility, we have given a thorough definition of various sociolinguistic terminology related to the Algerian linguistic landscape such as; multilingualism, diglossia, linguistic interference and as well as language contact. In the next chapter, we will try to narrow down the theoretical scope of our research, hence, dealing with the sociolinguistic profile of one of the Algerian towns; Tiaret.

**CHAPTER THREE:**  
**Tiaret Sociolinguistic Profile**

### 3.1. Introduction

The present study focuses on examining and interpreting language in the region of Tiaret. Therefore, a theoretical framework of the whole region is needed so as to better analyze the Tiaretian sociolinguistic situation.

Tiaret has witnessed many historical events that led to changes at several levels including the linguistic one. So, how varied is Tiaretian speech and what dialectal profile does it carry? In other words, what led to language variation in the region and what does theory say about that?

### 3.2. Historical and Geographical Background to Tiaret

At an altitude of 1083 meters, on the borders of Tell and the highlands, on the southern hill of Guezoul, Tiaret has always occupied a strategic position for men, many civilizations came across the region. Tiaret has largely participated in the history of the world.



Map 3. 1. Tiaret Location ([www.fr-weather.forecast.com](http://www.fr-weather.forecast.com))

The region has always enjoyed a warm and humid climate creating ideal conditions especially as this remarkable site in turn, "balcony of the South" or "Gate of the Sahara" is located at the crossroads of the two major natural ways of movement and traffic in the whole country. Sersou and the mountain ranges that bound it to the South and North, are part of the central Maghreb whose Ouarensenis is the highest point. This very mountainous region in its

northern part, is cut by deep valleys, watered by many wadis and lends itself admirably to all cultures. In the south, it offers vast pastures for the breeding of innumerable herds.

It is not surprising, then, that this privileged country was constantly the object of the desires of the different peoples, who in turn disputed the possession of North Africa. The cut flints that are found everywhere and especially in Bénia du Nador demonstrate the presence of man in prehistoric times. The dolmens, the Menhirs, the so-called "sacrificial" stones testify to the existence of a race with a certain degree of civilization at the moment when the Romans came to seize the country. The latter occupied this country, and erected numerous defensive works, of which the town of Tiaret, probably Tingartia, was the principal boulevard.

### **3.3. The Arabic Dialects of Western Algeria**

Diglossia is therefore defined as the alternative use of two varieties of the same language in different contexts of communicative praxis; this is evident between classical Arabic and dialect Arabic (Martínez, 2018, p. 361). In our case, it is classical Arabic compared to the Algerian dialect. The first language is taught in school while the dialect is the language of communication, or vernacular, which is known as 'āmmiya or daria'. That is, what is commonly known as Arabic dialects (Vicente, 2011, p. 353). Several analyzes show that the separation between these two varieties is very difficult to demonstrate for various reasons.

This dichotomy has created conflicting positions between those who advocate the teaching of dialects and its importance alongside Standard Arabic, and those who are reluctant or outright against the teaching of the dialect for often political and ideological reasons. According to Boussofara-Omar (2006), some Arab scholars prefer to describe the situation in terms such as crisis, or conflict, while others see the problem as a social problem.

After this brief presentation on the linguistic situation in the Arab world, in particular on the delicate and important subject of diglossia, we return to the central theme of our research which consists in comparing the grammar of the Arabic language and that of the Algerian dialect. The motive that prompted us to do this research is the growing demand for the teaching of the Algerian dialect in Europe, and the difficulty of teaching a variety of Standard Arabic with distinct vocabulary, phonetics and grammar. Many European students who have acquired the Arabic language and start studying one of the Arabic dialects find a difference between the two language varieties, just like a student who acquired a dialect at home difficult for him compared to the language used by his parents. The evolution of the Algerian dialect will be

analyzed within a society that uses this linguistic variety as a mother tongue, despite the official character of the standard Arabic language in Algerian legislation, school books and the so-called Arabic-speaking press. The French language was an important language due to the history of Algeria, the media and the studies were done in French language. After the establishment of an Arabist policy, Arabic became the official language in Algerian legislation, although its use in everyday life has been quite limited since the 1960s (Ibrahimi, 2004). The use of Arabic is limited to primary and secondary education, and sometimes university for literary branches. The other branches are taught mainly in French, such as medicine, pharmacy, technology or architecture.

The Arabic language is used in writing in the same way as French (newspapers, official documents, and literature) since Algeria is a bilingual country (Chachou, 2008). The Algerian dialect has always existed, it is the language of communication at home with the family, in the street with friends, but this dialect has acquired a primordial importance in recent years, because it is used more and more in writing in several areas (advertising, announcements, subtitling, magazine, radio, etc.) (Baya and Kerras, 2016). The technological development in Algeria allows us to observe even more the use of the Algerian dialect in comparison to other languages which were used much more in the past. French was the language used by Algerians for mass communication, except that in recent years the use of the Algerian dialect has become more and more widespread (Chachou, 2008). Vernacular languages are present in many countries, hence the importance of studying them. Many vernacular languages have gradually acquired an official language status even if the linguistic development process is slow. such as

The Algerian dialect lacks codification and consent between researchers. It is written in either the Latin letter or the Arabic letter, and it depends on the speaker and their language preference or educational level. Written and spoken there are marked differences between Arabic and Algerian, as we will see when analyzing the two varieties in practice; the morphosyntax and the lexicon are specific to the Algerian dialect due to the country's past and the friction of various civilizations with Algerian culture, as Ibrahimi explains:

After Antiquity where the presence of Punic and Latin was attested, the long stay of the Ottomans from the sixteenth century, without upsetting the linguistic landscape now shared between Berber-speaking and Arabic-speaking regions, significantly influenced urban language varieties (Algiers, Béjaïa, Médéa, Constantine and Tlemcen) who borrowed many Turkish words in

various fields of daily life (cooking, clothing, trade names, surnames, etc.). Throughout this period and even before the arrival of the Ottomans, Algerians also came into contact with European languages. This was particularly the case with the Spanish in the west of the country, due first of all to the Spanish colonial presence for three centuries in the city of Oran. (Ibrahimi, 2004, p. 23)

### **3.4. Ecological Development in Algeria**

The linguistic diachrony in Algeria is simple: Algerian has always existed since it is learned from birth, except that other languages have taken over for years such as French. It is a richness to have so many languages competing in the same country, but the evolution of Algerian is interesting, since we manage to write in Algerian even without codification. We must study this functional assignment, taking into account the geographical and historical space, the contact of languages and civilizations that have passed through Algeria, the functioning of the language in relation to the official language (Arabic) and the influence of foreign languages in order to recognize the etymology of words, the logic of grammar, and the importa The Algerian dialect is a language variety in its own right. The etymology is neither one hundred percent Arabic nor entirely French. Its structure is its own, even if it is close to Standard Arabic. It is therefore a language variety that belongs to a people, it is its identity that must be recognized in order to allow Algerians to assert their origins and to confirm the status of their language.

A thorough language planning is compulsory in order to study the mother language in addition to the Arabic language which is very important, just like foreign languages (Bouhadiba, 2002). Even if the economic and educational effort is colossal, we cannot deprive a population of its mother tongue. The Algerian dialect is a living language used by its interlocutors. The evolution of this variety is palpable and the increase in its use in writing has been notable in recent years. It is a vernacular language that has always existed; but from the moment when its use becomes common in writing, it deserves special attention within the community of sociolinguists and linguists, because it is interesting to study its evolution and its grammatical rules in comparison with standard Arabic .nce of identity.

### **3.5. Urban and Rural Settings**

Among the major demographic transformations of recent years in Algeria is the increase in life expectancy and the decline in fertility. The combination of these two phenomena has

profoundly changed the age pyramid by a growing proportion of people aged 60 and over, within the population, which can be considered, as a positive result, due to the improvement in health and living conditions, on the one hand. On the other hand, urbanization and internal migration have transformed, in less than a generation the Algerian population. More than half of the Algerian population lives in the area urban or 58.3% of Algerians live in cities in 1998. The urban population was multiplied by 2.5 between 1977 and 1998. Of the 5.1 million families listed in 1998, 3.1 million people, reside in urban areas.

As a result, the most urbanized wilayas hold more than half of all employed people, while it contains only a third of the population. Therefore, the question arises as to what is the impact of urbanization on the disparity of the distribution of spatial aging of the population aged 60 and over, causing demographic and economic impoverishment of certain wilayas.

Civilizations throughout history were characterized by prominent internal and external movement of population. A phenomenon that was later called “urbanization”. The current Algeria, as an example, has earned much of the old civilizations and the population movement that took place during each one’s era. Timgad in Batna, Tiapza, Djmila in Setif, Ladjdar in Tiaret, and many other sites, were all witnesses of a great population movements that helped enrich the urbanization phenomenon all over the country’s history. Whether Muslim or Roman, both were popular in their urban aspect and sedentary formation. (Labeled, 2014)-4

The degree of urbanization was obvious from region to another as some urban cities were demographically larger than others. The process of urbanization had mainly occurred in Algeria during the period 1977-1987. The phenomenon is basically caused by the rural movements towards the city. Thus, urbanization was primarily considered as a natural result of the rural increase due to political and economic and reasons. The overall framework was shaped by the security situation of the country at each historical station, starting from Ottoman era in the Maghreb region to the so called Black Decade; the bloody Algerian civil war during the 1990s. (Boucherit, 2002)



<b>Population Region</b>	<b>Urban</b>	<b>Rural</b>	<b>Urban</b>	<b>Rural</b>	<b>Urban</b>	<b>Rural</b>
Oran	575334	116326	807422	125051	1064441	149398
Tiaret	127789	279541	275251	300543	478273	247580
Saida	56957	86829	115285	120209	191408	88118
Sidi Bel Abbas	145027	176863	230809	215468	358214	167418
Mostaganem	103407	257511	165591	340341	220943	410114
Mascara	139260	268403	217826	349075	353030	323162
Tlemcen	194402	341405	335354	379508	493258	348795
Ain emouchent	90337	128926	162348	112642	206215	121116

*Source: Extracted from RGPH, 1977, 1987 and 1998 (ONS)*

*Cited in (Labed, 2014)*

**Table 3. 1. Demographic Urbanization in Some Algerian Western Regions (1977, 1987 and 1998)**

As observed, the quick and growing urbanisation in Tiaret, Saida, Sidi Bel Abbas, Mostaganem, Mascara, Tlemcen and Ain Temouchent has not hindered the demographic mobility from one town to another in an interchangeable way.

### **3.4.1 Social Network**

The first methods used in research on language maintenance and transfer depended on the discipline in which the researcher had been trained. Linguists with an anthropological background usually studied in small groups non-Europeans through observations. They integrated into the group they were studying by living with them, learning their language and adopting their cultural customs. Later, sociologists who were interested in the study of language, created a new field study: the sociology of language. Researchers in this discipline used usually data collected during large-scale surveys such as censuses, but it happened that others administered questionnaires themselves to smaller scale groups. Their analyzes consisted mainly of the interpretation of quantitative data from surveys in order to bring out general trends that would reveal changes in linguistic individuals' linguistic behaviour (Garcia, 2003). Subsequently, beyond the search for the reasons involved in maintaining the language and the

transfer of allegiance in a dominant society and more particularly in immigration, a large number of studies have focused on the role of the media, schools, family relationships and networks of friends in maintaining and revitalizing languages. Thus, in addition to using polls, the researchers resorted to observations ethnographic within the community, historical research, interviews group, etc. (Garcia, 2003).

Hamers (1992) defines the social network as follows:

A social network is defined by the individuals who make it up and the links that exist between these individuals; the network has no marked boundaries. Each network can be seen as the focal point of a constellation of friends, acquaintances, family members, work colleagues, neighbor, etc. The social network is important insofar as it generates a status for the individual and therefore assigns him a place in society (p.77).

In addition, she points out that it can be described in terms of density, homogeneity linguistics, multiplexity and domains of interactions. These refer to the family, to neighbors, friends, work, school, etc. Linguistic homogeneity corresponds to languages used in different interactions; density refers to the proportion of links existing in relation to possible links or simply to the number of individuals who have relations between them; as regards the multiplexity, it supposes that one explores several relations simultaneously and corresponds to the number of roles played by an individual .

Li (1994, cited by Milroy, 2003) introduces a new notion by speaking of "links liabilities". According to her, they take the form of moral support and influence in the absence of regular contacts. These links take on their full significance in an immigration situation.

In their study on the relationship between language maintenance and social networks, carried out with three generations of Dutch immigrants in New Zealand, Hulsen, de Bot and Weltens (2002) approached social networks in terms of the characteristics of interpersonal interactions, structural properties of the network and location in space and time. The characteristics of interpersonal interactions refer to the nature of the relationship (neighbors, friends, colleagues, relatives), the form of support provided by relationship (emotional, instrumental, etc.) and to the intensity of the contacts and more particularly the degree of importance one member places on another. By determining the intensity of each contact, the

social network can be divided into primary network, which would include the most important contacts, and in a secondary network, which would include the least important to the individual. As for the structural properties of the network, they correspond on the one hand, to the size of the network which includes the primary and secondary networks, and on the other side, to its density and multiplexity. Finally, the location in space and time refers to the geographical and temporal characteristics of the social network, such as promiscuity membership and frequency of contact.

### **3.5. The Linguistic Profile of Tiaret**

#### **3.5.1. Dialects in Tiaret**

Two languages are mainly used in the city of Tiaret and its periphery: dialectal Arabic characterized by loans and the French language where alternate French and Arabic expressions. The Amazigh language is practiced by a minority subdivision of some populations and families speaking in Kabyle dialect, Chaoui or mozabite. The language variants do not enjoy any official status (Redjala: 1973, 44).

The linguistic landscape of the city of Tiaret consists of a group of languages and varieties of languages: Arabic classical, Arabic dialectal, Tamazight and the French language. Arabic dialect is a variety with several names: Arabic dialect, "daridja or el Amiya", Arabic maternal or maghribi. There are those for whom dialectal Arabic is designated as a non-prestigious variety since, according to the defenders of this thesis, it does not have a codified grammar, does not benefit from an important literary heritage and is not the same from one region to another, and therefore, cannot be considered as a language in its own right; in addition, its essentially oral appearance prevents it from being a language of science and knowledge.

The prestige of a language depends on the number of its speakers, dialectal Arabic would undoubtedly be a prestigious language since it is spoken by the majority of Algerians. Indeed, learners, for example, for their majority do not speak classical Arabic in class, once outside it is the darija that takes over. If the prestige of the language is linked to its dynamism and vivacity, dialectal Arabic constitutes by its daily use the true language of communication. It is therefore inappropriate to consider it as a low or low-prestige variety.

Dialectal Arabic is a native and maternal language whereas classical Arabic is not, and has not never been. According to (A. Elimam 2001 p 117), the foundation on which all access

to knowledge rests it is the mother tongue, to take it into consideration, it is to favor access to all other knowledge.

### **3.5.2. Dialect Variation in Tiaret**

Linguistic variation has always been influenced by the geographical factor. Phonology , grammar and lexicon are three main components that show how linguistic features are shaped according to their geographical occurrence. The present paper sheds light on the linguistic reality of Tiaret and the different social aspects surrounding language.

We could not avoid devoting much of the interest to the phonological aspect as we see that it is prominent in the TRT language repertoire. In our paper *Language as a Marker of Identity in Tiaret Speech Community* (Brahmi, 2019), we have tackled the case of local speakers migration and the phonological influence of dialect contact on their phonological speech features. Moreover, it would be methodologically inappropriate to neglect the strong connection between social structure of Tiaret dialect and other linguistic variables such as ; lexis and grammar.

The present research data is pulled from both fieldwork ; observation and questionnaire, as well as from a literature review that has already dealt with the Western region of the country; including number of wilayas such as Oran, Tlemcen , Mostaganem , Mascara and Tiaret. The important work done by Marçais (1977) on the Algerian sociolinguistic situation is considered the gate to this research paper, alongside with Labovian approach and view to language as being strongly linked to the social structures surrounding it.

As Bouhadiba (1988) argues on dialectal phonology and morphology of the Algerian western dialects despite, having devoted much interest to ORD , yet it is still considered as a relevant source to refer to whenever dealing with the western dialect topic. Tiaret as a region belongs to “the big Oranie” that includes current : : Oran, Aïn Temouchent, Mascara, Mostaganem, Relizane, Saïda, Sidi Bel Abbes, Tlemcen and Tiaret. Works done by Bouamrane in (1991, 1993) on the lexical variation in Algeria is also very rich source to refer to in the present research. It contains relevant methodological data that could give sufficient insight to researchers of the sociolinguistic situation in Algeria.

All in all, the Tiaretian sociolinguistic situation is nothing but of the complexity of the whole sociolinguistic situation in the country, particularly the western region due to the rich and accelerated historical events that resulted in enormous language contact with European

languages mainly Spanish and French. It all contributed in shaping the current linguistic mosaic that needs more than has been done by researchers so far on the region.

### 3.5.2.1. Phonological features

TRT entails an extremely rich phonetic repertoire. Sometimes, even locals within the same speech community get misunderstood by each other due to the misleading number of sounds in the TRT. The region has been theatre to many historical events. Back from the prehistorical, passing by Rostomid State, to the colonial period under the Ottoman, Spanish and the French rulers. This series of events has resulted into a rich multicultural reality, thus, a linguistic mosaic under which languages fought, coexisted, and even gave birth to new ones.

As to its phonological profile, the TRT dialectal vowel system contains a high rate of variation in a way that, for example, short vowels from the old classical Arabic /a,u,i/ totally differ from those of TRT in terms of their place of articulation and pitch prominence. (Bouhadiba, 1988). The phonological variables that will be given below illustrate the phonological diversity in TRT dialectal stock. In chapter four, we will try to draw a link between TRT phonological variation and its social structure, namely age, gender, ethnicity and speakers' level of education.

As in CA, the short vowels in TRT /a,u,i/ have their long matching parts /ii, aa, uu/. However, the mid central vowel /ə/ does not have its long counterpart in the TRT. Let us consider the examples below;

[**ha**mla] “much”/ haat[ give me !]

[y<sup>h</sup>ə**ba**hlo] “two keys” / [yət<sup>h</sup>aa**bhu**] “They look alike”

[jʃaj**i**] “it tires me” / [ʃj**iit**] “ I got tired”.

The sounds in bold, show that moving from short to long vowel has no relevance and can not be phonotactically trusted in TRT. Thus, not regular. This irregularity in TRT is present at most of its linguistic variables. Rules in TRT are the exception which makes it grammatically more complex than the regular CA known repertoire. The irrelevance may be due to the humble amount of research done on the area compared to the vast incomparable wealth of the CA or even MSA.

It is almost the case in all western dialect of Algeria where vowels witness a reduction in terms of phonetic realization

### 3.5.2.2. Grammatical and Lexical Features

As any language variety, Tiaret dialect has a specific sentence structure. grammatical variables, such as verbs, nouns, adjectives, adverbs, pronouns, articles and prepositions, are genealogically affiliated as bedouin or sedentary. This is lexically the case too.

It is inevitable, when speaking of variation in Algerian dialects, to refer to the main variation actors in the Algerian sociolinguistic landscape; borrowing, calque and interference. Using his mother tongue since childhood, a learner has fixed all the language habits in his head. His mother tongue is the most natural means of communication. Language is linked to the way of thinking that is formed from an early age.

In addition, as the language system of the foreign language differs from the source language, the learner, to fill his language disability in the target language, will resort to different types of interference: phonetic, lexical, morphosyntactic, etc.

The transfer of elements in the interference is located at the level of the two articulations of the language; in terms of lexicon and syntax, on the one hand, and phonetics on the other hand. The integration of the lexical unit into the "borrowing" language risks being affected on one or more linguistic levels (phonological, semantic, morphological) and to varying degrees.

Thus, the passage of the integrated unit can keep to a certain extent the same pronunciation and the same morphology as in the original language as stated Safia Asselah Rahal when he speaks of "mixing loan", the word is borrowed as it appears in its original language to fill the gaps that arise in the language or the receiving speech. However, in this case, it turns out that there is a phonetic displacement close to the source language.

The integration can be further, and some features are preserved from the original language, such as the suffix "ment" in / derandʒmâ / "dérangement" meaning "inconvenience" ; a total substitution of the lexical unit at all linguistic levels in the host system. The appropriation of French passes through the need to make this language in line with the vision of the Algerians, to express what everyone feels, thinks, or sees as an individual in a language that is barely his mother tongue. However, the use of French-language terms shows the privilege granted to the Algerian who speaks and writes this language.

Dialectal Arabic as the dominant language influences French in the speech of Algerian speakers who adapt it according to their language needs by attributing to it the morpho-syntactic

and phonetic features of this source language. Like in almost every Algerian linguistic context, "code-mixing" is distinguished by the high frequency of interference. On the other hand, the practice of code-switching requires different structural processes which require a good mastery of the mode of combination of the linguistic units of the target system. In short, a considerable knowledge of its mode of operation. The interchange of languages or "code-switching" is, when practiced, required for the purposes of communication. It is in this that it acquires the status of language strategy set up by the multilingual speaker.

Borrowing is a phenomenon that affects all languages because of the exchange that exists between them. It is due either to geographical contact between neighboring countries, or to conquests of colonization. It touches phonetics, syntax in general and the vocabulary in particular.

### 3.5.2.3. Morphological Features : Duality as Characterizing Feature

TRT is also featured and known with preserving the CA realization of dual forms especially in the rural areas. Examples about this morphological features cannot be counted. The dual marker [ejən] in a limited number of nouns, is used by speakers of TRT and often pronounced all along with its counterpart [:n]. This latter is considered as the unifying realization of dual forms in nouns for most Tiaretians in both rural and urban regions. Nevertheless, these forms are usually used with time measurement nouns and not in all cases. Perhaps, only a few TRT nouns accept this duality form and we believe that this exception per se confirms the rule.

[ʃæma:n] or [ʃæmæjən], realized as [ʃæm:n] or [ʃæmæjən]

[næwʃa:n] or [næwʃæjən], realized as [nu:ʃ:n] or [nəwʃæjən]

[dʒihæta:n] or [dʒihætæjən], realized as [dʒi:ht:n] or [dʒæjhtæjən]

[jæwma:n] or [jæwmæjən], realized as [ju:m:n] or [jæwmæjən]

The main and most official morphological feature that characterizes TRT dual forms is the use of /zu:dʒ/ "the number *two*" in most of the case. It is worth highlighting that the use of this form means, in the majority of cases, that there is no other possible form for duality for the term in TRT and Tiaretians consider this form as more comfortable though being longer than suffixation form mentioned above. The following examples clarify this fact:

[zu:dʒ mxa:jəd] “two pillows”

[zu:dʒ mfæti:h] “two keys”

[zu:dʒ qdʒu:rə] “two boxes”

[zu:dʒ rədʒælə] “two men”

[zu:dʒ dja:r] “two houses”

[zu:dʒ xjæm] “two homes”

[zu:dʒ wilæja:t] “two towns (Algerian towns)”

[zu:dʒ bi:bæn] “two doors”

[zu:dʒ blajə] “two balls.”

[zu:dʒ lwa:a] “two cars”

[zu:dʒ ʃru:sæt] “two weddings”

[zu:dʒ hwæni:t] “two shops”

[zu:dʒ xijæn] “two thieves”

What everyone can observe in this form of (zu:dʒ + N) is the use of the plural form of the noun and not the singular one. All; [mxa:jəd], [mfæti:h], [qdʒu:rə], [rədʒælə], [dja:r] , [xjæm], [wilæja:t], [bi:bæn] , [blajə] , [lwa:a], [ʃru:sæt], [hwæni:t], [xijæn]: are the plural form added to the numer *two* ([zu:dʒ])

### 3.5.3. Sedentary vs. Bedouin Variants

Every language has its dialectal varieties. Arabic in general and Algerian Arabic in particular have several varieties. Algerian dialects can be classified in two main groups: sedentary dialects and Bedouin dialects.

The invasions that Algeria witnessed are considered as a turning point in its history at all levels: cultural, social, religious and linguistic.



<b>Bedouin [g]</b>	<b>Sedentary [q]</b>	<b>gloss</b>
[grib]	[qrib]	<i>close</i>
[bəgra]	[baqra]	<i>cow</i>
[gɑt(a)]	[qɑt]	<i>cat</i>
[galb]	[qalb]	<i>heart</i>
[gənfud]	[qənfud]	<i>hedgehog</i>

**Table 3. 2. The Sedentary vs. Bedouin Variants [q] and [g]**

### 3.5.4. The phenomenon of Borrowing in TRT

In Tiaret, the language spoken on a daily basis is the “Algerian”. It is a mixture between three languages: dialectal Arabic, French and Kabyle. The Tiaretian speaker, as everywhere in Algeria, borrows many French words. Here is a list of French lexical loans as they are pronounced by the speakers. To give an account of this pronunciation, we transcribe them phonetically

<b>Transcribed as pronounced in dialectal Arabic</b>	The word in French	Meaning in english
[biro]	bureau	office
[borta:j]	portail	gate
[farmasjɛ:n]	pharmacien	pharmacist
[fi:la:dʒ]	village	village
[ga:z]	gaz	gas
[la:mba]	lampe	lamp
[ma:ʃina]	machine	machine
[nomro]	numéro	number
[bulis]	police	police

[banka]	banque	bank
[fri:ʒidɛr]	frigidaire	fridge
[trici:nti]	électricité	electricity
[serbi:ta]	serviette	towel
[faliza]	valise	suitcase
[kusti:m]	costume	suit
[buʔta:]	poste	poste office

**Table 3. 3. Borrowing Cases in Tiaretian Dialect**

These words, and many others, are used with sometimes a slight phonetic change either to adapt them to Arabic phonetics or because they were borrowed at a time when the majority of Algerians were illiterate. In addition, we find that the borrowed terms are entangled and integrated into the lexical morphology of the host language system, the Arabic dialect, that they are no longer felt and considered as foreign words but they are part of the language every day to the point where speakers no longer have the awareness of using a French word.

### **3.6. The Fieldwork**

#### **3.6.1. Methodology of Present Research**

Language as a significant subject has attracted the attention of many researchers and, as a result, examined from different dimensions. Theoretical linguistics studies of language gave huge importance to form where the researcher's main objective was to identify the morphology of words and their relationships in larger structures. Nevertheless, with the most recent approaches of sociolinguistics, sociolinguists become progressively keen on language use and more interested in the way individuals talk distinctively in various settings. In any speech community, we see that there are numerous factors in speech. The language verbally expressed in one area is not quite the same as the one expressed in another, such variety is called geographical variation. Later on, sociolinguists found that numerous social variables are in charge of language variation in a very same town or city, and for the choice of a given code, and thus this variation is known as social variation. In the former kind of variation, which started in the second half of the 19th century, dialect geographers were interested in producing dialect maps and atlases, whereas the latter, in the late 1960's includes the work of William Labov in New York city, and which has been regarded as the basic study of linguistic variation and

emerged as a reaction against inadequate methods in earlier approaches. In examining speech variation, variationists have created deliberate systems for gathering data.

The methodology involved in this research paper is the Labovian method. Linguistic factors whether phonological, morphological or lexical are to be examined and analysed in connection to the social factors of the speech community of Tiaret, in which we have found that age has a direct link with language accommodation, as younger speakers of the town in Tiaret adjust their speech making it sound like the one of the bigger urban communities particularly when they are in contact with them. Gender and the level of education have ,as well ,an effect on language variation in the speech community of Tiaret. Our proof of this linguistic behavior originates from our observation of the phenomenon, and to reach the objective of the present study, significant data have been gathered.

### **3.6.2. Basic Methods of Data Collection**

In analyzing language use in connection to social variables, various hypotheses must be framed, and to test these, informants are assigned to a number of techniques of data collection which may affirm or reject these hypotheses. In this section, we attempt to characterize and investigate some sociolinguistic strategies for data gathering important to our study. Various data collection tools have been used in previous linguistic research, each with varying degrees of achievement.

#### **3.6.2.1. The Questionnaires**

The first tool used in this study is the questionnaires. Historically, in dialect studies, dialectologists adopted the method of written questionnaire so as to collect data. Georg Wenker was believed to be the first to use it in his surveys of northern German dialects in the 19th century, and it was a form of postal questionnaires. With the rise of sociolinguistics as an independent field of research, the use of questionnaires varies from that of dialect geographers, as Milroy and Gordon (2003:51) say: “not so much in the instruments used but how they are applied”. The main distinction between the two is that with urbanization and mobility , sociolinguists in their study include all population cores of different age, social and educational backgrounds; contrary to early scholars who used to focus more on few older male speakers. In the modern method, many academics highlighted the question of reliability and trustworthiness because the presence of the researcher in the fieldwork with the participants could create what Labov called: “the observer’s paradox”. This is why Chambers (1998) says that “questionnaires

data are more reliable when they are gathered through a postal survey than directly by a fieldworker”.

In having the advantage of group more dependable data and avoiding the *observer's paradox*, the data were anonymous because the respondents were not asked to provide their names which allows a certain freedom while answering the questions. Since the research participants are of distinct ages and different levels of education, the questionnaires are written in standard Arabic to facilitate the understanding of different linguistic features characterizing the speech variation of Tiaret community.

### **3.6.2.2. Participant Observation**

As the researcher takes part of the speech community under examination, it has somehow been easy for me to gather a sufficient amount of information via taking notes from direct and natural communication and contact. They are easily aware of the linguistic behaviors of Tiaret speakers. Milroy and Gordon (2003:68) claim that: “the principal benefits of participant observation are (a) the amount and quality of the data collected, and (b) the familiarity with community practices gained by the investigator”. They add that (ibid: 71): “Participant observation can be an enormously fruitful method for sociolinguistic analysis. It produces a tremendous supply of high quality data and crucial insight into community dynamics”. Certainly, observation, as an effective research tool, has given us profounder understanding of the community under investigation and allowed more access to data needed to each the objective of the present research. The genuine sociolinguistic observations attest the presence of certain linguistic structures which are unattainable in both recorded interviews and administered questionnaires. Furthermore, this technique permits a more truthful examination of natural interaction, unlike interviews and administered studies which are moderately guiding and controlling. In the above quotation, Milroy and Gordon show the method as the participant observation.

The only struggle of this research means is the problem of analyzing the results, this was why we opted for other approaches to gather data for more reliability.

### **3.6.2.3. The Recordings**

So as to gather more reliable data, recording is considered another method of data collection that we have used in our research to maximize research feasibility and trustworthiness, in specific because of the problem of illiteracy amongst old people who take

part of the present research. The conversations have been recorded without the participants' awareness, through the use of a hidden recorder, to avoid any pressure on the informants. The recordings took place at home with relatives, with neighbors, in shops, cafés and even inside mosques before and after prayer. It is worth mentioning that all recordings were legitimized with participants' verbal consent both during and after having been recorded.

### **3.6.3. Rationale of the Work and Sample Choice**

The chief concern of the present research paper is to bring a plus to Algerian Arabic studies and enrich the Algerian linguistic library, in particular, that of Tiaret which seems to be very insufficient for Master students to start a research in linguistics about the area because of the lack of resources. Also, to describe analyze and synthesize the linguistic features featuring Tiaret, and how some of these linguistic features are dropped by a category of the community. In trying so, we will attempt to clarify the bridge existing between linguistic features and social variables. Relying on Labov's view and hypothesis that language differs according to age and gender, our research aim is to uncover the impact of age and gender, in addition to education, on language variation and change, as some characteristics are observed in the speech community of Tiaret.

The informants taking part in this research work are all from Tiaret. The data was gathered in primary, middle and secondary schools, also from some participants we have met in the street , cafés, stadiums, mosques and university. The present investigation is based on a sample population of 157 informants of different sexes and different ages (between 6 to 86 years old) and of different levels of education. The depiction for such categories of informants runs as follows:

<b>Age group</b>	<b>Male</b>	<b>Female</b>	<b>Total</b>
From 5 to 15 years old (Children and Young adolescents)	17	20	37
From 16 to 25 years old (Adolescents)	20	20	40
From 26 to 59 years old (Adults)	20	20	40
From 60 to 85 years old (Elder participants)	20	20	40
<b>Total</b>	<b>77</b>	<b>80</b>	<b>157</b>

**Table 3. 4. Age/ gender sampling**

### **3.7. Conclusion**

The most significant component that sums up the linguistic situation of Tiaret is the presence of three languages, Arabic, French, and Berber, placing the region among the multilingual speech communities. These language varieties are not used arbitrarily, yet they are given distinctive political, social, and instructive positions and status. In this way new linguistic and sociolinguistic phenomena, for example, diglossia and code switching, developed in the scene because of the long haul contact between the co-existing dialects.

In the following chapter, we will move testing our research hypothesis and put under analysis the linguistic structures characterizing Tiaret speech community. Furthermore, a careful examination will be undergone in order to find out whether social elements such as age, gender, social class and education play a role in language variation in TRT.

## **CHAPTER FOUR:**

### **Research Methodology, Data Collection and Analysis**

## **4.1. Introduction**

In this chapter, we will move directly to data display and examination. As mentioned in the general introduction, we will try to display as much data as possible so that the link existing between linguistic variables and social variables shall be more feasible to interpret and discuss in the fifth chapter. Throughout our investigation, we decided to include some previous works that were already conducted either about the area or the whole western region the aim of which is to make the data collection process more reliable.

## **4.2. Data Collection in TA: Linguistic Variables**

Tiaret (Tahert) used to be the capital of the Rostomids. It consisted of a group of tribes surrounding the region. After the arrival of French, the whole Algerian linguistic landscape had changed because of the language policy imposed by the French. Later, after independence, the process of Arabization has made the Algerian linguistic repertoire once again a melting pot in which new features were born. Due to many reasons such as social mobility and the process of Arabization, some of the linguistic features in the area totally changed and kept on varying since then.

In the theoretical framework, we made a distinction between speakers of the village and those of the town. The speakers of the village are people who were in the past citizens of tribes surrounding Tiaret the city during the French colonization, settled for a long period of time and then became members of the community after they moved to the city. In our analysis of the speech community of Tiaret, we attempted to detach speakers coming from rural areas from those of the town, however we found it difficult particularly with the population shift towards the cities.

### **4.2.1. TA Phonological Variables**

#### **4.2.1.1. Consonants**

Dialectologists, such as Ferrando (1998) and Marçais (1977), tend to believe in the fact that the voiced interdental fricative seems to be unfound as time passes in all North African pre-Hilali dialects, however the Hilali dialects tend to have preserved the variant in the region of North Africa.



**a. /ð/**

Loss in sedentary varieties is related to the combination of this interdental fricative with the dental plosive [d] (Marçais, 1960; Bouamrane, 1989). In bedouin dialects, like Zfir variety in Morocco, the segment signifies the same interdental phoneme of Classical Arabic (Aguadé, 1998; Messaoudi, 2002). Its presence is the most peculiar to the variety.

However, the bedouinized sedentary interdental fricative is another case which eventually occurs. It has a direct link with the dialectal conservation, in some Algerian towns like old Tenes, Cherchell, and Dellys, of the voiced interdental segment (Cantineau, 1937; Boucherit, 2002). Grand'Henry (1972) provides the example of *drâ* ‘arm’ (the author’s transcription of [dra:ʕ]) which is used in Cherchell dialect. Some linguists do not regard the interdental occurrence, including [ð], in certain sedentary varieties as maintenance but restoration owing to the bedouin impact, whereas other writers rather see it as safeguarding and trace it back to Andalousi immigration to North Africa.

Our data show that Tiaret Arabic has generally kept the realization of the bedouin interdental fricative whether when initially followed by a vowel, as in [ðæhbək] your gold; [ðərija] children; [nəkðəb] I lie; [ma:-nəkðəb-f] I don’t lie; followed or preceded by a consonant [ðhæb] gold; [ðhæbhūm] their gold; [ðhæbha] her gold; [ðbi:ħa] slaughter; [kðəb] he lied; [wðən(ha)] (her) ear; [nðəb ħu] we slaughter; [jðo:q] he tastes; occurring in final-syllable positions, as in [dʒðu:r] roots; [wəðni:ħa] her ears; [ħa:ð (ʃwalah)] these (things); [jkəðbək] he rejects what you say; [tətʃæðbi] you (femenine) suffer; [təðbæħ] she slaughters; or intervocally found, as in [ʃæðəb] he tortured; [ħa:ða] this one (masc); [kəðəb] liar; [nətʃæðəb] I suffer; [ma:ðabija] I would like; [ʔiða] if.

**b. /dʒ/**

Apparently, the phonemic representation of the Classical Arabic (CA) letter djiim (ج) is [dʒ]. TRT dialect is considered as a dialect that conserved the old original realization of the affricate /dʒ/ unlike many big towns such as Oran, Mostaganem and Telemcen. Bouamrane, 1989). [ʒ], [dʒ] and [g] tend to be very recognized reflexes in modern Arabic dialects. In sedentary eastern Arabic dialects, the pronunciation of /dʒ/, primarily in Cairo, central and northeastern Delta, Fayyūm and Beni Swēf areas, is [g] (Palva, 2006). Also, western dialects,

such as Algerian varieties could also show the voiceless velar in regions, including Nedroma and Tlemcen, in items, such as [ʕguzti] my mother-in-law; [gazzar] butcher and [gəns] race. However, Maghrebi pre-Hilali dialects majorly involve the affricated pronunciation [dʒ], which is heard in Tlemcen; Ténès; Cherrhell; Médéa; Miliana; Blida; Algiers; Dellys; Mila; Constantine (Marçais (1960).

On the other hand, the de-affricated pronunciation of /ʒ/ is pronounced in Hilali dialects (Vicente, 1998). It is contemporary in the bedouin varieties of Algerian saharian regions; the dialect of Ulad Brahim, Casablancon dialect (e.g. žār “neighbour”; žbəl “mountain”; žənn “genius” (Aguadé, 2002)) and others.

We notice that the bedouinized sedentary segment and its sedentarized Bedouin counterpart also exist. In the sedentary Eastern Arab world, [ʒ] is used in Lebanon and Israel dialects (Rosenhouse, 1984). [dʒ] is commonly used in many bedouin Algerian varieties of the plains (Marçais, 1977). In the case of the present research, our recording includes the focused bedouin pronunciation of /dʒ/, which occurs in the initial syllable position followed by a vowel, as in the following examples;

- [dʒəð] grandfather;
- [dʒi:ha] side;
- [dʒənnə] paradise;
- [dʒəðrə] root;
- [dʒəla:ba] djellaba ( traditional dressing);
- [dʒəmʕa] Friday;
- [dʒi:b] pocket;
- [dʒaza:jər] Algeria;
- [dʒa:mæʕ] mosque;
- [dʒa:ja] (she is) coming/it seems;
- [dʒajbi:n] they are bringing;

[dʒa] he came;

[dʒi:t] I came;

[mætʒawdʒi:n] married (plur);

[dʒa:bət] she brought;

The second case; initially before or after another consonant, as in;

[ʃdʒəb] strange;

[dʒmæʃa] group;

[bdʒa:ja] Bejaia (an Algerian town' s name);

[rdʒa:l] men ;

[ʃdʒur] trees;

[dʒwa:jæh] sides;

[dʒwari:n] neighbours;

[dʒdud] new (plur);

[wdʒu:h] faces,

[ndʒæh] he succeeded;

[jdʒi] he comes;

[ndʒi:b] I bring;

[jdʒəmæʃ] he sits;

[jdʒədəd] he renews;

[rdʒæʃti] you became;

[dʒwa:jæh] around;

The third case; in the final-syllable position:

[χa:rədʒ] abroad;

[təldʒ] snow;

[zwa:dʒ] marriage;

[ħwa:jədʒ] things;

[burdʒ] Bordj (an Algerian town's name);

[hæjədʒ] excited person;

[nuχrədʒ] I go out;

[zəwə dʒ] he got married;

[tətfarədʒ] she watches;

[zu:dʒ] two;

[za:wədʒ] second (masc);

[χa:rədʒ] abroad;

The fourth and last case is when in an intervocalic position, as in;

[ħædʒa] thing;

[ra:dʒəl] man;

[dara:dʒa] wheel;

[twədʒi:n] dishes;

[ħwa:dʒəb] eyebrows;

[ħædʒu] they made a pilgrimage;

[ħædʒu] they became excited;

[jɪnədʒəm] he can;

[nədʒəm] he could;

[tədʒəbdi] you attract;

[na:dʒæh] successful person;

[ʃla:dʒa:l] because of/ for. +

Young Tiaretrians mainly establish a social network in which they share many Bedouin features. /dʒ/ is apparently one typical feature which is normally common amongst these bedouin social network members.

### c. Variable /d/

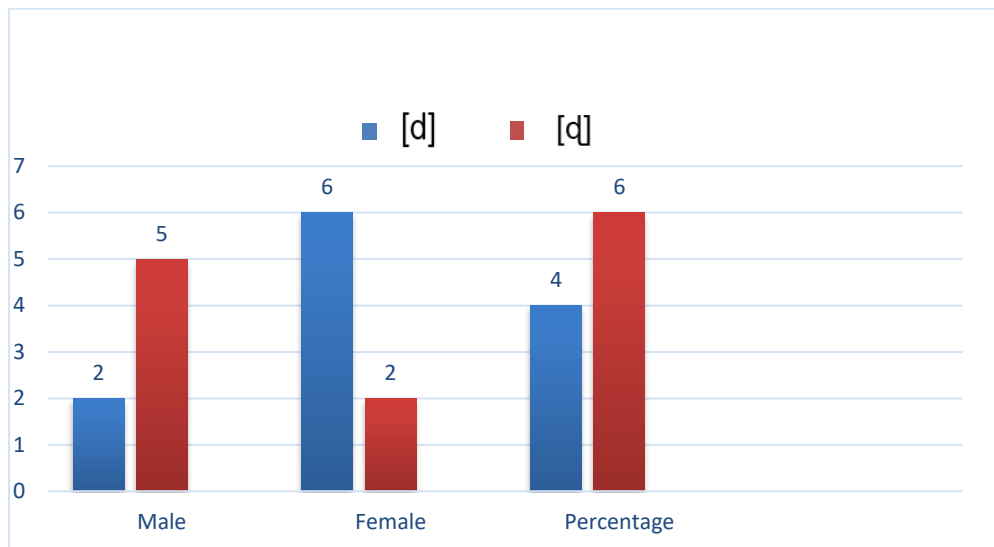
Amongst the variables that have been our focus in this research, is the sound [d] as a articulation of the CA phoneme/d/. In spite of the fact that [d] is a not a typical feature of Tiaret speech, our remarks have revealed that Tiaret inhabitants, especially those of the city, say that [d] is normally used in words having [d] particularly in initial and final position, for instance /dʒrab/: ‘he bits’, and / bjad/: ‘white’. Nevertheless, these words are indeed realized with [d] and the speakers do not acknowledge the pronunciation of [d] as characterizing Tiaretian speakers. These people may instinctively tend to avoid the stigmatized feature due to the negative attitude towards the phonetic change of [d]. Furthermore, education today has made people more aware of the fact and speakers try to avoid [d] considering it a sigh of incompetence in CA which carries the name of the ‘Language of Dhad’ /luɣætu ədɑ:d/. This systematic and phonetic change is reproduced through the quantitative findings as shown in the table below:

	[d]	[d]	Total
Male Speakers	21	56	77
Female Speakers	59	21	80
Occurrence Rate	80	77	157
Percentage	40%	60%	100%

**Table 4. 2. [d] and [d] occurrence in relation with gender.**

The table above displays the scores of the variants [d] and [d] for both male and female

participants. The findings attained from the data and from the observation of the linguistic behavior of Tiaretian speakers show that gender plays a significant role in the use of [d] vs. [d] as the following graph shows:



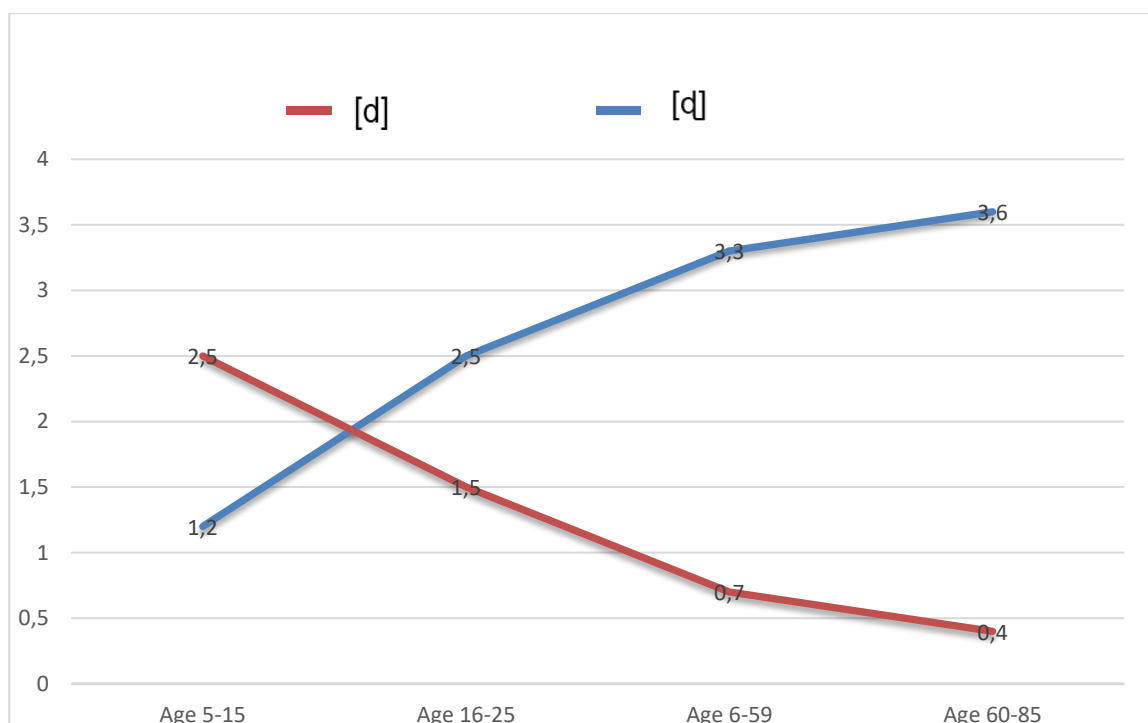
**Graph 4. 1. [d] and [d] occurrence in relation to gender**

The results demonstrate a higher rate of [d] pronunciation than [d] by males compared with those of females, this allows us to say that male speakers are more likely to use [d] than females. Furthermore, male speakers tend more to avoid the stigmatized feature [d] than females. The data attained also display variation according to speaker’s age, as the following table indicates.

	Age 5-15	Age 16-25	Age 26-59	Age 60-85
[d]	12	25	33	36
[d]	25	15	07	04

**Table 4. 3. [d] and [d] occurrence in relation to age**

Results in the table above indicate that age as well plays a significant role in the altering articulation of [d] and [d]. The use of [d] is highly scored in the second and third categories of age compared with the first one, whereas the articulation of [d] is overriding in the last category which explains the importance of age in phonological variation of [d] and [d] in TRT. The figure below shows this variation more clearly.



**Graph 4. 2. [d] and [d] Occurrence in Relation with Age.**

Throughout our examination in the area of Tiaret, we have observed that this particular dialect has two articulations of the MSA phoneme /d/, [d] and [d]. In many Algerian speech communities, [d] is a phonetic feature characterizing the people of the city, whereas [d] is of those of the countryside. However, in TRT, during our observation, we have seen that the geographical factor has no impact on the realization of /d/. Yet, age plays the whole role in that.

As for the questionnaires, we notice that young educated girls realize that [d] is a mistake and try to switch to [d], as in CA we say for instance /mariidɑ/ instead of /mariida/ ('ill'. Feminine singular). So amongst educated speakers, the sound [d] has nearly vanished, while uneducated mid-aged and some younger speakers are more likely to realize it. Therefore, here we can say that education as well plays a vital role in the articulation of the voiced emphatic [d] and not its counterpart [d]. Over this search we can come to the conclusion that thanks to speakers' level of education, inclination to using [d] is increasing, while the use of [d] is declining except for the coming generation that tend to opt for realizing the [d] sound in their speech.

#### 4.2.1.2. Diphthongs in TRT

Diphthongs occur in a pharyngeal environment (right next to voiced segments such as [ʃæjn] *eye*; [ʃæjb] *shame*; [nʃæwnu] *we help* and [tawʃi] *mine*; next to unvoiced segments such as [ħajt] *wall* and [ħæwʃ] for *house court*), velar cases (next to voiced segments such as [ɣajma] *cloud* and [tawɣət] *she cried*; next to unvoiced segments such as [ħajma] *tent*; [tħajər] *you select (sing fem)*; [ħawf] *fear* and [ħawnət] *she stole*) or emphatic situations (right next to voiced segments like [dajqo] *they narrow*; [bajd] *eggs* and [bajda] *egg*; [dajqa] *narrow*; next to voiceless items such as [ʃajf] *summer*). As for results, /aj/ is shortened to [e:] and /aw/ abridged to [o:] in the case of a velar ([ħe:r] *good*) or categorical articulation (right next to voiced items like [dɛ:q] *narrowness*; next to unvoiced items realized as [qe:ʃ] *time* and [ʃo:f] *wool* respectively). /aj/ is reduced to [i:] and /aw/ reduced to [u:] in the environment of the sounds ([bi:t] *room*; [bi:n] *between*; [li:l] *night*; [si:f] *sword*; [di:n] *debt*; [qri:t] *I studied*; [nsi:t] *I forgot*; [ʃbit] *I felt* ([ħasit]) and [ju:m] *day*)

Following the above instances, we can deduce that all the types of diphthongs have survived in the dialectal mix, acquiring later distinct phonological functions. The diphthongs [aj] and [aw] as well as the monophthongized allophones, emphatic [e:] and [o:] and plain [i:] and [u:], are non-levelled out and reallocated, for each, a specific phonological role in the resulting dialect. The new phonological redistribution confines the true diphthongal articulation to pharyngeal, velars and emphatics. Cantineau (1941) (reported in Bouhadiba, 1988) comments on the situation and says that the total unconditioned preservation of old diphthongs, in Maghrebi dialects, is highly rare or even inexistent. He confirms however this diphthongal maintenance in contexts such as following pharyngeal in most of spoken varieties.

On the other hand, diphthongs are not only preserved or contracted but also have in parallel their corresponding plain monophthongs in the original mix of dialects. In case of the monophthongal counterparts [i:] and [u:], they are phonologically reallocated another different environment, taking place more exactly in the neighboring of plain sounds. The three allophonic realizations (original diphthongs, contracted diphthongs and plain monophthongs) have undergone such new role attributions that are usually admitted among the members of Tiaret speech community. In the surroundings of pharyngeals mainly, Bouhadiba (1988: 149) writes that "...one might set up a phonological rule which would derive long vowels ... from underlying diphthongs, ... . At the same time, a condition would be imposed on such a rule in order to prevent its application in the context of pharyngeal".



/aj/ → [i:] ❖ / — C

/aw/ → [u:]

Condition C ≠ ❖      -syll  
    +back ❖  
    +low

### Plain Monophthongal Realization of Diphthongs

We assume that the bedouin feature of diphthongs becomes salient in the environment of plain sounds. The bedouin diphthongal markedness paves the way for [i:] and [u:] (unmarked diphthongs) to win out in this context at the expense of [aj] and [aw] respectively.

#### 4.2.2. Phonological Processes

##### 4.2.2.1. Assimilation and Labialization

In the present research, the analyses have rarely included parts or segments influenced by phonological processes that determine their social affiliation and category. The solely affected forms we have encountered embody allophones of the same phoneme, and are clearly in free alternation. As regards assimilation (“the influence exercised by one sound upon the articulation of another, so that the sounds become more alike” (Crystal, 1999)), /ɣ/, for instance, is produced into two different genealogical allophones in the word /ɣsal/. We have come across the fact that the bedouin [ɣ] in [ɣsal] occur in free variation with the sedentary pronunciation [χ] in [χsal].

In contrast, labialization as a phonological process is “rounding the lips while making a speech sound” (Crystal, 1999). In Tiaret Spoken Arabic, as Bouhadiba (1988) claims, like in TMT, BYD, MKR and ORD, it occurs before a labial, particularly if the final element is headed by a velar (e.g. /kbərt/ I grew up which is pronounced as [kwbərt]). Or, it gets in contexts where a short vowel, mostly /u/, diachronically used to take place. In regard to our research data, only a few segments have witnessed this bedouin process. The exceptional documented cases items are chiefly [twbaq] or [twbag] tray; [dʒwmæfa] group; [gwmal]

lice which correspondingly vary with the non-labialized items [tbaq] or [tbag]; [dʒmæfa]; [gmal] ([qmal] and [grad]).

#### 4.2.2.2. Phonological Reallocation

The mixed variety confirms the existence of chief variants realized by the highest number of speakers. A diverse varietal practice may arise with reference to interdialectal development. Besides, forms initiating from neither non-TRT background-dialects may participate in the natural variational linguistic process. The construction of interdialectal items in TRT may only depend on (non)-existing language variants or hyper adaptation. We have supposed, in the item realizations under examination, that some variants are interdialectally molded. Is this a regular process? Are they in a steady formation, intermediate or hyper adapted? Let us find out below some findings.

The sound /q/ for example has witnessed a levelling process as will be clarified in the data analysis displayed later in this chapter. In a dissimilar situation the pronunciation of this phoneme can cause an interdialectal sound. If we scrutinize the dialectal elements conform to find (according to Bouamrane (1993)), we notice that one item known as /lgæ/ in TRT and in several bedouin varieties of the regions Temouchent, TRT, Oran, Belabes Bayad and Biskra. In the sedentary dialects belonging to the areas Nedroma and Tlemcen, it is realized as /dʒbar/ or /ʒbar/. In spite of the high occurrence of the concept found in data, the recordings, unexpectedly, display a total absence of the old [lga] in TRT. Instead, the lexical variant [lqa] takes place all the time to mean ‘finding’. It is reasonable that the allophone [q] replaces [g] in the item. The table below reveals that the resultant sound as such comes from neither bedouin nor sedentary varieties.

Dialects	Bedouin Dialects (TRT, BYD, BKR, TMT, ORN, BSA)	Sedentary Dialects TRT	Interdialect
Variant	/lga/	/ʒbar/	[lqa]

**Table 4. 4. The Interdialectal Variation of [lqa] (find) in TRT Vs. other Dialects**

In the new [q]- linguistic and social contexts , the emphatic vowel [ɑ] has substituted the previous vowel to fulfill the new phonological circumstance. The question to be asked is: Why did research participants approve a sedentarized bedouin structure rather than using the already prevailing sedentary item /ʒbar/? The motive why the variant was avoided is perchance because it appears prominent, very sedentary and alien to the TRT everyday speech. Other countless derivational procedures in our findings are as follows; [jəlqaw ] they find (sing fem);

[jəlqa] (also [jəlga]) he finds; [təlqa] (also [təlga]) you find (sing masc); : [təlqe] you find; [ma:-lqaw-f] (also [ma:-lgaw-f] they did not find; [nəlqa] (also [nəlga]) I find; [lqa:t] (also [lga:t]) she found. This sort of interdialect is transitional since it linguistically combines and results from the co-occurrence of bedouin and sedentary dialects in the combination.

#### 4.2.2.3. Metathesis

As found in the recordings, that Arabic dialectal elements conforming to keep are in a great deal of variation in TRT: [ʃəd]; [ħkəm]; [əɣbəd]; [gəɖəb]; they all have the same lexical function. Bouamrane offers a regional and genealogical affiliation of these characteristics, along with other additional items which seem to be vague in our research data. He highlights that [ʃəd] is used in TRT, BYD, TMT, MKR; [keʃ] reflects SBA speakers' dialect; [hkem] is used in ORD linguistic system; [gbat] is used in TSN; [qbat] in NDM; [gbad] is part of BSR. Obviously, [əɣbəd] is a supplementary item very usual in data and does not display any specific local affiliation. Let us limit our study focus on the last three lexical structures and observe the linguistic and social rapport in this variant. Seemingly, [əɣbəd] may well be an interdialectal result which emerges due to the processes of metathesis. ("Alteration in a normal sequence of elements, especially sounds" (Crystal, 1999: 455)),

Dialects	Bedouin Dialect (BSR)	Sedentary Dialects (TSN, NDM)	Interdialect
Variant	[gbad]	[ʔbat]	[gɖəb]

**Table 4. 5. The Interdialectal variation of [gɖəb]**

If we have a closer look at table above, we can clearly notice that the first and last sounds (respectively glottal stop/uvular and dental) in the sedentary elements are unvoiced. Yet, the last one is also emphatic. However, the first and the last parts (respectively velar and dental) in the bedouin item seem to be voiced and plain. It appears that the second segment, /b/, and the last one in the third item have experienced metathesis, causing a new form [gɖəb]. Contrasting its manifestation in the sedentary and bedouin sounds, the labial stop gets in the last place of the emergent item. The middle variantal dental, on the other hand, takes the previous position of /b/ and displays a hybrid blending; it shares the feature of emphaticness along with the dental sound in the sedentary items, while voicing with the dental unit in the bedouin utterance.

Apparently, the interdialectal [gdab] genealogically matches characteristics from both sedentary and bedouin sources. Meanwhile the item comprises the bedouin [g], this may inevitably be considered as bedouinized.

#### 4.2.2.4. Socio-Stylistic Reallocation: /q/

Wide presence of the voiced velar stop has been confirmed throughout data of the present research. There is nothing surprising since the variety under study is originally bedouin. What is unpredictable relates to those equivalent documented sounds with the sedentary unvoiced uvular. But, why do [q] and [g] co-exist in TRT? In other words, why does the urban variant succeed on the expense of some forms whereas the countryside variant is upheld and obviously preserved in others? Possible understandings and justifications could be obtained from the literature review. Several Arabic dialectologists settle on the fact that /q/-realization is controlled by extra-linguistic factors which requires further means to either confirm or infirm our research hypothesis.

The mismatch between one feature and the vernacular in which this feature may take place does not exclusively characterize Tiaret dialect. Other Arabic dialects may comprise an allophone of /q/, sharing with it a non-mutual category. In opposition to the long-lasting theoretical claims, countless bedouin dialects symbolize the bedouin-type variant [g] in rotation and co-occurrence with the sedentary [q], a condition which is precisely witnessed in Tripoli Arabic in Libya (Pareira, 2007) and Ulad Brahim vernacular in Saida (Algeria) (Marçais, 1908). In the same way, sedentary dialects, like the one in Algiers (Boucherit, 2002), exist this alternation even though [g] is supposed to be their reflex of /q/. Pareira (2007) and Marçais (1908) converge in explaining the occurrence of sedentary [q] in the bedouin different tongues they examined. The location of unvoiced uvular as the unique allophone of /q/ in SA makes it a sign of correctness and formality. It may well be an echo of educational spheres or administrative, religious and legal register, which are typically discussed in CA and/or MSA.

The very casual situations, according to Boucherit (2002), necessitate the bedouin voiced realization of /q/ in Algiers Arabic. The author explains that the sedentarization of bedouin inhabitants has got a role: The countryside movement to the city of Algiers has led to integrating this variant into the home-grown variety. This bedouin-type allophone has in reality adopted from the countryside and is found in rural segments, like [zagga] “he shouted”. Apparently, old urban inhabitants of Algiers, for Boucherit, still have a negative imprint on the item [g]. They use, for instance, the word [bəgbəg] (including the bedouin variant) to refer to a

rural incomer who has travelled to Algiers. Realizing the sound [g], for most of them, is a impolite and bad-mannered way of speaking, and related only with laborers and farmers (Boucherit, 2002).

The three authors apparently agree on the underlying socio-stylistic constraints behind /q/-realization. It could be then said that /q/-articulation is contextually determined. [q] and [g] are moved to play new socio-stylistic roles. Selecting one [q]-variant turns heteronomous with respect to the degree of situational formality. [q] is re-ascribed to formal situations while [g] is reassigned informal functions.

Results, as found while gathering data, reveal that the informants prefer to choose [q] in items associated mainly with religion, ethics, morality and classicism (see Bouhadiba, 1988) and education: religious segments, such as in [naqsəmlək bi-(ə)llah] I swear to you (by God); [nʃadqo] we give charity; [jərzqah] He endows (gives and rewards) him; [læʃqo:ba] fate and destiny; [maqɑ:bra] cemetery; [nʃalqat] it is created; [(rabi) mqādarha] it is destined by Ğod; [zdaq] (or [sdaq]) dowry;; [mqabər] graves and tumbs; [ʃadaqa] aid and in ethics and morality, as in [jqɑ:dru] they esteem; classicism as in [qaf{ɑ:n] velvet dress; [qʃant{e:na] Constantine (an Algerian town); [qʃant{eneja] costume from Constantine city; [qba:jəl] Berbers; [qba:jlja] female Berber; [maqrud] traditional old stylecake; education as in [qra:ja] studies; [qɑ:ri] intellectual and knowledgeable (he); [qɑ:rja] intellectual (she); [qɑrji:n] intellectual (they); [qra] he studied; [ma:qra:ʃ] he did not study ( or he did not carry on his studies; [qri:t] I studied (or I carried on my studies) ; [jaqra] he studies; [naqraw] we study; [jəqraw] they study; [jraqabhūm] he supervises (them); [muraqib] a supervisor; [jqɑjjəm] he assesses and evaluates; [jqɑjmu] they evaluate; [taqjiim] evaluation and assessment; [muqajjim] evaluator and assessor.

The voiced velar stop examples found in the examples above, however, are present to designate informal situations. The variant is realized in an informal way in the sense that it prevails in very regular items that are required to fulfill Tiaretian speakers' day-to-day necessities and requirements, like items related to human body : [galb] heart; [galb(i)] (my) heart; [ragba] neck; [ʃrag] sweat; speakers' everyday situations and activities: [gʃæd] remained or stayed (he); [gæʃdət] remained or stayed (she); [tu:gəf] she stands up (or you stand up) ; [nu:gəf] I stand up; [ju:gfu] they stand up; [turgud] she sleeps ( or you sleep); [ma:turgud-ʃ] she does not sleep ( or you don,t sleep); [nərgud] I sleep; [jugʃud] he remains; [tugʃud] she remains (or you remain and stay); [jəgʃud] he sits down; [jəguʃdu] they remain; [gʃæd] staying (or unemployment); [wa:gfa] standing (she); [wa:gfi:n] standing (they); [ragdi:n] sleeping

(they); [jærugdu] or [jærgdu] they sleep; [jæguʕdu] they remain; [ga:bd̪i:n] or [gaɖbi:n] holding (they); terms associated with movement: [tri:g] road; [troɡ] roads; [jʂu:g] he drives; [ʂawɡa] driving; [təl̪hɡo] or [təl̪æh̪gæh] she follows him/she becomes like him ( or you follow him/ you become like him); [təl̪hgi] you follow; [səbqu:na] or [səbgu:na] they surpassed us. Items meaning one's feelings usually contain [g] as well, as in expressing happiness an joy: [tʂafag] she claps her hands; [turgʂi] you dance (sing fem); [fægda] a visit to the groom by her relatives after her wedding or after an official engagement ; [turgoʂ] she dances; [guʂra] party; or expressing abhorrence and hate: [hugra] oppression; [nhægræt] she was oppressed; [hægru:ni] they oppressed me; [jæhægræk] he oppresses you; [jæhæɡdu] they hold grudges; [tæh̪gəd] she holds grudges.

To put it differently, we say that casualness in language relates to those bedouin structures which meet the main human requirements. The verb, he said, is another example which is the very reference to 'beduinity' as shown in the literature framework (e.g. Miller, 2007): it includes the variant [g] in all its uses as in [tgulæk] she says to you; [jgullu] he says to him; [tgu:li] you (sing fem) say to me; [tgu:l] you say; [ga:lət] she said; [ga:tlæh] she said to him; [gutlæk] I said to you; [ga:lu:li] they said to me; [ga:læk] he said to you; [gult] I said; [ga:li] he said to me; [ga:tlu] she said to him; [gultækum] or [gutækum] I said to you; [ga:tli] or [ga:lətli] she said to me; [gutlæk] or [gultlæk] I said to you; [tgulæk] or [tguli:k] she says to you; [jgulæk] or [jguli:k] he says to you; [ngu:læk] I say to you; [ngu:lu] we say; [tgu:l] she says.

Further bedouin examples, in this section, are: [gəlli:l] humble; [mægwæh] he needs force (from /quwwa/ force in CA); [tlaɡto] (outsiders) came from all over the country; [galle:t](borrowed from ORD) outsider (often called [dʒabri]); [glale:t] (also plural) outsiders; [si:g] sig (an Algerian village's name); [ruggag] a bedouin dish.

Along with Boucherit's (2002) recommendation that items comprising [g], for sedentary dialects, opt for things from the rural areas, there are terms which show the bedouin régime and desert lifestyle. For further clarification, we have [gejt̪u:n] tent; [gwaɖ:n] tents; [ga:jla] middle of the day; [bæɡga:r] cowboy; [taɡtæh] his energy and [ta:jag] obese. Joining to this list, the form [hærga] could have been used metaphorically, in Interview One, to say illegal migration, but if we refer back to its literal meaning burning, it probably implies the use of heat which in turn entails the idea of desert. Further verbal terms related to [hærga] such as: [hræg] he migrated illegally; [tæhræg] she migrated illegally; [næhræg] I migrate illegally; [bærgæg] gossip.

Other few items may well have come from other bedouin dialect varieties or been upheld by the local one since they are realized by the bedouin dialectal mainstream. For instance, [gal] is broadly spread between many western Algerian bedouin dialects (Bouamrane, 1991), and realized by nearly all the informants. Other examples may characterize the bedouin variational identity (or bedouinity) of these variabilities, as is the situation of [msegma] straight (sing fem) which derives from the bedouin Tiaretian variety and [zægga] call (Bouamrane, 1993) from the bedouin BYD (the word [zagga] he yelled and shouted, according to Boucherit (2002), typifies the rural regions). Our findings as well consist of some borrowed words by Mostaganem, Belabes, Chlef as well as Oran dialects' forms, like [msægmin] straight; [tətsəggəm] it becomes straight; [nzəgu] we call, shout; [jzəggi] he calls (or shouts).

Other vernaculars such as NDM and TSN which are from sedentary backgrounds use the same unit but including, in place of [g], correspondingly [q] and [ʔ]. Actually, the [q]- sound in [qɑ:l] is regarded as too saliently sedentary that it is wholly avoided. The directly above derivative forms of [ga:l], in gathered statistics, can simply witness sedentary saliency and so can the following segments: If [q] is realized in place of [g] in one of them, the segment in question seems very sedentary: [ərgud] sleep, [əwgəf] stand; [əgʃud] remain and their respective verbal derivative forms: [turgəd] she sleeps; [ma:-turgud-ʃ] she does not sleep; [nərgud] I sleep; [ra:gdi:n] sleeping (they); [jər(ə)gdu] they sleep; [ju:gfu] they stand up; [wa:gfa] standing (she); [tu:gəf] she stands up; [təguʃdi] you remain (sing fem); [jugʃud] he remains; [jəgʃud] he sits down; [jguʃdu] they remain.

### 4.2.3. Phonemic Contrasts

#### 4.2.3.1. /g/ vs. /q/

Cantineau (1939) believes that the unvoiced uvular is characteristically pre-Hilalian whereas the voiced velar is bedouin. Both sedentary and bedouin Arabic vernaculars may well cover a number of minimal pairs based on the opposition /q/ vs /g/. As in the pre-Hilalian Moroccan Arabic, /g/ and /q/ establish diverse phonemes which contrast, as found in data gathered, in the following examples, /garʃa/ “pumpkin” vs /qər ʃa/ “bottle”; /mgərrəs/ “flattened” vs /mqərrəs/ “pinched”; /sbəg/ “run” vs /sbəq/ “overtake” (Messaoudi, 1998).

Aguadé (2002) extracts different occurrences from the Hilalian-type dialect of Casablanca qəʃsa “narrative” vs gəʃsa “haircut”; sūg “market” vs sūq “drive”; qərn “century” vs gərn “horn”; ʃərq “vein” vs ʃərg “root”; qəlləb “to search” vs gəlləb “to turn over”. The

contrast /g/ vs /q/ also exists in Tripoli Arabic, buqra “cow” vs buqra “The Heifer” (Pareira, 2002). Marçais (1908) provides further examples from the bedouin Ulad Brahim dialect of Saida, where the phonemes /g/ and /q/ in the same term and position differentiate the meaning.

The velar [q] is pronounced as [g] in bedouin dialects, whereas it is kept the same as CA in sedentary dialects. For instance it is realized as /q/, in many regions in Tiaret but only by families in North of the wilaya, such as Frenda, Rahouia, Mechraa Sfa. These districts are considered to be closer in terms of pronunciation and sound articulation to urban TRT. It is also worth mentioning that /q/ is pronounced as [q] and not [g] only by families who have relatives from or have direct contact with the capital city Algiers.

Bouhadiba (1988) clearly claims that it not necessary that “ [q] and [g] are always variants of one single phoneme in this dialect TRT. There are still instances of a phonemic contrast /q/ vs /g/”. Then, he (1988) gives the following examples: /qla/ he fried vs /gla/ he grilled; /naqqa/ he cleaned vs /nagga/ he peeled; /jaqq/ he cracked vs /jagg/ on the other side of. The current data, supported by the technique of participant observation, exposes that the phonemic contrast /q/ vs /g/ is still highly predominant in the dialect in question at the present time. One explanation may well be that the local variants [q] and [g] were originally allophones of the equal phoneme /q/. Their reallocation began a long time ago in the Algerian western dialects; TRT, ORD, BYD, TMT, and MKR . The allophone were credited a new phonological role: phonemic contrast, and therefore turned out to be two separate phonemes until this moment. Some examples are as follows,

*/jraqbu/ they remote vs /jragbu/ they see from the balcony;*

*/tanquş/it gets diminished vs /tanguş/ it gets cut;*

*/fuqna/ we woke up vs /fugna/ above us;*

*/qadmat/ she presented vs /gadmat/ she approached;*

*/qalşi/ start up! (fem) vs /galşi/ remove (fem)!;*

*/qalşu/they started up vs /galşu/ they removed;*

*/jqiis/ he throws away vs /jgiis/ he touches.*



/qadmi/ *present* (sth) (imperative fem form) vs /gadmi/ *go forward* (imperative fem form);

/jgalbu/ *they search* vs /jgalbu/ *they turn over*;

/naqšamlak/ *I swear to you* vs /nagsamlak/ *I divide for you*;

#### 4.2.3.2. /ɣ/ vs /q/

As for /ɣ/ vs /q/, the present data have that Tiaret speech community can be classified in different ways. The first categorization is age; old people vs young people. The second is geography which results into three general dialect regions. The first is the northern part of Tiaret which includes Tiaret (the capital district), Tagdempt, Ain Bouchekif, Mechraa Sfa, Rahouia, Damouni, Ouad Lili, Sidi Hosni, Tidda and Ammari. And that of south: Sougueur, N'aima, Melakou, Medrissa, Ain Kermes, Ain Dhab, Sidi Abderrahmane, Takhmaret. The third region is the eastern region: Ain Meriem, Si Elhaouas, Aid Dzarit, Mahidia, Hammadia, Rchaiga and Ksar Chellala.

The case of the phonemic contrast /ɣ/ vs /q/ is quite special in Tiaret speech community. It differs from one dialect region to another more than it differs from one whole wilaya (Algerian division name for the 48 towns) to another.

Marçais (1977) stresses that numerous Saharan dialects typically witness change between ǧ (ɣ) and q. Other bedouin vernaculars of pre-saharian speech communities and High Plateaux of Algeria (the case of TRT) tend not to neglect this distinction either. Assumingly, we say there are Saharian background-features in TRT, in many linguistic situations. Particularly the southern region of Tiaret as well as some western district namely: Hammadia, Rchaiga and Ksar Chellala. According to the findings in the recordings; we may also suggest that [ɣ] and [q] have been allophones of the same phoneme /q/; many roles were reallocated to each allophone throughout the mixing process: the Tiaretians have had, in their linguistic stock, both variants which, in place of being levelled out, kept on as minimal pairs /ɣ/ vs /q/. On the basis of our informant observation, some illustrations are drawn:

/bya/ for both *want* and *remain*;

/baaqi/ for both *wanting* (originally /baayi) and *remaining*;

/tastqal/ for *observe* (originally /tastqal/) and *become independent*;

/qalja/ for both *boiling* (originally /yalja/) and *lie*;

/qaadi/ *will* ( of future form; always + verb, originally /yaadi/) and *judge*;

/qdar/ for both *he betrayed* (originally /ydar/) and *he was able*;

/qriib/ for both *stranger*(originally /yriib/) and *near*;

/qraab/ for both *strangers* (originally /yraab/) and / *near* (plur).

#### 4.2.4. Morphological Variables

##### 4.2.4.1. Variation in the Dual Form

In CA duality is distinguished by the suffix {a:n} or {ajən} (in the genitive and accusative cases). In TRT, we notice preservation of the dual maker {ajn}, like the classical form with the addition of a schwa. Saying for example: [sa:ʕata:n] ([sa:ʕatajən]) “two hours”, [nawʕa:n] ([nawʕajən]); and [ʕæma:n] ([ʕæmajən]) “two years”, still, it is altered by TRT speakers through using the suffix {i:n}, like saying for example: [saʕti:n], [ju:mi:n], [ʕæmi:n] by Tiaretians as found while gathering data. Things started to be more interesting when we found that a considerable number of our research participants do preserve the CA use of duality but that of {ajən} only and not {a:n}. This CA duality maintaining group is believed to be mostly due to geographical factors. The districts and communities situated on the road from Tiaret to Djelfa such as; Mahdia, Hammadia, Rechaiga and Chellala do still preserve the CA duality form of {ajən}. Though it is worth to mention that not all cases in CA accept {ajən} for duality but this does not influence the findings.

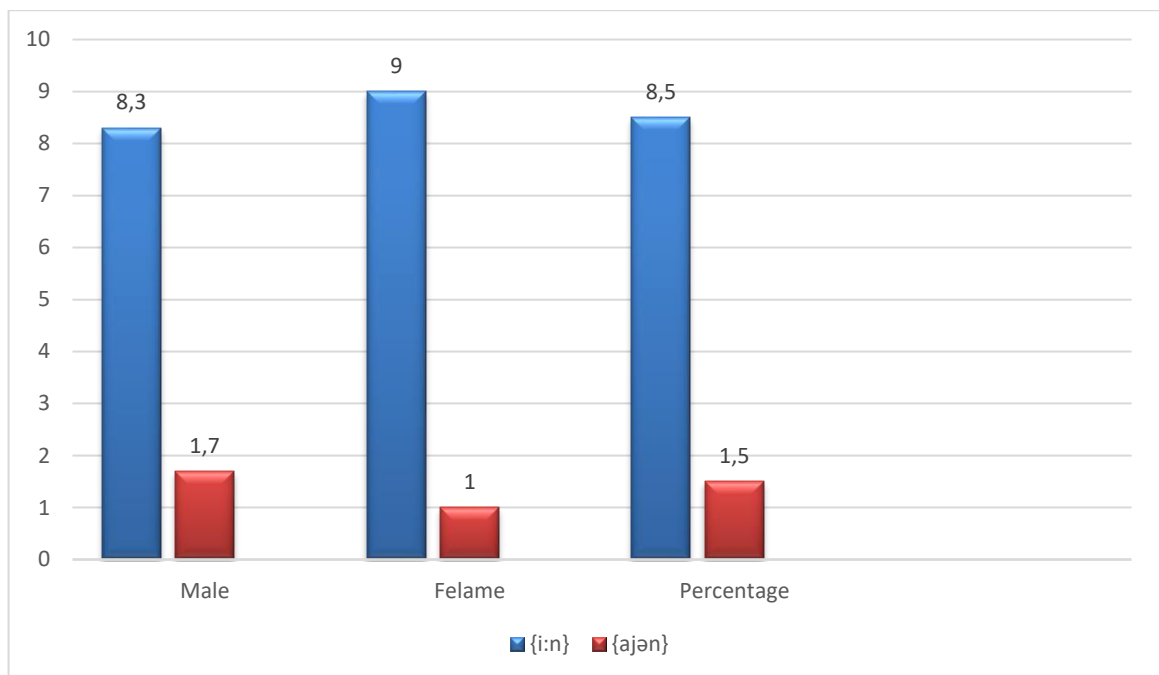
To inspect variation in the use of the suffixes {a:n}({ajən}) and {i:n}, five examples are examined: two hours ساعات , two years عامان , two types نوعان , two sides جهتان and two days يومان . We have chosen only 50 participants out of the global sample of 157 to test duality forms in TRT. The findings display wavering scores as the tables below show:

Word	Gloss	Articulation	Male	Female	percentage
[sa:ʕata:n]	‘two hours’	a) [sa:ʕti:n ]	27	13	80%
([sa:ʕatajən])		b) [sa:ʕatajən]	03	07	20%
[ʕæma:n]	two years	a) [ʕæm:n]	23	20	85%
([ʕæmajən])		b) [ʕæmajən]	05	02	15%

[næwfa:n ]	two types	a) [nu:ɸ:n]	29	14	85%
[næwɸæjən]		b) [næwɸæjən]	01	06	15%
[dʒihæta:n]	two sides	a)[dʒi:ht:n]	25	13	77%
[dʒihæɸæjən]		b)[dʒæjhtæjən]	05	07	23%
[jæwma:n]	two days	a) [ju:m:n]	28	17	90%
[jæwmæjən]		b)[jæwmæjən]	02	03	10%

**Table 4. 6. Use of the dual suffixes {ajən} and {i:n} in Relation with Gender.**

As shown in the table above, the dual form in TRT scores very highly in {i:n} reaching 85% of dual form use in TRT nouns. On the other hand, the frequency of {ajən} does not exceed 15% in Tiaretians’ daily speech. The figure below demonstrates this case more clearly.



**Graph 4. 3. Use of the Dual Suffixes {ajən} and {i:n} in Relation with Age in TRT**

We have also collected data according to age to show how linguistic variation is reflected in different age categories and we have obtained the following results:

	Age 5-15	Age 16-25	Age 26-59	Age 60-85	Percentage

a) [sa:ʕti:n]	32	38	35	34	91%
b) [sa:ʕatajən]	05	02	05	06	09%
a) [ʕæm:n]	31	27	39	40	92%
b) [ʕæmæjən]	06	13	01	00	08%
a) [nu:ʕ:n]	21	25	34	40	81%
b) [nəwʕæjən]	16	15	06	00	19%
a) [nu:ʕ:n]	12	33	31	37	72.5%
b) [nəwʕæjən]	25	07	09	03	27.5%
a) [ju:m:n]	33	38	39	36	93.75%
b)[jæwmæjən]	04	02	01	04	6.25%

**Table 4. 7. Use of the Dual Suffixes {ajən} and {i:n} in Relation with Age in TRT**

As for age, the findings show that Tiaretian of all ages, generally, tend to opt for the suffix {i:n} when realizing duality. As demonstrated in the table above, old people aging from 60-85 years old scores the highest especially when pronouncing [ʕæm:n] and [nu:ʕ:n] in which we notice that 00% of them realize it in their dual form.

#### 4.2.4.2. The Object Pronoun Suffixes {ah} vs. {u}

Tiaret Bedouin dialects are characterized by the use of the suffix {ah} with the third person singular masculine, both as an object pronoun as in [kəmlah]: “he finished it”, and as a possessive one as in [mah]: “his mother”. In contrast, in central dialects, its counterpart {u} is used respectively as in [kəmlu] and [mu].

It is considered by local urban citizens as ‘more’ Tiaretian, in terms of language, to use {u} in all cases instead of {ah} which according to them is seen as strange to TRT. The table below displays some of the collected data regarding the use of the object pronoun suffixes {ah} vs. {u} for two speakers categories; outskirts and city people.

TA of the outskirts	TA of the city	Gloss
[za:rah]	[za:ru]	<i>He visited him</i>
[gælah]	[gælu]	<i>He told him</i>
[gu:lah]	[gu:lu]	<i>Tell him !</i>
[ʃæfah]	[ʃæfu]	<i>He saw him</i>
[ʃæbah]	[ʃæbu]	<i>He found him</i>
[dɑrbah]	[dɑrbu]	<i>he hit him</i>
[mæ-təɖurbah-ʃ]	[mæ-təɖurbu:-ʃ/]	<i>don't hit him</i>
[fætah]	[fætu]	<i>he passed it</i>
[læmah]	[læmu]	<i>he blamed him</i>
[ʃærdah]	[ʃærdu]	<i>he invited him</i>
[yəbnah]	[yəbnu]	<i>he disturbed him(he made him suffer)</i>
[ʃɑbah]	[ʃɑbu]	<i>he drank it</i>
[ʃabah]	[ʃabu]	<i>he found him (it)</i>
[sə'bah]	[sə'bu]	<i>he insulted him</i>
[kasrah]	[kasru]	<i>he broke him (it)</i>
[ʃæʃlah]	[ʃæʃlu]	<i>he turned it on (he burnt it)</i>
[dʒæbah]	[dʒæbu]	<i>he brought him (it)</i>
[ri:glah]	[ri:glah]	<i>he fixed it</i>

[təjbaħ]	[təjbu]	<i>he cooked it</i>
[fəltəħ]	[fəltu]	<i>he spilled it</i>
[fræħlah]	[fræħlu]	<i>I am happy for him</i>

**Table 4. 8. Object Pronoun Suffixes {ah} vs. {u} in TRT**

The data in the table above demonstrate a clear-cut difference between the city and countryside when realizing the object pronoun suffixes {ah} and {u} with verbs in the past as well as in the imperative form. TRT speakers lean towards using the suffix {u} whereas their counterparts in the countryside of the region totally opt for the suffix {ah}.

#### 4.2.4.3. The suffix {ki:nə}

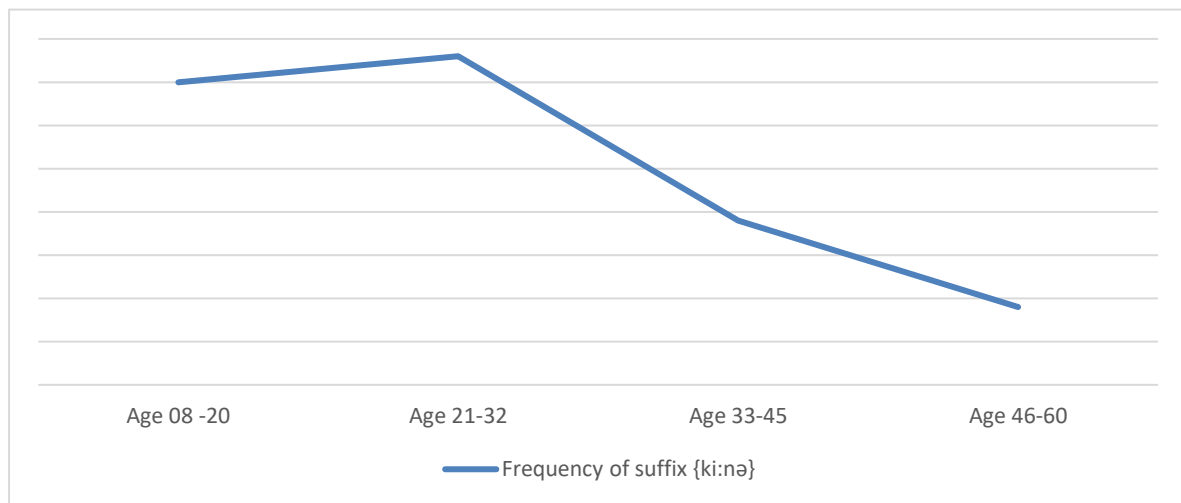
As a phenomenon in the Tiaretian daily speech, we have noticed the use of an inexplicable suffix {ki:nə}, particularly, when articulating some adverbs of time as well as adverbs of place. The results in our recordings show, according to some conversations we had with TRT speakers of the city, the reason why Tiaretians and Tiaretians only opt for suffix {ki:nə} in only two words: [fəməki:nə] *there* (for place) and [baʔdaki:nə] *after* (for time). Some have linked it mainly to speakers' age while others have insisted that it all has to do with whether the speaker is really from Tiaret city, as if it is indicator of their identity. Anyway, we have approached the situation more technically and opted for 50 from the present research participants aged between 08 and 60 years old. The results are as follows:

	Age 08 - 20	Age 21-32	Age 33-45	Age 46-60	overall
<b>Frequency of suffix {ki:nə}</b>	21	23	11	05	60
<b>Percentage</b>	35%	38.33%	18.33%	08.33%	100%

**Table 4. 9. Frequency of the suffix {ki:nə} in Tiaretians' Speech in relation to AGE**

The results displayed in the table show that younger speakers aged between (8-20) and (21-32) realize the suffix {ki:nə} more than any other age category, whereas the third category (33-45) represents more than 18% of the interviewed participants. The eldest people tend not to use {ki:nə} so often. Age, as claimed in the observations by some TRT speakers, does play

a role in this suffixal variation in Tiaretians' day-to-day speech. The figure below shows the findings of particular case;



**Graph 4. 4. Frequency of the Suffix {ki:nə} in TRT**

As demonstrated in the graph, the highest rate of TRT speakers' age categories producing the suffix {ki:nə} is between 21 and 32 years old. The second in the ranking is the youngest category (08-20) while the lowest score goes to the old people (46-60). This explains that change does play a role in this particular lexical variant use in TRT.

#### 4.2.5. TA Lexical Variables

One of the lexical features of dialect variability is apparent in differences in TRT vocabulary which marks diverse areas and geographical zones. This is the case of Tiaretian speech community where speakers of the city tend to demonstrate some changes in some items from those of the rural areas. Below are some examples:

Rural TRT	Urban TRT	Gloss
[nħadru]	[nhawdu]	<i>we head down to ( we go to)</i>
[filædʒ]	[bled]	<i>downtown</i>
[waqtæf]	[winta]	<i>when ?</i>
[lwæyʃ]	[æðræri]	<i>children</i>
[waqæjlə]	[bælæk]	<i>maybe</i>
[buji] or [buj]	[ʃi:bæni]	<i>my father</i>
[tful]	[yurja:n]	<i>Child</i>

**Table 4. 10. Urban Vs Rural Lexical Variation**

Based on the foregoing, lexical variants of the outskirts in Tiaret are a natural result of a linguistic change that occurred in the region. Items such as [filædʒ] and [waqæjlə], their original meaning is [volidʒ] ‘village’ and [wæ-qi:la] ‘and it was said that’, then these words are shifting meaning ,as many other TRT words are, to be limited to ‘downtown’ and ‘maybe’.

Some of the items portraying the speech of Tiaret countryside speakers are removed particularly by younger speakers by way of being considered as stigmatized linguistic features.

Let us examine the following table which shows lexical variation in TRT between Bedouin (B) and sedentary(S) language:

Typology	Utterance	Gloss
<b>B</b>	[rawwæħ] [ʃawwar] [ɣ <sup>(w)</sup> da]	<i>Go</i>
<b>S</b>	[ra:ħ] [mʌ]	
<b>B</b>	[χzən] [dræg]	



<b>S</b>	[tsɣəbba]	<i>hide</i>
<b>B</b>	[ʃɑ:b]	<i>Find (in the past)</i>
<b>S</b>	[lqɑ]	
<b>B</b>	[nədʒəm] [tɑ:g]	<i>He could/he was able to</i>
<b>S</b>	[qɑd] [qdər]	
<b>B</b>	[gbɑd] [fəd] [hkəm]	<i>hold</i>
<b>S</b>	[gdɑb]	
<b>B</b>	[zɑj/e:fɑt]	<i>He sent</i>
<b>S</b>	[rsəl]	
<b>B</b>	[di:k] [sərdu:]	<i>cockerel</i>
<b>S</b>	[fərru:ʒ]	
<b>B</b>	[hæ:si]	<i>Well</i>
<b>S</b>	[bi:r]	
<b>B</b>	[sɣu:n]	<i>hot</i>
<b>S</b>	[hæ:mi]	
<b>B</b>	[dʒəmæf]	

<b>S</b>	[əɣʃud]	<i>Sit !</i>
<b>B</b>	[gæʃ]	<i>All</i>
<b>S</b>	[kaməl]	

**Table 4. 11. Sedentary Vs. Bedouin Lexical Variation**

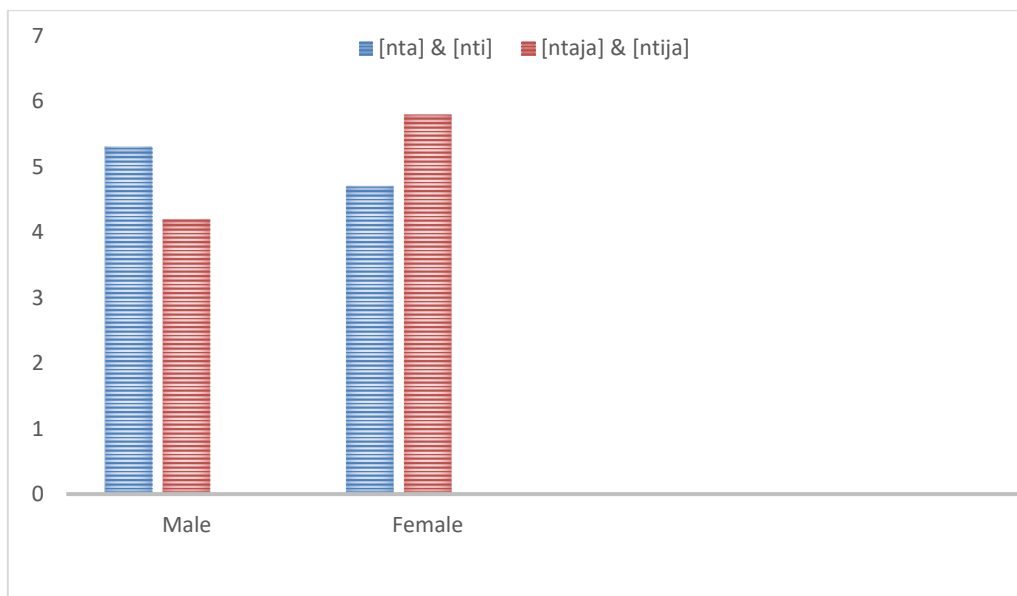
Indeed, internal migration has caused a high degree of lexical linguistic variation typically visible at the lexical level. Sociolinguistic observations, long-established by the present results, show the occurrence of variation in everyday lexis used among Tiaretians when interacting with each other. Nevertheless, other lexical items experience lexical change process too. Some originally bedouin and sedentary words do occur despite the mixing process . Other lexical items have gone outside mixing to fulfil their linguistic function. Many bedouin and sedentary items still co-exist, acquiring however new linguistic functions. The most noteworthy examples found in this study are the bedouin [zɑjʃəʃ] send, [nədʒəm] was able to, [rawwæħ] went, [gbad], which dominate despite their sedentary matching parts.

#### 4.2.5.1. The Use of the CA Masculine Pronoun /ʔanta/ ‘you’ and /ʔanti/ as [nta] or [ntaja] and the Feminine /ʔanti/ as [nti] or [ntijja]

During our data collection, we observed a lexical difference in choice concerning the use of CA masculine pronoun /ʔanta/ ‘you’ realized in two dissimilar ways; [nta] or [ntaja] and the same came for the feminine CA /ʔanti/ you, realized as [nti] or [ntija]. We have attempted to explain this lexical choice in terms of speakers’ gender as well age. We have questioned 120 of the overall number of informants. The results below demonstrate this lexical variation occurring in TRT;

	<b>Males</b>	<b>Females</b>	<b>Percentage</b>
<b>[nta]</b> <b>[nti]</b>	36	25	51%
<b>[ntaja]</b> <b>[ntija].</b>	24	35	49%

**Table 4. 12. /ʔanta/ and /ʔanti/ Realization by TRT Speakers in Relation with Gender**



**Graph 4. 5. /ʔanta/ and /ʔanti/ Realization by TRT Speakers in Relation with Gender**

As shown in the table, scores of using [nta] and [nti] versus [ntaja] and [ntija] do not seem so distant. Results after questionnaire have confirmed what we have hypothesized previously that age plays no role in TRT lexical variation.

As for age, the findings are as follows:

	Age 08 - 20	Age 21-32	Age 33-45	Age 46-60	Percentage
[nta] & [nti]	14	28	31	38	70.71%
[ntaja] & [ntija].	23	12	09	02	29.29%
<b>Total</b>	<b>37</b>	<b>40</b>	<b>40</b>	<b>40</b>	<b>100%</b>

**Table 4. 13. /ʔanta/ and /ʔanti/ Realization by TRT Speakers in Relation with Age**

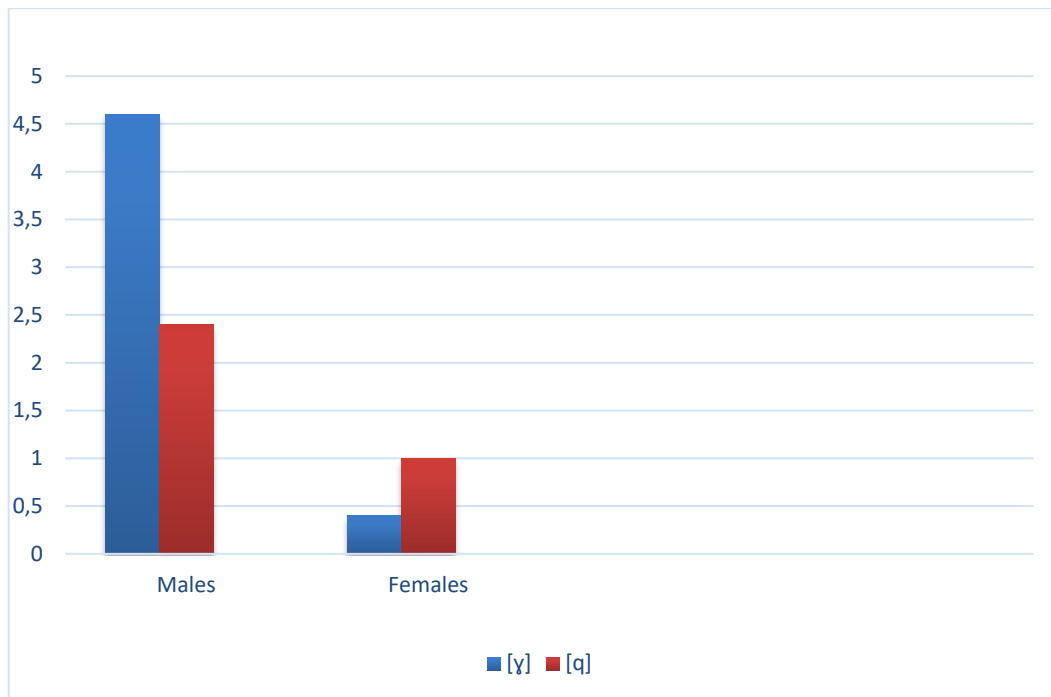
Unlike the case with gender, age, as displayed above in the table, plays a decisive role in lexical variation in TRT speakers when realizing [nta] and [nti] instead of [ntaja] and [ntija]. More than 70% of all age categories put together realize the CA masculine pronoun /ʔanta/ as [nta] ‘you’ and /ʔanti/ as [nti] for feminine, as an alternative for [ntaja] & [ntija]. However, as noticed for speakers aged from 08 – 20 years old, the situation differs a little bit; younger people tend to opt for [ntaja] & [ntija] in their speech which explains the impact of age in one or another on TRT lexical variation and choice.

In this chapter, we have clearly noticed that TRT speakers of the eastern region namely: Ain Meriem, Mahdia, Hammadia, Rechaiga and Ksar Chellala are liable as well to alter and switch to other linguistic features such as: [q] instead of [ɣ] , and also the realization of the glottal [h] when showing possession. However, for younger speakers, the case is totally the opposite. Young TRT speakers of the aforementioned regions tend to avoid using [q] instead of [ɣ] and claim that it is not Tiaretian at all. According to some, they confirmed and highly insisted that it characterizes more people from Tissemsilt and that the variation occurred, as found in the recordings, due to language contact that took place between people of these regions and speakers coming from Tissemsilt to settle in Hammadia and Mahdia. So from these findings, we can come up with the conclusion that there is a loss of some of the current TRT linguistic features, most probably as a consequence of the speakers' constant changing attitudes , whether negative or positive, towards these variants. As for speakers from the city, we also find that they adhere the realization of the [ɣ] sound. We have questioned them whether they kept it when speaking to Tiaretian speakers from the above mentioned regions, and the results are as follows:

	<b>Males</b>	<b>Females</b>	<b>Percentage</b>
<b>[ɣ]</b>	46	49	<b>95%</b>
<b>[q]</b>	04	01	<b>5%</b>

**Table 4. 14. The Use of the Variant [q] of Males and Females when Speaking to Speakers from Countryside.**

As shown in the table above, there is a high percentage of Tiaretian speakers are subject to uphold the use of [ɣ] even with speakers from countryside despite knowing that it would sound more appropriate to the situation. However, a very small number of these speakers opt for using the variant[q]. The switching to the variant[q] of males is more noticed than by females.



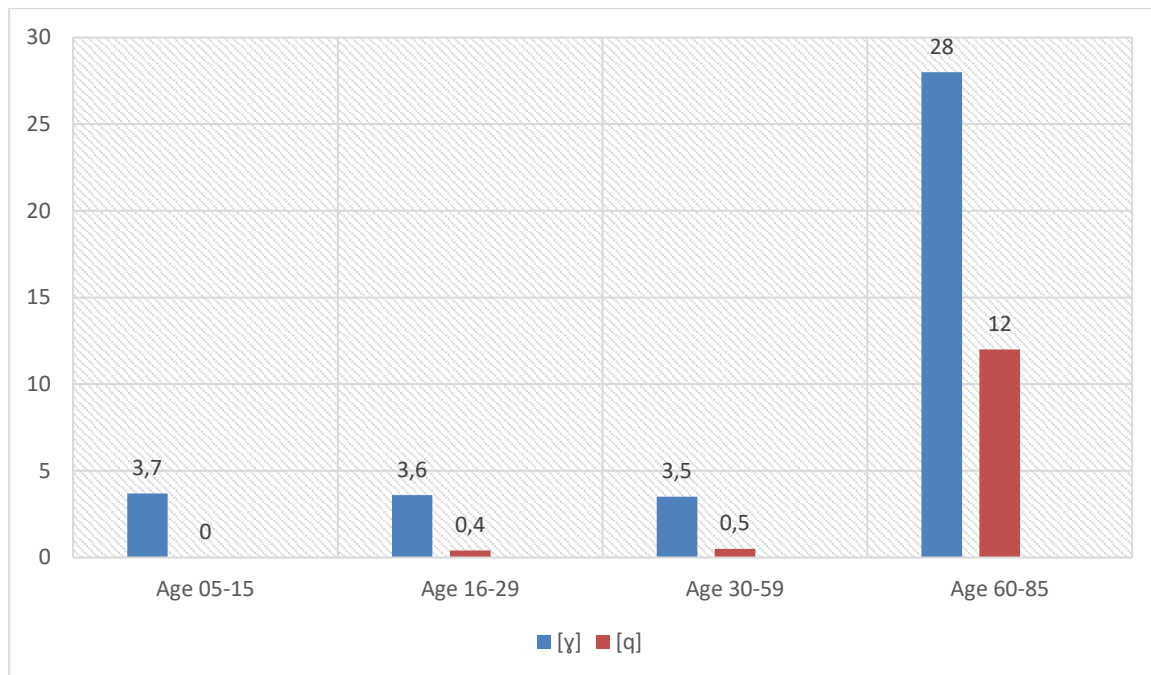
**Graph 4. 6. Use of the Variant [q] of Males and Females when Speaking to Speakers from Countryside**

In the table below, our data is gathered and analyzed according to age sampling, and we have found the following results:

	Age 05-15	Age 16-25	Age 26-59	Age 60-85	Overall %
[y]	37	36	35	28	86.60%
[q]	00	04	05	12	13.37%

**Table 4. 15. Use of the Variant [q] with Speakers from Countryside in Relation with Age**

The findings in the table above reveal that there is a high rate of Tiaretian speakers who tend to uphold the use of [y] instead of [q] even with speakers to whom it is legible. Whereas a very small number of them opt for the variant [q]. The switching to the sound [q] for old people is higher than in any other age category.



**Graph 4. 7. The Use of the Variant [q] with Speakers from Countryside in Relation with Age.**

To sum it all up, Tiaretian speakers show a strong inclination to the conservation of the variant [y] by scoring high percentages. In addition, it seems that they have a considerable contribution in the variation of this sound by males and middle aged speakers. In general, we can claim that Tiaretian speakers have a positive attitude towards the variant [y]. Besides, Age and gender are as well viewed as significant reasons in categorizing the choice of specific linguistic features. From the statistics in tables and figures collected and from our analysis, the greatest number of those who have a tendency to opt for other linguistic characteristics are males and younger speakers.

The main choice of particular linguistic structures over others is justified by speakers' dissimilar attitudes towards language use and usage, and not just from the hearer's side but also from the speaker's one.

### **4.3. Analysis of TRT Speakers' Attitudes towards Language Variation**

#### **4.3.1. Participant Observation**

In the present chapter, we have attempted first to describe the phonological, morphological and lexical feature of Tiaret region in comparison with CA (MSA) linguistic system regarding existing social variables namely; age and gender besides the speakers' level of education. Our main objective from such examination is to find out the real reasons and

factors leading to language variation in Tiaret speech community and linguistic behavior. We were finally able to display the chief reasons why Tiaret speakers have a tendency to change some of TRT linguistic characteristics when speaking. It is also worth mentioning that that users of the same linguistic system with the same speech community do manifest differently at many linguistic levels, and even speakers of the same family tend not to speak or interact similarly. We would like to highlight here that language is limited by the use of its speakers as a relation to social structure. As for the analysis, we have come up with the conclusion that even language users' intention and awareness of the realization of particular linguistic items is by reason of personal motivations as well as psychological issues, and this very specific phenomenon examined by linguists is named *language attitudes*, and it is the speaker's response and feeling toward using language, which is either their own language variety or the languages of others.

The present research aims at focusing on the pushing factors behind why young speakers are subject to avoid some Tiaretian linguistic features, in specific the emphatic consonant [d]. Yet, these items are undeniably produced with [d] by a considerable number of TRT speakers despite what they declare. We assume that users do not concede the articulation of [d] as portraying some of TRT speakers, as there is an inexplicable negative attitude towards it. It is also worth highlighting that education does make speakers more aware and attentive to the fact and attempt to omit and completely avoid the emphaticization of [d].

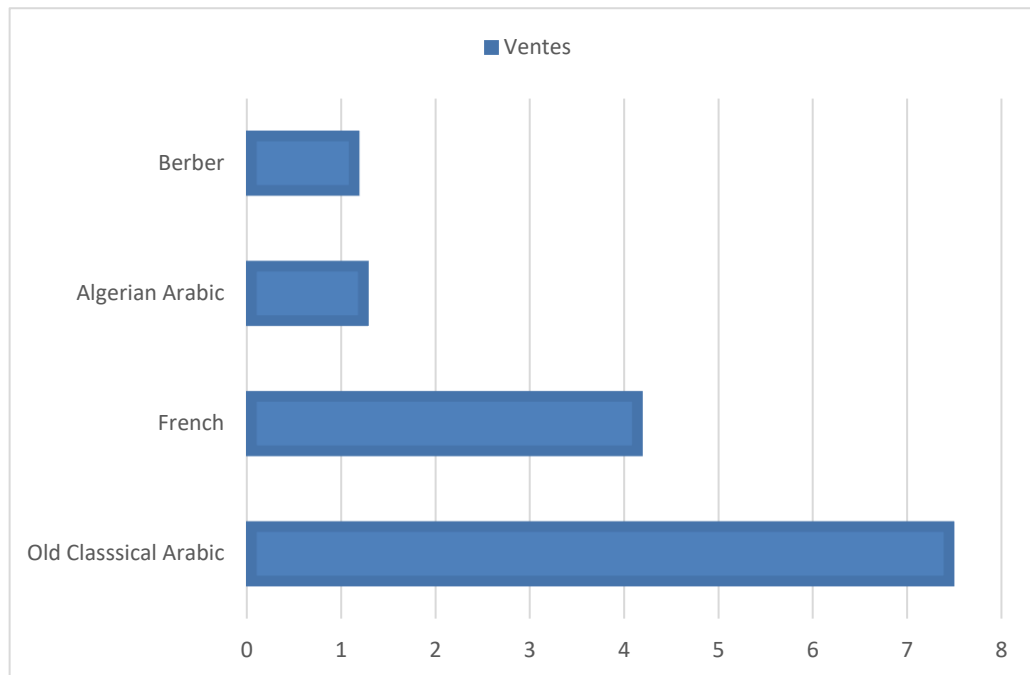
As for Tiaretian countryside speakers, even if they stick to the realization of the variant [d], more and more speakers are becoming more aware about the misappropriation of the variant [d] and try to replace it and thus pronounce the [d] sound, especially when in contact with speakers from the city of Tiaret. The case may differ when speaking to non-locals regarding the existence of more factors leading TRT speakers to opt for varying and accommodating their speech so as to attain more intelligibility.

#### 4.3.2. Questionnaire

This part is dedicated to the analysis of Tiaretians' different attitudes towards the languages existing in Algeria and varieties present in Tiaret particularly. The participants are asked to answer 07 questions. Each question is demonstrated below in figures and subsequently followed by a thorough description of the findings each and every time possible. The informants to our questionnaire were one hundred (100) of the same sample (157) worked with in the previous results. They are all local TRT speakers, all living, studying or working in Tiaret. Fifty (50) of them are males and fifty (50) females, aged between eighteen (18) and seventy (70) of diverse

levels of education and different professions.

**1). Which of the following languages do you find linguistically the richest?**

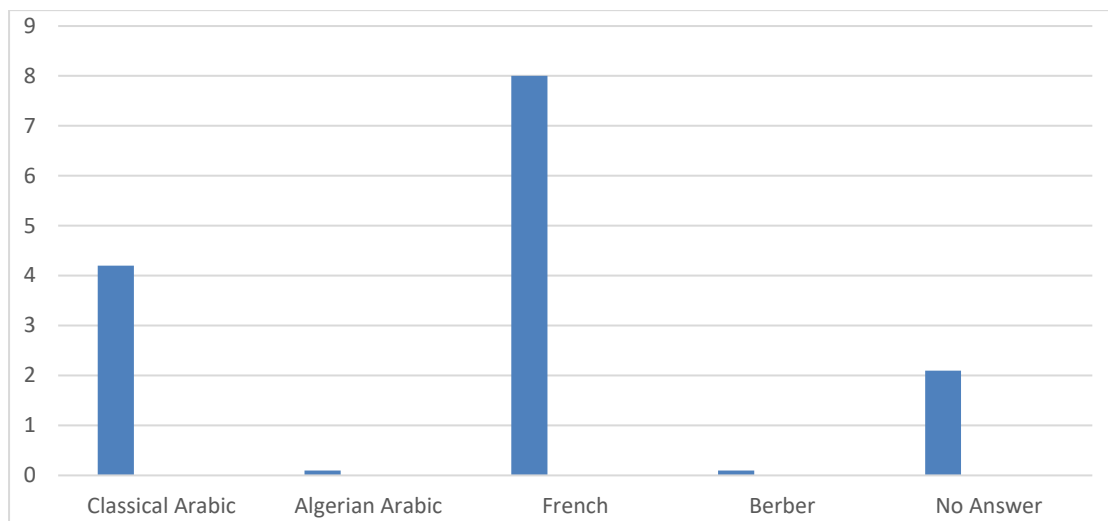


**Graph 4. 8. The Language Speakers Find the Richest**

The figure for this question demonstrates that CA is seen as the richest variety (53%) set against AA (9%) and B (8%). The informants perceive CA as the richest at the level of vocabulary as well as religious aspect. To the extent that CA is concerned, it is considered as the language of old literary legacy and the Quran, whereas AA and B seem to have very low scores as the two varieties lack written tracking and documentation. The two spoken low varieties are loaded with French and CA borrowing words, as well as code switching which highly symbolizes both Algerian daily colloquial Arabic and Berber.

**2). Which language do you find the most modern?**

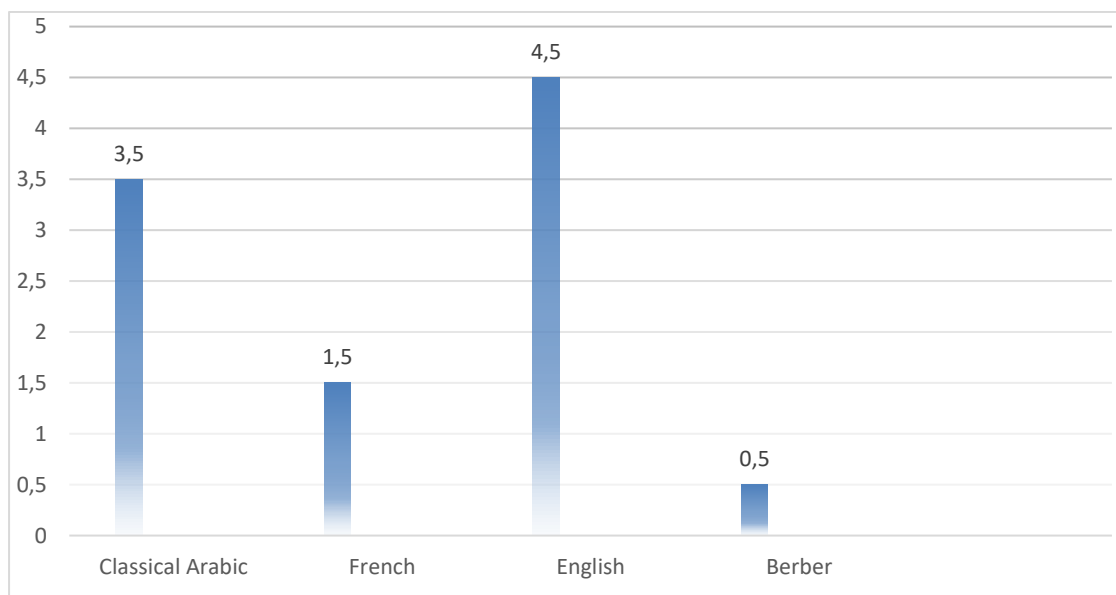




**Graph 4. 9. The Language Speakers Find the Most Modern**

As the graph displays, French scored the highest among the options given to participants. CA also scored high whereas Berber and Algerian dialectal Arabic were considered less modern.

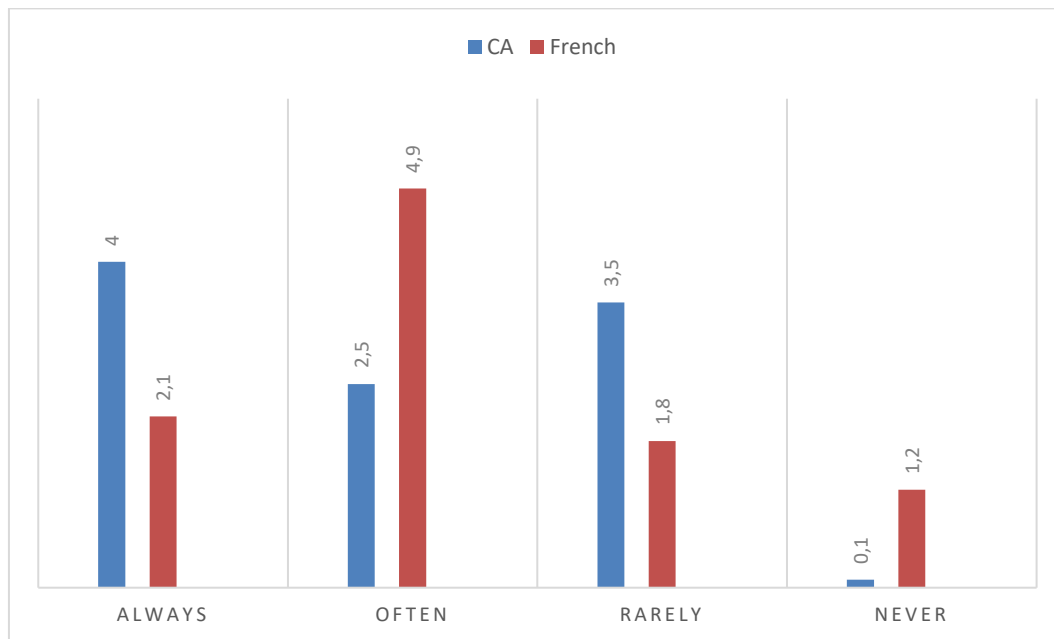
**3). What language do you find the most useful for studies?**



**Graph 4. 10. The Language Speakers Find the Most Useful for Studies**

Despite the officialization of the Berber language, people in Tiaret still do not see it useful for studies although it is a part of the national curriculum. On the other hand, English is considered as the language of science and studies for (45%) of participants. CA seems to be the only competing language with English for Tiaretians by scoring (35%) . As for French, only (15 %) regard it as useful for studies.

#### 4). How often do you use Classical Arabic/ French/ Words in your daily Speech?

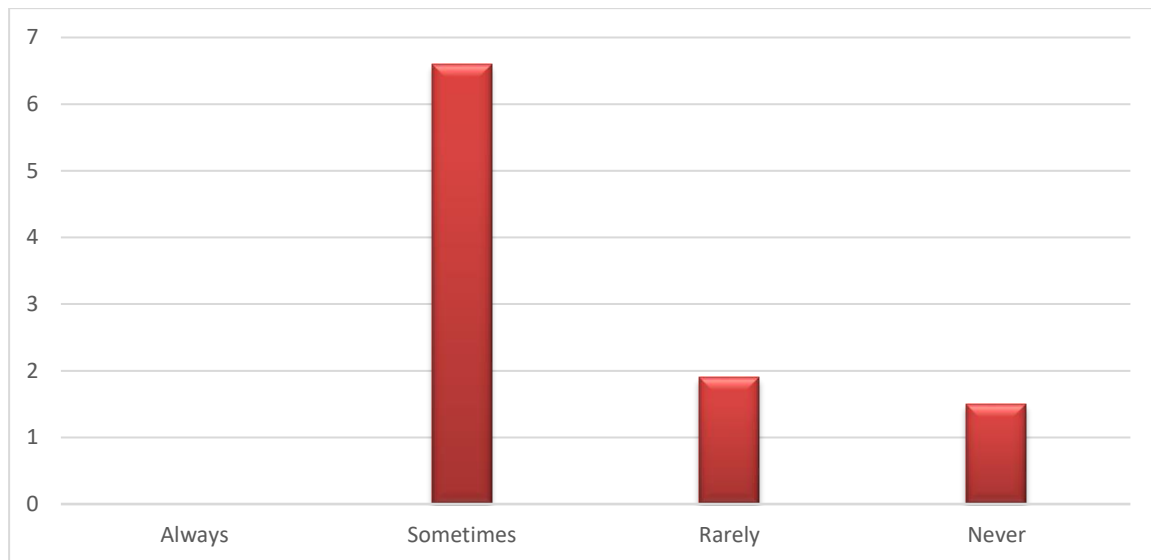


**Graph 4. 11. Speakers Use Frequency of CA and French**

For CA, the findings in the graph above show that the majority of the respondents (40%) answered that they always use Classical Arabic expressions or words in their daily conversations. Almost the same rate (35%) claim that they rarely use it in their speech and (25%) say that they often do. The 10% remaining answered with *never*.

On the other hand, the case with using French is a bit controversial as it has always been for Algerians. A clear difference between what they state and what they do or use. Almost (50%) said that they *often* opt for French in their daily speaking, (21%) said they *always* do, while less than 18% answered with *rarely* and *never*.

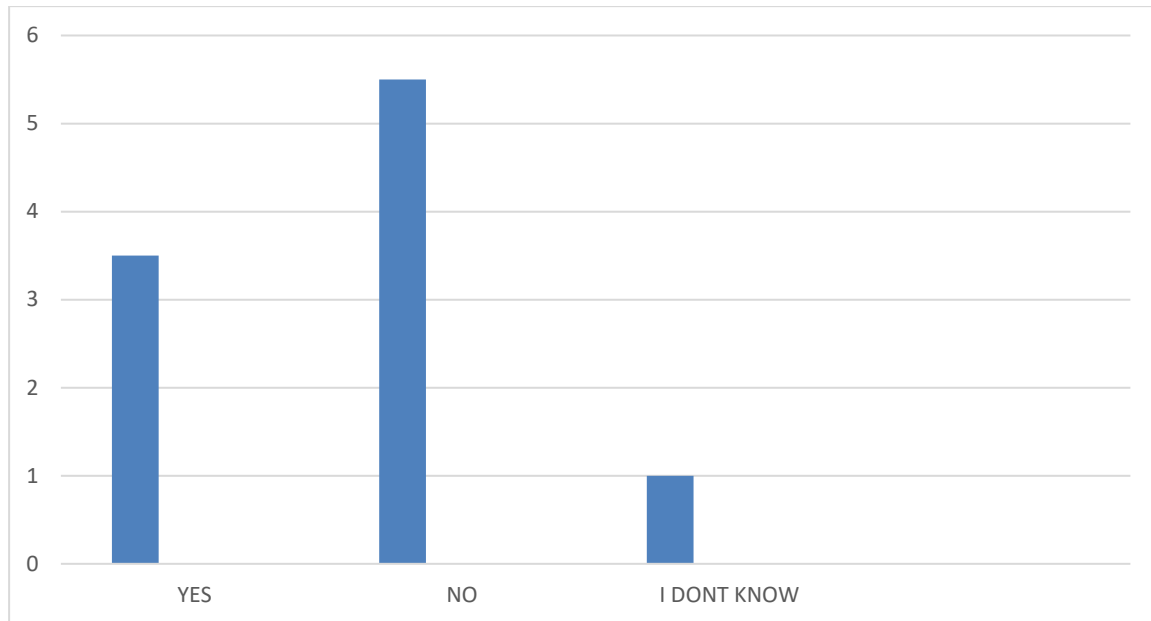
#### 5). Have you ever tried to change your speech?



**Graph 4. 12. Speakers Change their Speech**

The sociolinguistic notion '*dialect*' is a general term for socially and geographically related speaking variation, and the word '*accent*' is associated with the features of pronunciation within one dialect. Speakers seem to be not reliable in how they switch accent or dialect features. Yet, (66%) of the informants showed that they never change their accent. These participants claimed that they were very pleased of using their own home accent and that they were not ashamed of it so as to change it for any purpose. Nevertheless, 19% of the respondents said they rarely switch to another accent. The speaker's accent is not so significant provided that the word appears to carry the same straightforward message. Aspects of an accent and intonation features can cause implications about a speaker's social roots or communicative aptitude. People who have a tendency to alter their accent usually do not seek others to know their social derivation or origin. People usually change their accent to gain approval of the listener. This confirms a sort of linguistic self-doubt and a negative attitude towards their peculiar dialect.

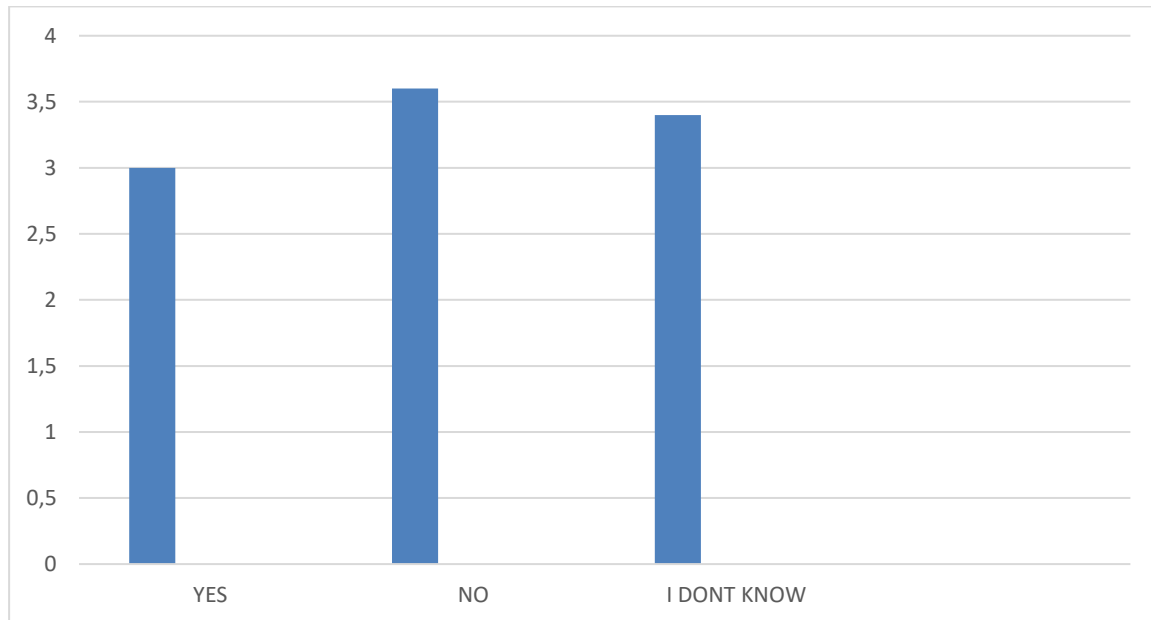
**6). Do people usually recognize you from your accent?**



**Graph 4. 13. Whether People Recognize them from their Accent**

When questioned whether people from other towns identified they were Tiaretians just from the way they spoke, 55% of them replied 'NO' while 35% chose 'YES'. A considerable number of the respondents state that when they travel to another city, they are quickly identified as Tiaretians or at least as people from the west of Algeria. This embodies social clichés as relating forms of speech with racial or ethnic groups. Since all Algerian dialects possess their own linguistic repertoires and carrying peculiar aspects, thus, Algerians in general are more liable to distinguish effortlessly all kinds of Algerian dialects (Eastern, Western and Southern dialects). This explains the fact that people's speech is a mirror of their social and/or ethnic category. Sociolinguistic aspects and pointers of ethnic membership are seen as variables that reveal language variation from both a 'social' and 'linguistic' perspective. To end with, it goes without saying that those who view clichés and stereotypes as variants that are highly prominent to speakers and are subject to obvious observation as well as control.

### 7). Do you think that Non-local people like Tiaretian speech(accent)?



**Graph 4. 14. TRT Speakers' Opinion about Others' Attitudes towards their Dialect/Accent.**

It is obvious from the findings ,as displayed above, that the highest score (36%) went to people who said *NO* which means that a quite considerable number of Tiaretians believe that people from other cities do not like TRT accent. (34%) of our sample have avoided the question and replied that they *do not know* if non-Tiaretians like their accent/dialect or not. For those who responded *YES* (30%), thinking that others like their accent, has implications and interpretations of more optimism and positive attitudes towards it. Again, choosing to like or dislike a language, a dialect, an accent generally refers to individual and subjective viewing perspectives. Sometimes previous experiences with a particular dialect whether good or bad do figure and form people's attitude towards others' language, dialect or accent.

#### 4.4. Conclusion

Several sociolinguistic investigations have shown that every language on Earth is diagnosed with variation. Almost all speech communities are diverse and linguistically mixed as their linguistic repertoires are related with the social structures like the speaker's gender and age as well as to several other factors being social, political and even economic ones.

As far as our research is concerned, in Tiaret speech community, we have attempted to make a link between two social variables: age and gender along with the educational level that play a momentous role in leading language to vary among the speakers of the very speech community. Our findings have allowed us to come to the conclusion that this variation can cause a loss of some of TRT linguistic features and a number of reasons have led to such a process such as: -population mobility, political reasons as well as speakers' level of education.

Additionally, one may well claim that opting for certain linguistic characteristics by TRT speakers can be determined by the speaker's social class and their attitude towards those particular linguistic features.

## **CHAPTER FIVE:**

**Language Variation and Change:**

**Theory vs. The Algerian Sociolinguistic Situation**

## Chapter Five: Language Variation and Change: Theory vs. The Algerian Sociolinguistic Situation

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### 5.1. Introduction

All languages change and differ as indicated by geographical place and social setting. The manner in which we speak is impacted by numerous components, for example, the beginnings of our older ancestors, our social and educational background, our workplace, and our friends. Individuals from various places alter their speech patterns in an unexpected way, yet even inside the same speech community, speakers may use language distinctively as indicated by their age, sexual orientation, ethnicity and other different factors. The Algerian region experiences a steady change in the sounds system of its language. Algerian speakers' accents and vernaculars represent a clear sign of the actual sociolinguistic features of the country.

Every local speaker modifies his/her speech according to the current context of that particular conversation or speech they are having. There is a distinction in the manner individuals talk in loosened up discussion in commonplace environment and in other progressively formal settings. We as a whole have a scope of various voices and we change our speech as indicated by our recipient. Subsequently, the manner in which we converse with a tyke isn't like the manner in which we converse with a companion or an outsider. Much of the time, the slight changes we make are done on the motivation behind making our recipient feel quiet. In different cases, subliminally we change our way of speaking so as to express a common personality or group solidarity. Now and again, we deliberately adjust our speech when we are endeavoring to introduce a specific picture to the others.

### 5.2. Factors Leading to Language Variation

#### 5.2.1. Political Factors and Population Mobility

Algerian towns and villages have experienced equally large drifting flows that have not been without consequences for the life of the Algerian population. The linguistic side as the rest did not stick out of the rule. Indeed, the unusual displacement of the population led to the birth of a phenomenon called *dialectal fusion* due to dialectal contacts and mixtures.

"This phenomenon began in the 1970s and became more pronounced in the 1990s. Rural and urban populations moved from one area to another in search of greater serenity and security," as clarifies Farouk Bouhadiba (2002) in his article on the Development of a Linguistic Atlas of Algeria. According to him, "this is a rural migration from the 70s and desertification of the countryside in search of security during the 90s". Thus, the process of moving the



## **Chapter Five: Language Variation and Change: Theory vs. The Algerian Sociolinguistic Situation**

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population from the countryside to the cities that was unleashed just after independence continued for several decades. A high rate of growth has transformed villages into agglomerations and cities, resulting in the emergence of new linguistic phenomena, some of which may be mentioned as the appearance of new words in the rural lexicon of city-dwellers.

Tiaret, being known as one of the darkest places in Algeria that suffered from insecurity during the 1990s, is no exception and did not escape the rule. The present dialect of the city is slightly different from that of 1980s and early 1990s according to old city inhabitants of Tiaret. The result of these exchanges between Algerian dialects some of which have been nomadic and some sedentary is that at present this distinction begins to lose its relevance. In cities, even those whose language has been defined as city dwellers, we are witnessing the birth of a hybrid Arabic speech that mixes the characteristics of both genres: Bedouins and townspeople. From then on we could now speak vernacular urban Arabic.

Similarly, religion and nationalism played a big role in the choice of classical Arabic as a national language in all Arab countries. Being the language of Islam and Arab patriotism, classical Arabic has been used in the struggle for independence, to sensitize the popular masses. After independence, these countries made Classical Arabic their official language.

Islam and the Arabic language were introduced to Algeria. It was Arabized during two different periods. The first one started with the Muslim futuhat that introduced Arabic and Islam to the indigenous inhabitants, the Berber. Those Arabs brought with them a sedentary or urban type of Arabic. The second period began in the 11th century with the Arab settlers Banu Hilal who were considered at that time as a nomadic population. They brought to the area a Bedouin or rural dialect with specific characteristics different from those of sedentary dialects.

### **5.2.2. Age and Gender Differences**

As mentioned in chapter one, age and gender play a crucial role in linguistic variation and change. As shown in the results of previous analysis ; younger TRT speakers are more accommodating to different vernaculars than their elder counterparts. This shows how speakers of different age manifest differently within the same dialect even if they live together in the same family or community of practice, still, the age factor is so decisive in their linguistic behavior.

Females tend to stick more to the local vernacular than men do. The reason that can be given for this language behavior is that men are in constant contact with foreign speakers, while

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women spend the greater part of the time at home, within the family sphere taking care of their own children. The younger speakers usually deliver their speech particularly from different ages with the aim of keeping away from the conventional structures, while the elders are characterized by strength in their language use. As a conclusion, we can say that the language of men and the young people in Tiaret speech community is more connected and closer than that of women and older people. We can also include that this linguistic variation and change in TRT is additionally roused by the impact of education.

Algerian woman's speaking approaches and language practice trigger a argumentative dispute amongst those eager to know about feminist linguistic behavior and women studies in general. Obviously, examining male/female language differences unavoidably includes dividing the connection between language, gender and identity which is profoundly associated with the notion of power. On top of the supreme importance of understanding gender distinctiveness, we need a cross-cultural perspective of gender differences that takes into account the vivacity and the vitality of multilingualism of both women and men in society.

As we have attempted to find out why women and men's differ in linguistic behaviors, we opted for dealing with these variational differences in terms of the degree of contact with other dialects that both are exposed to. Men tend to vary their speech for the simple and clear reason that they are more exposed and in constant contact with speakers of nonlocal dialects. This explains why they accommodate their speech more than women do. Women are believed to stick to their dialectal features more than men since they spend most of their time either at home or with other women from the same speech community. However, if we look at men's linguistic behavior, we usually find that it is less prestigious than that of women who tend to outpace men in this feature. Prestige in women's language alone can be a decisive factor to consider their language as more prone to variation and change than men's one.

Certainly, several things have to be left out of a short work, but then again we may still be able to pick up stimulating points vis-à-vis the theoretical empirical axis of our study a part of which circles around the paradox of male/female language variation and change.

### **5.2.3. Education**

Education is significant in the improvement of any society. During the French colonization, Algerians got French teaching; the French language was imposed as the official language. After independence, Algeria presented the approach of Arabization and proclaimed Arabic as the national and authority language of the nation. Although French had its effects on

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language use of all Algerians, this policy has a great effect: people, especially the new generation tend to use Arabic words rather than French words; and even tend to correct mistakes, they look at them like this, in their speech.

For instance, Tiaret urban young speakers still consider those realizing the [syʒɛ] as [sudʒi] as less educated, despite the fact that in Arabic Language [dʒ] is an original affricate and is considered a no-tolerable mistake by grammarians. Still, pronunciation in Tiaret, like in any other wilaya of the country goes beyond being a linguistic issue. It is a whole profile that defines who is speaking, where they come from and what level of education they possess.

### **5.3. The Phenomenon of Koineization**

As was previously mentioned, the present research is an attempt to examine the sociolinguistic variation existing in Tiaret speech community. This automatically results in dealing with the consequences of language variation reasons; particularly, population mobility and language contact. As far as the process of koineization is concerned, different process may well take place so as for this language change phenomenon to happen. Let us have a look at the theoretical work conducted about koineization.

#### **5.3.1. Definitions**

Trudgill (1986) profoundly investigates koineization because of population progress, movement. A valid example is given by Miller (2007) in connection to the Arab world community. Despite the enormous migratory flows and koineization forms in some urban focuses, as indicated by her, the long-run conservation (over hundreds of years) of various old urban phonetic components uncovers that movement initiated language contact does not really bring forth the entire process of koineization in pre-Hilali urban dialects. Yet, it is equally critical to state that the occurrence of vernacular contact over quite a while, as in North Malaita and Scandinavia (see Siegel, 1985) and old Arab capital urban areas, for example, Cairo and Damascus, does not either conclusively direct to koineization. The point in this segment isn't to set out upon a basic investigation of these circumstances, but instead depict and be content with koineization as an outcome of vernacular contact prompted by migration.

Population mobility “leads to mixing of linguistic subsystems, that is, of language varieties which either are mutually intelligible or share the same genetically related superposed language. It occurs in the context of increased interaction or integration among speakers of

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these varieties.” (Siegel, 1985). As indicated by Trudgill (1986), a few settings where long-term accommodation, in direct dialect contact situations, forms into koineization are post-colonial situations (previous British provinces: New Zealand, Canada and Australia), new town development (Høyanger in Norway) (Trudgill, 1986; Kerswill, 2006a), contracted work schemes, land reclamation<sup>32</sup>, fast urbanization (Britain and Trudgill, 1999) and counter-urbanization.

Today's Arab world has been portrayed by tremendous rural (bedouin) population migration towards urban cities. The ceaseless movement has brought a slow bedouinization into the urban life. Sociolinguistically, a sort of bedouinized urban dialects has emerged from one viewpoint: Urban Arabs talk vernaculars validating the nearness of both bedouin and pre-Hilalian old items, yet the previous more critically than the last mentioned. Bedouinization, truth be told, has weakened the utilization of old urban varieties in certain urban communities by koineizing present-day urban vernaculars. Then again, different urban areas know a sort of urbanized bedouin vernaculars. Their varieties have been exposed to urbanization which has other linguistic qualities in North Africa. One angle suggests the developing contact with different dialects, for example, Berber, French, Spanish and English, and the presence of new dialect rehearses (Miller, 2007).

### **5.3.2. Different Processes of Koineization**

#### **5.3.2.1. Mixing**

Siegel (1982) claims that the investigation of mixing process was, previously, restricted to the consequence of contact between unmistakable dialects or linguistic frameworks. More consideration is of late yet given to the variety of results of contact between linguistic sub-frameworks like local varieties. Consequently, Kerswill (2005) has been careful to show that tongue blending has been as of now handled before the distribution of Trudgill's book *Dialects in Contact* in 1986.

Kerswill and Trudgill's (2005: 197) defines Mixing process as of the concept which "... the coexistence of features with origins in the different input dialects within the new community, usually because speakers have different dialect origins". Inside the plan of indentured labor (Siegel, 2001) for instance, the destination of more than 45,000 North Indian people, somewhere in the range of 1879 and 1916, was towards Fiji. Their territorial varieties were overwhelmingly Hindi: subdialects of Bhojpuri, those of Eastern Hindi, and subdialects

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of Western Hindi. The greater part talked the most widely used language of North India (Hindustani) by their very own language varieties. There, blending got as a result of the foreigners' maintenance of their tongues together with Hindustani in their everyday speech. With respect to Keynes (Williams and Kerswill, 1999), it is described by various highlights like: irrelevant pre-urbanization populace, critical pace of in-relocation, and its quick rise as another town. This area is thus influenced by the level of mixing.

Extensive amount of linguistic variation is seen in Rabat speech community. On account of /q/, it is in certain situations acknowledged as the old sedentary puvular [q] (with a slight affrication brought about by the nearness of the pharyngeal ɧ) (Messaoudi, 2002). In different settings it is articulated [g] which is initially the rustic component of Ẓfir variety, and still in different situations shift among [g] and [q] (without affrication) is clearly noticed.

### **5.3.2.2. Levelling**

Trudgill (1986) sees that the components of linguistic leveling depend essentially, not on linguistic but rather, on extra-linguistic factors. The structures which will be leveled out and those held are fairly founded on the statistic contemplations without ignoring data about the social setting. In this work, leveling will be considered as "...the reduction in the number of realizations of linguistic units found in a defined area, usually through the loss of geographically and demographically restricted, or 'marked', variants, ..."

### **5.3.2.3. Simplification**

As an essential constituent of koineization, simplification (Trudgill, 1986) or unmarking (Trudgill, 2004) is another process in relation to leveling. It is the one whereby "... even minority structures might be the ones to endure on the off chance that they are linguistically more straightforward, in the specialized sense, and through which even structures and features that are available in all dialects might be lost" (Britain and Trudgill, 1999: 246-247). Expressed in a different way, unpredictable structures, outstandingly in language, are considerably more exposed to oversight contrasted and standard ones. As a for example, Trudgill (1986: 147) sees that American English seems less complex than British English; that is, differentiating the previous to the last involves the occurrence of disentanglement as in numerous linguistic contexts and circumstances.

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### **5.3.2.4. Reallocation**

Provincial variantal refunctionalization that incites another job procurement in a given setting (for example urban setting) makes it important to think about social and elaborate variety. Studies, in this field, will most likely permit a superior comprehension of social collaboration and power exchange processes occurring between the different groups (Miller, 2007). This is known as socio-Stylistic reallocation.

During leveling tasks, the two diphthongal types remained and were refunctionalized as new allophonic variations. The diphthongs with open onsets were held for use before voiced consonants (as in *document* and *burden* individually) and word limits, while the occurrence of [əɪ, əu] was reallocated to be used before voiceless consonants (as in *cost* and *mouth* separately) (Trudgill, 1986; Britain and Trudgill, 1999). This sort is called phonological reallocation.

### **5.4. Attitudes towards Language Variation and Change**

Attitudes are crucial in language growth or decay, restoration or destruction: the status and importance of a language in a given society and within an individual derives largely from adopted or learnt attitudes. Since attitudes have become a central point in sociolinguistics, they have recently received considerable attention from many researchers who examined them from different perspectives. Here we will present and discuss the most important definitions.

It was considered very important to begin by defining the term “attitude” before engaging in the definition of “language attitudes”. Generally an attitude refers to a kind of formed behavior directed to someone or something. Triandis (1971) says that “it is a manner of consistency toward an object”. Gardner (1985:91-93) claims that “attitude is an evaluative reaction to some referent or attitude object, inferred on the basis of the individual’s beliefs or opinions about the referent”.

Attitude studies appear in many scientific fields, such as psychology, which first began to focus on it, followed by sociolinguistics, social psychology of language, cultural anthropology, ethnography, and education (e.g. bilingualism). What further complicates research on attitude studies is that a number of theories focus on two major competing approaches namely: the “behaviorist” and the “mentalist” views of attitude. The first one is the behaviorist view, according to which attitudes must be studied by observing the responses to certain languages, i.e. their use in actual interactions. However, the mentalist view considers attitude as an internal, mental state, which may give rise to certain forms of behavior. It can be

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described as “an intervening variable between a stimulus affecting a person and that person's response” (Fasold, 1984: 147)."

Following the mentalist view of language attitudes, (Fasold, 1984:21) gives this definition: “Attitude is considered as an internal state aroused by stimulation of some type and which may mediate the organism's subsequent response”. This view creates problems for the experimental methods since it considers attitude as an internal state of readiness rather than an observable response. Consequently, researchers will be forced to depend on the persons’ reports about their attitudes, or make inferences about attitudes indirectly from behavior patterns. Contrary to the mentalist view, the behaviorist one makes research easier to undertake, since it requires no self-reports or indirect inferences.

According to Lambert (1967), attitudes consist of three components: the “cognitive” (individual’s belief system, knowledge and perceptions), “affective” (emotional reactions and feelings) and “conative” (behavioral intentions and interest). Crystal (1997:215) states that attitudes are "The feelings people have about their own language or the languages of others". The best example that may illustrate this definition is that most speakers feel secure in using their mother tongues and are proud of them.

Baker (1992:10) says that the term attitude refers to “a hypothetical construct used to explain the direction and persistence of human behavior”. This means that it represents internal thoughts, feelings and tendencies in behavior across a variety of contexts. An attitude is individual, but it has origins in collective behavior. Some characteristics of attitude are: it is learnt, it is not inherited, it is also likely to be relatively stable, and it has a tendency to persist.

It is very essential to say that when studying language attitudes, there is a concept which plays a central role for second language learners/speakers. This concept is that of motives. Researchers have distinguished two basic types of motives which they call instrumental and integrative motives. In the language learning context, motivation (to learn the language) refers to the combination of effort plus the desire to achieve the goal of learning the language plus favorable attitudes toward learning the language. If a foreign or second language learner considers L2 acquisition as instrumental, it means that he or she learns a language as a “passport to prestige and success”. On the other hand, if the learner learns a foreign language and the culture of the speakers of that language in order, perhaps, to be able to become a member of the group, the motivation is called integrative.

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Gardner and Lambert (1985), for instance, have found out that where the L2 functions as a second language (i.e. it is used widely in the society), instrumental motivation seems to be more effective. In addition, it is argued that integrative motivation might be more important in a formal learning environment than instrumental motivation. However, there is still a tendency that instrumental reasons are more frequently chosen by foreign and second language learners; than integrative reasons forestudying a particular language variety.

### **5.4.1. Attitudes towards Mother Tongues**

Research has revealed that the great majority of Algerians adopt a negative attitude towards their mother tongues. Benrabah (2002), for example, tries to examine language attitudes towards the mother tongues and languages used in Algeria among university students. The results indicated that voice dialing and configuration are determined by the language courses of the students. Equally important is that the study demonstrated that several respondents expressed an attachment to certain languages through the use of social support, as is the case for French and English, and for communication in informal areas through the use of native languages.

The linguistic situation in Algeria reflects all the fractures that today shake society. The languages in use, Arabic, French and Berber, whose co-presence has its origin in the history of the Maghreb as a whole, are traversed by a deep crisis, as well as multilingualism and diglossia. Since the independence of the country, and despite the quantitative progress of schooling, the quality of Arabization has deteriorated. The crushing of popular languages, Arabic dialect and Berber, deprives society of important linguistic tools. One can say that the linguistic conflict is general, opposing, for various reasons, the languages in use. Three languages, Berber, Arabic, as well as regional varieties of each, are in use in the country. An alphabet using Tifinagh characters is still in use today by the Tuareg, in everyday life and correspondence, while culture and literature are oral.

No one can deny the fact that the recognition of Tamazight as a national language reflects a desire to settle the war existing between the arabophones and the francophones in the country. This legality should not rely on a permanent opposition to Literary Arabic which needs scientific regeneration and a renewal based on methodological research. Therefore, the process of building and preserving a national identity should go beyond the official language. Despite its denial to integrate the Francophonie, Algeria is, inevitably, the second French-speaking country in the world when the fashion for English language is expressed by a large segment of



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the Algerian society (Abid-Houcine, 2007:152). Besides, many Algerians are aware that Arabic-French bilingualism and the mastery of English are all suitable ways to acquire formal knowledge.

Attitudes ought to be encouraged, empowering added element multilingualism and linguistic ecology. As noted before, Benrabah (2007b) keeps up that a survey that was led to Algerian secondary school undergraduates on their language frames of mind demonstrated that the greater part support added substance multilingualism. The last is something that can be encouraged through the teaching of English. English teachers could utilize materials that cultivate Algerians' inspirational frames of mind toward different dialects, including Tamazight, the language to which most of Algerians are antagonistic (p. 244). A less sensible answer for right now, however worth referencing is that of approach creators consolidating linguistic nature into the educational program. It would be perfect for agreement encouraging if Algerian strategy creators cultivate added substance multilingualism and phonetically mixed variety, which has generally been not feasible due to Arabization. In a post-Arabization Algeria, study halls would stay away from ideological teaching and worth multilingualism and basic reasoning. However, the way that there are no handy solutions to conquer the results of Arabization in instruction does not imply that the common society ought to kick back and accuse the legislature. It is the obligation of each regular citizen to do what they can to ingrain the sort of mentalities that cement social and political dependable qualities in students' minds.

### **5.5. Language Change in Algeria; Growth or Decline?**

Anticipating the future relies upon understanding the present. Most of self-broadcasted 'specialists' who contend that language is deteriorating have not considered the multifaceted nature of the elements associated with language change. They are offering voice to a simply enthusiastic articulation of their expectations and fears. A more intensive see language change has demonstrated that it is regular, unavoidable and persistent, and includes interlaced sociolinguistic and psycholinguistic variables which can only with significant effort be unraveled from each other. It is activated by social components, yet these social variables utilize existing splits and holes in the language structure. In the conditions, the genuine heading of a change isn't evident to a shallow spectator. Now and again adjustments are troublesome, likewise with the expanding loss of t in British English, where the use of a characteristic inclination to change or exclude last consonants may wind up wrecking a formerly steady stop framework. At different occasions, changes can be seen as treatment, as in the loss of h in

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certain kinds of English, which is clearing out an exemption in the generally balanced association of fricatives.

Be that as it may, regardless of whether changes disturb the language framework, or fix it, the most significant point is this: it is in no sense wrong for human language to change, anything else than it isn't right for humpback whales to adjust their melodies each year.1 truth be told, there are some astonishing parallels between the two species. Every one of the whales sing a similar tune one year, the following year they all sing another one. However, the yearly contrasts are not irregular. The melodies appear to advance. The melodies of back to back years are more similar than those that are isolated by quite a while. When it was first found that the tunes of humpbacks changed from year to year, a straightforward clarification appeared to be likely.

### **5.6. The Algerian Linguistic Landscape: Richness or Chaos?**

The debate on the status of languages raises issues that fall outside the scope of the linguistic planning in the country. This lack of legibility lies in particular, in the principles which lay the foundation for language planning in the country. This contradiction is found particularly in the legal texts related to the generalization of the use of Arabic with many references to ideological belongings to the Arab nation.

This political orientation which characterizes the setting up of the first institutions led to a crisis situation, and the state was revealed vulnerable to religious fundamentalists who, in the name of this double historical and constitutional legitimacy, claim the application of the precepts of Islam (the return to sharia) and the establishment of an Islamic state! The religious referent has become and remains a constant of all the regimes that have succeeded one another in Algeria. This position finds part of its explanation in the very history of Algeria. Everything happened played around the concept of nation, that is, the Algerians' need to assert their existence as a sovereign state facing an occupier who has worked to eradicate their identity and languages. Arabic had a graphic and rich literature and yet the colonial state did spare no effort to destroy existing school structures. The French language is enacted as the only official language to the exclusion of all others.

In this linguistic landscape characterized by the presence of mother tongues (Arabic, dialectal, Berber ..), classical Arabic and English, the French language does not seem to have lost all position after independence because it not only is still recognized as a chance for social

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climbing, but it also remains a widely used communication tool even outside the economic sector.

The co-existence of languages results in the Algerian linguistic situation may be put as Triglossia (Benrabah, 2007). It is, generally defined, as a linguistic situation where three languages manifest as functional, often hierarchical, relationship between each other.

As for language policy in Algeria, Arabization policy means, in the current context, the rejection of Algerian reality and multilingualism, that is to say the mixture, the dialectal and the social differentiation related to languages. Classical Arabic, Koranic or literary, taught as "high" language, does not allow individual identity structuring, being too distant from users. By seeking to reintroduce classical Arabic, in a diglossic way where he would replace the hegemony of the colonial language (French), as the language of the elite, therefore, in the face of the languages of the people (popular Arabic and Berber) this policy of "Arabization" recalls and reiterates the action of the conquerors from Arabia in the seventh century AD spreading Islam. Admittedly, the Arabs could once crystallize the forces of resistance to France, because the French language, which he had to supplant, symbolized the power of the colonizer. But once the victory was achieved, there was a failure: the various languages, including Berber, but also the varieties of Algerian Arabic spoken by all those who liberated Algeria, were ignored by the new decision makers who have ended up creating an Islamic state speaking classical Arabic. Far from being the liberation of the people, Arabization represents a new colonization. (Benrabah, 2019)

### **5.6.1. Language as a Marker of Identity**

The classical Arabic or Modern Standard Arabic being used today at mosques in religious speeches, in literature in teaching, in the administration: marriage contract birth certificate, power of attorney, document of property ... etc. It is read: the Koran, the hadith (words of the prophet) and the religious texts (fiqh), articles of morality and also in some news published in literary journals, literary documents and newspapers. But it must also be said that today, classical Arabic is completely incomprehensible for many Algerian speakers who are illiterate and French-speaking. Thus, it seems to be a foreign language to the dialectal Arabic of everyday life. Although it is considered a sacred language, it is isolated from everyday life. It is characterized today by a field of use more and more restricted in favor of a variety of Arabic which is Arabic dialectal.

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The process of identification, which places the individual in a particular social sphere, is reflected in language practices. In this context, language can be perceived as a vehicle of identity.

"Our language structures our identity, in that it differentiates us from those who speak other languages and in that it specifies our way of belonging (languages are specific to the countries to which we belong) and sociability (the languages are also made of accents, idiolects, social peculiarities of language)". (Lamizet, 2002: 5-6).

In Algeria, with the existence of more than one code due to colonization, the linguistic situation becomes more intricate as the Algerian speakers switch from one language to another (French and Arabic), or mix the two languages at the same time. Such a phenomenon is a speech behavior that has led to a complex Algerian situation occurring as an outcome of language contact.

The phonological variation in Algerian towns and districts can be seen as a marking geography and a map of linguistic identity of each dialect area. Speakers avoid these stigmatized features not only when speaking to non-local people, but also with family or with friends in their daily conversations. So from such behavior we can say that some Tiaretian linguistic items are lost and this can be explained through the degree of stigmatization of the linguistic item and the speakers' attitudes.

Language is, indeed, a heterogeneous system of communication; variation has a direct impact on all languages as members of any society differ in terms of social variables such as age, gender and the level of education. Moreover, languages are also affected by change because of the many extra linguistic factors which can be political, social and economic. Our investigations have shown that the speech community of Tiaret has been affected by a number of social and external pressures, thus promoting language variation which in turn leads to language change. The motivation of language change can be introduced from other language systems or in relation to social attribute. It can also be described through mutual contact and speech accommodation processes.

Language variety centers around how language fluctuates in various settings, where settings alludes to things like ethnicity, social class, sex, topography, age and various different variables. This may incorporate tongues complements, registers, styles or other sociolinguistic

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variety. Variety keeps away from the terms language which numerous individuals partner with the standard language and vernacular which is related with non-standard varieties thought of as less esteemed or right than the standard. Linguists discuss both standard and non-standard varieties. In fact, one of the most significant space of phonetics is language variety, which allude to various sorts of language and diverse sub varieties of a similar language that are used in various circumstances. Under language variety we can consider the varieties, for example, vernaculars, registers, idiolects, bargain dialects pidgins, creoles, lingua franca and so on varieties, for example, tongues, idiolects and sociolects can be recognized by their vocabulary, yet in addition by contrasts in grammar, phonology and prosody. For example the complete word accents of Scandinavian dialects have differently acknowledge in numerous vernaculars.

### **5.6.2. The Impact of Sociohistorical Context**

Correspondence implanted in a more extensive macro context, as opposed to a social vacuum. In our model, we don't just have people communicating, yet additionally the individuals who speak to their varying social classification participations. Current, and especially past, relations between these social groups construct the sociohistorical setting for the cooperation. Its effect on convenience endeavors and their results is a center worry of CAT, which places that the relations between the social groups influence how much the interactants suit to one another. In our model, it is possible that the overwhelming history of Black–White relations in the United States could assume a job in the behavior of the interactants.

A key change for the investigation of the relations between social or ethnic groups is an examination of their so called ethnolinguistic vitalities (Giles and Johnson, 1987). Ethnolinguistic essentialness can be comprehended and estimated operating three sorts of variables: status (affordable, political, and phonetic renown); demography (population numbers, birth rate, geological circu lation); and institutional help (acknowledgment of the group and its language by experts, the instructive framework, and different offices). The resultant examination of the relative ethnolinguistic vitalities of the groups characterizes which one is the more predominant. Additionally, having a high imperativeness could imply that groups have adequate assets for it to be beneficial and important to put vivaciously in their being great group individuals.

In our unique situation, this would imply that generally solid social collectivities will wander in intergroup circumstances. For occasion, when certain Native Americans wound up mindful of their essentialness (e.g., through gambling club business and the extraordinary

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estimation of their narratives and characters), many would wish not exclusively to restore their inherited languages.

Ethnic behavior could be striking for the African American undergrad understudy. His view of the ethnolinguistic essentialness of African Americans at his very own grounds and in American culture all the more broadly could lead him to indicate reliability to his legacy, for instance, by underlining the speech and nonlinguistic markers of this group (i.e., Ebonics). Feline likewise proposes that such difference will occur the more individuals feel their status in the intergroup progression is ill-conceived and out of line (e.g., that they have been verifiably, and even as of now, unreasonably oppressed on account of their skin shading).

Contrasted with men, women have been portrayed as increasingly well-mannered and helpful speakers. They habitually play the job of the facilitator of discussion (e.g., by offering continuous and empowering negligible reactions like "mmmh") and their conversational objectives and techniques center around setting up connection with their accomplice. Women are likewise said to be bound to stress solidarity and diminish imbalances in status and power (e.g., by constricting reactions and communicating appreciation). Then again, men have been portrayed as progressively anxious to hold the floor and control the point of discussion. They use language to build up status and trade data as opposed to set up social connectedness. Men are accounted for to talk more than women in formal or open circumstances and to talk less in cozy connections. Returning to our model, we could anticipate that the male understudy should talk more than the female understudy who would hold on to be offered the go to talk and be less interruptive. In any case, given the specific circumstance of the talk, the impact of sexual orientation could be counterbalanced by the status measurement (the male is an undergrad, though the understudy is a postdoctoral, understudy).

Strangely, women and men tend not to have the same language behavior in same-sex circumstances and in blended-sex circumstances. This implies they suit their open style to their communication accomplices' sexual orientation. Indeed, it creates the impression that women are progressively inclined to suit than are men (particularly the individuals who pursue customary sex jobs), in light of their anxiety for connectedness and societal power (Fasold, 1984).

Be that as it may, Hannah and Murachver (1999) found that individuals suit to their recipients speech style (more man-like or lady like) more than to their genuine sexual

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orientation. They prepared female and male confederates to use a facilitative (which has been characterized as additional normal for women) or nonfacilitative (progressively normal for men) way of speaking and analyzed the general effect of sex and "gendered" speech style on the convenience behavior. Their outcomes indicated sexual orientation contrasts in correspondence. People reacted distinctively to a similar partner's behavior, yet the confederate's sex had a minor effect on member behavior; what made a difference was his or her "gendered" language style.

In less assignment arranged circumstances and ones that have progressively sentimental potential, an alternate example to the above can develop. Men can emphasize their vocal manliness by extending their pitch, while women can accentuate their gentility by doing the inverse as well as sounding milder (Trudgill, 1995). In spite of the fact that these are, unbiasedly, examples of shared disparity, we would believe this to be "speech complementarity" as it very well may be driven by mentally united thought processes and can be translated by certain beneficiaries as socially, if not explicitly, engaging.

### **5.7. Conclusions about TRT Variation and Change**

As individuals figure out how to communicate in Tiaret, they get the language and dialect spoken around them. Sentence structure, lexical choice, and pronunciation are altogether dictated by the examples being used in the surrounding language we are presented to. Furthermore, Linguistic imitation, also known as linguistic convergence or language accommodation, is the process in which a speaker acquires advanced acoustic features of the individual they are interacting with. Like grammatical and lexical choice, phonetic imitation has as well been examined in the present research.

As not all generations speak the same way, young generations tend to make their speech distinct from the other generations so as to avoid the traditional forms. However, elders tend to be more characterized by the steadiness and stability in their language use.

It goes without saying that the linguistic landscape in Algeria, and Tiaret in particular, is no more than an offshoot of the historical existence of many languages and cultures who passed by the country throughout a long history. It is quite impossible to cover the whole region and study all its linguistic features one by one but, we have tried to provide the reader with a cursory practical theory about Algerian linguistic historical journey and the current linguistic landscape.

## Chapter Five: Language Variation and Change: Theory vs. The Algerian Sociolinguistic Situation

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### 5.8. Conclusion

Sociolinguistic research have shown that languages are influenced by variation and change. Factors may differ but the constant change noticed in speakers' linguistic behavior triggers linguist to look beyond the current findings and dig deeper to know what exactly is going on within and around language. With no exception, speech communities are all mixed and heterogeneous as their linguistic topographies are connected with those social variables like the speaker's gender, age, level education, in addition to many other aspects such as social, political and economic ones.

In Tiaret speech community, we have carefully attempted to associate two social variables: age and gender as well as the level of education that play a noteworthy role in instigating language variation and change among the speakers of the speech community. Our examination has allowed us to find that this variation may cause a loss of some of TRT linguistic features and many reasons have participated in such a process: population mobility, education as well as political factors.

The choice of any individual linguistic structure is decided by the speaker's social class, gender, age along with their attitude towards certain linguistic features.



## GENERAL CONCLUSION

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### GENERAL CONCLUSION

Sociolinguistic investigations have always focused on how language differs from one place to another or even among individuals or speech groups. Therefore, our final objective in the present study was to scrutinize the variationist sociolinguistic cases in the speech community of Tiaret. The present research refers to Labov approach (1966) in his his investigative study of the connection existing between the social variables and the linguistic variables within one language. In this paper, the relationship of social structures like the users' age, gender and the level of education along with their linguistic variables i.e. phonological, morphological and lexical are put under analysis and carefully conducted through quantitative and qualitative research techniques. By following such process, the study aims to find out and clarify the factors leading to language variation in Tiaret speech community.

It is out of discussion that human language is in constant change and this change is viewed by the sociolinguists and dialectologists as an inevitable fact; human life is ceaselessly moving and thus varying and so is the whole thing in it. Different research findings do change throughout time just like the world in the 2000's varies from what it was in the 70's. In fact, neither next year is like this year nor is last year parallel to the next one. Difference is likewise embedded by variati

on via contextual, social, or geographical landscape. Women's language diverge from that of men and elders' from children's as well. Official linguistic situations necessitate different behavior from unofficial ones, as it is not that difficult to distinguish between the different regions. As language is viewed as part of a whole, it is, at the same time, variable and in a constant change. Geographically speaking, language constancy is obvious when opposing two different situations of provincial varieties or vernaculars in different points in time. Dialects are as well dissimilar in the same way they are exposed to variation. The scientific study of regional varieties is called by linguists *dialectology*.

Yet, the sociolinguistic dialectology examines dialects in terms of sociolinguistic principles in which language is the center of the focus and the social context surrounding it is what is taken into account in the analysis. Genealogical Arabic dialectology, for instance, is one sub-arena that is concerned with Arabic dialect genres with reference to their speakers' blood bonds: In his *The Muqaddimah Prolegomena* (14th c), Ibn Khaldoun considers the humans as bedouin or sedentary. The Bedouins are usually content with the basic living supplies

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of food, clothing and housing for surviving. Digging deeper into such fundamental human demands providing them with better circumstances and help them reach a relatively more prosperous and relaxing way of life. They become sedentary cities' populations and characterize ,therefore, the sedentaries' past history and experiences. In other words, life begins as bedouin then progressively changes to sedentary. The Arabs who are, according to Ibn Khaldoun, firstly Bedouins have bedouin varieties as well. The Muslim-Arab conquests (called /al futuħaat al islaamija/) have helped spreading the use of bedouin Arabic into many world capitals and towns out of the Arab peninsula. In these new settings, the influence of language contact has altered the perception of bedouin Arabic language diversities which have assimilated the label of sedentary Arabic dialects.

Ibn Khaldun's opinion does not diverge from the Early Arabic grammarians who firmly claim that constant and long-term contact between bedouin Arabic and non-Arabic tongues has aroused the appearance of sedentary Arabic under the name of corruption. The bedouin Quraysh Arabs' dialect, for instance, is the purest, according to them, and most correct. The other Arabic tongues are esteemed in accord with the degree of inaccessibility from this tribe. The shorter the distance from this language, the more comprehensive is viewed the non-Quraysh dialects. However, the longer is the distance, the more this variability is viewed as spoiled and corrupted. Many old language researches have got inspired by Ibn Khaldoun's philosophical categorization which is revised by Marçais (1958) with reference to the dialectal condition in North Africa. The French dialectologist claims that sedentary dialects as genres of pre-Hilali(ian) Arabic whereas Hilali(an) Arabic as bedouin dialects mainly deriving from Banu Hilal tribe. For Bouhadiba (1988), Urban Arabic is associated to the previous whereas rural Arabic is inevitably a bedouin one.

On the other hand, a diglossic situation is an example where different dialects take place. In the Arab world, for instance; such a situation includes Classical Arabic or MSA (as a high variety) which is basically a bedouin dialect, and, on the other hand, today's genealogical Arabic dialects (as low varieties). The outcome of bidialectal situation is truly remarkable that the latter varieties all lies under the supremacy of Classical Arabic and/or its up-to-date form (Modern Standard Arabic). It is also strengthened by multidisciplinary Arabization policy which has been adopted by the Algerian policy ever since independence. Concerning language contact, it has every so often gone hand in hand with dialect contact, mainly during and after the Muslim-Arab conquests. More recently, Arabic tongues have been always under a strong

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impact of the varieties with which they are mutually unintelligible. In Algeria, for example, the main source of this impact includes the native Berber variabilities in addition to the European languages (Turkish, French as well as Spanish). Apparently, this foreign influence is so penetrating that it becomes not that easy to study dialect contact without taking into account the language contact phenomenon.

In our research, we have tried to describe the linguistic features portraying TRT so as to find out the stimulating remarks regarding this particular speech community. There is almost a total lack of theoretical linguistic data in the previous research done about the area. The following facts are a summary of the present research work findings. First, we have presented the sociolinguistic landscape of Algeria and shed light on the Algerian variational linguistic profile in general which has become enormously multifaceted and very complex as several languages and language variabilities could be noticed within the country speech repertoire due to some historical, political and socio-cultural reasons. Second, we have come out to some conclusions on TRT in specific and especially the reasons behind speakers' linguistic behaviors. Our investigation has also helped us answer our research questions upon which this work is undergone. Obviously, the motivation of language variation and change in Tiaret speech community may well be presented from other linguistic systems or in association with social features and speakers' social attributes when performing any linguistic behavior and it could also be explained through the speech accommodation process (Bouhania, 2007).

Some results in our analysis revealed that younger speakers tend to be more dissimilar than that of their older counterparts as they intend to deviate from the old-style structures and tend to use new ones to make their own speech more definite to youth. Additionally, men are more probable to opt for the usual standard structure than females are, and tend to be more accommodating and especially open to foreign vernaculars. Men are more exposed to day-to-day language contact situation with other speakers from different dialect regions, however, women devote most of their time at home taking care of their husbands and kids. Therefore, this particular linguistic behavior is pushed by the impact of other vernaculars as well as to the speaker's level of education which appears to be so deciding in explaining many cases as for the findings. Through our analysis, we have come up with the result that the speaker's intention behind the use of certain linguistic features is due to personal motives in addition to psychological matters, and this phenomenon studied by sociolinguists is called language

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attitudes, and it is defined as the speaker's reaction or feeling towards language, which can be either their own language variety or the language varieties or languages of others.

We may very well say that factors such as; social, political, cultural in addition to educational standards, are all viewed as motivations of language variation and change in Tiaret speech community and they directly contribute in amplifying the individual language variability taking place in TRT. Moreover, the separate personal choice of such linguistic manifestations over others can be justified by the different users' language attitudes, and not just from the listener's side but also from the speaker's one. This provoked an additional aim for the present study which is seeing the motives behind variation and change in Tiaret speech. It is to examine TRT speakers attitudes towards their dialects existing in the whole community. Remarkably, what we can learn from the current study is that women in Tiaret are not linguistically passive, and the statistics reveal that should not to take for granted the theories which claim women are underprivileged and co-opted, and that men are the only ones that own that savoir-faire and self-confidence. Yet, at the variational level, men in TRT are more active and dynamic due to their greater exposure to non-local varieties. Our research data obviously demonstrate that Tiaretian women's linguistic behavior, in some case as shown in chapter three, is per se a powerful side of resistance as it somehow struggle to maintain its local identity and speech musicality.

We have given an obvious concern to variation at the level of pronunciation as being an vital indicator of speakers identities, beliefs and attitudes. As for our findings, the data demonstrate a genealogical mixture situation having succeeded to survive thanks to the assimilated features that characterize TRT. For example, the relationship between Sedentary [χ] and bedouin [ɣ] could alternate because of the TRT regressive voicing assimilation of /ɣ/, just like the case in ORD as claimed by Bouamrane (1991). In the item /ɣsəl/ which means *wash* in particular, [χsəl] is used in variation with [ɣsəl]. As for the variant /q/, the phoneme experiences various variational processing influences on its realization. It is articulated as either sedentary or bedouin following specific circumstances. Formerly considered as bedouin (Marçais, 1958; Bouamrane, 1991; Miller, 2007), TRT, as well as many other western dialects, still preserves the [g] sound as a likely result of interdialectal contact with the bedouin varieties; several new [g]-items are borrowed from other bedouin regions and combined into the local linguistic system. As for [q]-sedentarization of TRT, it still being adapted by reason of other

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varietal impacts such as MSA, sedentary varieties and even bedouin vernaculars, where the unvoiced uvular already conquers its arena and is considered as a first choice.

Dialect variation interchangeability is protected by saliency in the sense that if one of the two phonetic items is contextually used instead of its counterpart, it may automatically seem unsuitable. Some non-levelled elements, instead, have been re-allocated new phonological, in place of socio-stylistic, functions to empower to the phonemic contrast /q/ vs /g/. In TRT, as shown in chapter three, the phonological reallocation is not just restricted to the /q/-sound, it also extends to affect diphthongs status of the dialect. In the case of emphatics, the bedouin diphthong articulation continues. Pharyngeals and velars, which can as well manifest as emphatics, choose this diphthongal articulation in their environments. So far, their sedentary corresponding items, which are the monophthongs [i:] (corresponding to [aj]) and [aw] (conforming to [u:]), are somehow controlled by the surroundings of the basic sounds.

Bedouin variation appears to have taken the lion's share of focus, as /ʒ/-production has been de-affricated in ORD for example ,yet kept in TRT . The three consonantal syllabic forms in Tiaretian dialect experience the vowel expansion and lengthening of the index /-ət/ to [a:t] which occurs in the 3rd pers fem sing perfective of the sound verb suffixed to a morpheme starting with a vowel. A small number of sedentary structures has been, however, focused in TRT. Our research confirms the voiced dental plosive /ð/-realization; the fractional short vocalic opposition (/ə/ vs /u/). In brief, pronunciation of TRT has witnessed four out of five variational processes. Most of the examined data has gone beyond mixing while a minor number of structures has evolved in an interdialectal contact process. The widely held of the remaining corresponding items are defunctionalized new functions. On the other hand, the levelled items have paved the way to concentrating of their corresponding items which apparently hold the first place. Contrasting the suggestion made in the second hypothesis, pronunciation of the dialect under examination appears genealogically miscellaneous.

As in grammar, genealogical matching parts of TRT have instantaneously endured but changed their usual functionality. Remarkably, there have been some reallocated structures which have, as compared with pronunciation, continued differently at this linguistic level. In addition to the socio-stylistic genre recommended by Britain and Trudgill (1999), we have come across another dissimilar type, namely *grammatical reallocation*. Socio-stylistic reallocation is mainly noticed in possessive relationships: moral customs, traditions, weddings, locations and numbers (including pairs) are formal situations; as stated in chapter three which requires further

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sedentary analytic construction. Then again, bedouin synthetic forms are unofficially opted for by TRT speakers, particularly when speaking about relationships, body parts, locations (including particularly the example /*daar/ house*), days (including I particular the item /*nhaar/ day*) and denominations (informal interactional appellations). As for the indefinssite article in TRT, the sedentary /*waħad/* is more official whereas the bedouin Ø article is in due course more informal. As far as negation forms are concerned, the sedentary suffixed [ma:-næʃraf-f] is more cautiously articulated in formal contexts compared with the bedouin non-suffixed [ma:-næʃraf] which is moderately more spur-of-the-moment and conforming to informal settings. The second category of re-functionalization noticed at this level has to do with defective verbs. The latter tend to be reallocated grammatically involves that the bedouin monophthongal form is maintained for the imperfective while the sedentary diphthongal structure is retained for the perfective.

One of the most prominent findings, revealed essentially in most piece of this exposition, is that women are considerably more liable to show the confident style by means of noting precipitously, phonate with a conversational tone while taking a gander at the other questioner. The information we report demonstrate that there is a generis accord among Tiaretian people on the way that self-emphaticness and the goal to assume responsibility for the discussion does not sit all around softly on women's shoulders. Generally, this paper features the way that the two women and men in Algeria (especially in Tiaret) are ethnically (as on account of Berber speakers), socio-financially, and instructively separated, and that this separation is reflected in their everyday use of language.

This situation shows a convincing way that the investigation of sex and identity research is obvious, significant and regularly questionable in examining the way of male/female miscommunication. Other than our aim for further instruction, we float towards tending to this consuming issue requiring generous research and the likelihood of contributing an answer with positive ramifications for the advancement of society. Language and sexual orientation and male/female miscommunication in Algeria is an advantageous venture that can profit women learns everywhere, and every single intrigued readers.

In the Tiaretian speech variation process, understanding the internal composition of its dialectal Arabic can pave the way to multi-disciplinary profits. Globalization has transformed the world into a tiny village where different- linguistic background users can meet up and collaborate. Algeria, as an example, is one single country in receipt of a dynamic number of

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long-term non-local investors, many of whom are monolingual and their language varieties are commonly unintelligible with Arabic dialects. Learning MSA limits them to formal setting whereas acquiring Dialectal Arabic is used in informal situations and allows them to be closer than ever to integrate into the Algerian society and thus feel like they are a part of it. The present research may well contribute in helping those non-local learners acquiring the local dialect in different ways, to meet their basic day-to-day needs.

A teamwork between dialectologists and computer specialists, as a suggestion, can be one way for assimilating and integrating dialects in Internet translation machines. Such technological means can make foreigners Arabic dialectal learning much easier; though this very idea per se could have long term influence on local dialects and thus on the whole linguistic repertoire of the Algerian society. Since modern devices are equipped with automatic translation and paraphrasing software, dialectal machine translation permits, for example, finding ,at the very immediate moment, the most appropriate dialectal word for the given situation. We have concluded that with the result that the speaker's intention behind the use of certain linguistic features is due to personal motives in addition to psychological matters, and this phenomenon studied by sociolinguists is called language attitudes, and it is defined as the speaker's reaction or feeling towards language, which can be either their own language variety or the language varieties or languages of others.

Further researches are looked-forwards to broaden the already existing findings by reconsidering language variation in Algeria, and in Tiaret speech community particularly. Although Tiaret is highly known of the huge external and internal migration, the latter process is not limited only to this town; countless Algerian regions are well-acquainted with populations mobility towards their lands. This shows that genealogical battle, if one may say, between bedouinization and sedentarization, also takes place in other Algerian speech communities and not only in Tiaret. The question that can be asked to rap up with: What can we predict from TRT speakers in the next couple of years, will they maintain their linguistic behavior and items or will there be other changes in TRT linguistic features totally different from the current ones?

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# APPENDICES

## APPENDICES

### Appendix 1 (French)

*Ceci est un questionnaire qui entre dans le cadre d'une recherche sociolinguistique sur le dialecte Tiaretien. Je vous prie de le remplir soigneusement.*

Masculin –  féminin / Age: .....

Niveau d'éducation  Primaire  CEM  Lycée -  Université

Profession : .....

Lieu de naissance : .....

Lieu de résidence .....

### Questionnaire

*Répondez aux questions suivantes en choisissant l'une des quatre langues*

#### SECTION I :

	Arabe Classique	Arabe Algérien	Français	Berbère
Quelle est la langue que vous trouvez la plus riche ?				
Quelle est la langue que vous trouvez la plus utile dans la vie quotidienne ?				
Quelle est la langue que vous trouvez la plus difficile ?				
Quelle est la langue que vous trouvez la plus utile pour des études ? (Vous pouvez ajouter autres ..)				
Quelle est la langue que vous trouvez la plus nécessaire pour un Algérien ?				
Quelle est la langue que vous aimez le moins ?				
Quelle est la langue que vous aimez le plus ?				
Quelle est la langue que vous trouvez la plus moderne ?				
Quelle est la langue que vous trouvez la plus démodée ?				
Quelle est la langue que vous trouvez la plus belle ?				
Quelle est la langue que vous trouvez la plus dynamique ?				
Quelle langue vous semble inutile ?				

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Quelle est la langue que les Algériens devraient utiliser le plus?				
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### SECTION II : Veuillez répondre aux questions suivantes

#### 1. Vous arrive-t-il de changer votre langage ?

toujours  souvent  rarement  non, jamais

#### 2. Est-ce que les gens vous reconnaissent autant que Tiaretien par votre langage/accent en dehors de votre ville?

Oui  non  je ne sais pas

#### 3. Pensez-vous que les gens qui ne sont pas Tiaretien aiment votre langage/accent?

Oui  non  je ne sais pas

#### 4. Vous arrive-t-il d'utiliser dans votre langage quotidien des mots et des expressions .... ?

	Oui beaucoup	Oui des fois	Non un peu	Non jamais
Arabe Classique?				
Français ?				

**Merci pour votre coopération**



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### Appendix II (English)

Would you *answer the following questions*

#### SECTION I :

	Classical Arabic	Algerian Arabic	French	Berber
Which language do you find the richest?				
Which language do you find the most beautiful?				
Which language do you find the most modern?				
Which language do you find the most useful for studies? (You may add another) ...				
Which language do you consider as lively?				
Which language do you find the most outdated?				
Which language do you find useless?				
Which language do you find the most practical for everyday life?				
Which language do you think Algerians should use above all?				
Which language do you think is the most difficult				
Which language do you like the most?				
Which language do you like the least?				
Which language do you find the easiest?				

#### SECTION II:

**1. Have you ever tried to change your speech/accnt?**

always  sometimes  rarely  never

**2. Do people recognize you from your accent?**

Yes  No  I don't know

**3. Do you think that non local people like Tiaretian speech/accnt?**

Yes  No  I don't? know

**4. How often do you use Classical Arabic or French words or expressions in your daily conversation?**

	always	often	rarely	Never
Classical Arabic ?				
French ?				

*Thank you in advance*