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Aspects of Language Contact in Algeria

Case Study of Ain Temouchent Speech Community

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DEDICATION 1

I dedicate this modest work to my paradise on the earth, to my

golden parent whom I love more and more.

To my dear children IlefGhofrane and Mohamed Forkane.

To my lovely sisters and dear brothers.

To my husband, my friends and to my pupils.

I would like to express my gratitude and love to my cheerful

partner and friend Nedjet.

Maroua Douaa, **SASSI**

DEDICATION 2

First of all, I dedicate this modest work, the fruit of all years of

study to the golden couple, to my parent.

I thank them for their greatest, love and help.

To my angle and lovely sister Wissam.

To my dear brother Youcef.

Special dedication and thanks to my husband "Houari"

I thank my pupils and my partner "Maroua" who help in this

research paper.

Nadjet ABDELHAFID

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Abstract

Algeria, no doubt is a nation that has witnessed a crosscurrent of linguistic activities due to its inherent multilingual nature coupled with her colonial experience under the colonisations, The research work revolves around sociolinguistic situation in relation to the language contact in Algeria. The objective of this research work is to shed light on language contact phenomena in Ain Temouchent speech community in order to analyse language varieties among its citizens. This contact between languages gives birth to language mixes between Arabic, French and Berber code switching. The data analysis is based on a questionnaire to one hundred informants from Ain Temouchent and its small towns. They are from different ages, genders and levels. It is a set to test hypotheses related to the earlier mentioned objectives. The data were analysed quantitatively and qualitatively. The results of the analysed data reveal that most citizens of Ain Temouchent code switch and mix between the following languages Arabic, French and Berber.

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LISTE OF ABBREVIATIONS AND ACRONYMS

A.A   Algerian Arabic

A.T   Ain Temouchent

Br   Berber

Fr   French

L.C   Language Contact

M.S.A   Modern Standard Arabic

GENERAL

INTRODUCTION

Sociolinguistic research has provided a significant development in recent years; it has attended more definite descriptions and a more realistic analysis of language in its social context. It studies language within society and the aspects that result from social context of language such as: bilingualism, multilingualism, diglossia, borrowing, codeswitching, and other phenomena; it analyses the influence of various social factors on the speaker's linguistic behavior and the importance of synchronic variation in actual speech interaction.

Algeria passed by many invasions and civilizations where the native people were the Tamazight who spoke Tamazight , and who coexisted with the Phoenicians or Carthaginians who brought to them the script system and who affected them on the spoken language. Then, they fell under the rule of Romans; the era of Christianity and the Latinization. After centuries came the Arabic conquests where the majority converted to Islam and were influenced by the Arabic language which was considered the holy language, i.e., the language of Quran . That government stood up a long time till the Spanish invasion where they attacked the coast for centuries. This period was enough to influence the Algerian bilingual society (Berber and Dialectal Arabic) especially in the west. The Turkish race has also a part in these series of invasions, where it controlled Algeria and left also some linguistic effects although it was not such a big influence.

Finally, When the French officially occupied Algeria in 1830, the French colonial policy was explicitly designed to "civilize" the country. This policy aimed at imposing both French language and culture on the whole society. Thus, to control the Algerians, it had at all cost to be moved away from school; the only place where Arabic civilization was put forward and the only institution where Arabic was taught.

After the end of the colonial period in 1962, Arabic was recognized in the institution as the only national and official language. Therefore, Arabization was associated with two main concepts: independence and the defense of Islamic values. Arabisation was thus used as a process

of recovery of national identity; its major aim was to displace and devalue the presence of French language and culture.

We worked on this topic to show the effect of other languages and how the Algerian people do not use their Algerian Arabic alone but rather they use their dialect and the French language instead which we consider as a problem that should be taken into account.

The language contact in Ain Temouchent, just like other parts of Algeria, could be complex in addition to the existence of diverse varieties of Arabic, French and berber. Such sketch results in varying speech behavior.

Research Questions

As already mentioned, Algeria is a diglossic and multilingual society, where different phenomena are dealt with and studied, such as: code-switching, code-mixing and borrowing, The former is the most important phenomenon that can be observed consciously among Algerian university students. This research study focuses on the following problematic which is that 'the co-existence' of different languages in Algeria leads to the emergence of code-switching between Algerian.

On the basis of this statement, the research questions of the present work may be posed as follows:

- To what extent does the contact of other languages affect the way the Algerian people use their language?

- What are the language contact phenomena that the historic events create typically in the area of Ain Temouchent?

    In order to answer the above research questions, the following hypotheses are established:

    • Languages in contact may lead to language variation in Algerian society

    • The historical background may cause the birth of some sociolinguistic phenomena such as code switching,code mixig and language borrowing.

Aims of the study

The research project aims at shedding some light on the language situation of Ain Temouchent, and examining the different attitudes and linguistic habits the citizens would have towards the variant languages that are at their disposal. More important, this study focused on observing the phenomena of code- Switching and borrowing displayed by the aforementioned group. Worthwhile mentioning, we will check whether the theories about mixing really Apply to the Algerian situation and Ain Temouchent in particular.

The Outline of the study

The present research paper is divided into three chapters initially, the first part is devoted to general overview of linguistic situation in Algeria, where It deals with the historical background of the existing languages in Algeria, notably Arabic—Dialectal and Standard—, French and Berber. It also intends to deal with a review of the literature in relation to types or patterns of code switching and other types of mixing languages such as borrowing and code mixing. While, the second chapter concerns the Research Methodology and Data Collection Methods in order, which it deals with the methodology and data collection methods. It contains the research design, the research setting and the sample population, which has been chosen in this study. In addition, the chapter describes the research instruments that contribute in collecting the needed data. The third chapter presents and discusses the quantitative data that we have collected to come up with results that may answer the question raised above.

Limitations of the study:

During the preparation of this research, we encountered many difficulties The first difficulty is the few numbers of studies of Arabic-French mixing throughout theworld in general, and in Algeria in particular. Hence the difficulty to find the related references, which in fact revealed a great shortage. The second difficulty is time constraints. Furthermore; short time we had to complete our research led us to put aside some important points on code switching.

CHAPTER I:
GENERAL OVERVIEW OF THE LINGUISTIC SITUATION IN ALGERIA

1.1 Introduction

One of the topics that have attracted the interest of many researchers in the last decades is languages in contact and its outcomes because contact between people with different languages can have a wide variety of outcomes that affect the way language is used**.**

In this chapter we present an overview about the theoretical background concerning language contact phenomena and the outcomes related to it, such as bilingualism and diglossia, then we focus on our main topic which is code switching and present some reasons and causes for such linguistic behavior. In addition, we introduce other key concepts like code mixing and borrowing and their relationship with code switching. After that we will explain the linguistic situation in Algeria namely between Arabic, French and Berber.

1.2 Language Verities

Language variety is defined according to Crystal (1992, p48) "as a system of linguistic expression whose use is governed by situational variable regional, occupational or social class", it is used in a given speech community, and varies from one situation to another according to regions, as the case of Britain where the speakers of each area are identified by their variety. It is the neutral term used by sociolinguists to avoid the misuse of terms and misunderstanding for the reader; whether the term used is meant for „a language‟ or dialect‟. Trudgill (1990) used the term variety as a neutral term to apply to any kind of language. Therefore, we will use this term throughout our research paper; to mean the spoken language used in the region of Ain Temouchent, which is the field of our study.

1.2.1 Dialect

Dialect is a variety of language which differs in vocabulary, pronunciation, and grammar from the language: both dialect and language are mutually intelligible, it has evolved among the users of such variety when communicating with each other's ; dialect is used by the speakers

who share the same geographical area or social group in communication and exchanging ideas Fehne stock, J. (2011).Dialects of the same language differ from each other simultaneously on at least three levels; pronunciation, grammar or syntax, and vocabulary. In the case of Arabic, there are many varieties of Arabic in the Arab World; each country has its own Arabic, for instance, Syrian Arabic, Egyptian Arabic, Saudian Arabic, Moroccan Arabic, Algerian Arabic…etc. Thus, British English and American English speakers can be considered as using different dialects of English language.

Chambers and Trudgill (1998, p24), claim that the term dialect is applied: "to forms of language, particularly those spoken in more isolated parts of the world , which have no written form ". Wardhaugh (2010) divided dialects into two types; these are regional dialects and social ones. The former refers to any kind of variety spoken in a particular geographical area. This type is characterized by language variation at the level of phonology, vocabulary, and even in syntax mainly when moving into a wide geographical area where such language is used.

There are two kinds of dialects; the traditional dialect which is associated with old people in rural area of the country, and is gradually disappearing, it is linguistically different from the second kind, and even from the standard variety. On the other hand, the second kind is the new dialect which is known as mainstream dialect, it is the variety which is used by the majority of people particularly the young speakers of urban areas, and dialects of this kind are linguistically similar to each other and to the standard variety (Trudgill;1994).

A dialect according to Scott Thornbury(2006) is a regional or social variety of a language which has some lexicons and grammar features different from those of language, and it is spoken with various accents.

1.2.2 Regional Dialect

Regional dialect is the dialect which identifies the persons region i.e. where the person is from (Crystal; 2008) or which geographical area he belongs to, there are many researches in sociolinguistics devoted to investigate the speech of people in a certain geographical area rather than another. Sociolinguists aimed at finding differences in speech among speakers of the same language variety living in different geographical regions, they focus on their researches at people who are non-mobile, older rural, and male speaker (NORM); these speakers were selected as such because it was believed that they were less influenced by the speech of the other regions.

Thus, since the regional dialects involve variation in speech within a given boundary; Wardhaugh (2010) refers to the so-called 'dialect geography' and 'dialect continuum' when analyzing regional dialects. He describes dialect geography as an attempt to map the distributions of different linguistic features so as to show their geographical provenance. On the other hand, linguists agree that people who are traveling from one area to another are indirectly supposed to acquire phonological distance. Such a situation is often referred to by dialect continuum.

Sociolinguists tried to make surveys and maps to illustrate the variation between different areas. When someone travels throughout a long geographical area he notices the differences in pronunciation, the choice of words and also in syntax.

1.2.3 Social Dialect

Social dialect is a variety of language identified by a social group and defined according to class, education, occupation, age, sex, and a number of other social aspects.

Hudson (1996) declares that the extent of the spread of new words between the speakers and their desire to use those terms leading to speech variation at the level of lexis, and then to dialect differences. But the latter is not based only on geography for two important reasons as suggested by Hudson (1996). First, people take their dialects with them whenever they travel to

another region, i.e. geographical mobility. Second, geography is only one of the social factors in addition to the social class, gender and age, which determine dialect boundaries. Therefore, dialectologists selected the term 'social dialect' or 'sociolect' to call any non-regional variety which is spoken by a certain social group, which in turn depends on the situation, such as market, street, home, etc

It is easy to recognize the person's social status from his speech ; the person who has been to school, is unlike uneducated one in his way of pronouncing words and also the choice of lexicons, the person with high statues speaks differently from those of low status; furthermore, the speakers tend to reveal their ethnicity and social class through their speech ,, the speech community of India is based on the caste system, there are differences between both categories, upper and lower classes ,are clear and easy to recognize. The speech of the upper class is different from the speech of the lower class. The term social dialect can be used to describe differences in speech associated with the social groups or classes There fore ;it is used to identify the social status of the speaker.

1.3 Bilingualism in Algeria

For sociolinguists the definition of bilingualism is still debatable, From the concept any person can guess that it concerns the use of two languages but the degree of mastery of both languages creates the difference in defining the term, Bloomfield (1933 p56) defines Bilingualism as "Native-like control of two languages". He observes that: Bilingualism resulted from the addition of a perfectly learned foreign language to one's own, undiminished native tongue.

According to Bloomfield puts emphasis on the question of degree, for him a perfect learning of both languages is recommended, on the other hand Weinrich (1953, P01) defines bilingualism simply as: "the alternate use of two languages" , A wider context is presented in

Haugen's definition (1954, P06) which describes a bilingual speaker as some one: "who knows two languages", in fact Martin J. Ball, sees that these definitions tend to limit bilingualism to equal mastery of the two languages, while later ones have allowed much greater variation in competence.

Beardsmore (1982), on his side, says that no reference is made about the level of mastery of both languages, besides the gradation in bilingual usage depends on the four primary skills.

Miliani (2001) regards bilingualism as the practice of using consciously and or unconsciously in every day speech two languages alternately with a certain degree of ability which could be mentioned in both languages. Such ability can be active, that is with interacting, speaking, understanding, and sometimes writing and reading both languages, or passive, i.e., understanding both languages, but speaking only one correctly and neither reading nor writing in either language. Abilities that Miliani has proposed in his view are found in the Algerian bilingualism, yet the educated elite's ability in Arabic and French is completely active since they can master both languages using their four skills, illiterates seem to have passive abilities towards those two languages, that is they can understand them but speak only Arabic, or the Algerian dialect, and cannot read or write them which is the case for the majority of illiterate old Algerians.

After 132 years of French colonization with its policy in Algeria which aimed at achieving at first political control, then a total domination, and with the existence of Arabic in its different form, bilingualism became a logical result of that situation.

After the independence and even nowadays there is a linguistic overshadow resulting from the presence of French, moreover the heralded solution of complete and rapid Arabization is not really easy as it appeared, because the linguistic impact of French is more rooted in the Algerian linguist situation.

There are two types of bilingualism in Algeria, the first is called "societal bilingualism" which is the result of a historical process mainly the gradual control of the entire country by France, and the second type is the "individual bilingualism" which is the consequence of several variables mainly the regional, economic, social, cultural, ethnic, and educational backgrounds of the individual, therefore, each bilingual individual can be "balanced" or "unbalanced", "balanced bilingual" refers to the speaker who masters equally the first language (L1) and the second one (L2), it mostly refers to those who where in a direct contact with the French during and after the colonization, "unbalanced bilingualism" takes place when there is a dominant and secondary language, it is represented by those whose competence is higher in one language than the other and generally in the mother tongue.

According to Benali, Algeria is a silent model of bilingualism in which different languages are in contact, mainly Arabic, French, and Berber which have been in contact since a long period of time, and have affected each other, bilingualism is also seen as a "particular" one because it is, for the majority of the population, the result of the contact between the French language and the Algerian dialect, and for a minority, between French and Berber, the current policy of the country is to become free from the linguistic neocolonialism carried on by the French language.

The educational system strategies and social characteristics caused the particularity of bilingualism in Algeria. Children learn both Arabic and French in primary school, they develop two systems of meaning of words, one system for the words in the first language, and the other is for the second language, it means that languages are learnt disjointedly and are more or less independent. This idea is of owning two systems has been reported so by Spolesky (1998, p23):

"For a number of years, there was an attempt to distinguish between compound bilinguals whose two languages were assumed to be closely connected, because one language had

been learned after (and so through) the other, and co-ordinate bilinguals who had learned each language in separate contexts and so kept them distinct."

It should be noted that bilingualism is approved as having a constructive effect on intellectual functioning and cognitive process. The inherited linguistic diversity should be considered as a positive point; for social elites an additional language is always an important fraction of civilized life, however it has been always proved that one's personality broadens with the growth of the linguistic repertoire.

1.3.1 Code switching

In the literature on the speech behaviors of bilinguals the term "code switching " has been used in more than one sense, for Robin (1968), G. Sankoff (1972) and Fishman (1972) it refers to the bilingual's ability to choose one or the other of his two languages in a particular speech situation , the choice is influenced by a number of non- linguistic features such as topic, participants, setting and so on, Bloom and Gumperz (1972) called this type of "code switching" : "situational switching" .

Code switching (also called code mixing) refers broadly to « alternation » between languages used by a bi-monolingual speaker; it can arise from individual choice or be used as a major identity marker for a group of speakers who must deal with more than one language in their common pursuits. As Gal (1988: 247) says: "Code switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evoke or change Interpersonal relations with their rights and obligations".

In this chapter, code switching follows Poplack's definition (1980:583) "the alternation of two languages within a single discourse, sentence, or constituent ". Concerning Algerian views towards code switching it would appear that a confuse is made between the so-called "Sabir "and AA/F code –switching or Francarabic, Taleb Ibrahimi (1981:20) seems to explain

the latter confusion, he writes "let those who speak avoid Francarabic by the progressive introduction of Arabic terms in the place of Arabised French words", Lanly (1970 :37) described "Sabir" as a "pidgin French" "a simplified language of transactions and negotiations.neither a French nor an Arabic language".

We know that it is due to historical issues that the Algerian speakers choose to switch in their speech to the French language, the causes are important topic of investigations and interpretations, number of answers have been suggested, including solidarity, accommodation to listeners, choice of topic, and perceived social and cultural distance. In other words, the motivation of the speaker is an important consideration in the choice, French is always considered a prestigious language, and it is common that the first impression we have about people switching regularly to French, is that they are educated, cultivated and they belong to a higher social class, as a personal view point Algerian speakers switch to French when they ignore about the existence of a synonym in AA or even in MSA like the word "window shopper" which is referred to by the French word "vitrine" or the borrowed one [vitrina]. Code switching occurs even with the presence of a synonym which may not cover the exact meaning of what the speaker wants to spot, for instance, a woman may say [ʃritwaħəd la robe ʃabba] (I bought a nice dress) "une robe" have synonyms in AA: [roba], [3baja] or [gandu:ra] but in here the use of "une robe" describes the dress's style the woman wants to speak about, i.e. "une robe" is a modern one , and "3baya" is reserved for a traditional dress.

According to Bouamrane (1988), Code switching between French and AA is governed by some rules not in the sense of correctness but possibilities, in other words, there is a word order to follow for a better and easier utterance, and breaking the order doesn't result in a wrong expression but a heavy and strange one to pronounce, here are some of Bouamrane (1988) proposed rules in AA-French code switching:

The disjunctive pronouns in AA [ana, ntu:ma] must be followed by clitic ones in French (je, nous) example: [ana je parle souvent m3a wladah] (I always talk to his sons).

The verb in French after an AA subject must be adapted to AA example: [ntu:maprésentitu: hier] (you presented yesterday) instead of [ntu:maprésentezhier].

A French preposition can not govern a main phrase in AA example: [fi la chambre] (in the room), [avec əsərwal] (with the trousers). Borrowing has been distinguished from code switching according to the kind of utterance; Gingras (1974) and Reyes (1974) classify single words as borrowings while changes of language involving more than single words are classified as code switching. According to Bouamrane (1988) this view is mistaken for its ignores the possibility of borrowing proverbs and whole idiomatic phrases, phonological adaptation to the system of the host language helps to distinguish code switching from borrowing, Bentahila and Davies (1983) contend that it will be clear from a Moroccan bilingual speech that he would be code-switching if he uses the French word "épicerie" while he would be "borrowing" if he uses the phonologically adapted word [bisri] (grocer's shop), it is the same for the French word "mineur"and the adapted one in AA [minu:ri] (miner) .

1.3.2 Code mixing

Code-mixing is the other phenomenon closely related to code-switching. It usually occurs when conversant use both languages together, switch between two language to the extent that they change from one tongue to the other in the course of a single utterance. Code mixing takes place without a change of topic and can involve various levels of language such as phonology, morphology, grammatical structures or lexical items.

We could not avoid that the first language is a big effect in second language. Interaction and mixing between languages result in various languages. Most of the people in the society mix

their language with other language by borrowing or using pieces of foreign languages even sometimes they are still influenced by first language.

Nusjam (2004) defines code mixing as the term refers to the use of one or more languages for consistent transfer of linguistic units from one language into another, and by such a language mixture developing a new restricted or not so restricted code of linguistic interaction.

Related to Nusjam, hedefines that we can see the reality in the class, when students saying something in English, they mix some language in the sentence that they don't know how to say in English its mean combine the language between Indonesia and English. For example: "have you done your homework hasan? Yes sir, sayasudahkerja my homework."

From example above, the student use the peace of English word to answer the teacher's question, it's because the student does not know how to say in English. However, grammatically the sentence of students is also suitable for grammar in English.

Bloom and Gumpers as quoted by Gibbons they say that code mixing is behavior element from one code become to some extent integrated into another. One code, the base code, is normally dominant, and speakers use the second code in additive fashion. Elements from the latter code tend to be some extent assimilated and consequently are used less consciously.

Code-mixing is one of the major kinds of language choice which is subtler than code-switching. In code-mixed sentences, pieces of one language are used while a speaker is basically using another language. These 'pieces' of the other language are often words, but they can also be phrases or larger units. From describing before, we can see that the definition of code-mixing is limited to the shift of code found within one and the same clause or sentence.

Many bilingual people come to be very self-conscious about their language change and try to avoid it in talking to strangers or on formal occasions. Such dismissal of the phenomenon demonstrates serious misunderstanding. Conversational code-mixing is not just the mixing of

two languages brought about by laziness or ignorance, or some combination of these. Rather, it requires conversant to have a sophisticated knowledge of both languages and to be aware of community norms.

From describing above, we can say that code mixing is using two or more language in the same sentence or discourse but one language more dominant, and it related with the social context as a function of choosing the code.

1.4 Borrowing

According to Spolsky (1998, p 32) "the switching of words is the beginning of borrowing, which occurs when the new word becomes more or less integrated into the second language". Similarly, Hornby (2005, p54) defines borrowing as being "a word, a phrase or an idea that somebody has taken from another person's work or from another language and is used in his own".

Thus, borrowing involves mixing languages at the level of language-systems. In other words, it is concerned with single lexical items or phrases and ideas, notably words such as nouns or adjectives. For example, Hoijer (1939) explains how native Americans colonised by the Spanish, living in southwest of New Mexico and southeast of Arizona have adapted some Spanish words in their Chiricahua Apache language. Borrowed examples in the Chiricahua Apache language include the word "loco" (crazy), a Spanish adjective borrowed into Chiricahua (Hoffer, 2002). These borrowed words or loan words can be identified in monolinguals' speech. In everyday conversations, loan words are adapted to speakers' first language as a result of contact or interaction between the speakers of two languages. The intensity of interlingual contact facilitates the inclusion of foreign words.

1.5 Diglossia

One of the most prominent facts about the linguistic situation in Algeria, and all the Arabic speaking communities, is the existence of two varieties of the same language, each one used for specific functions with clearly defined roles, one is considered as prestigious and has a high status "H" and a low one with no official status. Ferguson (1959 P337) states that diglossia is:

> "a relatively stable language situation in which in addition to the primary dialect of the language, which may include a standard or a regional standard, here is a very divergent, highly codified, often grammatically more complex, superposed variety, the vehicle of a large and respected body of literature, heir of an earlier period or another speech community, which is learned largely by formal education and is used for most written and formal purposes, but is not used by any sector of the community for ordinary conversation".

In Arabic-speaking communities, the high variety, represented by Cl.Ar is used in all domains that have something to do with education and written form (a lecture, a religious preach or TV and radio news), whereas the low variety is the real mother tongue, the speech of everyday: "These two varieties, Classical and Colloquial, exist side by side in the Arabic speech community in a diglossia relationship." (Ferguson, 1970:359)

However, there is a third intermediary variety that is often termed as a "middle language" or "a modern standard Arabic that is so widespread in the mass media and in education" (Ennaji, 1991:9), a variety that seems to be accepted and learned easily than the "complicated" Classical Arabic.

Apart from this "triangular" linguistic situation, (high, middle and low varieties), a very important fact to point at is that while standard French, for instance or standard English as

superimposed varieties(have acquired a certain status and prestige, so as to be used to a great extent in everyday speech, especially by educated people and higher class speakers), Cl Ar is hardly used as a medium of everyday conversations, although it is considered as the national and official language ,it is taught in all the educational curricula and used in mass media, it is apparently a stable linguistic system classical vs. colloquial Arabic.

> "diglossia differs from the more widespread standard-with-dialects in that no segment of the speech community in diglossia regularly uses H as a medium of ordinary conversation, and any attempt to do so is felt to be pedantic and artificial." Ferguson (1959, p54)

> The functions calling for MSA are formal and are used for delivering sermons and formal lectures; it is used in a parliament or legislative body, and for giving political speeches more explanation or as a sign of sympathy the politicians may shift to the H variety.

The Algerian dialects are used for functions that are informal such as: giving instructions to workers in low prestige occupations or to household servants, in popular programs on the radio and even TV, we may indeed shift into L when a person lectures in the H variety but answers questions about its contents or explains parts of it using the L variety so as to ensure understanding.

MSA is not the native language of any Algerian speaker it is learned in a formal type of education, at school or in mosques…etc. Yet, the term diglossia has been extended to cover situations where forms of two genetically unrelated or at least historically distinct languages occupy the H and L positions. The Algerian speakers, for instance, may use French as H for educational and more prestigious domains and the Arabic vernacular as L for informal primarily spoken domains, the L and H varieties are not only different in terms of social features but also

in terms of structural features, Romaine (1994): "not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics namely: function, prestige, literary heritage, acquisition, standardization, and stability."

In comparison with bilingualism, diglossia is less used in Algeria, most of the inhabitants are bilinguals and sometimes multilinguals, thus, we frequently switch between Arabic and French, but rarely switch between MSA and AA, for instance we may say: [raku:mrajħin par avion] but not [raku:mrajħinbita?ira], in this way the speaker is not switching in diglossia but in bilingualism.

The degree of diglossia in Algeria depends on the regional dialects, if we look deeply to this situation we notice that there are many diglossic situations in Algeria since each region takes diglossia as switching from MSA to its own dialect. People living in a diglossic speech community do not generally regard diglossia as a problem, only if there is a growth of literacy or religious indoctrinate which leads to the use of MSA or mainly Cl.Ar even in daily conversations, for example their kids say [?omi] for "mom" instead of [maa] or [jemma] and [abi] "dad" instead of [baba] or [bba], or when there is a desire to decrease regional and/or social barriers, or when there is a need for a unified national language, diglossia is an extremely stable phenomenon used to maintain more than one type of language in society, so if the various colloquial Arabic dialects do not exist, the form of language used in Koran would be the same one used in every day speech, the language used at schools would be the same one used for insults, and other daily informal conversations, and there would be no diglossia. In this way diglossia will be used to preserve the history and the value of Arabic.

The communicative relief which arises from the diglossic situation may be resolved through the use of relatively un-codified, unstable, intermediate forms of the language, and frequent vocabulary of borrowing items from high to low variety.

　　　　Ordinary people in Algeria do not feel that they are in a diglossic community, in a way that they don't even know what the word "diglossia" means, but at least they are aware that they often resort to standard Arabic terms when they have a lack of vocabulary in the dialect, they also know that the words used for introducing yourself to a president, are not similar to one used for a chat with friends.

1.6 Multilingualism in Algeria

　　　　The co-existence of Arabic, in its two forms, besides French, and Berber makes Algeria a complex sociolinguistic situation, not all the Algerians speak Berber, and not the entire master French, the only language that can be spoken by all the population is Arabic, or the Algerian dialect. Generally speaking, Algeria is a multilingual community, but the use of those three languages depends on the individual, i.e. Which languages he is able to master and for which situation alternately. Wardhaugh (2006) says: "People who are bilingual or multilingual do not necessary have exactly the same abilities in the languages (or varieties); in fact that kind of parity may be exceptional."

　　　　By a simple observation into the Algerian speech community, we can see that most of the Algerian population has at least some level of multilingual competence, something which indicates that adding a second language doesn't need superhuman or unnatural accomplishment, in fact we hardly hear Algerians speaking without using at least a few words in French and Berber, any one can say, or at least understand, "c'estfini", "trois jours", or [argaz], [azu:lfəlawon]…etc, the use of words differs according to the level of competency in languages for instance Berber of French. Sridhar (1996, P96) says:

> "Multilingualism involving balanced, native like command of all the languages in the repertoire is rather uncommon. Typically, multilinguals have varying degrees of command of the different repertoires. The differences in competence in the

various languages might range from command of a few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles."

Such competence doesn't give any evidence that multilingualism is particularly a conversationally fluency in all these languages, but at least we can say that many words of those languages are known by everyone and even used in their conversation. Such linguistic competence is clearly developed among the Kabylians who have the ability to speak Arabic, French, and Berber; the latter represents their mother tongue, Arabic is the language they learn at school, and French is the second foreign language which they sometimes learn at home even before going to school, though most the old people speak only Berber and French.

In the Algerian speech community, Multilingualism results from alternate use of three languages, that exist because of different circumstances explained formerly; Algerian speakers can easily communicate with the French, some of them can interact with the Berber speakers of other countries, and of course all of us can be mutually intelligible to a certain extent with the other Arabic speaking countries.

Many definitions of Multilingualism do not refer to the possibility that more than one language can originate in one community; rather they highlight the idea that multilingualism requires more than two distinct languages in the same community, this circumstance can be found in Algeria, both AA and Berber are considered as the native languages of most of the Algerians.

The classification of Algeria as a uni-modal or multi-modal nation depends on the particular group concerned, in fact language decisions are made essentially on nationalism rather than nationism , moreover, the educational objectives of the Algerian school and the curriculum

as a whole, has been equipped to stimulate feelings of nationalism as a counter to ethnicity, thus school is very significant as part of the overall policy which started with the execution of the Arabization process, reinforced by Algeria's nationalization of the teaching staff. Teaching classical Arabic has been a very complex issue in education, since 1962 the government's main objective was to unite the nation, and one of the most important ways was to bring the mother tongue into the educational prospect, but some teachers were neither sufficiently ready for the abrupt transition, nor linguistically prepared to explain effectively in Arabic, the new concepts in the various subjects.

French is now officially a "foreign language" as English, German, and Spanish, nevertheless it still plays an important role in the school system. These changes have systematically affected the role and the status of French in Algeria, since all official documents must be written in Arabic, on the other hand, the francophone elite did not really accept this policy of acquisition planning.

1.7 Linguistic situation

The linguistic situation in Algeria is described as complex and diverse because of the co-existence of more than one language, the main languages spoken by the community are; Arabic, Berber, and French.

1.7.1 Arabic

Arabic is a Central Semitic language, it dates back to the first century of the Common Era although its origins go as far as the period of Ibrahim the Patriarch. The Arabic language generally comes into two forms: Standard Arabic or Modern Standard Arabic (SA/MSA) and dialectal Arabic, although the difference is not between Classical Arabic and Modern Standard Arabic, a distinction is sometimes made. SA is the language of the Koran; it is considered as the formal version that was used in the Arabic peninsula. It was also the language of poetry during

the pre-Islamic era, and the language of royal and princely courts during the Islamic history, it is.the language of Islam. It is codified and the vehicle of a huge body of classical literature…., it encompassed in ancient poetry, grammar books and mainly in the Koran, in which Classical Arabic was revealed and it is still preserved.

Modern Standard Arabic is the modern complement of Classical Arabic. It is the official language of all the countries in the Arab Nation.

The most important difference between SA and MSA lies in the vocabulary. MSA reveals the needs of modern expression while SA reflects the needs of older styles. In order to avoid any confusion, it is decided to use the term Standard Arabic (SA) in this research work to group the two above concepts and to refer to the variety of Arabic. SA is, therefore, the language used in formal and official circumstances. The linguistic policy in Algeria, after the independence, insists on recuperating the national language and step by step, reducing the importance of French. Therefore a process of Arabization has been spread; and all the Algerian constitutions proclaimed that Arabic, or SA, is the language of the country''.

There are various forms of Arabic which exist in different parts of Algeria; these are regional varieties with different accents. Algerian Arabic is spoken in everyday communications by the vast majority of Algerians, it fades into Morocco and Tunisian Arabic along the borders, in the South there is a group of Bedouin dialects.

The common feature of AA is its inclusion of many borrowed words from French with the general syntax of the mother tongue, some of these words are: [ku:zina] "kitchen",[məʃwara] "handkerchief", [ʃombra] "room", etc. This linguistic pheomenon hasresulted from the French occupation of Algeria. Linguistically speaking, AA differs considerably from SA, but shares many features with it. In addition to the lexical variation between the two, AA drops the case

endings of the written language as in [darʊn] which becomes [dar] "house", [bæbun] becomes

[bæb] "door", the initial article of the standard form {-al} is also omitted in words like: [l3ərs],

instead of [3ursun], and [lbarəħ] instead of [al bariħa] "yesterday" …etc.

Variation does not occur only between SA and AA, but between the Algerian dialects too, one aspect appears in the use of many lexical items which varies from one region to another, and sometimes even between villages, the degree of mutual intelligibility differs from one region to another, the dialect of Adrar is not understood by those who live in Algiers, and in turn the speech patterns of Tindoufare definitely misunderstood not only in Annaba, Constantine, or Oran, but even bythe other southern areas such as Béchar, Ouergla and others.

Some aspects of variation within AA dialects appear in the use of items or expressions which vary from one place to another. Example: "car" is called [ʈonobile] in Algiers, [loʈo] in Béchar, [taksi] in Constantine, and [lwatira] in some parts of Tlemcen and in Tindouf it is called [lwatta], also "boys" is [ʃaʃra] in Oran, [dra:ri] in Anaba, [ləwla:d] in Béchar, and [tərka] in Tindouf , In other cases, the same word has different meanings creating a kind of semantic variation. For instance in Constantine: [sələktaħ] means "I paid him", while in Ain Temouchent it means "I saved him".

At the phonological level all the Algerian dialects share 24 consonants in addition to the long and short vowels such as: /æ/ as in [klæ] (he ate), [i:] in [qri:t] (I read),/u:/ in [tilifu:n], (telephone), /i/ in [hija] (she), perhaps one of the most distinguished feature of Algerian Arabic is the collapse of short vowels in some positions, thus,the Standard Arabic [ramad] (ashes) became [rmad], and [kalam] (talk) is [klæm],this leads us to say that Algerian Arabic always shortens the syllable structure found in the standard form like in: [ħadʒara], "stone" is [ħadʒra], we can also observe that in many Algerian dialects the vowel glides [ai] and [au] substituted for

the long vowels [i:] and [u:] as it appears in these two examples: [dajn] becomes [di:n](debt), /lawn/ is [lu:n] (colour), some Bedouin dialects keep the same forms of Cl.Ar.

Phonological variation is noticeable particularly, in the use of phonemes whichdiffers from town to town, for instance: /q/ is pronounced as: /q/ in Algiers, /g/ inOran, /ʔ/ in Tlemcen and /k/ in Jijel thus "near" is: [qri:b] in Algiers, [gri:b] in Ain Temouchent, and [ʔri:b] in Tlemcen. another example of variation is in the pronunciation of the third singular masculine objective pronoun. Example, [ktəbtah], "I wrote it"is said [ktəbtu:] in other dialects, [səqsiteh], "I asked him" instead of [səqsit].Adding the phoneme /k/ before each verb is one phonological aspect of the southwestern dialects, like that of Béchar and Adrar, it makes their speech similar to thatof Morocco. Example: [kangu:l], "I say", [kanəmʃi], "I go", [kanfhəm], "Iunderstand"…etc, eastern dialects have similar accent to the one of Tunisia even when speaking French.

In Adrar the two phonemes /ʃ/ and /ʒ/ are recognized differently from the other parts, even the bordering ones, it is called 'sibilant-merging dialect4 Example: "two" is pronounced as [zu:z] instead of [zu:ʒ], and "sun" [səms] rather than [ʃəms].In terms of gender, Algerian Arabic masculine nouns and adjectives generally endwith a consonant, while the feminine nouns generally end with an "a", and most feminine nouns are in fact feminized versions of masculine nouns, such as Nassim/Nassima, Amin/Amina…etc. Examples: [kəlb] a "dog", [kəlba] a female "dog", [tfol] a "little boy", [tofla] "a little girl", [tkil] for" heavy" and [tkila] for a female's description .

Most of the dialects use approximately the same pronoun's form of standard Arabic in "you" [nta] for "man" which is [anta] in Cl.Ar and [nti] for "woman" instead of [anti] except few places like Tlemcen where [ntina] is used for "man" and [nta] for "woman". Broken plural exists in AA like in Cl.Ar; it is used for some masculine and feminine words. Example: plural of [raʒəl]

is [rʒəl] or [roʒəla] "men" and the plural of [dif] guest is [diaf]. Regular plural is used too, the suffix {-un} used for then ominative in Cl.Ar is not use in AA, in contrast the suffix {-in} used in Cl.Ar forthe accusative and the genitive exists in AA. Example: [mbela3], "closed" is[mbel3in], [sən], and "tooth" is [sənnin].

For feminine nouns, the plural is mostly obtained by adding the suffix {-a:t}.Example: [ʒa:ra] "a neighbor" the plural is [ʒara:t], negation is expressed in AAusually in two parts, with the particle {ma} before the verb, and /ʃ/ after the verb, orwords like: [walu:] in combination with {ma} to express more complex types of negation.

For adjectives, the negation in most of the Algerian dialects is formed by adding the particle [maʃi]. Example: [mlih] "good", [maʃimlih] "not good".

Variations within Algerian dialects and sometimes within a dialect make "mutual intelligibility" difficult to occur but the Arab origins of the majority of Algerian dialects makes them understandable to a certain extent, mainly when the words usedin a conversation are very near to Cl.Ar. Otherwise, it is difficult for a person from Kenadsa to be understood by another one in Annaba or Oran if he says: [ʔaʃ had əlɣribaxizu: mqarha: mzəlfa:] (what's that! the carrots are in a very bad case).

1.7.2French

After the independence, language presented an ideological, social and political, concern in Algeria. While the government followed a strategy of linguistic Arabization of education, but the important position of the French language in Algeria was not profoundly affected by this policy and French continued to be used in the spoken and the written forms, however; it is nowadays part of the standard school curriculum and it is largely understood by people. It has been estimated that about 20% of the Algerian population can read and write in French, other sources estimated a much larger percentage. In the late 1990s, a political debate took place in

Algeria concerning the replacement of French by English in the educational system, the government decided to keep French. It is, according to President Ben Bella (1962-1965), an essential tool for the acquirement of modern techniques. In the same sense; Ahmed Taleb El Ibrahimi, a former Minister of Education and one of the leading proponents of the Arabization policy, considers Arabic as the appropriation of the Algerian soul and French as a window open on the world, for Miliani(2001:17) : "French is no longer the property of the old enemy. French as a world language is a tool (linguistic, cultural, social, economic, and technical) for humanity, beyond the political borders".

The use of French varies among the population, many people can understand it butnot everyone can speak it or write it correctly. Geographically speaking, the majority of the northern people can master French more than the southerners, maybe because of the French concentration on the north. Because Southern people werenot, effectively, in contact with the French, most of them were Nomads, however, insome southern villages like Knadsa, French people lived and stayed even after the independence, and as a linguistic result of this contact, Knadsa is the home town of many great writers in French like Malika Moukadam and Yasmina Khadra, and thedialect of this town contains a lot of borrowings from French language.

Since independence, important sciences such as: medicine, architecture, chemistry, and others are studied in French, materials, medicines, foods, have notices written in French, including the local ones, for instance on a date's jam pot you find mainly words in French, like "confiture de dates" or "ingredients naturels". Some Algerian sociolinguists consider this kind of linguistic colonization more "dangerous" than the political one. The charge of liberating Algerians from using French, is very hard following this point of view, and excluding the use of such language, will create a linguistic conflict, because French exists in the majority ofour dialects; it becomes part of our daily communication, our history, our culture; ithardly happens, to hear someone saying "nafoura" rather than "jet d'eau" or [ʒido],"madrassa" in stead of

"l'école" or [liku:l] "elbarid" instead of "la poste" or [lboʃṭa], or "lawhatelmafatih" and not "clavier" and so on.

1.7.3Berber

The Berber dialects are spoken in many parts of Algeria but largely in Kabylia, in the Aures, and in some villages in the Sahara, it has the status of a "national lanuage". The following presentation of the Berber dialects of Algeria which are classified geographically includes mainly all the existing ones:

In the north:
- "Kabyle" in Kabylia about 7,5 million inhabitants in Algeria specially in Algiers, Béjaïa, Tizi Ouzou, Bouïra, Sétif and Boumerdas.

- "Chaouia" in the Aures about at least 5 million inhabitants specially in Batna, Khenchela, Souk Ahras, Oum elBouaghi, and Tebessa.
- "Chenoua"inTipaza Province.
- "Tarifit"aroundArzew, and Tlemcen, and Sidi Bel Abbes. Perhaps extinct, in western Algeria: Beni Snous, Achacha, Ouarsenis, Bel Halima, Haraoua.

In the Sahara:
- "Tumzabt" in the Mzab
- "Ouargli" in Ouargla
- dialects of "Touat" and "Gourara" (called "Taznatit" by the Ethnologists, this name in fact refers to most of the Zenati languages)
- dialects of "Touggourt" and "Temacine"
- "Tidikelt"
- "Tamahaq", the dialect of the Tuareg of the Hoggar
- "Tachelhit", the dialect of the western ksours and also Figuig.

There is no ultimate classification of all the Berber dialects in Algeria, in fact Berber varies from one locality to another; ethnicity plays a role in variation, some of these dialects are mutually intelligible, others are not. There is no standard orthography for Berber, for instance, Tamazight has 41 basic sounds, 38 consonants and, the Tuareg varieties have developed some extra long and short vowels. The growing use of Kabyle as a modern written language has increased the use of the adapted Roman script.

The Lexicon comprises an important domain of dialectal variations amongTamazight dialects; there are many loan words from Arabic, French and Latin. Loanwords are morphologically adapted in the Tamazight word structure, furthermore in Tamazight structure morphemes conveying grammatical information such as tense, gender, number and person do not constitute autonomous affixes, such elementsrather appear as compound phonemes, vowels more often, within words. Vocabulary differences should be considered as initially reflecting lexical richness, the most important criterion of dialectal variation is phonological.

The different varieties of Tamazight may be classified into three different groups :plosive, fricative and affricate dialects, "plosive dialect" refers to the dialects thathave kept the original plosive sounds as plosives (mainly Tachelhit or Tuaregvarieties), while they have been developed into fricatives in "fricative dialects" like:Kabylian, central Moroccan Tamazight and Tachawit, or even affricates in "affricate dialect" (mainly those called Zenete in the literature among which Tumzabtand Mauritanian varieties) .

The group that is characterized as affricate has phonologically gone a lot further,some varieties such as Tarifit are difficult to classify as they have already moved from the fricative status but not enough to consider them as affricate. These differences do not reflect country boundaries but are older than the constitution ofthe present different states, in Algeria for instance, all these three varieties coexist. These differences reflect the classification of inhabitant groups very often referred to as the Masmouda, Sanhadja and Zenete . Although there are differences between the Berbers and the Arabs, but theyshare the same linguistic, cultural and social events, there are some similarities like:[tlæta] (three), [roh] (go), [xammǝm] (think), [khdǝm] (work), [di:n] (religion)…etc . These similarities between Algerian Arabic and Berber refers to the common presence of both communities, a common feature of Algerian Arabic and Berber is the occurrence of French words with the general syntax of the mother tongue, for example: [stilu:jǝt, stilu:jǝn] (pens), [ku:zina, taku:zinǝt] (kitchen).

1.8 Conclusion

The literature review has presented the linguistic challenges of language contact t, where the main language contact theories have been exposed, mainly bilingualism and other phenomena of juxtaposing two or more languages within a discourse, followed by a brief discussion of bilingualism and multilingualism.

Finally, the chapter describes the language situation, focusing primarily on the difference of language varieties in Algeria starting by Arab language than French addressing the developments and phases for language policy and planning in post-colonial era, than finishing by the Berber language. As a result, these different phases have conducted to a linguistic conflict in the areas in the country.

CHAPTER II
RESEARCH METHODOLOGY
AND DATA COLLECTION

2.1. Introduction

In addition to what has been exposed in the previous chapter, namely the literature review on language pursued in Algeria, it is worth reminding ourselves that strategic planning should be facts and evidence

The following chapter discusses the methodology which is used to discover answers to the research questions. However, it will go into the research design and methodology that were used to accomplish the study's goals in great detail. It also presents the thesis's practical side and how it is organized to grasp the next chapters, particularly the analytical one. The purpose of this chapter is to collect data and describe the research process. It also includes a description of the research participants as well as the data collection devices employed, which include a questionnaire. The data analysis is provided throughout this chapter to show the conclusions of the study that were acquired from people feedback and attitude towards the language they use .

2.2. Research Methodology

Research methodology refers to the systematic procedure of doing research. Many different methodologies are employed in different forms of research, although the phrase is commonly used to refer to study design, data collection, and data analysis. According to Kothari (2004, p. 8) "Research methodology is a way to systematically solve the research problem...". Nevertheless, The case study focuses the research on a single unit or circumstance, allowing for a thorough investigation and rich data, as well as generalization of the sample. Also, the questionnaire is the most common research tools employed in this form of data collection.

Additionally, When we discuss research methodology in relation to a research problem or study, we usually get answers to the following questions: why a research study was conducted, how the research problem was defined, how and why the hypothesis was formulated, what data was collected and what method was used, why a particular technique of data analysis

was used, and a slew of other questions. Throughout this study, the researchers used the case study method to investigate the impact of language contact on aintemouchent citizens.

2.3. Research Approaches

In order to attend to the final results, it has been used two types of approaches , the qualitative approach to identify the informants and qualitative approach to analyze the phenomena we are trying to reach.

2.3.1. Quantitative Research:

According to Van der Merwe (Garbers, 1996), quantitative research is a type of study that aims to test ideas, establish facts, show correlations between variables, and forecast results. Also, it employs scientific methodologies to assure impartiality, generalizability, and consistency (Weinreich, 2009). In other words, quantitative research is a powerful research method that is frequently associated with large-scale studies, but it can also be used in small-scale studies. The goal of using this approach is to explain phenomena by collecting numerical and statistical data, which is then analyzed using mathematically based methods. This method aids the researcher in making generalizations about the research findings.

2.3.2. Qualitative Research:

The qualitative method has the flaw of being unable to generalize findings to larger populations with the same level of assurance as the quantitative method. (Patton 2001:P39) defines qualitative research as:

an approach that uses a naturalistic approach which seeks to understand phenomena in context-specific settings, such as real world settings, where the researcher does not attempt to manipulate the phenomena of interest…it is any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification, but instead the

kind of research that produces findings derived at from real-world settings where the phenomena of interest unfold naturally ".

Qualitative research on the other hand, is a method of study that aims to build theories and knowledge according to Van der Merwe (Garbers, 1996). It is most commonly employed in the humanities and social sciences to characterize human behavior in any situation that permits such an assignment to be accomplished without influencing the respondents' natural behavior.

2.4. Sampling:

Sampling is the process of picking observations in order to get correct population definitions and assumptions. A sample is a unit of measurement chosen from the population to represent a group of people. In fact, Simple random sampling, systematic random sampling, stratified random sampling, and cluster random sampling are all examples of probability sampling, in which the probability of picking individuals is known and predetermined. Nevertheless, Quota sampling, purposive/judgmental sampling, snowball sampling, and convenience sampling are examples of non-probability sampling.

2.4. Definition of Sampling:

In social science research, sampling is a must-have approach. A research project cannot be completed without sampling. It is impossible and impractical to research the entire population. The practical constraints of cost, time, and other factors that are typically present in the scenario prevent the research of the entire population. The notion of sampling was created in order to make research findings more cost-effective and accurate (Singh, 2006). According to Cothari C. R "A sample refers to the technique or the procedure the researcher would adopt in selecting items for the sample. Sample design may as well lay down the number of items to be included in the sample i.e., the size of the sample" (1980, p. 56)

2.4.2. Types of Sampling:

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2.4.2.1 Probability Sampling:

A probability sampling strategy is one in which every unit in the population has a chance (higher than zero) of being chosen for the sample, and this probability can be precisely calculated. It consists four varieties which are:

✓ Simple Random Sampling: All subsets of the frame have the same chance of being chosen. In this situation, each person is picked totally by random, and every member of the population has an equal chance of being chosen. Giving each person in a population a number and then selecting them from a database of random numbers is one method of producing a random sample .

✓ Systematic Random Sampling: It works by sorting the target population according to some sort of ordering system and then choosing components from that sorted list at regular intervals.

✓ Stratified Random Sampling: This strategy divides the population into subgroups that have a common trait. It's used when there's a chance that the measurement of interest may change amongst subgroups, and we want to make sure that all of them are represented. A subgroup is a naturally occurring collection of elements. Subgroups may be formed depending on the size of the organisation, gender, or occupation.

✓ Cluster Sampling: According to (Wilson, 2010) Cluster sampling divides the entire population into clusters or groupings. Following that, a random sample is picked from these clusters, with all of them being included in the final sample. In other words, cluster

sampling is beneficial for researchers whose subjects are dispersed across wide geographic areas since it saves them time and money (Davis, 2005)

2.4.2.2 Non-probability Sampling:

Non-probability sampling is frequently related with qualitative research and case study research design. Case studies, on the other hand, tend to focus on small samples and are designed to investigate a real-life occurrence rather than make statistical assumptions about the general population (Yin, 2003). Although a sample of participants or cases does not have to be representative or random, a compelling explanation for including particular instances or persons over others is required. It's also known as non-parametric sampling, and it's employed for a variety of reasons. However, it has four types which are:

✓ Convenience Sampling: Participants are chosen for convenience sampling because they are frequently accessible and easily available. In depth, many of the difficulties connected with research can be solved via convenience sampling. It is simpler to use friends or relatives as part of a sample than it is to target unfamiliar persons. Because the sample is not representative enough, the researcher utilizing it cannot draw scientifically sound generalizations about the entire population.

✓ Purposive/Judgmental Sampling: Purposive or judgmental sampling is an approach in which specific situations, people, or events are purposefully chosen to offer essential information that cannot be gathered through other means (Maxwell, 1996). It's when a researcher decides to include instances or individuals in the sample because they're interesting.

✓ Quota Sampling: Quota sampling is a non-random sampling approach in which participants are chosen based on specified qualities such that the overall sample has the same characteristic distribution as the general population (Davis, 2005). As with

stratified sampling, it begins by segmenting the population into mutually exclusive sub-groups. Then, depending on a predetermined percentage, judgment is employed to choose sub-subjects or units from each segmenjt. The approach is classified as non-probability sampling because of this second stage.

✓ Snowball Sampling: According to Breweton and Millward (2001) Snowball sampling is a non-random sampling strategy that leverages a few instances to urge others to participate in the research, resulting in a larger sample size. This strategy works well in tiny groups that are difficult to reach because of their closed character, such as secret clubs and inaccessible professions.

2.4.3The Description of the Study Sample:

The participants in this study are the citizens of AinTemouchent, A total of 200 questionnaire were distributed to people in all languages Arab, French and English considering that the language of English is less used bin the population of Algeria in general , and particularly in AinTemouchent . On the other hand, a total of 100 has been replied. The purpose for choosing random sample in this area is to know their perspective towards language contact and the variation of languages in the Algerian community, also to determine the code switching and code mixing, and the fact of the influence of multiple language in the community of Ain Temouchent, as well as to look at their attitudes, perceptions, and educational development.

2.4.4 Speech Community of AT

Ain Temouchent is located 72Km south west of Oran, 63Km west of Sidi Bel Abass and 69Km north / Northeast of Tlemcen, It contains 535000 inhabitant according census of 2019. With this position as a crossroads, with fertile soil that surrounds the city, established in

1851, The city was able to develop rapidly, becoming the economic centre of the region. It became sub-prefecture in 1955 and a Wilaya in 1983.

Ain Temouchent was built on the site of the roman ruins; the town was founded in 1851 with the arrival of spanish immigrants. It lies on a narrow valley and is surrounded by orchards planted in fertile basaltic soils.

As a matter of fact the continual historical contact established between dwellers of Ain Temouchent and imperialist rulers in the past was the most likely cause of the significant variation and all linguistic levels in today language situation specially during the French occupation which had a significant impact on the language profile of Ain Temouchent people. On the other hand sociocultural constraints on speech that make Ain Temouchent speakers vary their verbal behaviour according to addressee, the setting, the topic, the age and so on, not similar to those involved in the sociolinguistic variation in an Algerian speech community. Variation in the speech community of Ain Temouchent in not very related to socioeconomic status of the speaker; people speak more or less the same way whatever is their social status in fact variation operate on the dimensions ethnicity, age and sometimes gender.
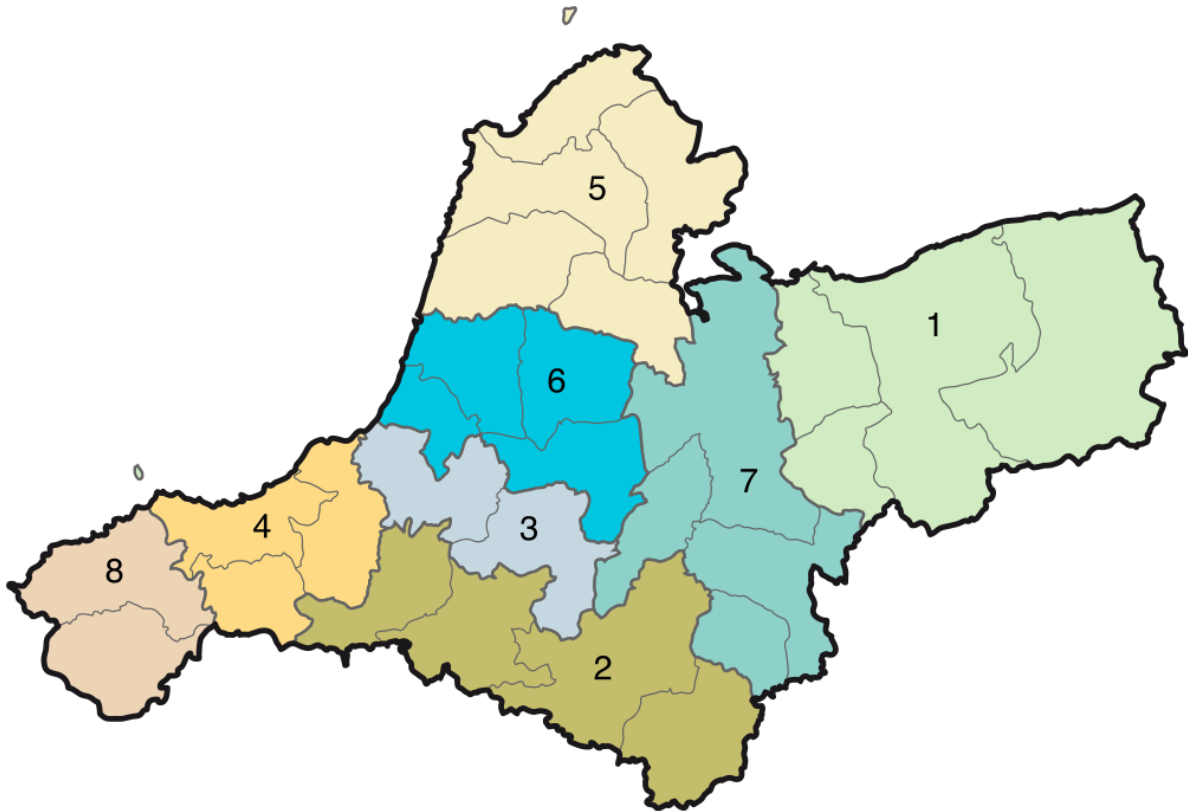
Figure 2 1:Map of Ain Temouchent.

2.5 Data Collection

Data collection is the process of obtaining, calculating, and analyzing informative findings for analysis using established approved methodologies. A researcher can test their theory based on the information acquired. In most cases, data gathering is the first and most important stage in starting a research project, regardless of the topic of study. The most essential purpose of data collecting is to guarantee that relevant and correct data is collected for data analysis so that research statistics may be made .

2.6Data Collection Tools

Data collection is one of the most critical components of any research, and it is impossible to do research without it. Surveys use a variety of methodologies and tools to collect

primary data, and the right tools are critical for ensuring the validity and credibility of all studies. Thus, a questionnaire was used to gather the data needed. The researcher used research tools to collect data for this study in order to conduct a thorough assessment of language contact in the community of Ain Temouchent.

2.7Questionnaire

A questionnaire is a series of standard questions used to collect information on a certain subject from a group or individual with a connection to it. In most cases, the question is posed in the form of an interview, an opinion, or a questionnaire. Its major goal is to collect information from a huge number of people by email, phone, or social media. It is employed in order to reduce the amount of time spent on the task at hand. According to Nunan (1992, p. 231) "a questionnaire is an instrument for the collection of data, usually in written form consisting of open and/or closed questions and other probes requiring a response from the subject". Therefore, due to its benefits, it is a tool that is employed in the majority of research projects. It can assist the researcher in gathering data that might otherwise be difficult to get .

Another definition mentioned by Brown (2001), questionnaires are any written instruments that present responses with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers. Additionally, a questionnaire is a series of questions that take many forms like open ended items or close ended items which are settled in order to gather data from a specific sample (Brown, 2001).

The questionnaire in this study asks local people questions regarding their behavior and attitudes during language contact and how it influences their speaking method. It's also a mixed questionnaire because some of the questions had answers and options, while others had open prospects. In addition, there are both closed-ended and open-ended questions to aid the

researcher in obtaining better and more meaningful results. Tables and statistics are used to examine and analyze the data, while non-statistical information gleaned from views and reasoning is presented and analyzed subjectively.

2.7.1 The Open-ended Questions

According to McCormack and Hill (1997), open-ended questionnaires "are designed to collect data with minimum of direction to respondents". The purpose of this sort of inquiry is to provide students the freedom to express themselves. This style was used to make the questionnaire appear excellent. Therefore, the open-ended questions allow responders to speak freely and without restriction.

2.7.2 The Close-ended Questions

This is a multiple-choice question, which restricts the flexibility to express oneself. Its format is quantitative, which makes it simple to analyze statically. However, we are unable to obtain further information in this format. Moreover, the close-ended questions confine respondents to a limited number of options, which are frequently (yes) or (no),

2.7.3 The Objective of the Questionnaire

The data were collected by means of a questionnaire. As all our data were collected in the same way, the design of the questionnaire was obviously crucia. A successful questionnaire would be designed in such a practical and time saving way. For this reason, our questionnaire was made up of a set of multiple-choice questions. In this kind of questions, respondents choose, among a number of possibilities for a particular question, one item that reflects best their answer. As such, the answers are in front of the informants, the fact that helps them answering the questionnaire efficiently.

The questionnaire was mostly administered face-to-face. Though this was constraining and time consuming, it ensured high return rates. It sought information on the following:

- Perceptions towards the language situation in Algeria

- Attitudes towards the use of languages; Algerian Arabic, Berber, Standard Arabic andFrench and the statuses they should be given.

- Views on the importance, place and future of these languages in Algeria.

2.8 Presenting the Participants:

We have made this questionnaire of the residents of Ain Temouchent we have the number 100 (60 females and 40 males).

 personal question:

- **The gender of the participants**

Table 2 1: percentage of the language contact by gender in Algeria

	Male	Female	TOTAL
N° 100	40	60	100
Percentage	40%	60%	100%

They have been chosen randomly,In fact females differ from males in their use of other languages, especially in urban center in order to seek social prestige

- **Age:**

Table 2 2: Age of informant

Age Groupe	male	Female	total	Percentage
19-29	10	25	35	35%
30-45	10	15	25	25%
50-65	10	15	25	25%
66-79	10	5	15	15%
Total	40	60	100	100%

The research is based on a sample population of 100 informants of different ages which vary from 19 to 79 they are randomly choosing. We have met the majority of them in their homes Administrations universities middle and secondary school.35% of the informants are between 19 to 29 years old.25% are between 30 to 45 years old + 15 to 65.15% are between 66 to 79 years old.

- **Place of living**

the place of living was not limited just for the population of Ain Temouchent City but we did the four people of small towns (El Maleh amria and Hammam Bouhdjer)

Table 2 3: Place of living of the informants

Place of living	Ain temouchent	Small towns of AT	Total
Numberof informants	70	30	100
Percentage	70%	30%	10%

As shown in the table the majority of the informants (70%) are from Ain Temouchent city. These indicates that language used in big cities is different from the one used in small towns.

- **Level of Informants**

Table 2 4: Table of the Level of Informants

Level	Home	Primary	Middle	Secondary	University
N°	10	25	30	20	15
Percentage	10%	25%	30%	20%	15%

The informants are from different levels of Education whereas the majority of the informant. have the level of middle school, and about 20% for secondary, and 15% for university, and 10% for primary.

2.9. Conclusion:

This chapter included all of the data that assisted us in carrying out the entire study project, including statistics and the theme's purpose. The work cannot be clear, rich in content, or certified without the aspects listed in this chapter, because they provide evidence and certainty to the information obtained in the study. Furthermore, it summarizes the importance of language contact research and its influence Ain Temouchent community. Moreover, the chapter covers the first phases of conducting the study and its nature, as well as a description of the research tools employed and data collection.

The next chapter deals with data analysis in order to put the statistics acquired into context and give more clarifications. Clearly, the goal of this study is not to examine the methodology and research tactics employed. That is, a more in-depth analysis is carried out to aid in the development of the primary findings, which will be the study's main concern. It will also include general discussions and recommendations about language contact in Ain Temouchent.

CHAPTER III
DATA ANALYSES AND
INTERPRETATION OF THE RESULTS

3.1 Introduction

This chapter is concerned with the data analysis and discussion, where we are going to analyze the data that were collected by means of a certain instrument. As far as our research is concerned, the tool that was used in the process of data collection is the questionnaire.

In addition to that, in this chapter the results of the questionnaire are analyzed and discussed, and that in order to answer the research questions.

3.2. Data Analysis and discussion

As already mentioned in the previous chapter, the questionnaire that was used in this research was separated into two parts. The first part is devoted to gather the general information about the participants, such as the gender, age and the place of living. Which has been mentioned in the second chapter as presenting of the informants. Moreover, the second part is composed of 10 questions and that in order to investigate the attitudes of people towards the implication of language contact and code switching in daily life. It is also worth mentioning that in this chapter only the important questions are analyzed that means only the second section of the questionnaire.

Question N°1: which of the following languages do you usually speak.?

Table 3.1: The degree of speaking languages

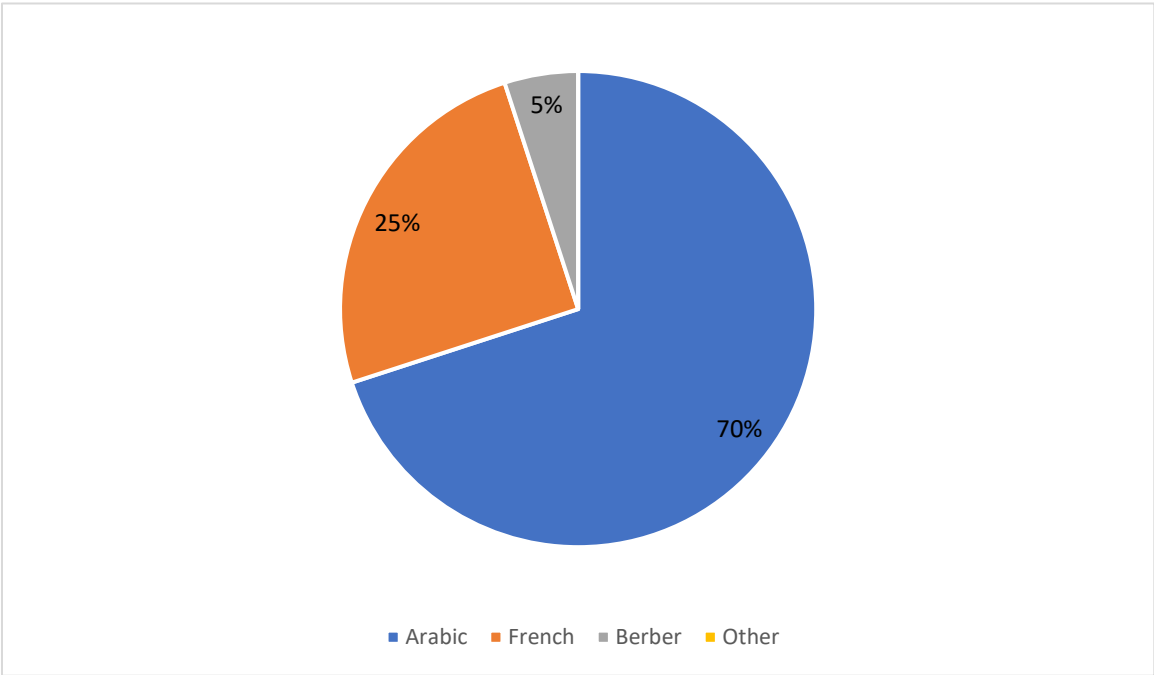| Langages	Arabic	French	Berber	Other	Total
N°100	70	25	05	00	100
percentage	70%	25%	05%	00%	100%

Figure 3.1: The degree of speaking languages

Figure 3.1 The degree of speaking languages

The pie-chart above represents the degree of the informant's ability, where the results provided from the questionnaire show that the majority of the informants speak Arabic at 70% French 28% however Bieber is less used between informant.

Question N°2: which of the following languages do you better understand?

Table 3.2: The degree of understanding languages

langages	Arabic	French	Berber	Other	Total
N°100	50	45	05	00	100
percentage	50%	45%	05%	00%	100%
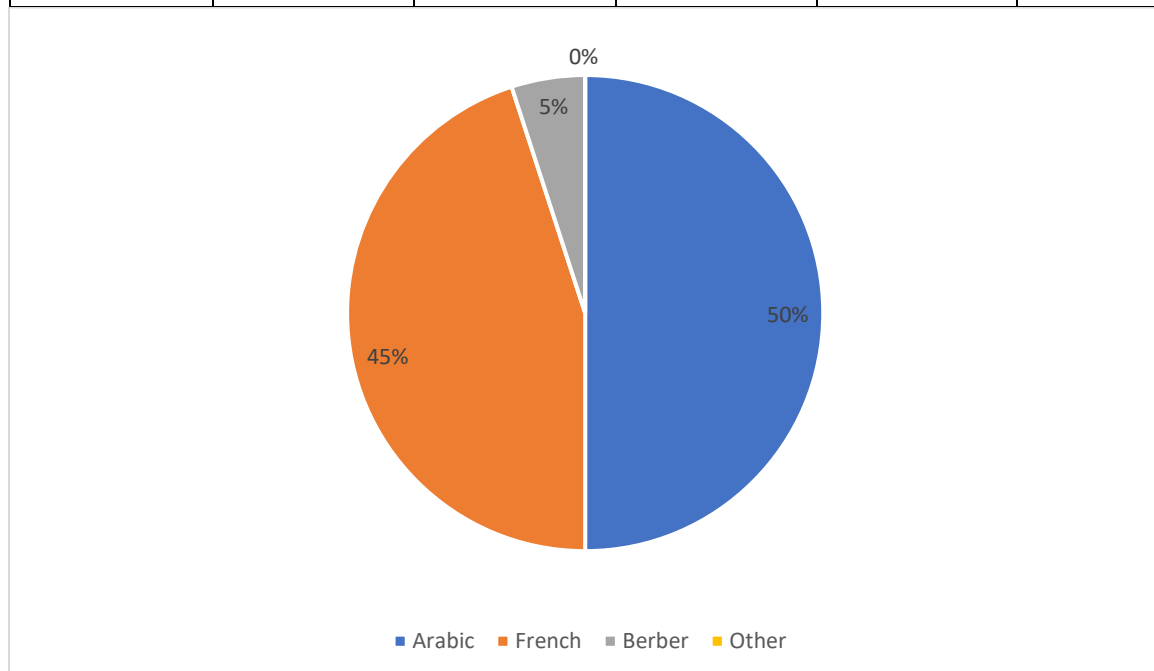
Figure 3.2: Degree of understanding languages

This question is related to participants' competence of understanding languages as it is shown in figures 3.2 about 50% confirmed that they are able to understand Arabic while 45% of the participants claim that they can understand Fr where as 5% are able to understand berber. From this results we notice that citizens of Ain Temouchent have the ability to understand Ar, Fr and Berber.

Question N° 3: what languages do you speak at home?

Table 3.3: The degree of speaking languages at home

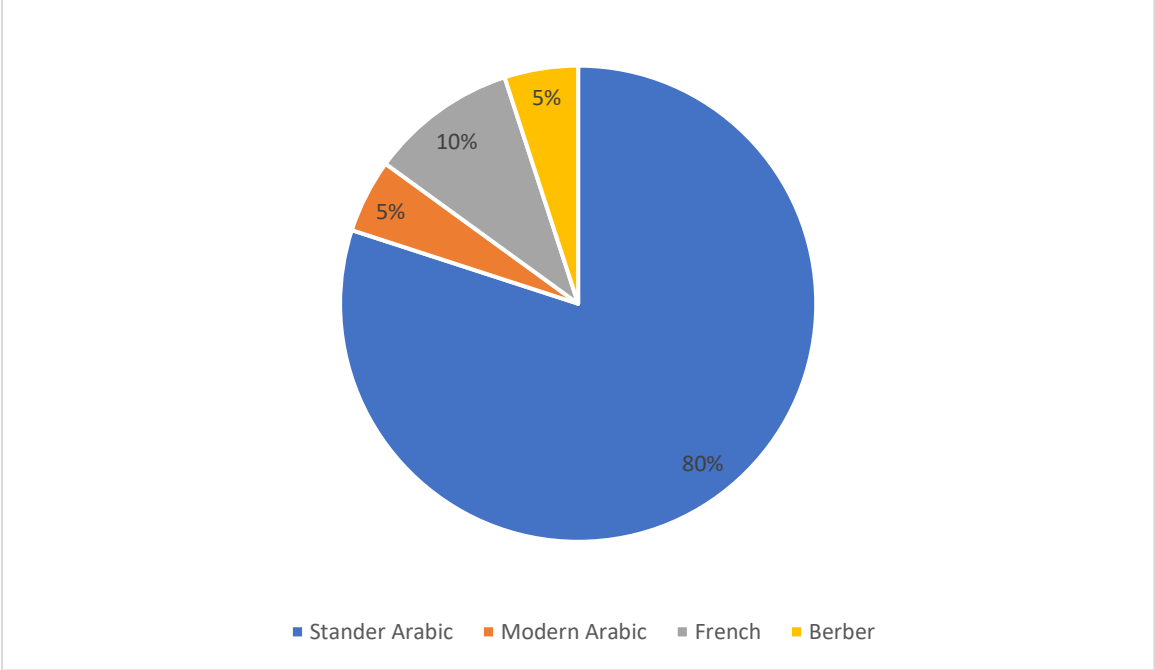| Languages	Standered Arabic	Modern Standered Arabic	French	Berber	Total
N°	80	05	10	5	100
percentage	80%	05%	10%	05%	100%

Figure 3.3: The degree of speaking languages at home

The statistics above show that 80% of the participants speak SA at home. Which is more spoken than the MSA. Whereas 10% of participants speak FR at home and the fewest of participants use Berber at home. So the most citizens of Ain Temouchent use SA in their homes.

Question N°4 what do you speak with your friends?

Table 3.4: The degree of speaking languages with friends

Languages	Standered arabic	Modern Standered Arabic	French	Berber	Total
N°	97	00	02	01	100
percentage	97%	00%	02%	01%	100%
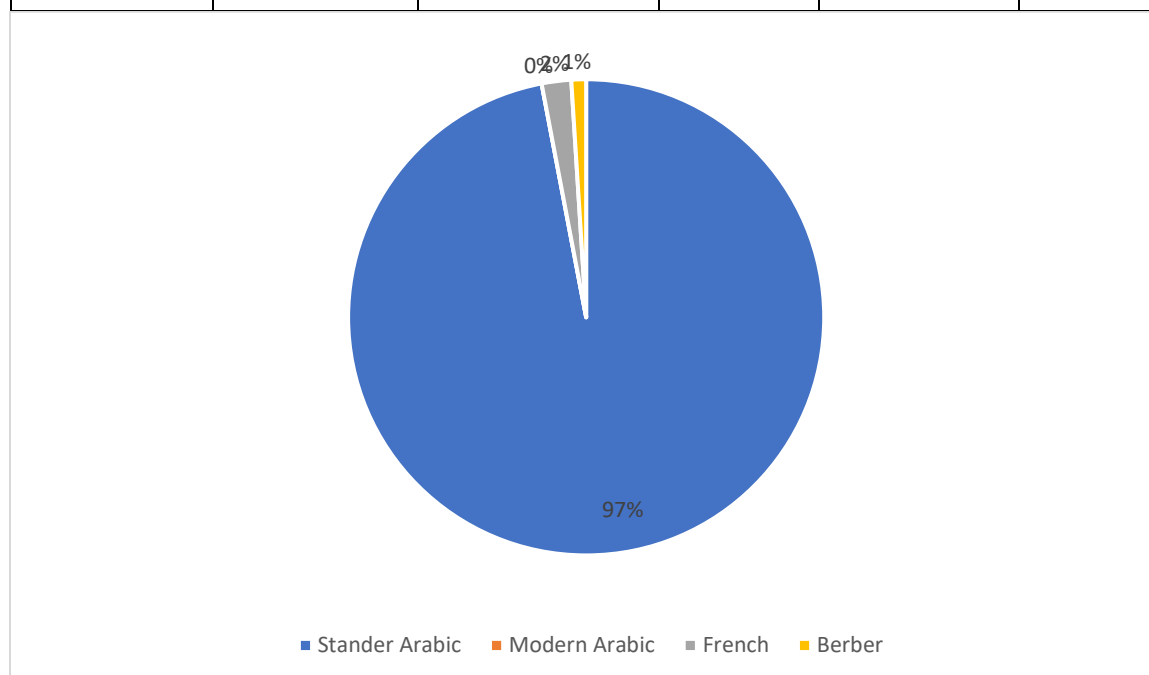
Figure 3.4: The degree of speaking languages with friends

From the table above and figure we have noticed that Most of the informants speak standard Arabic with their friends 97%. In the other hand no one of theme speak MSA, about 02% use French and 01% Speake Berber.

From these results we conclude that the most citizens of Ain Temouchent speak SA with their friends since they use informal languages.

questionN°05: In which languages do you speak at school universities and work offices?

Table 3.5 :In which languages do you speak at school universities and work offices?

Languages	Standered Arabic	Modern Standered Arabic	French	Berber	Other	Total
N°	30	30	35	03	02	100
percentage	30%	30%	35%	03%	02%	100%

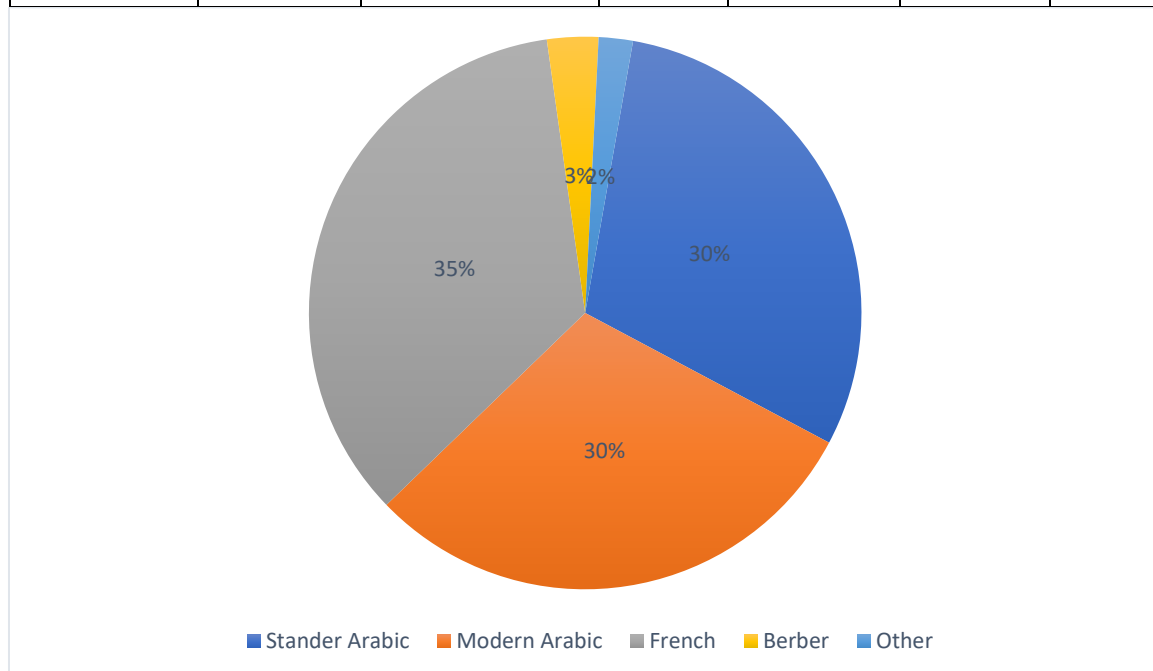**Figure 3.5 : In which languages do you speak at school universities and work offices?**

The majority of the students and workers use MSA in their schools universities and work office (80%), whereas 10% use French and SA, and no one use Berber.

From these results we have noticed that the participants use MSA the most because they use formal languages at schools universities and work offices.

Question 06 What do you speak in social media?

Table 3.6: degree of speaking Languages in social media

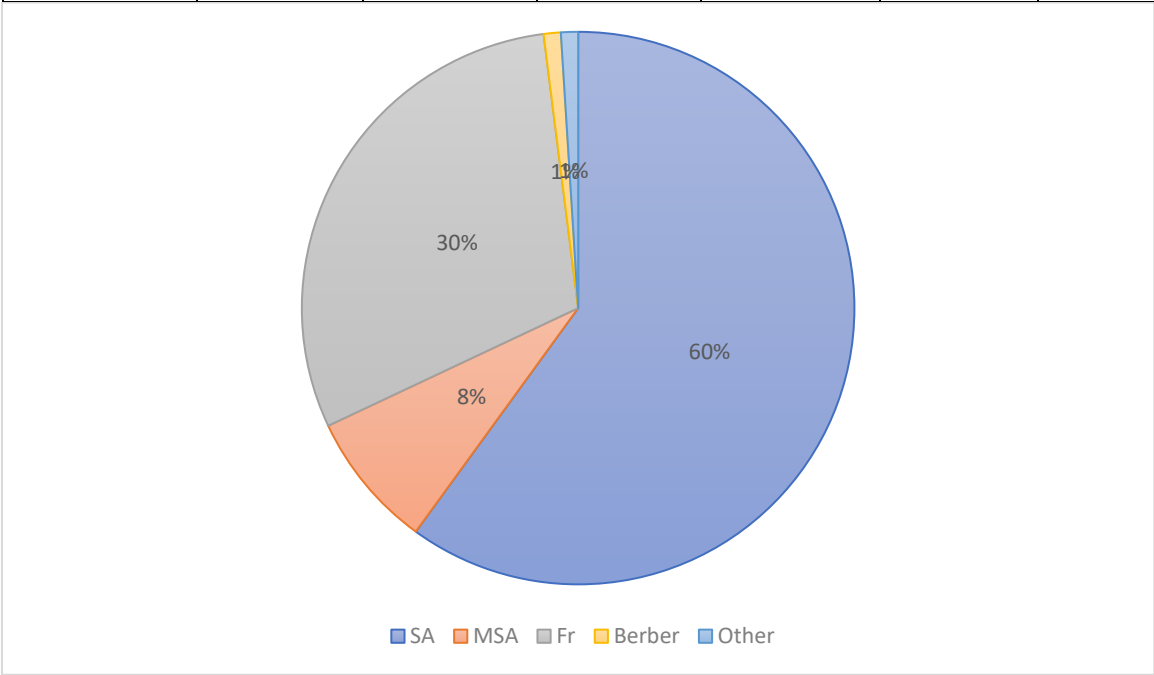| Langage	SA	MSA	Fr	Berber	Other	Total
N°	60	08	30	01	01	100
Percentage	60%	08%	30%	01%	01%	100%

Figure 3.6: degree of speaking Languages in social media

This indicates that SA is the most language used in social media, and 30% of participants use French language however MSA is less used 8%, and 1% of informants use Berber and other languages.

Question N°7: do you code switch

Table 3.7 : The Degree of code switching:

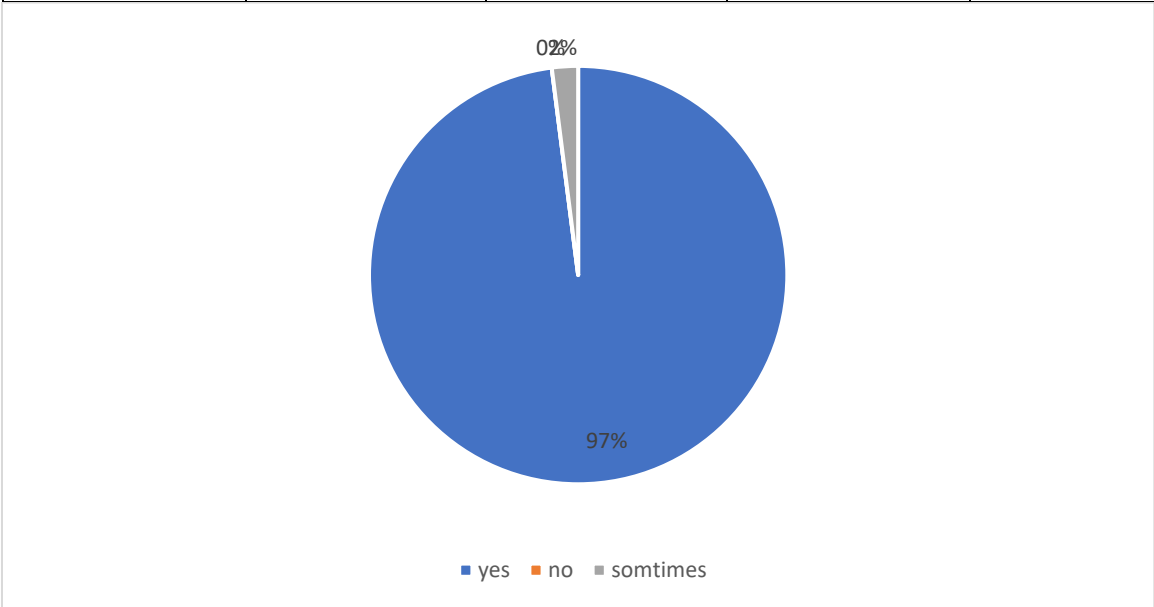|	Yes	No	Somtimes	Rarely
N°	97	00	02	100
percentage	97%	00%	02%	100%

Figure 3.7 : The Degree of code switching:

Through these results we noticed that the majority of informants code switch between languages 97% however 2% of the participants sometimes code switch and 1% rarely do that.

Question N°08: If yes, which languages do you code switch between.?

Table 3.8 : The degree of switching between languages

|	Ar/Fr	Berber/Ar	Fr/Berber	Other
N°100	95	03	02	100
percentage	95%	03%	02%	100%
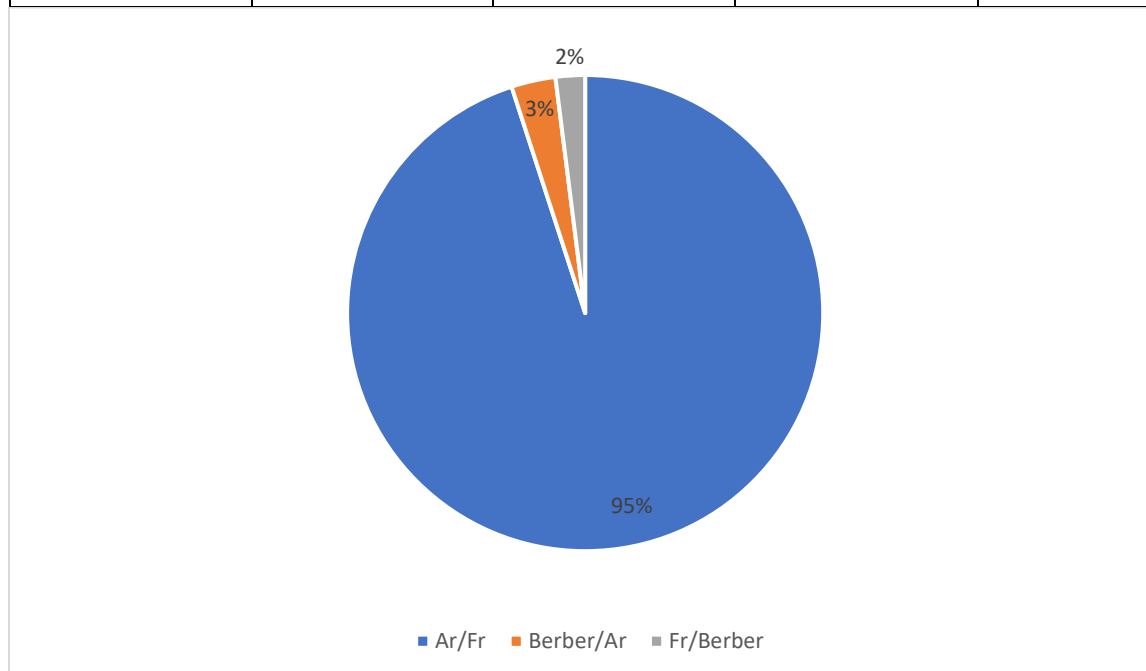
Figure 3.8: The degree of switching between languages

The majority of informants claimed the day code switch between Arabic and French 95% and 2% between Berber Arabic and French Berber whereas 1% code switch between other languages.

From these results we have noticed that, the majority of the citizens code switch between AR/FR since it is the results of Fr colonization.

Question N°09: if yes how do you code switch.

Table 3.9 : The unconsciousness of switching between languages

	Consciously	Unconsciously
N°	02	98
percentage	02%	98%
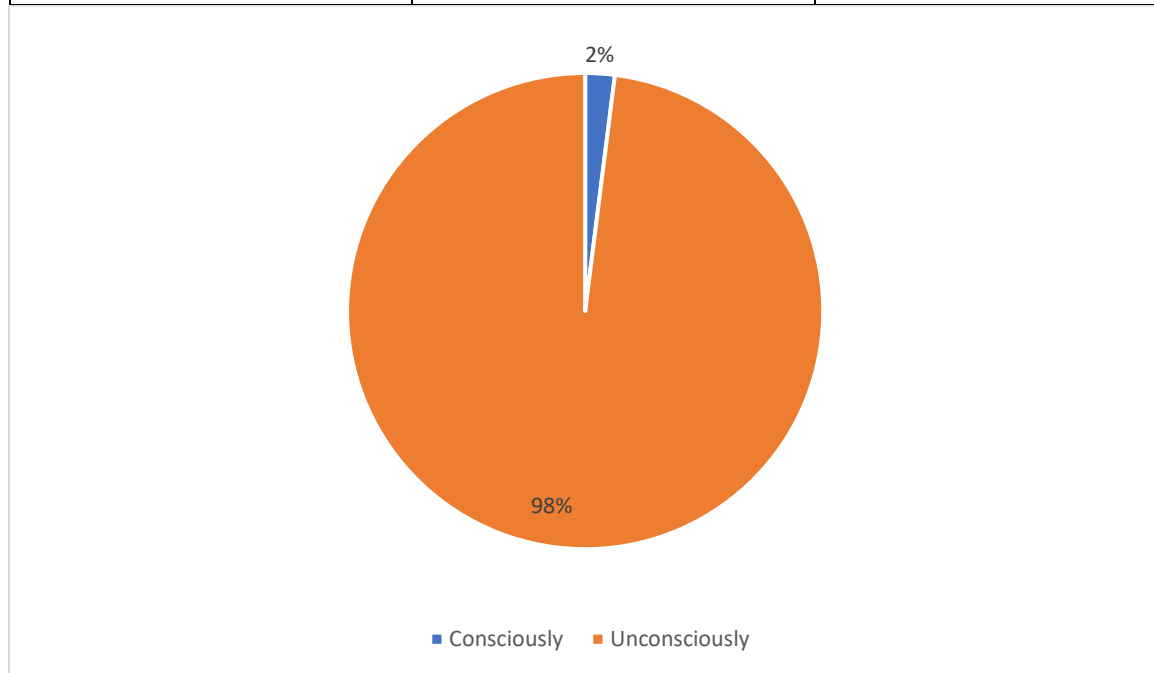
Figure 3.9 : The unconsciousness of switching between languages

When we asked the participant about whatever they code switch language incautiously or consciously, the majority of them answered unconsciously 98%, and they declared that the code switcher with the out any control over their words, why the very small percentage 2% said they could switch costly for certain reasons and specific goals.

Question N°10: If question 09 is yes why do you code switch

Table 3.10 :The degree of motivation of code switching

	Filling the gapes	To show That they have a good competence both languages	To show your social status
N°	42	26	32
percentage	42%	26%	32%
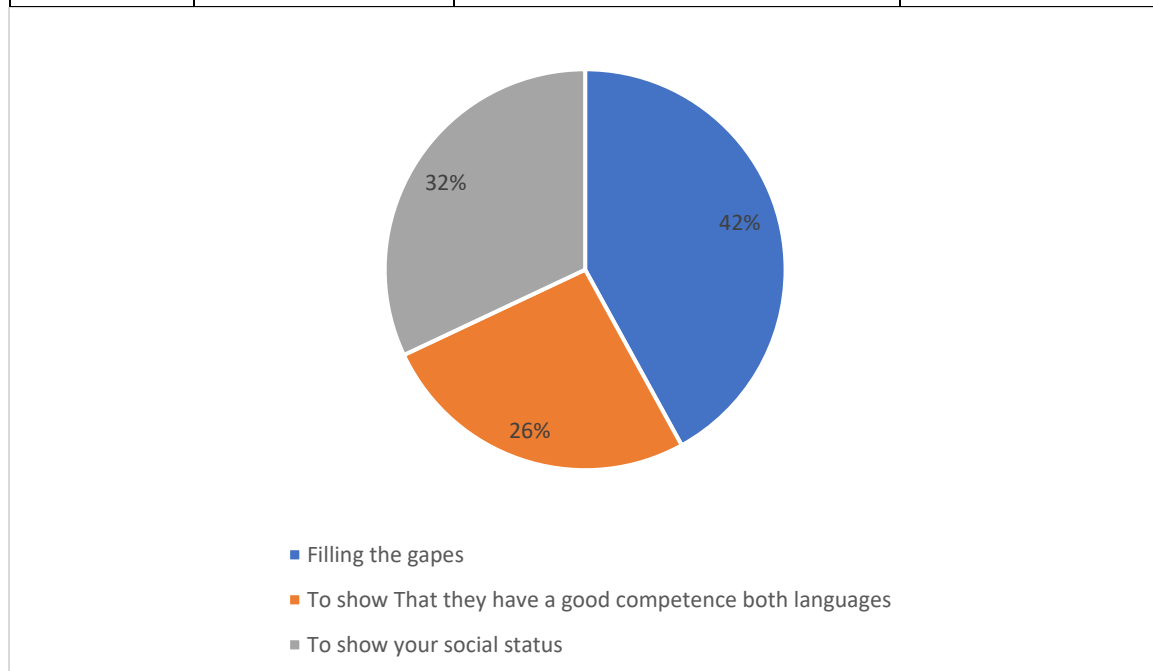
Figure 3.10 : The degree of motivation of code switching

The reasons for code switching are different from one participant to another, the great number of informants 42% said that they code-switching and have them to fill the gaps, fewer participants 26% said that they code switching have them to show their way have a good competence in both languages, 32% of participants reported the day code switching other than to show their social statue.

3.3: Discussion and interpretation of the results

In this research questions, the aim of this research is to investigate the use of the languages by citizens of Ain Temouchent. The Analysis of the questionnaire have proved that speakers from AT code switches and mix between languages especially AA and Most of them do that unconsciously to filling the gabs and the most important point is the mutual intelligibility that is the ability to understand other languages.

3. Conclusion

The aim of this research is to investigate the use of languages by citizens of Ain Temouchent. The analysis of the questionnaire has proved that speaker from Ain Temouchent code switch and mix between languages especially AA and Fr and most of them do that unconsciously to fill in the gaps. And the most important part is the mutual intelligibility that is ability to understand other languages.

To conclude, this chapter has summarized the results drawn from the questionnairethat was administered to 30 respondents. The questionnaire was helpful in the discussionwhich illustrated the data shown in this chapter through tables and graphs for more visualclarification, and the results confirmed the hypotheses proposed early in this paper which stateLanguages in contact may lead to the language variation in Algerian society

GENERAL CONCLUSION

General conclusion

Despite, the passage of 53 years of Algerian independence French language is still an inseparable part of the Algerian linguistic situation. Enormous efforts have been made by Algerian political leaders who implemented the Arabization policy as an attempt to re-establish Modern Standard Arabic as an official language for breaking away with French hegemony and recovering the national personality. A large number of Algerian citizens persist in using a big amount of French in daily life communication in all conceivable characteristics occurring in language contact situation such as borrowing and bilingualism, diglossia and cod-switching.

In fact, all these events showed that the sociolinguistic profile of Algeria is full of many intrusive or foreign items that prove that the Algerian society is a bilingual-diglossic country. The main findings that the research reached on is that Algeria witnessed a number of successive invasions that affected the country culturally and linguistically where the traces are still visible in today's Algerian Arabic vernaculars that involved the language contact phenomena such as: borrowing and code switching. According to the investigation, the most effective invasion is the French colonialism which is considered as the most important factor and, thus, regarded as a reference in dividing Algerian history into three prominent eras: pre-colonial Algeria, Algeria during and after the French occupation.

As the study of language change compels our curiosity to think about the historical mutation beyond the multiple linguistic changes in the speech community of Algeria, how could we refer to the aspects of meaning that are expressed in the language, code, or other form of representation, logically during the examination of such phenomenon there are two basic ways of looking at it: as it exists at some particular moment "synchronic study "or as it develops and changes across time diachronic study.

General conclusion

Finally, the diversity of the sociolinguistic situation in Algeria has shown that Languages are not only means of communication, but also they are carrying cultures, civilizations and human relations.

الملخص

الهدف من هذه الدراسة هو مناقشة الاتصـال اللغوي في الجزائر اخذ عين تموشنت كعينة لدراسة

نتائج الدراسات أثبتت ان الجزائر واحدة من الدول التي تتميز بالتنوع اللغوي لهذا فان المجتمع

الجزائري يتحدث مختلف اللغات بأصنافها (اللغة العربية الفصـحى الفرنسية الأمازيغية)

Résumé

Le but de cette étude est le négociation du contact linguistiques dans l'Algérie .prenant Ain Temouchent comme cas d'étude. Les résultats prouvent que l'Algérie est un paye qui se caractérisé de la diversité et complexité de langue. Pour cela le peuple de la société Algérien parlent plusieurs langues avec leur types (la langue soutenue, le dialecte, le français et berbère).

Mots Clés : le contact linguistique , la complexité ,la diversité, types de langues,

Summary:

The aim of this study is to investigate language in Algeria taking Ain temouchent speech community as case of the study have proved that Algeria is one of the countries which characterized by linguistic complexity and diversity of languages. That's why Algerian population speakers different languages with its varities (MSA, AA, FR, BR).

Key words: language contact , linguistic complexity, diversity, varities

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APPENDICES

Questionnaire

This survey is conduct as a part of our work in this research paper. The aim of its is to know your perspectives towards the subject related to the language contact in Algeria. Please feel free to answer the following questions:

Personal Information

*Sex: male ☐   female ☐

* Place of living:

*Age:

*level:

Put a cross in the box according to your choice.

1- **Which of the following languages do you usually speak?**
   Arabic ☐   French ☐   Berber ☐

   other…………………..

2- **Which of the following languages do you better understand?**
   Arabic ☐   French ☐   Berber ☐

   other……………

3- **Which languages do you speak at home?**
   Modern Standard Arabic ☐   Algerian Arabic ☐   French ☐   Berber ☐

   other ………………

4- **What do you speak with your friends?**
   Modern Standard Arabic ☐   Algerian Arabic ☐   French ☐   Berber

                                                                    ☐

   other ………………

5- **What do you speak at school, university or work office?**

Modern Standard Arabic ☐   Algerian Arabic ☐   French ☐   Berber ☐

other ………………

6- Which language do you use in social Media?
Modern Standard Arabic ☐   Algerian Arabic ☐   French ☐   Berber ☐

other……………………

7- Do you code switch?
   Yes ☐   No ☐   sometimes ☐   rarely ☐   never ☐

8- If question (7) is yes Which languages do you code switch between?
Arabic- French ☐   Arabic-Berber ☐   French-Berber ☐

other ……………..

9- If question (7) is yes how do you code switch ?
Consciously ☐   unconsciously ☐

10- Why do you code switch?
Filling a gap ☐   to show that they have a good competence in both languages ☐

To show your social status ☐

إستبيان

هذا الاستطلاع هو إجراء كجزء من عملنا في هذه الورقة البحثية. الهدف منه هو معرفة وجهات

نظرك تجاه الموضوع المتعلق بالتواصل اللغوي في الجزائر. لا تتردد في الإجابة على الأسئلة التالية:

- **الجنس:** رجل ☐   امرأة ☐

- **عنوان:** ....

- **العمر:** ....

- **المستوى:** ....

ضع علامة أمام الإجابة الملائمة:

1. **أي من اللغات التالية التي تتحدثها عادة؟**

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

2. **أي من اللغات التالية تفهمها بشكل أفضل؟**

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

3. **أي لغة تتحدث بها في المنزل:**

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

4. أي لغة تتحدث بها مع أصدقائك؟

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

5. بأي لغة تتحدث في المدرسة، الجامعة أو مكان العمل؟

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

6. بأي لغة تتحدث في مواقعا التواصل الاجتماعي؟

عربية ☐   فرنسية ☐   بربرية ☐   أخرى ☐

7. هل تمزج بين اللغات في كلامك؟

نعم ☐   لا ☐

8. إذا أجبت على السؤال 07 بنعم: ماهي اللغات التي تمزج بينها؟

عربية فرنسية ☐   عربية بربرية ☐   فرنسية بربرية ☐   أخرى

☐

9. إذا أجبت على السؤال 07 بنعم: لماذا تمزج بين اللغات:

عن قصد ☐   عن غير قصد ☐

10.لماذا تمزج بين اللغات؟

ملء الفراغات ☐   لإظهار براعتك في اللغات ☐   لإظهار مستواك الاجتماعي

☐