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Investigating the Reasons behind Dialect Shift and Maintenance among
Syrian Migrants in Ain Temouchent

An Extended Essay Submitted in Partial Fulfilment of the Requirement for a
Master's Degree in Linguistics

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DEDICATIONS

With pleasure, we would like to dedicate this humble work

To those who have always had our back

To our Ideal parents

To our beloved sisters and brothers

To our dearest friends

This work would not have been accomplished without you all!

To the purest soul who left us early

YOUNES Mohamed Ihab Eddin,

You will always be present in our hearts.

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CHAIBI Mohamed El Ouadie

Acknowledgments

ABSTRACT

Humans, as social beings, need a sense of belonging in order to build their identity; they must be a part of a specific country, culture, and, of course, dialect and language that identify them. However, life circumstances, sometimes, require individuals to leave their native resident, therefore; they face a challenge in communicating with people in the host country regarding the language or the dialect used. In fact, there are two alternatives; either adapting to the new dialect or keep up their native lingo. In the same vein, the current study aims to investigate the case of Syrian migrants in Ain Temouchent, as well as the factors that either encourage them to maintain their native-tongue dialect or force them to shift to the Algerian dialect. To achieve the study objectives, a mixed-method approach was required in order to obtain as much depth and validity as possible, as well as to answer the research questions and validates the predicted hypotheses. A questionnaire was designed and distributed to 65 members of the population, as well as a semi-structured interview with five selected respondents was accomplished, besides different observation sessions to reach data in a real context. The findings of this study revealed that Syrian migrants in Ain Temouchent did not abandon their native dialect; it is still widely used at home. However, the coexistence of the two dialects leads to a shift outside within varying degrees due to social, cultural, and psychological factors.

List of Abbreviations and Acronyms

AD: Algerian Dialect.

CA: Classical Arabic.

IOM: International Organization for migration

LM: Language maintenance.

LS: Language shift.

MSA: Modern Standard Arabic.

SD: Syrian Dialect.

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List of MSA Phonemic Symbols (IPA)

Arabic Script	IPA symbol
أ – الهمزة	ʔ
ب	b
ت	t
ث	θ
ج	ʒ
ح	ħ
خ	x
د	d
ذ	ð
ر	r
ز	z
س	s
ش	ʃ
ص	sˤ
ض	dˤ
ط	tˤ
ظ	ðˤ
ع	ʕ
غ	ɣ
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	j
فتحةَ	a
كسرةَ	i
ضمةَ	u
و	uː, oː
ي	iː, eː

١	aː

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General Introduction

Migration is commonly viewed as the movement of people from one place to another, whether forced or voluntary. Nowadays, migration and people's mobility are growing at an increasing rate owing to a variety of factors, putting migrants with different alternatives: maintain their native dialect or intentionally preserve it from extinction.

As a matter of fact, the case of migrants and minority languages as well as dialects has attracted the attention of numerous researchers. Investigations have revealed that some migrants have given up their community dialect and assimilated to the dominant one, including its society, culture, traditions, and mode of living. On the other hand, others were capable of preventing the loss of their native tongue and manage between two dialects or languages, due to human cognitive capacities.

In the same vein, the current research paper seeks to ascertain whether Syrian migrants in Ain Temouchent continue to use their dialect in various domains or shift to the Algerian dialect, as well as to explore the reasons for such a shift or maintenance.

To explore this study two research questions have been considered:

1- To what extent does the Syrian community in Ain Temouchent shift or maintain their dialect?

2- What are the factors determining dialect maintenance and shift among Syrians in Ain Temouchent?

In response to the aforementioned questions, the following hypotheses were set up:

1- The Syrian community in Ain Temouchent shifts and maintains their dialect according to the setting they are in.

2- Dialect shift and maintenance among Syrian migrants' dialects in Ain Temouchent city are influenced by social, cultural, and psychological factors.

To answer the research questions, the researchers employed a mixed method approach that included three different research instruments, a questionnaire, a semi-structured interview, and observation sessions to collect as much credible data as possible to ultimately validate the predicted hypotheses.

The current study is divided into three parts, each with a distinct objective, to assist researchers in reaching a final result. The first chapter is intended to shed light on the literature review based on language and dialect in order to emphasize the differences between them, in addition to the Arabic language and its different varieties. In fact, the central focus of the present work is dialect shift and preservation, as well as the factors that influence the Syrian community in Ain Temouchent.

The second chapter is devoted to in-depth evaluations of the methodology used during the investigation. It has mostly concentrated on the instruments used to gather data, which were presented through various charts and figures. Then, analyzed to provide the reader with an ample and clear illustration to reveal the main characteristics of migrant's situation.

The third chapter encompasses the interpretation of data gathered from the three instruments, which include the questionnaire, the semi-structured interview, and observation sessions. Furthermore, researchers paved the way for future study to be conducted, as well as the obstacles they encountered along their study journey.

The overall goal of the presented extended essay is to emphasize the uncommon case of Syrian migrant in Ain Temouchent, as well as to examine Syrian dialect usage in various domains such as home, neighbourhood, family, work and so on. In addition to the significant factors such us socialization, integration within the society that influenced the shift to the Algerian dialect as well as the pride that led to the preservation of the Syrian one.

Chapter 1

Language varieties and migration

Chapter 1: Language Varities and Migration

1.1 Introduction

People's mobility is increasing in massive numbers than before. Either because of political, societal, or economic factors. Migration is inextricably bound to differences, differences in location, opportunities, and, more importantly, differences in language or dialect. As a result, migrants, whether voluntary or involuntary, choose between two inevitable possibilities. In fact, they have two alternatives: to maintain and preserve their native language, or to eventually shift to the host country language variety. This chapter will shed light on literature related to the distinction between language/dialect phenomena with a focus on Arabic language and its varieties' specificities, particularly, Algerian and Syrian ones. Besides, migration, migrants and their classifications. Finally, theories about language shift and maintenance and their factor determiners will be discussed in details in this chapter.

1.2 Language versus Dialect

Even though there is no apparent distinction between the two, it is feasible to examine the differences between a language and a dialect.

1.2.1 Language definition

The nature of human beings as social creatures does not allow them to communicate in an atmosphere where they cannot interact with each other. Thus, the role language holds in their life is significant. It enables them to communicate by exchanging ideas, expressing feelings and staying connected in all domains.

Though the word language seems easy to define, it is viewed from different complexed perspectives. According to Bloch & Trager (1942) "A language is a system of arbitrary vocal symbols by means of which a social group cooperates'' (p.5). Language is not only spoken by verbal forms but also, non-verbal through the use of body language, facial

expression etc. Another view by Chomsky (1957) states that a language is, "a set of (finite or infinite) number of sentences, each finite in length and constructed out of a finite element'' (p.15). This definition demonstrates that all language, whether written or spoken, are regarded as a limited number of phrases and sentences, which are derived from a limited number of phonemes.

1.2.2 Dialect definition

According to David Crystal (2008), dialect is defined from a sociolinguistics perspective as:

> A regionally or socially distinctive variety of language, identified by a particular set of words and grammatical structures. Spoken dialects are usually also associated with a distinctive pronunciation, or accent. Any language with a reasonably large number of speakers will develop dialects, especially if there are geographical barriers separating groups of people from each other, or if there are divisions of social class. One dialect may predominate as the official or standard form of the language, and this is the variety which may come to be written down. (Crystal, 2008. pp. 142-144)

The term dialect refers to the non-written form of language; it is associated with the way of speaking that differ from the standard form. Dialect is divided into two types, regional dialects and social ones. The regional dialect is a distinctive variety of language used by the locals of specific geographical boundaries, and it has its own features that defers from neighbouring regional dialects. On the other hand, social dialects rely on social groups in addition to many factors, including social class, religion, and ethnicity.

1.2.3 Distinction between Language and Dialect

The distinction between language and dialect has always attracted the attention of linguists and sociolinguists over the years. Until now, there is no clear cut agreed distinction between these two terms, instead, some generally viewed considerations.

First and foremost, one of the most essential distinctions between them is prestige, "Whether some variety is called a language or a dialect depends on how much prestige one thinks it has, and for most people this is a clear-cut matter, which depends on whether it is used in formal writing." (Hudson, 1996, P. 32) Language is more prestigious than a dialect; it is used by the high class and educated people, since it is only used in educational and formal settings in contrast to the dialect. As Maamouri (1998, P.11) states that language is "a means and a carrier of knowledge and learning". Whereas a dialect is "a substandard, low-status, often rustic, form of a language.(Chambers & Trudgill 2004, P.3) This means, it is considered lower in class than language.

Another distinction is the size, as Hudson (1996, P. 32) asserts: "a language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect." Language has a considerable amount of vocabulary, lexis and a literary heritage codify in dictionaries and books, whereas dialect vocabulary is not restricted to the vocabulary of the same language; it may adopt and adapt lexis from other languages to fill the linguistic gap. Besides that one language is the umbrella and a collection of different dialects; As Haugen points out "every dialect is a language, but not every language is a dialect." (1966, p. 99).

Distinctions mentioned above take the general and ordinary people views, whereas for the specialized scholars, the difference between language and dialect is not linguistic but rather political and social. According to Chambers and Trudgill "a language is a dialect with an army and a navy" (2004, P. 12).That is to say, the status of a given language or dialect is

governmentally taken. The rulers who decide whether or not to standardize and codify the dialect and grant it the status of a language.

Linguists' perspective was different. They admit that whether it is a language or a dialect, does not indicate that one is superior than another but instead all are equally valued. Trudgill (1995, P. 8-9) asserts that:

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

In this respect, sociolinguists tend to use the term variety to avoid such term' pointing problem; putting it as a neutral term to refer to both language and dialect. According to Holmes (2001) a variety "is linguistically neutral and covers all the different realizations of the abstract concept 'language' in different social contexts." (P.6)

Following the discussion of the general view and definitions of language and dialect, the following section will discuss the literature of a specific language and dialect, which is the Arabic language and its varieties.

1.3 The Arabic Language

Arabic is a widely used and spoken language. Thus, it has many different varieties depending on the geographical region and the society where it is used.

1.3.1 Arabic language

"Arabic is a Semitic language that is spoken natively by more than 200 million speakers in the Arab region... It is the official language or one of the official languages of

more than twenty countries of the Arab League, and it is one of the six official languages of the United Nations" (Albirini, 2016, P. 3)

Arabic is one of the world's most widely spoken languages. It is considered as a Semitic language, which took its origins from the Afro-Asiatic language family in addition to Hebrew. Arabic has appeared as a world language in the seventh century CE.

According to Ownes the Arabic language has passed through three main phases. Old Arabic, middle Arabic, and the neo-Arabic. Respectively ordered, the first is the language of Qur'an and literary heritage. The Second phase has emerged during the early period of Islam during the Islamic conquests outside of the Arabic 'peninsula'. The last phase consists of the modern standard Arabic and its verities. (2006)

As mentioned by Al-Sobh, Abu-Melhim and Bani-Hani (2015), the Arabic language is also divided into three different types. First, the Classical Arabic (CA) which have been used 1500 years ago in the Arabic peninsula; it is the language of Qur'an and classical literature. Classical Arabic is divided into two eras (Hetzron, 1997), first the pre-Islamic period, Arabic was used in poetry from 501 to 600 CE. In the other hand post-Islamic CA, which has standardized grammar, morphology and syntax established by Arab grammarians in the 800s CE, it is also the language of the Qur'an. The second type is the Modern Standard Arabic (MSA), it was developed in the 19th and 20th century so it can fit with the civilization era. MSA is a flexible version of CA following its basic syntax and morphology. MSA is used as the formal language in Arab countries in education and governmental speeches. The last type, Colloquial Arabic, is used in daily conversation and consists of many varieties; According to Hetzron mutual intelligibility between Arabic verities is measured by geographical dimensions. The more one variety is close to another, the more accessible speakers can understand each other, and vice versa. (1997)

1.3.2 Varieties of Arabic Language

The Arabic language has many verities, its richness is a result of different factors "Arabic dialect or the colloquial of Arabic language is the result of a complex interaction between the classical Arabic, ancient languages from ancient tribes, and words that come from European languages in the colonization era" (Sayadi et al. 2017, P. 324)

Though Arabic is the official language in more than 20 countries, there are different dialects in each country or region. This diversity gives standard Arabic more wideness and richness in its non-written and daily spoken form. "Although *the Arabic language* has an official status in over 20 countries and is spoken by more than 250 million people, the term itself is used rather loosely and refers to different varieties of the language." (Zaidan, 2014, P.172) MSA is undoubtedly the official language of all Arab countries; yet, each one is characterized by specific characteristics that differentiate it from other neighboring countries. The figure 1.1 below highlights the differences between Arabic dialects.

Table 1.1 A sentence in MSA is compared to different dialects of the Arabic language.

Dialect/ Language	Examples
English	Because you are a personality I cannot describe
Modern Standard Arabic	لأنك شخصية لا أستطيع وصفها [l i ʔ a n a k a ʃ a x s i j a t u n l a : ʔ a s t a t i : ʕ w a s f a h a:]
Egyptian	لأنك شخصية و بجد مش هعرف أوصفها [l a ʔ a n a k ʃ a x s i j i w b ʒ a d m o ʃ a h a ʕ r a f ʔ a w s I f h a]
Syrian	لأنك شخصية وعنجد ما رح أعرف أوصفها [l a ʔ a n a k ʃ a x s i j i w ʕ a n j a d m a: r a h ʔ e ʕ r i f ʔ u: s e f h a]
Jordanian	أنت جد شخصية مستحيل أعرف أوصفه [i n t a ʒ a d ʃ a x s i j a m o s t a h i: l ʔ a w s I f a]
Palestinian	عن جد ماشاء الله عليك شخصية ما بتنوصف [ʕ a n ʒ a d m a: ʃ a l a ʕ a l i: k ʃ a x s i j a m a: b t i n w o s i f]
Tunisian	على خاطرك شخصية بالحق منجمش نوصفها [ʕ l a x a: t r a k ʃ a x s i j a b i l h a g m a n e ʒ e m ʃ n u: s e f h a]

*N*ote. From Bouamor, H., Habash, N., & Oflazer, K. (2014). A Multidialectal Parallel Corpus of Arabic.*Center for Computational Learning Systems, Columbia University*.

According to Aldrish "Arabic comprises of a continuum of dialects stretching over the entire Arab world-from northern Africa to western Asia" (2018, Vi) he also stated that dialects are referred to by Arabs as العامية or اللهجة) /ʔ a l a h ʒ a/, colloquial) besides words such as الشعبي) (/ʔ a l ʃ a ʕ i/ , folk).

Many researchers grouped the Arabic dialects according to their geography. Some have grouped it according to East-west dichotomies, Maghrebi dialects including Algeria, Morocco, Tunisia, Libya, and Mauritania and Middle East dialects Egypt, Sudan, gulf countries, and Levantine countries. The other subdivisions are discussed by Zaidan & Callison-Burch (2014), are grouped into five Egyptian, Levantine, Gulf, Iraqi and Maghrebi.

- Egyptian dialects: it is the most common dialect in the Arab world due to its history in the cinema industry and television

- Levantine dialects: a dialect spoken in Syria, Lebanon, Jordan, and Palestine. It is known for its distinctive pronunciation.

- Gulf dialects: a dialect spoken in Saudi Arabia, Kuwait, Bahrain, Qatar, UAE, Omar, Yemen, Gulf has notably preserved more of MSA's verb conjugation than other varieties have. (Versteegh, 2001).

- Maghrebi dialects: spoken in Northern Africa, mainly in Algeria, Morocco, Tunisia, and Libya. It is the difficult to understand among other dialects due to the extensive borrowing from Berber and its colonization history. (Kossmann,2013)

1.3.3 Diglossia in Arabic language

According to Albirini (2016), the first linguist who spoke about the term diglossia is the German Karl Krumbacher in 1902 proceeded by the French WilliamMarçais in 1930. Nevertheless, most influential work and its pioneer is undoubtedly Charles Ferguson in his now-classic 1959 Word article, he defines it as

A relatively stable situation in which, in addition to the local dialect(s) of the language (which may include a standard or regional standards), there is a very divergent, a highly codified

(often grammatically more complex) superimposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation (1959a, p. 336).

As mentioned previously, the Arabic language is characterized by the existence of two verities, one that is high, formal and standard that took the official status of language and the other which is low and informal in use that holds the dialect status. This distinct separation of verities use is known as diglossia. According to Wardhaugh& Fuller, diglossia is "a situation in which there are two distinct codes with clear functional separation; that is one code is employed in one set of circumstances and the other is an entirely different set" (2015, p.90). As the quotation emphasizes, in order for a situation to be classified as diglossic, it must exhibit two distinct characteristics. First, the existence of two separate yet related codes. i.e. both codes are related to each other and belong to one language and origin, but they are used in different situations, and the second is to be used for different purposes. A quote taking from a novel called Qismat al-ghuramāʾ (The debtor's share) by Al-Qaʿīdreflects the dichotomy of use of his speech, he states

Mustafa is still Mustafa. He did not change. He still has two tongues in his mouth, two hearts in his chest. A tongue that speaks for him and a tongue that speaks against him. A heart that speaks for him and a heart that speaks against him. When he

speaks sincerely his words are in colloquial. A colloquial that

was the only variety he knew and used in narration before. But

once he starts speaking what they dictate to him, then he speaks

in the language of books, and his words become comic (2004)

One person can think using a code and write while using another, he can speak onthe phone while speaking with dialect tongue, then returns to the school meeting and start using the standard code of the language. Although the two codes are related yet they are used differently. On one hand, at home, people acquire the variety of the society they live in. For example, if they live in Algeria, they will speak Algerian dialect, and if they are born and live in Egypt they will acquire an informal Egyptian dialect, that does not contain grammar rules, unstructured, and not codified. On the other hand, at school, people start using a different code which is MSA, which is higher in level and status, standardized, governed by different grammatical rules, and codified in written books and dictionaries. Both codes depend on settings; the former is used in official documents, schools, government, newspapers, law courts,etc. while the latter is restricted for everyday use, in streets, with neighbors, used in folk music and culture.

1.3.4 Mutual Intelligibility

As mentioned above, the Arabic dialects are related to each other; yet, the level of speakers understanding varies from one region to another, depending on their distance and the popularity of dialect among others. The more one variety is familiar and close in the distance to them, the more mutual intelligible they are. For example, the Syrian dialect is well understood among Arab speakers due to its contribution to Arabic cinema, such as TV series and movies. In contrast, Algerian dialect is difficult to comprehend due to its complex blend of Berber, Spanish, Turkish, and French. (Hetrzon, 1997)

The next part will shed light on two dialects that are not considered mutually

intelligible due to several factors.

1.4 Algerian Versus Syrian dialect

Despite the fact that Algerian and Syrian are dialects of the same language, they are visibly distinct at different levels.

1.4.1 Algerian Dialect

As it is mentioned by Cherroun, Bougrine, & Abdelali (2018)**,** Algeria belongs to the Maghrebi countries. In the Arabic countries, MSA is the official language of Algeria, yet it is constructed in use for specific settings and purposes. What it is most used and spoken among its population is the Algerian dialect, the language of everyday conversation. As it was mentioned previously, Maghreb countries are commonly characterized by their complexity, Algerian dialect is no exception, especially in comparison to other Arabic dialects as Marcais (1958, P. 580) states "There are points of vocabulary which place the Arabic dialects of the Maghreb in the clearest, if not the deepest, contrast to those of the Middle East"**,** due to several factors such as its long history of colonizers and settlers mainly by the French, which is deeply rooted in Algerian speech repertoire, Turkish, Italian, Spanish. Besides to the existence of the first indigenous inhabitants which are the Berber.

Algerian dialect is a mixture of different language/dialect components, borrowed from Turkish, Spanish, French, and Barber. (Smaïli, 2019)Indeed, what makes Algerian Arabic' dictionary rich and complex with foreign words is its long history of colonizers, Chouaou and Boukhatem (2015) provided more details about this history by stating that in 1518, Algeria was under Othman conquest for three centuries, leaving few traces that are included in some words used by Algerians in their daily life speech in different regions of the country. Algerian rulers' sought ottomans help when Spain occupied different country region in 1504, and settled there until 1830, when France invaded Algeria and lasted for 130 years. Thus, French, Spanish, and Turkish words are added to the Algerian speech dictionary. Some Foreign words

that exist in Algerian dialect are shown in the table below:

Table 1.2 Some loan words borrowed from Turkish, Spanish and French languages

Dialect	Phonetic Transcription	MSA	English Gloss	Original Language
قوطي	[q oːtˤ j]	علبة	A can	Turkish
كارطة	[q aː r tˤ a]	بطاقة	A card	French
كندرة	[k n d r a]	حذاء	A shoe	Turkish
كوزينة	[k uː z iː n a]	مطبخ	A kitchen	French
بلوزة	[b l uː z a]	ثوب	A blouse	Spanish
سومة	[s uː m a]	سعر	A price	Spanish

*N*ote. From Abainia, K. (2018).Detecting Algerian Sub-dialects of On-Line commentators in social media networks.*2018 3rd International Conference on Pattern Analysis and Intelligent Systems (PAIS)*. doi:10.1109/pais.2018.8598519

One cannot neglect the considerable amount of French words and expressions that exist in the Algerian dialect, As Benrabah asserts "two left a deep impact on Algeria's linguistic profile the Arabs and the French." (2014, p.43) French language is deeply rooted in Algeria, whether be it a fluent francophone or someone who did not study French at all, both will undoubtedly use some words it their daily communication, they will either use it in the process of what is called borrowing for instance: Bonjour, çava?, or C'est bon. (Good morning, how are you? That is all right). Alternatively, modify it to fit the morphology, phonology of the Algerian dialect, for example, مقريبي[m e g r iː p i] the word grippe which means flu, adding to it the personal pronoun /i/ in the end to refer it to the self, I have flu. As Miloudi (2018, P.27) asserts, "most Algerian speakers in everyday topics borrow and adapt many French words and expressions to communicate with each other and to fit the

morphological and phonological texture of the receiving language.". As the table of examples shows:

Table 1.3 Examplesof French' borrowed words used in Algerian dialect.

Algerian Dialect	French word	Pronunciation	English Gloss
فاميلية	famille	[f a m i: l j a]	Family
كوزينة	cuisine	[K u: z i: n a]	Kitchen
قاطو	Gateau	[g a: t o]	Cake
كونيكسيون	connexion	[K u n i K s j u]	Connection

*N*ote. From Abainia, K. (2018).Detecting Algerian Sub-dialects of On-Line commentators in social media networks.*2018 3rd International Conference on Pattern Analysis and Intelligent Systems (PAIS)*. doi:10.1109/pais.2018.8598519

The Berber or Tamazight language is another component of the language or dialects , that exist in the Algerian speech, due to the considerable size of its speakers. According to Ennaji statistics, Tamazight is spoken by over six million people in Algeria. (2005) for this reason, some Tamazight words are also part of the Algerian dialect.

Table 1.4 Somewords substrated from Arabic and Berber languages.

Dialect	Translation	MSA	Translation	Language
جرانة	[ʒ r a: n a]	ضفدع	A frog	Berber
تبروري	[t e b r o: r i]	حبات البرد	hailstone	Berber
آش	[a: ʃ]	أي شيء	thing	Berber
خنونة	[x n u: n a]	مخاط	mucus	Berber

*N*ote. From Abainia, K. (2018).Detecting Algerian Sub-dialects of On-Line commentators in social media networks.*2018 3rd International Conference on Pattern Analysis and Intelligent Systems (PAIS)*. doi:10.1109/pais.2018.8598519

Due to Algeria's breadth, the complexity of Algerian dialect resets not only in its blend of foreign languages, but also in the diversity of accents and vocabulary specific to each

region. According to Derradji, Algerian dialect is grouped into four categories (2002, P.590)

- <u>Oranai</u>, spoken in western Algeria, from Chlef to Moroccan frontiers.

- <u>Algeroi</u>, spoken in central Algeria.

- <u>Rural</u>, spoken in eastern Algeria, from Setif to the extreme east.

- <u>Sahara</u>, spoken in southern Algeria.

The table below highlights the differences between the four regions in Algeria

Table 1.5 Examples of Algerian Vocabulary from different regional dialects

English translation	MSA	لهجة الشرق Easterndialect	لهجة الوسط Center dialect	لهجة الغرب Western dialect	لهجة الجنوب Souterndialect
I will	سوف [s a w f a]	راح - ح [r a: ħ]- [ħ a]	راح – ح [r a: ħ]- [ħ a]	غادي – غ [ɣ a: d i:] [ɣ a]	راح – غادي [r a: ħ] [ɣ a: d i:]
Sad	غاضب [ɣ a: d i b]	مْتَغَشَّش – مغشش [m e t ɣ a ʃ e ʃ]	زعفان [z a ʕ f a: n]	زعفان [z a ʕ f a: n]	زعفان [z a ʕ f a: n]
A lot	جدا / كثير [ʒ i d a n]	بزاف – ياسر [j a : s e r] [b e z a: f]	بزاف [b e z a: f]	بزاف [b e z a: f]	ياسر – بزاف [b e z a: f] [j a : s e r]
Tomatto	طماطم [tˤ a m a: tˤem]	لماطيش [l m a: tˤ i: ʃ]	طوماطيش [tˤ o: m a: tˤ i: ʃ]	طوماطيس [tˤ o: m a: tˤ i: s]	طوماطيش [tˤ o: m a: tˤ i: ʃ]

*N*ote. From Algerian dialects.(2021, May 14). Retrieved June 18, 2021, from
https://ar.wikipedia.org/wiki/%D9%84%D9%87%D8%AC%D8%A9_%D8%AC%D8%B2%D8%A7%D8%A6%D8%B1%D9%8A%D8%A9
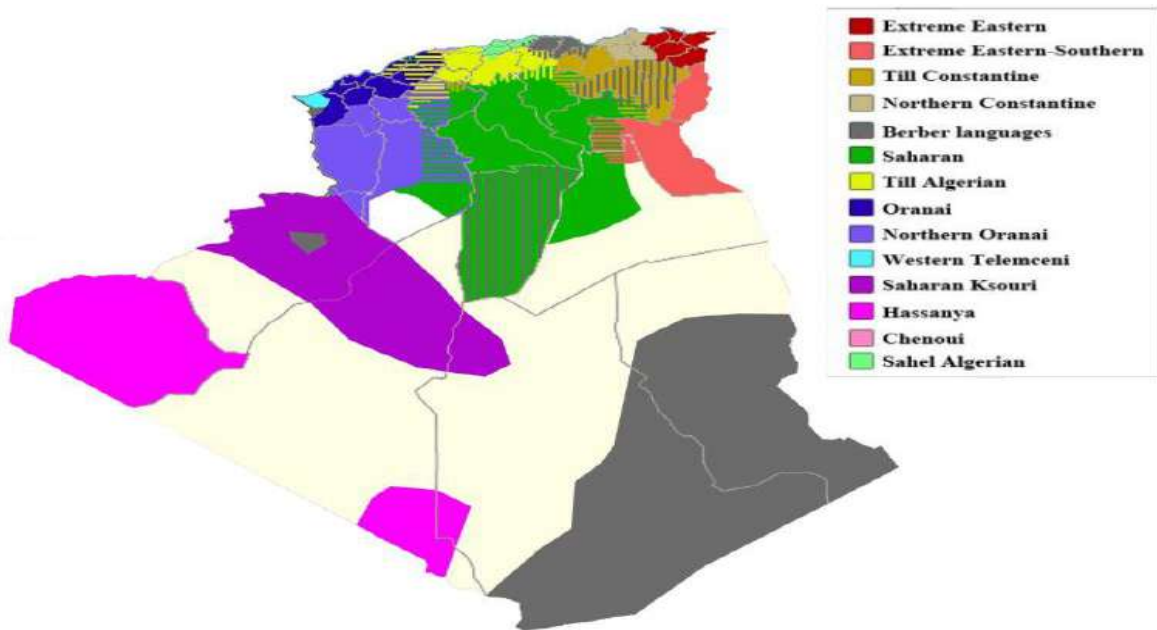
Map 1.1: *Clustering Algeria's map by dialects. The gray regions represent Berber languages.*

*N*ote. FromAbainia, K. (2018).Detecting Algerian Sub-dialects of On-Line commentators in social media networks.*2018 3rd International Conference on Pattern Analysis and Intelligent Systems (PAIS).* doi:10.1109/pais.2018.8598519

1.4.2 Syrian Dialect

Syrian land and people have one of the oldest civilizations globally that date back to nearly 700,000 years ago, which has been the welcoming door for diverse cultures, minorities from different religions.

Map 1.2: Provinces of Syria

*N*ote. From *Syrian political map of provinces*.(2015). In 1412923590 1029120068 M. Aurelius (Author). Retrieved from https://www.dreamstime.com/stock-illustration-syrian-arab-republic-political-map-provinces-ai-cs-image45316042

According to the Area handbook for Syria, in the seventh century A.D, Muslims conquest Syria with a massive number of Arabic speaking tongues, after converting to Islam, they also adopted its language, which is the Arabic language, the language of the Qur'an. It was first considered the language of literary heritage to be finally the official language of its speakers.

Similar to all Arabic countries, Syria's linguistic situation is characterized by two different forms of Arabic. MSA is the official language of Syria, a language spoken by the majority of its population. It is introduced in schools and official documents and settings. At the same time, Syrian Arabic is the dialect of everyday conversation, less prestigious with no written form. "Syrians speak a dialect which is common to Syria, Lebanon, Jordan, and parts of Iraq,"thus any person from these neighboring countries can understand each other while using their own varieties. However, it is difficult for them to understand a dialect of an Algerian or Moroccan person. (1965)

Bednarowicz points out that the Syrian population is not homogeneous due to the country's long history of migration. The Arabs represent a colossal number by 88.7% of the total population. The rest percentages are distributed by different minorities, Kurds by 6.3%, in addition to ethnic groups that represent 5% between Turkmens, Armenians, Circassians, Arameans, Jews, and finally the Assyrians. (2014)

In contrast to the linguistics situation in Algeria, the Syrian dialect is not highly complex. Owaida states that it consists of different regional verities distributed on several regions as follows:

- Shami dialect, spoken in Damascus, Homs, and Hama.

- North Syrian Dialect, is spoken in Aleppo

- Allied Dialects,are spoken in coastel mountins and Jabal Al-Arab Mountains

- Eastern dialect, which is spoken in Al Hasaka and Deirez-zor

- Southern variety, which is spoken in Haoran.

1. Syrian verities are distinct in terms of pronunciation and vocabulary. For instance, the examples below show how speakers of different regional verities say the expressions how are you?

2. Raqqawiya /ʃlonətʃ/

3. Halabiya /ʃlonək /

4. Hamiya /kiːfak/

However, Shami dialect is the common and well known among other Syrian dialects, it is simple, straightforward, and widespread due to Syrian history in TV and drama. (2015)

Table 1.6 Examples from Syrian dialect

English translation	Syrian dialect	Phonetic Transcription	MSA	Phonetic Transcription
I want	بدّي	[b a d i]	أريد	[ʔ u r iː d]
What?	شو ؟	[ʃ u ː]	ماذا	[m a ː ð aː]
How are you?	شلونك ؟	[ʃ l u ː n a k]	كيف حالك ؟	[k a j f a ħ a ː l u k]
How?	شلون ؟	[ʃ l u ː n]	كيف ؟ (للإستفهام والتعجب)	[ki: f]

| Well done | بري عليك | [b r i: ʕ a l i: k] | /أحسنت | [ʔ a ħ s a n t] |
| A strong man | قَبضاي/أبضـاي | [ʔ-q a b a d a : j] | قوي | [k a w i j] |

*N*ote. From Al-Zaeem, W. (2011). Good speech: a dictionary in the dialect of the people of Levant. (First Edition), Dar Al-Fikr - Damascus (ISBN 978-9933-10-217-3)

The purpose of discussing these two dialects is to investigate the destiny of the Syrian dialect in an Algerian setting. The next part will shed light on the migration movement and the factors that led Syrians to migrate.

1.5 Migration

Language contact is the result of people's migration and movements, in which the speech of speakers of different languages or dialects meets. Different circumstances may lead people to move from their original countries, either deliberately or involuntary, for a lengthy or brief period of time, for economic, educational or occupational purposes. (Pauwels, 2016). People leave their home countries for a number of reasons; they seek new beginnings and a better life for themselves and their families, which is accomplished through migration. "Migration has been a crucial part of human history. In ancient times, vast migration processes happened as a result of invasions or imperial expansion" (Hanlon & Vicino, 2014, p. 1).

1.5.1 Migrant Definition

Migrants are defined according to the International Organization for Migration as "a person or a group of persons, either across an international border, or within a State [...]" the organization also states that a migrant is : any individual who is traveling or has moved over an international boundary or within a state away from his or her original place of residence, regardless of his legal status; whether the movement is voluntary or involuntary; the reasons

for the migration; or the duration of stay. (2018).

1.5.2 Migrant Categories

According to Kosir (2007), there are three main distinctions in which migrants are classified:

First, voluntary and forced migrants: Involuntary migrants refer to "a group of people forced to leave their hometown or their country because of conflict, persecution or environmental disaster". (Hanlon & Vicino, 2014, pp. 5–6) and voluntary migrants are those who migrate from their homeland "because economic conditions and living standards are not as desirable as in another country and, therefore, they seek better life" conditions (Hanlon & Vicino, 2014, P. 7).

Second, people who migrate for political and economic reasons, the former refers to refugees "people who have been obliged to leave because of political persecution or conflict" (p.70). The latter refers to labour migrants "people who move to find work, or better job opportunities and working conditions" (Hanlon & Vicino, 2014, p. 7).

The final key difference is between legal and illegal, illegal migrants "is that principally migrants who enter a country either without documents or with forged documents, or migrants who enter legally but then stay after their visa or work permit has expired". (P.17)Nonetheless, the term illegal has been avoided by agreement since "defining people as 'illegal' denies their humanity: a human being cannot be illegal. It can easily be forgotten that migrants are people and they have rights whatever their legal status." (p54)

1.5.3 Syrian Major Migration Movement

According to Fisher, in March 2011, Children aged nine to fifteen wrote anti-system writing on the walls of the Syrian city of Daraa. Thus, the regime's security detained and tortured them, causing huge anger across the nation. Syrian residents took to the streets to protest the inhumane treatment of the youngsters, but the police reacted by shooting them,

initiating the Syrian civil war. Besides, other reasons, including severe unemployment, increasing inequality, and rising poverty, have prompted Syrians to protest against the Syrian regime. The Syrian civil war has resulted in huge numbers of people being displaced as a result of regime bombardment, leading to a significant migratory movement and the building of refugee camps across Syria and its nearby countries. (2014) Syria's civil war has forced a large number of Syrians to leave their homes and towns.

A migration movement will result in two options: keeping the native language or switching to the host language. More details about these phenomena are discussed in the following part.

1.6 Dialect Shift and Dialect Maintenance

To shift or to maintain depends on many factors in different domains, speakers of the same language may shift their dialect when they change the speech community, and others will be able to preserve their original dialect.

1.6.1   Definition of Dialect Shift/ Maintenance

People who migrate from their habitual living places face two inevitable options, either to keep their mother tongue language or dialect or switch to the new dominant language (or dialect) of the host country. However, "it is only in quite recent years that this topic has been recognized as a field of systematic inquiry among professional students of language behavior." (Fishman, 1964, P.70)

According to Pauwels, the fact that the study of LS and LM is often coiled with the study of language contact, bilingualism, multilingualism, language change and language death made it complex to identify its exact origin and pioneers. Nevertheless, it should not ignore the context that gave rise to these phenomena and to establish it as a separate and significant field of enquiry. "LM and LS emerged as a field of enquiry in the mid-twentieth century and

that it was initially linked to contexts of language contact arising from migration".(2016, P.9)

The pioneers who enriched the field of LS and LM are Weinreich (1979) and Kloss (1971).

However, Joshua Fishman work was most influential in the field. He states that:

> The study of language maintenance and language shift is concerned with the relationship between change (or stability) in habitual language use, on the one hand, and ongoing psychological, social or cultural processes, on the other hand, when populations differing in language use are in contact with each other. That languages (or language variants) SOMETIMES replace each other, among SOME speakers, particularly in CERTAIN types or domains of language behavior, under SOME conditions of intergroup contact, (1964, p. 424)

That is to say, LS and LM are the result of a contact situation that should be studied based on different level, based on psychological, social or cultural factors, based on domains of language use between two populations distinguished linguistically, as well as the attitudes towards both languages. These three factors determine whether shift or maintenance occurs.

Linguistic differences may be visible at any level, for example, between languages (English and German, or French and Flemish), or different regional variants of a one language ('southern' and 'non-southern" in Washington, D.C.)

1.6.2 Language /Dialect Contact

Many scholars define language contact as the phenomenon in which two languages are used closely within the same speech community. According to Weinreich "Two or more languages are said to be in contact if they are used alternately by the same persons"(P. 1) furthermore, he points out that the interaction of two cultures in several situations can be described as language contact, due to many reasons such as colonization, migration and wars.

Dialect contact studies the interaction similar systems within the language in the domain of grammar, vocabulary and phonology. (1979) Trudgill's book "Dialects in contact" is considered as a pioneer in this field. It discusses the change results that can occur in a language, significantly, how one dialect can influence another in the varieties of a language.

1.7 Factors Affecting Dialect shift and Maintenance

Dialect shift and maintenance are affected by different factors, depending on the speaker situation within the speech community which she/he is in.

1.7.1 Demographic factors

David, Cavallaro, and Coluzzi (2009) argue that speakers' demographic variables are essential determiners for LS and LM.

1.7.1.1.Age

Eckert (1997) grouped participants into three age categories, childhood, adolescence, and adulthood, to confirm the theories of language acquisition which, proposed that the younger people migrate, the higher their proficiency in the dominant language becomes. A study was made in New Zealand results in the following "the younger the participants were when they arrived in New Zealand, the higher their English proficiency." (Dagamseh, 2020, P. 33) Also, younger children who are taught in schools and socialized with their peers, are more likely to shift to the dominant language.

1.7.1.2.Gender

Trudgill (1982) claims that "It has been known for some considerable time that in some societies language is involved in covariation, not only with parameters such as social stratification, social context and age, but also with the parameter of sex" (p. 395). Two different viewpoints are taken into account when investigating whether men or women shift first toward the dominant language. On the one hand, Grenier argues that women tend to maintain their native language more than man since "men spend more time outside the home

and are therefore more exposed to the dominant language" (1984, P. 540). On the other hand, Williamson and Eerde (1980, p. 62) point that "men are more oriented toward the minority language" since they prefer to preserve their traditions and native language. However, neither perspective is proper or should be taken for granted; each population has its own context and culture.

1.7.1.3.Occupation

According to (Dweik, 1980), Occupation is also an essential factor in investigating LS and LM. People who work, tend to be more open to change their language/ Dialect since they are in an atmosphere where the recipient language is the dominant and they interact with their co-workers more than those who are not workers, and their interactions are somehow restricted to specific people.

1.7.2.4.Generation

According to Pauwels (2016), the difference between the generation that came first and the second one born or came as a child to the host country determines the extent of maintenance of the native language or the shift to the host one. The first generation is more attached to their first language, culture and families, whereas the second generation is more exposed to the host country language.

1.7.2.5.Endogamy and Exogamy

Frazer (2006) defines both terms as follow "Exogamy is marriage outside of one's tribe or social unit. The word comes from the Greek, from exo- + gamos, literally 'outside marriage.' The opposite of exogamy is endogamy—marriage to someone inside the same group". Holmes (2013) points out that, "Marriage to a majority group member is the quickest way of ensuring the shift to the majority group language for the children" (p.65). That is to say, when a couple from the same language group marries in a country where the

dominant language is different, their native language is highly maintained than when mixed married couples marry.

1.7.2 Domains of Language Use

Fishman suggested different language use domains through which native language can be maintained, home/family, friends, neighbors, community, religion, education, and the media. (1964, 1991). Some domains will be discussed in this part according to their relevance to the study. As Holmes declares (2013), using native language in different domains highly predicts its maintenance.

1.7.2.1. Home and Family Domain

Home is the core and most important determiner of LS and LM since parents-children' language transmission is high in addition to their interaction using their native language, it is considered as "the heart of the entire intergenerational transmission pursuit" (Fishman, 1991, p. 398). A study conducted by Tannenbaum & Howie (2002), on Chinese immigrant families in Australia, showed that families who are more attached to each other and to their parents use more and maintain their parents' native language more often. Conversely, using the native language restrictively at home and family domain, would result in a change to the host language. (Holmes, 2013)

1.7.2.2.Domain of Friendship

A study of a sample community of Ukrainian in Saskatchewan shows that being surrounded by others who speak the same language/Dialect ensures its preservation. "having more Ukrainian-speaking friends results in a higher level of comfort with the Ukrainian language" (Hadyma, 2012, P.61)

1.7.2.3.Language in the Community

Fishman's (1966) asserts that being attached to the native community cultures, traditions, and organization make more uses of it, as a result, it aids in its preservation.

1.7.2.4.Media

According to (Baker, 2011; Cormack; 2007; Namei, 2012; Pauwels, 2005). Media have a massive role in maintenance and preservation of the language from one generation to another. Media enable peoples to stay in touch with their native community from any place in the world. A study conducted by Jamai about of Moroccan dialect preservation in Britain, showed that watching Arabic Channels, in addition to radio stations broadcasting in Moroccan dialect was one of the elements that aided in the preservation of their dialect. (2008)

1.7.3 Socio-Psychological Factors

1.7.3.1.Positive Language Attitudes

Holmes (2001) reports that "positive attitudes support efforts to use the minority language in a variety of domains, and this helps people resist the pressure from the majority group to switch to their language" (p. 61).People's positive attitudes toward their native language, according to Fishman, would encourage them to communicate with it and use it more, resulting in its preservation and maintenance. (1996)

1.7.3.2.Emotional Attachment to the Community Language as a Sense of Identity

People as spiritual creatures want to be accepted, to belong to a specific country and identity. Thus, a specific language. Moving to another country where they are different from the majority will make them anxious. Stoessel (2002) argues that people are emotionally bound to their native language in order to keep and preserve their identity, therefore, their sense of belonging.

1.8   Conclusion

To conclude, language shift and maintenance are the outcome of people's mobility and exposure to the new dominant language. The purpose of this chapter is to highlight various essential key words and theories associated with these phenomena. It has shed light on language and dialect in terms of specificity, as the differences between them are a topic of debate. Additionally, instead of language, people are first exposed to their dialect or colloquial variety. As a result, the Arabic language and its nuances, particularly the Algerian and Syrian dialects, have received special attention in the literature review. Moreover, to the main factors that led Syrians to migrate. The following chapter is going to exhibit the methodology   adopted,   research   design   and   data   collection   procedure.

Chapter | 2

Methodology and Data Analysis

Chapter 2 : Methodology and Data Analysis

2.1 Introduction

The aim of the current chapter is to shed light on the methodology and the methods employed throughout the research, as well as the rational for their selection. It also describes the research design. A mixed method approach that combines both quantitative and qualitative has been adopted to gather more reliable data. Three different research instruments are included in a questionnaire that was submitted to the Syrian population who migrated to Algeria in particular, to Ain Temouchent city. In order to gain more insight and depth, conducting a structured interview was necessary. Besides these the questionnaire and the interview, an observation in different domains has been undertaken to capture the natural settings in which population of the study were maintaining their dialect or shifting to the Algerian one. All data obtained from the three data collection tools will be discussed and analyzed to extract the connections between data obtained and the suggested hypotheses of the research.

2.2 Syrian Migrants in Algeria

According to the IOM Migrant Data Portal, Algeria is estimated to host approximately 250,000 migrants, Algeria is thought to be home to some 250,000 migrants, while some estimates suggest that the number is significantly higher. Various sources estimate the number of Syrian in Algeria is between 40-50,000. However, only 7,000 are enrolled with UNHCR since the beginning of the Syrian revolution in 2011. (2020)

However, according to Fares Mesdou, a Professor of Economics at the University of Blida, the Historical and fraternal bounds between the two countries (Algeria and Syria) dates back to the era of Amir Abdelkader who paved the path of love and peace among the latter populations. Syrian population became a part of the Algerian society; the Algerian government has provided freedom of movement, education, health care, housing, and the right to engage in business enterprises. With 1,188 enterprises, the Syrian community came second

after the French nationality in terms of the number of foreign enterprises operating in Algeria. (Boudhan, 2017)

2.3 Research Motivation

Many studies have been conducted on the extent of language shift and maintenance among various migrant categories, minorities, immigrants, and other groups around the world, but few have focused on dialects of the same language.

Investigating language shift and maintenance among Syrian migrants in Algeria, particularly in Ain Temouchent city, was to add to the literature from both side, highlighting the differences between two dialects of the same language which are the Syrian Arabic and the Algerian Arabic, in addition to shedding light upon the case of Syrian in Algeria who became part of the this society.

2.4 Research Design

Carrying out research is not a random process; it must be guided by an adequate plan or design that enables the researcher in acquiring as many accurate and correct results as possible. According to McMillan and Schumacher a research design is "a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s)". (2001, p. 166) For this purpose, the current research is conducted through the use of a mixed method approach.

In order to obtain an adequate validity, researchers tend to adopt mix method approach by combining quantitative and qualitative data analysis. Bulsara points out that it is a methodology for carrying out research that includes gathering, evaluating, and combining quantitative and qualitative research (and data). This type of study aims to provide a deeper understanding of a research problem or issue by combining qualitative and quantitative research. (2015)Combining both approaches allows greater level of insight and strengthen the validity of research' outcomes.

2.4.1 Quantitative Research

Quantitative research is one of the two fundamental approaches utilized in investigating the social and the human sciences. According to Burns& Grove (1987) quantitative research is "... a formal, objective, systematic process in which numerical data are utilized to obtain information about the world". It is basically an observational inquiry of observable phenomena involving the collection and analysis of data in a measurable manner using statistics, numbers, and various measurement units.

2.4.2 Qualitative Research

Unlike countable data, the nature of social science researchers necessitates the analysis of uncountable data containing open-ended evidence. That is why researchers tend to use qualitative research. That is basically a methodical inquiry of an observable phenomena that refers to gathering and processing data in an uncountable method to give answers about the 'what,' 'how,' and 'why' of the topic under investigation via a full explanation. Holliday (2002) argues, "Qualitative research presents a statement about reality and social life that has to be continually argued and reaffirmed." (p. 1) this indicates that qualitative methods explore phenomena in their natural contexts and in real life situations in order to clarify or analyze the phenomenon under investigation.

2.5 Sample Population and Settings

The researchers conducted a study on Syrian migrant's living in Ain Temouchent city. To answer the research question, 65 people were chosen. Without any classifications or preferences in terms of their political affiliations; legal, illegal, forced or voluntarily is not necessary. Moreover, Participants of both genders, different age groups, various professions (traders, business owners, housewives, technicians, and even the unemployed), and varying lengths of stay were all present. The fact that one of the researchers is a member of the Syrian

speech community allowed for easy access to participants as well as their acceptance of assistance due to the sensitive nature of some of the participants' cases. The chosen population is of significant role to either confirm or reject the former formed hypotheses.

2.6 Research Instruments

According to Waltz & Bausell "Research is a systematic, formal, rigorous and precise process employed to gain solutions to problems or to discover and interpret new facts and relationships" (1981, p.8). Research is a methodical approach to discovering the truth. In order to obtain it, or at least gain insight into the solution being explored, numerous instruments should be followed and respected. These tools must be appropriate for the nature of the study otherwise they will generate faulty and inaccurate data and results.

Dörnyei points out that "The backbone of any survey study is the instrument used for collecting data" (2010, p. 34). In order to collect data for the current study three different data collection tools have been used to strengthen the validity and credibility of results' obtained. They are described through the following sections.

2.6.1 Pilot Survey

A pilot questionnaire was submitted to 15 participants chosen from the general population. It consisted of a set of general questions concerning relatable themes, to extract the specific domains and factors of shift and maintenance by the population under investigation. Data obtained from the questionnaire served for making some adjustments in the choice of questions. As Oppenheim asserts "Questionnaires have to be composed and tried out, improved and then tried out again, often several times over, until we are certain that they can do the job for which they are needed." (1992, P. 47) So, the questions will be answerable by the population chosen.

2.6.2 The Questionnaire

The questionnaire was adopted by different scholars who worked on the same field of inquiry as the current study. A questionnaire as a data collection method is not a collection of random questions about the topic being researched. Instead, as Brace points out that "In the questionnaire, the researcher articulates the questions to which he or she wants to know the answers and, through the questionnaire, the subjects' answers are conveyed back to the researcher." (2008, P. 4)

The Questionnaire consists of 13 questions, 12 closed- ended and one open ended question which are designed to serve a variety of purposes. First, gather relevant data; second, prepare them for comparison and analysis, reducing bias because participants are given the space, time, and privacy to respond freely and anonymously. Despite its drawbacks, the questionnaire is generally regarded as the simplest, quickest, and least expensive technique of data gathering, allowing researchers to reach a large population.

2.6.3. Semi-Structured Interview

Interview questions are open-ended addressed to five participants from the community concerned. According to Longhurst, "a semi-structured interview is a verbal interchange where one person, the interviewer, attempts to elicit information from another person by asking questions… the interviewer prepares a list of predetermined questions… offering participants the chance to explore issues they feel are important". (2016, p. 165). As a result, the purpose behind using this method is due to its validity in providing data that a questionnaire does not provide, data that are reliable, due to the trust built between researchers and participants, and the setting of freedom and comfort.

2.6.4 Observation

According to Marshall & Rossman (1989) "Observation is the systematic description of the events, behaviours, and arte facts of a social setting" (p.79) the observation method is a

credible tool since the researcher collects natural data from original setting of the population under study. Data that are both authentic and valuable yet is not recognized by the general public. Thus, in order to obtain as much meaningful data as possible, the researcher should immerse himself in the area. Either directly, with no interaction with the sample population, or as a present participant. (De Munck & Sobo, 1998).The observation was done through different sessions to obtain natural data, in which researchers have decided to be a non-participant in observation sessions in order to be as objective observers as possible.

2.7 Data Analyses

A detailed analysis of data obtained from the three data collection instruments is provided within this section.

2.7.1 Questionnaire Analysis

The questionnaire was distributed to 65 participants and was written in MSA in order to be understandable to all of the population, particularly those who do not understand English, in order to meet the purpose of the study, which was based on others that focused on minority groups around the world, such as Kondakov (2011), Dweik & Nofal (2014), Dweik & AlObaidy (2015), Jamai (2008), etc. The answers are listed and analysed as follows.

> ➤ **Part one: Demographic and Background information**

This part is devoted to questions that enable the researcher to ask for participants' information regarding their demographic as well as their background general information.

Q1. <u>Please indicate your gender</u>
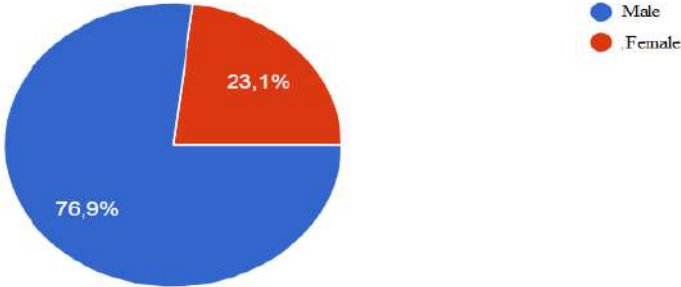
Figure 2.1: Participants' Gender

The results obtained show that the majority of the sample (76, 7%) are men whereas

(23, 1%) are women.

Q.2 Indicate your Level of education
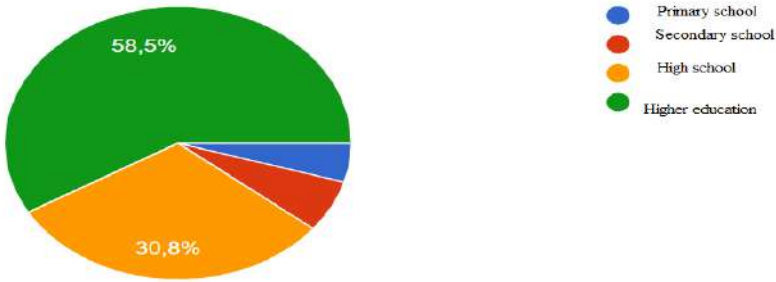
Figure 2.2: Participants' Level of Education

As the pie- chart indicates, the majority of participants (58, 5%) have a higher level of

education, (30, 8 %) are in high school education, (6%) in Secondary school. Finally, (5%)

of the sample pupils are in primary school.

Q.3 Your Marital status
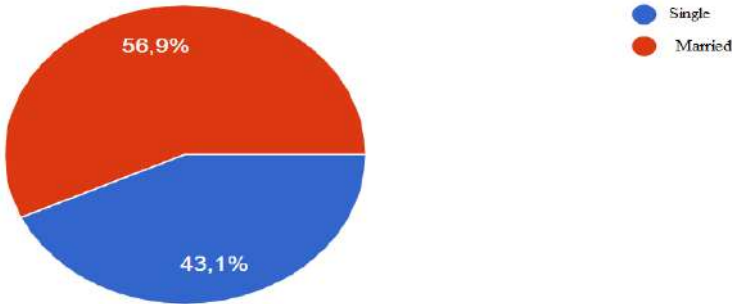
Figure 2.3: Participants' Marital Status

As the figure displays, (56, 9%) of the population is married whereas (43.1%) are single.

Q.4 How long have you been living in Algeria?
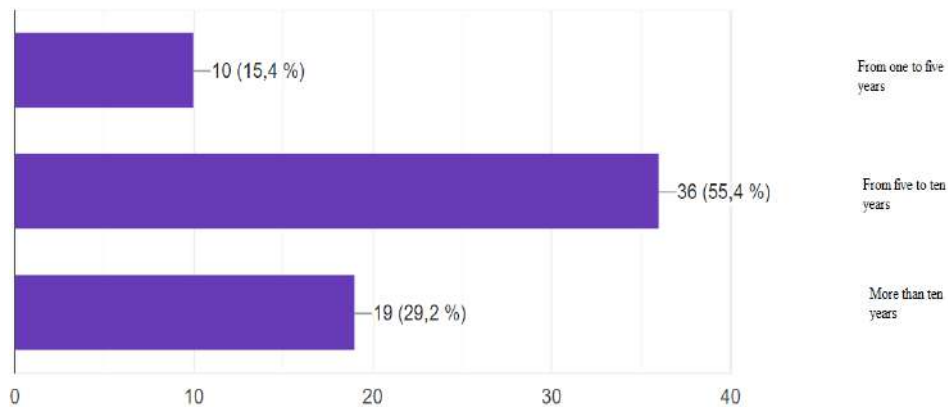
Figure 2.4: Participants' Length of Residence

The results obtained showed that 15,4% stayed from one to five years, 55,4% stayed from Five to Ten years, and finally 29,2% stayed for more than 10 years.

Q.5 How Often do you use Syrian and Algerian dialect?
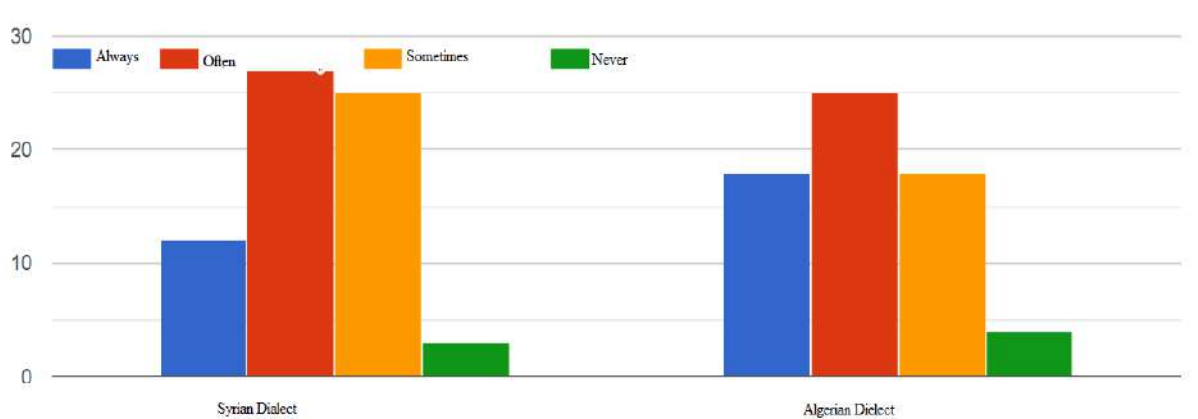
Figure 2.5: Participants' Frequent Use of Both Dialects

The results obtained from the bar chart indicate that both dialects are approximately used at the same extent by the total population.

Q6. How would you describe your proficiency in the Algerian dialect?

41
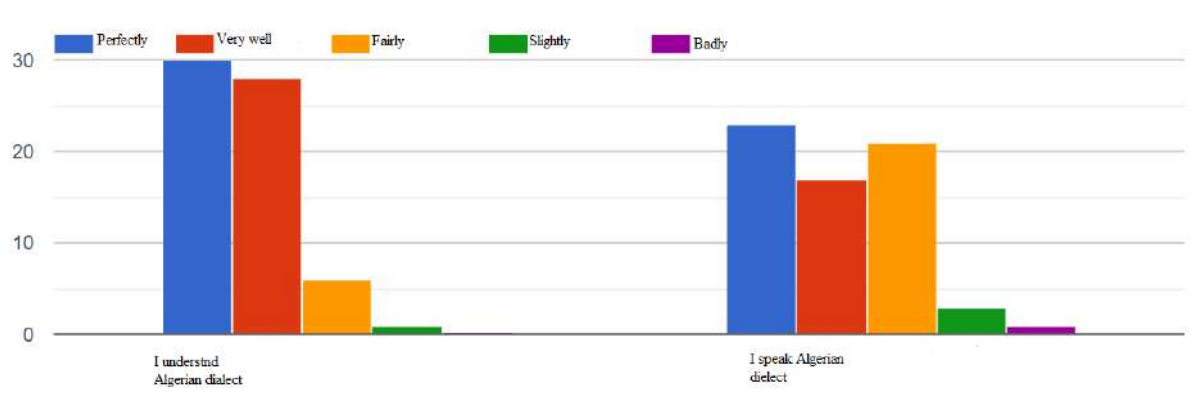
Figure 2.6: Participants' Proficiency in Algerian Dialect

The reason behind this question is to know how well the participants understand Algerian dialect; to check whether participant's proficiency, holds them from shifting towards Algerian dialect. The results showed that there is no problem that hinders the population from understanding Algerian dialect. Thus, there is no problem in shifting too.

➢ **PART TWO: DOMAINS OF LANGUGE USE**

The second part, entitled "Domains of Language Use", aimed to find the situations in which participants use each dialect. Five domains were listed; namely home and family, neighborhood and education, workplace and finally media.

Please read the following statements and indicate to what degree you agree with them by putting (√) in the suitable box only.

Table 2.1: Domains of Dialect Use

Domains of Dialect use	Syrian Dialect only	Algerian Dialect only	Both Dialects	Syrian dialect mostly	Algerian dialect mostly	Percentages
Which dialect do you use at home?	50.84%	6.15%	26.11%	16.90%	----	100%
Which dialect do you use to communicate with your neighbors?	10,76%	52,3%	26,15%	7,69%	4,6%	100%
Which dialect do you use at work or at school?	9.2%	52.1%	23.5%	7.6%	7.6%	100%
Which dialect do you use to communicate with your Algerian friend?	9.2%	58.4%	23%	4.6%	6.1%	100%
Which dialect do you use to communicate your Syrian friend in Algeria?	61.5%	6,1%	18.4%	12.3%	1.5%	100%
Which dialect do you use to communicate with friends and family in Syria online?	75.3%	1,5%	10.7%	12,3%	----	100%
Which dialect do you prefer using while watching TV or listening to music?	44.6%	9,2%	38.4%	7,6%	1,5%	100%
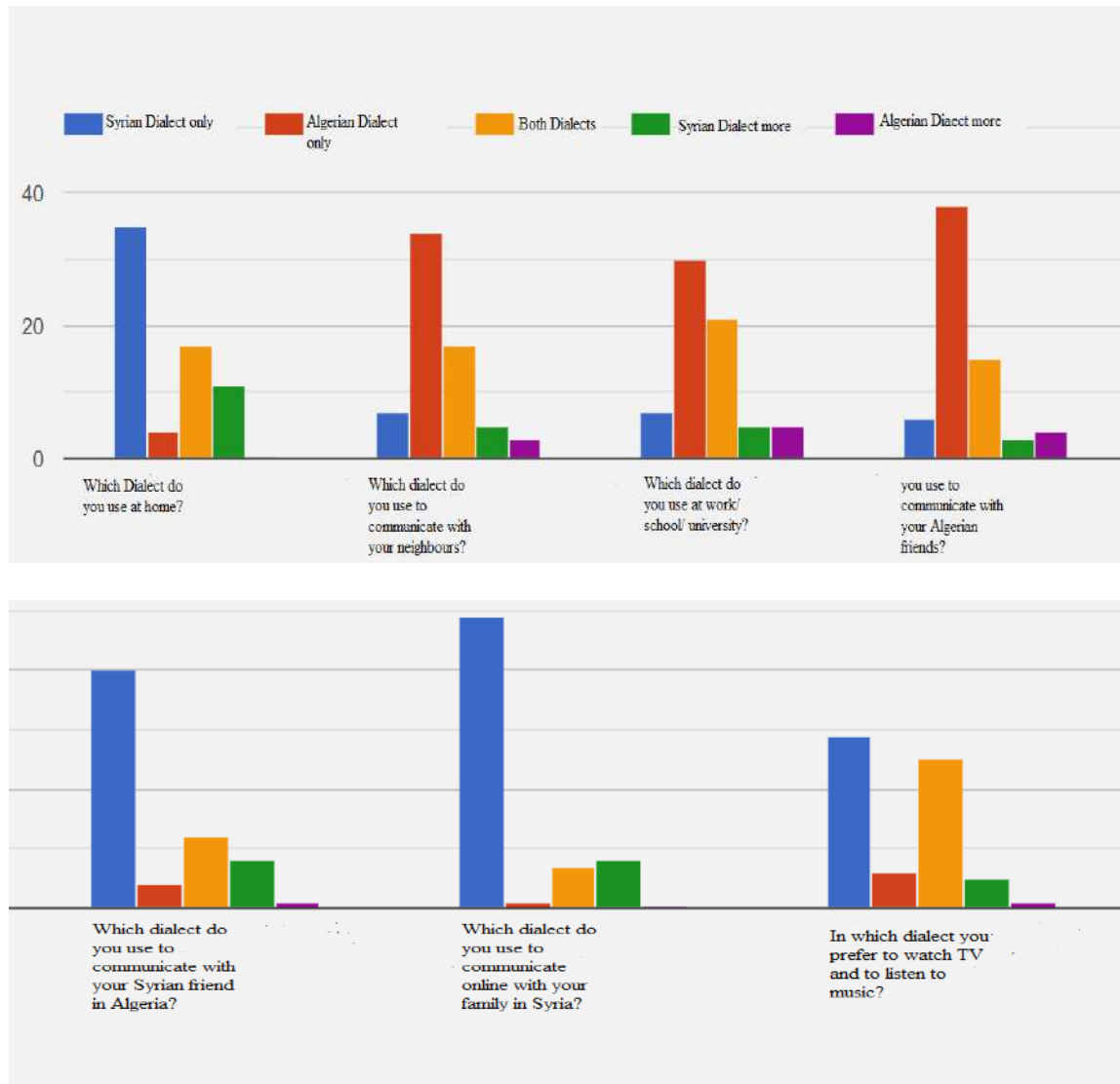
Figure 2.7: Domains of Dialect Use

Results obtained from the table and figures above indicate that Syrian dialect is highly maintained, (50, 84%) by participants among family and home. In contrast, the extent to which Algerian dialect (52.1%) is used at work and in education is greater than that of Syrian dialect (23, 5%).Syrian dialect is preserved and used more frequently when communicating with Syrian friends, whether in public (61, 5%) or online (75, 3 %), than when communicating with Algerians (58,4%). On the other hand, in media domain, the extent of using both dialects varied among participants according to their preferences, (44, 6%) prefer listening to music or watching TV in Syrian dialect only and (38, 4%) prefer it in both dialects.

> ➢ **PART THREE: FACTORS BEHIND DIALECT MAINTENANCE AND SHIFT**

The third section was devoted to highlight the factors underlying both dialect shift and maintenance by providing a list of reasons. Participants must select one of the following options.

Table 2.2: Dialect Maintenance' Factors

Factors affecting dialect Maintenance	Strongly agree	agree	undecided	Strongly disagree	disagree	Total population
The use of Syrian dialect at home plays an important role in preserving it.	69.2%	23%	1,5%	---	6.1%	100%
Being surrounded by Syrian people aid in preserving the dialect	49.2%	35.3%	4.6%	--	10.7%	100%
Marrying a Syrian man/woman aids in preserving the Syrian dialect	36.9%	30.7%	13.8%	--	18.4%	100%
The pride in the native origins helps in preserving the dialect	63.0%	24.6%	6.1%	1,5%	6.1%	100%
Maintaining mother tongue culture and traditions on various occasions aids in dialect preservation.	52.3%	32.3%	4.6%	---	10.7%	100%
Maintaining the dialect demands a welcoming environment.	56.9%	24.6%	10.7%	--	7.6%	100%
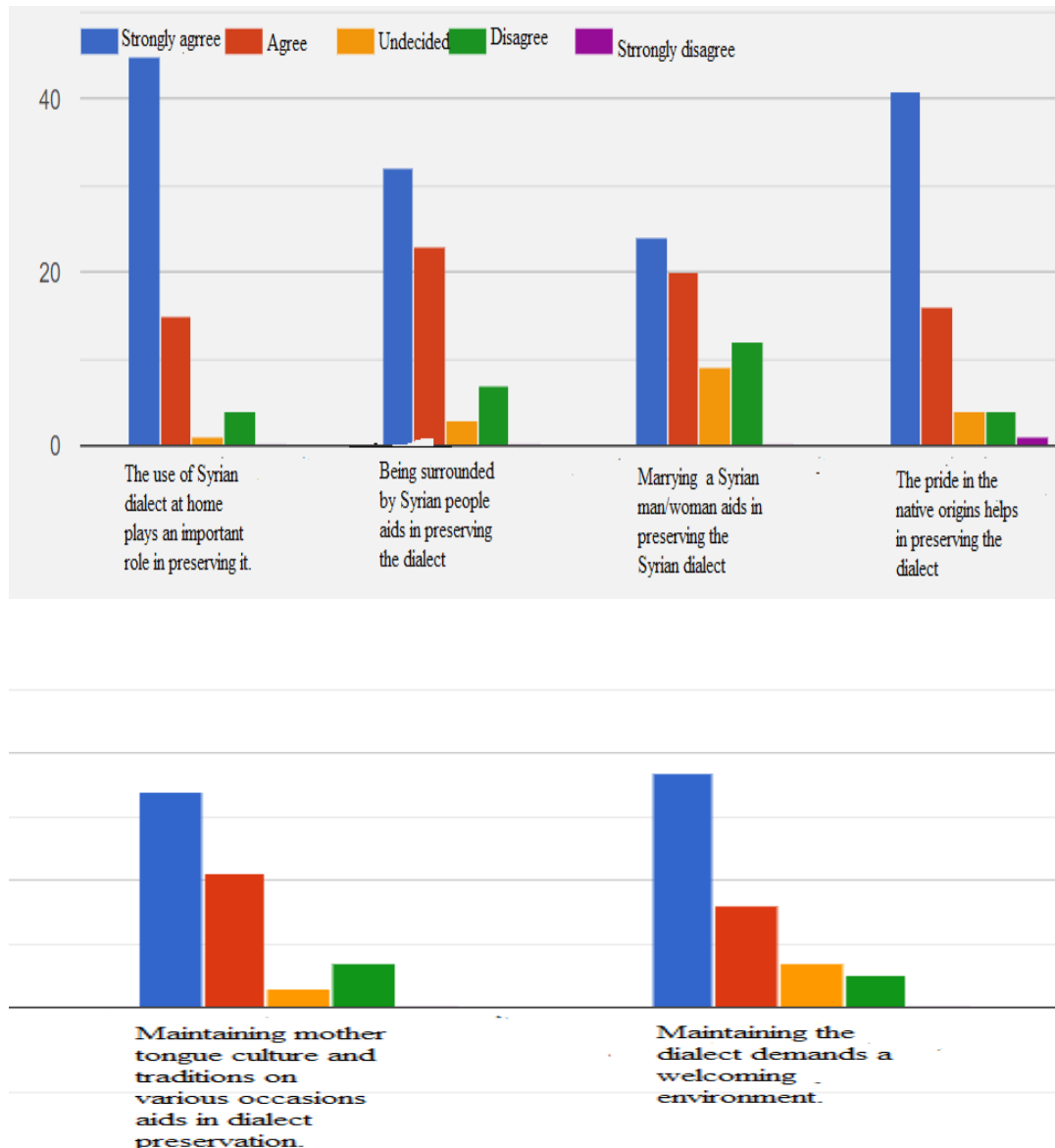
Figure 2.8: Factors of Dialect Maintenance

A list of different factors that aids Syrians migrants maintain their dialect in Ain Temouchent city were listed, the percentages are arranged in descending order, with the highest percentages at the top of the chart.

The majority of participants (69.2%) strongly agreed that using the original dialect at home contributes to its preserving. (49, 2%) believe that being surrounded by Syrians aids in maintaining the dialect. Furthermore, (36.9%) and (30 .7%) of the participants were divided between agreement and strong agreement that marrying a Syrian man/woman aids in

preserving the Syrian dialect. (63.0%) consider that pride in one's native dialect and origins plays an important role in the survival of the Syrian dialect. Whereas the importance of preserving mother tongue culture and traditions on various occasions was strongly agreed by (52.3%) of the population. Finally, (56.9%) of the sample population believes that having a welcoming atmosphere aids in the preservation of the dialect.

Table 2.3: Factors of Dialect Shift

Factors affecting dialect shift	Strongly agree	Agree	undecided	Strongly disagree	disagree	Total population
Integration within society plays a significant role in the shift to the Algerian dialect.	38.4%	47.6%	4.6%	7.6%	1,5%	100%
Shifting to Algerian dialect in order to avoid being regarded as a foreigner and to assimilate into society	38,4%	29.2%	12.3%	4,6%	16.9%	100%
Work or study within the community will eventually lead to dialect shift	33.8%	46.1%	12.3%	1,5%	7,6%	100%
Due to socialization and interaction with society's members, shifting is	30.7%	46.1%	18.4%	--	4.6%	100%

unavoidable.					
Sharing the same mother tongue, traditions, religion made the shifting easy and smooth	26.1%	52.3%	12.3%	1,5%	7,6%	100%
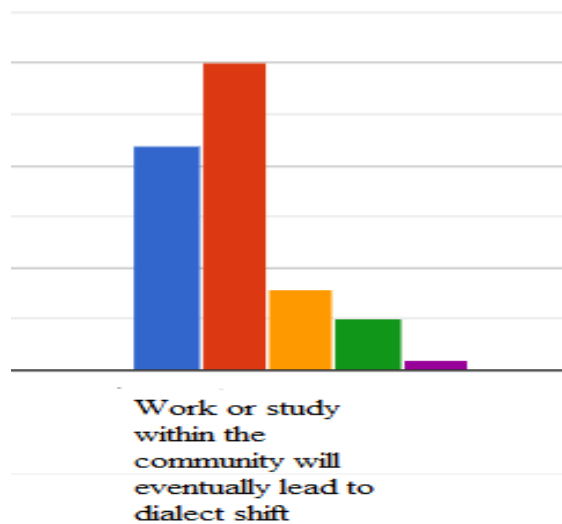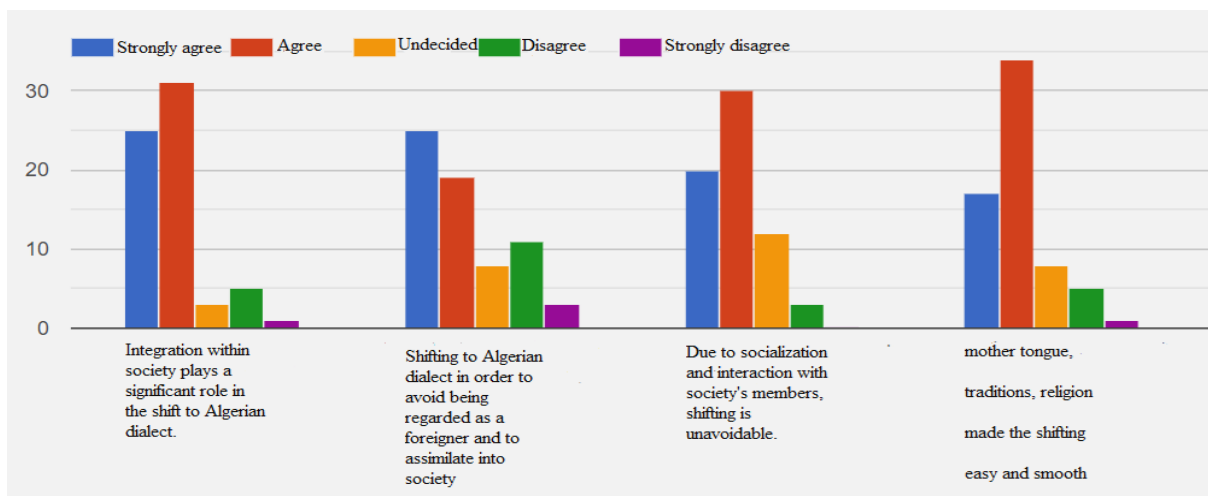
Figure 2.9: Factors of Dialect Shift

The findings from the reasons that contributed to dialect shift among Syrians in Ain Temouchents have provided the following outcomes.

(47.6%) agreed that one of the main raisons for shifting towards Algerian dialect is to integrate into the society, and (38,4%) of the population believe that the reason is to avoid being labeled as foreigner. Moreover, (46.1%) has agreed that shifting is unavoidable due to socializing and interaction within the member of society, which is also by work or studies, in which, (46.1%) of the population assumes. Finally, (52.3%) of participants feels that Sharing the same mother tongue, traditions, religion made shifting easy and quick.

Q.12 <u>In the future, do you think you will keep using Syrian dialect or not? Why</u>?

This question was designed to allow participants to provide more insight into the factors that influence their decision to continue using their Syrian dialect or not.
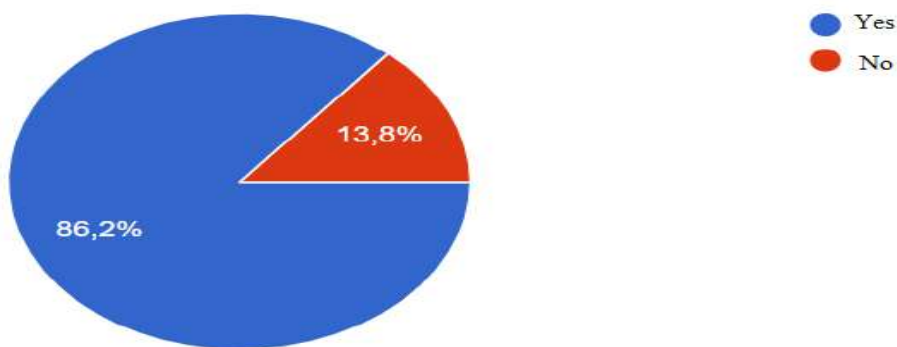
Figure 2.10: Participants Future Opinion

The result shows that 86, 2% of participants state that they will carry on using their Syrian dialect. Whereas 13, 8%

<u>No, I will not continue using the Syrian dialect:</u>

- Direct contact with Algerian society and dialect will eventually lead to lose my Syrian dialect

- Some people are racist toward us and they do not accept us among them. That is why; we are obliged to use only the Algerian dialect.

- I get used to communicate with Algerian dialect, I love it in addition to its people, I am settling here, there is no need for Syrian dialect.

- Everyone wants to live a normal life without any discrimination. I am not using the Syrian dialect

- I am marrying to an Algerian woman; my children speak the Algerian dialect. Thus, I found myself unwarily shifting to Algerian dialect and not using the Syrian

- Living in a new place oblige us to shift the dialect in order to socialize with people

Yes, I will continue using the Syrian dialect:

- Certainly, I will continue to use my original accent in order to pass it on to my children and grandchildren, so that they will learn about it as their original identity

- It is the only thing that has left of my beautiful memories, and I find it more comforting to use. However, this will dispense with my focus on developing my Algerian accent by virtue of the society's nature.

- Using the Syrian dialect does not hinder my daily life activities.

- If someone grows up on something, it will be part of his personality and his identity. He cannot stop using it.

- Giving up on the Syrian dialect is like giving up on our identity and the things we grew up with.

- It is the thing that distinguishes me in the society that I am in; No one wants to give up on something that makes him special. Furthermore, dialect is an essential part of one's identity and must be preserved; otherwise, it will perish.

- Because it is my original accent and my culture, and the Algerian people love the Syrian accent

- I arrived in Algeria at an older age, the majority of my work and dealings are with Syrians.

- I can use both dialects; there is no need to abandon one; it is simply a matter of adapting.

- I have lived in three different countries and have not changed my Syrian dialect at all; in fact, I'm very proud of it. Since our dialect is Arabic and simple, communicating with others is simple. I had no problems using it.

2.7.3 Interview Analysis

Five participants were selected purposively to represent each category and situation. An interview was conducted to achieve the purpose of the study. Different questions were asked in order to know the degree of shift and maintenance in each domain and among different length categories.

Interviewees' Profile:

First interviewee: Working Man who lived in Algeria for more than 30 years.

Second interviewee: A housewife who lived in Algeria for more than 20 Year.

Third interviewee: A student from Syrian parents, who was born here, studied here.

Fourth interviewee: A new comer student.

Fifth interviewee: A new comer worker.

Q1. How long have you been living in Algeria?

This question is intended to elicit information about different periods in which interviewees lived in Algeria, since the duration of staying is an important variable.

Table 2.4: Length of Residence

First Participant	Second participant	Third participant	Fourth participant	Fifth participant
More than 30 year	20 year	I lived all my life here	Since 2012 9 years	Since 2014 7 years

Q2. What is your profession?

The aim behind asking interviewees this question is to distinguish their domains of

language use.

Table 2.5: Participant' Profession

First Participant	Second participant	Third participant	Fourth participant	Fifth participant
Retired Teacher	A housewife	University Student	High school student	Business owner

Q3. Which dialect do you use at home? Why?

The purpose of this question is to know which dialect is highly maintained at home,

and the reasons behind this preservation.

Table 2.6: Dialect Use at Home

First	Mostly Syrian dialect	I grow up talking Syrian; My wife is Syrian That is why I only speak it at home. It is the only place that reminds me of my origins.
Second	Only Syrian dielect	Most of my time is spent at home, speaking my original dialect tongue which is Syrian dialect. My identity and origins.
Third	Both dialects	I acquired Syrian Dialect first because of my parents' nationality. Since birth I am in a Syrian setting. For me, Home represents my Syrian origins
Fourth	Syrian dialect only	There is no need for Algerian dialect at home. We still communicate in Syrian
Fifth	Syrian dialect only	I came here with my family; we cannot lose our dialect in a short period of time. In fact, I don't want to lose it at all.

Q4. In what domains you mostly shift your dialect? Why?

The objective of this question is to extract the interviewees shift in different domains

as well as the reasons behind this change.

First interviewee: I usually use Algerian dialect outside home. As an ancient teacher, who

taught here in Ain Temouchent for more than 20 years. I was only surrounded by Algerians;

by virtue of my job and the amount of time spent here shifting is unavoidable.

<u>Second interviewee:</u> outside home, I do not shift completely, Algerians especially women, love and understand our dialect and even speak it perfectly, due to the popularity of Syrian series in the Arab world. Just in few places, while doing grocery where men cannot really understand us. Yet, I can understand Algerian dialect very well, except some French words.

<u>Third Interviewee:</u> I can describe myself as one mobile phone with two sim cards; At home with my parents, I use Syrian dialect, whereas; in all domains outside home, at school, with friends I shift to Algerian, because I was born here, I study here, my whole life is in here.

<u>Fourth Interviewee:</u> I usually try to shift my dialect outside home, especially while shopping so that sellers will not take advantage of me and double the price and mostly to avoid unwanted questions.

<u>Fifth Interviewee</u>: As a business owner here in Ain Temouchent, I'm dealing mostly with Algerian people. I found some difficulties in understanding some words especially French ones, yet, I am doing my best to use it and develop it more. Besides, I try not to talk Syrian because some people think that we are stealing their job opportunities which is not correct, we are starting a business all alone.

Q5. <u>Do you think continue watching TV, Listening to music, and interacting through social media by Syrian dialect help to maintain the dialect? Why</u>?

The aim of this question is to reveal the migrants' admission of the importance of media in the preservation of Syrian dialect.

All participants agreed on the importance of media in maintaining the Syrian dialect. Since it is the primary means by which they keep up with Syrian dialect, culture, and news. It is like a revision for us, especially some slang words in our dialect that we did not use recently.

Q6. <u>If you have children or you will have in the future, will you talk to them in Syrian dialect? Why?</u>

The purpose of this question is to see whether participants bother about maintaining their dialect.

The first and second participants already have children who were born here. However, they speak Syrian dialect fluently due to parents' role in transmitting the Syrian dialect to them at a young age, where they will acquire it easily.

The third, fourth, and fifth participants, will make sure to interact in Syrian with their children as a sign of pride in their heritage, and to facilitate the communication with their grandparents and family in Syria. Otherwise, they will lose it.

Q7. <u>In your opinion, what are the factors that make you maintaining your Syrian dialect?</u>

Common factors were selected by the participants; they are listed as follow:

- Attachment to the original country and dialect is the major factor in maintaining the dialect

- Continuous contact with the dialect, by communicating in it on daily basis

- Being in touch with original community and family in Syria

- Algeria is a welcoming country, with a lovely people who enjoy hearing Syrian dialect, there is no pressure on us to change the dialect or to stop using it

Q8. <u>What about the raison for shift</u>?

- Participants who work and study insist on the necessity of using Algerian dialects in various occasions and interactions at schools, university, or work domains.

- Assimilation into the society has a major impact on the shift toward the Algerian dialect

- Shifting is unavoidable due to socializing and mixing and interacting with people from both nationalities (Syrian migrants and Algerian citizens)

- The duration of living in the country influences the degree of shift; the longer the living is, the most frequent the shift is.

2.7.4 Observation Method Analysis

The nature of the study under investigation requires various direct observation sessions, in order to obtain as much insight and valuable data as possible. Five sessions were held to observe participants' speech in a variety of settings and situations, as well as different domains of language use.

First session focused on how a family member uses both dialects. The setting is a Syrian family, Syrian parents, with children who were born, study, and work in the city of Ain Temouchent. The first thing researchers noticed was that the parents' dialect was almost entirely in Syrian dialect, and the children's responses to their parents were in Syrian dialect. The contact between brothers, on the other hand, was a combination of the two dialects (Algerian and Syrian). The mother interrupted to remind them that they should only speak Syrian at home.

Second session was held during random women visiting their Syrian housewife neighbor to celebrate Aid ceremonies. The Syrian female maintained using her Syrian accent in a smooth atmosphere, there was no need to shift to Algerian, the conversation was flowing, and there were no demands for explanations from Algerian guests, because they can perfectly understand Syrian dialect due to the popularity of Syrian Television series and movies.

Third Session The session took place between two Syrian families visiting Ain Temouchent city, the researchers noticed that the conversation was mostly, if not entirely, in Syrian (few basic Algerian words were used). The cuisine offered was likewise Syrian, which explains that traditions are also preserved.

<u>Fourth session</u> in a more professional setting, an event was conducted in which a Syrian business owner interacted with Algerian employees. The researchers noticed that the Syrian participant speaks or attempts to communicate only in Algerian dialect; though he does ask another Algerian employee to explain several French words to him.

<u>Fifth session</u> was observed during a conversation of a second generation young-boy participant, interacting with some of his friends and classmates. Conversation was entirely in Algerian dialect, there were no sign which indicate that the youngster has Syrian origins.

Table 2.7: Observation Grid Sessions

Sessions	Situations	Observation
First session	Parents interaction with children inside home	Parents using only Syrian Children interaction with each other in both dialects mainly Syrian
Second session	Housewife interaction with female neighbours	Participant speaking in Syrian only Guests did not find any difficulties in understanding her dialect
Third session	Two Syrian families interacting in Algerian setting	Using mainly Syrian dialect with some interference of Algerian words
Fourth session	Participant interaction with Algerian at work	Participant use Mostly Algerian Dialect with some demands to explain some French words
Fifth session	Young-age participant interacting with classmates and friends	Participant using only Algerian dialect, there is no sign of Syrian dialect

The findings from various observed sessions demonstrate that there is a noticeable dialect maintenance and shift based on various domains and situations of language use.

2.8 Conclusion

The purpose of this chapter was to outline the methodology used during the inquiry. It has attempted to outline the research design that adopted the use of mixed method approach in order to obtain as much strength and credibility by combining three data collection tools. In addition, it has provided a detailed analysis of the outcomes from the questionnaire, the interview with selected respondents, and different sessions observed. The third chapter is dedicated to the final interpretation of the findings, in order to confirm the prior hypothesis, in addition to some recommendations for future research on the subject.

Chapter

3

Data Interpretation and

Recommendations

Chapter 3 : Data Interpretation and Recommendations

Chapter Three   **Data Interpretation and Recommendations**

3.1 Introduction

The ultimate aim of this chapter is to deal with the interpretation of the data that has previously been collected. From the questionnaire, the interview, and various observation sessions. This chapter is also devoted to exhibiting the constraints encountered by the researchers during the study process. Therefore, the researchers advocate some suggestions and recommendations for further studies which would be an addition to the present study.

3.2 Data Interpretation

The objective of this section is to interpret findings obtained from data gathered and analyzed in chapter two. Data interpretation will be divided into five domains under investigation: home or family, neighborhood, friends, work, and education domains.

3.2.1 Interpretation of the Questionnaire

Findings from the questionnaire distributed to the population highlighted that dialect use of Syrian migrants in Ain Temouchent is subjected to two linguistic phenomena, dialect shift and dialect maintenance.

To retain community dialect in a society dominated by another different dialect is a challenging task since there are several factors that impede its persistence. Nonetheless, Syrians in Algeria, and particularly in Ain Temouchent, manage to preserve using their Syrian dialect in the most crucial domain which is HOME.

- Home and Family Domain

The first topic of discussion in terms of dialect use across various domains is in the Home or Family domain. All the participants were asked about the dominant dialect used at home. (50, 84%) indicate that they use Syrian dialect only; this confirms the first hypothesis that Syrian dialect is maintained by Syrian migrants at home.

The crucial and the most important factor for dialect/ language survival is to use it in home domain; if it is not maintained there, it will not survive elsewhere. As Fishman claims in order to preserve an ethnic language, it must be enforced at home and in the community. (1991). Data obtained from the questionnaire indicates that Syrian dialect is highly maintained among family despite participants' length of staying. Which confirms Clyne (2003, 2005) assertion, language is not going to survive another generation unless it is transmitted in the home, within the family.

Maintaining native dialect at home is due to the fact that parents has a direct and complete control in terms of transmission of their original dialect, parents are the responsible for promoting positive attitudes unless it is not interrupted by external factors (Clyne, 2003) such as exogamy factors, as the statistics show most of participants has endogamy marriages.

As a child, whose interaction is mostly at home, surrounded by a certain dialect input he receives from his parents or care givers. The child will pick his original or mother tongue from the input he receives since early age. Thus, Children will acquire their mother tongue First, which is Syrian dialect, although they are living in Algeria. So, as long as parents are willing to carry on communicating in Syrian dialect with each other and their children, it will still survive at home domain.

- Neighborhood Domain

The majority of respondents (52, 3%) tend to use Algerian dialect only when communicating with their neighbors. Interaction of with neighbors indicates they shift their dialect to the Algerian one for social purposes and to integrate in the Algerian community. In fact, Neighborhood is an important setting in which people are exposed to, especially children, who are in front of a different reality of that of home. Thus, they tend to shift in order to socialize, and assimilate within the society they are in.

- Friendship Situation

When examining dialect use among friends, two situations are revealed, the first is while communicating with Algerian friends, and the second with Syrians. The former indicates that (58, 4%) use only Algerian dialect with their Algerian friends since AD is the dialect of everyday use outside home for the purpose of socializing and integrating within society in order to achieve various communicative purposes. The former states that the majority of participants (61, 5%) use Syrian dialect only when they are in contact with their Syrian friends in Ain Temouchent, due to Syrian willingness to maintain their dialect and practice it in various situations.

- Work Environment

Different degrees of shift are identified when dialect is analyzed in a more professional setting, such as the workplace. Dialect shift is affected by whether or not the person is an employee. Employers shift more than employees. Because these later interact and contact Algerian people more frequently. According to statistics, (61, 5%) of the population is employed and uses Algerian dialect at work only.

Employees, particularly in business sectors, which is the dominating field of employment among Syrians, tend to shift more and employ the Algerian dialect in order to facilitate their working affaires, they attempt to stay up to date with the market in order to avoid being duped. Furthermore, one of the apparent reasons for the shift is the frequent interactions with clients to communicate effectively because Speaking to clients in their native languages fosters trust and profound engagement between the vendor and the seller, which may be advantageous to the success of the business.

Non-employers, such as housewives, shift less than employers since their engagement with the outside world is limited compared with individuals who are in constant contact with

Algerians. Even outside, it is not necessary to use Algerian dialect since Syrian dialect does not hinder their communication because their engagement is confined to neighbors, family, and relatives.

- Education Domain

Similar to the work domain, the majority of respondents (52%) reported that they ~~only~~ use Algerian dialect at schools and educational institutions only. Students spend most of their time in school, college, or university, where they communicate with their peers in the dominant dialect, i.e. Algerian dialect, due this environment, the use of the dialect is a requirement.

Despite the fact that MSA is the official language of education in Algeria, there are times when students are outdoors with their friends or at school, or in the classroom during breaks, or in the school cafeteria. That is why pupils, in particular, need to assimilate and to be similar to their peers. As a result, their dialect is changing at a rapid pace. Students' assimilation achievement is heavily reliant to their academic, social, and emotional success. In fact, social integration is a must for success in the field of education, children's instant exposure to the Algerian make it easy for them to learn it faster.

The second research question and second section of the questionnaire examined factors that led to dialect maintenance and shift.

The reasons that support the use of Syrian dialect are listed as follow:

Cultural factors

- **Family role:** As far as the first factor is concerned, the majority of respondents strongly approved the importance of family role in preserving the SD. As Fishman stresses "it is in the family that peculiar bond with language and language activities is fostered. shared and fashioned into personal and social identity." (1991, p. 409) confirming results obtained from the maintenance of Syrian dialect in home domain.

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- **Maintaining mother tongue culture and traditions on various occasions helps to preserve dialects:** Syrians' assertion to keep their dialect at home is linked to the preservation of their culture, because language and culture are inextricably linked. They believe that giving up their dialect means giving up their culture and traditions.

- **Media:** Findings reveals that media helped maintaining the Syrian dialect. It is the primary mean by which respondents keep up with Syrian dialect, culture, and news. As Fishman's (1966, 1980) and Mackey's (2004) findings that implies the importance of media in assisting in the preservation of the community language in the setting of another dominant one. Indeed, (75,3%) of the population reported that they use Syrian dialect while communicating online, besides to all interviewees who admitted that Watching Syrian TV channels provides them with a sense of community atmosphere and its benefits in transferring the Syrian environment to their place of living.

Psychological Factor

- **The pride in the native origins helps in preserving the dialect:** Syrians are emotionally attachedt to community dialect. One's language or dialect is more than just a social means of communicating with others; it is a representation of the self, of one's origins, of one's personality, of one's identity, and of one's culture losing it means losing intimacy and connectedness with one's original community, which leads to the loss of one's identity and culture, and losing one's safe place. Fishman points out that whenever we take one's culture's language we eliminate "its greetings, its curses, its cures, its praises, its laws, its literature, its songs, its rhymes, its proverbs, its wisdom, and its prayers" (2010, p.488) thus, loss of their belonging. This is the reason why Syrians are still so attached to their dialect, in which they have made home domain, the place where they have control over. Syrian dialect is a representation of

the Syrian community, including the most essential key in one's identity and culture; therefore, parents assure transmitting it to future generations.

Social Factor

- **Endogamy marriages:** Marrying a Syrian man or woman helps to preserve the Syrian language. In fact, due to various shared culture, customs, and identity, the majority of responders prefer to marry and be with a Syrian partner. They create a communal family based on their original cultural identity, especially outside their home country.

- **Being surrounded by Syrians helps to preserve the dialect:** Respondents' ongoing engagement with one another encourages them to use SD more frequently and helps them to practice it on a regular basis despite the pressure of a dominating AS context.

The third section of the questionnaire examined the factors behind dialect shift among the participants. Findings are classified as fellow.

Social factors

- **Integration within society plays a significant role in the shift to the Algerian dialect:** The primary cause for the shift is socialization and mixing with the dominant language as a result of a contact situation and frequent interaction with the dominant language. Migrants are immersed in the dominant language outside of the home, whether with neighbors, at school, or at work, etc. Thus, shift is inevitable, yet; extents vary depending on their duration of stay. The more people are exposed to the dominant dialect, the higher the degree of shift and the faster it occurs.

- **Work or study within the community will eventually lead to dialect shift:** According to Holmes (2001) Depending on whether members of the community benefit from learning the dominant language, dialect shift and maintenance can occur. (2001) Employees' shift was necessary, based on prior results in work domains, in

order to keep in touch with the market and customer attitudes, since it is essential to establish trust for continued interactions with vendors and clients, in addition to having opportunities for employment. As well as during studies

Psychological Factors

- **Shifting to Algerian dialect in order to avoid being regarded as a foreigner and to assimilate into society:** Since migrants and refugees are negatively stereotyped and associated with many societal issues such as stolen job opportunities, rising high unemployment and population density rates, etc. they tend to shift their Syrian dialect trying To avoid being perceived as outsiders or intruders in society, newcomers try to conceal their native identity and dialect and shift to the Algerian one as rapidly as possible, to have an ordinary life without any kind of discrimination.

Cultural Factors

- **Sharing the same mother tongue, traditions, religion made the shifting easy and smooth:** The shift was seamless and well-accepted by Syrians because both populations share an Islamic religion and an Arabic basis. Moreover, their regular exposure to the dominant culture, including its food, music, traditions, magazines, films, fashion, etc, aided in their shift. It is known that learning being aware to a foreign culture fosters the process of learning its language.

3.2.2 Interview Interpretation

The results of the interview complement the results of the questionnaire to determine the level of shift and maintenance across multiple domains. Selected respondents were chosen to represent each category. The interview is semi-structured, it provides the respondents a chance to give an ample explanation to facts the questionnaire could not provide.

Home Domain

Respondent asserts that home represents Syrian dialect and culture; regardless of participants' duration of residence, profession, or whether they went to school or not, the dialect is maintained due to parents' efforts and attempts to communicate and transmit Syrian dialect to their children. It symbolizes their origins, identity, and traditions.

- Neighborhood/Friends Domain

Outside the home, in the neighborhood domain and while interacting with friends, gender influences the extent of shift. According to the second interviewee, women tend to shift less because Algerian women have good proficiency OF Syrian dialect due to the popularity of Syrian series. IT allows them to understand the dialect and using it more frequently; however, the degree of shift with other responders is greater because of their social integration which permits social adjustments.

On the other hand, according to earlier results that demonstrate respondents and overall population attempts to retain the Syrian dialect, all respondents interaction with Syrian friends in Algeria is in Syrian dialect.

- Education Domain

According to the interviewee responses, Syrian dialect is maintained at home only. Outside home, in school particularly, Algerian dialect is the dominant for long life residency in Ain Temouchent, Actually, there is no sign that reveals the Syrian origin of students. Thus, shift is complete at school. Shift is also noted with recent arrivals, thus is due to the constant contact and the necessity to engage and interact with classmates.

- Work Domain

Interview with the respondents reveals the shift and also the willingness to master Algerian dialect. Dominant dialect is vital in work domain, as well as the ongoing dealings with Algerian merchants and clientele.

3.2.3 Interpretation of the Observation Sessions

The current study analyses are based on different observed grid sessions. It has supplied us with additional details which unveil situations of dialect shift and maintenance among Syrians in Ain Temouchent across diverse conditions originating from diverse domains.

The first session depicts interaction between family members in home setting. The interaction is almost Syrian with a few interjections of Algerian dialect between the children. In fact, the home is an important site for language/dialect maintenance. The findings confirm the maintenance of Syrian dialect at home as a result of parents' insistence on preserving their identity and origins through maintenance of Syrian dialect this is the true for their children who are constantly overwhelmed by such surrounding.

Second session interpretation represents a housewife's contact with her neighbors. As a non-employee, the extent of change is lower since non-employees do not interact much outside of their home domain, considering the fact that it does not limit Algerians' understanding of Syrian dialect. This is owing to the popularity of famous Syrian programs, particularly "BAB AL HARA," as Algerians were drawn to their dialect, traditional food, and mode of living.

Third session interpretation depicts the interaction of Syrian friends in Ain Temouchent, which was mostly in Syrian dialect. Since the dialect is a part of one's identity and origins, Syrians make an effort to preserve it and use it whenever possible. Gatherings are an opportunity for Syrians to remember their childhood and traditions, but using some Algerian utterances is unavoidable due to the current location of living.

Fourth session interpretation of Syrian dialect use in a professional setting reveals the major use of Algerian dialect. As a businessman who spends much of his time dealing with Algerians unwittingly captures their dialect more quickly, in addition to the constant effort to

learn more about it due to its necessity in his domain and the importance of dialect when dealing with clients.

Fifth session interpretation demonstrates the full extent of shift outside home, between second generation student and his classmates, who studied in Ain Temouchent since an early age. This reveals that long term residency, studies, mixing and assimilating with people made the student communicating in Algerian dialect outside home, with no sign of different origins.

3.3 Main Findings

After evaluating the primary findings of the current study, the findings from the three research instruments, questionnaire, interview, and observation, have provided us with device efficiency into the topic of investigating the reasons behind dialect shift and maintenance among Syrian migrants in Ain Temouchent city. In general, the data from all instruments are examined in regard to the hypotheses that have already been provided.

In terms of the first hypothesis, the findings confirm that there is a noticeable shift toward the Algerian dialect among Syrian migrants in varied degrees depending on domains of usage outside the home. However, the Syrian dialect is being conserved and will be transmitted to the next generation by the population under investigation since it is being preserved by parents the nucleus domain: the family. The second hypothesis proposes that there are several social, psychological, and economic factors that contributed to dialect shift and others that favor the preservation of Syrian dialect among the people under investigation.

According to all of the observations sessions, analyses, and statistics, the total shift of Syrian migrants to Algerian dialect is time dependent. The level of shift with neighbors and friends is high, at work, employees shift faster than non-employees, students are on their way to complete shift. However, we cannot assert that the dialect will be lost because it has been consciously conserved by participants under investigated due to several factors.

3.4 Suggestions for Future Researches

A variety of recommendations for future research can be outlined based on the research study presented.

- Since Syrians became a part of our country, Algerians and Syrians are marrying, a suggestion is provided on whether second generation children of exogamy married' parents would retain or completely lose Syrian dialect at home.

- Another sociolinguistic study may be conducted on the population's switching between Syrian and Algerian codes.

- The impact of Syrian on the pronunciation of Algerian dialect.

- A comparative study between Syrian and Algerian dialects and accents pronunciations.

3.5 Limitations of the Study

First and foremost, due to the small population size, the results cannot be generalized; this study is restricted to Syrians in Ain Temouchent. Besides, a great amount of time was devoted in order to gain access to the population and explain to them the academic aim of the study without any political orientation due to some respondents' sensitive case.

Chapter Three   **Data Interpretation and Recommendations**

3.6 Conclusion

The final chapter shed light on the final interpretation as well as the key findings of data collection instruments. As a matter of fact, one's original dialect or language defines him; it is his identity, history, and culture; this is one of the key reasons why Syrian migrants have maintained their native dialect and passed it on to their children. Migrating and settling in Algeria, on the other hand, necessitates a shift toward the Algerian dialect. These findings are what characterize the preceding chapter. In this regard, few suggestions for future research were made, in addition to the limits encountered by researchers over the course of the study.

General Conclusion

Language or dialect is more than simply a means of communication with people; it is a significant asset that contributes to their identity and state of being. That is why, despite the duration of residency, it is not always feasible for a person to quickly adapt to a different dialect or language than his native one.

As a result, the new citizen is faced to different situations; he will either completely abandon his home-grown characteristics, and adopt a different identity, or manage to set up an effective equilibrium between the dialect of the host city and the native one. Therefore, shift and maintenance are frequent cases according to different situations and domains

This is the case of Syrians in Ain Temouchent, which is the focus of the current research, which tackled the phenomenon of dialect shift and maintenance in a migratory context, as well as the intention of discovering the factors that influenced participants' decision to change or preserve their native tongue.

This research work has been divided into three chapters, each one focusing on a different scoop of the research. In the first chapter, the emphasis has been placed on reviewing the literature. The themes of the study have been given in broad overview by the researchers. To draw attention to the differences between a language and a dialect, as well as the differences amongst Arabic dialects; although, they have a similar origin. It has also defined what it meant to be a migrant, including both legal and illegal immigrants to reach the appropriate facts on dialect shift and maintenance.

The second chapter has been devoted to describing research design, methodology used, as well data collection instruments that guided the research process. These instruments are the questionnaire that collected mostly quantitative data, a semi structured interview to collect qualitative data, and finally observation sessions which endorsed the research with a natural data setting.

General Conclusion

In the third chapter, researchers presented a comprehensive explanation of the data collected and analyzed in the second chapter. It sought to discuss the findings in order to test the validity of the previously anticipated hypothesis, and to reveal the study's ultimate findings.

By following a systematic, rational, and objective study path, the researchers succeeded in confirming the hypothesis. The dialect of Syrian migrants in Ain Temouchent is well preserved in their home. However, varying degrees of shift are apparent outside of the home environment due to a variety of social, cultural, and psychological factors.

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APPENDICES

Appendix I

Dear Participants,

This questionnaire is part of my research to obtain a master's degree in English, specializing in linguistics. Please respond to the following questions in order to determine the extent to which Syrian migrants maintain their dialects in Algeria, particularly in the city of Ain Temouchent.Please, take the time to read the questions and answer them carefully.

Note: The information provided is only used for scientific research purposes.

➢ **Part one: Demographic and Background information**

Q1. Please indicate your gender

Male ☐   Female ☐

Q.2 Indicate your Level of education

Primary school ☐ Secondary school ☐   High school ☐   Higher education ☐

Q.3 Your Marital status

Single ☐   Married ☐

Q.4 How long have you been living in Algeria?

From one to Five years ☐

From five to Ten years ☐

More than ten years ☐

Q.5 How Often do you use Syrian and Algerian dialect?

Syrian Dialect: Always ☐ Often ☐ Sometimes ☐ Never ☐

Algerian dialect   Always ☐   Often ☐   Sometimes ☐   Never ☐

Q6. How would you describe your proficiency in the Algerian dialect?

I speak Syrian: Perfectly ☐   Very well ☐   Slightly ☐   Badly ☐

I understand Syrian: Perfectly ☐   Very well ☐   Slightly ☐   Badly ☐

➢ **PART TWO: DOMAINS OF LANGUGE USE**

Please read the following statements and indicate to what degree you agree with them by putting (√) in the suitable box only.

Domains of Dialect use	Syrian Dialect only	Algerian Dialect only	Both Dialects	Syrian dialect mostly	Algerian dialect mostly	Percentages
Which dialect do you use at home?						
Which dialect do you use to communicate with your neighbors?						
Which dialect do you use at work or at school?						
Which dialect do you use with						

your Algerian friend?			85			
Which dialect do you use your Syrian friend in Algeria?						
Which dialect do you use to communicate with friends and family in Syria online?						
Which dialect do you prefer using while watching TV or listening to music?						

> ## PART THREE: FACTORS BEHIND DIALECT MAINTENANCE AND SHIFT

Factors affecting dialect Maintenance	Strongly agree	agree	undecided	Strongly disagree	disagree	Total population
The use of Syrian dialect at home plays an important role in preserving it.						
Being surrounded by Syrian people aid in preserving the dialect						
Marrying a Syrian man/woman aids in preserving the Syrian dialect						
The pride in the native origins helps in preserving the dialect						
Maintaining						

			87			
mother tongue culture and traditions on various occasions aids in dialect preservation.						
Maintaining the dialect demands a welcoming environment.						

Factors affecting dialect shift	Strongly agree	Agree	undecided	Strongly disagree	disagree	Total population
Integration within society plays a significant role in the shift to the Algerian dialect.						
Shifting to Algerian dialect in order to avoid being regarded as a foreigner and to assimilate						

into society						
Work or study within the community will eventually lead to dialect shift						
Due to socialization and interaction with society's members, shifting is unavoidable.						
Sharing the same mother tongue, traditions, religion made the shifting easy and smooth						

Q.12 <u>In the future, do you think you will keep using Syrian dialect or not?</u> Why?

Yes ☐   No ☐

Why? ……………………………………………………………………..

<u>Thank you for your collaboration</u>

أعزائي المشاركين,

هذا الاستبيان هو جزء من بحثي لنيل درجة الماستر في اللغة الانجليزية تخصص لسانيات. يرجى الإجابة عن الأسئلة التالية التي تهدف للتحقق من درجة محافظة المهاجرين السوريين على لهجتهم في الجزائر و خاصة في مدينة عين تموشنت. من فضلك, خذ الوقت الكافي لقراءة الأسئلة و الإجابة عليها بدقة.

ملاحظة: المعلومات المقدمة تستخدم فقط لأغراض البحث العلمي.

من فضلك حدد ما يلي:

1. جنسك

ذكر ☐   أنثى ☐

2. مستواك التعليمي

تعليم ابتدائي ☐   تعليم متوسط ☐   تعليم ثانوي ☐   التعليم العالي ☐

3. حالتك الاجتماعية

أعزب ☐   متزوج ☐

4. مهنتك

تلميذ أو طالب ☐   عامل ☐   غير عامل ☐

5. حدد فترة تواجدك في الجزائر

من سنة الى خمس سنوات ☐

من خمس سنوات الى عشر سنوات ☐

أكثر من عشر سنوات ☐

6. كم مرة تستعمل

اللهجة السورية   دائما ☐   في كثير من الأحيان ☐   في بعض الأحيان ☐   لا أستعملها أبدا

اللهجة الجزائرية   دائما ☐   في كثير من الأحيان ☐   في بعض الأحيان ☐   لا أستعملها أبدا

7. كيف تصف كفاء تك في اللهجة الجزائرية ؟

أفهم اللهجة الجزائرية   بطلاقة ☐   بشكل معقول ☐   بشكل ضعيف ☐   مطلقا ☐

أتحدث باللهجة الجزائرية بطلاقة ☐   بشكل معقول ☐   بشكل ضعيف ☐   مطلقا ☐

8. اذا لست متزوجا, ماذا تفضل أن تكون جنسية شريكك المستقبلي ؟

سوري ☐   جزائري ☐

9. حدد فيما يلي مجالات استعاملك للهجتين

يرجى قراءة العبارات التالية ثم الاشارة إلى درجة موافقتك عليها

عوامل المحافظة على اللهجة السورية	أوافق بشدة	أوافق	متردد	لا أوافق	لا أوافق بشدة
التحدث باللهجة السورية في البيت عامل أساسي للمحافظة عليها					
الاحاطة بأشخاص سوريين يساهم في الحفاظ عل اللهجة السورية					
الزواج من شخص سوري يساهم في المحافظة على اللهجة السورية					
الفخر بالاصول و الهوية السورية يساهم في المحافظة على اللهجة					
المحيط المرحب يساعد في حفاظك على اللهجة السورية					
المحافظة على العادات و التقاليد السورية يساهم قي المحافظة على اللهجة السورية					

عوامل المؤثرة في تغيير اللهجة الأصلية	أوافق بشدة	أوافق	متردد	لا أوافق	لا أوافق بشدة
للاندماج في المجتمع دور كبير في التحول نحو اللهجة الجديدة					
نغير اللهجة لكي لا يتم اعتبارنا أجانب وأن نكون جزءًا من المجتمع					
تغيير اللهجة أمر حتمي بسبب التخالط مع المجتمع الجديد					

				مشاركة نفس اللغة و الديانة و التقاليد العربية سهل عملية التغيير
				سيؤدي العمل أو الدراسة داخل المجتمع الجديد إلى تغيير اللهجة

في المستقبل, هل تعتقد أنك ستواصل استعمال اللهجة السورية أم انك ستستغني عنها ؟

نعم   ☐   لا   ☐

لماذا؟ ....

<u>شكرا لتعاونكم</u>

Pilot Questionnaire

من فضلك حدد ما يلي:

1. جنسك

ذكر ☐   أنثى ☐

2. مستواك التعليمي

تعليم ابتدائي ☐   تعليم متوسط ☐   تعليم ثانوي ☐   التعليم العالي ☐

3. حالتك الاجتماعية

أعزب ☐   متزوج ☐

منذ متى و أنت تعيش في الجزائر ؟

…………………………………………………………………………………………

الى أي صنف من الهاجرين السوريين تنتمي:

هاجرت الى الجزائر قبل الثورة السورية أي قبل 2011 ☐

هاجرت الى الجزائر أثناء الثورة السورية ☐

هاجرت الى الجزائر كطفل أو ولدت في الجزائر من أبوين سوريينv ☐

4. كيف تصف كفاء تك في اللهجة الجزائرية ؟

أفهم اللهجة الجزائرية ☐ بطلاقة ☐ بمستوى جيد ☐ بشكل ضعيف ☐ مطلقا

أتحدث باللهجة الجزائرية ☐ بطلاقة ☐ بمستوى جيد ☐ بشكل ضعيف ☐ مطلقا

هل تحرص على معرفة أو تواجدك مع أشخاص سوريين ؟

نعم ☐   لا ☐

عوامل المحافظة على اللهجة السورية	أوافق بشدة	أوافق	متردد	لا أوافق	لا أوافق بشدة
التحدث باللهجة السورية في البيت عامل أساسي للمحافظة عليها					
الاحاطة بأشخاص سوريين يساهم في الحفاظ عل اللهجة السورية					
الزواج من شخص سوري يساهم في المحافظة على اللهجة السورية					
الفخر بالاصول و الهوية السورية يساهم في المحافظة على اللهجة					
المحيط المرحب يساعد في حفاظك على اللهجة السورية					
المحافظة على العادات و التقاليد السورية يساهم في المحافظة على اللهجة السورية					

في المستقبل, هل تعتقد أنك ستواصل استعمال اللهجة السورية أم انك ستستغني عنها و لماذا ؟

....

...

Appendix IV

<u>Interview questions</u>

Q1. How long have you been living in Algeria?

Q2. What is your profession?

Q3. Which dialect do you use at home? Why?

Q4. In what domains you mostly shift your dialect? Why?

Q5. Do you think continue watching TV, Listening to music, and interacting through social media by Syrian accent help to maintain the dialect? Why?

Q6. If you have children or you will have in the future, will you speak to them in Syrian dialect? Why?

Q7. In your opinion, what are the factors that make you maintaining your Syrian dialect?

Q8. What about the raison for shift?

Appendix V

Date: **Session Number:**
Time:

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┌─────────────────────────────────┐
│                                 │
│     Observation Checklist       │
│                                 │
└─────────────────────────────────┘
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Sessions	Situations	Observations
First session	Parents interaction with children inside home	
Second session	Housewife interaction with female neighbours	
Third session	Two Syrian families interacting in Algerian setting	
Fourth session	Participant interaction with Algerian at work	
Fifth session	Young-age participant interacting with classmates and friends	

Summary:

Language is more than simply a tool for socializing and communicating with others; it is a deeper tie that connects a person to his identity, history, and society. When individuals migrate, they have two alternatives: maintaining their original language or learning to speak both. The current study focuses on Syrian migrants in Ain Temouchent to explore the degree of Syrian dialect shift and maintenance, as well as the factors that govern both phenomena. In order to collect data to assist with answering the study objectives, a total of 65 individuals were requested to complete a questionnaire, in addition to a semi-structured interview and several observation sessions. The thesis is divided into three chapters, each of which focuses on a different element of the research. The study's findings revealed that Syrians did not abandon their mother tongue. They do, however, achieve a balance between Syrian and Algerian dialects, which are often affected by a variety of social, cultural, and psychological factors.

Résumé:

La langue est plus qu'un simple outil de socialisation et de communication avec les autres; c'est un lien plus profond qui relie une personne à son identité, à son histoire et à la société. Lorsque les individus migrent, ils ont deux alternatives : maintenir leur langue d'origine ou apprendre à parler les deux. La présente étude se concentre sur les migrants syriens à Ain Temouchent pour explorer le degré de changement et de maintien du dialecte Syrien, ainsi que les facteurs qui régissent les deux phénomènes. Afin de recueillir des données pour aider à atteindre les objectifs de l'étude, un total de 65 personnes ont été invitées à remplir un questionnaire, en plus d'une entrevue semi-structurée et de plusieurs séances d'observations. La thèse est divisée en trois chapitres, chacun portant sur un élément différent de la recherche. Les résultats de l'étude ont révélé que les Syriens n'abandonnaient pas leur langue maternelle. Ils parviennent cependant à un équilibre entre les dialectes Syrien et Algérien, qui sont souvent affectés par une variété de facteurs sociaux, culturels et psychologiques.

ملخص

اللغة أكثر من مجرد أداة للتنشئة الاجتماعية والتواصل مع الآخرين ؛ إنها رابطة أعمق تربط الشخص بهويته وتاريخه ومجتمعه .فعندما يهاجر الأفراد ، يكون لديهم بديلان: الحفاظ على لغتهم الأصلية أو تعلم التحدث بكليهما .تركز الدراسة الحالية على المهاجرين السوريين في عين تيموشنت لاستكشاف درجة تحول اللهجة السورية وصيانتها ، وكذلك العوامل التي تحكم كلتا الظاهرتين .وبغية جمع البيانات للمساعدة في الإجابة على أهداف الدراسة ، طُلب إلى ما مجموعه 65 فردا ملء استبيان ، بالإضافة إلى مقابلة شبه منظمة وعدة جلسات مراقبة .تنقسم الأطروحة إلى ثلاثة فصول يركز كل منها على عنصر مختلف من عناصر البحث .وكشفت نتائج الدراسة أن السوريين لم يتخلوا عن لغتهم الأم .إلا أنها تحقق التوازن بين اللهجتين السورية والجزائرية اللتين تتأثران في كثير من الأحيان بمجموعة متنوعة من العوامل الاجتماعية والثقافية والنفسية.