

MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
ABOU BEKR BELKAID UNIVERSITY OF TLEMCEM
FACULTY OF LETTERS AND LANGUAGES
DEPARTEMENT OF ENGLISH



Interrelation between Linguistic Change
and Socio-cultural Identity Preservation in
Ain-Sefra Speech Community: Case of
'El-Amour' Variety.

*Thesis Submitted to the Department of English in Candidacy for the Degree of
Doctorate in Sociolinguistics*

Presented by:

Ms. Anissa MBATA

Supervised by:

Prof. Amine BELMEKKI

Board of Examiners

Prof. Ilhem SERIR	Chairwoman	University of Tlemcen
Prof. Amine BELMEKKI	Supervisor	University of Tlemcen
Dr. Zohra LABED	External Examiner	University of ENSO
Dr. Mohammed DIB	External Examiner	University of Mascara
Dr. Mimouna ZITOUNI	External Examiner	University of Oran
Dr. Mohammed Nassim NEGADI	Internal Examiner	University of Tlemcen

Academic Year: 2017- 2018

MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
ABOU BEKR BELKAID UNIVERSITY OF TLEMCEM
FACULTY OF LETTERS AND LANGUAGES
DEPARTEMENT OF ENGLISH



**Interrelation between Linguistic Change
and Socio-cultural Identity Preservation in
Ain Sefra Speech Community: Case of
'El-Amour' Variety.**

*Thesis Submitted to the Department of English in Candidacy for the Degree of
Doctorate in Sociolinguistics*

Presented by:

Ms. Anissa MBATA

Supervised by:

Prof. Amine BELMEKKI

Board of Examiners

Prof. Ilhem SERIR	Chairwoman	University of Tlemcen
Prof. Amine BELMEKKI	Supervisor	University of Tlemcen
Dr. Zohra LABED	External Examiner	University of ENSO
Dr. Mohammed DIB	External Examiner	University of Mascara
Dr. Mimouna ZITOUNI	External Examiner	University of Oran
Dr. Mohammed Nassim NEGADI	Internal Examiner	University of Tlemcen

Academic Year: 2017- 2018

Statement of Originality

I, Anissa MBATA, declare that this thesis entitled “**Interrelation between Linguistic Change and Socio-cultural Identity Preservation in Ain-Sefra Speech Community: Case of ‘El Amour’ Variety**” is of my own composition, and that it contains no material previously submitted for the award of any other academic degree. The research reported in this thesis has been carried out by myself, except where due acknowledgement is made in the text.

May, 16th 2018

Anissa MBATA

DEDICATION

I firstly dedicate this work to my life-assistant, my dear mother to whom I say

I owe it all to you, and without you I would never be

who I am today

To my sisters, *Aziza* and *Salima*, who have always believed in me.

To my brothers *Djamel* and *Med Amine*

To the source of inspiration my brother *Abdelkarim*

To my life-partner my husband *Abbes TALBI*

To my lovely son *Med Riyadh*

To the memory of my father

Anissa MBATA

ACKNOWLEDGEMENTS

I would like to thank my thesis advisor **Prof. Amine BELMEKKI**; I am gratefully indebted to his person for his very valuable encouragements, patience and comments on this thesis. He never accepted less than my best efforts.

I am heartily thankful to the board of examiners who accept to read and evaluate my thesis.

Prof. Ilhem SERIR, Dr. Zohra LABED, Dr. Mohammed DIB, Dr. Mimouna ZITOUNI, and Dr. Med Nassim NEGADI

Appreciations go also to the teachers of the department of English, especially

Prof. S. BENMOUSSAT, Prof. G. HADJOU, Prof. H. HAMZAOU, Prof. I. SERIR, Prof. Z. DENDANE, and Dr. N. NEGADI

I owe several debts of thanks in writing this thesis to the informants of Ain-Sefra especially El-Amour individuals.

A special thank goes to M. **Hamza ABDEL-ALI**.

Anissa MBATA

ABSTRACT

The current thesis examines the linguistic and social correlates of early language change in ‘El-Amour (Amr) ethnic group’ within Ain-Sefra speech community. The ultimate aims are to seek for the aspects of language change which are noticed as apparent time pilot study results of phonological and lexical features and to account for an interrelation between this change in progress and identity preservation. Moreover, the questionnaire and the focus group interview findings display an externally-motivated change of the status of the Amr sociolinguistic variables and certain lexemes which are extremely associated with the bedouin life-style of El-Amour individuals. The fundamental statistical significance of the findings reveals that the sound change and the co-existence of its variants among women are more prominent than that of men and participants who have a low level of education. Furthermore, lexical change is conditioned by the lack of use of those vocabulary items in urban environment as opposed to its original Bedouin /nomadic setting. Hence, the qualitative results have testified the tight relationship between linguistic change and Amr speaker’s identity preservation which is perceived as an age-based and context-concomitant phenomenon.

Key-words: ‘El-Amour’ dialect – language change - identity – Bedouin -

TABLE OF CONTENTS

Statement of Originality	I
Dedication	II
Acknowledgements	III
Abstract	IV
Table of Contents	V
List of Abbreviations and Acronyms	XI
List of Tables	XIII
List of Pie-Charts	XV
List of Bar-Graphs	XVII
List of Figures	XVIII
List of Diagrams	XIX
List of Symbols	XXI
List of Phonetic Symbols	XXII
GENERAL INTRODUCTION	01

CHAPTER ONE

CONCEPTUAL GROUND

1.1. Introduction	09
1.2. Language Study	09

1.3. Language Variation	13
1.3.1. Linguistic Item	15
1.3.2. Linguistic Variety	16
1.3.3. Geographical / Diatopical Variation	17
1.3.3.1. Dialect continuum	18
1.3.3.2. Isoglosses	19
1.3.4. Social Variation	20
1.3.5. Contextual Variation	20
1.4. Language Functions	22
1.4.1. Grammar and Discourse	22
1.4.2. Semantic and Pragmatics	25
1.4.3. Semiotics	29
1.4.4. Sociocultural Consideration	31
1.5. Language and Identity	33
1.5.1. Historical Background	33
1.5.2. The Nature of Identity	34
1.6. Ethnicity	36
1.6.1. Definition of Ethnicity	37
1.6.2. Community Approaches	40

1.6.2.1. Speech community	40
1.6.2.2. Social network	41
1.6.2.3. Community of practice	41
1.7. Types of Identity	42
1.7.1. Personal Identity (internal)	43
1.7.2. Group Identity (external)	46
1.7.3. Ethnic Identity	46
1.8. Language Change	49
1.8.1. Language Change Motives	54
1.8.2. Dialect Contact	55
1.9. Conclusion	57
CHAPTER TWO	
SOCIOLINGUISTIC PROFILE OF AIN SEFRA	
2.1. Introduction	60
2.2. Ain-Sefra Geographical Position	60
2.3. Sociolinguistic Situation of Ain-Sefra	63
2.3.1. Arabic Language	64
2.3.2. Ethnic Groups	67
2.3.2. Linguistic Varieties	68

2.4. Social Review of El-Amour	74
2.4.1. Arm Origins	75
2.4.2. Arm Original Environment	76
2.5. Conclusion	77
CHAPTER THREE	
METHODOLOGY AND DATA COLLECTION	
3.1. Introduction	80
3.2. Research Methodology and Design	80
3.2.1. Research Paradigm	83
3.2.1.1. Quantitative /Qualitative approach	84
3.2.1.2. Emic/ Etic techniques	85
3.2.2. Population Sampling and Distribution	86
3.3. Pilot Study	89
3.3.1. Data Collection	93
3.3.1.1. Field observation and recording	93
3.3.1.2. Semi-structured interview	94
3.3.2. Preliminary Results	97
3.3.2.1. Amr phonemes	97
3.3.2.2. Amr lexicon	99

3.4. Instrumentation	103
3.4.1. Questionnaire	103
3.4.2. Focus Group Interview	106
3.5. Conclusion	109
CHAPTER FOUR	
DATA ANALYSIS AND DISCUSSION OF FINDINGS	
4.1. Introduction	113
4.2. Data Analysis	113
4.2.1. Recorded Conversation Results	113
4.2.2. Questionnaire Analysis	116
4.2.3. Focus Interview Analysis	145
4.3. Data Interpretation	151
4.3.1. Gradual Change	152
4.3.2. Lexical Change	157
4.3.3. Cultural Orientations	160
4.3.4. Language Change Motives	162
4.3.4.1. Gender as a social force	163
4.3.4.2. Age effectiveness	163
4.3.4.3. Educational level and illiteracy	164
4.3.4.4. Identity status and prestige	164

4.4. Discussion of Findings	165
4.4.1 Causal Mechanisms for Amr Dialect Change	165
4.4.2. Square-based Pyramid Identity Model	166
4.4.2.1. Language	167
4.4.2.2. Acquired variables	169
4.4.2.3. Ethnicity	174
4.4.2.4. Religion	175
4.4.2.5. Culture	176
4.4.2.6. Amr Base identity	177
4.4.3. Ethnic Identity Preservation	178
4.4.4. Amr Function and Functionality	178
4.5. Conclusion	181
GENERAL CONCLUSION	183
BILBLOGRAPHY	188
APPENDICES	197
Appendix I: Recording	199
Appendix II: Semi-structured Interview	202
Appendix III: Questionnaire	205
Appendix IV: Focus Group Interview	216
Appendix V: Focus Group Consent Form	219

List of Abbreviations and Acronyms

AA	Algerian Arabic
AD	Anno Domini
Amr	‘Amour’
Amr (-/+)	Dialect change in progress
BC	Before Christ
Br	Berber Language
CI A	Classical Arabic
C.P.	Collected Papers
Diag.	Diagram
F.	Female
Fig.	Figure
FG	Focus Group
Ksr	Ksour
LI	Lexical Item
Lge	Language
M	Male
mn	Minute
MSA	Modern Standard Arabic
n	Number
Ob.	Observer
Pl.	Plural

qtd.	Quoted
qual./quan.	Qualitative / quantitative
S	Speaker
SA	Standard Arabic
SC	Speech community
sec	Second

List of Tables

Table 2.1	The Ksr Decay of Short Vowels	71
Table 2.2	The Alternation of Diphthongs after Emphatic Consonants.	72
Table 3. 1.	Comparison of Quantitative and Qualitative Methods (from Marshall, 1996, p.524)	84
Table 3. 2	The Methods Used in Emic/ Etic Continuum	86
Table 3. 3	Distribution of Informants in correlation with Age and Gender.	88
Table 3.4	Goals and Procedures of the Pilot Study.	91
Table 3.5	Distribution of the Informants within the Pilot Study...	92
Table 3.6	Vowels of Amr dialect	98
Table 3.7	Amr dialect Salient Consonants Vis-a-vis MSA.	99
Table 3.8	Amr Lexical Categories with Illustration	100 - 3
Table 4.1	Some Recorded Conversations	116
Table 4.2	Amr Traditional Indigenous Clothes	141
Table 4.3	Amr Common Traditional Dishes	143
Table 4.4	Amr Common Proper Names	144
Table 4.5	The Sample of Focus Group Interviews	145
Table 4.6	Amr Views on Amr Dialect	150

Table 4.7	Participants Views on Amr Change Impact	151
Table 4.8	The Case of the Variable (q)	152
Table 4.9	The Case of the Variable (r)	153
Table 4.10	The Case of the Variable (s)	154
Table 4.11	The Case of the Variable (t)	155
Table 4.12	Amr Incremental Change Examples	158
Table 4.13	Amr Decremental Change: Bedouin Terms	159
Table 4.14	Amr Decremental Change: Colour Lexeme	160

List of Pie-Charts

Pie-Chart 4.1	Amr Participants' Level of Education	117
Pie-Chart 4.2	The Female's Score of Sound Change (q) (category A) ..	118
Pie-Chart 4.3	The Female's Score of Sound Change(q) (category B) ...	119
Pie-Chart 4.4	The Female's Score of Sound Change(q) (category C)	119
Pie-Chart 4.5	The Male's Score of Sound Change (q) (category A)	120
Pie-Chart 4.6	The Male's Score of Sound Change (q) (category B)	121
Pie-Chart 4.7	The Male's Score of Sound Change (q) (category C)	121
Pie-Chart 4.8	The Male's Score of Sound Change (?) (category A)	125
Pie-Chart 4.9	The Male's Score of Sound Change (?) (category B)	126
Pie-Chart4.10	The Male's Score of Sound Change (?) (category C)	126
Pie-Chart 4.11	The Female's Score of Sound Change(?) (category A)	127
Pie-Chart 4.12	The Female's Score of Sound Change (?) (category B) ...	127
Pie-Chart 4.13	The Female's Score of Sound Change (?) (category C) ..	128
Pie-Chart 4.14	The Male's Score of Sound Change (ʕ) (category A)	129
Pie-Chart 4.15	The Male's Score of Sound Change (ʕ) (category B)	129
Pie-Chart 4.16	The Male's Score of Sound Change (ʕ) (category C)	130
Pie-Chart 4.17	The Female's Score of Sound Change (ʕ) (category A) ...	131
Pie-Chart 4.18	The Female's Score of Sound Change (ʕ) (category B) ...	132

Pie-Chart 4.19	The Female's Score of Sound Change (ʕ) (category C)....	132
Pie-Chart 4.20	The Male's Score of Amr Lexical Items (category A)	135
Pie-Chart 4.21	The Male's Score of Amr Lexical Items (category B).....	136
Pie-Chart 4.22	The Male's Score of Amr Lexical Items (category C).....	136
Pie-Chart 4.23	The Female's Score of Amr Lexical Items (category A) ...	137
Pie-Chart 4.24	The Female's Score of Amr Lexical Items (category B) ...	138
Pie-Chart 4.25	The Female's Score of Amr Lexical Items (category C)	138
Pie-Chart 4.26	The Preservation of Amr Indigenous Clothes (category B)	142
Pie-Chart 4.27	The Use of Amr Indigenous Proper Names (category B) ...	144
Pie-Chart 4.28	The Amr Branches' Scores in the Focus Groups	146

List of Bar-Graphs

Bar-Graph 4.1	The Frequency of (q) Preservation in correlation with Age and Gender	122
Graph 4.2	Comparison of Sound Change according to Age and Gender	123
Bar-Graph 4.3	Amr Change with Non-Amr Speakers	133
Bar-Graph 4.4	Amr Perception towards the variable (q)	134
Bar-Graph 4.5	The Amr LI Frequency in correlation with Age and Gender	139
Bar-Graph 4.6	The Amr LI Change	140
Bar-Graph 4.7	The Amr Participants Mastery of Languages.....	147
Bar-Graph 4.8	The Participants' Awareness of Linguistic Change in relation with Age	148
Bar-Graph 4.9	The Participants' Awareness of Linguistic Change in relation with Ecological Environment	149

List of Figures

Figure 1.1	The Saussurean sign	29
Figure 1.2	The Peircean sign (based on Cobley, 2000, p. 28)	30
Figure 2.1	Geographical Map of Algeria	61
Figure 2.2	Geographical location of Ain-Sefra within the Province of Naama	62
Figure 2.3	Ain-Sefra	63
Figure 4.1	Language (First face)	168
Figure 4.2	Acquired Variables (second face)	169
Figure 4.3	The Ecological Change. (Adopted from Cadora, 1992) ..	171
Figure4.4	The Linguistic Change. (ibid)	171
Figure 4.5	The Black Hole in Astronomy	172
Figure 4.6	Mechanism of Globalization Effect on Language Variety	173
Figure 4.7	Ethnicity (third face)	174
Figure 4.8	Religion (fourth face)	175
Figure 4.9	Culture (the apex)	176
Figure 4.10	Amr Real Individual Identity (the base)	177
Figure 4.11	Amr Functionality and LI Function	179

List of Diagrams

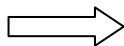
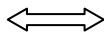
Diagram 1.1.	Semantics and Pragmatics Relationship (based on Cruse, 2006, p.136)	26
Diagram 1.2.	Speech Act Theory (based on Cruse, 2006, p.168)	27
Diagram 1.3.	Psycholinguistic model in variation (adopted from Levelt, 1989, cited in Baily and Lucas, 2007, p.48)	32
Diagram 1.4.	Self-identification and the categorization of other ethnic groups (Haarmann, 1986, cited in Mac Giolla Chríost, 2003, p.166)	39
Diagram 1.5.	Erikson’s Identity Stages Development (based on Erikson, 1968, p.168)	43
Diagram 1.6	The Relationship of Language And Cultural Behaviour (adapted from Eastman, 1984; cited in Mac Giolla Chríost, 2003, p. 169)	48
Diagram 1.7.	Linguistic levels of Analysis	50
Diagram 2.1	Amour Branches and Subdivisions	74
Diagram 3.1	Research Design and Methodology	82
Diagram 3.2	Sampling Design	86
Diagram 3.3	Sample Categorisation	87
Diagram 3.4	The Current Research Process	96
Diagram 4.1	Social Bias factors of Amr Dialect Change in Progress	162

Diagram 4.2

Square-based Pyramid Identity Model

167

List of Symbols

<i>Italics</i>	Emphasis (key-concepts)
<i>Bold italics</i>	Original emphasis
Bold	The researcher's emphasis
	For transformation, (it becomes)
%	percentage
< >	enclosed grapheme (root)
-----	Imaginary boundaries
	Reversible relationship
>	Greater than
()	Sociolinguistic variable
[]	Linguistic variant
//	Phoneme
(x, y)	Ordered pair
#	Word boundary
=	It represents

List of Phonetic Symbols

I. Consonants:

	<i>bilabial</i>	<i>Labiodental</i>	<i>Interdental</i>	<i>alveodental</i>	<i>alveopalatal</i>	<i>Palatal</i>	<i>Velar</i>	<i>Labia-velar</i>	<i>Uvular</i>	<i>Pharyngeal</i>	<i>Glottal</i>
Nasal	m			n							
stop	b			t d			k		q		ʔ
Emphatic stop				ṭ ḍ							
Fricative		f	θ ð	s z	ʃ				χ ʁ	ħ ʕ	h
Emphatic fricative			ð̣ ʃ̣								
Affricate					dʒ						
Glide						j		w			
Trill				r							
Lateral				l							

Note. (Adapted from El-Ghamedi, 2015, p. 44)

II. Vowels:

Short	Example	Gloss	Long	Example	Gloss
/a/- /æ/	/kalb/ (MSA) [k æ lb] (Amr)	Dog	/a:/	/hib a:l/	Cords
/i/	/mirʔ æ:t/	Mirror	/i:/	/dʒami:l/	Handsome
/u/	/mukaʕʕab/	Cube	/u:/	/zajtu:n/	Olive
/a ¹ /	/ʕa dʒ/	Chest	/a: ¹ /	/ʕa:diq/	Honest
/o ¹ /	/ʕoʕa:b/	Crow	/o: ¹ /	/ʕoʕo: ʔ/	Arrogance
			/e: ¹ /	/qaʕe: ʔ/	Short

Note. Vowels (¹) used after emphatic consonants.



GENERAL INTRODUCTION

GENERAL INTRODUCTION

Though different systems and uses exist in language, its conversational functions remain the same to serve human communication needs. Over decades, scholars in many fields as anthropologist and sociolinguists have been striving for comprehending the interrelation between the linguistic form and its function. However, it is widely agreed that the nature of this relationship is motivated and non-arbitrary (Kramsch, 1998). Nevertheless, the most prominent function of language which has attracted many disciplines is identity. Studies on language and identity have taken a paramount attention in sociolinguistics. The growing field of sociolinguistics has a great contribution to establish a better scientific framework to understand identity. Any individual needs to identify himself as a member in his community through his linguistic behaviour, i.e., phonetic sounds and syntactic patterns, lexical stock and discourse features which are parts of the individual's linguistic repertoire establish his group-membership.

Furthermore, in the mid and late 1960s, pioneering works of Labov, Shuy, Fasold, and Wolfram have tackled the topic of language variation and change which has become an important area in sociolinguistics. A large number of studies have testified to the tight relationship between language variation and identity perception, such as Labov's work (1972) in New York and Jim and Lesley Milroy in Belfast in Northern Ireland (L. Milroy, 1987; J. Milroy, 1992). In addition, the study of dialect has taken a large share of interest in several areas of research, mainly dialectology and sociolinguistics

Arabic sociolinguistics of the 70s and 80s has been highly inspired by the North American model which was described as being urban-based model, thus, Arabic variation situations have been scrutinized in terms of sociolectal and dialectal variation. Those works were based primarily on the applicability of Labovian paradigm. Dialect variation that is constrained by social stratification and grouping has been the dominant subject matter in sociolinguistics.

The present work is a sociolinguistic variationist study in Ain-Sefra speech community situated in Western - South of Algeria. This region known by its particular sociolinguistic context that stems from the distinct social, linguistic and historical factors, witnesses a large scale of change in many different areas, especially the social and ecological ones. Thus, as a sociolinguistic enquiry, the current research deals with identity conception, perception, demonstration and preservation through examination of a dialect of a specific ethnic group in the speech community of Ain-Sefra which is 'El-Amour' (hereafter Amr).

The aim of this research work is to draw a theoretical perspective about the preservation and /or change of certain identity parameters as the socio-cultural one within the process of language change in progress that Amr dialect undergoes.

The problematics evolved of this research work is as following:

To which extent does the linguistic change that El Amour (Amr) dialect has witnessed influence the speakers' identity? And on what sociolinguistic area does this change occur?

As an attempt to providing a better understanding to the problematic and the situation at hand, the following questions are worthy to study:

- 1/ Does the Amour (Amr) speech community undergo a potential linguistic change?

- 2/ What are the factors behind this linguistic change and at which linguistic levels does it occur?
- 3/ What are the attitudes Amr young speakers have towards the elders' speech, and vice versa?
- 4/ How can Amr speaker maintain his/her identity within his/her dialect change in progress situation?

The hypotheses which are advocated at this level are as follows:

- 1/ Yes, Amr dialect may witness a sociolinguistic change at the level of social environment and linguistic behaviour as well.
- 2/ The dialect change may refer to many different factors such as: ecological, social and cognitive ones. It may occur on many levels merely the phonological and lexical levels.
- 3/ Amr young speakers may have distinctive attitudes towards parental dialect, which may vary between positive and negative attitudes. Nonetheless, elder people demonstrate negative stance towards the dialect change.
- 4/ Old Amr speaker may preserve his/her identity through his/her dialect maintenance, whereas, adults may be aware of their ethnic identity aspects despite the linguistic change in progress at the phonological and lexical level.

This work, therefore, is primarily conducted on the basis of empirical and methodological investigation within its natural interactional settings, in a way that the researcher can allocate the appearance of certain structural forms to socio-cultural meanings (or functions). Likewise, this work is divided into four chapters.

The first chapter is devoted to the identification of the key-terms that are essential in data collection and interpretation as operational concepts. Concepts in the field of study, such as language variation and function, language change,

ethnicity and identity are explored throughout this chapter. This conceptualisation stage is highly arranged according to the following points:

- ✚ *Introductory phase:* it sheds light on the area of research.
- ✚ *Key-concepts phase:* it includes different views about language variation and function. It involves definition of the variable, variation and its types.
- ✚ *Transitional concepts phase:* it covers the terms into question, such as ethnicity, identity and language change
- ✚ *Closing phase:* it testifies to the outstanding role of those concepts in discussing the following chapters. Despite of its nature, it is rather considered as an opening to the coming phases.

This general-to-specific pattern plays a great role in shaping a background to the research at hand.

The second chapter includes the sociolinguistic profile of Ain-Sefra. It describes the geographical situation, then, it explains the social categorization and linguistic variation which exist in this speech community.

The third chapter provides a detailed description of the research paradigm, study population sampling and research instrumentation undertaken in this thesis. It formulates the argumentative vein in the body of the investigation. It gives some argumentation about the choice of the phenomenon, the sample and the research tools. As a matter of fact, the choice of the instrumentation is highly based upon the research question; accordingly, the first issue tackled is the existence of the phenomenon in the Amr speech community. For the sake of exploring this fact, a pilot study is conducted to collect the Amr corpus and attest the linguistic change in progress. This critical phase is regarded as an in-depth analysis of general sociolinguistic aspects of the dialect into question. Hence, it includes two methods, a fieldwork observation and semi-structured interview. The former is carried out

within the indigenous zone, i.e., the surrounding countryside. The data are purely qualitative collected mostly from NORMs (non-mobile old rural male speakers) following a traditional dialectology viewpoint. However, within a sociolinguistic perspective, a questionnaire is administered to the total sample of population whereas focus group interviews are directed to the Amr young category.

The fourth chapter yields the results of the thesis; data analysis and interpretation are demonstrated in terms of tables, diagrams and figures. In addition, a discussion of findings is offered to reinforce the results. This discussion explores the interrelation between the Amr dialect in progress and the Amr speakers' identity; it looks at how this change impacts their identity (ies) demonstration and the multiple reasons behind the linguistic change and the extent of socio-cultural identity preservation.

The conclusions drawn from the qualitative and the quantitative findings has revealed that the Amr dialect witnesses a change in progress in correlation with many factors at the level of phonemic (sound change) and lexical change. Furthermore, the Amr identity parametrs are preserved in terms of interactions throughout Bedouin contexts .



CHAPTER ONE

CONCEPTUAL GROUND

CHAPTER ONE

CONCEPTUAL GROUND

1.1. Introduction

1.2. Language Study

1.3. Language Variation

1.3.1. Linguistic Item

1.3.2. Linguistic Variety

1.3.3. Geographical Variation

1.3.3.1. Dialect continuum

1.3.3.2. Isoglosses

1.3.4. Social Variation

1.3.5. Contextual Variation

1.4. Language Functions

1.4.1. Grammar and Discourse

1.4.2. Semantic and Pragmatics

1.4.3. Semiotics

1.4.4. Sociocultural Consideration

1.5. Language and Identity

1.5.1. Historical Background

1.5.2. The Nature of Identity

1.6. Ethnicity

1.6.1. Definition of Ethnicity

1.6.2. Community Approaches

1.6.2.1. Speech community

1.6.2.2. Social network

1.6.2.3. Community of practice

1.7. Types of Identity

1.7.1. Personal Identity (internal)

1.7.2. Social Identity (external)

1.7.3. Ethnic Identity

1.8. Language Change

1.8.1. Language Change Motives

1.8.2. Dialect Contact

1.9. Conclusion

1.1. INTRODUCTION

In any speech community, individuals who identify themselves as members of a social group (family, network or nation) are inevitably language users of the same linguistic behaviour as well as practitioners of the same conventions, linguistic and non-linguistic as well. Yet, in any sociolinguistic investigation, there are some constraints regarding which scale within the entire social group is subject to study.

Thus, this research work starts with the broader terrain of the research area which is described in this chapter. The latter covers a wide range of sociolinguistic concepts which are incorporated in the current situation and presented in almost a logical order. Therefore, this chapter describes and explains the larger social and cultural linguistic scale to introduce better what one can consider as specific features or details of a dominant phenomenon or an actual situation. General understanding, sometimes, is neither sufficient nor efficient when the research is limited over a part from the generality such as the current sociolinguistic study which is a specific detail from the entire Algerian context. But, closer investigation is required in a way that this part is still a part which cannot be excluded from the whole. Hence, the present research which aims at clarifying the sociolinguistic change of 'El Amour' (hereafter Amr) dialect in the speech community of Ain-Sefra must have a reference to the broader image which is labelled as the conceptual ground.

1.2. LANGUAGE STUDY

Over decades, several attempts have competed to establish accurate fields of language study, such as dialectology, linguistics and sociolinguistics. The chief common area of study between those fields is language variation.

Dialectology, as it is simply defined, as ‘the **study of dialect and dialects**’, (Chambers & Trudgill, 2004, p. 03) is the major discipline that studied dialects. It is also defined by Spolsky (1998) as: “**the search for spatially and geographically determined differences in various aspects of language [...] to know the typical local vocabulary or pronunciation**” (p. 28). Dialectologists attempted to study the distinctive aspects between the regional dialects in order to identify the geographical position of certain variables.

In the second half of the nineteenth (19th) century, dialectology as an autonomous field has known a large progress through the intervention of more sophisticated research methods of data collection and analysis.

The achievements in dialectology had affirmed that sound changes are governed by rules as opposed to the ‘Neogrammarians’ principle of regularity’, which was summarized in ‘sound changes are exceptionless’ (Trudgill, 1995) i.e.; the traditional fact that the sound change is regular implies the generalization of a certain case of changes in all utterances along the variety lexeme which is under study. Many interesting works were introduced in form of atlas projects throughout Europe such as: in Switzerland, Germany, Italy and Spain, besides, the Linguistic Atlas of the United State and Canada (LAUSC) founded in 1930s. In addition, in the early years of traditional dialectology, the fieldworkers tended to use linguistic maps to precise the isoglosses in which the linguistic variables are distributed (Meyerhoff, 2006). Regional dialect maps and Atlases have always helped to further research in historical linguistics and sociolinguistics later on.

Linguistics, on the one hand, is ‘scientific’ examination of language as it is regarded by Saussure. According to the scientific framework of language study, linguistics is defined in relation to Saussurean concepts, in which language is a ‘system and subsystems’, studied as ‘synchronic and diachronic’ phenomena (although, Saussure has focused on the former). Language variation has been studied along two dimensions, on one hand, synchronically, in which the actual use

of language by speakers is examined. On the other hand, diachronically, this reveals the language change over time. But, the question which has been raised is how synchronic study interprets language variation.

Sociolinguistics, on the other hand, has known a rapid development, in the sense that previous historical facts and new actual aspects can be applied in this field in terms of factors, methods and findings. It has established those elements “**to show the systematic covariance of linguistic structure and social structure – and perhaps even to show a causal relationship in one direction or the other.**” (Bright, 1966, qtd. in Holmes and Hazen, 2014, p. 19). Sociolinguistics has witnessed a tremendous development beginning as a variationist perspective which studies linguistic and social variables distribution in a limited population, towards the study of language as a central pivot in creating and interpreting identity

The view that presumes the examination of language in an attempt to perceive society has been grown up during the last decade in numerous works. In the same vein, the study of language has helped in answering several questions in philosophy, as Chomsky confirms that many philosophical matters are understood from the close examination to language. (Cobley, 2001)

In this context, Hymes (1974) characterizes this approach as:

It looks in toward language, as it were, from its social matrix. To begin with language, or with an individual code, is to invite the limitations of a purely correlational approach, and to miss much of the organization of linguistic phenomena.

(qtd. in Blommaert, 2010, p. 02)

The sociolinguistic approach does not consider language as an autonomous object to investigate without making concessions for social cultural, historical and political realities. In addition, Hymes (1974) asserts that this approach has shifted from the emphasis on ‘structure’ to the emphasis on ‘function’, i.e., from focus on separate linguistic forms to context-related linguistic forms.

In the same line of thought, sociolinguists study language from two different angles, which are micro- sociolinguistics and macro -sociolinguistics. The difference between the areas of research is a matter of focus, i.e., in micro-sociolinguistics, the analyst emphasizes on **language** and how it is influenced by the small scale of social factors, such as gender and age; whereas, in macro-sociolinguistics, the researcher focuses on **society** and how the large scale of social categories impact the internal language variation. (Fought, 2004; Guy *et al.*, 1996). The difference of emphasis within these areas does not call for the total separation between these two areas in the research; however, there are several topics which require the interference of both, micro and macro-sociolinguistics in the study such as *language change* and *identity*.

Furthermore, the debate over the question of whether language study relies on the individual or the community has been emotive and controversial. The detail examination of the individual speaker has conducted to the growing movement toward the significance of the speaker under the term of “sociolinguistics of speakers” (Johnstone, 2000a; Milroy, 1992, pp. 164–165). However, the cardinal focus in Labovian sociolinguistics is not the speaker but rather the system, Labov (2001) argues against considering only the speaker as the first primary focus in sociolinguistic analysis:

The behavior of the individual speaker cannot be understood until the sociolinguistic pattern of the community as a whole is delineated [...] The concept of the speech community and not the idiolect is the primary object of linguistic investigation. (p. 33)

Labov asserts that linguistic realities cannot be understood as individual idiosyncratic peculiarities but rather a common speech community system, thus, he claims that language analysts cannot consider an individual speaker as ‘a linguistic object’ (ibid). Nevertheless, a better understanding to speech community language cannot be achieved without a relevance to its individual speaker, and this what Johnstone has (2000b) pointed out:

variationist sociolinguistics [...] (typically treats) [...] individuals (as) operationalised bundles of demographic facts, and an individual's linguistic behavior is [...] seen as determined by these facts [...] Correlation is treated as if it were causation. ”

(p. 420 .qtd. in Anderson, 2008, p. 52)

Johnstone here has argued neither the traditional Labovian achievement nor the speech community analysis significance, but she considers “individual phonologies” as the first analytic element to enrich the sociolinguistic investigation, especially if this investigation is related to how individuals express their identity along their *language variation* how the change in any sort interprets such expression. In addition, regarding the importance of language variability study, Hymes (1974) said, ‘**in the study of language as a mode of action, variation is a clue and a key**’ (Cobley, 2001, p. 93) In the same vein, sociolinguistic study has been proceeded over decades from the focus on the single variant in language variation to the focus on the sociolinguistic construction of identity within the larger scale of people categorization, such as, ethnicity and gender. (Holmes & Hazen, 2014)

1.3. LANGUAGE VARIATION

In human societies, all the aspects of the human life are categorized into different and/ or similar classes according to different dimensions and criteria of categorization in which language as a human behaviour is not an exception. Hence, the study of language has always been the topic of a debate in many areas of research mainly *sociolinguistics* which is concerned with the scientific study of language in its social context (Hudson, 1996) . The tight relationship between language and society is regarded by many different scholars in many different subfields in sociolinguistics including “**anthropological linguistics, dialectology, discourse analysis, ethnography of speaking, geolinguistics, language contact studies, secular linguistics, the social psychology of language and the sociology**

of language.” in which the crucial focus of research is rather language variation (Trudgill, 2003, p.123).

The latter is one among the characteristics of the human linguistic behaviour, it occurs at the external view and distinguishes one system from the other, i.e., one society from the other, as well as in the internal view in the same system to distinguish one subsystem from the other, i.e., one individual from the other. Macro and micro sociolinguistics study those aspects respectively. For explaining what does micro and macro sociolinguistics deal with, one can differentiate between them according to the focus of investigation which the primary focus in micro or simply sociolinguistics is language since it studies language in relation to its society, i.e., sociolinguists investigate how the linguistic aspects behave within the social domains; whereas, the macro or *sociology of language* focuses on the society itself aiming at understanding how the social structure is understood through the linguistic behaviour (or certain features). In despite of this difference, there is this common agreement that both of those disciplines studies language and society (Coulmas, 1998; Hudson, 1996; Trudgill, 1978)

In this respect, Johnstone (2000a) says:

Thinking about variation from the individual outward rather than from the social inward means thinking about how individuals create unique voices by selecting and combining the linguistic resources available to them. (p. 417)

Therefore, study of language variation on the basis of the speaker's point of view helps to better comprehend the intention behind the individual's use of the different linguistic sources available in his *verbal repertoire*. The latter is defined as “**the totality of dialectal and superposed variants regularly employed within a community**” (Gumperz, 1968, p.72); Hence, in the matter of language variability, speakers tend to chose between the available linguistic behaviours according to some factors, which are summarized in Fishman (1972) statement:

‘Proper’ usage dictates that only *one* of the theoretically co- available languages or varieties *will* be chosen by particular classes of *interlocutors* on particular kinds of *occasion* to discuss particular kinds of *topics* (p. 437)

The appropriate use of the linguistic code depends on social circumstances translated in the following tokens: *who* the speaker is, who the listener is, *when* and *where* they are speaking and about *what*. In other word, the speaker’s decision is made upon the *function* that which code among his/her repertoire will serve better.

Modern sociolinguistic studies of language variation has been strongly interested in *diffusion*, which is **‘the spread of linguistic variables over a restricted horizontal space’** (Waurdhaugh, 2006, p. 120) i.e., it occurs within the same age-group or a social ‘cohort’ according to the research interest, either within a specific social group or across a diversity of social groups respectively.

In sum, the study of language variation has been an outstanding area in sociolinguistic field of research, since it necessitates the relevance to the social factors. Therefore, language varies from one place to another, from one society (or social group) to another and from one context to another. In other words, geographical, social and contextual variations are the main areas in which language variation can be categorized. Those variations can merely occur on the *linguistic item*.

1.3.1. Linguistic Item

Language as a human feature has been attracting many scholars to explore it across various disciplines. It is composed of divisions and subdivisions defined as any element in the linguistic structure, such as phonemes, morphemes (bound or free) and syntactic patterns which are called linguistic items. Hence, linguistic item might be seen as all the language categories in which lexical terms or vocabulary and sounds are parts of it.

Despite the fact that modern linguistics has its own heritage in the works which explore language structure on the basis of diachronic evolution and synchronic intra and interlinguistic differences; variability has been regarded as a marginalized area of language study during the twentieth (20th) century.

Linguistic variable is one of the primary purposes analyzed in such field; it is commonly defined as ‘two or more ways of saying the same thing’. Whereas, in dialect geography and historical linguistics, it has been always a great attention towards the questionings like how the same meaning is expressed in different forms. This fact has called to consider those ‘equivalent’ dialect units and direct lexical correspondence in developing a thorough framework of language structure, evolution and function (Chambers, 2009).

On that account, sociolinguistic variable is the indispensable element in this framework of social-related variation, in which it is used for quantification of forms (Labov, 1963). Its value lies in counting how often a specific pattern occurs (or not) and in which occasion does (or does not) occur, thus, comparison between the form frequency among samples according to age and gender or situation helps researcher to better understand language or dialect change phenomena.

The statements like “the variants [x] and [y] of the variable (z)” is the language used in this current study to explain the dialect change in progress. Likewise, the distribution of sociolinguistic variants allows insight into speakers’ viewpoints towards the use of the variant, and this offers the researcher an apprehension to attitudinal and perceptual information about the speaker’s awareness (or ignorance) which is the core of the ongoing research at hand.

1.3.2. Linguistic Variety

Much discussion in several fields has focused on the issue of what language is? What determines a total of spoken and /or written units to be (or not to be) language? In fact, there are various ways of speaking differently from one individual to another and within the same individual’s linguistic behaviour as well.

Each of those different ways is what is, in fact, called a *variety* which is defined as “**a set of linguistic items with similar social distribution.**”(Hudson, 1996, p. 21) The term variety which is often called ‘lect’ underlies all the linguistic forms shared among members of a specific group of people which are specifically related to specific social aspects, such as age, gender and geography and others within a specific speech community. Another definition is offered by Ferguson (1972, p. 30)

anybody of human speech patterns which is sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangements or processes with broad enough semantic scope to function in all formal contexts of communication.

Hence, the speaker is often viewed as the agent who builds and/or rebuild *identities* and generate his/ her own social behaviour through making sociolinguistic selection along his/her speech production (Anderson, 2008; Eckert, 2000; Johnstone 2000a)

It is inevitably, then, to define a variety as a linguistic behaviour associated with specific social factor (s) which is not necessary to be ‘fully-fledged’ system with a comprehensive framework. A variety can be a simple set of linguistic items with no complex grammatical constructions and no large list of semantic units spoken by a small entity of people. Language variety can be categorised into three classes of variations which are as following:

1.3.3. Geographical or Diatopical Variation

a. *Language and dialect*: The two major classes in this area are language and dialect. Non-linguists or ordinary people often use these terms interchangeably what makes the linguists assume the insuperable difficulties in distinguishing between the two concepts. From the linguistic perspective, the distinction between the two terms, language and dialect, is much more difficult than being recognized through a definite simple word or a sentence, but it might be useful and necessary to seek for

the social dimensions of those terms, such as: the speakers and their community (ies).

Chambers and Trudgill (1980, p.03) point out that dialects are commonly viewed as: **“substandard, low status, often rustic forms of language, generally associated with the peasantry, the working class, or other groups lacking in prestige”**. The term dialect covers each form of language that are not standard (lacking the characteristics of standard form, i.e., spoken by the minority with no written rules, it seems not prestigious), it is also regarded as being an erroneous deviation from the standard. As the case of Arabic language, in which different dialects are derived from Classical language (CL), though many scholars have been argued that the latter is a dead language. The fact that CL Arabic is used in specific occasions mainly religious ones does not make it a dead language.

Therefore; when different and/or even contradicted speculations occur in deciding whether a linguistic behaviour is a dialect or language, the term variety can be neutrally put forward.

1.3.3.1. Dialect continuum

It is known among sociolinguists (as language specialists), that within a continuous geographical territory the neighbouring individuals who speak the ‘same’ language realise some linguistic aspects (i.e., different linguistic levels) differently, in an extent that the hearer who definitely masters (or knows) the language can distinguish between the speakers’ places of living effectively. Careful observation displays that this variation undergoes a gradual differences: the speech features seem to be less different between two speakers from the neighbouring localities; whereas, a great difference occur between the distant localities even within the same territory of the language being examined. This fact of a gradual variation is known to be the *dialect continuum*.

Although the dialect is known to have no linguistic standards or dictionary, but, indeed, it has its own system, and this is what Chambers *and* Trudgill. (2004) claim that:

Dialect researchers should be aware of varieties as having systems, and not rely on atomistic phonetic transcription alone. They should investigate phonemic contrast by asking informants whether pairs of words sound the same or rhyme. (p. 34)

In this statement, there is a great emphasis on studying a dialect as a system having its own sounds and phonemes which should be analysed on many levels such as phonetics and phonology. Researchers in this area should work with a comprehensive framework, in which the phonetic transcription alone is not sufficient but a phonemic comparison between terms and pairs is required.

1.3.3.2. Isoglosses

As it has been stated above, dialectologists study dialect (s) in an attempt to identify places of ‘isoglosses’ on geographical maps. The isogloss, therefore, is a term used usually in dialectology to mean the geographical regions or boundaries which describe a specific linguistic variable used in a specific variety, it can be a phoneme known as an ‘isophone’, a morpheme coined as ‘isomorpe’ or even a vocabulary called an ‘isolexe’ (Hudson, 1996).

Accordingly, researchers in dialects can identify any linguistic item with social attributes as an isogloss on the target map; since, it is simply the boundary line that distinguishes between peoples’ way of speaking on a geographical territory.

As a matter of fact, the individuals who live in the same place share the same geographical area; however, they may not share the same social characteristics and linguistic norms (as the community under study). These differences may refer to the affiliation to different social categorization.

1.3.4. Social Variation

As it is previously discussed, while researchers in geographical dialectology were interested in studying dialects in rural context; researchers in social dialects have merely interested in studying town and urban areas speakers.

In fact, what sociolinguistics is interested in is what varies in the speech community and the speaker's production which is attributed to social constraints, in another word, the sociolinguistic variable.

Social dialects or 'Sociolects' are classified as the speaker's variation which is related primarily to social categories, attributes and characteristics. It is succinctly defined by Trudgill (2003) as **“a variety or lect which is thought of as being related to its speakers' social background rather geographical background”** (p. 122). Social elements such as, age, gender, social class and ethnicity, are among other social correlates which are different from one society to another and shape the individual's linguistic production.

Moreover, the same individual within a social category does not speak in the same way in all circumstances; however, he/ she may speak distinctively according to distinctive situations, and this is what gives *context* a great role in making our language variable.

1.3.5. Contextual Variation

A single individual may not speak (write) the same way the whole day, at works when he/she addresses his/her colleagues, at home when he/she talks to a family member, or when writing a wedding invitation and not a job application letter. Those incompatible situations make our language vary into register and style.

Register

The most traditional but relevant framework in categorizing registers of Halliday's (1978), in which he compares between dialect and register, describing the former as the variety 'according to users', and the latter as the variety 'according to use'. Thus, registers are seen to be the totality of the specific linguistic items whereby people of the same occupation, level of education or intentionality would interact.

Registers are often seen within three different but complementary dependent dimensions which are: 'field,' mode' and 'tenor'. Those dimensions involve the topic of setting, the channel of communication and the amount of formality respectively. Recently, a new vision towards register analysis based on 'genre analysis' (Hymes,1974; Halliday, 1978) has been established. This framework requires the analysis of participants, relations, channel, purpose and topic. Halliday's term 'register', therefore, has been often superseded by the term 'genre' in many contemporary sociolinguistic literatures (Coupland, 2007)

Style

Traditionally, dialects and social styles are often used interchangeably in sociolinguistic literature (Chambers and Trudgill, 2004). However, the assumption in the analysis of dialects has become more complicated in urban sociolinguistics, which makes the categorization of language variation more complex.

In variationist sociolinguistics, the term 'style' has been introduced, firstly, in Labov's work. Nevertheless, it has not been the focal point of the sociolinguistic concern (Chambers, 1995). The relation between 'style' and 'context' has been regarded as mutual complementary relationship, in the sense that the style creates a context, and the context reshape the style. (Ekert and Rickford, 2001)

In this regard, speech style can be 'careful' or 'casual' according to the amount of attention the speaker gives to his/her speech (Labov's terms, 1972). In addition, Labov (2001) confirms his early viewpoint, and he says:

Communities display both social stratification and stylistic stratification with the same variable. For a stable sociolinguistic variable, regular stratification is found for each contextual style; and conversely, all groups shift along the same stylistic dimension in the same direction with roughly [similar] slopes of style-shifting (p. 86)

Labov again claims for the importance of style classification analysis when studying social categorization in variationist sociolinguistics. His argument is that, the same variable in a stable situation which displays a regular social stratification as a ‘marker’ can be subject to style-shifting in other dimensions and contexts.

Accordingly, a single individual can display a large scale of language variation in an attempt to construct and convey a social meaning, i.e., *social function*.

1.4. LANGUAGE FUNCTIONS

An attempt to understand the questions being raised when discussing language functions such as: what functions linguistic item realizes? How can those functions be identified? One can consider the item in both spoken and written language on different level.

1.4.1. Grammar and Discourse

When discussing the relationship between the speaker’s utterance and the listener understanding, the full compatibility is not necessary to be found. In this case, the insufficient rate of predictability has called for the separation between two areas when scrutinizing language. These areas are concerned with *grammar* which is related to the formal characteristics of the item, and *discourse* which refers to the speaker’s purpose of using this item. Coulthard (1992) states that the structure of the utterance is:

not sufficient to determine which discourse act a particular grammatical unit realizes – one needs to take account of both relevant situational information and position in the discourse. (p. 4)

Coulthard explains two important features in analyzing a linguistic item, the situation and the position. The former refers to the situational parameters which can classify the utterance as a command or a question, for instance; whereas, the latter concerns the place of the item in the communication flow, what it precedes, what follows, and what is followed by.

Regarding this notion of linguistic item, one's intention cannot be necessarily incorporated in the convenient linguistic form and vice versa, its function seems to be ambiguous or unpredictable by the listener throughout communication (Nunan, 1992, p. 169). In many cases, utterances are made in a way the speaker presumes that the listener has enough knowledge to interpret those forms accurately and easily which is, in fact, not the case; since the listener might face difficulty in perceiving, understanding and evaluating the forms, thus, the communication will interrupt or continue in the wrong turn. Even though, there was a claim that speech function of the item can be determined only if the place of the item within the flow of communication is described (Coulthard, 1985; 1992; Sinclair *et al.*, 1975), Brown (1994) asserts that: **“without the pragmatic contexts of discourse, our communications would be extraordinarily ambiguous.” (p. 254)**. Hence, the grammatical description, depending on the context, can be declarative or interrogative, insult or apology, a request or an order, yet, pragmatic constraints play a great part in conveying the target meaning by the speaker as well as perceiving the proper interpretation by the listener. Accordingly, the relationship between the form and function coincides with the speaker – listener compromises, in which the item function is achieved only if the listener can evaluate the item qualities similarly with what the speaker's intends.

Consider the following examples:

Example one: Two friends talking outdoor

A: *it is cold !*

B: *Really ?! let's get in .*

Example two: Two strangers in the bus station

A: *It is cold !*

B: *yes it is*

A: *where are you going?*

B: *toTlemcen;*

A: *yes, so do I . we will take the same bus, then.*

Example three: A mother and her son

A: *I need you to go buy some vegetables*

B: *It is really cold outside mom*

A: *ok, stay then. I am going by myself!*

From the above statements, the meaning is understood according to the situation in question, in which the goal behind the linguistic form (*it is cold!*) is not knowing how the weather is in most cases. However, in fact, the hearer B realizes that the speakers is requesting, opening a discussion and refusing, in the first, second and third examples respectively. When the interlocutor is familiar with the context and

the linguistic code in the situation at hand, the communication will continue and the purpose behind it will be achieved.

On that account, the relationship between the two areas of meaning in language study should be taken into consideration, which are *semantics* and *pragmatics*.

1.4.2. Semantics and Pragmatics

As the major role of human language is to convey meaning, the major division to treat this role is made with reference to both semantics and pragmatics.

The fact that these two areas have no conventional definitions makes the description of the topics studied in each field necessary.

The following diagram describes the two areas of study and summarizes the main characteristics and interest of each field: (see **Diag. 1.1.**)

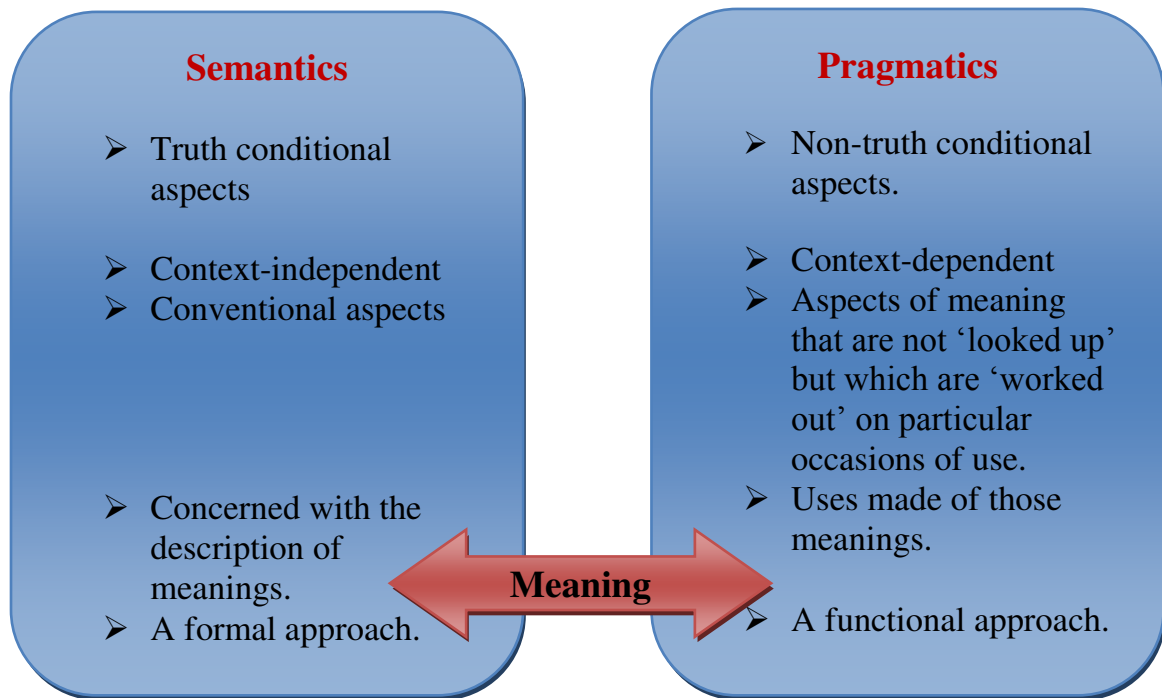


Diagram 1.1: Semantics and Pragmatics Relationship (based on Cruse, 2006, p.136)

To draw a distinction between the terms, the agreement about the topics tackled in the study of meaning within each field is made. Pragmatics deals with the features of meaning which are contingent on context in which the interlocutor’s expressiveness is determined by the circumstances. Moreover, the meaning is inferred from the context although the speaker does not express it explicitly (*see examples above*) and this is known as ‘*conversational implicature*’ on one hand, whereas, the implicature which are tightly related to specific linguistic form are known as ‘*conventional implicature*’ (Cruse, 2006, pp. 36- 39). Meaning such as requesting, informing, warning and others which are structuralized as the **speech acts**¹ are parts of language use, in another word, they are parts of Pragmatics.

In this regard, language plays a crucial role in shaping one’s social reality, as Fasold (1990) says that the users of language “**do more than just try to get another person to understand the speaker’s thoughts and feelings**” (p. 01), as

¹ Speech-act theory (Austin, 1962 ; Searle, 1969)

what their words display as standing alone, but additionally, they create “**relationship with each other, identify themselves as part of a social group, and establish the kind of speech event they are in.**”(ibid). The speaker and the listener are both participants in the speech event, thus, views on language go beyond considering that language shapes social reality, but indeed it is also shaped by this reality. Language operates at many levels within social context, i.e., it serves a variety of definite functions and roles, such as: to create social bounds, to identify one’s belonging, ...etc

Likewise, the social surrounding is significant in one’s association to a group of people, or his involvement in a certain speech act, *locutionary*, *illocutionary* and *perlocutionary* act. These three elementary types of language production can be sum up as follows:

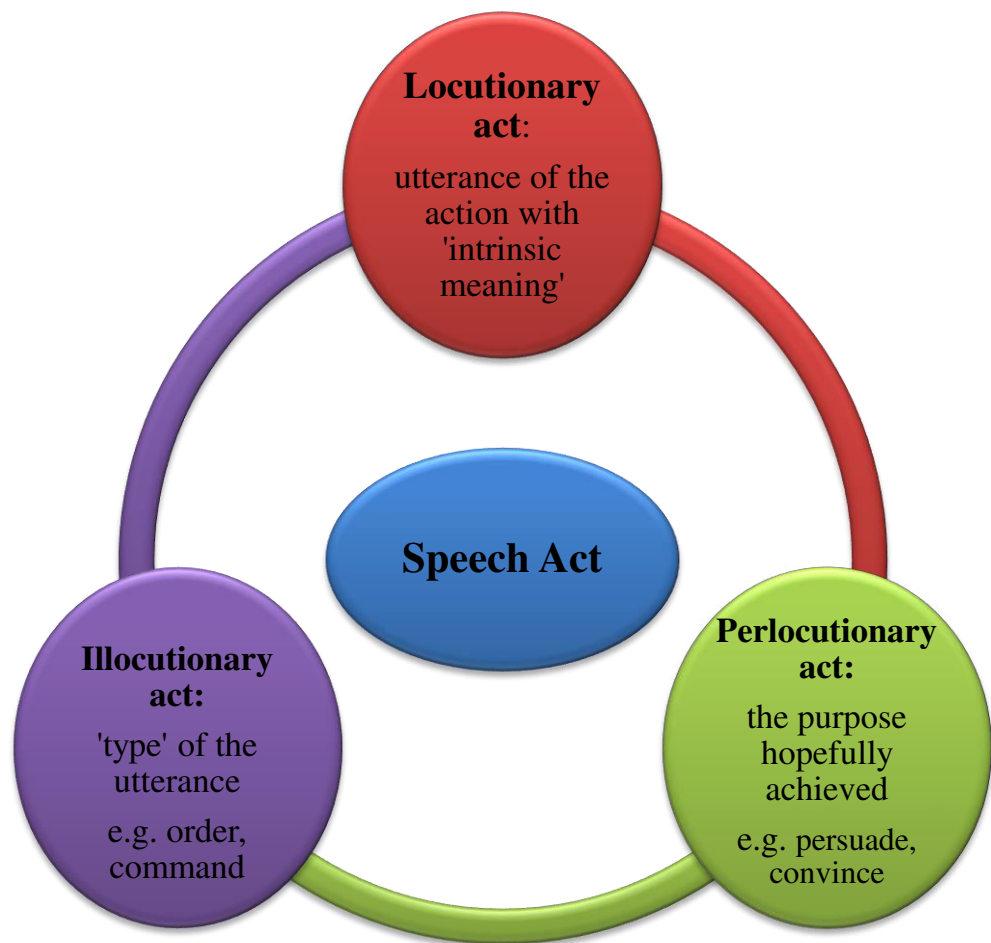


Diagram 1.2.: Speech Act Theory (based on Cruse, 2006, p.168)

The types of speech act are explained as follows:

1) *Locutionary act* :

It represents the speaker's utterance itself, i.e., what the speaker says

Example:

I said to him, 'go out!'

Meaning by go 'go', and by out 'out'

2) *Illocutionary act* :

It represents the meaning of what the speaker says, i.e., the social function of the utterance.

Example:

I (**ordered, command, or advised, or...**) him to go out.

3) *Perlocutionary act* :

It represents the meaning understood from the utterance.

Example:

I (**persuaded, convinced**) him to go out.

Likewise, the speaker's mastery of grammatical rules and their semantic meaning is not sufficient without his awareness of their pragmatic use and usage. Accordingly, pragmatics is often called a 'functional perspective'

1.4.3. Semiotics

In addition to all what is mentioned above, meaning of utterance is has to be considered in view of another further level of analysis which is *semiotics*, “**the general study of signs**” (Cruse, 2006, p. 162). Sign is seen as any entity in communication which is not necessary to be a linguistic one, it can be auditory or visual, a sound (or a letter), a sentence or a symbol. (p. 164)

In structural linguistics, the sign in Saussurean perspective is regarded as the simultaneous co-occurrence of the concept and the sound image, as it is shown in the following figure:

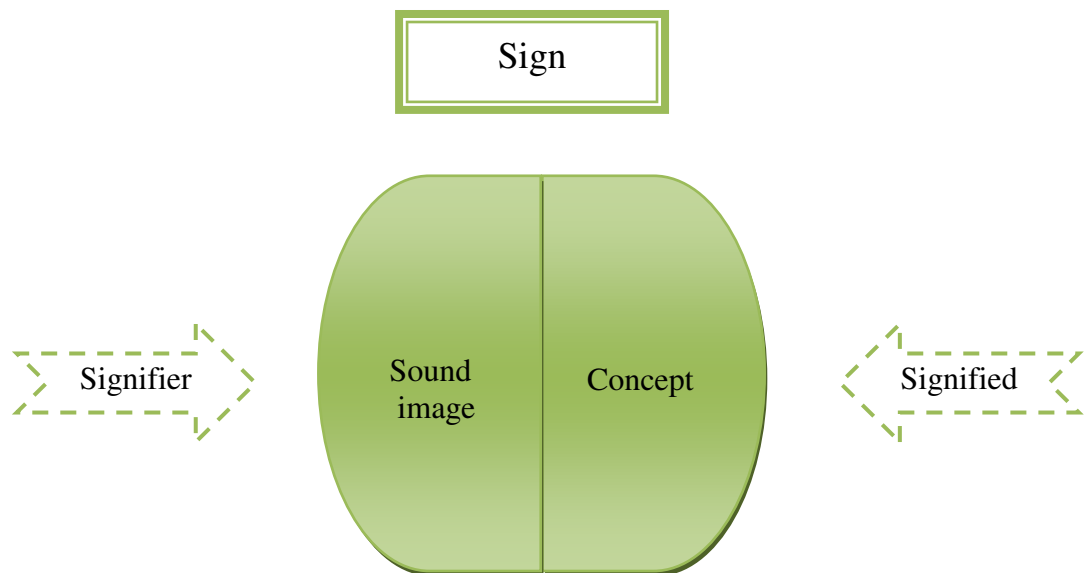


Figure 1.1 : The Saussurean Sign

The sign constitutes of two inseparable faces, which are the ‘signifier’ and the ‘signified’, the ‘sound image’ and the ‘concept’ respectively. The semiotic relationship (signifier ~ signified) is summarized as the signification of the sound uttered, i.e., the relation between phonology and semantics.

Moreover, in Peircean view, the sign is demonstrated in the following figure (Fig. 1. 2.)

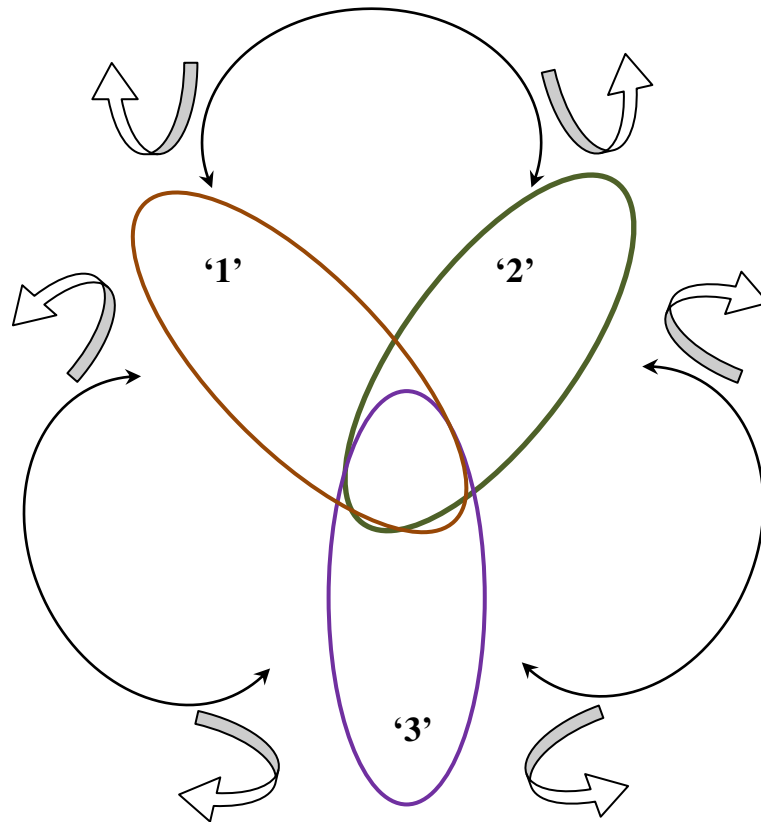


Figure 1.2.: The Peircean Sign (based on Cobley, 2001, p. 28)

The figure above demonstrates the sign components according to Peirce. The sign in the peircean paradigm consists of three interrelative components, which are the *sign*, the *object* and the *interpretant* ('1' , '2' and '3' respectively). The interrelation between them is seen as follows:

The sign which is itself a **representamen** is related to **object** which is not identical with the 'real' object, it is only approximately since human knowledge is variable and not 'absolute'. In its turn, the '**interpretant mediates**' between the other components, the 'representamen' and 'object', in such a way as to label them with meaning. (Cobley, 2001, p. 30) . In addition, each component of the sign can be undertaken as another component, i.e., regarding that each sign starts with its representamen, the interpretant in one situation can be the object in another situation, and the object can be a representamen in another sign and this what makes

an infinite number utterances occur from a finite number of sounds (or letters) in language. The interplay between these three components is called *semiosis*.

Semiosis is defined according to Peirce as

An action, or influence, which is, or involves, an operation of three subjects, such as a sign, its object, and its interpretant, this tri-relative influence not being in any way resolvable into an action between pairs”

(Peirce, C. P. 5.p.484, qtd. Eco;1984, p. 01).

Thus, the underlying constituents of the linguistic sign or any other type of sign according to Peirce interrelate with each other, interchange their labels and necessitate other signs; This relation which makes up man kinds language is ‘conventional’ and highly motivated in the speech community.

This view of sign contrasts with that of the twentieth century linguistics, in which the interest was the signified rather than the sign, in another word, the study of *form*. The form was firmly separated from meaning, and this leads to the emergence of certain disciplines which deal with meaning, such as: semantics, pragmatics, stylistics and sociolinguistics, in which the study of meaning or interpretation is, therefore, related to social convention. (Cobley, 2001, p. 73)

1.4.4. Sociocultural Consideration

In variationist approach, sociolinguistic facts concur with linguistic ones in order to address meaning. The realization of utterances in the psycholinguistic model takes two tight steps, first, ‘contextualizing’ the linguistic items within its interlocutor’s information which relates the available information with the sociocultural components; second, organizing these information into grammar. Yet, in languages different grammatical patterns can be attended by the different socio-cognitive standards. Thus, the choice between the available grammatical patterns is tightly related to the sociocultural principles, as it is shown in the following figure **(Diag. 1.3.):**

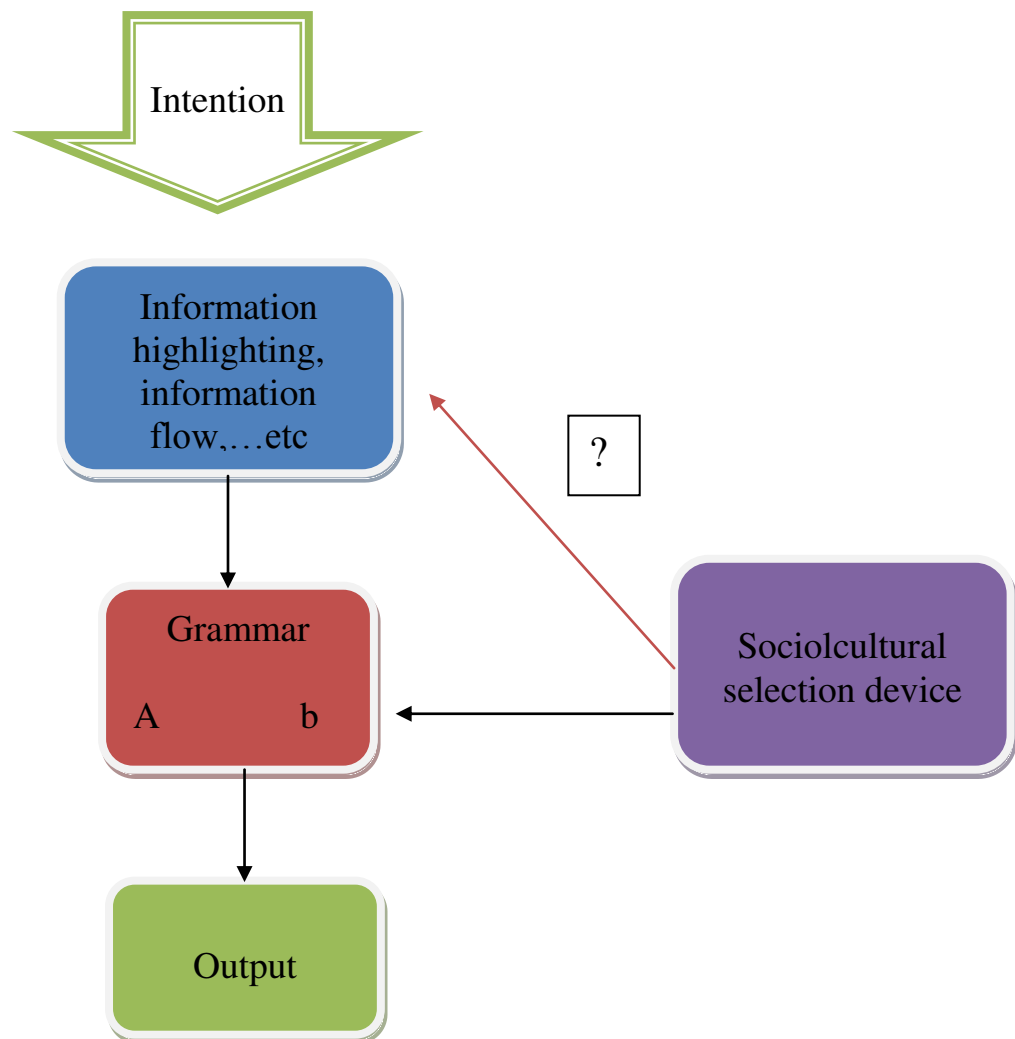


Diagram 1.3. : Psycholinguistic Model in Variation (adopted from Levelt, 1989, cited in Bayley & Lucas, 2007,p. 48)

Pragmatic constraints have a great impact on the speaker's discourse in a way that standing alone utterances can be vague, meaningless or multifunctional. The meaning of the linguistic form relies heavily on the context so that to be an apology or insult, approval or disapproval, or just a simple comment.

In sociolinguistic study of a linguistic behaviour, one can ask some basic questions such as: “what is a language? What is language for? Why does language vary between interlocutors? And why does it vary within the single individual’s speech?. Various social factors interfere in shaping the relationship between the way one individual speaks, as an intra- speaker variation according to ethnicity, social group (class), gender, age and others, in addition to other factors controlling the inter- speaker variation such as: addressee/ addresser, topic and motives and others. Thereby, behind those factors, language as it is already defined and known incorporates various functions to display the individual’s identity in the society.

1.5. LANGUAGE AND IDENTITY

Language serves all human life rights and duties, relationships and experiences. In a fact that the way an individual speaks reflexes who is, what he thinks and what he works; it reflexes his identity.

1.5.1. Historical Background

In a view that identity has become an important subject matter of study, many scholars have explored the topic according to their worldview perspectives. Gleason (1983) refers the growing interest towards identity to the neo-Freudian Erik Erikson ‘s writings (1968) which put the identity development (or identity ‘crisis’) in the spotlight, in the 50s and the 60s ; Precisely, Erikson’s work was based mainly on the contextual and social aspects of identity, in another word, he looks at identity as an individual phenomenon in its social and grouping considerations, in a way that identity development is influenced by the social parameters within the individual surrounding, he is often regarded as an ego psychologist, since he emphasizes on ego as having its own standing and not only as a mediator between id and superego. (Erikson, 1968)

After a while of what was noticed as being an absence or wisely an interruption, the interest in studying identity has been back again. Joseph (2004)

claimed that the 1980s was the era in which works on ‘identity’ have been exploring the linguistic features of the identity, at different levels of linguistic analysis (as phonological and morphological, syntactic and semantic ones, and others) and into many different perspectives such as ethnographic affiliation. Among the works that one can mention: Gumperz’ (1982) important collection on language and social identity, as well as Le Page and Tabouret-Keller’s (1985) monograph on the topic. Other works have been done on various aspects of social identity; for instance, Kroskrity (1993) on language, history and identity, Calhoun (1994) on the politics of identity and Hooson (1994) on geography and identity. Recently, Cooper (2000) and Block (2006); i.e., several researchers in different fields have taken ‘identity’ as the focal interest of their works. (Omoniyi & White, 2006, p. 34)

Jenkins (2004) has discussed the crucial and meaningful status that identity covers in the studies of language; he stresses the importance of identity study in almost every life aspect within social sciences. In addition, many scholars in several fields of research have been tackling this term as their subject-matter during the 1990s, among them sociologists and anthropologists, philosophers and psychologists, and others. Therefore, **“[it] bound up with everything from political asylum to credit card theft. And the talk is about change, too: about new identities, the return of old ones, the transformation of existing ones.”** Jenkins (2004, p. 08, qtd. in Edwards, 2009, p. 18)

Sociolinguistics is an important field which deals with identity, as it is often seen as being **“essentially about identity, its formation, presentation and maintenance”** (Edwards, 1988, p.3). Thus, sociolinguistic enquiry as the research at hand deals with identity conception, perception, demonstration and preservation.

1.5.2. The Nature of Identity

Regarding the speaker’s manipulation of his linguistic behaviour to identify or to change his social or regional belonging, Le Page and Tabouret-Keller (1985) explain the notion of *acts of identity* in the following terms:

The individual creates for himself the patterns of his linguistic behavior so as to resemble those of the group or groups with which from time to time he wishes to be identified, or so as to be unlike those from whom he wishes to be distinguished. (p. 181)

In this way, the speaker's linguistic behaviour identifies a large scheme of social identities, as he can be identified with/or distinguished from a particular group of people either willingly or unwillingly. Those social identities from which national identity is one incorporate **“familial, territorial, class, religious, ethnic and gender”** identities (Smith, 1991 qtd. in Suleiman, 2003, p. 18). They are not set separately; they often overlap and extend over each other challenging any kind of consecutive systematization. Thus, ethnic identity may overlap with gender self-identification, which may together or separately overlap with regional identity and vice-versa, yet, the salience of demonstrating one identity rather than the other refers to the speaker's judgement of relevance, i.e., which of the available identities is relevant and appropriate to the situation. This fact makes human identity revelation highly negotiable.

Hence, the view that considered identity as 'stable' has been demolished in recent decades to agree about human identity to be highly 'dynamic' (Holmes & Hazen, 2014)

Therefore, defining identity **“must be applied with common sense”** (Gellner's 1983, qtd.in Suleiman, 2003, p. 19), as an example, Hudson's (1977) view on identifying Arab identity in terms of its Arabism and Islam components.

This vague notion has gained much concern through the social studies in early time, it is referred as:

[...]the meeting point, the point of *suture*, between on the one hand the discourses and practices which attempt to ‘interpolate’, speak to us or hail us into place as the social subjects of particular discourses, and on the other hand, the processes which produce subjectivities, which construct us as subjects which can be ‘spoken’.

(Hall 1996; qtd. in Edwards, 2009, p.16)

In fact, the multi-dimensional nature of identity, and its different considerations across numerous paradigms and disciplines make it impossible to reach one common meaning to the term identity (Suleiman, 1997; 2003)

The individual’s construction of his or her identity is tightly allocated, besides other attributes, with one’s *ethnicity*.

1.6. ETHNICITY

Defining the concept of ethnicity can be sometimes fretting, reaching a quite satisfying definition is almost impossible. This term has always been associated with both of *race* and *culture* throughout human sciences which call for the need to recognize the nature of ethnicity in order to understand, evaluate and use the term adequately. Biologists assert that there is no genetic or biological evidence about ethnicity to support the idea of being a scientifically proved as a human characteristic, but it is people convention in categorizing human collectivism; It is, therefore a *social construct* (Le Page and Tabouret Keller, 1985). Even though, researchers have to pay attention with the significance of both ‘ethnicity’ and ‘race’ which are regarded to be no more than a social form of people categorization, especially when dealing with language.

Ethnicity, thereof, covers all the cultural features such as origin, language and religion; whereas, defining race extends over the human body characteristics such as colour of skin and shape of eyes and others (Waters, 1990). As a comparison, Fought (2002, p. 444) shows that **“race as a category is useless to us without an understanding of the construction of ethnicity by individuals and**

communities”, both of race and ethnicity are socially constructed, since there are no objective criteria for measurement or any scientific explanation to group people, but, this, indeed, does not mean that these concepts are not real in communities or research on communities. In this vein, Smelser *et al.* (2001) claims that:

The concepts of race and ethnicity are social realities because they are deeply rooted in the consciousness of individuals and groups, and because they are firmly fixed in our society’s institutional life.

(qtd. in Fought, 2006 p. 05)

Despite certain definitions which dissociate the concepts in question from social realities, there is a growing consensus that takes cognizance of social traits, ties and peculiarities that individuals allocate to one group rather than to one another. Thus, the social awareness of the existence of such categorization makes ‘ethnicity’ and ‘race’ gaining their social status rooted in the community.

The way how people defined themselves and how they are defined by others either imposed or self-selected determines the one’s ethnic identity (see the forthcoming discussion).

1.6.1. Definition of Ethnicity

In Anthropology, the tight connection between language and culture is understood only through the study of this language. According to Boas, one of the pioneers in anthropology in USA,

If ethnology is understood as the science dealing with the mental phenomena of the life of the people of the world, human language, one of the most important manifestations of mental life, would seem to belong naturally to the field of work of ethnology.

(qtd. in Mac Giolla Chríost, 2003, p. 10)

Researchers' apprehension of culture-related issues can be reached through understanding the linguistic system whereby those people of the culture studied are communicating. In this respect, Kroeber (1963) asserts that,

culture can probably function only on the basis of abstractions, and these in turn seem to be possible only through speech, [...]Culture, then, began when speech was present; and from then on, the enrichment of either meant the further development of the other.

(qtd. in Mac Giolla Chríost, 2003, pp. 10-11)

Therefore, the study of human worldview, experience and ideas is significant solely within his/ her own terms and systems, i.e., culture is only expressed and interpreted through language (spoken, firstly) in which the progress of one of them means the enrichment of the other.

The relationship between language (or dialect) and culture can be seen as a parallel action technique, in the sense that any change in culture, as a first scene, necessitates the change in language, as a second scene, concurrently, and vice versa; Thus, the simultaneous tight connection between language and culture calls for the consideration of cultural features when studying the change in the Amr dialect, which is named after the indigenous ethnic group.

According to Llamas *et al.* (2007, p. 78) the ethnic group usually implies the following parameters:

1. Origins that precede or are external to the state.
2. Group membership that is involuntary.
3. Ancestral tradition rooted in a shared sense of people hood.
4. Distinctive value orientations and behavioural patterns.
5. Influence of the group on the lives of its members.

6. Group membership influenced by how members define themselves and how they are defined by others. (Barth, 1969; National Council of Social Studies, Task Force on Ethnic Studies 1976).

Ethnic group shares common aspects which are associated only with its members rather than others. For Cohen (1978):

Ethnicity, then, is a set of descent-based cultural identifiers used to assign persons to groupings that expand and contract in inverse relation to the scale of inclusiveness and exclusiveness of the membership.

(Cohen, 1978, p. 387)

Ethnicity depends on the individual's sense of belonging to a group sharing a set of social attributes, the same historical genealogy and other constraints, symbols and markers.

Social constructivists' viewpoint on ethnicity is illustrated in the following (Diag1.4)

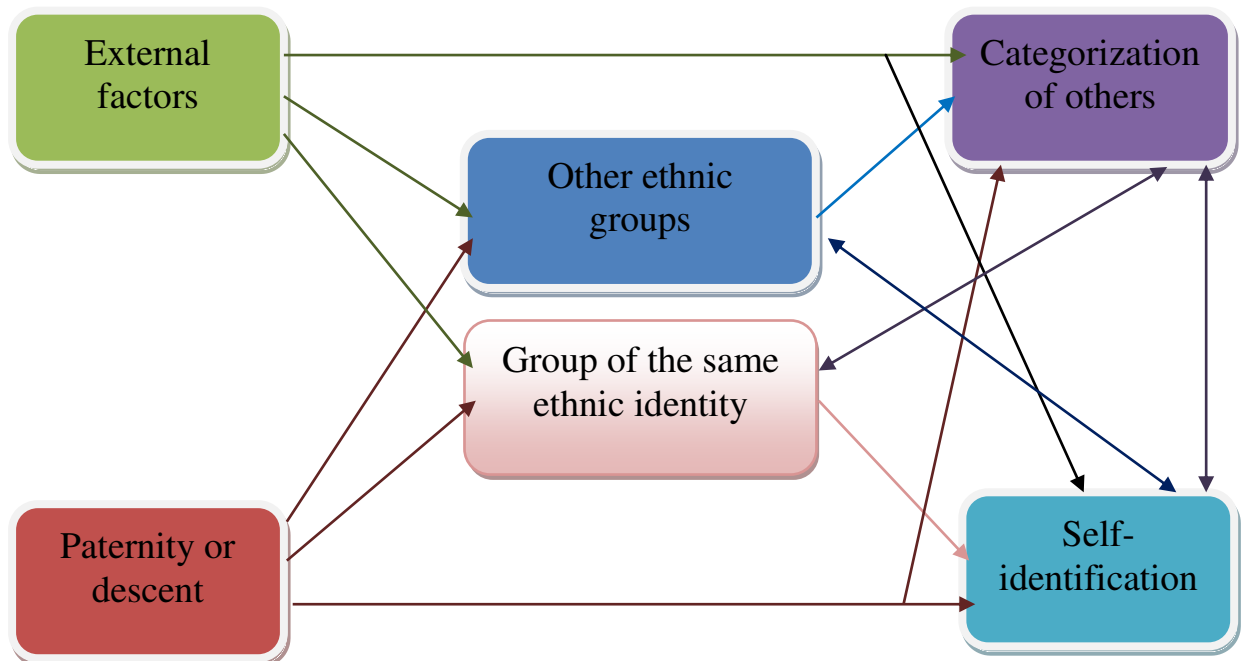


Diagram 1.4. Self-identification and the Categorization of Other Ethnic Groups (Haarmann, 1986, cited in Mac Giolla Chríost, 2003, p.166)

Similarly, social identity and ethnicity are in large extent attained and retained through language within the community (Gumperz, 1982). Many ethnographic studies have acknowledged the undeniable role of community in defining the one's identity. But, what do we mean by community?

1.6.2. Community Approaches

In any sociolinguistic research, firm definitions of the terms associated with the study populations divisions might be more technical in use, helpful in analysis and influential in results. That is the reason behind exploring the following concepts:

1.6.2.1. Speech community

Speech community is one concept besides others used in several fields as sociolinguistics, ethnography and sociology. However, it is quite difficult to attribute a definite satisfying definition to the term.

In the sociolinguistic study, a group of people does not necessary mean to be a speech community, but a part of it, in which the members partake in the same social, religious, political, economic and other human ties. This is the reason which makes generalization of findings elicited through group observation not necessary to be exhaustive and true. Similarly, obtaining or deducing conclusions on the basis of group observation about an individual is more or less frustrating, since each individual has his own identity(or identities) in which both personal and social, i.e., internal and external factors respectively are highly intertwined. (Gumperz, 1982; Llamas *et al.*, 2007)

Lyons (1970) says “[**speech community is] all the people who use a given language (or dialect)**”¹ Regarding this definition, the nature of SC refers ONLY to linguistic scope, i.e., individuals who share the same linguistic behaviour. Accordingly, speech community is ANY group of human beings (two persons and more) who speak (or speak and write, i.e., *use*) a common linguistic system/

¹ qtd. in Waurdhaugh (2006, p. 120)

subsystem, wherever they exist (Lyons does not insist on the geographical area as a common feature) embody a speech community, for instance, the speakers of English in China, the speakers of Arabic in the middle east. For Labov (1972, p. 120-1), **“The speech community is defined by ... participation in a set of shared norms ... [which] may be observed in overt types of evaluative behavior, and [in] the uniformity of abstract patterns of variation”**. Nevertheless, language (as it is already discussed) is a social possession, as it is an individual one as well, the speaker, therefore, uses language to consolidate identity elements.

1.6.2.2. Social Network

This term is introduced to sociolinguistic literature from sociology, it is often defined as **“the relationships [individuals] contract with others [...reaching] out through social and geographical space linking many individuals”** (Milroy & Gordon, 2003, p. 117) individuals are examined within both of social framework and geographical position, to depict how they are the same and how they are completely different?. It is very essential for sociolinguists to be aware of what are the distinctive patterns associated with the way how to group members of the society in question.

On that account, people within a social network are categorized with reference to the geographical and social belonging of the individuals, i.e., the individual close environment such as family and friends.

1.6.2.3. Community of practice

The term is introduced into sociolinguistic literature by Ekert and McConnell-Ginet (1992) from its original use in language and gender research. Community of practice is defined by Ekert and McConnell-Ginet (1992) as:

[A]n aggregate of people who come together around mutual engagement in an endeavour. Ways of doing things, ways of talking, beliefs, values, power relations- in short practices – emerge in the course of this mutual endeavour

(qtd. in Holmes and Meyerhoff, 2003, pp. 29-30)

It is a people pattern, in which the members share the same norms, beliefs and attitudes of doing things, i.e., as contrasted with speech communities and social networks, the research concern within the communities of practice is the language as a matter of practice. It is often regarded as a ‘specific’ narrow type of network (Meyerhoff, 2006)

Elaborating on what has been said above, we can refer to Waurdhaugh’s (2006) statement, in which he says, **“at any moment, an individual locates himself or herself in social space according to the factors that are relevant to him at that moment”**(p. 149). In this way, the individual is totally **aware** of the power of his language to include him with any group of people as a member, or to exclude him from an undesirable human collectivism, i.e., **whenever** and **wherever**, he is **whoever** he **wants to be!**

1.7. TYPES OF IDENTITY

As a result of modernity, the concept of identity has blossomed into new framework of new ideas and perspectives. It is thus worthy to take those perspectives into account when contemplating identity which incorporates **“social identity, ethnic identity, cultural identity, linguistic identity, sociocultural identity, subjectivity, the self and the voice”** (Miller, 1999, p. 150) these scales of identities are examined by different research interests.

Block (2007) expounds language identity as **“...the assumed and/or attributed relationship between one's sense of self and a means of communication which might be known as a language, a dialect or a sociolect”** (p. 40).

One can admit that he is not the same the whole day, since he can feel, think and react differently according to different situations, motives and purposes. One’s self-identification through language variation, as a certain language or a dialect, or another subdivision as a sociolect, designates his identity.

As it is mentioned above, certain types of identity are defined as follows:

1.7.1. Personal Identity

Regarding identity construction, Erikson (1968) describes its development in nine stages from infancy through old age. He traces identity to a social process rather than only pure individual one, as he locates this development "*in the core of the individual and yet also in the core of his communal culture*" (Erikson, 1968, p. 22 [originally italics]); in another word, he refers to the role of social constructions and cultural orientation in one's identity formation. Erikson describes the stages as challenges; each of them holds its conflicting forces and confronts the child or the adult, which he calls '*crises*'. Each stage is considered as a pre-apprehension to the subsequent one, they are structured as follows:

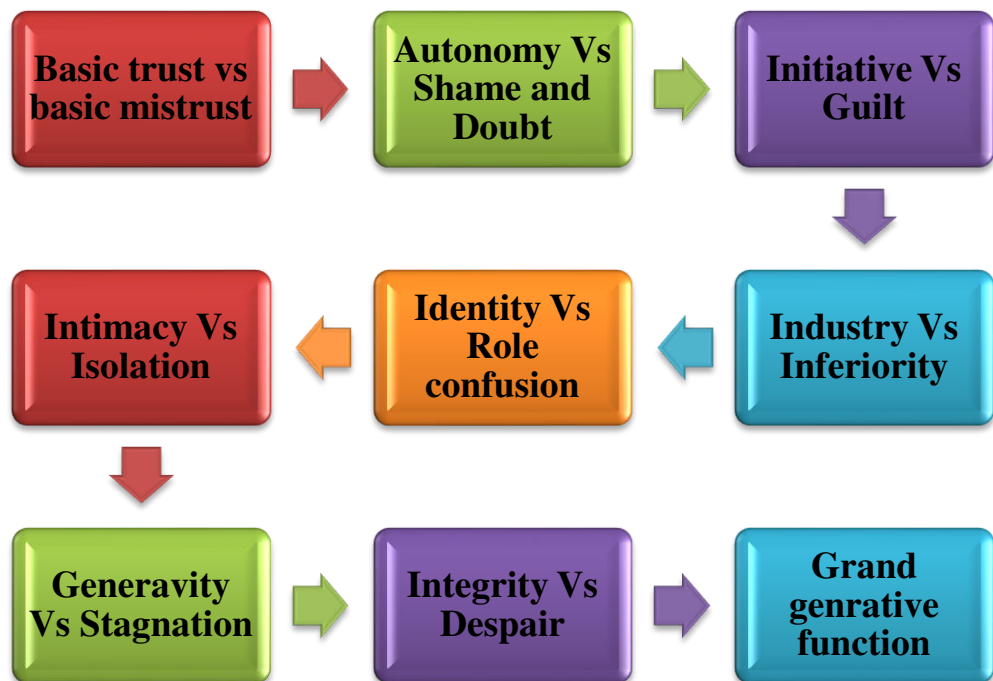


Diagram 1.5.: Erikson's Identity Stages Development (based on Erikson, 1968, p. 168)

This conceptual framework explains the human personality development through personal identity (see **Diag. 1.5.**), it proceeds through the following phases:

- 1) *Basic trust Vs Basic Mistrust* represents the challenges, difficulties and experience between *hope* and withdrawal, in which the child learns both trust and mistrust and his/her own state, either as a healthy or unhealthy one. The child trust-building depends on the social interaction, merely the mother.
- 2) *Autonomy Vs Shame and Doubt*: in this stage the child learn how to do thing by his own, as: walking, talking, feeding and dressing, in a way of being autonomous as opposed to feeling shame and doubt when he cannot do or control something alone.
- 3) *Initiative Vs Guilt*: it is based on the child's building of capabilities through imitation for instance, in contrast with the social constraints. The parents insist on 'good' behaviour, and this is what makes the child creates the space for his conscience to feel guilt and differentiate between good' and 'bad' behaviour.
- 4) *Industry Vs Inferiority*: in this stage, the child learns how to adjust himself to the surrounding world through acquiring the skills needed in his later life, i.e., competence in contrast with passiveness.
- 5) *Identity Vs Role confusion* : adolescence is the stage of maturation and change at all levels. The conflict at this stage is referred not only to learn 'who they are', but also how they can identify themselves.

- 6) *Intimacy Vs Isolation* : Erikson views intimacy as a basic factor which is achieved by a strong sense of identity and responsibility, and the conflict represented by the ‘core pathology of isolation’
- 7) *Generativity Vs Stagnation* : in this stage, the man’s behaviour depends on his attitudes towards the conventional social standards, including: care about future, social institution, and new versus old-fashioned notions in life, sex, love and marriage. The opposing concept of generativity is stagnation.
- 8) *Integrity Vs Despair*: in later age, the man gives an evaluative viewpoint to his life, either it was ‘good’ and fulfilling or ‘bad’ and disappointing, i.e., he feels integrity and satisfaction or despair and dissatisfaction.
- 9) *Grand generative function*: in the very old age, (as the eighties or nineties), a large number of changes happens, such as health deterioration, loss of friends and relatives, loss of autonomy and lack of self-esteem. Thus, it is a phase of a great generativity through providing the needed care to the old people.

Hence, Erikson did not just extend Freud’s framework to the adult and elders, but he provided worthy claims as the consideration of culture in the development of one’s ego through the challenges of identity, i.e., ‘identity crises’.

Erikson (1968) defines identity crisis as **“a necessary turning points a crucial moment, when development must move one way or another, marshalling resources of growth, recovery, and further differentiation”**(p. 16). Thus, regarding to what is said above; within each stage the man find himself in a dilemma to live the experience and its opposing concept.

Unfortunately, there is no evidence in Erikson's framework of *how* one's culture is incorporated or *how* ethnic identity is developed in relation to personal identity formation. Yet, despite the criticism¹, Erikson's contribution to psychology has had a significant impact in a number of human researches.

1.7.2. Group Identity

The significance of group identity has been studied first in sociology and social psychology.

Despite of the lack of prestige which a certain language or a dialect has, it still displays the bonding factors among its speakers, as it provides the sense of identity. Indeed, the social status and the linguistic fact can stand as the voice of group identity, which is known as 'identity function' (Edwards, 2009, p. 96)

1.7.3. Ethnic Identity

The concept of ethnic identity has been scrutinized in a number of fields, mainly, psychology, sociology and education; it has been described differently according to pioneers in those fields, which gave a large consideration to factors as self identification, perception and attitudes of the others when constructing identity. As Nagel (1994, p.155) says:

[C]hosen ethnic identity is determined by the individual's perception of its meaning to different audiences, its salience in different social contexts, and its utility in different settings.

(qtd. in Mac Giolla Chríost, p. 29)

Nagel summarizes the person's choice between the scale of identities, such as ethnic identity, within four constraints, one's cognizance of the meaning of this identity,

¹ For more discussion see Ochse, R., and Plug, C. (1986, pp. 1240–1252); Sorell, G. T., and Montgomery, M. J. (2001, pp. 97–128)

the communicant, its fitness with the context, its function and usefulness across different situation, i.e., **who** is listening, **how** when and **where** and **why**.

Eastman explains how the ethnic identity interacts within society and how it reflects the primordial and fundamental sense of ethnicity.

In addition to what has been stated above (see 1.), Sociocultural identity and ethnicity are created and obtained through language (Gumperz, 1982). The change in the social structure which has a great impact on the cultural structure as well is inevitably followed by the change in linguistic structure.

The following diagram explains the relationship between culture and language within society. (see **Diag. 1.6.**)

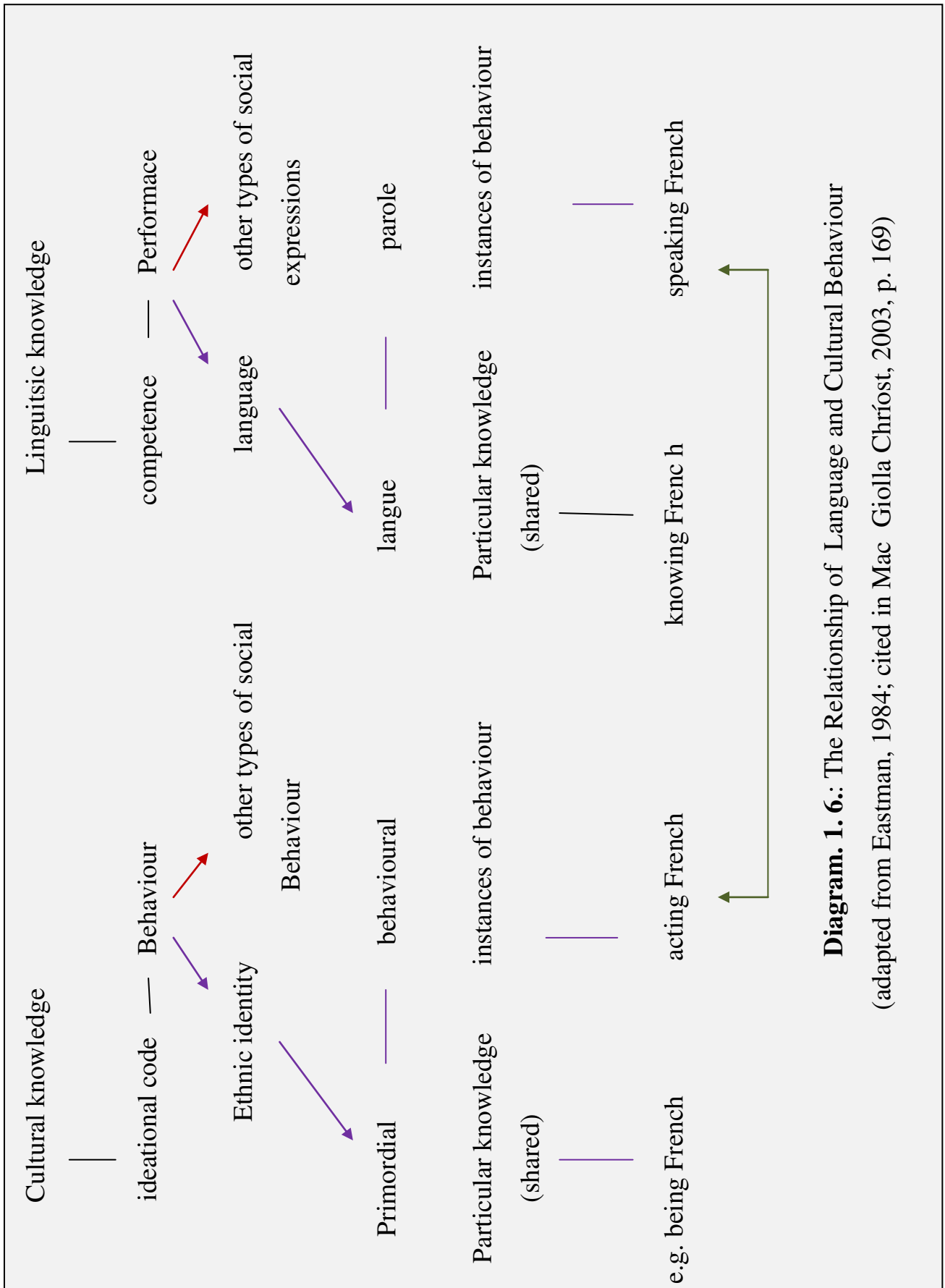


Diagram. 1. 6.: The Relationship of Language and Cultural Behaviour
 (adapted from Eastman, 1984; cited in Mac Giolla Chríost, 2003, p. 169)

To sum up, the identities described above can be associated together in a way that “ **Ethnic self-identity is [...] central to the development of the personal identity of minority group members**” (Maldonado, 1975; p. 621. qtd in Phinney, 1988, p. 03) i.e., the individual’s ethnic identity recognition is one crucial component of the one’s development of personal identity as a member within the his /her own group. This reality can be sustained by the sense of ‘wholeness’ which Erikson (1968) explains.

As the current thesis is a sociolinguistic study, Amr dialect is scrutinized in correlation with its speakers. Indubitably, the research will consider linguistic features, social aspects and cultural attributes within the phenomenon of linguistic change.

1.8. LANGUAGE CHANGE

Labov (1972) has demonstrated the importance of language variation in the study of language change, as he asserts that language variation can exist without change, but language change can never exist without variation. Labov confirms that a systematic and methodical investigation of language variation can exhibit traits of language *change in progress*. Variation, thereof, can be regarded as a reliable area of study rather than a random realization unworthy to be considered in depth. Accordingly, language change is seen as an ‘inevitable’ phenomenon which makes language accept the new vocabulary without changing its patterns at a deeper level. Variation on that account is not a ‘decay’. (Cobley, 2001, p. 95).

Language covers a scale of levels which underlies the systematic analyses in the sociolinguistic research. (as the current investigation) These levels of analysis are: (see **Diag. 1.7.**)

- ✚ Phonetics and phonology levels: the analyst in these areas deals with the articulation and perception of sound, in addition to the rules which govern combinations between these sounds (sound patterning).

- ✚ Morphology: the study of word-formation, word endings and word position in the utterance.
- ✚ Syntax: it studies the combination between the words to form well-structured utterance. It deals with the sentence- formation.
- ✚ Semantics: in which the researcher studies the meaning of context-independent utterances (word/ sentence.)
- ✚ Pragmatics: it is the study of language use.

Those levels of analysis can work from bottom up and top down in language study, as the following figure (**Diag. 1.7.**) shows:

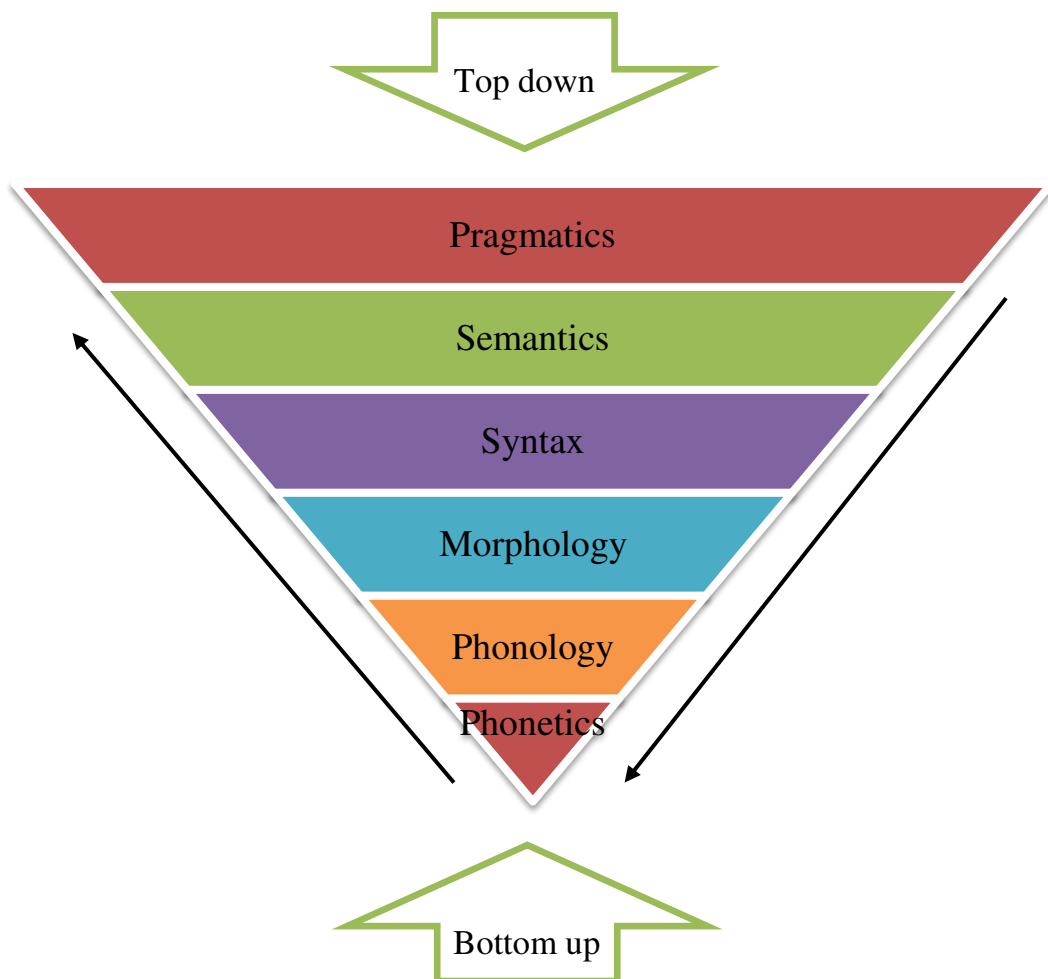


Diagram 1.7.: Linguistic Levels of Analysis

Language properties demonstrated in **(Diag.1.7.)** represent the systematic scope in any sociolinguistic research. Likewise, dialect markers or variables are attributed to social correlates, such as region, gender and context. In addition, the variable is identified as a sociolinguistic item related to one structural level and explained, or evaluated throughout the other levels with reference to social correlates. Therefore, the researcher in this work can use phonological variables to analyse lexical change and vice versa, since the levels of the structure can process in both directions, bottom up and top down.

Regarding the language structure analysis, Labov (1972) distinguishes between *indicators*, *markers* and *stereotypes*, which are explained in Llamas *et al.* (2007) as:

indicators (variables of which speakers other than linguists are unaware, and which are not subject to style-shifting), markers (variables close to speakers' level of conscious awareness which may have a role in class stratification, and which are subject to style-shifting), and stereotypes (forms of which speakers and the wider community are aware, but which, like other stereotyped expectations of social groups, are often archaic, misreported and misperceived). (p. 06)

The difference between the three terms is related to the degree of the speakers' awareness of their realisation of the linguistic variable. Indicators are variables realised in an unconscious way which indicates the belonging to certain large group since they are not subjected to style shifting¹ whatever the situation is; whilst, markers are connected to the levels of speakers' consciousness of the circumstances within the conversation (for instance, the addresser, the subject and its purposes), these linguistic variables demonstrate, in fact, a feature among or individual's scale of identities. On another hand, stereotypes are linguistic forms which exhibit social rather than only linguistic significance; as they are mis-viewed and have an old-fashioned position among other gender, age or social categories as

¹ It is the conscious alternation between the styles or varieties provided to the speaker according to the task they are involved in (Meyerhoff, 2006) (see 1.3.5.)

the case of other expectations and beliefs which differ from one speech community to the other.

In the second half of the twentieth century (20th C), a large number of studies, like Labov's in New York (1972) and Lesley Milroy in Belfast (1987), have examined *how* and *why* language change spreads from one speaker to another, and revealed several factors such as, gender, age, prestige, social class and ethnicity. Those studies and others have promulgated certain key considerations about language change, which are:

- ✚ Language change is *gradual* when one element or precisely a **variant** spreads over norms as a result of its wider use.
- ✚ Change occurs as a result of contact (person to person)
- ✚ Change may be 'overt', i.e., apparent and noticeable by the speakers themselves, or 'covert', i.e., unnoticed; however, in both facts, the speakers tend to change their way of speaking for several factors even if they may not recognize this, in another word, they tend to do it consciously or subconsciously.
- ✚ Language change is 'not random'; it is rather a systematic continuous process. (Cobley, 2001)

Furthermore, variationists and sociolinguists have tackled several problems when conducting a language change research which are posed to historical linguistics by Weinreich, Labov and Herzog (1968) such as:

- a. *Actuation* problem deals with an explanation of the **motives** behind language change. How does this change begin?
- b. *Transition* problem deals with the **factors** behind the **spread** of linguistic change across members of speech community. How does it spread within a single speech community?

c. *Embedding* problem deals with the **positionality** of change with respect to the linguistic and social settings in which this change is taking place. How is the changing variant embedded in the surrounding linguistic system and social environment?

With relevance to the speaker's conscious awareness of change, there are two levels, which are, the *change from above* and the *change from below*; in which the adverbs, above and below, do not denote any reference to the social or economic rank or status, but rather to consciousness. They are explained as follows:

✚ 'Change from above'

When the speech community undergoes a change at the level of (a) variable, its members (or speakers) are aware of this change and they can evaluate and interpret this innovation as well. (Labov, 1994). It includes the 'importation' of other features from other systems (Labov, 2010, p. 307)

✚ 'Change from below'

The speakers within the speech community which is subjected to linguistic change cannot identify or recognize the variable subject to change in progress. Hence, they are not aware of the process which is, therefore, change from below, i.e., beneath their cognizance. (Labov, 1994; Meyerhoff, 2006). Change from below is defined as **“the gradual development of the linguistic system in the speech community, driven by factors internal to that community”** (Labov, 2010, p. 305). It may include social, cognitive and physiological forces.

Furthermore, language change is regarded essentially as a matter of social ground, as As Chambers *et al.* (2002, p. 370) attests that **“[g]lobal linguistic changes ... make sense in the light of global social changes.”** The relationship

between language change and society is evident in the sense that whenever there is a social change there is a linguistic change; however, language change is not restricted or conditioned **only** by the social change. The rate or speed of language change spread is not the same in all communities and across individuals. As Milroy and Milroy (1985) assert that the socio-cultural ties play a great role within the community in which **“linguistic change is slow to the extent that the relevant populations are well-established and bound by strong ties, whereas it is rapid to the extent that weak ties exist in populations.”** (p. 375). Similarly, linguistic change and social network links are intertwined in a way that whenever the relationships among members are stronger the linguistic change is deliberately happened; yet, it becomes a rapid process when those links are weak, in which the member passes the variants on to the others easily and fast, in greater ease and satisfaction.

With regard to the view that language change is not chaotic or random, several motivating forces are seen as the main chief factors behind this process.

1.8.1. Language Change Motives

Linguistic change has often been characterized as a result of internal factors (Labov, 1994), or external factors (Labov, 2001), or the amalgamation of both factors. Campbell (1999) explains the internal motives or ‘causes’ on one hand as **“...based on what human speech production and perception is and is not capable of [...] Internal causes include both physical and psychological factors”** (p. 286); on another hand, external factors are **“largely outside the structure of language itself and outside the human organism”** which include **“expressive uses of languages”** (p. 287). Hence, language change can be resulted from the speaker’s motive when his/her psychological and physical state generate a set of different productivity and cognizance towards a linguistic form, i.e., at the level of linguistic structure; whereas, external factors can be seen at the level of language

form change and how these new forms can express a social function without any structural argument to account for.

Labov (2001) has viewed internal and external factors as two separated lines which rarely encounter, he says:

internal and external (factors) are effectively independent of each other. If an internal factor is dropped or changed, changes appear in other internal factors, but the external factors remain unchanged [...] (p. 29)

Despite their common results, Labov emphasizes the total separation between both factors, in which the change of one internal factor can affect the other internal factor, but rarely (never) influence another external one, this is why, **“these basic sociolinguistic findings provide the methodological rationale for the separate discussion of internal and external factors”** (ibid).

Despite the view that variationist researchers have rarely taken into account the social motivation and the outside structure when referring to language change phenomena, the latter should be regarded in terms of internal constraints and external motivations. In another word, the interaction between internal and external factors has gained a great significance in discussing language change.

1.8.2. Dialect Contact

In his framework, Trudgill (1986) adds another significant dimension of language change discussion driven from contact between dialects. All human dialects are subject to contact, since their speakers tend to interact with each other.

Contact-induced change is defined by Thomason (2001, p. 62) as **“any linguistic change that would have been less likely to occur outside a particular contact situation”** (qtd. in Anderson, 2008, p. 16). It is the result of communities contact, i.e., speakers contact. Language change, thus, is an unavoidable phenomenon, it is a non-natural’ type of language change since it occurs **“not due to the inherent nature of language systems, but to processes that take place in**

particular sociolinguistic situations” (Trudgill, 1980; qtd. in Good, 2008, p. 218). When two communities, networks or cohort (A and B) come into contact, the question which may arise is: what is the community which might be a subject to change, A or B? Therefore, **“the rise and fall of languages is due to the rise and fall of prestige of those who speak those languages”** (Cobley, 2001, p. 104). The change of language ‘markers’ fluctuates with the rise and fall of prestigious pattern governing this variant, these patterns are likely to be social.

When two (or more) communities come together into play, their members tend to contact, communicate and interact with each other. Several linguistic phenomena hereby can emerge, such as *accommodation*, *divergence* and *convergence*.

Accommodation

Since early 1970s, the speech accommodation theory has been introduced in variationist sociolinguistics to explain the speaker’s intention to change his/her way of speaking during a face-to-face communication

The two tendencies of accommodation process are explained as follows (Labov, 2010):

- a. **Convergence:** in communication, when the interlocutor tends to change his/ her way of speaking in a way that makes him/her resembles to the other interlocutor.
- b. **Divergence:** is the opposite of convergence, in which the communication participant changes his/her way of speaking to seem different from the other participant (s)

Labov (2010) asserts that **“When two speech communities are in continuous communication, linguistic convergence is expected, and any degree of**

divergence requires an explanation.”(p. 05). Thus, when speakers from different social categorizations or geographical areas interact, convergence becomes an inevitable fact.

1.9. CONCLUSION

This chapter is structuralized as the conceptual ground for the entire thesis, since it reflects the primordial basics on which the next chapters are built.

This theoretical framework of this thesis tackles the most prominent key-concepts used in the whole study that any researcher in this area should be aware of. Hence, it alludes to an overview of concepts that are relevant to the research in the sociolinguistic area, such as language variations, functions and identity, in addition to language change.

This chapter seems to be the ground on which the other practical parts will be constructed more efficiently.

CHAPTER TWO
SOCIOLINGUISTIC PROFILE OF
AIN SEFRA

CHAPTER TWO

SOCIOLINGUISTIC PROFILE OF AIN SEFRA

2.1. Introduction

2.2. Ainsefra Geographical Position

2.3. Sociolinguistic Situation of Ainsefra

2.3.1. The Arabic Language

2.3.2. Ethnic Groups

2.3.2. Linguistic Varieties

2.4. Social Review of El-Amour

2.4.1. Arm Origins

2.4.2. Arm Original Environment

2.5. Conclusion

2.1. INTRODUCTION

The speech community of Ainsefra which is under investigation is widely known by its ethnic and biological diversity. This is due to the historical facts that had shaped the social atmosphere and the geographical image that created the different biological lives in that region.

The concern of this research work is to draw attention towards the social status of some linguistic features of one tribe among the others known in Ainsefra which is El- Amours dialect; However, a fairly detailed but not exhaustive sociolinguistic description of the speech community takes place.

Therefore, this chapter explores many issues related to the region of Ainsefra. It is regarded, then, as a general overview about the geographical, historical and social domains which are tackled along the lines coming below. Hence, it introduces the general linguistic profile of Algeria and the specific one of the region of Ainsefra which is the indispensable vein of the body of this research.

2.2. AINSEFRA GEOGRAPHICAL POSITION

The region of Ain Sefra is situated in the heart of the Ksour Mountains inside the occidental Saharan Atlas of the Algerian South West. This region is considered as the opening door over the Sahara from Wilaya of Naama. It is commonly known as a rich place by its natural resources and monuments, mountains and huge sand hills, and others. It occupies a surface reaching 1023 km² as it is stated in the Atlas of Naama of 2010. It is limited from the North by wilaya of Naama, from the South by Moghrar. And, from the East, it is restricted by Sfisifa, and from the West by Tiout. (see **Figure 2.1**)

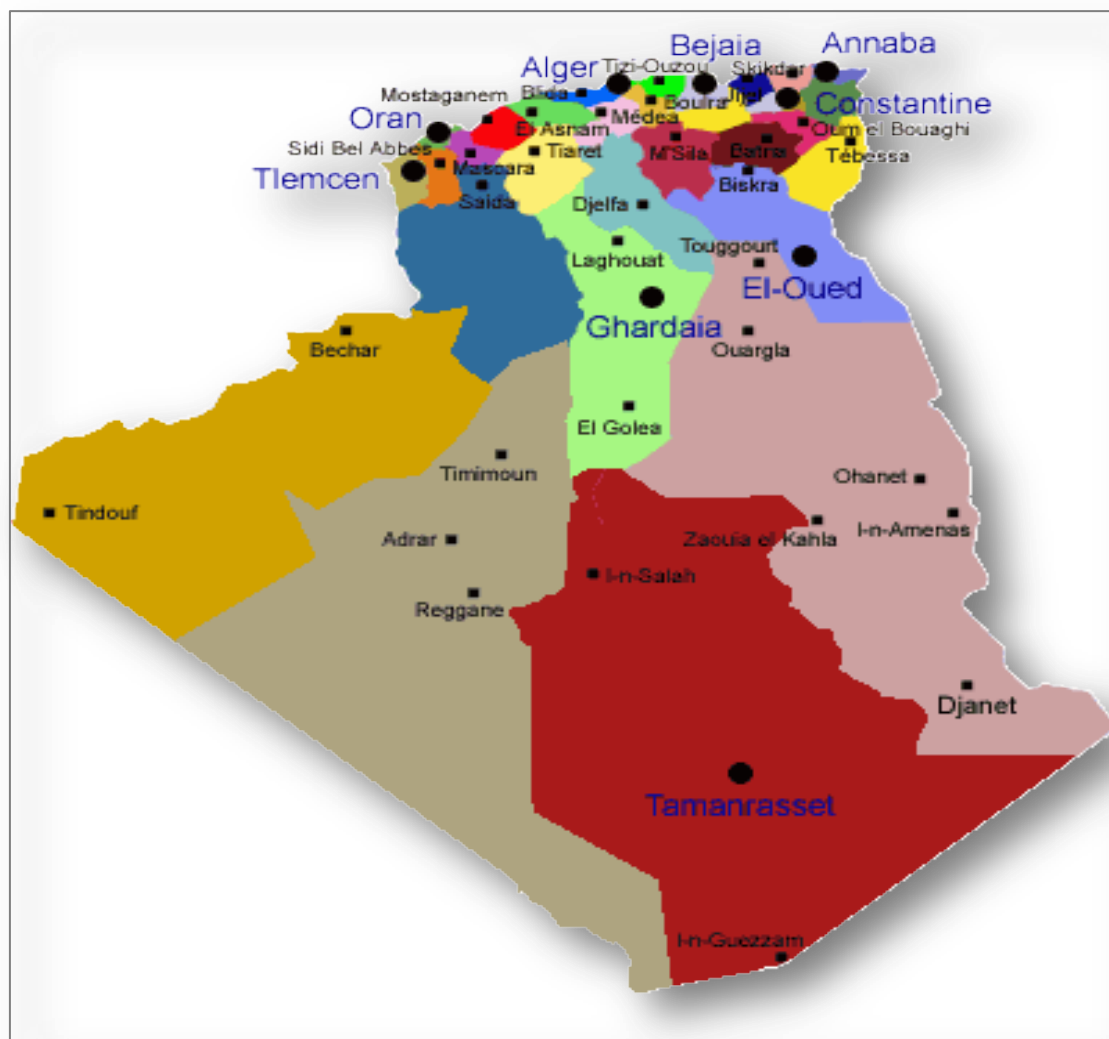


Figure 2.1: Geographical Map of Algeria

Algeria is situated in northern Africa, between Morocco and Tunisia, as the largest country in this continent. It is divided into three different areas which are different in geographical terrain, types of plants and climate. These areas are:

- ✚ The Tell Atlas: in northern Algeria, it belongs to the Atlas Mountain, which stretches from Morocco to Tunisia in parallel with the Mediterranean coast. Among the large cities covered this area; there are: Algiers, Tlemcen, Oran, Annaba, and others (see Fig.2.1.)

✚ High plateaus: it is the area of highland, an elevated surface between the Tell and Saharan Atlas. Among the provinces which cover this area: Tiaret , Naama, Oum El Bouqui, Tissemsilt and others (see Fig. 2.1.)

✚ The Saharan Atlas: it marks the northern edge of the Algerian Sahara which extends over a large surface from the high plateaus to Mali and Niger frontiers. Sand dunes are the most dominants features on the area topography. It includes the *Ksour range* in the north, the *Amour range* in the central and *Ouled Nail range* in the east. Among the large provinces: Bechar, Ouargla, El Oued, Tamenrasset and others (see Fig. 2.1.)

The following map introduces the geographical position of the region of AinSefra which is under study:

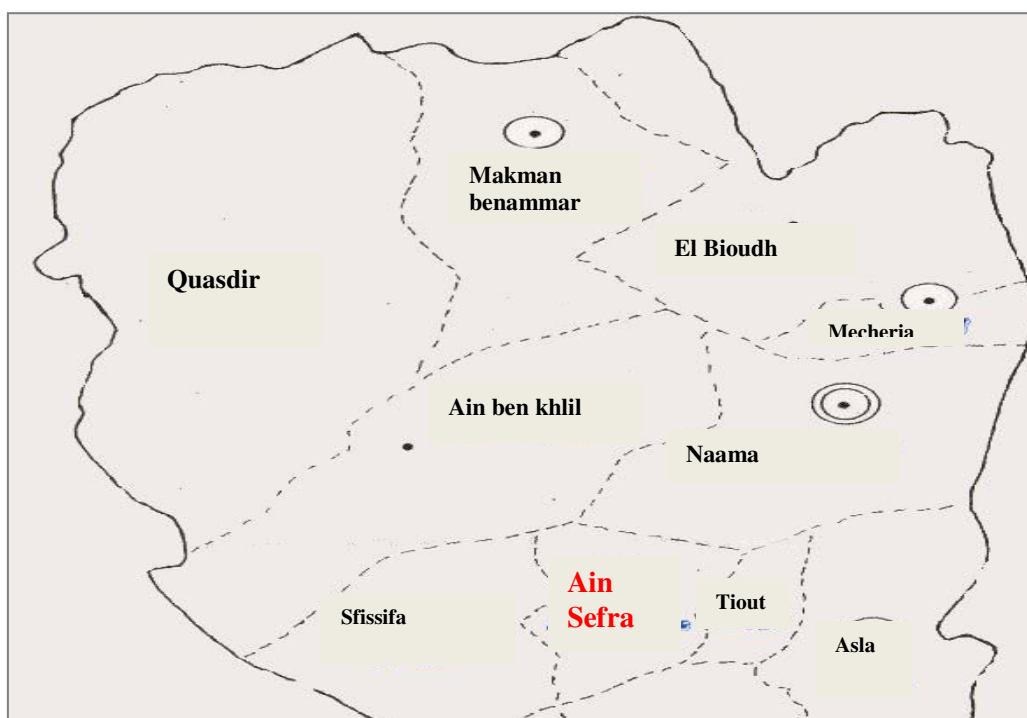


Figure 2.2: Geographical Location of AinSefra within the Province of Naama

The region of Ain Sefra, as it is showed on the map, is situated in the heart of the Ksour Mountains among the occidental Saharan Atlas in the western South. This region is considered as the opening door over the Great Sahara from the West. It is commonly known as a rich place by its natural resources and monuments, mountains and huge sand hills, and others. It occupies a surface reaching 1023 km² as it is stated in the Atlas of Naama of 2010. It is limited from the North by wilaya of Naama, from the South by MoghRAR. And, from the East, it is restricted by SfisSifa, and from the West by Tiout. (See fig. 2.2)

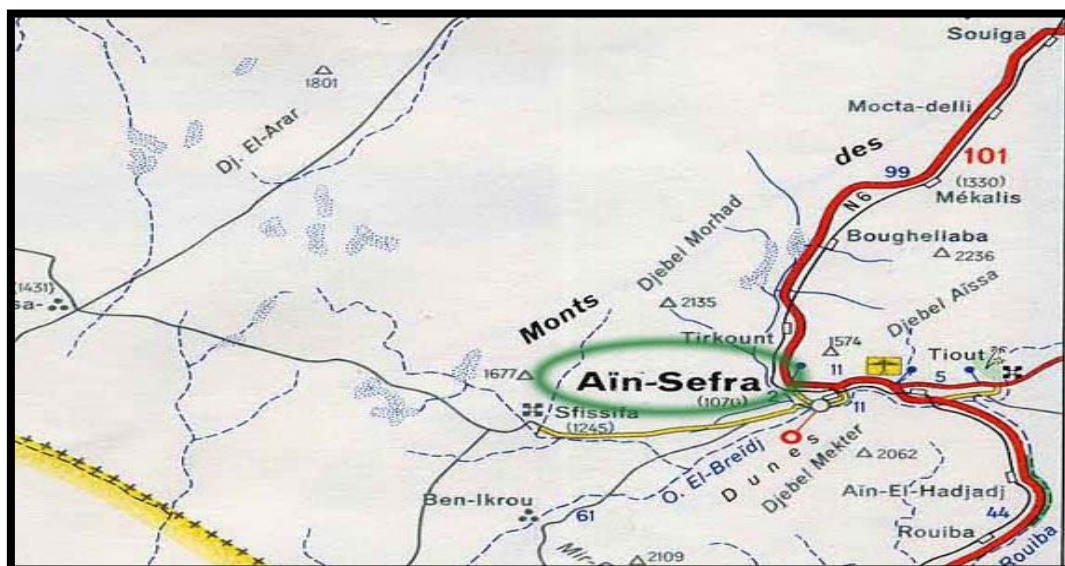


Figure 2.3: Ainsefra

Ain Sefra is one of the municipalities of Naama province in Algeria. Its climate is very dry in summer and very cold in winter

2.3. SOCIOLINGUISTIC SITUATION OF AINSEFRA

Ain Sefra as a western South town in Algeria which is often called ‘ the desert gateway’ is characterized by its diverse social environment with multiple

social aspects. According to the demographic statistics of the 5th may in 2018, the number of population has reached 70 780 inhabitants. (ONS, 2018)

2.3.1. The Arabic Language

Arabic language is spoken all over the Arab world countries. It takes two forms which are different in use and usage: Standard Arabic and dialectal Arabic; the former incorporates two versions which are the Classical Arabic (CA) and Modern Standard Arabic (MSA) while the latter is the totality of varieties used in daily life matters of communication. The difference between CA and MSA lies mainly on lexis, CA is the language form of the holly Qur'an, it was used in writings and poetry since the pre-Islamic era; whereas, MSA has developed to satisfy nowadays use and serve education and mass-media inquiries and to be used in official and formal circumstances all over the Arab Nation. Marçais (1960, p. 566) notes that:

[Classical Arabic] had an extremely rich vocabulary, due to the Bedouins' power of observation and partly to poetic exuberance; some of the wealth may be due to dialect mixture. It was not rich in forms of constructions, but sufficiently flexible to survive the adaptation to the needs of a highly urbanized and articulate culture without a disruption of its structure.

(qtd. in Derni, 2009, p. 38)

Marçais insists on the lexical richness of Classical Arabic (CA) in using the adverb 'extremely'; claiming that the reasons behind this feature refers to its Bedouin origin, its use in poems and the probability of its mixing with other dialects. He also gives another characteristic of CA which is its flexibility to cope with the new life features without affecting its structure within urbanization process. CA, thereof, set for itself other primary objectives or functions, linked to introducing cultural adaptation without disrupting or harming its structure, i.e., adopting new social features to satisfy new human functions and needs through time without affecting its linguistic levels.

Nevertheless, in Arabic-speaking countries, the situation of Arabic language as the mother tongue is even more difficult than explain it in an easy conception. The Arabic language, as it is the case of the mass languages in the world, consists of a set of dialects (varieties) which seem to be classified as geographical at the first place. These regional dialects are stated according to the common typology as it follows:

- 1) Levantine: it is spoken in Lebanon, Syria and Palestine.
- 2) Iraqi: it is spoken in Iraq.
- 3) Arabian Peninsula dialects, spoken in Saudi Arabia and Gulf territories
- 4) Egyptian: it is spoken in Egypt.
- 5) Maghreb dialects spoken in Northern Africa such as Algerian dialect or Algerian Arabic (AA). In Algeria, the same nation, dialects are adjacent and distant, social and regional as the case in any other Arabic country (Miller *et al.*, 2007). The status of those colloquial dialects within their local speech communities is ordinary and common; they display the spoken forms of their members as low varieties, as opposed to MSA which represents the official and the written form as a high variety. This fact summarizes the *diglossic* situation. There are certain levels and directions in which Arabic dialects (varieties) might be classified merely geographically dialects are divided into Oriental and Occidental varieties; while historically, they are classified into two categories, the ancient and the medieval varieties (Miller *et al.*, 2007). These facts make the views towards MSA language and Arabic varieties different in terms of position and function.

Furthermore, besides the lexical differences, the linguistic differences between Modern Standard Arabic and the colloquial varieties like Algerian Arabic are summarized in some clear features mainly the disappearance of the endings ('/haraka:t/') in Algerian Arabic as opposed to MSA nouns and adjectives in which there are three grammatical cases the nominative, accusative and genitive.

At the level of dialect distinction, Arabic dialect classification is largely epitomised in Ibn Jinni in the tenth (10th) century and Ibn Khaldoun's *Muqaddima* in the fourteenth (14th) century. Many research works in traditional dialectology based on Ibn Khaldoun have stated that the Arabic people patterns are typically divided into two types: Sedentary (rural and urban) and Nomadic (Bedouin). Hence, according to this contextual classification, there are three different typological divisions of Arabic varieties: Sedentary (*hadari*) dialect in which there are rural (*qarawi* or *fellahi*) and urban (*madani*) dialects, and Bedouin (*badawi*) dialect (Cadora, 1992; Miller *et al.*, 2007). Several studies on the dialects of North Africa have followed Ibn Khaldoun's historical demarcation such as Ph. Marçais (1960).

In his description of Sedentary and Bedouin dialects, J. Cantineau (1937, 1941) has distinguished between the two categories of dialects by characterizing the Bedouin as the one which keeps the articulation of the three interdental /θ, ð, ð̣/ which are produced as the alveodentals /t, d, ḍ/ in sedentary one.

In addition, the voiced [g] is the prominent feature within the Bedouin dialects as opposed to the voiceless [q], the glottal stop [ʔ] and the voiceless plosive [k] which are sedentary features, specifically urban ones. Concerning the pronunciation of [q], Cantineau (1938)¹ asserts that only the sedentary dialects have this pronunciation.

Moreover, in many modern studies, the difference between the divisions of Arabic varieties does not basically rely on people's lifestyle or the individual's geographical location but rather on the absence/presence of certain aspects at the linguistic levels. In this context, according to Cohen (1970), rural/Bedouin varieties as opposed to urban varieties are characterized by the following specific features:

- The conjugation of defective verbs is different in form than urban variety, for instance: the root < bkj > and < mj̄j > 'idea of crying' and 'idea of going' respectively are conjugated as: / b ki:t / and / m j̄i:t / in

¹ Cantineau's French quotation (1938) is: « Seule une prononciation sourde du *qaf* a un sens décisif: tous les parlers de sédentaires, et seuls les parlers de sédentaires ont cette prononciation » (p. 82)

urban varieties while in rural/Bedouin ones / b kæjt / and / mʃajt / are used

- The preservation of the interdentalals (of MSA) /θ, ð, ð/ which are substituted by the dentals [t, d, dʒ] in urban dialects.
- The preservation of diphthongs in use which are articulated as long vowels in the urban varieties, i.e., the glides / au, ai / are realised as [u:, i:] respectively. For example, the words /zait/ and /lauz/ are articulated as [zi:t] and [lu:z] (i.e., ‘oil’ and ‘day’) respectively

Accordingly, Ibn Khaldoun’s traditional division of the Arabic dialects has always been used as productive subject in nowadays works, as it is the case in this research work. In addition, the ethnic factor helps in understanding the linguistic accommodation and change theories resulting from language contact processes.

2.3.2. Ethnic Groups

As far as our research work is concerned, the speech community of Ain Sefra includes various social tribes and ethnic groups which are known among the inhabitants and within the history of the region:

1. The ‘Ouled Sidi Boutkhil’: this tribe occupies ‘El-qsar’ (or ‘el-ksar’). In 188, during the colonization era, Ain Sefra had been founded as a French garrison which had a military base nearby. They are often regarded as the first inhabitants of Ain Sefra (Benamara, 2008).

2. The Nomads: they are gathered as the different Bedouin tribes. They have a nomadic life style, living in tents throughout the countryside though the

majority had moved to towns. The main confederations of the nomadic tribes existed in Ain Sefra are:

- a- El-Amour (or ‘ ‘Amûr’ in some documents): (pronounced / mu: r/ according to Ibn Khaldoun, the origin of this tribe goes back to the Arab tribe of *banu Hillal*, since he asserts that ‘Bani Hillal’ entered Algeria from three directions; one of them is the highland, the areas between the Saharan and the Tellian Atlas.
- b- El-Hmayan: they present the minority of inhabitants since the majority exists in Mecheria and its surroundings. They are originated from banu hilal (Ibn Khaldoun, *almuqadima*)
- c- Other confederations: Ouled Sidi Ahmed El-Majdoub and Ouled Sidi Tadj. (*El Boubakryin* or *Ouled Sid Sheikh*, they entered Algeria in the fourteenth (14th century), in the Islamic arrival *foutouhat*.

3. The Ksour (or ‘ qsûr’ in certain documents): they are the inhabitants of the ‘Ksour’, the collection of ancient buildings, named so after the Arabs’ arrival meaning ‘castles’, they are said to refer approximately to the second (2nd) century AD. The majority of its settlers are Amazigh, Zenetes Ouacine tribe (**see section 2.4**) they were speaking only ‘Zenata’ long time ago, which is ‘Chelha’ as a variety within Tamazight language.

Consequently, throughout the everyday social intercourse with those compatible tribes which shape the plurality of Ain Sefra community, we could more or less be able to distinguish between them at the level of accent, morphological forms in addition to pretty distinct specific lexicon.

2.3.3. Linguistic Varieties

As the current study tackles the linguistic system and its changing figures that occur in El-Amour dialect, the investigator tries to shed light on certain linguistic features that characterize each variety of the different above-stated social

groups, they seem to be identified through observation. Despite the lack of written sources and documents that tackle the linguistic aspects of those varieties, the investigator makes some witty observations which are worthwhile to be mentioned (see Mbata, 2012):

1. *Beni Boutkhil variety:*

Obviously, it is noticed that this variety is known by its emphatic accent, for instance the voiceless plosive /t/ is substituted by the voiceless emphatic dental plosive [t̤] in various linguistic contexts as in [x æ:t̤ t̤ ai] (i.e. ‘my aunt’) which is transcribed as /xa:l̤ati: / in MSA, in which / t/ occurs in < x l t >; and even in the borrowed word: [ʃ æn t̤ o:ræ] (‘the belt’) which is transcribed / t/ in French language. Additionally, it has a heavy syllabic rhythm resulted throughout the gemination which seems to be articulated with no conditions and within indefinite linguistic environment as in:

- [lʒærr̤i]: a noun transcribed as /ʔaldʒarju/ in MSA meaning ‘haste’. The approximate /r/ is geminated
- [lbænn̤i]: a noun which is transcribed in MSA as /ʔalbina:ʔu/, i.e. ‘construction’. The nasal /n/ is geminated.

2. *El-Boubakriji:n dialect (Ouled sid El-Majdoub and Sid Tadj):*

their dialect shares some features with one of El-Amour, yet they have a particular nasalised pronunciation without a convenient sound position which precipitates the secondary articulation. As they use more epenthesis which multiplies the number of syllables and make the syllabic plurality, as in the verb in past /mædært̤əʃ/ from the dialectal root < drt > ‘the idea of doing’; the insert of the weak short vowel [ə] in the final consonant cluster of negation /t̤f/ without affecting the meaning which is: ‘I haven’t done’ makes the utterance including three (3) syllables instead of only two

(2) syllables as the case of many other dialects. Concerning the vocabulary specificities, there are many items, for example:

- /nakkab/: i.e. ‘to hide / to put aside.’

- /lbu: ʃ/: i.e. ‘a bottle where they put butter’.

- /nuzha/: i.e. ‘too much’.

3. *El-Ksour variety (Ksr variety):*

This variety is spoken in many Ksour areas within Naama as in Tiout, Sfissifa, Asla and others. Most of the Ksr people are from Amazigh origin. In this vein, Martin (1920) assumes that:

“[la langue Berbère] se partage en plusieurs dialectes assez différents l’un de l’autre pour ne pouvoir se comprendre sans quelque difficulté, et qui ont chacun une aire particulière d’utilisation”.² (p 02)

In this statement, Martin asserts that the Berber language (Tamazight) has numerous dialects which are more or less unlike but intelligible by the totality of Berber speakers. He also claims that there are about thirty dialects, the most important ones being:

a/ The Kabylia in the North of Algeria and the most central tribe speaks in this variety is ‘Zouaoua’³.

b/ The ‘Chaouia’² is spoken in the South of Constantine in the ‘Aures Mountains’ (Djbel El-Aures).

² The researcher’s own translation is “Berber language is divided into many dialects which are more or less different but understandable to one another with no such difficulty, and each of them has a particular area of use.”

³ The dialect is named after its indigenous tribe.

c/ The ‘Mozabites’ in the South of Algiers. Then, the ‘Zenetia’ in the Saharian oasis , and in the deepest South, the ‘Tamachek or Tamahak’ of the Touareg.

d/ The ‘Chleuh’ or ‘Chelha’ (/ʃelħæ/) (or ‘Shilha’ in other documents); which is spoken from the Algerian Grand Atlas till the Atlantic.

The most perceptible features in Ksr variety are the use of ‘Chelha’ as well as the impact of this Berber dialect on the dialectal Arabic. In fact, the contextual use of the Berber dialects and their influence on the AA (Algerian Arabic) is another important topic of research standing by its own; however, the researcher in this work points out some of those features in the Ksr variety:

I/ The loss of vocalic content: Ksr variety is characterized by this aspect; it is regarded as the decay of the short vowels: /u/, /a/ and /i/ to be realized as the neutral short vowel [ə]. This aspect is illustrated in the (table 2.1)

Table 2.1:

The Ksr Decay of Short Vowels

Vowels	MSA	Ksr variety	English gloss
/a/ → [ə]	/sabʕa/	[s əbʕə]	Seven (n)
/u/ → [ə]	/aldʒumuʕa/	[ʒ əmʕə]	Friday
/i/ → [ə]	/sirqaʕ/	[s ərsə]	Robbery

Note. The examples gathered from the pilot study.

This feature results in the change of the syllables number, especially in the forms of the verb in all tenses. Consider the following verb: < dχl > ‘the idea of get int’:

- The present as in /jadχulu/ → [jədχəl] (from three syllables to two syllables) (i.e., He enters)
- The imperative as in /ʔudχul/ → [dχəl]⁴ (from two syllables in MSA to one syllable in Ksr) (i.e., get in!)
- The past as in /daχala/ → [dχəl]⁴ (from three syllables to just one syllable) (i.e., He entered)

Exceptionally, after the emphatic consonants as /d/ and /ʃ/, the diphthongs /aɪ/ and /aʊ/ are altered into [e:] and [o:] respectively as it is evident in the following table:

Table 2.2:

The Alternation of Diphthongs after Emphatic Consonants.

The glides	MSA	Ksr variety	Gloss
/aɪ/ → [e:]	/baɪd/	[be:d]	Eggs
/aʊ/ → [o:]	/ʃ aʊt/	[ʃ o:t]	Voice

Note. The examples gathered from the pilot study.

⁴ The same form [f ʕəl] for both: the past and imperative; in MSA, /faʕala/ and /uf ʕul/ respectively.

2/ The pattern /tæ:ffu:li:t/: this pattern refers to the noun of doing an something or an action especially a negative one, for instance the word /tæ:bgo:ri:t/ is derived from the noun: /bəgræ/ (/baqara/ in MSA, i.e. ‘a cow’); yet in this form, it means ‘idiocy’. Though, this noun has an autonomous term in Chelha: /tæ:fu:ne:st/, the Berber pattern is applied on the dialectal Arabic lexeme, as the case of /tæ: jhu:di:t/ derived from the noun /ihu:di/ (to characterize someone as being a bad man), in addition, the form /tæ: fto:ni:t/ derived from / fī:tæ:n/ i.e. ‘devil’, to mean the action of behaving in an evil and bad way).

3/ The loss of vocalic content: Ksr variety is characterized by this aspect; it is regarded as the decay of the short vowels: /u/, /a/ and /i/ to be realized as the neutral short vowel [ə]. This aspect is illustrated in the **table 2.2**:

4. *Amour variety (Amr variety):*

As a matter of fact, when the sociolinguists attempt to study a dialect (a variety), they are likely to do so within its original specific community, i.e., within the indigenous social context, on the one hand, where there is less language contact, and concentrating on the elders’ speech on the other hand. (a detailed description will be disclosed subsequently).

Though Ainsefra seems to be an intriguing case of multiethnic and interethnic contact, the current research is largely dedicated to investigate the Amour dialect within this social heterogeneity.

2.4. SOCIAL REVIEW OF EL AMOUR

The community of Ainsefra knows a large settlement of different branches and subdivisions of Amour (Amr) members, they are illustrated in the following diagram (2.1):

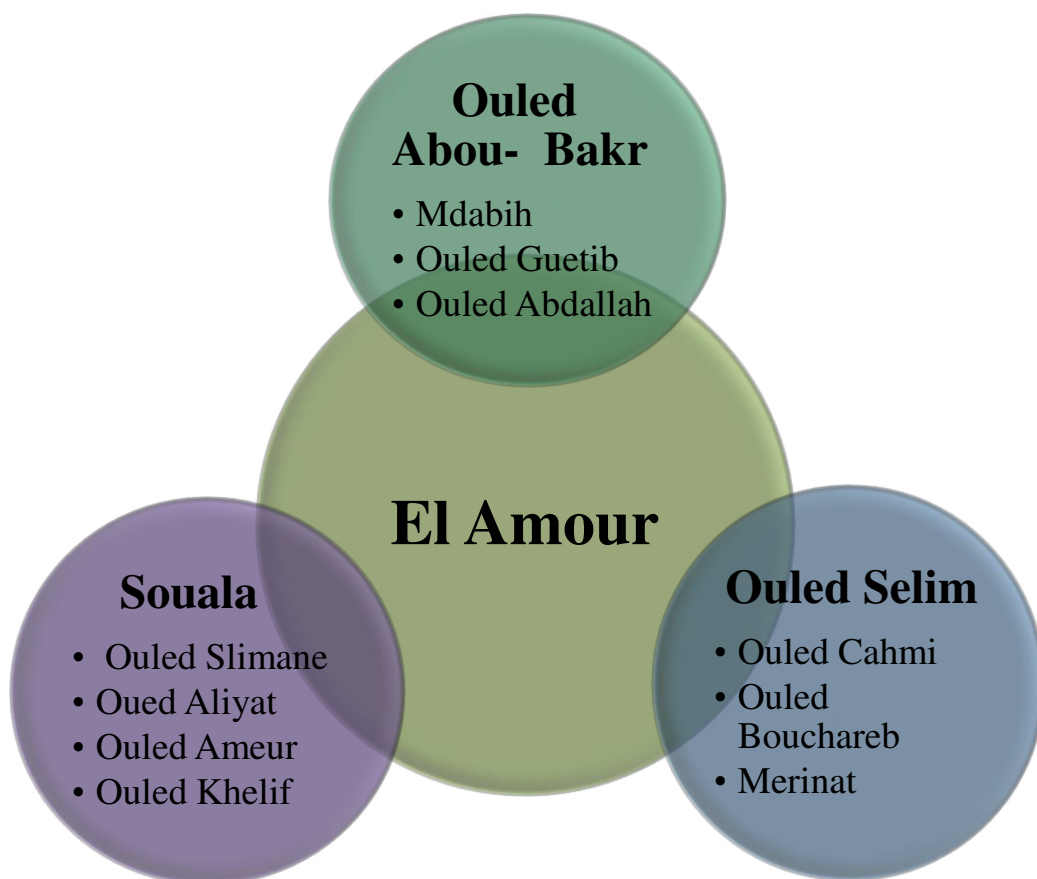


Diagram 2. 1: Amour Branches and Subdivisions

As the above diagram structuralizes, the Amr ethnic group is divided into three main tribes, and each tribe is subdivided into three to four major families. It incorporates the following divisions:

- a) ‘Ouled Abou Bakr’ which consists of three divisions: Mdabih /mðæ:bi:h/ , Ouled Guetib /wlæ:d #g tæjb/ **and** Ouled Abdallah / wlæ:d # ʕæbdæħħa/
- b) ‘Ouled Selim’ which contains Ouled Cahmi / wlæ:d #ʃʃæhmi/, Ouled Bouchareb / wlæ:d # bu: ʃæ:ræb/ and Merinat /mræjnæt/
- c) ‘Souala’ /ʃwa:la/, it contains four divisions: Ouled Slimane / wlæ:d #slæjmæn/, Ouled Aliyat / wlæ:d # ʃlæjjæ:t/, Ouled Ameer / wlæ:d # ʕæ:mær/ and Ouled Khelif / wlæ:d # χlæjɸ /

Each of the above subdivisions contains a large number of family names which are known in Ainsefra.

2.4.1 Amr Origins

Ain Sefra as a part of Algeria knew several grouping of people settlements and dynasties from the Neolithic settlements⁵ till nowadays. The researchers in this fields thought that there has not been ‘anthropologic interruption’ and the inhabitants are then the descendants of those of Neolithic (Benamara, 2008). Furthermore, certain anthropologic Latin sources introduce the Getules as the people living in ‘Gétulie’, the region of higher hills on the Saharian frontiers (Grec ‘gaitoula’ and in Latin ‘getuli’, i.e. the grand nation). In addition, those inhabitants are the ancestors of the ‘Amazigh’ in that region who were named as the Berber firstly by the Romans when that region was under the Roman authority (5-7th century).

- In the eighth (8th) century, the Zenetes Ouacin of the South West descendants of the ancient Getules had embraced the Islam due to the Muslim

⁵ The last part of the Stone Age.

settlements during the period of the Islamic expansion. It is worthwhile mentioning that in spite of the islamization of people they were still no arabicised.

- In the tenth (10th) century, the region came under the Fatimides (/ʔalfa:t emijja/) throne.
- In the eleventh (11th) century, the wave of Arabic settlers who are ‘Banu Hillal’ in Algeria, this expansion is systematized especially by Ibn Khaldoun in his Muqaddima.
- In the middle of the twelfth (12th) century, the South West came under the Almohad (/ʔalmuwahhidi:n/) dynasty.
- In the thirteenth (13th) century, the Tlemcenian governor ‘Yaghmorassen’, from the tribe of ‘Abdel-Wad’, founded the Zianides dynasty (‘zenata’ or ‘Zenaga’ in some documents). Therefore, the region became a part of that kingdom. During his period of governing, the king had brought an Arabic tribe called ‘Banu Amer’ to occupy the Western region. This tribe is said to be the origin of ‘El Amour’ tribe.

Each major branch among the Amour confederation has its own history which denotes the large historical background of this ethnic group.

2.4.2 Amr Original Environment

As it is mentioned in his /almuqaddima/, Ibn Khaldoun claims that the origins of ‘El-Amour’ confederation refer to Arabic origins of ‘Banu hilal’. In their arrival from the Arabic peninsula to the western South of Algeria in the mid 13th century, the ‘Amour’ tribes had inhabited ‘Rachid Mountain’ which is named after their confederation as ‘Amour Mountain’. The social environment of Amour society refers to the close social and physical setting in which the Amr individuals live. The original Amr setting has always been characterize as Bedouin and nomadic, since

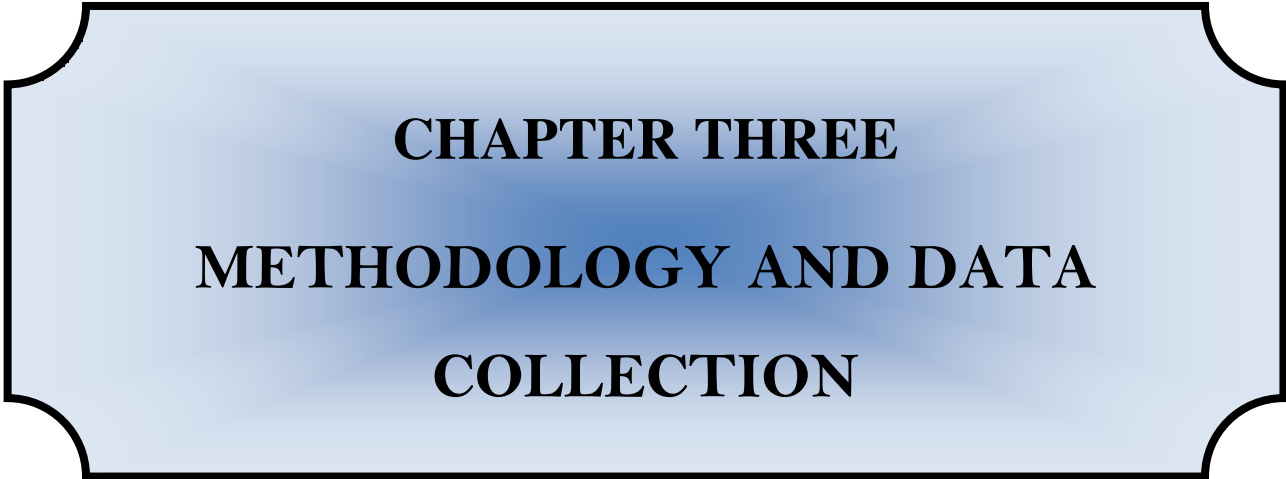
they keep travelling from one place to another searching for an appropriate land for grazing and pasturage.

During decades, the Amr nomadic people have lived in tents in which they endure hard life conditions. Nowadays, through urbanization, the number of the nomadic settlement over Ainsefra surroundings has been deceased.

2.5. CONCLUSION

Obviously, this chapter has testified to the geographical, cultural and linguistic multiplicity of the region of Ain Sefra, as it has shown the compatibility of a range of social groups and branches in the same municipality. Precisely, it delineates particular areas of the social group in question, which is the Amr cohort such as geographical, socio-historical and linguistic angles.

Moreover, this chapter seems to be a useful introduction to the fieldwork study, since it has propounded a better way to scrutinize the sociolinguistic phenomenon at hand and a suitable methodology which will be detailed in the next chapter.



CHAPTER THREE
METHODOLOGY AND DATA
COLLECTION

CHAPTER THREE

METHODOLOGY AND DATA COLLECTION

3.1. Introduction

3.2. Research Methodology and Design

3.2.1. Research Paradigm

3.2.1.1. Quantitative /Qualitative approach

3.2.1.2. Emic/ Etic techniques

3.2.2. Population Sampling and Distribution

3.3. Pilot Study

3.3.1. Data Collection

3.3.1.1. Field observation and recording

3.3.1.2. Semi-structured interview

3.3.2. Preliminary Results

3.3.2.1. Amr phonemes

3.3.2.2. Amr lexicon

3.4. Instrumentation

3.4.1. Questionnaire

3.4.2. Focus Group Interview

3.5. Conclusion

3.1. INTRODUCTION

Broadly speaking, the present chapter is considered as a purely empirical phase vis-à-vis the other chapters within the whole work. It describes the methodological perspective used in this investigation; in addition, it explains the research approach, tools and techniques utilized by the researcher.

The current chapter displays two aims, firstly, to provide a detailed account of the methodology undertaken in this study. Secondly, to supply the research with a general description of the linguistics system that make up the Amr spoken language in addition to an overview of the local special traditions and customs, these Amr attributes are embodied in the pilot study.

Hence, the chapter is intended for a responsible and thorough methodology within sociolinguistic paradigm.

3.2. RESEARCH METHODOLOGY AND DESIGN

Research is defined in several works as an organized, systematic, ethical, empirical and critical method to scrutinize a specific phenomenon in attempt to solve a problem and to add to the stock of knowledge (Kothari, 2004). It is essential for any researcher to know how he/she can solve the problem, which is simply regarded as his/her research methodology. The latter is defined as the scientific study or the researcher's systematic way to *look* at the problem, i.e., it does not display only the research methods, but also the researcher's decision-making techniques. In other words, research methodology explains the researcher's problem-solving awareness of the objectives behind the tools, the relevance of one method/technique rather than another, its applicability and ability to answer one question better than another, its ultimate sanction for the conclusions, and the aptitude of this methodology to be evaluated by the researcher and by others.

As it is discussed in the first chapter, the slight difference between macro and micro sociolinguistics, which any researcher in this field should be aware of, shapes the methodology which should be undertaken in the study. Accordingly, the researcher formulates the methodology according to the study interest, i.e., either it focuses more on the study of language or more on the study of its society. Hence, in the former, the researcher uses the social aspects to better explaining language variation; however, in the latter, he/ she uses linguistic features to better defining social facts as in sociology and anthropology. Thus, as our research problematic seeks for achieving the following main aims:

- Exploring the Amr dialect change in progress mechanism.
- Explaining the interrelation between this change and the individual's identity within the society.

The methodology tends to be eclectic, not because of the inability to decide between the two areas of research, but rather their tight coherence in addressing the research phenomenon, goals and questions at hand.

Therefore, the methodology of this investigation which is mapped out in reference to the research questions embodies the following research methods shown in the diagram below: **(see Diag. 3.1.)**



Diagram 3. 1: Research Design and Methodology

On the basis of triangulation, the data are gathered and analysed throughout different research tools and within qualitative and quantitative approach. This diversity in research design refers to the diversity in research questions, in the sense that the questions which seek more for a social reality (e.g., behaviours and

attitudes) are examined through recording and observation; whereas, the questions which appeal for linguistic aspects (e.g., variants of the system) are scrutinized through surveys.

3.2.1. Research Paradigm

The research methodology of this thesis incorporates a deep structure sociolinguistic paradigms and approaches.

Variationist sociolinguistic is the dominant enterprise in the current work as a research in humanities and social sciences. In addition, it follows the characteristics of *Social constructionism* as an anti-realistic approach.

In research, the use of either *quantitative* or *qualitative* approaches (or both) is noticed at the level of methodology and not epistemology, i.e., practical design and not theoretical paradigm. Nevertheless, the pilot study observational and semi- structured interview data are interpreted qualitatively. Additionally, the qualitative findings gathered from the questionnaire and the focus groups are also more dominant than the quantitative ones in data analysis and interpretation phase, since the research is almost social constructionist in its core and scope.

Through the social constructivist paradigm, the data will be identified and interpreted in terms of sociolinguistics, sociological and social psychological principles.

3.2.1.1. Quantitative /Qualitative approach

This research work employs both approaches, qualitative and quantitative for the arguments stated above. As an attempt to giving a functional consideration for these approaches in data collection and interpretation phases, a comparison between the quantitative and the qualitative methods should be stated.

Table 3. 1:

Comparison of Quantitative and Qualitative Methods

	Quantitative	Qualitative
Philosophical foundation	Deductive, reductionalist	Inductive, holistic
Aim	To test pre-set hypothesis	To explore complex human issues
Study plan	Step-wise, predetermined	Iterative, flexible
Position of researcher	Aims to be detached and objective	Integral part of research process
Assessing quality of outcomes	Direct tests of validity and reliability using statistics	Indirect quality assurance methods of trustworthiness
Measures of utility of results	Generalizability	Transferability

Note. Adapted from Marshall (1996, p. 524)

This research work relies on the transition from qualitative to quantitative approach and vice versa, i.e., the data collection proceeds from the ethnographic findings throughout the pilot study to the co-relational perspectives throughout the questionnaire and the focus group. Hence, it attains a mixed-methods approach.

3.2.1.2. Emic/ Etic techniques

This thesis as a part of a social science research incorporates the emic and etic perspectives. The emic perspectives has its roots in psychological traditions and cultural anthropology, it refers also to ‘inside perspective’ in which culture is understood according to the native’s viewpoint through ethnographic research tools. On another hand, the etic perspective which has its origins in the behaviouristic psychology (Skinner, 1938) refers to the ‘outside perspective’. It studies culture from external views, as it links cultural customs and conventions to exterior factors merely the ecological conditions. Since this research comprises two divisions which are the pilot and the main study, the emic and etic approaches are applied into the practical part of each division respectively. Thus, these perspectives are applied in terms of a practical continuum, as the table (3.2.) displays.

Table 3.2.:

The Methods Used in Emic/ Etic Continuum

	Emic/Inside view	Etic/Outside view
Aims	It seeks for the individual self-understanding to the cultural indigenous practices. It provides indigenous way of speaking and thinking.	It takes into account the external standpoints to specific cultural variables and its position in the general culture.
Methods and Study types	Thick qualitative recorded observation, ethnographic	It counts for designating a survey, a questionnaire to

observation associated with an individuals for a brief interview.	observation of different settings (mainly ecological).
---	--

Note. Based on Morris *et al.* (1999, p. 783)

The table summarizes the methods used in the study at hand in terms of emic/etic continuum.

3.2.2. Population Sampling and Distribution

In the research design stage, the decision upon the sample of population which is highly required in any human research depends on how much representative this sample might be.

The major sampling strategies in research are *probability* and *nonprobability* sampling

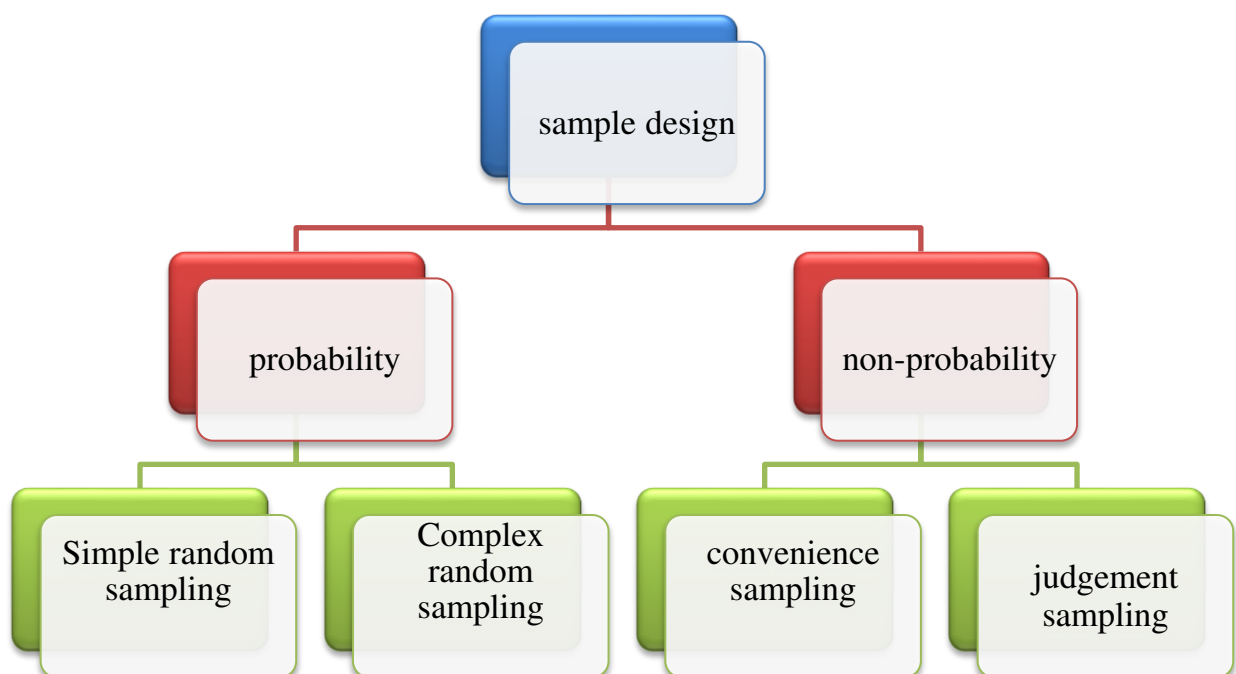


Diagram.3.2: Sampling Design

Judgement sample have yielded vigorous results in several studies in rural areas (Wolfram and Thomas 2002), and in Labov's work in philadelphia (1994, 2001). In addition, it is sufficiently appropriate to the sociolinguistic studies (Chambers, 1995)

The fact that the community of AinSefra combines various social ethnic groups, the sample is selected according to *judgement sampling*, since the interest of our research is all about 'El-Amour speakers'

The following diagram constructs the categories in which the informants are stratified:

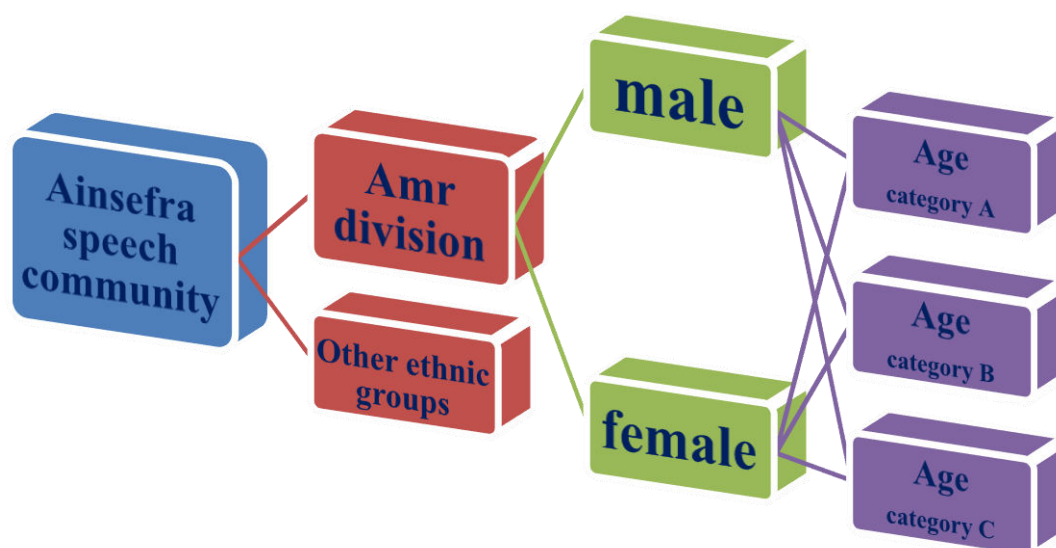


Diagram.3.3: Sample Categorisation

The sample of informants introduced in the current study is categorized in terms of the social variables identified in the diagram above, ethnicity, gender and age. The latter is divided into three categories, (A, B and C) which refer to age from (08 to 18, 19 to39 and 40 to 101) years old respectively.

The decision upon the size of the sample is a critical step in sociolinguistic investigations, thus, within the judgement sampling technique, every social variable counts as a significant element, for that reason, the number of people will be doubled whenever a new social variables is introduced in the study. Therefore, the current sample is divided in terms of age and gender.

The following table summarises the categories in which the informants are distributed according to the research method, age and gender:

Table 3. 3:

Distribution of Informants in correlation with Age and Gender.

Research design	Pilot study		Focus group		Questionnaire	
	Male	Female	Male	female	Male	female
age gender	Male	Female	Male	female	Male	female
category A	12	12	2	/	20	20
category B	25	13	22	10	20	20
category C	35	23	05	01	20	20
Total	72	48	29	11	60	60

Note. A= From 08 to 18 years old. B= From 19 to 39 years old. C= From 40 to 101 years old. / is used for zero or no participant.

As it is mentioned in the table (3. 3), the size of participants within each data-gathering step is different. This difference is referred to the nature of the paradigm, the approach and the method used in the study.

Despite of the use of the mixed- approach, the qualitative research tools are more dominant over the quantitative one. Therefore, the size of interview sample is 60 participants, whereas for the questionnaire, the number of respondents used represents 120 participants.

3.3. PILOT STUDY

In order to prepare the stage for the main study, the researcher planifies for a comprehensive methodology in which a pilot study is a part of it. Through the pilot study, the preliminary procedures aim at testing the first hypothesis then lead to validating and developing the other hypotheses.

The two-year pilot study has intensified the design of this investigation. As a first step, the investigator records ordinary conversations on an electronic device. These conversations have been carried out in different contexts and settings: at home, in schools, shops, at universities stored as WAV¹ files, then transcribed using the International Phonetic Alphabet (IPA).

According to the first research question, the preliminary aim is to testify to the sociolinguistic phenomenon which is the linguistic change. Therefore, the pilot study procedures and goals are summarized in the table (3.3).

¹ Short for Waveform Audio File Format.

Table 3. 4:

Goals and Procedures of the Pilot Study.

Big Picture Goals	How to achieve it
<p>Goal #1:</p> <p>Find out the general linguistic characteristics of the target dialect, i.e., analyse the target system on the phonetic and syntactic level</p>	<ul style="list-style-type: none"> • <u>Non participant observation and Recording:</u> <p>Record daily conversations of ordinary 120 informants, within different contexts. The conversations have been recorded in the indigenous community (Ain Sefra countryside).</p>
<p>Goal #2:</p> <p>Find out a detailed linguistic system</p>	<ul style="list-style-type: none"> • <u>Transcription:</u> <p>Transcribe the recorded conversations in IPA, then depict the articulation of sounds and their phonetic equivalents</p>
<p>Goal #3:</p> <p>Collect the syntactic structures and categories of Amr dialect</p>	<ul style="list-style-type: none"> • <u>MAS reference:</u> <p>Compare the collected data with MSA structure, then, represent the target system into Grammatical categories.</p>
<p>Goal #4:</p> <p>Get the correct meaning of the syntactic form.</p>	<ul style="list-style-type: none"> • <u>Semi-structured interview:</u> <p>Ask the informants about the correct meaning of the lexeme through:</p> <p>Direct question: such as : what do you mean by “term”?</p> <p>Inferential questions such as: name the</p>

	following objects “concrete objects or images”
Goal #5: Gather the indigenous cultural aspects and practices, such as : food, clothes, ceremonies and others	<ul style="list-style-type: none"> • <u>Participant’s observation:</u> Discuss the features of life, attitudes towards the national and community feasts. Names of traditional dishes.
Goal #6: Gage the situation of language change to outline future directions.	<ul style="list-style-type: none"> • <u>Semi-structured interview:</u> To what extent they still use the indigenous sociolinguistic aspects. (potential sociolinguistic change)

Note. The element stated in (☉) refers to the research tool which is followed by the researcher’s techniques.

The table above (**table. 3.4**) summarizes the totality of the pillar aims and goals on which the whole pilot study is based. In addition it contextualizes the research method and the techniques and procedures applied in each particular phase.

Moreover, the census of the pilot study is detailed in the following informative (**table 3.5**).

Table 3. 5:

Distribution of the Informants within the Pilot Study.

Age gender	Observation		Semi-structured interview	
	Male	female	Male	female
category A: From 08 to 18	10	10	02	02
category B: From 19 to 39	20	10	05	03
category C: From 40 to 101	30	20	05	03
Total	100		20	

Note. Age = years old. n= number

This table is formatted to summarize the number of subjects according to the procedures used in the pilot study.

The size of informants within the pilot study is 100 person who are observed and recorded among which only 20 person are interviewed (08 female /12 male) .

3.3.1. Data Collection

This stage is devoted to the preoperational data which will be used throughout the large study. It is represented under two research tools which are the observation and the interview.

3.3.1.1. Field observation and recording

In any sociolinguistic research, fieldwork observation is an important technique to elicit natural and spontaneous speech. It is a dedicated period to collect the Amr corpus. It encompasses two complementary types according to the involvement of the fieldworker, which are:

✚ **Non-participant observation:** In order to overcome the *observer's paradox*, the recording device has been left with the informants to record daily conversations or pairs discussions. In different contexts, merely at home!

✚ **Participant observation:** under the friend-of-a-friend method, the data collected are more robust and objective in which there is less effect of the observer. It is an ethnographic method in nature which “**works well in small, well-delineated communities where suspicions about outsiders might inhibit other approaches to data collection**”(Milroy and Gordon, 2003). It is likely to begin a variationist work with ethnography, using ethnographic techniques and methods in order to recognize the possible explanatory variables into question (Fought, 2004)

Thus, for this study, participant observation is blended with a semi-structured interview as a way to leave the participants leading the discussion since it tends to explore, discover and interpret the Amr peculiarities and not mislead and impose subjective viewpoints.

The dedicated –period of observation has been **mostly** undertaken with the Amr old male indigenous participants, since they are the likely conservative speakers to provide pure linguistic manifestations.


3.3.1.2. Semi-structured interview

As an attempt to maximize the probability to collect casual and spontaneous spoken data on one hand, and to gather qualitative data that allow the researcher to develop a keen understanding of the situation of interest on the other hand, a semi-structured has been conducted (see **Appendix II**). It is carried out either by the researcher or by a ‘friend-of-a-friend’ using the *snowball technique*, which is “**simply [asking] the subject to recommend other people who might be willing to participate in the study**” Milroy and Gordon (2003, p. 32) the researcher has established and maintained social ties with the subjects, in order to collect valid, correct and natural data.

It is opted at this level to achieve the following objectives:

Questions:

1. What do you name these things (indicate the authentic objects in their environment)?
2. Please, repeat what you have just said, what do you mean?
3. Would you please name the following staff: Coran – Crow - 10 DA – 100 DA – the day after Holly Ramadhan. Images and concrete objets have been provided to help the informants recognise and atter the names.

 These types of questions are incorporated as elicitation tests, to collect the phonetic data set. It aims at collecting the Amr corpus, such as lexical, and phonological features, in addition to accent.

Questions:

- 1- Is there any difference in your speech when compare it with the one of your parents or grandparents?
- 2- Did you understand what have your father just tell you? Do you use this term, phrase, expression or idiom? If yes, when? If no, why?

- 3- Is there any difference in your speech when compare it with the one of your relatives who are still living in countryside?

➤ These types of questions seek for testifying the language change as sociolinguistics phenomenon existed in Ain Sefra at the level of Amr dialect.

 **Questions:**

1. Have you changed your way of speaking from your childhood till now? If yes, examples.
2. Are you satisfied with your speech (dialect) or do you want to speak in another way?
3. Are you satisfied with your parents (or grandparents) way of speaking?

➤ These types of questions seek for understanding the Amr individuals' attitudes towards their dialect and their awareness of change.

As an illustration to what has been stated above, the chart shown in the figure (**Diag. 3.4**) well explains the research process of this thesis.

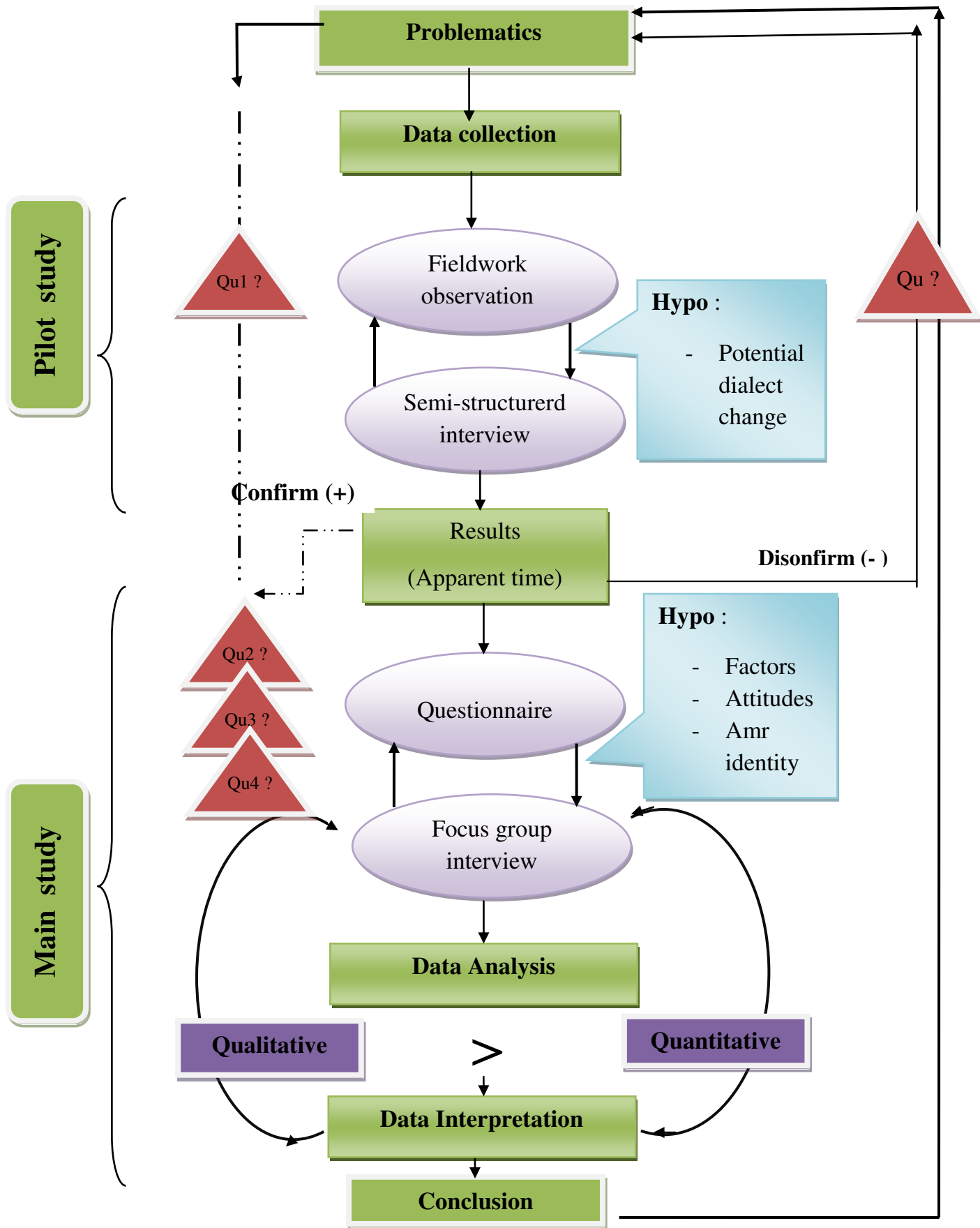


Diagram. 3.4 : The Current Research Process

As the diag. 3.4 shows, throughout the pilot study, the first hypothesis of the first question was explored which is the potential Amr dialect change, two research tools had been used which were the observation (participant and non participant) blended with semistructured interview, if the hypothesis had been disconfirmed, so another question would have been arisen to conduct another research for another interest. But, if the apparent time data confirm the hypothesis, the following questions of the main study will be explored to test the hypotheses for the factors behind the change, the attitudes towards the change, and the identity status within the change. For this reason, two instruments which are questionnaire and focus group interview have been used. In the data analysis and interpretation phases, it is noticed that the qualitative data are more dominant, since the study has begun with ethnography, though the mixed method approach has been used. Then, the conclusion is drawn to establish another research question and the research process never stops.

3.3.2. Preliminary Results

This research is an on- going process of gathering data, the information provided at this level which represents the pilot study findings are described and set as the pre-operational data which will be processed in the main study.

3.3.2.1. Amr phonemes

In references with MSA structure, Amr phonological units are categorized into the following table:

Table 3. 6:

Vowels of Amr dialect

Vowels	MSA //	Amr []	English gloss
	/a/	[æ]	
	/al χawfu/	[lχæwf]	Fear

Short vowels	/u/	[u]	
	/al kursijju/	[lkursɪ]	Chair
Long vowels	/u: /	[u:]	
	/al fu :l/	[lfu :l]	Broad bean
	/ aɪ /	[aɪ]	
	/alɾ aɪ θu/	[lq aɪ t]	Rain
	/i:/	[aɪ]	
	/rafi :qa/	[ʔf aɪ gæ]	Partner
	/a:/	[æ :]	
	/dʒija :ʔ/	[ʒjæ :ʔ]	Hungry (pl)

Note. Recorded illustration. / / used for transcribing the phoneme (variable). [] for the variant in comparison with MSA. Pl= plural

Noticeably, Amr vowel system is almost similar to the MSA one. In addition, the researcher has provided the examples which are similar to the MSA ones; Whereas, the other assortment of vocabulary exist in total different lexical item.

Moreover, throughout the pilot study methods, the investigator could grasp the Amr consonants as compared with MSA ones. This range of the conspicuous consonants are indicated in the following table.

Table 3. 7:

Amr dialect Salient Consonants Vis-a-vis MSA.

Cons.	MSA	Amr Variety	English Gloss
Plosive	/ʔ/	[ʕ]	
	/al ʔaʃ t /	[lʕæ:ʃ t]	Origin
	/d/	[d̪]	
	/ d̪abʕ/	[d̪baʔ]	Hyena
	/q/	[ɣ]	
	/ jaq b̪ru/	[jæɣ baɾ]	to burry
Fricative	/s/	[q]	
	/ luɣz/	[luqz]	Riddle
	/ʕ/	[ʔ]	
	/ʕaqɾab/	[ʔæqɾæb]	Scorpion

Note. Amr recorded illustration. // used for transcribing the phoneme (variable). [] for the variant in comparison with MSA. Cons.= consonant.

The table (3.4) is designated to illustrate the salient Amr consonants which are different from the MSA consonants; whereas, the other range of consonants are kept pronounced as the same as MSA pronunciation.

3.3.2.2. Amr lexicon

This pilot study provides the researcher with a general view over the target dialect through pooling raw material upon almost all the linguistic levels: phonological, morphological and importantly the lexical one, in addition to certain social and cultural customs . This study translates the fieldwork observation of ordinary chaotic speech into supportive data that permit the investigator to analyse the Amr system with an account for social conditions and linguistic contexts. Hence, the wide range of information found is so helpful in preparing the word list stated in the table (3.8)

Table 3. 8:

Amr Lexical Categories with Illustration

Functional lexis	Amr	English gloss
Verbs	[lqæ]	Call
	[tʔæ:læ]	Come here
	[nhækk ʔlijjæ]	Let me
	[tgæʔæd]	Stand up!
	[jlu:h]	Throw away
	[mærr]	He went
	[t ʂæmmæk]	Listen!
	[jræ:ʔi]	He searches
	[ʃæwwæl]	To decrease
	[ʃæmmær]	to roll up
	[wʔædni]	Come towards me
	[xɖæ]	He went

	[kæθθær]	To enlarge/increase
	[jæqbær]	To hide
	[jæhdæ]	To leave
	[jændæh]	To send
	[tæ:h]/ [ð æ:ʔ]	Be lost
	[jhæwwær]	Mix up
	[thæt(t læʔsæ]	Serve dinner
	[kæffæh]	To water
	[mæhhæt]	To wet
	[jwænni]	Move water away
	[ʃællæx]	To cut
	[tnækkæʔ]	To suckle
	[ʃʌdd]	He went
	[jæbr æ]	Still
	[jəbqi]	love
Adjectives	[mætfæ:tən]	Disagreed
	[mæqlub]	Defeated(singular)
	[m qæ:leɪb]	Defeated (plural)
	[mɑ:ʒu:ʔ]	Ill
	[ʔjæ:l]	Wife
	[mæhbuk]	Doubted
	[ræ:hæn]	Exhausted
	[wæ:ʔi]	Aware
	[mhæððæb]	Polite
	[mæʔru:ð]	Invited (singular)

	[mʔæ:reɪd̩]	Invited(plural)
	[ræ:hæn]	Tired
	[ʒeɪʔa:n]	Hungry (sing)
	[ʒja:ʔ]	Hungry (pl)
	[ʃaɪba:ni]	Old man
	[mæʃbæn]	Old men
Grammatical forms	[ʔmæ]	With
	[wam]	Where?
	[næ:hu] ¹	Who
	[læjjæh]	Why?
	[mmæjnta]	When
	[kɒæ:k]	Like
	[bæɪlqʂɑ:b]	Quickly
	[kisuq]	As if
	[fæmmæ]/[eæmmæ]	There!
	[mæhu:ʃæhnæ]	He is not here
	[qæ]	Only
	[ʔaɪh]	Yes
	[bæɪlhæg]	Really!
	[mæni:ʃæ:næ]	Not me
	[jæɪʔæ:gæ]	Madam!
	[jæɪʔæ:g]	Sir!
	[jæɪlɑʔi]	Oh! Ouch
	[qdæ]	Tomorrow

	[bæʔdæqdæ]	After tomorrow
--	------------	----------------

Note. Amr recorded illustration. English gloss provides the closest meaning.

¹ It is used to address male; whereas [næ:hi] is used for female.

The list of Amr lexical items which is indicated in table (3.8.) refers to a small illustration gathered throughout the observation; it represents pertinent and worthy examples to mention.

3.4. INSTRUMENTATION

The extreme heterogeneity of any sociolinguistic fieldwork is a great challenge for the sociolinguist (or the researcher) to decide upon the design that serves the objectives of study. For that reason, the findings drawn from the pilot study are currently used to pave the way for the main study. Moreover, the pilot study provides a useful alteration in the data gathered and the research techniques used to analyze the main data more efficiently.

In addition to the research methods used in the ethnographic approach which are structured according to the goals of the pilot study, two survey methods are used to elaborate the whole work assumptions. The difference between them is summarised in Ekert's statement, she says, "[...] **while survey fieldwork focuses on filling in a sample, ethnographic fieldwork focuses on finding out what is worth sampling**" (2000, p. 69). Thus, in the current research, both of approaches complete each other while the latter provides the argument of the study, the former elaborates on the discussion in accordance with the stakeholders. Accordingly, the paramount benefit behind the ethnographic approach as the observation is the identification of 'local' categories (Ekert, 2000), one salient 'local' category which has emerged in the fieldwork for this study is 'Amour' as an ethnic feature and not

regional one, since **ALL** the participants, either who are born in the countryside or in AinSefra town identify themselves as ‘Amour’.


Basing on the results of the pilot study, the main study is conducted under two survey methods, a questionnaire and focus group interviews. (see **Diag. 3.4**)

3.4.1. Questionnaire

In the current research, questionnaire is organized according to different but related sections (see **Appendix III**), objectives in each section are identified. It is structured as follows:


Section one: *Demographic information*

1. Age , gender
2. Amr confederation
3. Educational level / work

 To collect the data in correlation with the social variables that will be used later in analysis and interpretation.

Section two: *Attitudes towards the indigenous dialect*

1. Name and explain some traditional meals. Do you still cook them at home?
2. Name some traditional clothes. Do you still wear them?
3. In your dialect, / / in Arabic language (MSA) is pronounced as [], what was your reaction since you have been noticed the difference

 To direct the informants’ attention towards their dialect, indigenous features, cultural aspects (names, food and cloth) and individual possession

Section three: *Amr speakers’ perception of dialect change*

1. Do you speak as your parents (or your grandparents) do?
2. Do your children (if you have) or your younger brothers/ sisters speak like you?
3. When you are speaking with strangers, do you change your way of speaking?
4. When you read koran do you pronounce [x] instead of /q / ,and [q] instead of /x /, [ʃ] instead of /ʔ /, [ʔ] instead of /ʃ /



To evaluate the linguistic change in correlation with situation, context and age

Section four: Sound and lexical change

1. A list of indigenous terms (100 word of different categories)

Put a cross (×) in the appropriate column, and provide the right answer, if there is a change in some features in the same word or another word as a complete change:

Term	Yes, i use it	No, I don't	Partial change	Complete change



The participants are given a large list of words to ask them to judge whether they have changed certain terms or not, and whether this change (if any) is radical or derivative, complete or partial in order to assess the speaker's features of change. The list is followed by the 'direct judgement task', which investigates the frequency and the perception of using the variants:

The variables (q) and (x):

- 1: I would never pronounce this word with [q]/ and this word with [x]

2: I can sometimes pronounce this word with [q]/ and this word with [ɣ], but I wouldn't do it very often

3: It would be normal for me to pronounce this word with [q]/ and this word with [ɣ].

The variables (ʔ) and (ʕ):

1: I would never pronounce this word with [ʔ]/ and this word with [ʕ]

2: I can sometimes pronounce this word with [ʔ]/ and this word with [ʕ], but I wouldn't do it very often

3: It would be normal for me to pronounce this word with [ʔ]/ and this word with [ʕ].

3.4.2. Focus Group Interview

As an attempt to explore the questions being raised throughout this research, merely pilot study, qualitative data are collected besides quantitative ones through the focus groups discussion. This research method is defined as a deep depth-in method of collecting data. It is “**a research method, where data is produced via group interactions about a subject chosen by the researcher**” (Morgan , 1997, qtd. in Halkier, 2002, p. 11). This method seems appropriate to a research within social constructivism.


Procedure: the focus group interviews go through the following procedures

- Focus group interview includes five types of questions, they are organized as follows: (see Appendix IV)

Opening questions: *meeting each other*


1. Could you present yourself to each other?

2. What is your name, who are you?
3. How old are you ?

 The questions are used as an introduction to warm up the session and to make the participants feel comfortable and acquainted with each other. (They have the total right to stay anonymous)


 **Introductory questions:** *social ethnicity*


1. Could you speak about El Amour confederation?
2. You belong to which subdivision in this confederation?

 These types of questions are asked to open discussion about the community in question. These questions are introductory ones, they are considered as the starting point in each focus group interview. The moderator controls the discussion through announcing the main points in the topic.

 **Transitional questions:** *linguistic change*

1. What is your mother tongue ?
2. What are the other languages you speak (master) ?
3. How can you assess the difference between your own dialect and the one of your parents?
4. Would you give me instances, illustration, sentences, phrases...?


 To grab the participants' attention towards another detail which is the linguistic one. In addition, their awareness of the change is tested through comparison and illustration

 **Key questions:** *identity and linguistic change implication*

1. According to you, what are the reasons behind these differences (change)?
2. What is the impact of this change on you, as an Amr member?
3. What is the impact of this change upon the other domains in society?



This section consists of open questions lead to discuss the fact of linguistic change in progress that Amr dialect undergoes

 **Closing questions:**

1. What do you think about this topic?



To end up the session, the moderator intends to know the participants' attitudes towards the topic in general in order to comprehend and compare their answers and viewpoints.

- We have decided upon using six to seven (6 -7) participants in each focus interview, which is known as a mini focus group. There were six (06) mini groups conducted.
- The total focus group interviews have been ranged between a forty-five minute session to a ninety minute session.
- We make the participants feel comfortable and relaxed through greeting and thanking them for accepting the invitation, making them knowing each others through self presentation (though personal names are optional).
- We have started with stating the agenda of the discussion and that the session will be recorded. In addition, we have tried to introduce the topic in a way that all the participants can recognize what is the session about and how it is structured; It is rather a brainstorming to prepare the stakeholders

- Pass out a short consent form in which we explain the purpose of the grouping and agreement in addition to demographic information (see **Appendix V**)
- We have asserted as a moderator to be neutral in intonation, body language to be only a guider rather than participant

Finally, the research tools as they are described above are supplemented by the pilot study methods which seem to supply the whole research with the needed materials. The intended design comes into practice in the next chapter

3.5. CONCLUSION

The fact that the thesis aims at exploring the Amr identity implications in linguistic change situation, this chapter is totally devoted to the pillar methodology on which the study is built.

The methodology explained in this chapter are a better way to claim for validity and feasibility of the design applied into this specific context. This chapter demonstrates how the data will be treated quantitatively and qualitatively within the sociolinguistic variationist paradigm. In addition, it summarizes the goals and findings of the pilot study which represents the ground for the next phases of practice.

The methods used in the pilot study permit the instrumentation applied in the main research to interplay between one another and to operate in terms of bases to the next chapter.

CHAPTER FOUR
DATA ANALYSIS AND DISCUSSION
OF FINDINGS

CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS

4.1. Introduction

4.2. Data Analysis

4.2.1. Recorded Conversation Results

4.2.2. Questionnaire Analysis

4.2.3. Focus Interview Analysis

4.3. Data Interpretation

4.3.1. Gradual Change

4.3.2. Lexical Change

4.3.3. Cultural Orientations

4.3.4. Language Change Motives

4.3.4.1. Gender as a social force

4.3.4.2. Age effectiveness

4.3.4.3. Educational level and illiteracy

4.3.4.4. Identity status and prestige

4.4. Discussion of Findings

4.4.1 Causal Mechanisms for Amr Dialect Change

4.4.2. Square-based Pyramid Identity Model

4.4.2.1. Language

4.4.2.2. Acquired variables

4.4.2.3. Ethnicity

4.4.2.4. Religion

4.4.2.5. Culture

4.4.2.6. Amr Real identity

4.4.3. Ethnic Identity Preservation

4.4.4. Amr Function and Functionality

4.5. Conclusion

4.1. INTRODUCTION

The ultimate endeavour of this research work is to draw a theoretical perspective to the status of certain identity parameters within the poly-dialectal situation of Ain-sefra, and the association of those parameters with the linguistic change which appears on certain Amr linguistic aspects.

On this ground, this chapter tends to provide a discussion of what this research has recently revealed about the current situation; merely on the phonological and lexical level. The findings which are interpreted qualitatively and quantitatively will show how participants determine themselves vis-à-vis their dialect change, how the Amr identity stands towards the linguistic change, and what are the motives behind this phenomenon.

4.2. DATA ANALYSIS

Data analysis as a research phase which derives useful information from the collected data, dispense a large scale of iterative techniques and methods. The data gathered from the research tools used in the investigation are analyzed and structured in terms of tables, charts and diagrams.

4.2.1. Recorded Conversation Results

The recorded conversations include female and male participants of approximately different categories of age talking about different topics in different settings. Each conversation has lasted between four minutes and 15 sec to one hour and 10 mn. The researcher tends to transcribe the target forms which denote certain change on different linguistic aspects. The recording journeys are held in two different ecological conditions, the countryside and Ain-sefra town.

Table 4.1:

Some Recorded Conversations

Variable	Conv. Time place	Transcription
(q)	Conv1: 4mn – 15” Shop	F. (C) Participant 1: /χæjr# wældi # ...qrɔ:tɑ # hleib / (i.e., hello son, ... milk) M. (B) Participant 2: /lhæ:zæ# teddi#v i#sɔsijjæ?/ (i.e., madam, will you take one) F. (C) Participant 1: /jæh?/ (i.e., what?) Observer participant: /gæ:llek# teddi #wæhdæ/ (i.e., he said you will take one) N F. (C) Participant 1: /æjh...ætfæjlæ ...#qæ# wæhdæ/ (i.e., yes, girl... only one)
(d)	Conv2: 4mn – 2” Street	M. (A) Participant 1: /mætælʔæbæf #... #mʔæ:næ # dɔk# næhhæbtæk# / (i.e., don't play with us ... I will hit you) M. (A) Participant 3: /ʔlæ: f# ... #mætædɔɔrbæhf#... mmæ#

V		<p>gæ:tli ...ræ : si # lχo:k /</p> <p>(i.e., why, do not hit him ... mom told me take care of your brother?)</p> <p>Observer participant: /wæ: ʃ .. gæ:tlk# mæmæ:k/</p> <p>(i.e., what did your mother say?)</p>
(P)	Conv3: 4mn –36 ”	<p>Observer participant : /tæqræ lqoaʔæ:n ... l hæ : ʒ/</p> <p>(i.e., do you read Quoran?)</p> <p>M. (C) Participant 1: /hæ # lli# gæddi:t# ʔlæjh#...# mænæʔræf ... lqoaʔæ:n # ʃommi# ...# mæ ʔrætæ ʃ #... /</p> <p>(i.e., to some extent... I cannot read ...Iam illiterate ... I didn't go to school)</p>
(q)	Conv2: 3mn – 43 home	<p>F. (C) Participant 1: /ræ:næ # qæ:jæ # .../</p> <p>(i.e., we are doing well)</p> <p>Observer participant : /wæ: ʃ # ræ:ki # tʔajbi /</p> <p>(i.e., what are you cooking ?)</p> <p>F. (A) Participant 2: / m æ: ʃi# æ:n æ#.../</p> <p>(i.e., it is not me who is coking)</p> <p>N</p> <p>F. (C) Participant1: / mæhi:ʃi# hijæ #... qæ# tʃu :f #... tʔællæm #... tæðejbæ#... /</p> <p>(i.e., it is not her, she is only looking in order to learn ... /tæðejbæ/ name of dish)</p>

V	Conv4: 2mn -15”	M. (C) S1: /ʃɑdɔdæjt #wæh?/ (i.e., are you leaving?)
(ɖ)	Hospital	M. (B) S2: / wæh#bbæ# ræ:ni #mæ:ʃi...ɖɑɾwæk / (i.e., yes, father. I am going)

Note. Conv. = conversation. **A**= from 8 to 18 years old. **B**= from 19 to 39 years old. **C**= from 40 to 101 years old. ”= second. (...) = conversation not mentioned. V=verb.

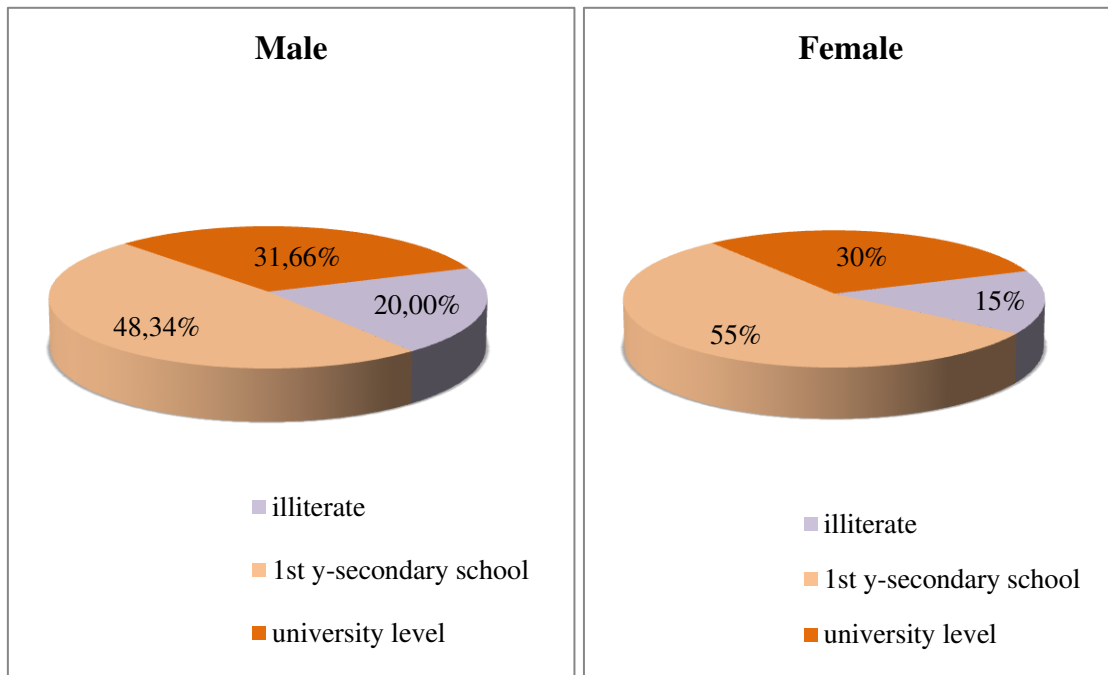
From the data gathered during the recording journeys of the spontaneous daily conversations of the target dialect, we have noticed a great amount of linguistic change on the phonological level which is an un-denied evidence of a linguistic change.

4.2.2. Questionnaire Analysis

The demographic and ethnographic evidence reveal the following quantitative data which are analyzed in terms of pie-charts, bar-graphs and tables:

a/ Educational level:

The bar-graph below shows the male and female illiteracy and educational level:

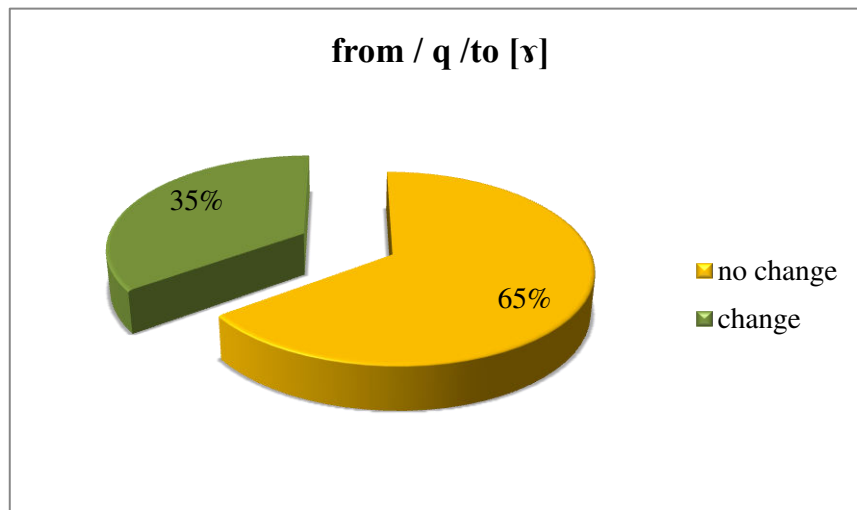


Pie-Chart 4.1: Amr Participants' Level of Education

The pie-chart above divides the participants of the main study into three different classes according to their level of education. Among Amr participants, we found 20% male and 15% female who are illiterate aged between 68 and 101 years old (**category C**). Whereas, 31% male and 30% female (**category B**) are university students or people gained diploma from university or any other accredited educational institution. The other proportion, 48% male and 55% female, includes the participants who are still studying in primary, middle and secondary school (**category A**), in addition to the participants who did not reach the university level and stopped learning at early age (**category B**).

b/ Sound change: the variable (q)

The pie-chart below shows the score of sound change from / q / to [ɣ] in Female within category A



Pie-Chart 4.2: The Female's Score of Sound Change

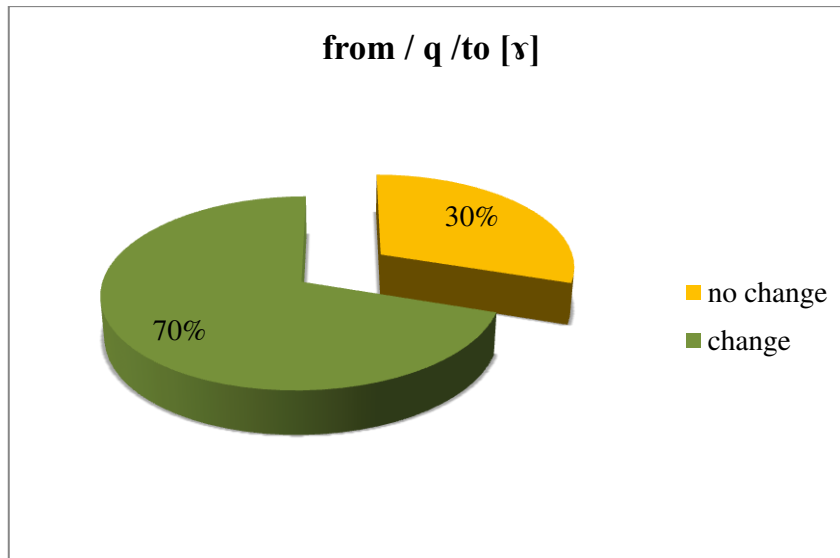
(category A)

It is clear from the pie-chart stated above that 35% of female participants (aged between 8 and 18 years old) change their articulation of the variable (q) to [ɣ], whereas, the majority (65%) does not change, but they rather keep using their indigenous articulation [q] as a variant. Such as :

/ɣirba:l/ (MSA) → [qærbæ:l] (i.e., the sieve)

/ʃɑɣi:r/ (MSA) → [ʃqɑr] (i.e., small)

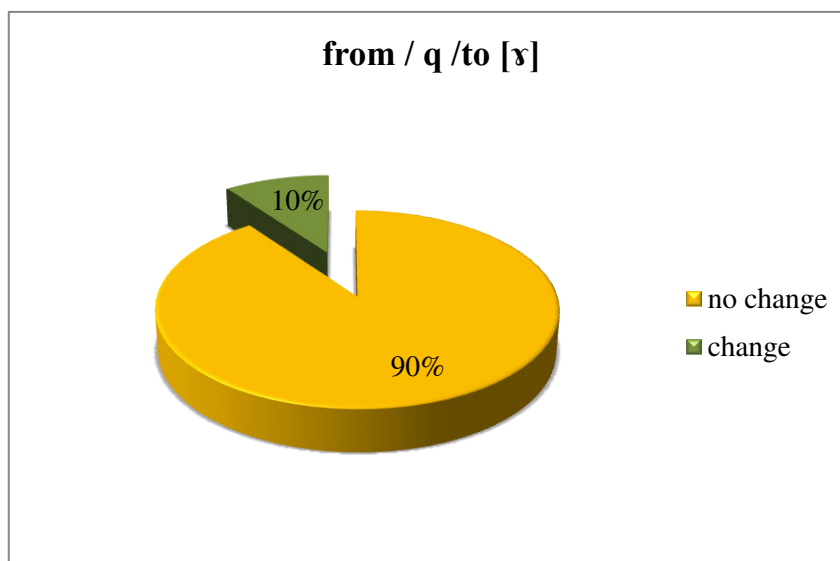
The next pie-chart shows the score of sound change in Female of category B, aged between 19 and 39 years old.



Pie-Chart 4.3: The Female's Score of Sound Change (category B)

From the information shown in this pie-chart, 70% female aged between 19 and 39 years old change their articulation of the indigenous variable (q) to [ɣ]; whereas, the minority which represents 30% of participants maintain the articulation of /q/ as [q].

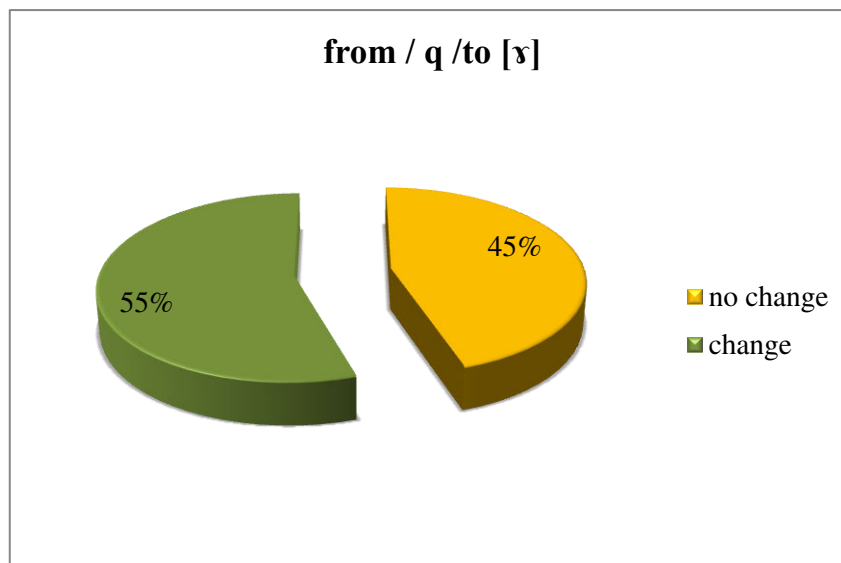
The pie-chart below shows the score of sound change in Female categorization of age between 40 and 89 years old:



Pie-Chart 4.4: The Female's Score of Sound Change (category C)

From the information given in the pie-chart 4.4., the majority of female participants aged between 40 and 98 years old conserves the /q/ articulation as [q]; whereas, the minority (10%) alternates between the two variants.

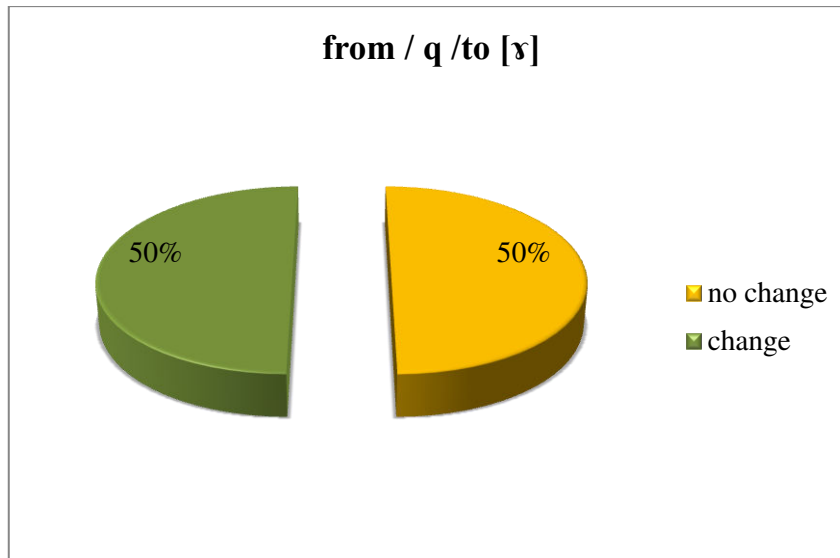
The pie-chart below shows the score of sound change in male categorization of age between 8 and 18 years old:



Pie-Chart 4.5: The Male's Score of Sound Change (category A)

As it is displayed on the pie-chart, 55% male keep their indigenous (q) production while 45% alter their articulation to the [ɣ].

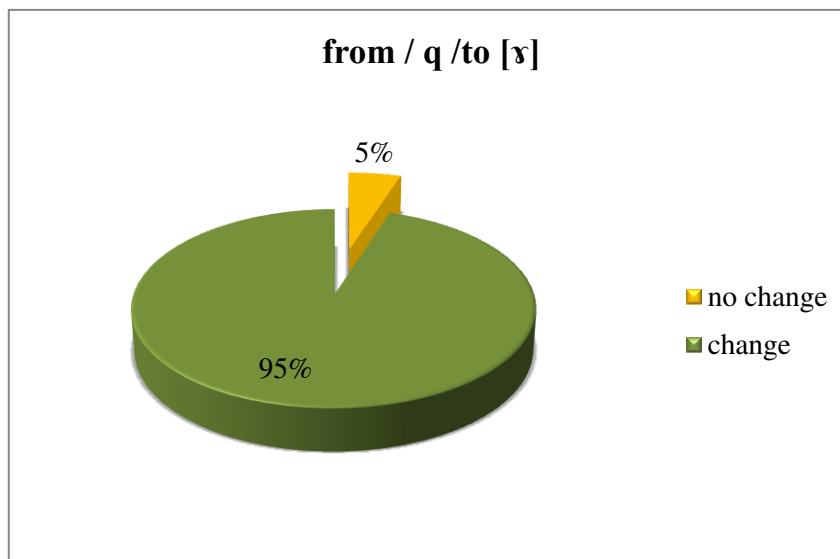
The pie-chart below shows the score of sound change in male categorization of the age between 19 and 39 years old:



Pie-Chart 4.6: The Male's Score of Sound Change (category B)

In category B (aged between 18 and 39 years old), the amount of sound change is as the same as the amount of sound preservation, since it represents the half 50% of the participants number (n=10).

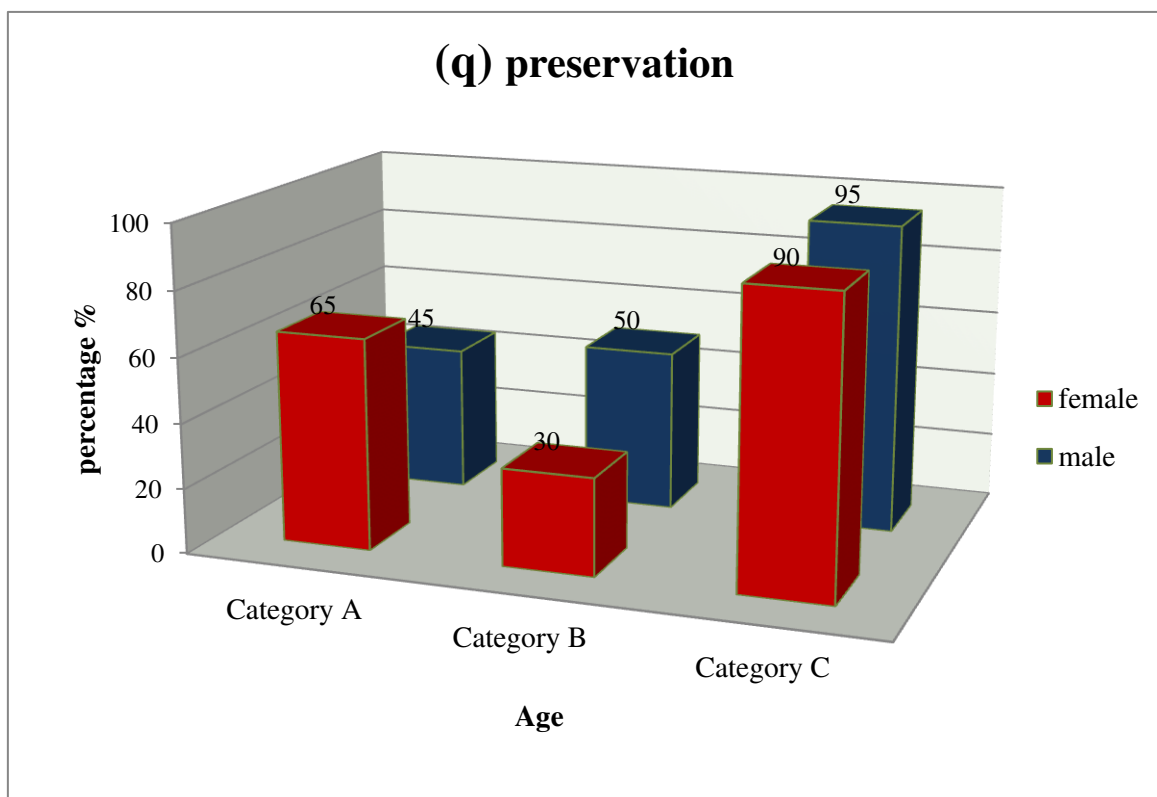
The pie-chart below shows the score of sound change in male categorization of age between 40 and 101 years old:



Pie-Chart 4.7: The Male's Score of Sound Change (category C)

From the pie-chart 4.7., it is clear that the majority does not change the / q/ articulation into [ɣ], since we have found this sound change among only 5% of participants of category C.

The following bar-graph 4.1 shows the male and female conservation of (q) articulation according to Age and Gender



Bar-Graph 4.1: The Frequency of (q) Preservation in correlation with Age and Gender

The above graph shows the frequency of (q) in Amr individuals' linguistic realization in their daily conversation. The rate of change and preservation is drawn according to the subjects' answers to the following questions:

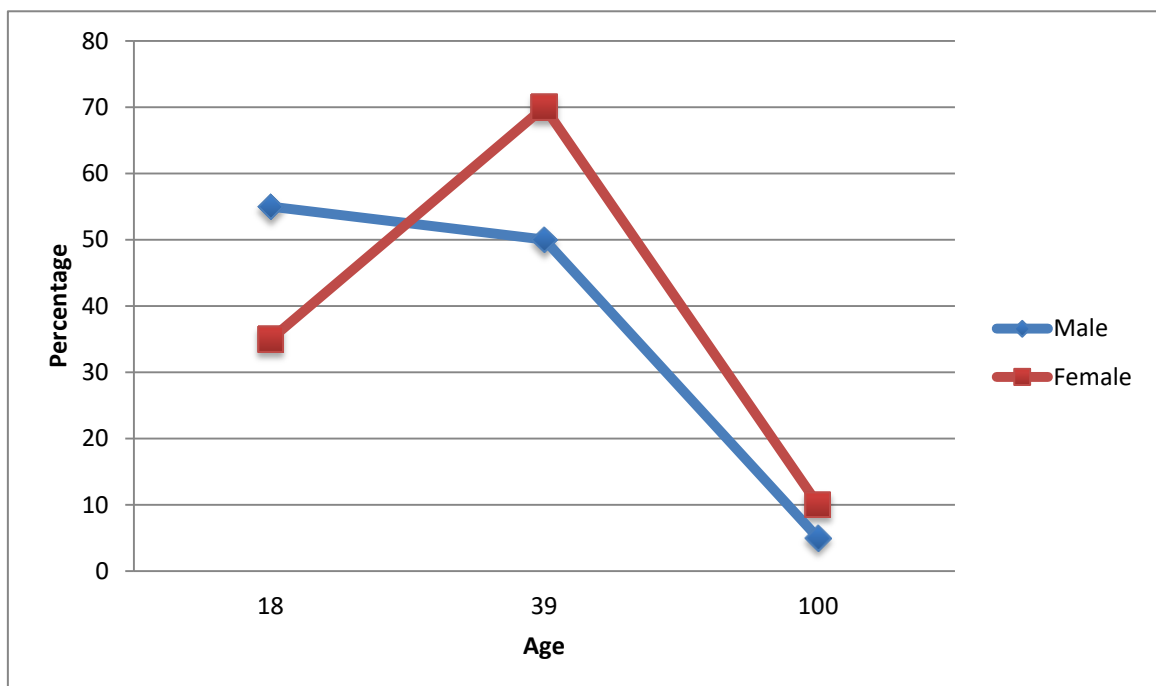
1: I would never pronounce this word with [q]/ and this word with [ɣ]

2: I can sometimes pronounce this word with [q]/ and this word with [ɣ], but I wouldn't do it very often

3: It would be ordinary/neutral for me to pronounce this word with [q]/ and this word with [ɣ].

Accordingly, the [q] articulation is kept as the highest rate among male of old age (more than 40 years old), as opposed to the female categorization aged between 19 and 39 years old who display the lowest rate. Whereas, in the age category A, the female tend to preserve the [q] articulation more than male (65% > 45%), nevertheless the male maintain the indigenous variant in their speech more than female individuals in the same category of age B.

As a suitable way to structuralize the age-line of sound change of the salient Amr marker, the following diagram is drawn.



Graph 4.2: Comparison of Sound Change according to Age and Gender

The graph above sketches out the sound change in correlation with age and gender. As it is obvious the rate of (q) change is different in terms of the social variables explored throughout the study. Accordingly, the sound (q) knows a noticeable change among female informants aged between 18 and 39 years old which is evaluated as being the category that knows the highest rate of sound change in comparison with male in the same age category; whereas, the occurrence of both variants seems to be less noticed in the category aged between 39 and 100 years old among females as opposed to males. However, the youngest category aged between 10 and 18 years old exhibit the opposite in which male group knows a higher score of change as compared with female grouping.

c/ Sound change: the variable (ɣ)

Since the Amr dialect is Bedouin, the standard variable (q) is not a fundamental feature in this dialect system, but it is rather replaced by (g) through the largest amount of the lexicon., such as in:

/ qæ: l æ/ (MSA) → [gæ: l] (Amr dialect) (i.e., to say)

Few lexical instances which are originally written and pronounced in MSA (q) are articulated in (ɣ) as the Amr indigenous articulation exists in the totality of Amr lexicon, such as in:

[mæ ɣæbræ] (Amr dialect) = [maqbara] (MSA) (i.e., cemetery)

d/ Sound change: the variable (?)

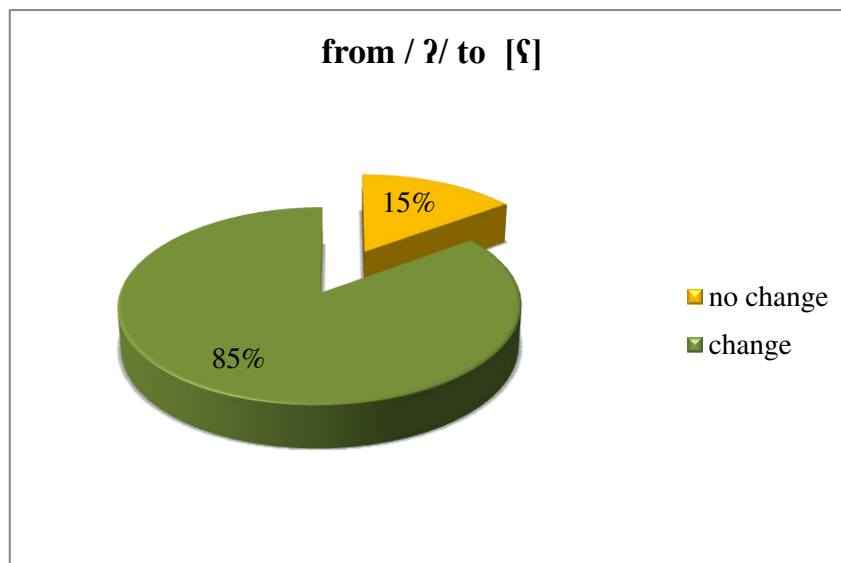
The results of this category of sound change are based on the participants answer to the following box of questions:

1: I would never pronounce this word with [ʔ]/ and this word with [ʕ]

2: I can sometimes pronounce this word with [ʔ/ and this word with [ʃ], but I wouldn't do it very often

3: It would be ordinary/normal for me to pronounce this word with [ʔ/ and this word with [ʃ].

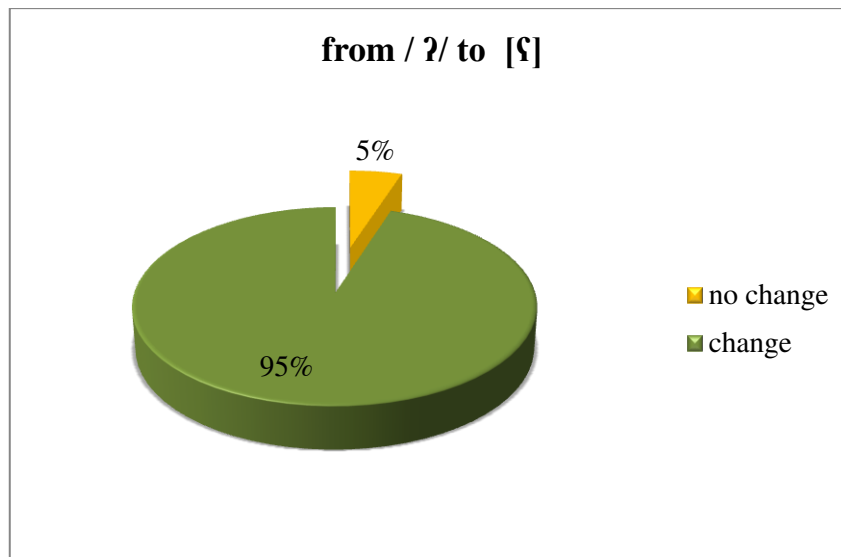
The pie-chart below shows the score of sound change from / ʔ/ to [ʃ] in male Amr realization within category A, aged between 08 and 18 years old.



Pie-Chart 4.8: The Male's Score of Sound Change (category A)

As it is shown on the pie-chart above, the change of the variable (ʔ) towards the variant [ʃ] is very remarkable, since 85% of male alter their indigenous [ʔ] articulation as opposed to the little minority (15%).

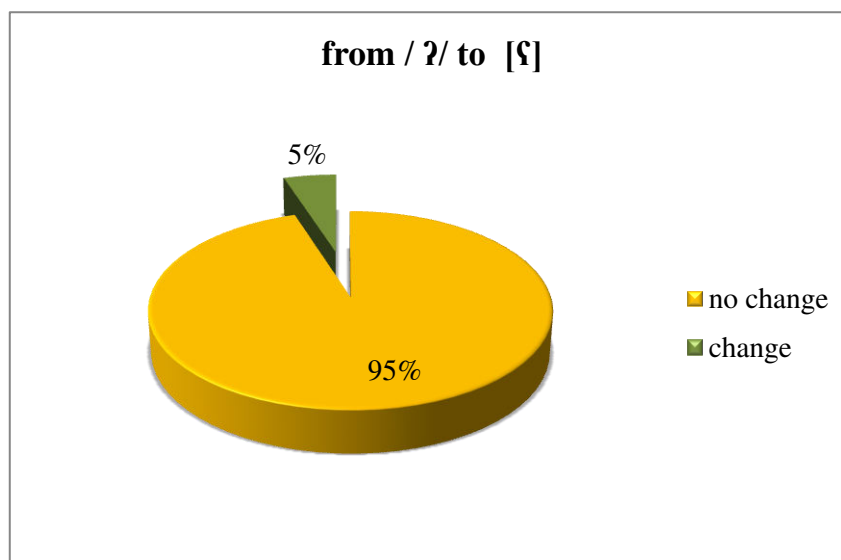
Regarding the male's score of this sound change within the category B, the following pie-chart is formatted:



Pie-Chart 4.9: The Male's Score of Sound Change (category B)

The majority of participants changes the / ʔ/ articulation into the standard [ʃ], it is used as an alternative variant in the mainstream of their daily conversation.

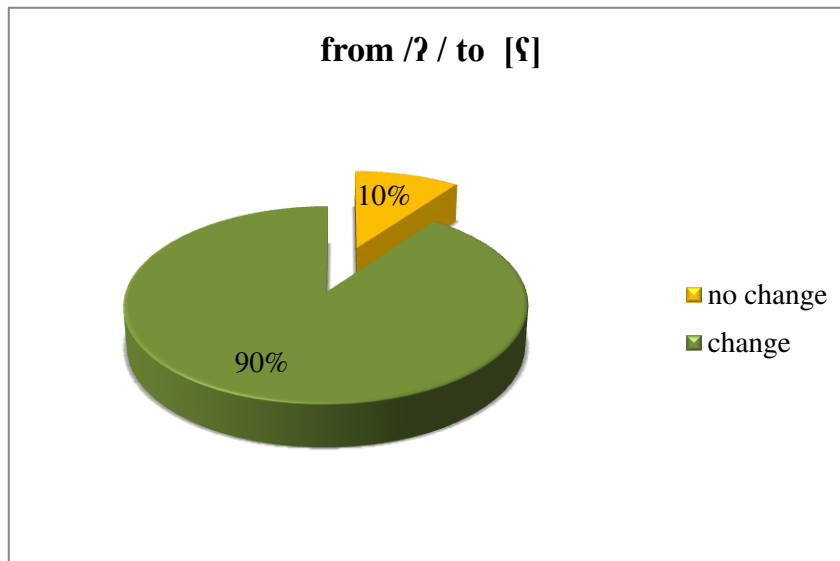
The pie-chart below shows the score of sound change from / ʔ/ to [ʃ] in the elders' category:



Pie-Chart 4.10: The Male's Score of Sound Change (category C)

Only 5% of participants use the [ʃ] as a variant of the indigenous / ʔ/ in their lexicon.

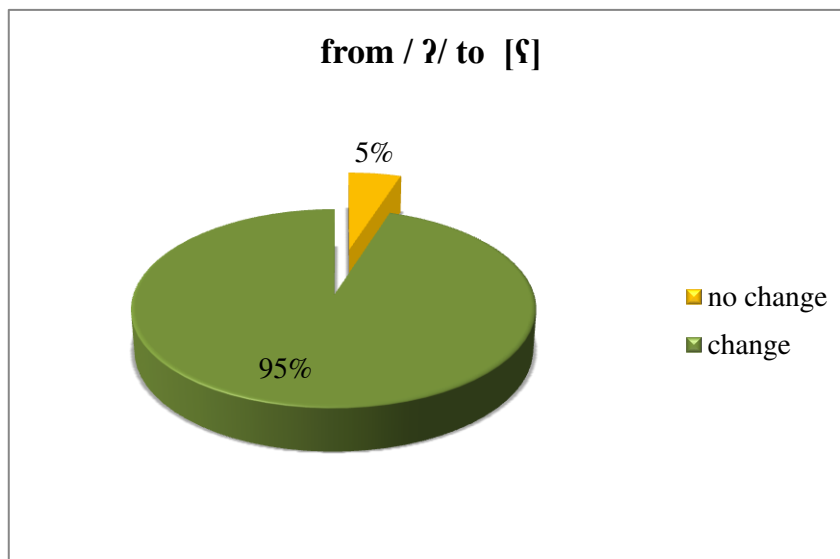
The pie-chart below shows the score of sound change from /ʔ/ to [ʃ] in the younger female category:



Pie-Chart 4.11: The Female's Score of Sound Change (category A)

The score of sound change in this category aged between 08 and 18 years old shows that the majority which corresponds to 90% use the [ʃ] as a variant.

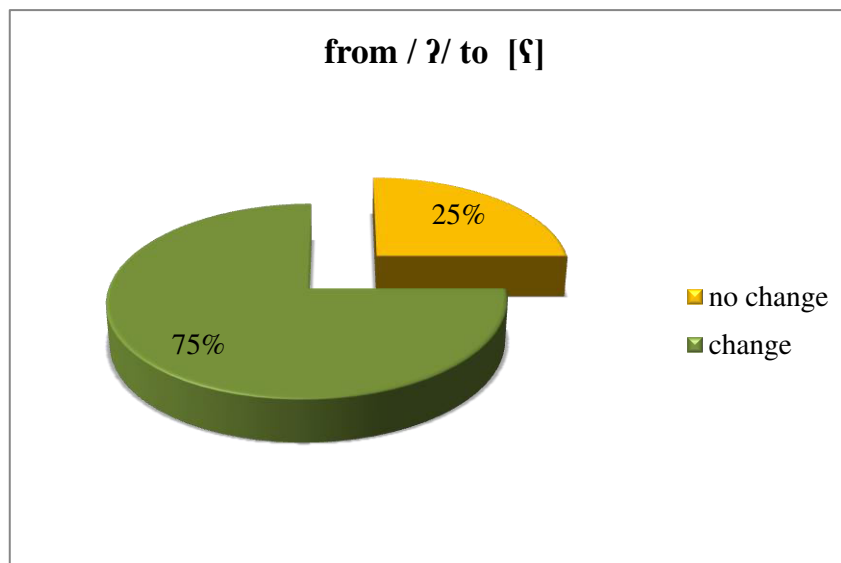
The pie-chart below shows the score of sound change from /ʔ/ to [ʃ] in the youth female category:



Pie-Chart 4.12: The Female's Score of Sound Change (category B)

In this category, 95% of female contributors use the changed sound [ʕ] as a variant instead of /ʔ/

The following pie-chart (4.13) analyzes the case of (ʔ) change among the Amr female individuals:



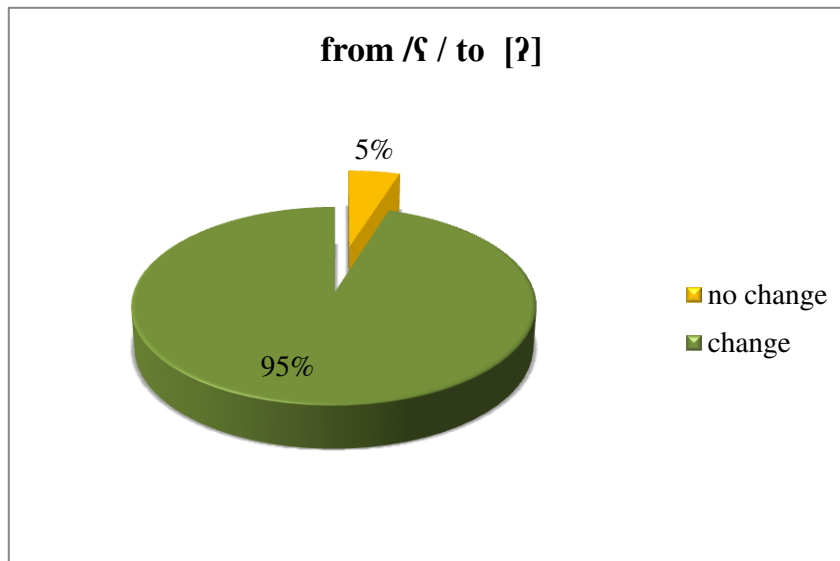
Pie-Chart 4.13: The Female's Score of Sound Change (category C)

25% of the female participants aged more than forty (40) years old tend to change the [ʔ] sound into [ʕ], as opposed to 75% of participants who maintain this Amr marker.

e/ Sound change: the variable (ʕ)

Concerning another marker of Amr dialect which is (ʕ), the cases of change in progress are analyzed in correlation with age and gender in the upcoming pie-charts.

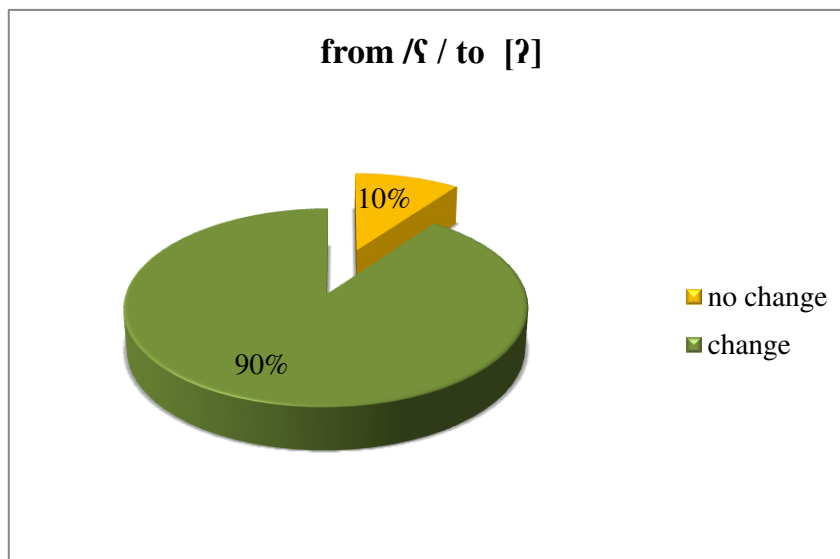
The following pie-chart 4.14 analyzes the case of (/ʃ/) change among the Amr young male individuals:



Pie-Chart 4.14: The Male's Score of Sound Change (category A)

This pie-chart displays that the majority of males which represents (95%) of the whole number of participants alter the Amr marker (/ʃ/); whereas, only 5% maintain the indigenous articulation.

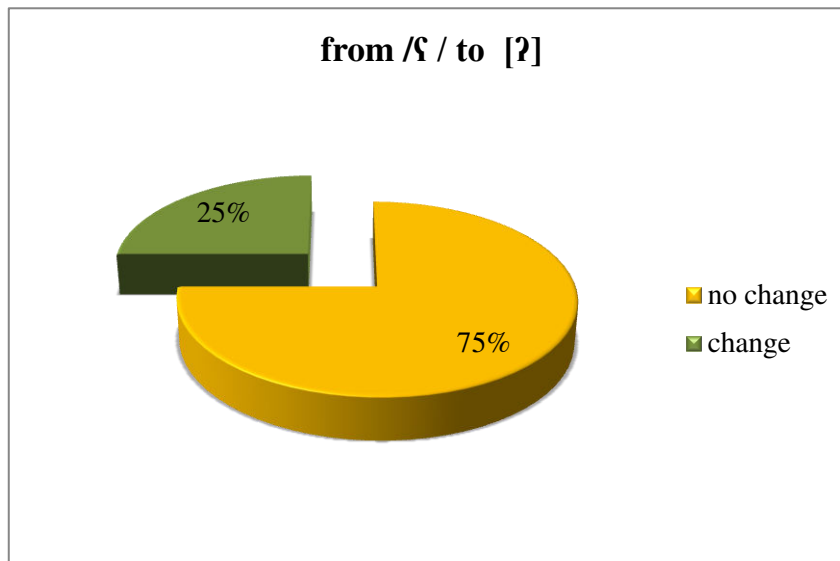
The following pie-chart (4.15) illustrates the (/ʃ/) change among the youth male:



Pie-Chart 4.15: The Male's Score of Sound Change (category B)

The majority of male contributors (90%) attests that they alter the indigenous (ʕ) into the standard variant [ʔ] as opposed to the minority.

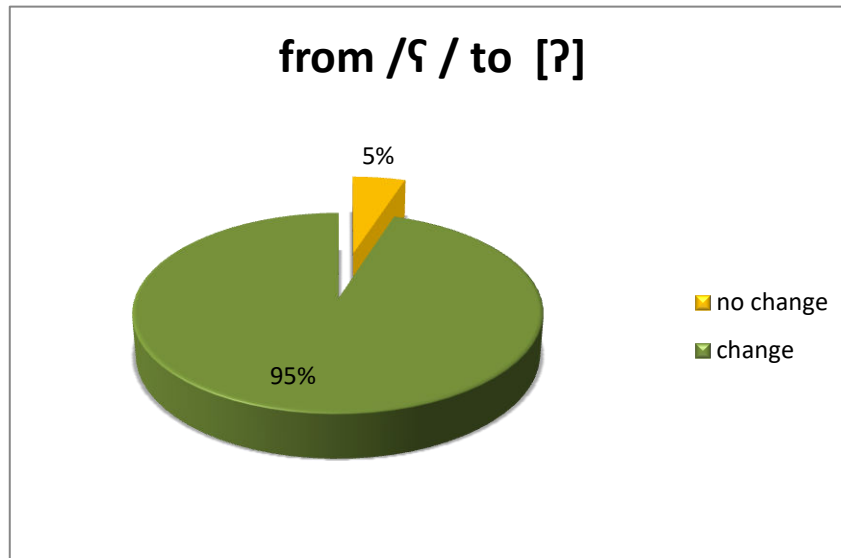
The following pie-chart 4.16. analyzes the case of (ʕ) change among the Amr male individuals:



Pie-Chart 4.16: The Male's Score of Sound Change (category C)

22% of Male participants in this category change the indigenous articulation into using the two variants, whereas, 78% keep the / ʕ/ articulation.

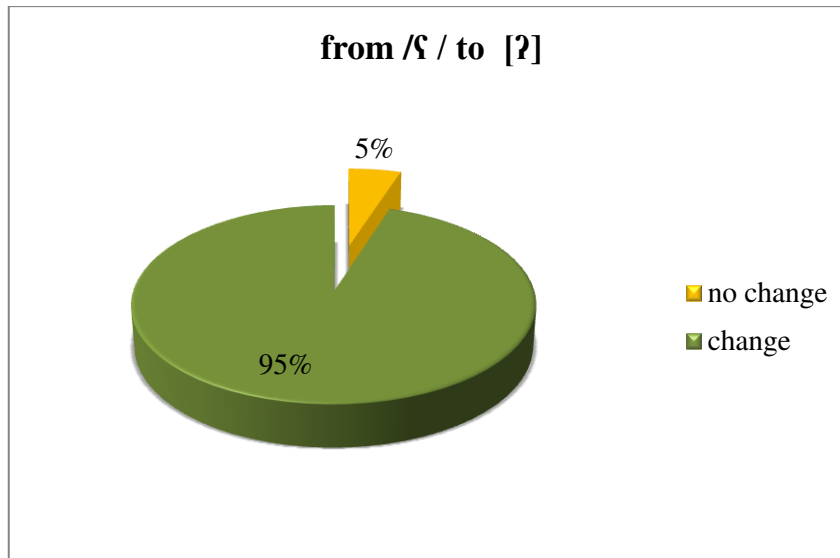
Regarding the sound change of the variable (ζ) among the female participants within the age category A, the following pie-chart is formulated.



Pie-Chart 4.17: The Female's Score of Sound Change (category A)

The female's propensity for this sound change is higher in this age category, than the male participants in the same category which represents the participants who are aged between 19 and 39 years old

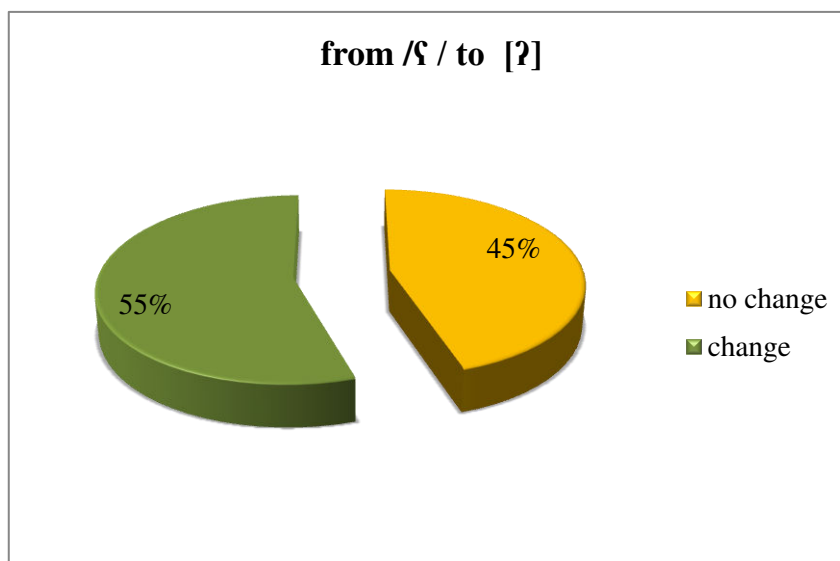
The following pie-chart demonstrates the female's tendency towards the sound change of Amr (ζ):



Pie-Chart 4.18: The Female's Score of Sound Change (category B)

The Pie-Chart (4.18) shows that 95% which represents the majority (n= 19) of participants alter the (ʕ) articulation to the [ʔ] variant realization. Whereas, the minority which represents only 5% (n= 1) keep the Amr indigenous articulation.

Regarding the female aged more than forty (40) years old, the following Pie-Chart demonstrates the score of (ʕ) status in this category:

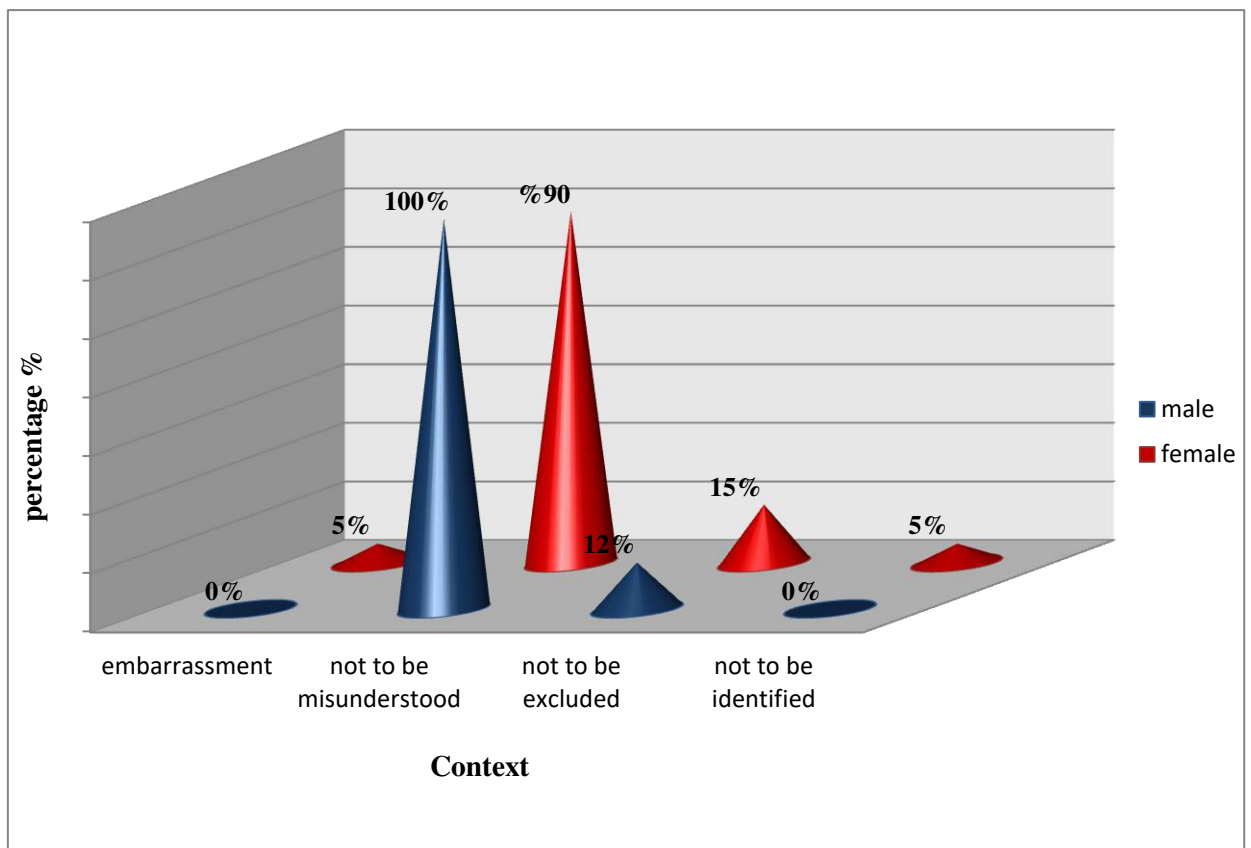


Pie-Chart 4.19: The Female's Score of Sound Change (category C)

As it is represented on the pie-chart (4.19) the rate of /ʃ/ sound change is perceptible in this category regarding males of the same age category.

f/ Reasons for change :

The bar-graph below illustrates the cases of Amr speakers' change with non-Amr interlocutors according to different purposes, age and gender:



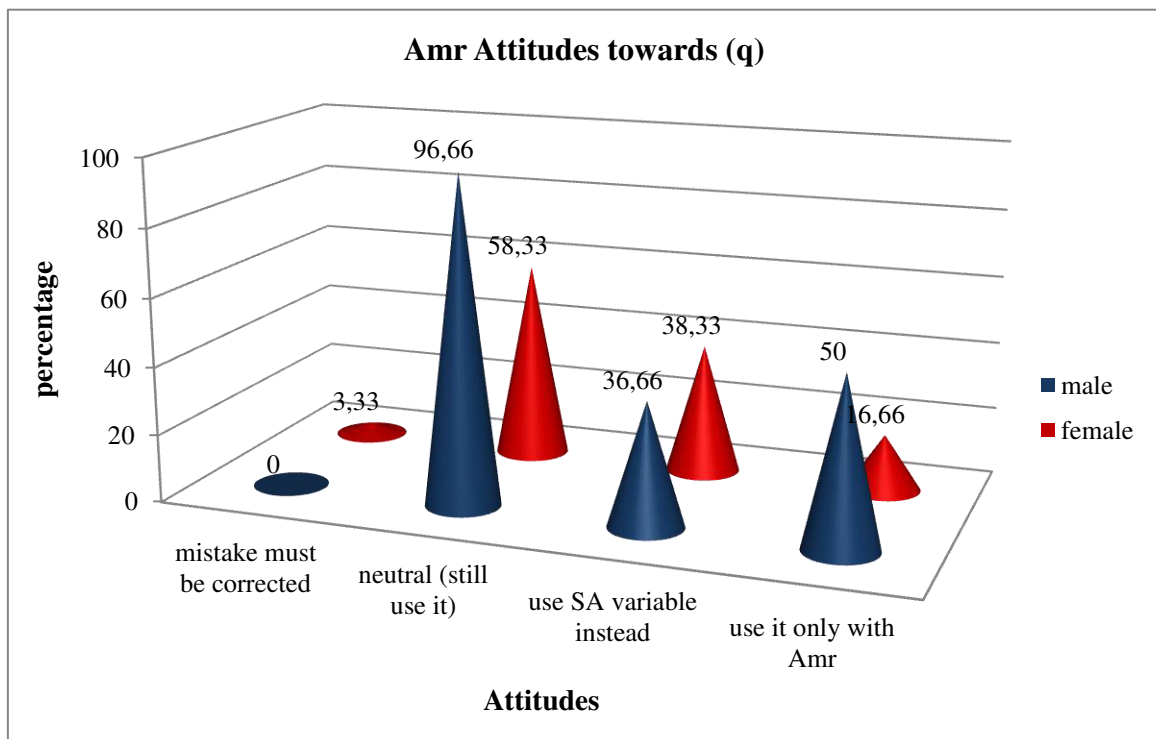
Bar-Graph 4.3: Amr Change with Non-Amr Speakers

The graph summarizes the speakers' intentions and reasons behind the change of their speech according to gender with non- Amr speakers. Hence, the majority 100% male and 90% female aim at being understood. In addition, 15% female and 12% male intend to feel belonging and not being excluded from the group of interlocutors.

On the other hand, 5% among female feel that Amr aspects are embarrassing dialect articulation that makes speaking with non-Amr addressee uncomfortable. Then, 5% of female participants aim at not being identified as Amr members; whereas, the male participants do not display that they change their speech for not being identified or feeling embarrassed since we have found 0% in both cases.

g/ Amr speakers attitudes:

The bar-graph below demonstrates the Amr speakers' attitudes towards the variable (q) vis-à-vis Standard Arabic (SA)



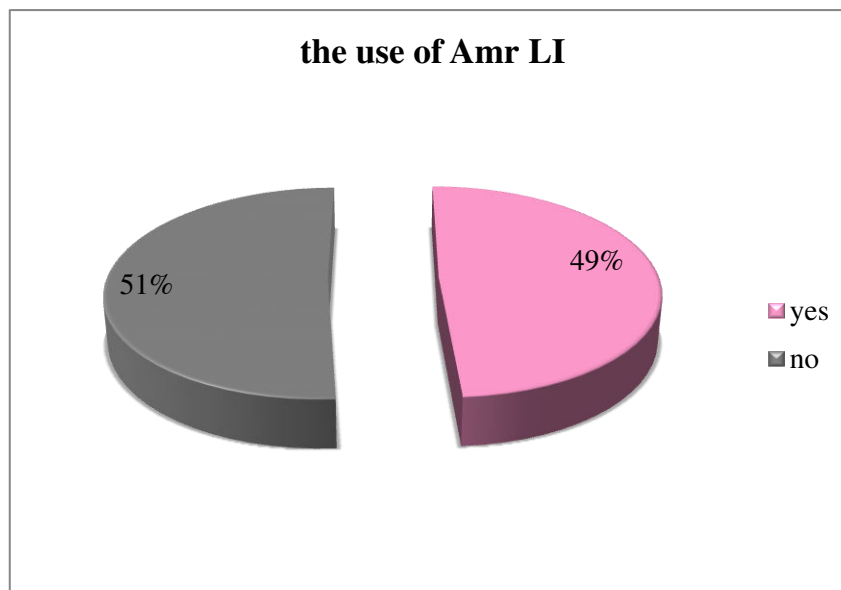
Bar-Graph 4.4: Amr Perception towards the variable (q)

The participants' attitudes towards the variable (q) are different according to age and gender. The majority of male participants consider the articulation of / ʁ / as [q] vis-à-vis standard Arabic is neutral, natural and not a mistaken way of production, among which 50% use it only with Amr speakers; whereas, among female subjects, this articulation is considered as a mistake which must be corrected by 3%. And it is used only with Amr by only 16% since the majority change to the standard articulation [ʁ].

h/ Lexical analysis:

With reference to the word list gathered during the pilot study (see 3.), the Amr individuals have been asked to fill in the checklist, in which the frequency count for the Amr lexical item (LI) preservation vis –à-vis change is rated.

The following pie-chart is formatted to demonstrate the use of the Amr indigenous lexical items provided in the questionnaire:

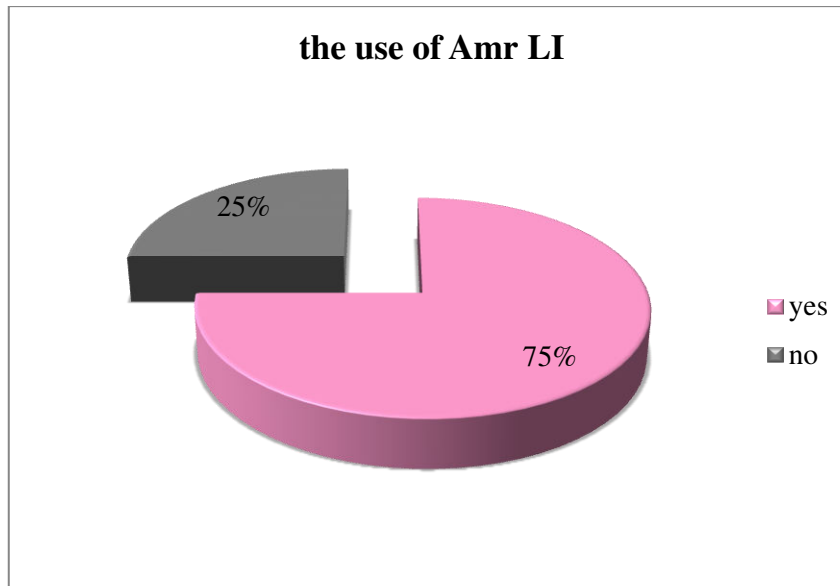


Pie-Chart 4.20: The Male's Score of Amr Lexical Items

(category A)

Out of 100 vocabulary item, the Amr lexical items are used by 49% of male participants, whereas, 51% change the lexical item either partially by changing some features or completely by using another substitute.

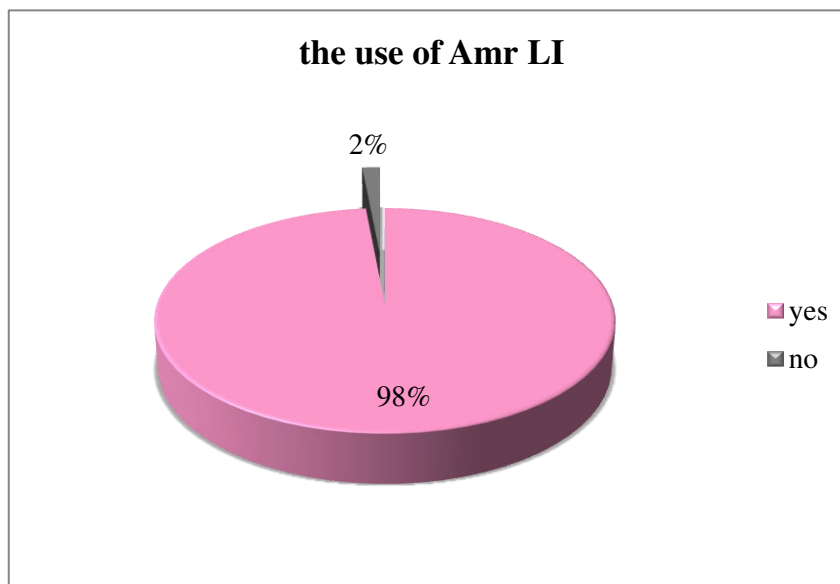
The male's score use of Amr lexical items is presented in the following pie-chart **4.21:**



Pie-Chart 4.21: The Male's Score of Amr Lexical Items (category B)

Out of the number of lexical items stated in the questionnaire, 25% of male participants do not use their indigenous terms; whereas, 75% of the participants are still using the Amr vocabulary.

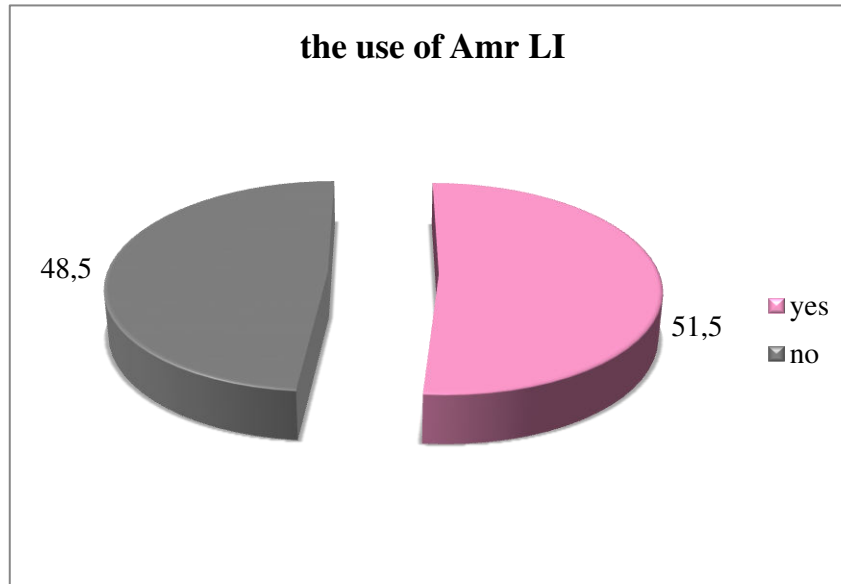
The pie-chart (4.22.) structuralizes category C male participants' use of Amr LI



Pie-Chart 4.22: The Male's Score of Amr Lexical Items
(category C)

The majority of male participants aged more than 40 years old are still using the Amr items; whereas, the change occurs only among 2% of participants.

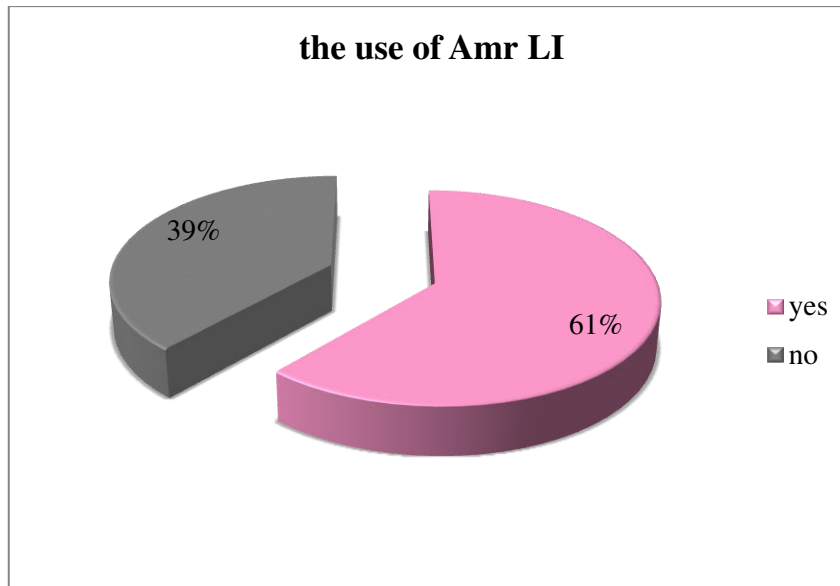
The pie-chart (4.23.) structuralizes score of the use of Amr lexical items among the female participants aged between 08 and 18 years:



Pie-Chart 4.23: The Female's Score of Amr Lexical Items
(category A)

The change of the Amr terms occurs among 48,5% of the female's participants; whereas, (51,5%) still use the indigenous terms.

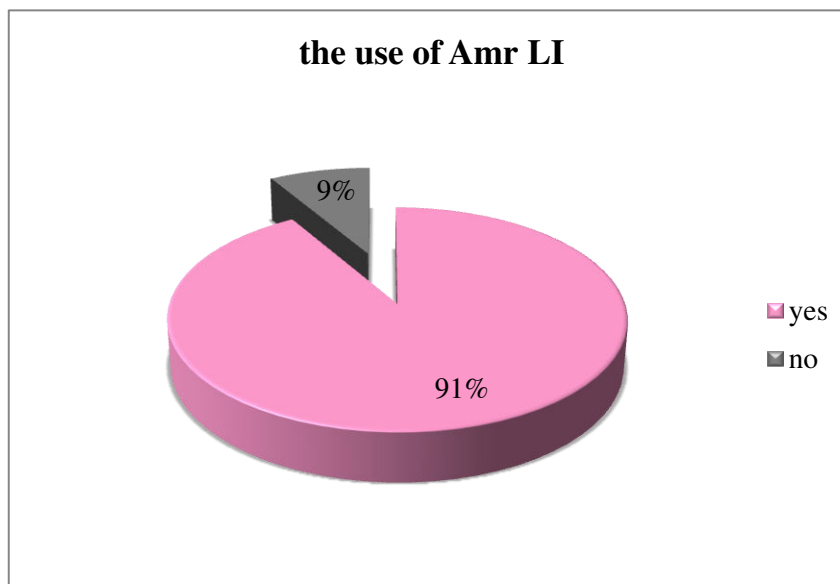
The following **pie-chart 4.24** demonstrates the female's score of using the Amr vocabulary:



Pie-Chart 4.24: The Female's Score of Amr Lexical Items (category B)

39% of female stakeholders do not use the Amr items in their indigenous articulation, either they use another term or realize it in different articulation. But, 61% maintain the use of those terms.

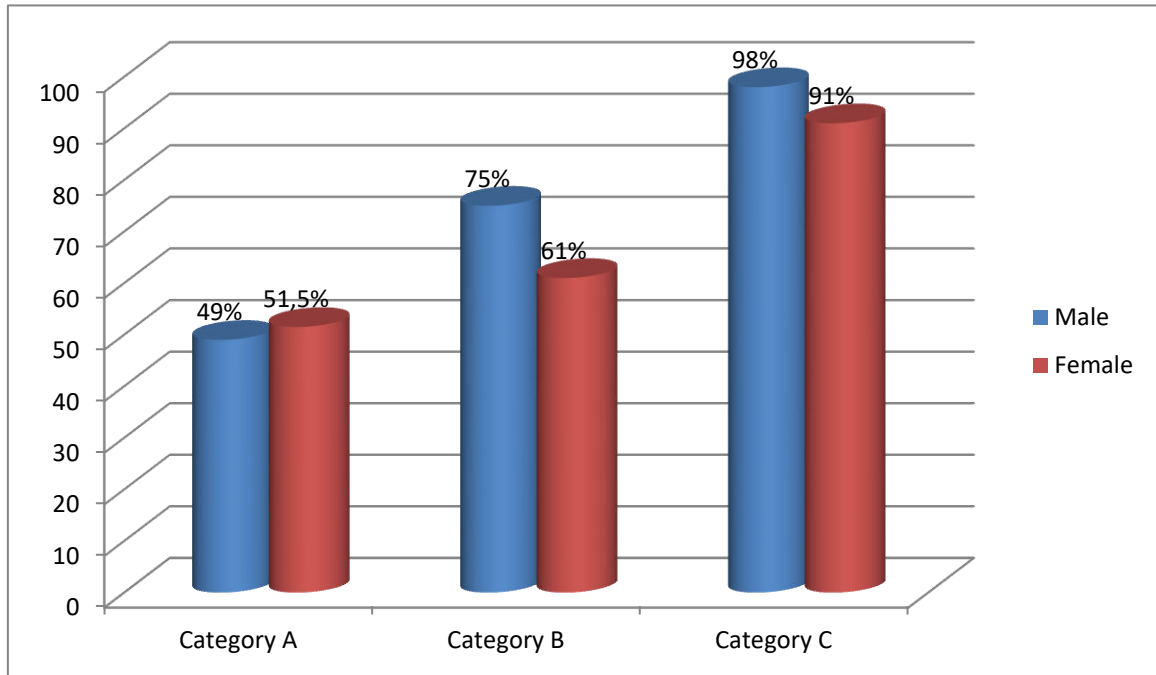
The **pie-chart 4.25** illustrates the female's use of the indigenous terms:



Pie-Chart 4.25: The Female's Score of Amr Lexical Items
(category c)

As the pie-chart figures out that the majority of the subjects 91% still use their indigenous terms

On the one hand, the results of Amr LI conservation are demonstrated in the following bar-graphs:

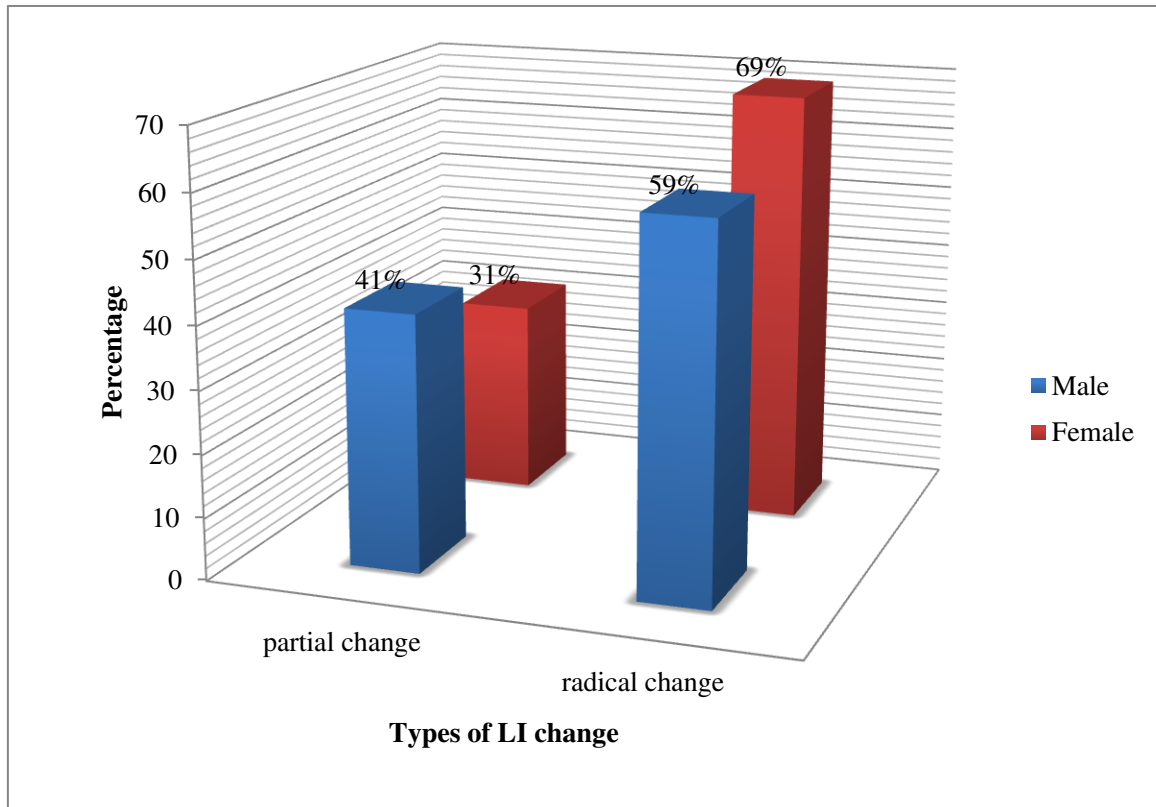


Bar-Graph 4.5: The Amr LI Frequency in correlation with Age and Gender

The bar-graph 4.5 shows that the Amr lexical items are mostly preserved by male participants aged more than forty (40) years old. Therefore, the lexical change in progress occurs among female more than male participants, except in the category A.

On another hand, the cases of lexical change are categorized into two types according to the linguistic level which undergoes the change, either partial or radical change. The participants have been asked to give the lexical substitute in cases when the indigenous item is not used (see **Appendix III**).

Therefore, the bar-graph illustrates the types of change:



Bar-Graph 4.6: The Amr LI Change

The **bar-graph 4.6** shows the different categories of lexical change. The results display the change in progress as an incomplete change at the phonological level in terms of sound change among male subjects more than female category; Whereas, the total change of items as using different substitutes occurs among female's linguistic repertoire more than that of male.

e/ Amr Cultural Aspects:

As like all societies, Amr cohort has its own authentic cultural aspects. They are explored in terms of clothing, food and values throughout the questionnaire.

➤ **Traditional clothing**

The Amr subjects have been asked to state their traditional clothing for both man and woman.

Table 4.2:

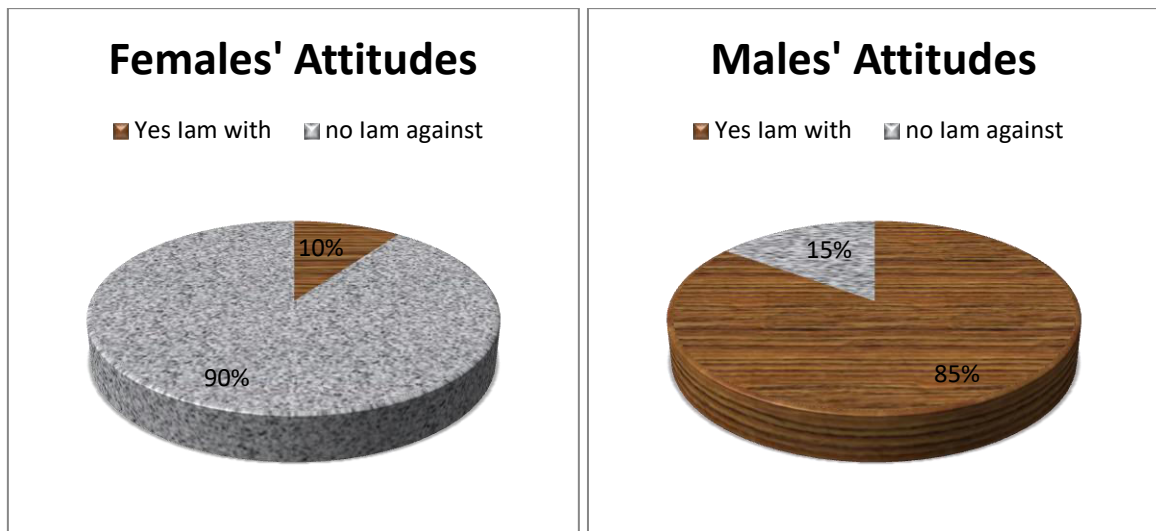
Amr Traditional Indigenous Clothes

<i>Male clothes</i>	<i>Female clothes</i>
<i>/ɫɔjdu:s/</i>	<i>/lmælə h fæ/</i>
<i>/læʔbæ:jæ/</i>	<i>/lqænnæ:s/</i>
<i>/lbærno:s</i>	<i>/læʔzæ: ɾ/</i>
<i>/l hæwwæ:q/</i>	<i>/lmægro:n /</i>
	<i>/leɪzɑ: ɾ/</i>

Note. The given examples are the most mentioned in the participants' answers of the questionnaire.

The majority of the stakeholders of all age categories has stated the clothes mentioned in the table.

The following pie-charts show the attitudes towards the preservation to wear the Amr traditional clothes:



Pie-Charts 4.26: The Preservation of Amr Indigenous Clothes (category B)

The comparison between the pie-charts exhibits a large difference of the attitudes towards wearing the Amr traditional clothing between males' and females. On the one hand, 85% of male respondents have positive attitudes since they still wear the /lɣajdu:s/ and /læʔbæ:jæ/ especially in the specific occasions. On the other hand, 90% of female subjects show negative attitudes claiming that the Amr traditional clothing is no longer wear among the youngest generation and it does not cope with nowadays clothing.

➤ **Traditional dishes and meals**

In the questionnaire, the subjects are asked to state their different traditional dishes with explanation in order to assess the individual's perception of this kind of cultural customs. Therefore, the **table 4.3** illustrates these cultural features.

Table 4.3:

Amr Common Traditional Dishes

<i>Meals</i>	<i>Description</i>
/tæðeɪbæ/	Semolina + dates cooked with fat or butter
/ʔæjʃ/	Couscous
/lkæsræ/	Kind of bread cooked in traditional stove
/sæjku:k/	Couscous + sour milk
/ dʃeɪʃæ /	Chopped wheat
/lmqærri/	Couscous + milk
/zrɛ:zrɪ /	/kli:læ/ + dates +fat
/lmæqmu:mæ/	Chopped wheat cooked with dry tomato
/lmællæ/	Bread cooked under dust
/bæɪlqɔdædæʃ/	Type of couscous

Note. The given examples are the most mentioned in the participants' answers of the questionnaire.

The **table 4.3** presents some illustration about the Amr traditional dishes.

➤ **Amr indigenous proper names**

According to the questionnaire data, the subjects' answers are analyzed qualitatively in which the common Amr indigenous proper names are stated. In addition, the subjects' attitudes are analyzed quantitatively in terms of pie-charts.

The following table includes the names mentioned by the respondent:

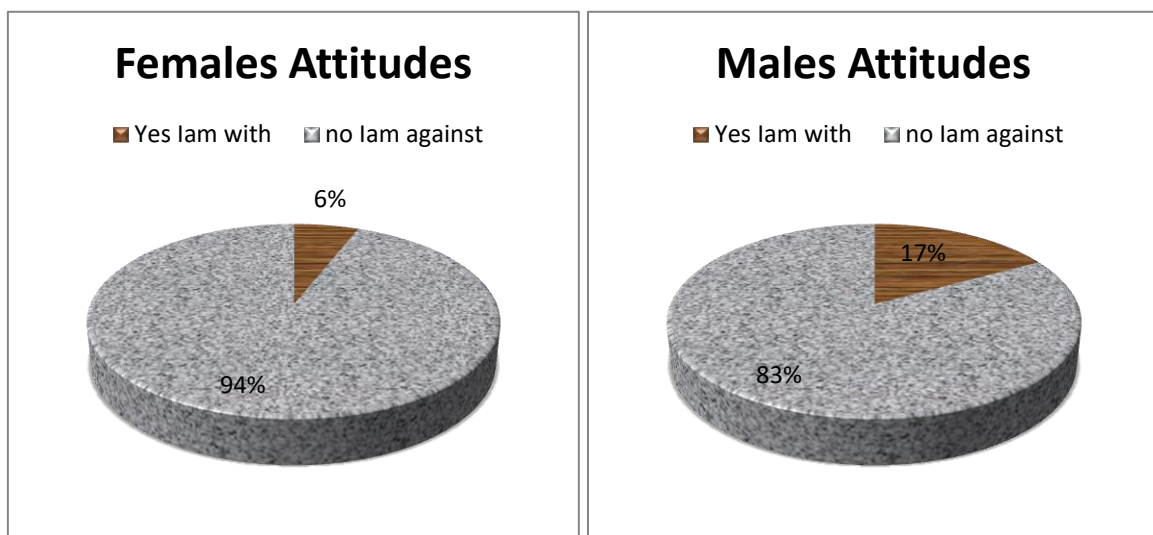
Table 4.4:

Amr Common Proper Names

<i>Male's name</i>	<i>Female's name</i>
/ʃʃæjɣ/ - /tæ : ʒ/	/ænnæɣlæ/ - /lɣæ:msæ/
/bu:smæ: hæ/ - /zællu :l /	/lʔæ :ræm/
/ræbu: h/ - /ttæ :mɪ/	/rtæjlæ/- /zzænæ/
/ddæ/ - /zeɪlæ:hi/	/ɾbæj hæ/ - /ttæjʃæ/
/bænnæʃʃa/	/nnæmræ/- /ʃʃæ:jʃæ/

Note. The given examples are the most mentioned by the respondents in their answers .

The following **pie-charts 4.27** show the attitudes towards the preservation of Amr proper names:



Pie-Charts 4.27: The Use of Amr Indigenous Proper Names (category B)

According to the Pie-Charts above, the score of negative attitudes towards using the Amr indigenous proper names is higher in females category (94 %) with regard to male category (83%). Thus, the use of those names may decrease in the future.

4.2.3. Focus Interview Analysis

The total focus groups findings are analyzed quantitatively and qualitatively and structuralized through tables and graphs.

a/ Demographic information:

The number of interviewees varies between one focus group to another according to many circumstances, such as timing and informants' availability. The following table summarizes the consent contribution.

Table 4. 5 :

The Sample of Focus Group Interviews

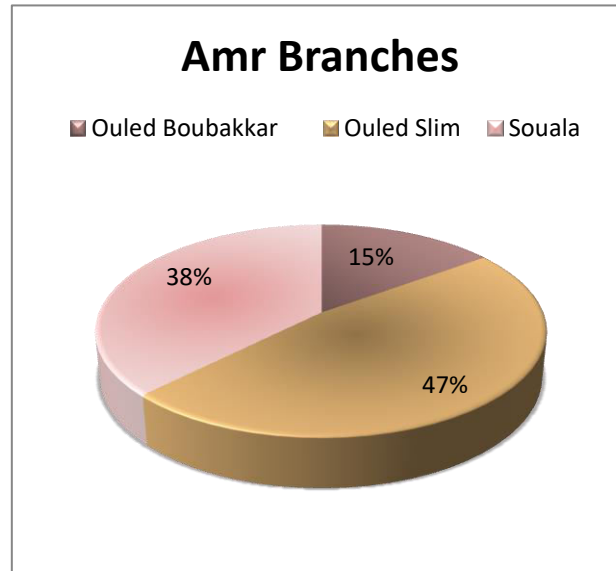
FG1		FG2		FG3		FG4		FG5		FG6	
M	F	M	F	M	F	M	F	M	F	M	F
05	02	04	03	06	00	06	01	03	03	05	02
07		07		06		07		06		07	

Note. FG= Focus Group. M= male. F= female.

The number of participants within each group is different from one group to another.

b/ Amr branches belonging:

Throughout the focus groups, the researcher scores the Amr subdivision to which each interviewee belongs. The following pie-chart illustrates the rate of each Amr branch:

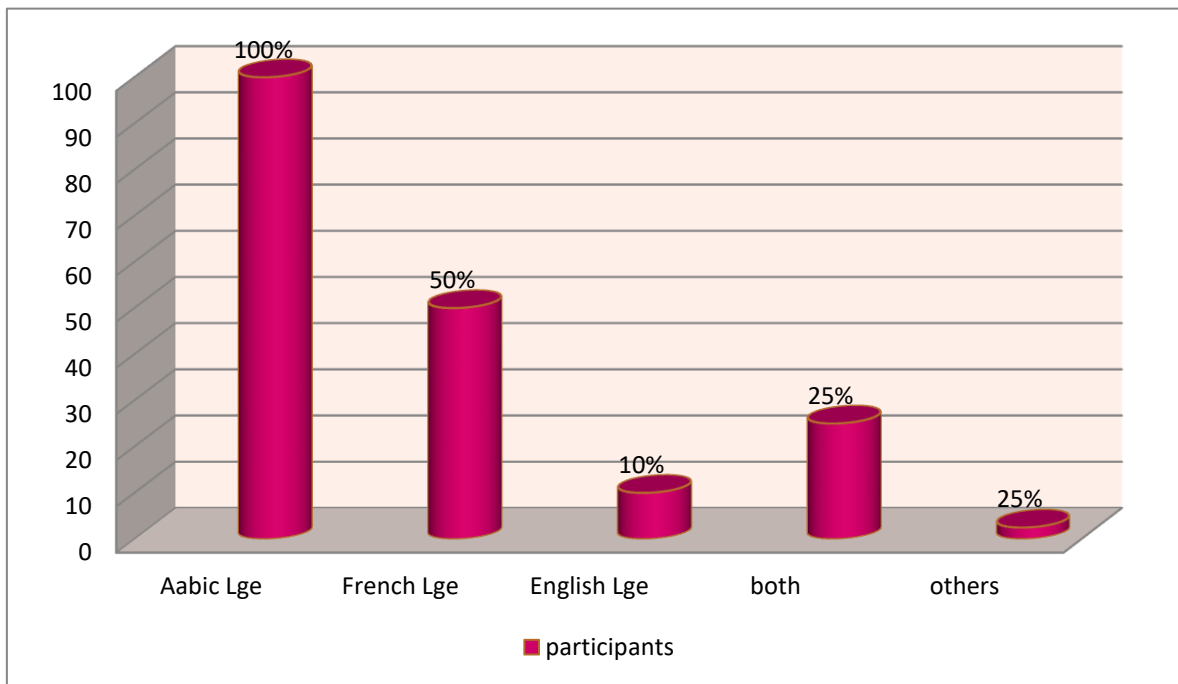


Pie-Chart 4.28 : The Amr Branches' Scores in the Focus Groups

The diagram above structuralises the totality of participants in each Amr subdivision. Noticeably, the number 'Ouled Slim' individuals represents the highest score of participation as opposed to the number 'Ouled Aboubakr' individuals which represents the smallest contribution.

c/ Languages:

The following bar-graph displays the participants' mastery of different languages besides their mother tongue. It is an important feature to explore, since it gives a general overview of the Amr individuals' awareness of the different languages systems in comparison with their dialect. In addition, it represents a strong argumentation for the next questions.

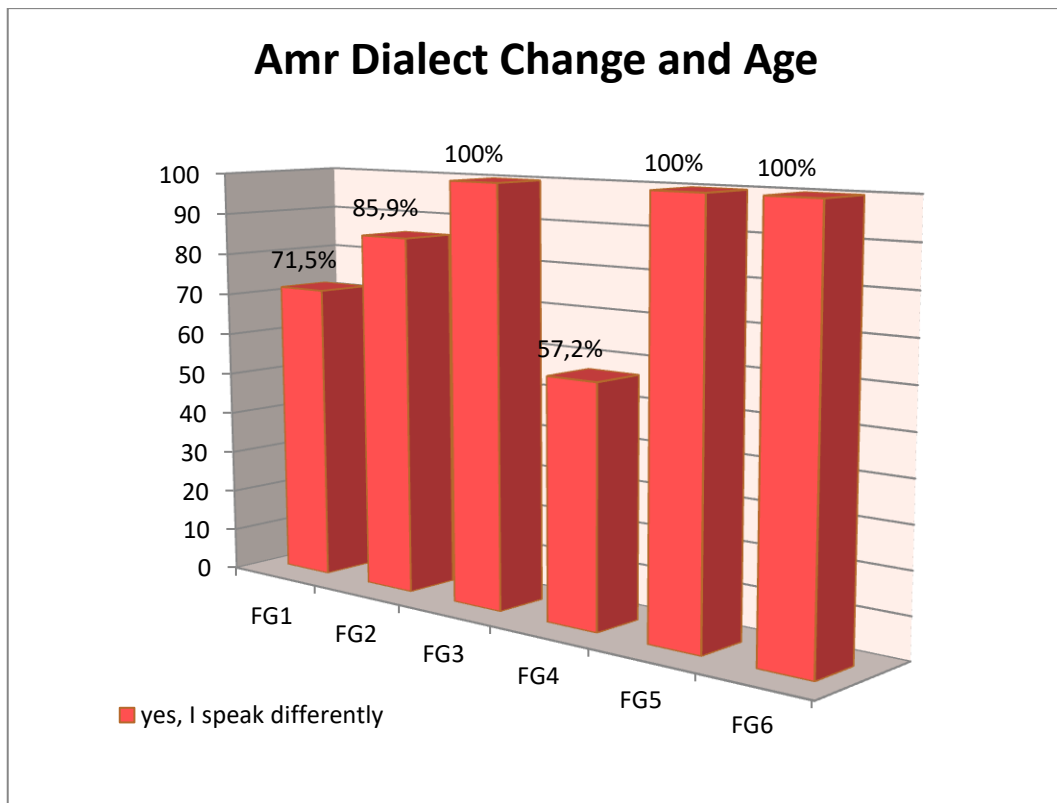


Bar-Graph 4.7: The Amr Participants Mastery of Languages

As the bar-graph shows, all the participants master Arabic language as they consider it their first language, the official language and language of Qu’uran. In addition, among the interviewees, few (n=5) individuals have claimed that they master only Arabic language. It can be noticed that the 50% (n=20) of them master only French as their second language; whereas, English is understood and spoken only by the minority (n=4).

d/ Linguistic change and age :

The following pie-chart divulges the participants’ admission of the linguistic difference between their way of speaking and the one of their parents (i.e., elders).

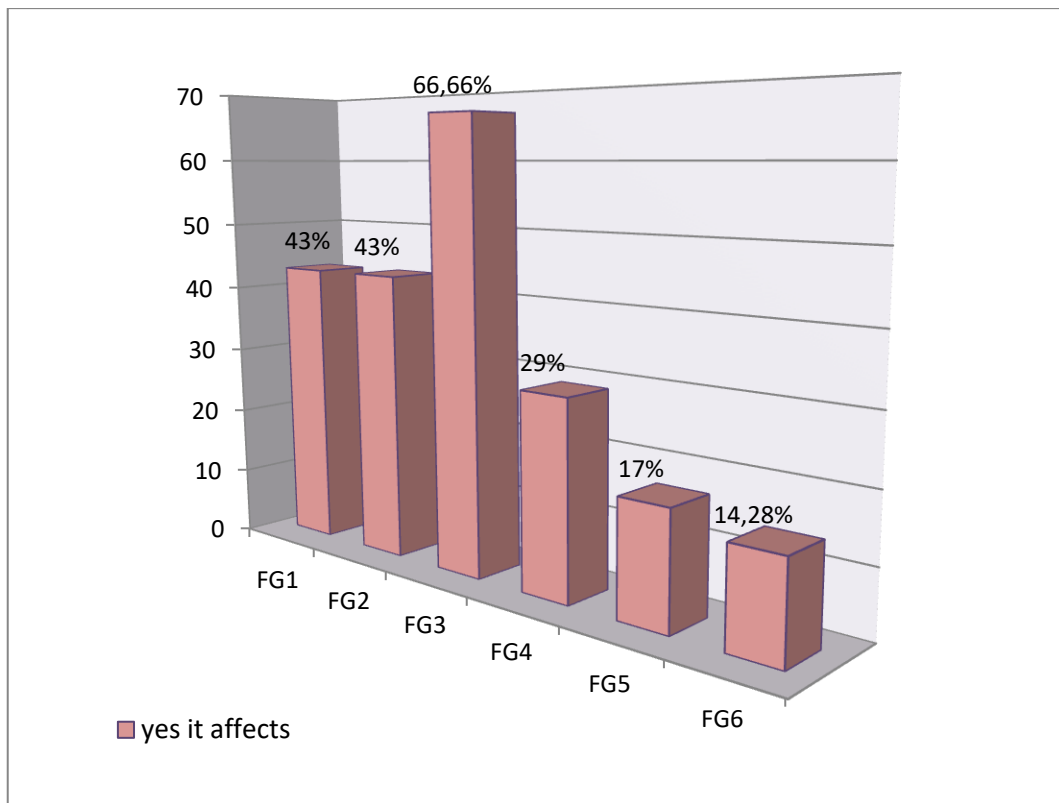


Bar-Graph 4.8 : The participants' Awareness of Linguistic Change in relation with Age

Although the number of participants varies from one focus group to the other (see **table 4.5**), the majority has agreed that their dialect is almost different from their parents' or elders' because of different reasons. Nevertheless, in the focus group 4, some participants (n=3) have totally rejected the idea of language differences and claimed that their way of speaking and that of their parents are alike.

e/ Linguistic change and environment:

The interviewees have been asked whether they have left Ainsefra for awhile, and if this fact affects their way of speaking



Pie-Chart 4. 9: The participants' Awareness of Linguistic Change in relation with Ecological Environment

All the participants have an experience in living out of the original in different rates and periods through the focus groups.

The participants who have lived out of the original environment (either Ainsefra town or countryside) have admitted that this fact affect their way of speaking. The participants have stated many reasons, such as military service, university campus professional career and commerce. Furthermore, they have discussed a major factor of difference which is the Bedouin environment; they have agreed that the 'Amour' who are still living in Bedouin conditions have certain linguistic features which are different from the ones in Ainsefra.

f/ Amr attitudes towards their dialect:

When discussing the attitudes towards the Amr dialect, the following table is formatted:

Table 4.6:

Amr Views on Amr Dialect

	Positive Attitudes	Negative Attitudes
The majority	<ul style="list-style-type: none"> - Dialect is patrimony, legacy and heritage. - It is the identity - It is the means of communication with parents, relatives and close friends. 	/
The minority	<ul style="list-style-type: none"> - We were grown up as Amr individuals, you cannot choose who you are. 	We cannot use the indigenous items (phonological/lexical) with strangers. Communication will be suspended.

Note. The investigator has maintained the participants' intentions through credible translation.

The interviewees have agreed on the positive status of their own dialect; whereas, few of them have discussed the necessity of dialect change for useful and continued communication with non Amr interlocutors.

g/ Reasons for change and consequences:

The participants have been asked to state and discuss the impacts of this dialect change on the person as well as society (or speech community). The table (4.7)

Table 4.7:

Participants' Views on Amr Dialect Change Impact

	Positive Impact	Negative Impact
The majority	<ul style="list-style-type: none"> - It facilitates and simplifies communication with non Amr speakers. - It is an argument and necessity of modernity - It is a result of studies and education . - It is a result of social -media 	Dialect change is a figure of language decay.
The minority	<ul style="list-style-type: none"> - It is the way of speaking of our generation. 	It demolishes the 'Amour' identity, traditions and existence.

Note. The investigator has maintained the participants' intentions through credible translation.

The attitudes towards Amr dialect change in progress vary between positive and negative ones. The majority of speakers has agreed that their dialect change is a natural result of globalization, modernization and urbanization. Nevertheless, the majority has claimed that dialect change leads to the social and linguistic decay of 'El Amour' identity.

4.3. DATA INTERPRETATION

The information obtained from the data analysis finds a solid ground to interpret, relate and evaluate the results objectively.

Thus, in contemplation of giving functional consideration and constructive interpretation to the quantitative and qualitative data, the following keynotes are put forward:

4.3.1. Gradual Change

In variationist sociolinguistic investigation, the sound change needs deep study across different linguistic contexts in order to determine whether it is a phonetic or phonological sound change. Nevertheless, the results of analysis demonstrate that the (q) variable change is gradual and not abrupt, what makes the decision of whether being phonetic or phonological change thoroughly misleading.

The following tables summarize the phonemic (sound) change of the salient Amr **markers** in terms of many cases, stages and according to different points in time.

Table 4.8:

The Case of the Variable (q)

Time	MSA phoneme / ʁ / Amr variable (q)	Amr Example	English Gloss
Stage 1	/ q /	/m æ q ræ b/	Sunset
Stage 2	[q] / [ʁ]	[m æ q ræ b] / [m æ ʁ ræ b]	Sunset
Stage 3	/ ʁ /	[m æ ʁ ræ b]	Sunset

Note. † refers to imaginary time boundary.

Sound change cases which are perceived as a gradual phonetic/phonological change affects the items representations. Thus, Amr dialect knows at the present time a linguistic change in progress, since both variants [ɣ] and [q] of the indigenous variable (ɣ) are used in the three categories of age (A, B and C) in different frequency counts¹. We have found in the qualitative analysis of the questionnaire that the same participant says:

- [qæ dwæ] to mean / alɣad / in MSA (i.e., tomorrow), meanwhile, he pronounces [ɣærb] to mean /al ɣarb/ in MSA (i.e., the west), thus, the subject's articulation varies between keeping the indigenous realization of /q/ in some lexical terms and switching to [ɣ] in other items.

Hence, the same fact is found at the variable (ɣ), sound change underlies the use of the two variants [ɣ] and [q] in different age categories and gender:

Table 4.9:

The Case of the Variable (ɣ)

Time	MSA Phoneme		Amr Example	English Gloss
	/q/	Amr variable (ɣ)		
Stage 1	/ɣ/		/ɣ æn{æ:r /	100 kg
Stage 2	[ɣ]	/ [q]	[ɣæn{æ:r] / [q æn{æ:r]	100 kg
Stage 3		/q/	[q æn{æ:r]	100 kg

Note. † refers to imaginary time boundary.

¹ The measure of how many times the studied variable occurs in specific individual's speech in a period of time

In this case, since Amr dialect is a Bedouin dialect, the phoneme /q/ is not a common feature in its phonemic system, but it is rather pronounced as [g] alternatively. The /q/ sound occurs very often in the adopted and adapted items from MSA and realized as [ɣ]= (ɣ) in the Amr system. Hence, the co-occurrence of both realization of the variants [ɣ] and [q] is an unquestionable fact.

Similarly, the case of [ʔ] is demonstrated in the following table,

Table 4.10:

The Case of the Variable (ʕ)

Time	MSA phoneme / ʔ / Amr variable (ʕ)	Amr Example	English Gloss
Stage 1	/ ʕ /	/qurʔa:n/	Qu'uran
Stage 2	[ʕ] / [ʔ]	[qurʕa:n]/ [qurʔa:n]	Qu'uran
Stage 3	/ ʔ /	[qurʔa:n]	Qu'uran

Note. † refers to imaginary time boundary.

In the case mentioned above, the variable (ʕ) is realized into two variants which are [ʕ] / [ʔ]. The same Amr speaker says:

[qurʕæ:n] ↔ /qurʔæ:n/ (i.e., Qu'uran)

and [ʕæbdæʔ[ʔo:f] ↔ /ʕabdaʔ[ʔu:f] (i.e., 'Abd Erraouf' name)

In addition, the same case occurs at the level of the variable (?) which is represented in the following table (4.11.):

Table 4.11:

The Case of the Variable (?)

Time	MSA phoneme / ʕ / Amr variable (?)	Amr Example	English Gloss
Stage 1	/ ʔ /	/ ʔæ græ b /	Scorpion
Stage 2	[ʔ] / [ʕ]	[ʔægræb]/ [ʕægræ b]	Scorpion
Stage 3	/ ʕ /	[ʕ æ g ræ b]	Scorpion

Note. † refers to imaginary time boundary.

Concerning the variable (?) which is realized into two variants [ʔ] / [ʕ], the reality of the variants co-occurrence is common within the different age categories especially the young members. In this way, we can find the same participant using both variants, such as in the following conversation:

S₁ (thirty-six years old) : / ... bbæ ! ræk qæjæ wæh? / (i.e., “ Are you ok?, father”)

S₂: (ninety-one years old): / hæ fwæjjæ .../ (i.e., “ Im ok!”)

S₁: / ... emm...næmfu nsællø l#ʕæʂʂar... ræk gæ:dd wæh/ (i.e., “ we’re going to pray! Can you go ?”)

S₂: / keɪh l#ʔæʃʃɑr... tɔæddæjnæ qæ # ɖɑrwæk ... kleɪt #qæ l#ʔæɪf / (i.e., “what! We’ve just taken our lunch!... I ate couscous”)

S₁: /... l#ʔæɪfχfeɪf# æ#bbæ / (i.e., couscous is not heavy meal ,father!)

One can notice in the era of the present which is the **stage 2** that the Amr variable which is undergoing change is represented by two variants that are used in different rates within different circumstances and according to different linguistic and social situations. The **stage 3** has not yet been reached, but it seems tentatively predictable, since language goes from one member to another as a gradual transition from one generation to another, which is known as *transmission*. In addition, the gradual spread of this sound change over the lexicon of the Amr dialect which is known as *lexical diffusion*² is another crucial reason to make the stage **3** highly expected. (see **1. 3**)

With regard to the aims of the pilot study, the change in progress has been demonstrated during the fieldwork observation in addition to the quantitative and qualitative results. The fact that the variants [**ɣ**] and [**q**] of the variables (**ɣ**) and (**q**) respectively are used at a **high** frequency by participants in category C (aged from 40 to 101 years old) in comparison with participants in category B (from 18 to 39 years old) who use these variants at a **lower** frequency displays the argument of potential change in ‘real time’ i.e., when 60 years old (the elders’ generation) was 20 years old in the past, everyone spoke in the same way, whereas, at the present, the young generation is speaking differently. What has been found in the ‘apparent time’ can translate what happens in ‘real time’³. Hence, this fact is known as ‘word level’ phonology, when the speakers tend to spread using the changing variant over the totality of lexicon gradually.

In the current investigation, all the apparent time changes at the linguistic levels tackled (phonological and lexical) are reinforced by findings in real time research through the questionnaire and the focus group interviews.

² Cadora (1992, pp. 08-09)

³ For more discussion, see (Baily, 2002; Sankoff, 2006)

4.3.2. Lexical Change

The results yield for the actuation and complete or nearly complete change. As Chambers (1992) asserts that: “**the lexical replacements are acquired faster than pronunciation and phonological variants**”, (p. 667), all the change of Amr lexical items have been highly noticed throughout the results of both research instruments. The majority of participants aged between (18 and 39 years old) have claimed that the less use of certain lexis is referred to the change in life aspects, since life in Ainsefra as an urban context is definitely different with the one of Bedouins. Therefore, the terms associated with shepherd (tending sheep) have no functional use in the social aspects of the town of Ainsefra. As result of this fact, three types of lexical change might exist:

a/ Incremental change:

It represents the totality of variables that are used in small frequency count among one age category as opposed to the other’s category in which totally different lexical items are used.

Regarding this fact, the following table sheds light on certain instances which the majority of respondents does not use.

Table 4.12:

Amr Incremental Change Examples

Word/expression	Replaced by	Meaning
/ænhu/ - /næhuðæ/	/ʃku:n /	Who is this?
/tʁæʔ/	/hɾab/	To run away
/hbæt/	/ɖɾab/	Hit
/bælhæg/	/bæʃsæh/	Really!

/hwæ:jt/	/zeiht/	Besides
/næbi:h/	/zæggerilæh/	Call him!
/ɾak #mɿarɾah/	/ɾak # ræ:jæ/	Are you ok?!
/ ɖɖarɾno:h /	/lbazz/	Small kid
/mu:læʔjæ:l/	/gædræ/	Casserole
/gɔɾg/	/ʂabba:t/	Shoe
/ hæffa: ɖ/	/særwæ:l/	Trousers
/ænhækk# ælhæjh/	/bæʃʃæd/	Move away!
/lmæ:ʃæn/	/rʒæ:l/	Men
/lmæʃɾaɿ/	/bnæ:t/	Girls
/hnæ: ʃi/	/ʃzæl/	Hurry up!
/nnæɿh/	/ʃʃtæ/	Winter time
/dæθθ/	/nnæww/	Light rain

Note. The given examples are the common mentioned examples by the respondents.

In this case, the lexemes that are stated in the table above do no more constitutes the young category repertoire but they are still used by the Amr elders. For that reason, they are seen as instances of the incremental change.

b/ Decremental change:

It describes words that are not used anymore; this type of change is noticed among the participants of category B which is labelled at this level: the transitional

generation. Nevertheless, since the situation of change at hand is still in progress, this age category B may permit this type of change to maintain in the imaginary phase of change as the case of Amr markers (see tables 4.8; 4.9; 4.10; 4.11.).

Furthermore, lexical items which are related to Bedouin activities are no more used in urban context. Some examples are illustrated in the following activities:

Table 4.13:

Amr Decremental change: Bedouin Terms

Sew activity	Churn	Shepherd activity
/lɣællælə/ - /lmæqzæl/	/ʃfækwæ/ - /lhæmma:ɾɑ/	/ʃærwæ:n/ - /jhæwwæf/
/lmæχjɑɾ/	/ʃækkæ/ - /læmna:ʃɑb/	/læqw/ -

Note. The given examples are the common mentioned examples by the respondents.

c/ Replacement change: both terms are used

At this level of research, the type which is mostly noticeable is the ‘replacement change’ which is the first logical result of language change in progress as opposed to the abrupt one. This phenomenon is highly noticeable at the sound change which transforms certain item representation.

d/ Reinterpretation/ ‘context-dependent meaning’

As a matter of fact, certain Amr lexical items or even expression have acquired new meaning which seem to be adequate to the new ecological conditions in urban context, such as: /ʃærwæ:n/ (i.e., a herd) is used to mean a group of small children. Moreover, it is noticed that some morphemes (lexis) are no more used to convey the explicit original meaning but rather implicit ones understood from the context, i.e., such as [jæntɑh] and [jʃokk] to refer to the person’s bad physical behaviour, since they are originally used to characterize the animals.

e/ Colour lexeme:

There is a remarkable change in **colour lexeme**. There are a large number of colour lexeme used by elders (category C) are not used by young participants especially (category B). The following table illustrates some examples

Table 4.14:

Amr Decremental Change: Colour Lexeme

Colour lexeme	Replaced by	English Gloss
/hælhæ:li/	/χḍar # bæ:ræd/	Apple-green
/χu:χi/	/warḍi/	Pink
/χæzzi/	/χḍar /	Forest-green
/ʃχæm/	/qæhwa # hleib/	Beige
/zænʒæ:ri/	/zraq/	Blue

Note. From focus group results. Some female participants have stated the colours in French language.

Throughout the focus group sessions, the interviewees have discussed various topics of change and stated different examples.

4.3.3. Cultural Orientations

The majority of the interviewees and questionnaire participants maintain a variety of cultural practices, which include celebrating traditional meals and researching family genealogy:

Observation :

Amr speaker : I cook a traditional food to my family...meals like ([tæði:bæ], [lkæsɾæ] (see table 4.3)

Focus group 1

Moderator : could you speak about your Amr confederation, tribe and ethnic group?

e.g. comment (1) : / wæf # ngu :llæk # ... hnæ # ?ærf # kbeir... /

(i.e., what shall I say! Amour is large confederation)

e.g. comment (2) : / ... læŋmu :r# tæ:ʔ # ɖærwæk # mæ:ʃi # ki # tæ:ʔ # bækrɪ # .../

(i.e., the Amr of nowadays is not like Amr of the past)

e.g. comment (3): / fæ:ʃ... mæ:ʃi # kifkif #.../

(i.e., in which way?)

e.g. comment (2) : / bækrɪ ʒdu:dnæ kæ:nu jæssæknu læɣjæ:m... ntæ # ɖɑrwæk # ʔɑk# fæ#lɣæjmæ ? /

(i.e., before, our grand-fathers had lived in tents. Are you living in a tent now?!)

e.g. comment (3): / maʔneɪʃ #fæmmæ...# bæssæh #ʔmæ :mɪ ... ki# suq ænæ/

(i.e., no, I'm not, but my uncles are still living there ... as if it's me)

e.g. comment (2) : / ʔɑ:nɪ #mʃæ:k #... #ʃænnæ# lfæmi:læ# baʔrɑ#... /

(i.e., I do agree, all we have relatives who they are still living in countryside)

The conversation above has claimed for the different attitudes which the Amr speakers have towards their indigenous ecological setting. Nevertheless, the positive climate has covered the whole discussion.

Focus group B :

S1: /... #æ:næ #æʃtæzz #ænnɪ #ʃmu:rɪ# ... #æbb #ʃæn #ʒædd #... /

(i.e., I am proud of being an Amr individual ...)

The speaker has detailed his **Family Tree** which turns back to 1886, since his first grand-father was born.

4.3.4. Language Change Motives

The following diagram describes the strands that control the Amr linguistic change in progress which we can consider as **social bias factors**. (**Diag. 4.1**)

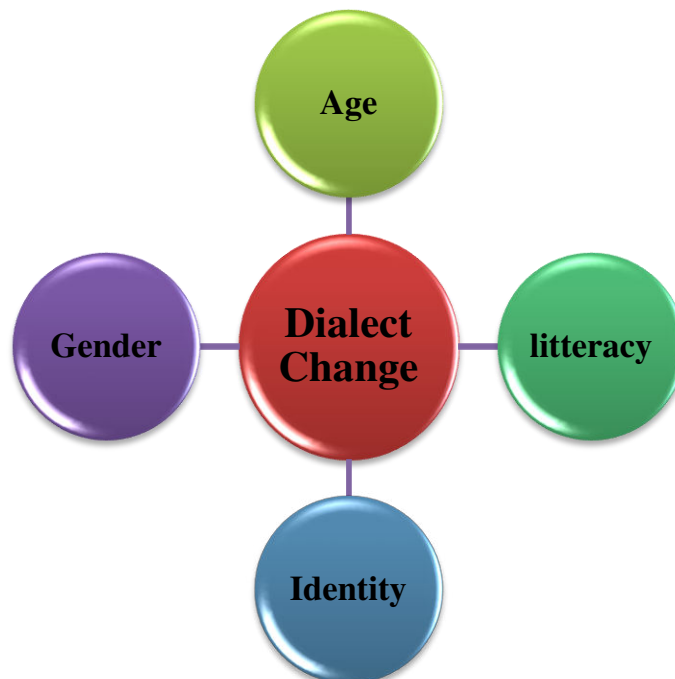


Diagram 4.1: Social Bias Factors of Amr Dialect Change in Progress

The diagram mentioned above identifies the factors and social variables which are found behind the Amr dialect change in progress.

4.3.4.1. Gender as a social force

The use of the variant [ɣ] of the variable (q) is highly frequent in the female production in comparison with male's linguistic behaviour. This fact strongly concurs with the assumption claiming that women are the leaders of linguistic features change. Nevertheless, the indigenous variables still occur at the level of female's production of traditional dishes, such as: [læmqærrɪ] – [lʔæjɪ] – [dʃajɪælmæqmu:mæ]

Certain verbs, such as:

[jqæmmæs] ↔ /jaɣ misu/ (MSA) (i, e., to sop up)

[jæqmæz] ↔ /jaɣmizu/ (MSA) (i, e., to blink)

Certain nouns, such as:

[qɑ] ↔ /ɣiɑ:ʔ/ (MSA) (i.e., a cover)

[moqtoʃ] ↔ /miɣtoʃa/ (MSA) (i.e., a spoon)

4.3.4.2. Age effectiveness

In the Amour cohort, the dialect change in progress is noticed to be an age-based phenomenon, since it is tightly related to the participant's age. The findings have shown that features of dialect change occur in higher frequency among the participants aged between 19 and 39 years old (**category B**) in both gender. This fact may refer to different reasons according to the focus group results, such as: university and campus life, military service, social media, especially facebook, the new lifestyle, mixed marriage. The majority has claimed that some Bedouin practices have been discarded and less practiced by this generation such as tending sheep, craft and knitting wool. Therefore, the lexical items identifying those

activities have almost been relinquished. In addition, old participants see the change of the variable and some lexical stances as a dialect **decay**'

Moreover, the rate of change among male of **category A** is higher than that of female, this may refer to the dialect contact; Since the boys in this age have more contact with their surrounding, such as playing football, schools, and coffee shops; Whereas, girls have more connection with their close family, parents, especially mother with whom they learn cooking, sewing and other traditional stuff.

4.3.4.3. Educational level and illiteracy

Through comparing the answers of the questionnaire with the results in the focus group interviews, it has been noticed that there is a perceptible assumption that the education has tailored the realisation of Amr speakers' phonemes. Thereby, they are aware enough of the different articulation between SA and Amr phonemes (variables). In fact, though education helps the informants to read Qu'uran in its correct articulation and vary between the variants when it is needed, they still use the indigenous variable to denote indigenous stuff.

4.3.4.4. Identity status and dialect prestige

Ain Sefra is a heterogeneous community; it gathers a large number of social (tribal and ethnic) groups. This fact is seen as one among the major reason behind the Amr language change in progress. The settlement of El-Amour in Ain Sefra allows its members to come into contact with those of the other tribal (ethnic) groups, therefore, Amr speakers accommodate their speech to the surroundings, especially the young generation (category A and B).

Furthermore, dialect change is considered as a better means of communication with non-Amr interlocutors in order to decrease certain 'Identity constraints' because of certain ambiguous expressions, such as: [jgæʔmæz] (i.e., to sit down)

Amr dialect change in all levels with no restriction to phonological or semantic change is referred to the speaker's intention to be socially integrated successfully as it is explained in Ludke's and Keller's *invisible hand* theory (Ludke 1986, Keller 1994). The fact interprets the speaker intent to be identified or not as a member among a specific group, or to gain attention throughout the flow of communication. In addition, Amr speakers tend to change to get rid of **an out group discrimination**, thereof, a hindrance to the abrupt change is identity. Accommodation, on another hand, has a major role in Amr change with non-Amr individuals, as Bloomfield (1933) asserts that, **"Every speaker is constantly adapting his speech-habits to those of his interlocutors"**. (qtd. in Labov (2010, p. 05)

Innovation cannot be considered as a language change without diffusion. Thus, as the quant./qual. data display that **young females (category B)** represent the higher score of adopting the new phonemic and lexical items. This is what has been proved in many other sociolinguistic works (Milroy and Milroy, 1985).

Our original starting point is to explore the implications of dialect change in progress on the individual and the interrelations between this linguistic phenomenon and the speaker's socio-cultural identity preservation. Thus, an attempt to explaining this phenomenon, a detailed discussion of the results is provided.

4.4. DISCUSSION OF FINDINGS

As an attempt to provide a big - picture assessment of the status of Amr identity within the dialect change in progress phenomenon, a critical discussion is favorably required.

4.4.1. Causal Mechanisms for Amr Dialect Change

The Amr case of linguistic change in progress seems to be tightly referred to what Croft (2000, p. 4) claims in saying that "[...] **Languages don't change;**

people change language through their actions.” We focus on the last word in the quote ‘actions’ to include all what is related to human actions such as life-style, customs and dialect function (see chapter1). A set of goals settled behind changing certain Amr variants .

This change may be said to be **functional** (systemic functional, functional proper) Keller (1994; 1997) argues that “functional” must not be confused with “teleological”, and should be used in reference to speakers, rather than to language: “[t]he claim that speakers have goals is correct, while the claim that language has a goal is wrong” (1997, p. 14). In respect of what has been found, Amr individuals tend to use alternative terms that serve their own *purposes* rather than the indigenous available terms. Purposes in communication can be derived from different life angles, such as social, cultural and ecological terrain. The latter can be seen as the most important factor in this case of change in progress. Therefore, Amr community as the case of any society withstands many distinct transformations mainly ecological one, in addition to what this change underlies as results.

According to the data gathered, the current case of sociolinguistic change and its interrelation with Amr identity demonstration can be summarized in the following basic guidelines which are partisan but objective (the researcher’s conception).

4.4.2. Square-based Pyramid Identity Model

Based on the idea that identity is a social construction, the totality of identity aspects are unified in a square-based pyramid model to unveil the ambiguity of identity preservation which was our starting point of interest. Under the sociolinguistic change phenomenon, Amr speaker’s (category A and B) identity can be seen from different perspectives, more than one stable feature. Thus, it is essential to incorporate the identity construction in a set of guidelines (suggested by the researcher)

The following diagram summarizes all what have been scrutinized so far.

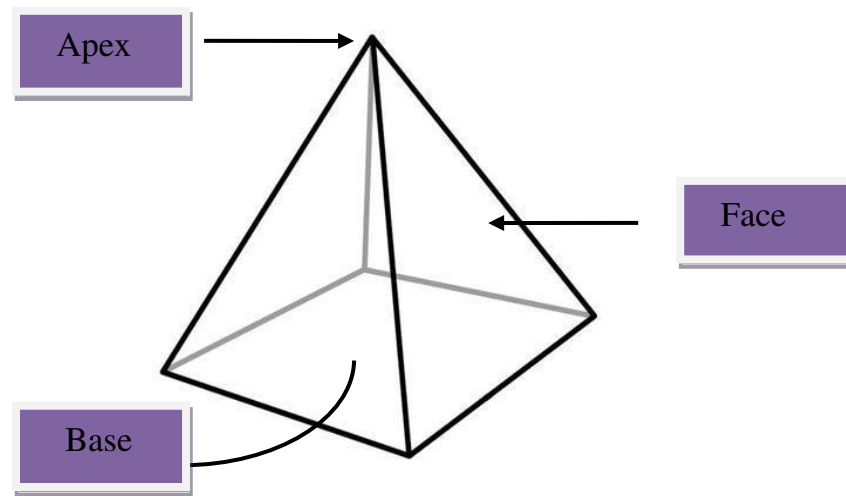


Diagram 4.2: Square-based Pyramid Identity Model

Amr identity is represented in the pyramid model above (the researcher's proposal), in which each of the four faces demonstrates a sort of identity actions, in addition to the base and the apex. These constituents are analysed and explained separately in the figures mentioned below:

4.4.2.1. Language

The first face in the identity pyramid model covers all what is about language as a system and dialect as a subsystem. As the most important means of communication between people is language; in their daily life, Amr individuals use their dialect to interact, cooperate and understand each other as a sense of solidarity.

Hence, the next figure exhibits some features related to language/dialect in the Amr cohort:

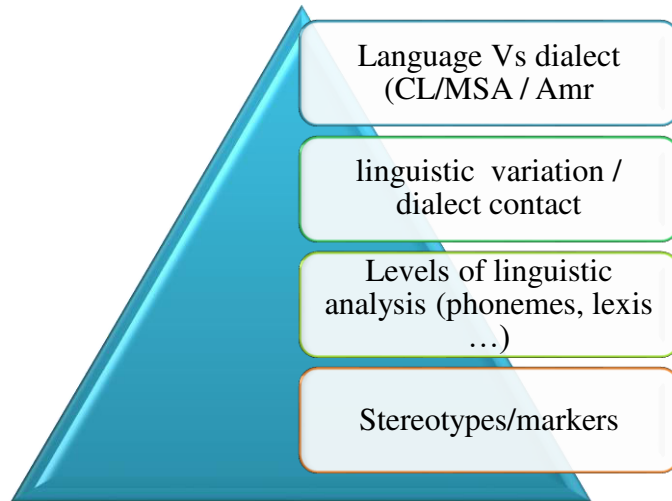


Figure 4.1: Language (First face)

As we have already discussed in the first chapter, language denotes who we are and who do we want to be. The fact that dialect is a subsystem of language; one should consider MSA as a reference when exploring the target dialect of ‘Amour’.

✚ Amr linguistic system:

Amr dialect is an Algerian Arabic Bedouin dialect, the fact that Amr phonological system contains a number of distinctive phonemes regarding MSA system (see 3.) should be taken into account. With reference to the comparison between the standard Arabic language and the dialect as the mother tongue, individuals tend to change their speech in many linguistic environments, merely the variables (q) and (ɣ), (ʕ) and (ʔ) due to many considerations, particularly using the standard Arabic articulation and dialect contact phenomena such as accommodation.

Furthermore, the preservation of those variants occurs in specific social context and specific linguistic terms.

✚ Stereotypes:

The sound change which Amr dialect undergoes may be explained partially in a Labovian sense, the linguistic behaviour displays a scale of different levels of ‘salience’ towards the use of the linguistic variables and their variants (see 1.). The findings exhibit that the Amr markers have been sometimes stereotyped either within ethnic group members (**especially female of category B**) or out of the ethnic surrounding (**especially non-nomadic groups**) considering those aspects as not prestigious and old-fashioned.

4.4.2.2. Acquired Variables

The second face is all the variables that have been acquired during life-time.

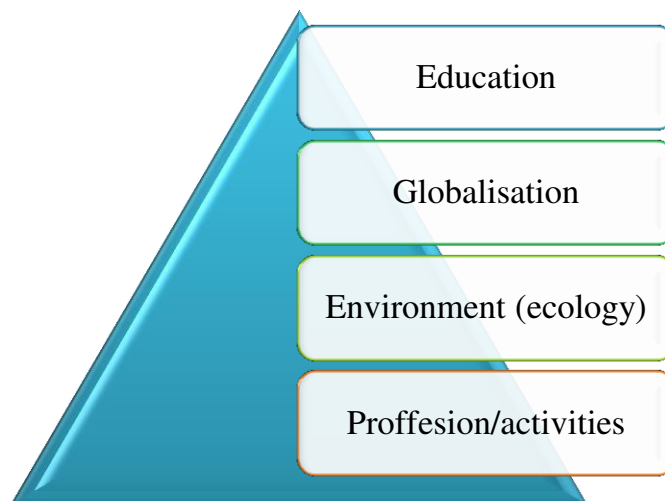


Figure 4.2: Acquired Variables (second face)

This area enfolds all what the Amr person acquires during his/her life, from childhood . Exploring the fact of language acquisition (or learning) leads us to ask the following questions:

What to acquire? When to acquire? Where to acquire?

The answers of these questions might stand as areas whereby the Amr identity is constructed at this face, those areas are summarized as follows:

Education:

Many issues can be stated at this area, such as:

- MSA and Amr dialect issue: the mother tongue which is the Amr dialect is acquired from childhood vis-à-vis the SA which is learned at schools. Education has a great role in shaping the articulation of the indigenous phonemes / q / , /ɣ / , /ʔ / , / ʕ / into the MSA articulation, [ɣ] , [q], [ʕ] and [ʔ] respectively. However, both the indigenous and the new articulation are realized as variants at this level of change in progress. The majority of the participants within both categories A and B (aged between 10 to 39 years old) are aware of the difference between both articulations in which the majority does not consider it as ‘mispronunciation’.

Regarding Amr participants of category C (aged more than 40 years old) who are almost illiterate, the matter of awareness is not an option.

- Second language acquisition/ learning issue: it is considered as another subject matter. In this area, one will shed light on how individual employs different languages (mother, second or foreign language) and how they claim different identity patterns through native and non-native language interaction.

Environment:

The Amr social and physical surrounding know a gradual but radical change from nomadic Bedouin life to a rural/ urban setting.

- Ecology: Linguistic change refers in the case of Amr Lexical change in progress to the ecological change of the community, according to Cadora's 'transformational trend' (1992), as it follows:



Figure 4.3: The Ecological Change. (Adopted from

Cadora, 1992)

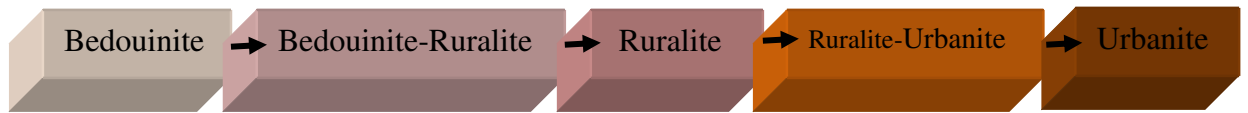


Figure 4. 4: The Linguistic Change. (ibid)

The Amr community witnesses the change from nomadic lifestyle to rural-urban lifestyle, thus, the change at the linguistic level is obvious, especially at the lexical level. Therefore, the identifying functions of Amr linguistic forms are highly **context-concomitant**.

- Bilingualism (or multilingualism): Amr speech community as an Algerian cohort is multilingual (both social and individual). Thus, dialect contact is a major factor in Amr change (see 1.8.2.), since Ain Sefra speech community knows multiple dialects from different tribal and ethnic groups, in addition to Tamazight language (for Ksr individuals).

✚ Globalization impact on identity:

Nowadays, the whole world is considered as a small town, and this is due to the process of *globalization*. It is like any development process in our life, as it provides 'new 'opportunities' it brings new 'constraints', as it offers 'new possibilities' it creates 'new problems', as it produces 'progress' it causes

‘regression’ (Blommaert, 2010). It covers social, political , economic and intellectual domains. It is just a vast concept to be restricted in a narrow definition.

By analogy with astrophysics, we interpret the effect of globalization on certain aspects within the society as the black hole in the universe. In the same manner as the black hole engulfs all what closes it, so globalization does.

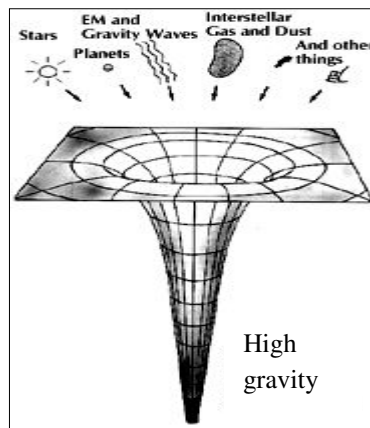


Figure 4.5: The Black Hole in Astronomy

The gravity around the black hole gets much stronger when the object gets closer. The black hole gobbles up all what approaches it because of its highest gravity. It is bottomless pit and described as the endpoint of the matter, in which the object inside it loses all its characteristics, no space, no time, no speed. The object inside it becomes no more how it has already been.

In this study as the case of many studies, globalization is regarded as a sociolinguistic subject-matter, in which language (dialect) is an essential part besides the other processes of it. Hence, this how globalization seems to work:

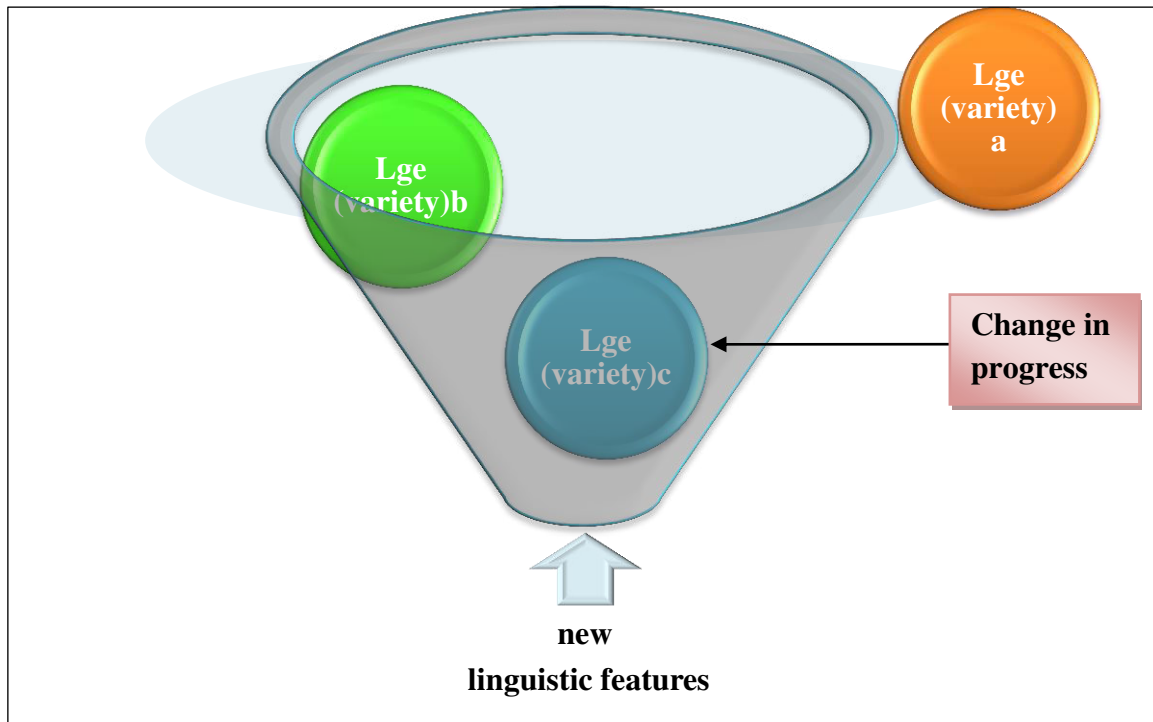


Figure 4.6: Mechanism of Globalization Effect on Language Variety

In such manner, in the world of globalization there is a continuum of differences between dialects to the extent that the nearest speech community to the center of globalisation, the most subjected to change. Individual ‘a’ (represented by his/her linguistic variety a) who is far from the centre of globalisation seems to have a stable language with no intruding facts; whereas, individual ‘b’ and ‘c’ (represented by their linguistic varieties b and c) are susceptible to change in more or less different rate and degree. The change is realized through the use and adoption of the new (social, cultural and linguistic) patterns.

Likewise, many aspects of individual’s identity changes, some of them **stand** and others are **replaced** and what is left **vanishes**. And this is what can make the individual demonstrates different faces of his/her identity according to different contexts at hand.

In the same vein, Amr identity features are subjected to maintenance, substitution or disappearance according to their use by individuals within society.

4.4.2.3. Ethnicity

The third face is the individual's ethnicity.

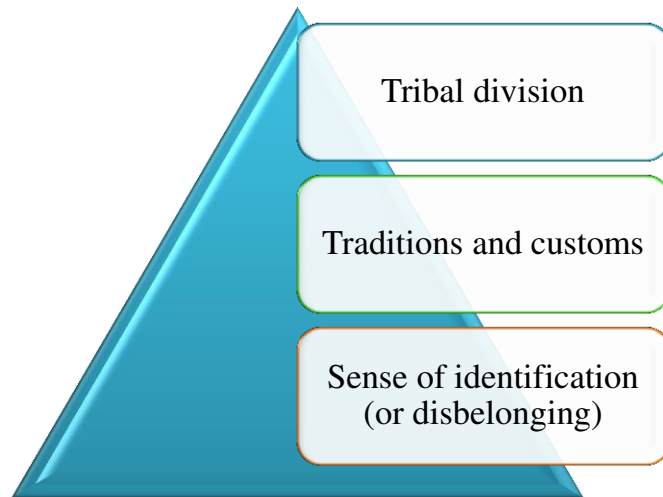


Figure 4.7: Ethnicity (third face)

As it is explored before, ethnicity denotes how individual is socially categorized by by himself on one hand and by the others on the other hand. It extends over various life aspects, such as:

+ Traditions and customs:

Amr individuals retain the wearing of the traditional clothes for specific purposes, such as religious ceremonies, social celebrations and folkloristic occasions. In addition to other facts which are tightly related to their history, such fables, myth and stories.

+ Stigma and Prestige

Regarding the questionnaire and the focus groups data, the interpretation of data has exhibited that there are some linguistic features of Amr dialect which are regarded

to be stigmatised by other interlocutors from other ethnic groups in Ainsefra and even some other speech communities, these features are mostly phonological and lexical ones.

At this level, the researcher claims that those attitudes are based on popular views and not on linguistic criteria.

4.4.2.4. Religion

The fourth face is religion.

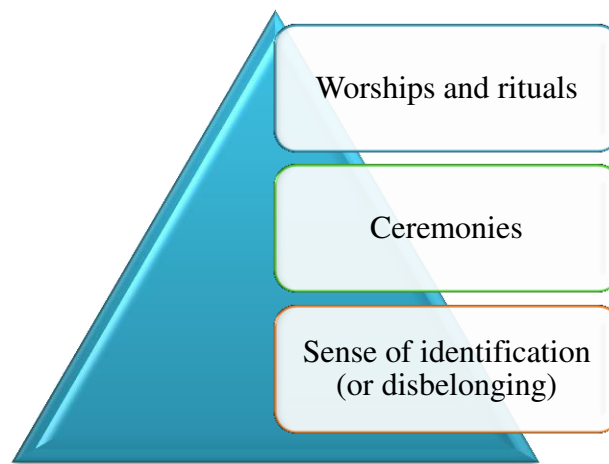


Figure 4.8: Religion (the Fourth Face)

The religious and spiritual aspects are obvious in all men's actions. Amr speech community which is a Muslim social cohort as other Algerian social groups exhibits large dimensions of those aspects, such as:

Worships and rituals

The five Pillars of Islam: such as Prayer as a five-times-a-day worship has a great impact on training the illiterate participants on the correct standard pronunciation of the Amr variables (q), (ɣ)

✚ Ceremonies :

Religious Feasts (Eid El-Fitr), weddings and circumcision besides others are all kept and celebrated in the same way through generations by adding certain features suitable to the new ecological conditions.

✚ Qu'ran (Koran) and the Hadith

Amr speakers use Koranic verses I their daily speech as communicative argumentations. Hence, the use of CA (classical language) in reading Qu'ran, explaining the Hadith shapes the individual's articulation and the linguistic production towards the standard one, especially the Amr markers at the phonological level among participants within category A and B.

4.4.2.5. Culture

The pyramid apex is culture.

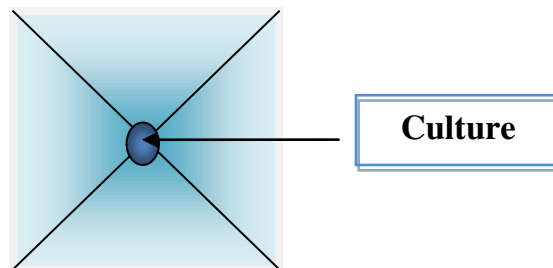


Figure 4.9: Culture (The apex)

On the apex (or the summit) of the pyramid model, we will state culture, in which all the faces of the pyramid construct the different aspects of culture, which are language, religion, ethnicity and other environmental factors. Here, we can notice the tight relationship between culture and all these strands, since it is often defined as the social norms, beliefs and behaviors of the society which are transmitted from one generation to the other.

4.4.2.6. Amr Base identity

The base of the pyramid is the individual's real identity.

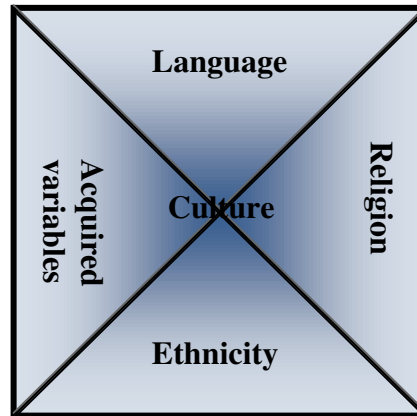


Figure 4.10: Amr Real Individual Identity (base)

As the base of the pyramid is hidden and covert, the real identity of the individual is also covert. The individual tends to show what he wants to be from many angles. On that account, the percolation of all what are mentioned along the four faces in addition to the apex constructs the real identity (Amr identity) which makes things logical and balanced at different levels such as: social, psychological and cognitive matters.

Hence, in a speech community like Amr one which is witnessing a change in progress, aspects which are changed are preserved in a way or another regarding what has been mentioned before in the pyramid model, and this seems to be done **consciously** and/or **subconsciously**, **willingly** and/or **unwillingly** stored in the real identity of the Amr speaker. Those aspects are kept and protected as the Amr individual ethnic identity and appear whenever and wherever needed.

4.4.3. Ethnic Identity Preservation

Regarding the identity scale that Amr speaker displays (see **Pyramid Identity Model**), ethnic identity is almost perpetuated through many aspects. At this phase, we can describe the phenomenon of certain identity features as **sparkling shows**; we can define this fact as the occasional occurrence of certain indigenous linguistic and cultural elements in some specific situations. Thus, Folkloristic identity parameters have indigenous, occasional, contextual and spectacular use.

Furthermore, Amr regional identity occurs in the realization of some lexemes related to the original ecological setting such as: [lʔæʃʃæ] (i.e., a small tent)

4.4.4. Amr Function and Functionality

We have illustrated the use of Amr indigenous lexical item within the dialect change in progress in the following figure (**Fig. 4. 11**):

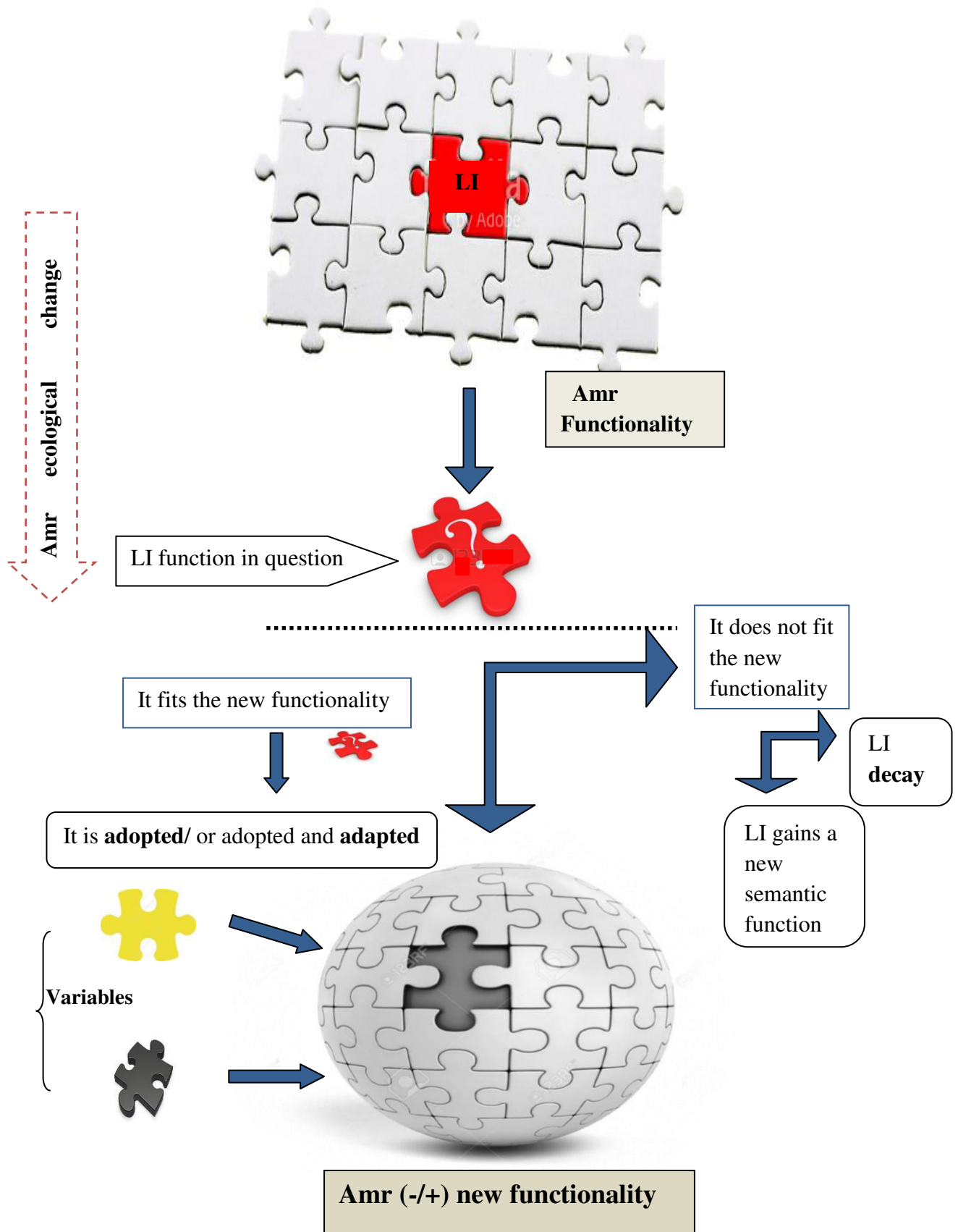


Figure 4.11: Amr Functionality and LI Function

As it is discussed, any linguistic change is well-illustrated through the social change, the ecological change that Amr cohort has witnessed necessitates a linguistic change (see 1.8). The change from **nomadic** or **Bedouin** towards **Bedouin-rural** environment requires a linguistic change, since Amr individuals have been originally settled in the countryside in a Bedouin lifestyle (Fig 4.3). Thus, we have illustrated the use of Amr lexical item in correlation to its function in the dialect as dialect **functionality** which is seen as ‘a puzzle board’ in the figure above. Hence, the use of the indigenous nomadic vocabulary is conditioned by its use in the social life, i.e., the new social life in the urban environment needs the new functionality of the Amr dialect change. According to this assumption that is illustrated in the figure, we may have three probabilities:

- a/ If the Amr term/ lexical item (as a puzzle piece) can fit its place (as the missing piece) in the Amr (- /+) functionality, it becomes a part of its lexicon and is used by the Amr individuals.
- b/ If the Amr term/ LI cannot fit the new functionality, it is subject to **decay** or **contextual use** as a matter of change in progress. According to the findings, several terms related to Bedouin life are considered either as old fashioned (archaic) to be used in an urban context or ineffective to convey the meaning or identify the surrounding.
- c/ If the term finds an alternative puzzle piece, it is used as a variant or inserted in the lexicon as a synonymous term



Functionality is tightly related to the maintenance and/or change of the ecological conditions. This practicability designates the usefulness of the Amr lexical item in order to suit the dialect users’ communicative needs regarding the new social environment requisites for the new era of modernity vis-à-vis the original nomadism.

Therefore, the use of Amr lexical item is linked to its suitability to serve the communicative functions in the community, i.e., “no context = no use”.

4.5. CONCLUSION

This chapter has examined a partial characterization of the sociolinguistic change that the Amr cohort undergoes, which are sound change and lexical change. It has given a detailed analysis and interpretation to the data collected through the questionnaire and the focus group interviews and based on the pilot study findings. Moreover, it has explained the interrelations of the Amr identity preservation vis-à-vis the linguistic change through identifying the identity large- scale demonstration and faces.

Although this chapter is the concluding step in this thesis, it could be an introductory one of another research of another interest within the extensive field of sociolinguistics.



GENERAL CONCLUSION

General Conclusion

Indubitably in any sociolinguistic research, the final findings depend in a large extent on the underlying instrumentation and how those research methods are interplayed, the sample of population and how it is selected, and the doer of the study and how this researcher interrelates between those elements. The research objective, credible and reliable conclusion is heavily relied on those dimensions; therefore, the resulted assumptions are valid as much as the data are valid.

The starting endeavor of this thesis is to scrutinize the interrelation between language change and the identity preservation among the Amr individuals of Ainsefra. In addition, this research intends to find out the factors behind the change in progress and discern this fact from stable sociolinguistic situation. Therefore, the methodology of this investigation which is mapped out in reference to the research questions embodies two pillar studies, the pilot and the main study. The methodology tends to be eclectic to better addressing the research phenomenon, goals and questions.

This research work relies on the transition from qualitative to quantitative approach and vice versa, i.e., the data collection proceeds from the ethnographic findings throughout the pilot study to the co-relational perspectives throughout the questionnaire and the focus group interviews. Hence, it attains a mixed-methods approach. During the research design, the data are gathered and analysed throughout different research tools and within qualitative and quantitative approach. This diversity in research design tools refers to the diversity in research questions, in the sense that the questions which seek more for a social reality (e.g., behaviours and attitudes) are examined through recording and observation; whereas,

the questions which appeal for linguistic aspects (e.g., lexical and phonological variants of the system) are scrutinized through surveys.

As a result, the pilot study reviews that the ecological change that Amr cohort has witnessed claims for a linguistic change since any linguistic change is well-illustrated through the social change. The Amr dialect is originally a Bedouin dialect and it is studied at the level of Ainsefra Amr members. Ainsefra as a heterogeneous speech community gathers a large amount of ethnic groups which claim for more or less different varieties (or dialects). Nonetheless, the information obtained from the data analysis finds a solid ground to interpret, relate and evaluate the results objectively.

On the one hand, the quantitative findings have exposed that Amr dialect knows at the present time a linguistic change in progress mainly at the phonological level, sound change of the Amr markers (**q**) and (**ʁ**), (**ʕ**) and (**ʔ**) into the standard articulation [**ɣ**] and [**q**], [**ʔ**] and [**ʕ**] respectively and the co-occurrence of their variants, in addition to the lexical change. This dialect change in progress is noticed to be an age-based phenomenon, since it is tightly related to the participant's age. The findings have shown that features of dialect change occur in higher frequency among the participants aged between 19 and 39 years old in both gender. This fact may refer to different reasons according to the focus group results, such as: university and campus life, military service, globalization, social media, especially facebook, the new lifestyle, and mixed marriage. The majority has claimed that some Bedouin practices have been discarded and less practiced by this generation such as tending sheep, craft and knitting wool. Therefore, the lexical items identifying those activities have almost been relinquished. Regarding gender, the results have established the assumption that women are the leaders of linguistic features change. Nevertheless, the indigenous variables still occur at the level of female's production of traditional dishes and clothing. Besides, there has been a

great evidence that education has great impact on the sound change regarding the the Amr markers which are seen as stereotypes among the non-Amr groups. Hence, the results yield for the actuation and complete or nearly complete change which is consigned to numerous reasons; mostly age, gender, education and accommodation. At the level of lexis, the change from nomadic or Bedouin towards rural/urban environment explains this linguistic change, it is elucidated in different types of change. Those social bias factors clarify the Amr change which is extremely detected in the transitional generation (the youth category)

On the other hand, the qualitative findings have confirmed that dialect change is considered as a better means of communication with non-Amr interlocutors in order to decrease certain ‘identity constraints’ because of certain ambiguous expressions. Amr dialect change in all levels with no restriction to phonological or lexical change is referred to the speaker’s intention to be socially integrated successfully. Nevertheless, old participants recognized the sound change as well as the lexical stances as dialect **decay**.

The findings have revealed that the motives behind the lexical change in progress are summarized as a real matter of function and functionality of those vocabulary words in the Amr dialect system. Therefore, the lack (or loss) of functionality for some items leads either to the lack of use or to its semantic change which is another linguistic level to scrutinize in the dialect social meaning. Furthermore, in contemplation of giving functional consideration and constructive interpretation to the quantitative and qualitative data, a detailed discussion has been founded. Hence, Amr identity features are subjected to maintenance, substitution or disappearance according to their use by individuals within society.

In the Amr ethnic group which undergoes the change in progress, the linguistic changed aspects are almost preserved in the identity scale which is illustrated as the Pyramid Model in this thesis. Additionally, those social aspects which identify the Amr individual ethnic identity are kept and maintained as folklorist possession and appear whenever and wherever needed. Thus, the

preservation of those Amr markers occurs in specific social context and specific linguistic terms related mostly to the original Bedouin conceptions. Therefore, the identifying functions of Amr indigenous sociolinguistic forms are highly **context-concomitant**

Furthermore, many aspects of Amr individual's identity change, some of them **stand** and others are **replaced** and what is left **vanishes**. And this is what can make the individual demonstrates different faces of his/her identity according to different contexts at hand. Besides, certain Amr lexical items have acquired new meaning, since the limited (even rare) use of certain words become contextual, to convey some other social meaning rather than semantic one and this is inevitably a major evidence that Amr dialect undergoes another level of linguistic change which is semantic change and it is another crucial issue worthy to be studied through another research.



BIBLIOGRAPHY

Bibliography

Books and Articles

- Anderson, B. L. (2008). *Migration, Accommodation and Language Change: Language at the Intersection of Regional and Ethnic Identity*. Old Dominion University.
- Austin, J. L. (1962). *How to Do Things with Words*. Oxford University Press, London.
- Bayley R., & Lucas, C. (2007). *Sociolinguistic Variation Theories, Methods, and Applications*. Cambridge, New York: Cambridge University Press
- Block, D. (2006). Identity in applied linguistics. In Tope Omoniyi and Goodith White (eds.), *The Sociolinguistics of Identity*. London: Continuum.
- . (2007). *Second Language Identities*. Norfolk, UK: Continuum.
- Blommaert, J. (2003). "Commentary: A sociolinguistics of globalization". *Sociolinguistics* 7/4, 607-623.
- . (2010). *The Sociolinguistics of Globalization*. Cambridge University Press
- Brown, H. D. (1994). *Principles of Language Learning and Teaching*. San Francisco State University.
- Brubaker, R., & Cooper, F. (2000). Beyond "identity". *Theory and Society*, 29(1), 1-47.
- Cadora, F. J. (1992). *Bedouin, Village and Urban Arabic: An Ecolinguistic Study*. EJ Brill. The Netherlands.
- Calhoun, C. (1994). *Social Theory and the Politics of Identity*. Oxford: Blackwell.

- Campbell, L. (1999). *Historical Linguistics: An Introduction*. Cambridge, MA: MIT Press.
- Cantineau, J. (1938). « Les parlers arabes du département d'Alger ». 3^{ème} Congrès de la Fédération de sociétés savantes de l'Afrique du Nord N° 81. *Revue Africaine*. Rabat, pp 703-711
- Chambers, J. K. (1992). Dialect acquisition. *Language*, 68, 673-705.
- . (1995). *Sociolinguistic Theory: Linguistic Variation and Its Social Significance*. Blackwell: Oxford.
- . (2009). *Sociolinguistic Theory* (Rev. ed.). Oxford: Wiley-Blackwell.
- Chambers, J. K., & Trudgill, P. (2004) . *Dialectology* (2nd ed.) Cambridge.
- Chambers J. K., Trudgill, P., & Schilling-Estes, N. (eds) (2002). *The handbook of language variation and change*. Oxford: Blackwell.
- Cobley, P. (2001). *The Routledge Companion to Semiotics and Linguistics*. Routledge
- Cohen, R. (1978). "Ethnicity: Problem and Focus in Anthropology." *Annual Review of Anthropology*, 7, 379-403.
- Coulmas, F. (1998). *The Handbook of Sociolinguistics*. Blackwell Reference Online.
- Coulthard, M. (1985). *An Introduction to Discourse Analysis* (2nd ed.). Longman.
- . (ed.). (1992). *Advances in Spoken Discourse Analysis*. Routledge.
- Coupland, N. (2007). *Style: Language Variation and Identity*. Cambridge University Press, New York

- Croft, W. (2000). *Explaining Language Change: An Evolutionary Approach*. Longman
- Cruse, A. (2006). *A Glossary of Semantics and Pragmatics*. Edinburgh University Press
- Crystal, D. (2006). *How Language Works*. Penguin books Ltd. London. England.
- Derni, A. (2009). Ecolinguistic Implications in Language Change: Towards a New Paradigm in the Study of Lexical Variation in Ghazaouet Spoken Arabic. A Doctorate Thesis. Tlemcen University.
- Eagleton, T. (1991). *Ideology: An Introduction*. London: Verso
- Eco, U. (1984). *Semiotics and the Philosophy of Language*. Indiana University Press: Bloomington
- Edwards, J. (1988). "Bilingualism, education and identity". *Journal of Multilingual and Multicultural Development* 9 (1&2): 203-210
- . (2009). *Language and Identity: An Introduction*. Cambridge University Press
- Ekert, P. (1991). "Social polarization and the choice of linguistic variants." In Penelope Eckert, ed. *New Ways of Analyzing Sound Change*. San Diego: Academic Press. 213–232.
- . (2000). *Linguistic Variation as Social Practice: The Linguistic Construction of Identity in Belten High*. Malden. MA: Blackwell.
- Eckert, P & Rickford, J.R. (2001) *Style and Sociolinguistic Variation*. Cambridge University.
- Erikson, E. (1968). *Identity: Youth and crisis*. New York: Norton.
- Ferguson, C.A. (1972). *Language Structure and Language Use*. Stanford University Press.

- Fishman, J. (1967) Bilingualism with and without diglossia: Diglossia with and without bilingualism. *Journal of Social Issues*, 23(2), 29-38.
- Fought, C. (2004). *Sociolinguistic Variation: Critical Reflections*. Oxford University Press
- _____. (2006). *Language and Ethnicity*. Cambridge University Press: New York
- Gleason, P. (1983). Identifying identity: a semantic history. *Journal of American History*, 69, 910–31
- Good, J. (2008). *Linguistic Universals and Language Change*. Oxford University Press
- Gumperz, J. (1968). The Speech Community. *International Encyclopedia of the Social Sciences*. New York: Mcmillan, 6-381
- _____. (1982). *Language and Social Identity*. Cambridge: Cambridge University Press.
- Guy, G. R., Feagin, C., Schiffrin, D., & Baugh, J., (1996). *Towards A Social Science Of Language* . John Benjamins Publishing Company :Amsterdam/ Philadelphia
- Haak, M., De Jong, R., & Versteegh, K. (2004). *Approaches to Arabic Dialects: A Collection of Articles*; Brill. The Netherlands
- Halkier, B. (2002). *Fokusgrupper. (Focus Groups)*. Denmark: Roskilde Universitetsforlag.
- Holmes, J., & Meyerhoff, M. (2003). *The Handbook of Language and Gender*. Blackwell Publishing Ltd.
- Holmes, J., & Hazen, K. (2014). *Research Methods in Sociolinguistics: A Practical Guide*. John Wiley & Sons, Inc

- Hooson, D. (1994). *Geography and National Identity*. Oxford: Blackwell.
- Hudson, R. A. (1996). *Sociolinguistics* (2nd ed.). Cambridge University Press.
- Jakobson, R. (1960). Concluding statement: linguistics and phonetics. *Styles in Language*. (Ed). (pp. 350-373). Cambridge: The Technology Press
- (1972). *A Reader in Historical and Comparative Linguistics*. New York, Holt, Rinehart and Winston.
- Jenkins, R. (2004). *Social Identity* (2nd ed.). London: Routledge.
- Johnstone, B. (2000a). The individual voice on language. *Annual Review of Anthropology*, 29, 405–424.
- . (2000b). *Qualitative Methods in Sociolinguistics*. Oxford University Press, New York.
- (2003). Features and the use of southern style. In Nagle S. J., & Sanders, S. L., (eds). *English in the Southern United States*. (pp. 159–172). Cambridge University Press.
- Joseph, J. (2004). *Language and Identity: National, Ethnic, Religious*. Basingstoke: Palgrave Macmillan.
- Jourdan, C., & Tuite, K. (2006). *Language, Culture and Society. Key Topics in Linguistic Anthropology*. Cambridge University Press.
- Keller, R. (1994). *On language change: The invisible hand in language*. London/New York: Routledge.
- (1997), ‘In what sense can explanations of language change be functional? . *Journal of English Linguistics*. 52-141
- Kerswill, P. (1994). *Dialect Converging: Rural Speech in Urban Norway*. Oxford University Press Inc, New York.

- Kiesling, S. F. (2011). *Linguistic Variation and Change*. Edinburgh: Edinburgh University Press, 2, 53–89
- Kothari, C.R. (2004). *Research Methodology: Methods and Techniques* (2nd revised ed.). New Age Publishers:India. www.newagepublishers.com
- Kramsch, C. (1998). *Language and Culture*. Oxford: OUP
- Kroskrity, P. (1993). *Language, History and Identity*. Tucson: University of Arizona Press.
- Labov, W. (1972). *Sociolinguistic Patterns*. Philadelphia: University of Pennsylvania Press.
- _____. (1990). “The Intersection of Sex and Social Class in the Course of Linguistic Change”. *Language Variation and Change*, Vol. 2 (1990). 205-254. Cambridge University Press.
- _____. (1994) *Principle of Language Change*, Vol. 1: *Internal Factors*. Blackwell Publishers Oxford.
- _____. (2001) The anatomy of style-shifting. In Eckert, P. & Rickford, J. R (eds.) *Style and Sociolinguistic Variation*. Cambridge:Cambridge University Press, 85–108.
- _____. (2010). *Principle of Language Change*, Vol. 3: *Cognitive and Cultural Factors*. Wiley Blackwell. A John Wiley & Sons, Ltd, Publication.
- Le Page, R. B., and Tabouret-Keller, A. (1985). *Acts of identity: Creole-based approaches to ethnicity and language*. Cambridge. Cambridge University Press.
- Llamas, C., Mullany, L and Stockwell, P. (2007). *The Routledge Companion to Sociolinguistics*. Routledge . London and New York

- Lyons, J. (1981). *Language and Linguistics: An Introduction*. Cambridge University Press.
- Mac Giolla Christ, D. (2003). *Language, Identity and Conflict. A comparative study of language in ethnic conflict in Europe and Eurasia*. Routledge.
- Marçais, Ph. (1960). "The Arabic Dialects of Algeria". *Encyclopedia of Islam*. 374-379.
- Marshall, M. N. (1996). Sampling for qualitative research. *Family Practice*. 13, 522-525. Oxford University Press
- Martin, A.G.P. (1920). *Précis De Sociology Nord Africaine, Seconde Partie*. Editions Ernest Leroux 28, Rue Bonaparte.
- Mbata, A. (2012). Sociolinguistic Variation in the Speech Community of Ain Sefra: A Comparative Lexical Analysis between El-Ksour and El-Amour Varieties. Magister thesis. Tlemcen University
- Meyerhoff, M. (2006). *Introducing Sociolinguistics*. Taylor and Francis Group e-Library.
- Miller, J. (1999). Becoming Audible: social identity and second language use. *Journal of Intercultural Studies*, 20, No. 2.
- Miller, C., Al-Wer, E., Caubet, D & Watson, J, C, E. (2007). *Arabic in the City, Issues in Dialect Contact and Language Variation*. Routledge: Taylor and Francis Group e-Library.
- Milroy, L. & Gordon, M. (2003). *Sociolinguistics: Method and Interpretation*. Oxford: Blackwell Publishing,
- Milroy, J., & Milroy, L. (1985), 'Linguistic change, social network and speaker innovation', *Journal of Linguistics*, 21, 339–384.

- Morris, M.W., Leung, K., Ames, D., & Lickel, B. (1999). 'Views from Inside and Outside: integrating emic and etic insights about culture and justice judgment'. *Academy of Management Review*, 24. No. 4. 781-796.
- Nunan, D. (1992). *Research Methods in Language Learning*. Cambridge: Cambridge University Press.
- Ochse, R., & Plug, C. (1986). Cross-cultural investigation of the validity of Erikson's theory of personality development. *Journal of Personality & Social Psychology*, 50, 1240–1252.
- Omoniyi, T., & White, G. (2006). *The Sociolinguistics of Identity*. Continuum
- O'Reilly, C.C. (2001). *Language, Ethnicity and the State*. Vol 2: *Minority Languages in Eastern Europe post-1989*. Palgrave Publishers Ltd
- Paulston, B.C. (1992). *Sociolinguistic Perspective on Bilingual education, multilingual matters: 84 LTD*, GB. The Longdunn Press. Bristol.
- Peirce, C. S. (1931–58). *Collected Papers of Charles Sanders Peirce*, ed. A. Burks, C. Hartshorne & P. Weiss, Cambridge, MA: The Belknap Press of Harvard University Press.
- Phinney, J. S. (1988). The Development of Ethnic Identity in Adolescents Grant NIH-MBRS-RP-08101 NOTE 26p.
- Rihoux, B., & Ragin, C.C. (2009). *Configurational Comparative Methods: Qualitative Comparative Analysis (QCA) and Related Techniques* SAGE Publications, Inc
- Romaine, S. (1995). *Bilingualism* (2nd ed). Oxford University Press.
- Sapir, E. (2004) "Language: An Introduction to the Study of Speech". *The Project Gutenberg e-Book of Language* produced by Juliet Sutherland, Ben Beasley and PG Distributed Proofreaders.

- Sidnell, J. (2009). *Conversation Analysis: Comparative Perspectives*. Cambridge University Press.
- Sinclair, J. & Coulthard, M. (1975). *Towards an analysis of discourse: the English used by teachers and pupils*. Oxford: Oxford University Press.
- Sorell, G. T., & Montgomery, M. J. (2001). Feminist perspectives on Erikson's theory: Their relevance for contemporary identity development research. *Identity*, 1, 97–128.
- Spolsky, B. (1998). *Sociolinguistics*. Oxford University Press
- Suleiman, Y. (2003). *The Arabic Language and National Identity: A Study in Ideology*. Edinburgh University Press Ltd
- Thomason, S.G. (2001). *Language Contact*. Edinburgh University Press.
- Trudgill, P. (1986). *Dialects in Contact*. Oxford. Blackwell.
- . (2003). *A Glossary of Sociolinguistics*. Edinburgh: Edinburgh University Press.
- . (1995). *Sociolinguistics: An Introduction to Language and Society*. (4th ed.). Penguin Books. Clays LTD. England.
- Waters, M. C. (1990). *Ethnic Options: Choosing Identities in America*. Berkeley: University of California Press.
- Waurdhaugh, R. (2006). *An Introduction to Sociolinguistics*. Blackwell publishing Ltd.
- Weinreich, U. & Martinet, A. (1954). Is a structural dialectology possible?. *Word, the Linguistic Circle*. New York.10, 338-401
- Widdowson, H.G. (1996). *Linguistics* . Oxford University Press

William, C. (2000). *Explaining language change: an evolutionary approach*. Harlow, Essex: Longman.

Arabic Books

Benamara, Kh. (2002). *ʔassi:ra ʔalbu:bakrija. Vol2*. Djoudi Massaoud Library. Algeria

Ibn khaldoun, A. (1993). *ʔalmuqaddima* (2nd ed.). dar ʔalkutub ʔalʔilmia. Beirut. Lebanon.

Almili, M. (1989). *ta:ri:ḡ ʔaldjaza:ʔir ʔalqadi:m wa ʔalhadi:θ* (3rd ed.). da:r ʔalmaxrib ʔalʔisla:mi . Beirut. Lebanon.

El-Ghamedi, M. M. (2015). *ʔaṣṣawtijja:t ʔalʔarabijja wa ʔalfonoloʒija* (2nd ed.). ʔalmalik fahd Library. Riyadh



APPENDICES



Appendix I
RECORDING

Appendix I

Recording

Conversation 1: ‘

M.S1: /hæ w mælæk# ræ:hæn ... mæfɪ# ʔwæ:jdæk/

M.S2: / ʔæ:nɪ # ʔæjjæ:n # mæhæwwæftæf # bækrɪ ... sræht# qæ# ʔo: hɪ #... /

Conversation 2:

F.S1: /... bæʃhæ:l #frajɪ #hæðæ .../

F.S2: /... wæjn ... næ:hu#ðæ/

F.S1: /llæ# lɪntræd# ...

F.S2: / mæhe:fænæ#... #fræ:whom #læjjæ #lwæ:qæf # ʃsawg #llɪ#mæɾɾ ... /

Conversation 3:

The researcher: /lhæʒ#... # hki:lɪnæ# læ #bekri # ʃwɪjjæ# /

M.S1: /bækri# hnæ# kbærnæ# fæ # lɔæjɪmæ# ...# mæ:hu:f#... #kæbru:lɪnæ# læwlæ:d# ... #dæ ɔɔælnæ:hum# læmdeɪnæ# ...

Conversation 4:

M.S1: / ælʔæ:gæ # næwwɔɪ # dæbrɪjjæ:t #jʔæ:wnu:k ...

F.S2: / ɔæɔɪ æ # mæɾɾt#... hdæjthæ# hæ #ræ:hæ #ʃqæjjr æ#... /

Conversation 5:

The researcher: /hki:lɪnæ#... #ʔlæ# .. #ɾæm dɑ:n# /

F.S1: / ræmðɑ:n #judɣul #ʔlæjnæ #bbæræ:ktæh# ...#zmæ:n#mæfihəf #lfæqr#gæ:
næsfærɾbu lli kæn# wænwækklu# ... ndiru lkæsra# mmæjntæk næklu:hæ ʔmæ
rrqæjdæ# ...# lmællæ #ntæbu:hæ# fæ #nnæbkæ ... wærrqæjdæ #ntæjjbu:hæ #qæ#
bæssmeid#.../

The researcher: /tno:di... bekri ?/

F. S1: /hænnoð # lmændær #...nwæggæd # nwækkæl# d zæz...# kull #wæhæd#
jækul # læhwæ # tmær/

The researcher: /wæf #hijæ# nwæggæd/

F. S1: /hænlæmmæd læwgeid... nægdu #nna: r.../

The researcher: /wkimæ# jku:nf# ræmðɑ:n /

F. S1: /... ndir #lmoul lɣæjmæ ʔæwnæ #

The researcher: /wæf #hijæ# ʔæwnæ /

F. S1: / hæ #tmær# lbæn# lkæsra

Appendix II

SEMI-STRUCTURED INTERVIEW

Appendix II

Semi-structured Interview

Questions

1. Would you please name the following staff: Coran – Crow - 10 DA – 100 DA – the day after Holly Ramadan. (images and concrete objects are provided)
2. How do you name these things (indicate the real authentic objects in their environment)?

كيف تسمي الأشياء التالية؟ (عرض بعض الأشياء المتوفرة في المحيط بالإضافة إلى إحصار صور حقيقية) (MSA)

3. Please, repeat what you have just said, what do you mean?

من فضلك, هل يمكنك إعادة ما قلت (ما قيل من طرف الحضور) ماذا تعني؟ (او كان يعني)

4. Is there any difference in your speech when compare it with the one of your parents or grand parents?

هل يوجد اختلاف بين لهجتك ولهجة والديك؟ (او أجدادك)

5. Did you understand what have your father just tell you? Do you use this term, phrase, expression or idiom? If yes, when? If no, why?

هل فهمت ماذا قال لك والدك؟ هل تستعمل نفس الألفاظ؟ اذا نعم, متى؟ وإذا لا, لماذا؟

6. Is there any difference in your speech when compare it with the one of your relatives who are still living in countryside?

هل يوجد اختلاف بين لهجتك ولهجة أقاربك في البدو؟

7. Have you changed your way of speaking from your childhood till now? If yes, examples.

هل غيرت لهجتك منذ صغرك مقارنة بالوقت الحالي؟ (إذا كانت الإجابة نعم) أعطنا مثال

8. Are you satisfied with your speech (dialect) or do you want to speak in another way?

9. Are you satisfied with your parents (or grand parents) way of speaking

هل انت مقتنع بلهجتك (لهجة والديك)؟

May Allah bless you

Thanks

بارك الله فيك
شكرا

Appendix III

QUESTIONNAIRE

Appendix III

Questionnaire

استقصاء

في ضوء تكملة البحث المتضمن لهجة العمور سابقا و حاليا. ارجو منكم افادتي
باجوبتكم التي ستكون منبع حقائق حول هذه اللهجة . اي اضافات، لا تتردد في كتابتها.
و شكرا

انثى

ذكر

..... اولاد :

عموري من عرش

.....
.....
.....

..... المستوى التعليمي

لا

الزوج (ة) عموري (ة) نعم

..... كم عمرك؟

..... ما هو عملك؟

1. هل هناك اختلاف بين لهجتك و لهجة والديك؟

○ لا

○ نعم

إذا كانت اجابتك نعم ، اعط مثال (كلمات ، حروف) ؟

.....

.....

.....

.....

إذا كانت اجابتك لا ، اكتب السبب من فضلك ؟

.....

.....

.....

2. هل اخوتك الاصغر منك او اولادك يتكلمون بنفس طريقتك ؟

○ لا

○ نعم

3. إذا كانت اجابتك نعم اعط مثال (كلمات ، حروف)؟.....

.....

.....

.....

.....

4. هل تغير (ين) لهجتك عندما تكلم (ين) اشخاصا لا تعرفهم (تعرفيهم)؟

○

○ نعم

5. ما هو سبب هذا الاختلاف في رأيك

اخجل بلهجتى

اتخوف من الا يقهمنى احد

لكى لا اكون مختلفا

ليس عمدا، بل هذه طريقة كلامى

اذا كانت اجابتك نعم اعطنى مثال؟

.....

.....

.....

.....

..... ما هي الاسباب؟.....

.....

.....

واش كان موقفك كى عرفت بلى (ق) فى حضرتك هى (غ) فى اللغة الفصحى , مثلا:

'غراب' تقولوله 'قراى' ؟

احسست بلاحراج

عادى

حاولت تغير لهجتك منذ ذلك الوقت

تستعملهم فقط مع العمور



6. عند قراءة القرآن هل تنطق (ق) في مكان (غ)؟ ام ماذا؟.....

.....

.....

.....

.....

.....

.....

7. اذكر عبارات او كلمات كانت في لهجتكم لا تستعمل حاليا.

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

8. اذكر أسماء خاصة بلهجتك

.....إناث.....

.....

ذکور.....

.....

9. هل سميت اولادك بتلك الاسماء (او في المستقبل) ؟

نعم

اذا كانت اجابتك لا، اكتب السبب من فضلك ؟

.....

.....

.....

11. اذكر بعض المأكولات التقليدية ، مع الشرح.

.....

.....

.....

.....

.....

1. هل لا زلتם تتناولونها او تطبخونها؟

نعم

اذا كانت اجابتك لا، لماذا ؟.....

12. اذكر بعض الألبسة التقليدية ؟

.....
.....
.....

1. هل لازلت تلبسها (تلبسيها)؟

نعم

إذا كانت اجابتك لا، لماذا؟.....

.....
.....

*ضع (ي) علامة (x) أمام الكلمة المستعملة في لغتك العامية و أضف (ي) إجابات إذا احتجت إلى ذلك:

التغيرات الكلمة	لا	نعم	تغير جزئي	(الكلمة المستعملة الآن) تغير كلي
- ثَوْمٌ				
فُرُقٌ				
حَفَاطٌ				

				دَوَّح
				فَمَّا
				ثَمَّا
				كَنْظَاكَ
				مَا نَيْشِي
				مَا هَوْش
				بَلِّحَقْ
				نَاهُو
				أَيْه
				هَوَايْت
				الزَّيْف
				خُرْص
				لُخَيْدُوس
				شَرْمَاطَة
				جَرْبِي
				تَعْقَب
				تَنْطُس
				دَنْق
				لَبْدَا
				كِسِقْ
				يَا لَيْعِي
				قَهَاذِي
				قَنْدَا

				قُرْعَان
				1-عَمَانَا
				2- مَانَا
				3 - امانا
				يُونَي
				يَتُوهُ
				شُبَاع, جُنْيَاع. عَجَالَا
				بَعْدَقِنْدَ
				آلْعَاقِهِ آلْعَاقُ
				مَرَّ
				يَهْوَر
				نَبْقِي
				خُظِي
				عَلْفَا
				تَوَقَّدَ
				يُدَبِّر
				يَهْبِت
				يَهْدَى
				تُعَالَى
				نَهَيْكَ
				تَصْمَكَ
				شَوَّل
				مَيْجُوع

				مَهْبُوكٌ
				مَتَفَاتِنٌ
				يَقْبُرُ
				لِنُوطِيَّهِ
				طَفُلٌ
				كَرَّعَ لَمَّا
				يَعْرَمُ
				صَقِيرٌ
				لِنَقِيمِ
				ظَلَّ, لَعَظَمَ
				مَارَوْظٌ
				وَاعِيٌ
				تَلَعٌ
				مَرَّظٌ, ظَيِّفٌ, ظَوٌّ
				لِقَلَمٍ
				لِمَطْرَءٍ, لِقَيْئِثٍ
				شِبَابَةٌ
				دَثٌ
				لَعْتَامٌ
				لَيْشْفَةٌ
				كَفَّحٌ
				لِعَيْشٍ
				تَافِرٌ

				جَعَاوَنَةٌ
				كَسْرَه
				طَاوَه
				لَمَّنْجُوْجِه
				زَنْبِيْل
				يَزْنَقْل
				عِيَالِ فُلَان
				قَايِلَه
				نَبَّكَه
				لَصْرَد
				كَفَخ
				رَاهِن
				لِمَاشِن

- 1 . أنا لا أنطق حرف (غ) ← (ق) مثل لغز = لقرز أو حرف (ق) ← (غ)
- 2 . أنا أحيانا أنطق (غ) ← (ق) و أحيانا أنطق (ق) ← (غ)
- 3 . أنا دائما أنطق (غ) ← (ق) و دائما أنطق (ق) ← (غ)

-
- 1 . أنا لا أنطق حرف (ع) ← (أ) مثل عين = أين أو حرف (أ) ← (ع) مثل قران = قرعان
 - 2 . أنا أحيانا أنطق (ع) ← (أ) و أحيانا أنطق (أ) ← (ع)
 - 3 . أنا دائما أنطق (ع) ← (أ) و دائما أنطق (أ) ← (ع)

حفظك الله وشكرا على المساعدة

Appendix IV

FOCUS GROUP INTERVIEW

Appendix IV

Focus Group Interview

Questions:

✚ Could you present yourself to the others?

✚ قدمو انفسكم؟

✚ How old are you?

✚ ما هو سنك؟

✚ Could every one tell us he / she belongs to which subdivision in Amour confederation?

✚ انت عموري من اي عرش؟

✚ Could you speak about El Amour confederation (what do you know about your origins?)

✚ تستطيع ان تخبرنا اكثر عن كنفدرالية لعمور؟

✚ What is your mother tongue ?

✚ What are the other languages you speak (master)?

✚ ما هي لغتك الام؟ ما هي اللغات اللتي تتقنها؟

✚ How can you assess the difference between your own dialect and the one of your parents?

✚ هل هناك اختلاف بين لهجتك و لهجة والديك؟ (هل هناك مجال للمقارنة بين لهجتك ولهجة والديك؟)

✚ Would you give me instances, illustration, sentences, phrases...?

✚ في ما يكمن هذا الاختلاف؟ اعط مثال: عبارات او حروف او عادات-

✚ Who has lived far from home Ainsefra, or come back to Ainsefra? Does this affect you speech?

✚ هل عشت لفترة خارج محيط لهجتك (تغيير اقامة , خدمة وطنية, دراسة...)؟ وهل اثر ذلك على لهجتك؟

✚ What is the relationship between dialect and individual? What your dialect means to you?

✚ ما هي مكانة أو قيمة لهجتك عندك؟

✚ According to you, what are the reasons behind these differences (change)?

✚ ماهي الدوافع والأسباب وراء تغيير لهجتك؟

✚ What is the impact of this change on you, as an Amr member?

✚ What is the impact of this change upon the other domains in society?

✚ ما هو تأثير هذا التغيير اللغوي في مختلف الجوانب في المجتمع؟ (يعني ما هي نتائج تغيير بعض من لهجتك على جوانب حياتك أو حياة الآخرين)؟

أشكركم جزيل الشكر

Appendix V

FOCUS GROUP CONSENT

FORM

Appendix V

Focus Group Consent Form

Research project title: Dialect Change and Identity

Research investigator: Anissa MBATA

Gender : الجنس:

Age: السن

Ouled Boubakkar **Ouled Slim** **Souala**

✚ I do agree to participate in the focus group carried out by Ms. Anissa MBATA (a researcher of the University of Tlemcen)

✚ أوافق على الاشتراك في هذا الحوار مع الأستاذة الباحثة : مباتة أنيسة (جامعة تلمسان)

✚ I am totally aware of the information related to the this research work and understand the aims.

✚ أنا اعرف جيدا ماذا يهدف إليه هذا البحث. وألم بجميع غاياته و مساعيه.

✚ I am fully aware that I will remain anonymous throughout the interview unless I don't want to and that I have the right to leave the focus group at any point

✚ أنا اعلم جيدا انه سبقى هويتي مجهولة طوال المحادثة إلا إذا أردت عكس ذلك, ولدي تمام الحق أن أغادر القاعة وقتما أريد.

✚ I agree to have this focus group recorded so it can be transcribed after the focus group is held.

✚ أنا أوافق أن يتم تسجيل المحادثة وذلك ليتم استعمال المعلومات فيما يخدم أهداف البحث فقط.

✚ I am aware that I can make any reasonable changes to this consent form.

أنا أعلم جيدا أنني أستطيع أن أستحدث أو أضع أي تغييرات أراها مناسبة دون المساس بهدف البحث ✚

Participants Signature

Researcher's Signature

If you have any further questions or concerns about this study, please contact:

Name of researcher: Ms. Anissa MBATA
e-mail: anissa_n2006@yahoo.fr

شكرا

Thank you

Abstract

The current thesis examines the linguistic and social correlates of early language change in 'El-Amour (Amr) ethnic group' within Ain-Sefra speech community. The ultimate aims are to seek for the aspects of language change which are noticed as apparent time pilot study results of phonological and lexical features and to account for an interrelation between this change in progress and identity preservation. Moreover, the questionnaire and the focus group interview findings display an externally-motivated change of the status of the Amr sociolinguistic variables and certain lexemes which are extremely associated with the bedouin life-style of El-Amour individuals. The fundamental statistical significance of the findings reveals that the sound change and the co-existence of its variants among women are more prominent than that of men and participants who have a low level of education. Furthermore, lexical change is conditioned by the lack of use of those vocabulary items in urban environment as opposed to its original Bedouin /nomadic setting. Hence, the qualitative results have testified the tight relationship between linguistic change and Amr speaker's identity preservation which is perceived as an age-based and context-concomitant phenomenon.

Key-words: 'El-Amour dialect' – language change - identity - Bedouin

ملخص

تتناول الرسالة موضوع الترابط بين العوامل اللغوية و الاجتماعية ضمن الطور المبكر للتغير اللغوي الذي تشهده احد القبائل العرقية في العين الصفراء وهي قبيلة العمور. والهدف من ذلك، هو البحث عن جوانب التغير اللغوي التي بدت جلية خلال تحليل معطيات الدراسة التجريبية للخصائص الفونولوجية والمعجمية، وذلك لتفسير العلاقة التبادلية بين التغير اللغوي والحفاظ على الهوية. بالإضافة إلى ذلك، تظهر نتائج الاستبيان والمقابلات أن هذا التغير لديه دوافع خارجية محيطية. وتكشف الدلالة الإحصائية للنتائج الكمية أن التغير الصوتي وتواجد المتغيرات في فئة الإناث و الطبقة المتعلمة أكثر بروزا منه في فئة الذكور والمشاركين ذوي التعليم المنخفض. علاوة على ذلك، فإن التغير المعجمي مرتبط بعدم/قلة استخدام المفردات المتعلقة بالبيئة البدوية الأصلية للعمور في البيئة الحضرية الحالية لمدينة عين الصفراء. وقد أثبتت النتائج النوعية العلاقة الوطيدة بين التغير اللغوي والحفاظ على الهوية بالسن حيث يكمن هذا الأخير في إبراز المتغيرات البدوية في محيطها البيئي و الوظيفي

الكلمات المفتاحية: لهجة لعمور- التغير اللغوي- الهوية - البيئة البدوية

Résumé

La thèse porte sur le sujet de l'interrelation entre les facteurs sociaux et linguistiques dans le stade précoce du changement linguistique observé par la tribu de 'El-Amour,' une des tribus ethniques d'Ain Sefra. L'objectif est d'identifier les aspects du changement linguistique qui semblait évidents au cours d'étude pilote, afin d'expliquer la corrélation entre le changement linguistique et la préservation de l'identité. De plus, les résultats du sondage et les entrevues montrent que ce changement a des facteurs externes et écologiques. La signification statistique des résultats quantitatifs révèle que le changement phonologique dans les classes féminines est plus important que dans la catégorie masculine et les participants analphabètes ou ayant un faible niveau d'éducation. De plus, le changement lexical est associé au manque d'utilisation du vocabulaire lié à l'environnement nomade d'El-Amour' dans l'environnement urbain d'Ain Sefra. Les résultats qualitatifs ont décrit la relation entre le changement linguistique et la préservation de l'identité, qui est perçue comme un phénomène lié à l'âge et au contexte.

Mots-clés: 'le dialecte d'El-Amour' – changement linguistique – identité - bédouin.

European Journal of Language Studies

Volume 5 Number 1, 2018
ISSN 2057-4797

Articles in this Issue

- Belmekki, A. & Mbata, A.** **1**
Linguistic differences and ethnicity in Algerian dialectal context: comparative analysis
- Bouferrouk, A. & Dendane, Z.** **10**
Muslim women issues in the press: a corpus linguistic analysis of the burka's representation in the daily Telegraph
- Othmane, M. & Boyakoub, N.** **22**
Investigating the effectiveness of using songs to assess EFL learners' communicative competence
- Kapo, I. P.** **32**
Morphological adaptation of anglicisms in the Albanian press
- Oladeji, K.** **47**
Vowel assimilation in monosyllabic verb + noun construction in yoruba revisited
- Abdulai, A. & Winston, A.** **56**
Pedagogical practices of the L1: experiences at the early childhood level at Tamale municipality of Ghana

Progressive Academic Publishing, UK
www.idpublications.org

European Journal of Language Studies

EJLS

Volume 5 Number 1, 2018
ISSN 2057-4797

Progressive Academic Publishing, UK
www.idpublications.org

Editor-in-Chief

Dr. Elizabeth Kilbride, UNITED KINGDOM

Editorial Board

Professor Dr. Georgia Andreou, University of Thessaly, GREECE

Dr. Chen-Yuan Chen, National Pingtung University of Education, Taiwan

Dr. Fadzli Adam, Universiti Malaysia Terengganu, MALAYSIA

Dr. Asayehgn Desta, Dominican University of California, USA

Prof. Dr. Alba Robert Dumi, Vlora University, ALBANIA

Dr. Md Mokter Hossain, The University of Alabama, Tuscaloosa, USA

Review Board

Dr. Amine Belmekki, Tlemcen University, ALGERIA

Dr. Ajay Gupta, Rani Durgavati University, Jabalpur, INDIA

Dr. Shafqat Hussain, University of Sargodha, PAKISTAN

Ms. Zakia Djebbari, Tlemcen University, ALGERIA

Mr. Ejikeme Albert, University of Port Harcourt, NIGERIA

Dr. Emaikwu, Sunday Oche, Federal University of Agriculture, Makurdi, NIGERIA

Mr. Jehangir Shah, Islamia College University, PAKISTAN

Dr. Prohlad Roy, Visva-Bharati University, Santiniketan, INDIA

Dr. Saleha Parveen, University of Sindh, Hyderabad, PAKISTAN

Prof. Dr. P.Malyadri, Osmania University, INDIA

Dr. Zahra Fotovatnia, Islamic Azad University, Najafabad, IRAN

Mr. Saifur Rahman, University Of Development Alternative, Dhaka, BANGLADESH

Mr. Daniel Madzanire, Great Zimbabwe University, ZIMBABWE

Dr. Emmanuel Olusola Adu, BA ISAGO University College, Gaborone, BOTSWANA

Ms. Khush Funer Murtaza, The Aga Khan University-Professional Development Centre North (AKU-PDCN), Gilgit-Baltistan, PAKISTAN

Dr. Ziyn Woldab, Adama Science and Technology University, ETHIOPIA

Mr. Adamos Anastasiou, PhD candidate, GREECE

Dr. Olabanji, Emmanuel Obadara, Tai Solarin University of Education, NIGERIA

Mr. Muhammad Arshad, PhD student, The Islamia University, Bahawalpur, PAKISTAN

Dr. Nuzhat Fatima, Allama Iqbal Open University, Islamabad & National Education Foundation, Islamabad, PAKISTAN

Dr. Godwin Emenike Ifenkwe, Michael Okpara University of Agriculture, Umudike, NIGERIA

Dr. Fashiku Christopher Oluwatoyin, Obafemi Awolowo University, Ile-Ife, NIGERIA

European Journal of Language Studies (EJLS) is a peer-reviewed research journal published by Progressive Academic Publishing, UK. The journal is indexed with Google Scholar, ROAD Directory of Open Access Resources, UK and Impact Factor International. For this journal we welcome manuscripts in the following areas:

English Language Education; Language Teaching and Language Teaching Research, Language as First, Second or Foreign Language, Language Teacher Education, Language Learners and Teachers, History of Languages, Sociolinguistics, Psycholinguistics, Phonetics and Phonology, Language Skills, Language in the Classroom, Grammar, Linguistics and Applied Linguistics, Literary Theories, Literary Criticism; Ancient, Medieval, Modern and Post-Modern Literature and all other areas related to English Language, Linguistics and Literature.

How to Submit Manuscripts: Manuscripts can be submitted online through our website www.idpublications.org. Alternatively authors can submit manuscripts as an email attachment to: editor@idpublications.org.

Publisher's Address: Progressive Academic Publishing, Somerset House, Birmingham Business Park, Birmingham, UK, Post Code: B37 7BF. URL: www.idpublications.org. Email: editor@idpublications.org

European Journal of Language Studies

Volume 5 Number 1, 2018
ISSN 2057-4797

Articles in this Issue

- Belmekki, A. & Mbata, A.** **1**
Linguistic differences and ethnicity in Algerian dialectal context: comparative analysis
- Bouferrouk, A. & Dendane, Z.** **10**
Muslim women issues in the press: a corpus linguistic analysis of the burka's representation in the daily Telegraph
- Othmane, M. & Boyakoub, N.** **22**
Investigating the effectiveness of using songs to assess EFL learners' communicative competence
- Kapo, I. P.** **32**
Morphological adaptation of anglicisms in the Albanian press
- Oladeji, K.** **47**
Vowel assimilation in monosyllabic verb + noun construction in yoruba revisited
- Abdulai, A. & Winston, A.** **56**
Pedagogical practices of the L1: experiences at the early childhood level at Tamale municipality of Ghana

Progressive Academic Publishing, UK
www.idpublications.org

LINGUISTIC DIFFERENCES AND ETHNICITY IN ALGERIAN DIALECTAL CONTEXT: COMPARATIVE ANALYSIS

Amine BELMEKKI
Tlemcen University
ALGERIA

Anissa MBATA
Naama University
ALGERIA

ABSTRACT

The interaction between linguistic reflections and ethnicity has been considered in various studies on language variation in sociolinguistics (Labov, 1963). Accordingly, this research work is a comparative analysis which aims at describing the differences between the lexis of two Algerian social dialects co-existing in the same geographical space in Algerian West . These varieties are called after their indigenous ethnic groups: 'El- Ksour' and 'El-Amour'. This paper endeavours to consider the relation between linguistic behaviour and non-linguistic factors, specifically ethnicity. It tends to provide social interpretation to certain linguistic realities such as aspects of similarities, differences and reasons behind this distinction. Likewise, our concern is to draw attention towards individual ethnic identity negotiation and identification within multiethnic (multitribal) speech community.

Keywords: Ethnicity – language variation – social dialect –social factors.

INTRODUCTION

Remarkable linguistic achievements in studying language seem to have extensively flourished during the last century raising many questions in several fields of research. These works shed more light on different linguistic behaviours and to their social correlation. This has called for the progress of *sociolinguistics*.

As far as sociolinguistics is concerned, the investigators in such field relate the occurrence of the variants of the linguistic variable to a number of social factors within the same speech community (Labov's work 1966 in New York City, Trudgill 1974 in Norwich, and others). Thus, they were fundamentally interested in answering some questions such as: what are the factors that affect linguistic behaviour differences? Why and how do neighbouring varieties differ? Such questions open the doors for other important discussions and investigations.

Many sociolinguistic studies on the Arabic-speaking world have been interested in investigating different dialects in comparison with MSA due to the wide typical heterogeneity in the social organizations, national constructions, urban contexts as well as language situations. In this respect, many factors were taken into consideration such as: sedentary and nonsedentary (first recognized by Anis (1952) and later by Al-Jundi (1965)) and rural versus urban. The 'tripartite distinction' which is comprised by the stated factors (urban, rural and nomadic Bedouin groups) cannot be defined in purely social, cultural or even geographic items (Cadora, 1992).

However, in recent years, analytic investigations have tackled the description of the dialects in contact within urbanized contexts influenced by non-urban ones which are purely Bedouin (Miller *et al.*, 2007). In this sense, the current work explores the lexical differences between two Algerian social dialects in contact within an intricate linguistic profile. The investigation

has been carried out in Naama (Algeria), exactly Ain Sefra as a speech community in which many social and geographical linguistic varieties have coexisted for about a half century. Though the linguistic situation of this speech community is rich, the researcher tends to introduce two distinct varieties which are: El-Ksour and El-Amour varieties (henceforth, Ksr and Amr respectively) Thus, this study aims at investigating the following research questions: What does characterize the main linguistic differences between the Algerian varieties (Ksr and Amr) and according to what social factors?

As a way to facilitate the investigation, some questions related to the issue are put forward as follows:

- 1- How can one distinguish between the speakers of each dialect in one interaction?
- 2- On what linguistic level differences can occur ?
- 3- Why are these dialects still different though they coexist within the same geographical area of Ain Sefra?

SOCIOLINGUISTIC PERSPECTIVE

By the emergence of sociolinguistics, in the late 19th century, visions towards language manifestations (variations) had become much clearer. Sociolinguists attempt at developing the rules, differentiating between the terms and organizing the areas of their research methodology on social basis. In addition, the fact of including different social factors in the study of different linguistic behaviours had made the field of investigation richer and more complex regarding the methods and results (Miller *et al.*, 2007). Thus, sociolinguistics drew the attention towards a detailed study of language relying upon a multi-dimensional categorization of the informant's the social factors, such as age (older/younger), gender (male/female), context (rural/urban), and others. In addition, a comprehensive explanation of various distinct linguistic behaviours has almost been reached.

Language variation

As it has been widely noticed and linguistically agreed, one of the properties of language is its variability, as it is simply shown in Waurdhaugh (2006 p.04): "The language we use in everyday living is remarkably varied", he also asserts that variability, as a language stamp, offers the researchers several fields to discuss, since it is not that static phenomenon as it was seen. In the same line of thought, in Trudgill (1995 p.20), there is a noticeable stress on investigating language within its social scene of performance in correlation with its social components such as: age, gender and ethnic group (factors related to speakers), setting, language purposes, and others (contextual matters). These factors are important causes behind the linguistic variation which display under two general divisions which are *language* and *dialect*. This dichotomy is summarized in Haugen's view (1966) by referring to a language as a single or a set of linguistic norms and a dialect as one of these norms.

Moreover, there are other perspectives of division different in form but alike in function which classify dialects into:

- 1- Regional dialects (geographical varieties): the linguistic differences occur because of the geographical barriers. In other words, individuals living in urban cities speak differently from others living in rural regions. For instance, in the Arab world, their dialects are forms of the classical Arabic, indeed, the difference between them lies firstly on the difference between the geographical locations of the continents, the countries, the towns and so on. This is what makes the dialects on this level classified into a continuum of mutual intelligibility, i.e., the adjacent dialects geographically are the least different linguistically.

- 2- Social dialects (sociolects): linguistic differentiation is related to variables as social stratification and groups where there is no interference of regional factors (Chambers and Trudgill, 2004). In other words, there is no account for the speakers' regional belonging but rather their social membership, since speakers from the same social group may speak in the same way though their existence in different areas and vice versa.
- 3- Professional varieties (or registers): this sociolinguistic term refers to 'varieties according to use' (Hudson, 1996p. 45) i.e., the collection of terms and expressions used in certyai social netwoeks, such as job

Ethnicity

The term *ethnicity* has been firstly introduced in the social science literature in the 1950s. Like gender and age, ethnicity has been considered as a key aspect of individuals' identity (O'Reilly, 2001; Good, 2008). In addition, language is considered as an ethnicity index, since it indicates the speaker's belonging to certain social group (Lyons, 1981; Coulmas, 1999). Belonging to one's ethnic group is not willingly or voluntarily, it is based on how the members who share the same way of life, traditions and behaviours define themselves and are defined by others, i.e., the way they distinguish themselves and are distinguished by the others is held through the appearance of cultural traits which identify people ethnically. As Crystal (2006 p. 302) shows, the ethnic group term can be used in order to identify many of the 'tribal divisions' by which numerous countries in Africa are characterized; however, both of the terms 'tribe' and 'ethnic group' are used alternatively in this research work with no different denotative meaning.

Bedouin/Urban/Rural classification

Speaking about this kind of classification within the Arabic context is clearly epitomised in Ibn Jinni in the tenth (10th) century and Ibn Khaldoun's *Muqaddima* in the fourteenth (14th) century. Many studies in traditional dialectology inherited from Ibn Khaldoun have revealed that the Arabic people patterns are typically divided into two types: Nomadic (Bedouin) and Sedentary (rural and urban). Accordingly, in correlation with this contextual classification, there are three different typological divisions of Arabic varieties: Bedouin (*badawî*) dialect and Sedentary (*hadarî*) dialect in which there are rural (*qarawî* or *fellâhî*) and urban (*madanî*) dialects (Cadora, 1992; Miller *et al.*, 2007). Many studies on the dialects of North Africa have followed Ibn Khaldoun's historical demarcations such as Ph. Marçais (1960).

In his description of Bedouin and Sedentary dialects, J. Cantineau (1937, 1941) distinguishes between the two categories of dialects by characterizing the bedouin as the one which keeps the realisation of the three interdentalals /e, ð, ð̣/ which are produced as the two dentals /t, d / in sedentary one. In addition, the voiced [g] which is the realization of /q/ in MSA is the most known feature within the bedouin dialects in cotrast with the voiceless [q], the glottal stop [ʔ] and the voiceless plosive [k] which are sedentary features, specifically urban ones.

METHODOLOGY

The sample of informants introduced in the current study includes 120 persons between the age of 10 and 98 years old. The following table summarises the categories in which the informants are stratified and distributed:

Age (years old) gender	Ksr variety		Amr variety	
	Female	Male	Female	Male
10 – 25	10	10	10	10
26 – 50	10	10	10	10
51 – 90	10	10	10	10
Total	30	30	30	30

Table 1: The Distribution of Informants in correlation with Age and Gender.

The research methodology has been conducted in a triangular series of data-collecting methods, so as to gather reliable quantitative and qualitative data serving the various requirements of the work. Such instruments of investigation are: recordings, word-list and interviews.

RESULTS

1. Questionnaire and recording results: ethnic linguistic peculiarities

• **Lexical variation**

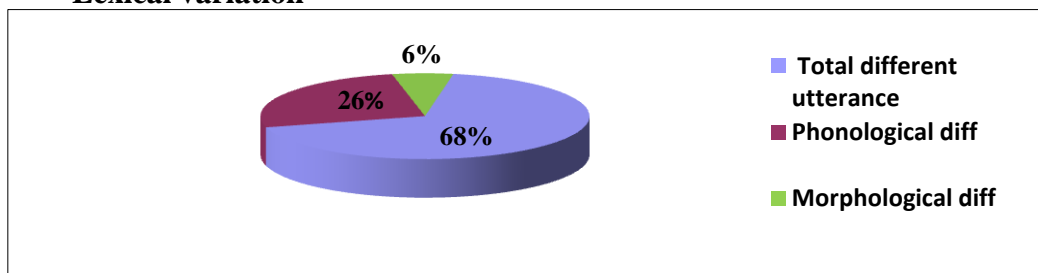


Chart 1: The Differences in the Lexical Relationship between Ksr and Amr

• **Consonantal comparison of Amr and Ksr vis-à-vis MSA.**

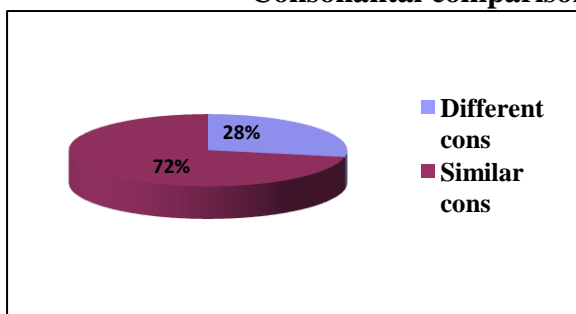


Chart 2: Amr Consonants Vs MSA

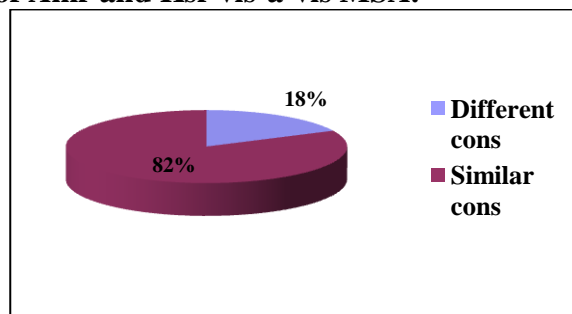


Chart 3: Ksr Consonants Vs MSA

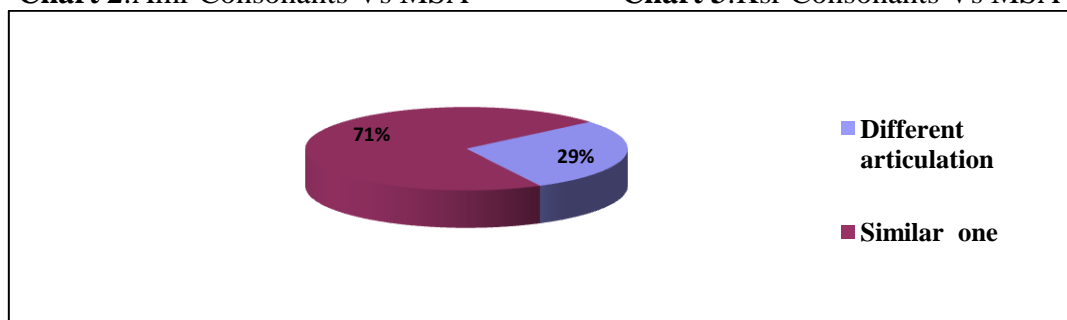


Chart 4: Amr Consonants Vs Ksr Ones

- **Vowels in Ksr Vs Amr vis-a vis MSA**

MSA	Amr Variety	Ksr Variety	English Gloss
/i:/ or /e:/	[ai] or [ei]	[i:] or [e:]	
/baʃi:r/ /ʔalhəʃe:r/	[bæʃair] [læhʃairæ]	[bæʃi:r] [læhʃe:ræ]	Proper name 'bashir' Carpet

Table 2: Moving from a Long Vowel to a Diphthong in Amr Variety.

MSA	Ksr Variety	Amr Variety	English Gloss
/jadxulu/ /jubaddilu/	[jædxəl] [jæddəl]	[judxul] [jæddæl]	He enters He changes
/dʒabha/ /maqbara/	[ʒæbhæ] [mæqqəbræ]	[ʒæbhæ] [mærræbræ]	The front Cemetery

Table 3: The Decay of Short Vowels in Ksr Vs Amr.

- **Consonants in Ksr Vs Amr vis-a vis MSA**

MSA	Ksr Variety	Amr Variety	English Gloss
/t/	[t ^h]	[t]	She cooks He cancels
/taʃbuxu/ /jubʔilu/	[t ^h æjjəb] [jbəʔ ^h əl]	[tæjjæb] [jæʔæ]	
/q/	[q]	[ɣ]	100 kg It shines
/qintæ:r/ /jæbruqu/	[qən ^h æ:r] [jəbrəq]	[ɣæntæ:r] [jæbræɣ]	
/ʔ/	[ʔ]	[ʕ]	Question Koran
/suʔæ:l/ /qurʔæ:n/	[suʔæ:l] [qurʔæ:n]	[suʕæ:l] [qurʕæ:n]	
/d/	[d]	[ð]	Silver Hyena
/fiɖdæ/ /dabʕ/ /θ/	[fɖdæ] [dʒæʕ] [t]	[fæðdæ] [dʒæʔ] [θ]	Revolution snow
/θaurā/ /θaldʒ/ /ð/	[tælʒ] [d] [dræ:ʕ]	[θæɪʒ] [ð] [ðræ:ʕ]	Arm Gold
/ðira:ʕ/ /ðahab/ /jaðu:bu/	[dhæb] [jdæb]	[ðhæb] [jðu:b]	It melts
/ð / /ðufr/ /ʔaððil/	[d] [d fər] [dðət]	[ð] [ðfær] [ððæ t]	A nail Shade/shadow
/ʕ/ /baʕi:d/ /ʔal ʕa:m/	[ʕ] [bʕi:d] [lʕæ:m]	[ʔ] [bʔeid] [lʔæ:m]	Far A year
/s/ /ʔalʕuba:r/ /ʔalʕada:ʔ/	[ɣ] [lʕəbræ] [lɔrdæ]	[q] [lqəbræ] [læqdæ]	Dust Lunch

Table 4: Consonantal Distinction between Amr and Ksr Varieties.**2. Interview results: Morphological features**• **Reduplication**

Ksr variety	Amr variety	English Gloss
[j +dəq dəq]	∅	He is knocking or making a noise as knocks
[j+qəm qəm]	∅	He humiliates or insults someone
[j+kəh kəh]	∅	He is coughing without interruption
[j+ zər zər]	∅	He is pulling

Table 5: Reduplication Verbs in Ksr variety• **Plural**

Word class	word root	Ksr Plural	Amr Plural	English Gloss
Noun	<tjr>	[tɔjjær+æ :t]	[tjæje:r]	Planes
	<zrw>	[z ræw+i:n]	[zɜræ]	Puppies
	<ʃjn>	[ʃi:n+i:n]	[ʃ' ju:n]	Eyes
	<flh>	[l fəllæ :h+i:n]	[l fəllæ : hæ]	Farmers
Adjective	<xlʃ>	[mæxlœʃ+i:n]	[mxæ:leɪʃ]	Astonished
	<ʃbʃ>	[ʃəbʃæn+i:n]	[ʃbæ:ʃ]	Full up
	<ʃfr>	[ʃofr+i:n]	[ʃof ar]	Yellow(pl)

Table 6: The Plural in Krs and Amr Varieties.• **Phonologization**

[g]/[q] contrast	English gloss
a-[jqi:s]	To throw away
b-[jgi:s]	To try on clothes
a-[mæqro:d]	A kind of cake
b-[mægro:d]	Broken
a-[jqərqəb]	To make noise by hitting things
b-[jgərgəb]	To drink quickly

Table 7: The Contrastive Use of [q] and [g] In Ksr Variety**DISCUSSION**

This empirical research work exhibits the tight relationship between linguistic differences and ethnicity, in which the dialects under study referred to different ethnic groups which they still display outstanding differences despite of their existence within the same geographical territory. The ethnic groups are:

a) El-Amour (or ‘ ‘Amûr’ in some documents): it is a nomadic tribe who is believed to be from purely Arabic origins since Ibn Khaldoun states ‘El-Amour’ as a branch of Arabs of ‘Banu Hillal’. These nomadic groups were living in the countryside and in Amour Mountains which are the mountains between Ouled Naiel Mountains from the east and El-Ksour Mountains from the west.

b) Ksour (or ‘ qsûr’ in certain documents) : they are the inhabitants of the Ksour, the collection of ancient buildings, named so after the Arabs’ arrival meaning ‘castles’, they are said to refer approximately to the second (2nd) century AD. The majority of its settlers are Amazigh, Zenetes Ouacine tribe they were speaking only ‘Zenata’ or in other word ‘Chelha’.

In some cases, it is quite difficult to classify a dialect as Bedouin or sedentary because of the vernaculars which have been emerged from the process of bedouinisation and urbanisation (Miller *et al.*, 2007). Yet, by applying all the considerations (Cantineau 1937; 1941, & Ph. Marçais 1960) on the Ksr and Amr varieties, the former seems to be closer to a rural variety; while the latter might be classified as Bedouin variety due to the origin of its ethnic group.

The distinction between the two varieties lies on different lexical categories such as verbs, nouns, and adjectives. Concerning the definite article /ʔal/ in MSA, if it is followed by a consonant which is articulated in the same/or approximate area of articulation of /l/ (called ‘Ash-Shamsi’ letters), the latter is elided and the consonant is geminated as in: /ʔaʃʃams/; when the preceeded letter is not Shamsi (called ‘Qamari’ letter), /l/ is pronounced as in /ʔalqamar/. Thererby, in both varieties the same rules are applied, but the ‘Hamza’ /ʔ/ is omitted with the two cases of consonants as in [ssəmʃ] (geminated /s/), and [lgæmræ] (pronounced /l/) correspondingly ([g] is the dialectal variant of the MSA variable /q/).

Besides similarities which gather both dialects in the same side of lexis, the other side of differences comprises categories of lexicon wich are entirely different i.e. a ksr notion is expressed in totally different item within Amr variety, other lexicon are phonologically or morphologically distinct or both.

In addition, one can remark that Amr linguistic system consists of a great amount of different articulated consonants because of the operation of uttering a consonant instead of the other though the graphemes are alike i.e. their written forms are the same but their articulations are different. (*see table 4.*).

Moreover, among the morphological feature, Ksr variety in contrast to Amr one is characterised by the huge occurrence of the reduplicated verbs which refer to the action frequently repeated or which take a long time when it is happening (*see table 5*).

A salient morphological distinction between the dialects under analysis is the noun plural. The plural patterns in MSA are divided into two types: the irregular /dʒamʃ ʔattaksi:r/ and the regular /dʒamʃ ʔassalim/. The Amr is characterised by the irregular “broken” plural considering different patterns, such as [fæ ʃʃæ:læ] which is used for both of masculine and feminine; whereas Ksr speakers use the regular plural patterns, which is {stem}+/ æ :t/ (for feminine) and {stem}+/ i:n/ (for masculine). (*see table 6*)

Some items which occur in Ksr variety are sometimes articulated with the voiced velar [g] and other times with the uvular [q] to mean different things, this feature describes what Jakobson (1972) refers to as ‘*phonologization*’ . Thus, the uvular [q] is a contextual variant of the velar /g/ since it occurs in the same structural environment and different contexts. This fact is not found in Amr variety. (*see table 7*)

The realisation of /ʁ/ as [q] and vice versa in Amr has created a considerable amount of **homophony**. This feature displays a great homophonic ambiguity between Amr and Ksr terms, consider the following representative examples: [qreɪb] (in Amr means ‘stranger’) and [qri:b] (in Ksr means ‘near’); Whereas [ʁreɪb] (in Amr means ‘near’) and [ʁri:b] (in Ksr means ‘stranger’), the verb [bqæ] in Amr means ‘he loved’; Whereas, in Ksr it means ‘he stayed’ and vice versa. The appropriate meaning is depicted from the context.

Furthermore, this paper and numerous studies has tackled the varieties based on the ethnicity criterion as ‘ethnic varieties’ which “may serve a full range of symbolic social roles and functions, from marking relations of social dominance and subordination to constructing and negotiating individual and group identities” (Llamas *et al.* 2007 p. 82). Thus, ethnicity is considered as an identity stamp for the individual to identify his individuality and be identified as a member among his group. In an attempt to explain the reasons behind the preservation of the differences between the social varieties, one can refer to the As it is the case of any linguistic behaviour, ethnic varieties supply social functions for denoting the identity of the individuals as well as the group.

CONCLUSIONS

The aim of the empirical research work is to find out certain aspects which present the lexical differences between two main social varieties among others of Ain Sefra which are El-Ksours and El-Amour (abbr. Ksr and Amr respectively). Ethnicity is the salient clue for the distinction which is indisputable on the lexical level. Each variety has its own distinctive features on different levels of analysis such as the phonological and morphological one, in addition to the lexical level which denotes different cultural and environmental heritage.

Since language is basically the outcome of culture, the different cultural realities of the two varieties are displayed in the different linguistic realisations between these two varieties. The distinctions on the lexical level are governed by the social factors such as age and gender. The field-researcher has pointed out that the lexical distinction existed between Ksr and Amr varieties is interpreted in totally different lexeme and utterances that show morphological or phonological contrasts (or both).

Eventually, the most important cause behind the distinction between the social dialects, is the individual’s sense of ethnic belonging to express, protect and maintain the own customs and traditions (Spolsky 1998 p. 57). As a matter of fact, various question have arisen during this investigation among which one can state the following: one can state among them the ones which are different in form but similar in aim for further research: within the process of dialect contact, do these varieties still display the distinction? does this sense of ethnic belonging resist in front of urbanization or bedouinization processes? What are the social factors which may influence the individual social identity?

REFERENCES

Books

- Cadora, F. J. (1992) *Bedouin, Village and Urban Arabic: An Ecolinguistic Study*. EJ Brill.
- Cantineau, J (1938) « Les parlers arabes du département d’Alger ». 3^{ème} Congrès de la Fédération de sociétés savantes de l’Afrique du Nord N° 81. Revue Africaine. Rabat, pp 703-711 The Netherlands.
- Chambers, J. K & Trudgill, P (2004) (2nd edition) *Dialectology*. Cambridge.
- Coulmas, F. (1998) *The Handbook of Sociolinguistics*. Blackwell Reference Online.
- Crystal, D. (2006) *How Language Works*. Penguin books Ltd. London. England.
- Good, J. (2008) *Linguistic Universals and Language Change*. Oxford University Press
- Hudson, R. A. (1996) (2nd edition) *Sociolinguistics*. Cambridge University Press.
- Jakobson, R. (1972) *A Reader in Historical and Comparative Linguistics*. New York, Holt, Rinehart and Winston.
- Llamas, C., Mullany, L., & Stockwell, P. (2007) *The Routledge Companion to Sociolinguistics*. Routledge . London and New York

- Lyons, J. (1981) *Language and Linguistics: An Introduction*. Cambridge University Press.
- Marçais, Ph. (1960) 'The Arabic Dialects of Algeria'. *Encyclopedia of Islam*, pp. 374-379.
- Miller, C., Al-Wer, E., Caubet, D & Watson, J, C, E. (2007) *Arabic in the City, Issues in Dialect Contact and Language Variation*. Routledge: Taylor and Francis Group e-Library.
- O'Reilly, C.C. (2001) *Language, Ethnicity and the State. Vol 2: Minority Languages in Eastern Europe post-1989*. Palgrave Publishers Ltd
- Spolsky, B. (1998) *Sociolinguistics*. Oxford University Press
- Trudgill, P. (1995) (4th edition) *Sociolinguistics: An Introduction to Language and Society*. Penguin Books. Clays LTD. England.
- Waurdhaugh, R. (2006) *An Introduction to Sociolinguistics*. Blackwell publishing Ltd.
- ابن خلدون، ع. (1993). (الطبعة الاولى). المقدمة. دار الكتب العلمية. بيروت. لبنان

MUSLIM WOMEN ISSUES IN THE PRESS: A CORPUS LINGUISTIC ANALYSIS OF THE BURKA'S REPRESENTATION IN THE DAILY TELEGRAPH

Abderraouf BOUFERROUK
Department of English language
University of Tlemcen
ALGERIA

Zoubir DENDANE
Department of English Language
University of Tlemcen
ALGERIA

ABSTRACT

This paper is an investigation of media representation of Muslim women (MW) issues. The study tries to examine the way in which the controversial Islamic dress, the burka, is represented in one of UK's most circulated newspapers, the Daily Telegraph, and to identify the key topics the Daily Telegraph uses to address Muslim women issues and how they are represented in those topics. The paper is informed by Baker's (2004) framework of Corpus-Assisted discourse analysis which has recently been widely integrated in discourse studies of newspaper articles. The corpus tools used to realize this research are: keyword analysis, concordance analysis and collocation. The analysis has focused on the burka representation as it has recently been one of the most salient topics in the Telegraph concerning Muslim women. The concordance analysis has revealed the basic patterns the Telegraph uses to deal with the topic of burka in particular and Muslim women in general. It is found that in the majority of cases the Telegraph negatively represents the burka, occasionally shows it neutrally, and only rarely presents it positively. The paper concludes with a discussion of the main findings by highlighting the Telegraph's discourse that turns around the topic of burka.

Keywords: Burka, concordance, corpus linguistics, keyword tool, Muslim women.

INTRODUCTION

The events of 9/11 and the aftermaths of the invasion of Afghanistan and Iraq in 2001 and 2003 respectively by the US Army and its allied forces are considered a landmark in the new history of the relationships between Islam and the West. Since that date, Islam has been put under the lights of Western media and soon it has become the new enemy of Western and global values, sometimes viewed as an extremist violent religion that pushes its followers to terrorism and violence and other times as a symbol of intolerance, dictatorship and misogyny (Abbas, 2000; Pool, 2002). Topics like terrorism, Islamic intolerance, Muslim women dress such as hijab and burka are among the most discussed topics.

This paper is part of a larger study that adopts mixed research methods informed by the use of quantitative Corpus linguistics and the qualitative interpretations of text production and consumption proposed by Baker (2004). Using such techniques the paper aims to answer the following question: How are Muslim women discursively represented in one of Britain's most prominent newspapers, The Daily Telegraph? Studying media discourse and its effect on the way the public in the West perceives reality and events is a topic that has been called for by many researchers in the fields of media and discourse, notably by Bell (1991), Van Dijk (1998), and Richardson (2007).

Using the potential of corpus linguistics in investigating the lexis used in a given corpus through its various corpus tools, this paper is an attempt to identify the key topics the Telegraph focuses when reporting on Muslim women and to reveal if Muslim women and their issues are represented positively or negatively.

LITERATURE REVIEW

The representation of Islam and Muslims in the media has been a topic of considerable discussion and contentious debates since the start of the third millennium AD. As one of the most controversial minorities in the West, Islam and Muslim issues have attracted the attention of a number of researchers (Akbarzadeh and Smith, 2005; Kabir, 2006 ; Saeed, 2007). Most of these studies argue that Islam and Muslims are negatively represented in the Western media. Among the various Muslim issues that have attracted researchers' interest is the topic of Muslim women in the media. A number of researchers have tried to unveil the way some Western media outlets tend to represent Muslim women such as Falah's (2005), Posetti (2006) and Ozcan (2012) but hardly any of them covered the topic of the burka in press. The reason this paper focuses on the burka is because it is seen even by Muslims as an extreme form of modest dressing especially in the context of modern ideals of liberal secularism, human rights, and the rise of nationalistic movements in the West.

Muslim Women in the Press

Studies about Muslim women representation in the media take different orientations and various approaches. Some researchers focus on the visual representation of Muslim women and how media, and especially newspapers, tend to visualize Muslim women. For instance, Fahmi's study (2004) on Associated Press images of Afghan women and Falah's (2005) research on the visual representation of Muslim/Arab women in some U.S daily newspapers are two studies that show how US media leans towards a simplistic negative representation of Muslim women and reports them as victims. They also use some positive, unrealistic portrayal of Muslim women in order to justify the liberating missions landed by the US forces in the Middle East and Afghanistan (Fahmy, 2004; Faleh, 2005). In addition to that, other studies may focus on some issues that relate to Muslim women especially the topic of veil or hijab. These latter issues have drawn the attention of many researchers such as MacDonald (2006), Posetti (2006), and Ozcan (2012).

Posetti (2006) argues that the two basic patterns the Western media use to portray Muslim women through the veil are either as a threat to Western secular societies or as passive victims of their native societies. In addition, Ozcan's (2012) study on the visual depiction of Muslim women in the German media shows that although the German media deals extensively with the issue of Muslim women dress, it does not aim to provide information about this migrant minority but to show how incompatible and inconsistent they are with the German modern life. Accordingly, this paper aims to reveal whether the Daily Telegraph follows Western media in dealing with the same topics in similar way or if there are some new patterns.

METHODOLOGY

This section is set to discuss the method that was used to collect articles from the Daily Telegraph and the process of corpus compilation. Also, it discusses the methodological framework used to analyze and interpret the newspaper articles.

Data

The main corpus of this study consists of articles compiled from the UK's newspaper, the Daily Telegraph. This latter was chosen because of its large readership and circulation as it was the most circulated daily newspaper within the UK in 2010 and the second most circulated UK newspaper after the Guardian worldwide in the same year (National Readership Survey, 2010). The news articles included are those that appeared from 2010 to 2016. The search terms used for the compilation were: Muslim woma(e)n and Arab woma(e)n. Another reference corpus has been compiled from the Guardian newspaper using the same search terms as the Telegraph corpus and from the same period. The purpose of this latter corpus is to be used in the keyword analysis as a reference corpus to sort out the main topics appearing in the Daily Telegraph corpus.

Research Questions

In order to reveal how Muslim women issues are represented in the Daily Telegraph and show how Muslim women are represented in those topics, this study puts forward some questions for the purpose of framing our research and obtaining unbiased results. These questions are:

RQ1: What are the key topics used to address Muslim women issues?

RQ2: Are those topics positive or negative?

RQ3: How are Muslim women represented in those topics?

Analytical Framework

In order to answer the above questions, a research method was designed which is informed by the use of corpus linguistic quantitative and qualitative analyses that are based on the process of text production and consumption (Baker, 2004). The corpus linguistic tools that are used for the data analysis are the keyword analysis tool, concordance and collocation tools.

Keyword analysis

keywords are “words which appear in a text or a corpus that are statistically more frequent than would be expected by chance when compared to a corpus which is larger or of equal size” (Cvrček, 2016). However, Keyness is not measured through high frequency of words but through their statistical significance when compared with other words in another corpus. The mathematical formula that is used to calculate Keyword analysis is used in this study in order to identify the key topics that are addressed by the Daily Telegraph when it reports about Muslim women. According to Rayson, P., Berridge, D., & Francis, B. (2004) Keyness E_i is calculated by following formula:

$$E_i = \frac{N_i \sum_i O_i}{\sum_i N_i}$$

Note that the N values corresponds to the number of words in corpus one ‘c’ and the number of words in corpus two ‘d’. The Observed value (O) corresponds to the frequency of word in corpus one ‘a’ and frequency of word in corpus two ‘b’.

Concordance analysis

Concordance allows researchers to study the use of words in context in order to make statements about the overall discourse by revealing the various semantic relationships that exist between words (Scott, 1996). This tool is used in the present paper in order to make a

further analysis of the keyword terms that were generated through the keyword analysis process. Concordance analysis is able to show how words are used in a specific context.

Collocation

It is a combination of words in a language that occurs very often and more frequently than would take place due to chance only (Scott, 1996). Native speakers of a language tend to use one word instead of another to the extent that using one in the place of the other is considered as wrong or inappropriate. Collocation helps in identifying the context where words appear which is considered as vital for understanding their meaning and discourse.

Each of these tools has its function. Keyword analysis is used to identify the most salient topics in the studied corpus while collocation and concordance analyses are used to reveal the discourse around these salient topics through the textual information and use of those topics. Fortunately, keywords and concordances are not counted manually as some corpus linguists have developed software to do an automatic fast calculation such as Laurance Antony's (2014) AntConc (3.3.4W) software which is used in this study.

RESULTS

In this section, corpus linguistics tools of keyword analysis, concordance and collocation are applied in order to identify the main topics in the Muslim Women Telegraph Corpus (MWTC) and reveal the discourse that turn around MW from an analysis of the strongest key topic in the main corpus. The study starts first with the keyword analysis, then concordance analysis and finally with a discussion of the results.

Keyword Analysis

The keyword analysis is set to identify key themes in the Muslim Women Telegraph corpus MWTC. It is worth mentioning that frequent words in a corpus do not necessarily constitute the key topics in a text (Baker, Gabrielatos and McEnnery, 2012). For this purpose, Corpus Linguistic (CL) uses a mathematical algorithm to count keyness in a text based on a probability value given to each word in a text and its likelihood to appear more or less frequently in a corpus when compared with another reference corpus. As mentioned above, the reference corpus that is used to sort out keywords in the Telegraph's main corpus is compiled from the Guardian newspaper articles. The two corpora were compiled and preserved in a txt form and in separate files called the Muslim women Telegraph Corpus (MWTC) and the Guardian Reference Corpus (GRC).

Using AntConc (3.4.4W) software, the two corpora were first downloaded into the software, the Log-Likelihood option was then chosen to compare between the two corpora, and finally, a list of 100 keywords ranked by their keyness was created.

After filtering the list and removing irrelevant words that are related to the newspaper information such as *telegraph*, *edition*, *pg*, *dnl*, *cent*, *graphic*, *London*, *page*, *daily*, *national*...etc, a table is set up to show the top 20 keywords in the MWTC to try and provide an analysis of the words that appear to be key terms in MWTC. Table 4.1 shows the top 20 keywords in the MWTC. The words are classified according to their strength in keyness. The first thing that attracts the researcher's attention is that keyness is not identified by frequency; the most frequent words are not necessarily the key words in that corpus. For instance, the word *burka* appears less than the word *ban* (159, and 271 times respectively) yet, *burka* is ranked above *ban* and it is likely to have more keyness value.

Table1 Top 10 keywords in MWTC.

Rank	keyword	Frequency	Keyness
11	burka	159	436.724
13	veil	280	337.983
15	veils	163	2.44.769
20	Face	336	234.609
21	Miss	123	230.470
23	remove	107	204.710
24	niqab	125	203.251
29	code	411	195.647
30	Ban	271	195.453
37	Mrs	74	174.037

As Table 4.1 indicates, words such as *burqa*, *veil* and *niqab* are the top keywords in the MWTC. This means that the topic of veiling and Muslim women dress continues to dominate the news reports about MW in the Western media and the Telegraph shows no exception. Although Muslim practices have existed in Europe for a long time, the issue of *hijab* or the *veil* is still something Britain seems to regard as alien and incompatible with Western ideas and values.

Since the basic aim of making a keyword analysis of the MWTC is to identify key topics in the corpus, it was decided to group words from the same lexical field into different semantic categories because it was noticed that some words that are used to talk about the same topic such as veils, veil, burka, niqab can be grouped in the semantic category of veiling or hijab. Henceforth, the 200 keywords are grouped into different semantic categories. Each semantic category is said to be a key topic in the MWTC. Table 4.2 summarizes the key topics or semantic macrostructures of the MWTC.

Table.2 Semantic topics in the MWTC

Semantic category	Keywords
Veiling and Dress	burka, veil, veils, niqab, face, remove, code, wearing, wear, burkas, dress, burkini, veiled, facial, breasts, covering, eyes
Court and law	Judge, court, trial, defendant, jury, guilty, witness, evidence, ordered, banned, ban , plea, allowed, stabbed, police, killed
Religion	Faith, sheikh, god, religious, Islamist, Muslim, Sharia, Church, Islamic, Koran, Christian, guidance
Terrorism	Isil, quada (they use Al Qaeda?), knife, Seleka, jihadist, Chabab, fighters, front, Islamist

Keywords are grouped into four semantic categories which are: *Veiling & dress*, *court & law*, *religion*, and *terrorism*.

A preliminary reading of the key topics in the MWTC reveals that the Telegraph tends to regard the issue of MW veil and dress a prominent topic and something that needs a lot of coverage and discussion. Although the presence of Islam and Muslims has a long tradition in

the British society and MW are known by their veils since a long time ago, something that should be seen normal because of its long existence, the Telegraph seems to report the Muslim veil and MW dress as something in odds with multicultural British values and traditions. However, the researchers do not claim that reporting about veil and MW dress is all negative. This issue needs further analysis. The other topics include court, religion and terrorism. It is believed that these three topics are controversial and always reflect heated debates especially religion and terrorism. The latter is said to be a very negative topic in the West since the 9/11 attacks to the extent that Muslim and terrorist are almost synonymous words nowadays. The topic of *court & law* reflects the various difficulties Muslims in general and MW in particular are facing in the West in legalizing their religious practices. In this respect, the topic of veiling appears to be the dominant topic of law and court debates. One can refer to the various laws that have been issued in many parts of Europe that call for banning the wearing of hijab in public spaces, especially in France. All in all, the researchers believe that these topics are negative topics. Hence, the Daily Telegraph tends to report MW in association with negative themes.

Although the keyword analysis is a practical step toward tracing the properties of the discourse of the Daily Telegraph about MW and revealing some basic elements of this discourse (e.g. identifying the key topics in the MWTC and see whether the topics are negative, positive or neutral), keyword analysis alone cannot reveal how such topics are dealt with in context. For instance, although it is believed that associating MW with topics such as terrorism and war is something that would make readers formulate a negative perception about MW, the researchers believe that a further analysis of the context where such topics and keywords appear is needed. In this respect, Baker (2004) asserts that keyword analysis is not a complete process unless when those keywords are studied in context. He stresses that “Examining how such keywords occur in context, which grammatical categories they appear in and looking at their common patterns of co-occurrence should therefore be revealing” (Baker, p.3, 2004). Since concordance analysis shows how keywords are used in context, it is also called keyword in context (KWIC) by some corpus linguists such as Baker (2004). It reflects whether the key topics are negatively or positively reported in the context where they appear in the MW articles. The current study tackles the most salient topic in the Telegraph corpus which is veil & dress.

Keywords in Context: a Concordance Analysis

This section is set to analyze the key topics in the MWTC in the context where they appear in the corpus. The concordance analysis shows all the sentences where such keywords appear and the researcher’s work is to analyze these sentences from a lexico-grammatical point of view. The analysis is meant to reveal the discourse that turns around such topics. The analysis will include only the strongest key topic which is veil and dress.

Veil and Dress

The analysis of keywords in contexts starts with the most prominent topic in the MWTC. As seen in *Table 4.1* words pertaining to the topic of MW veiling and dress are the strongest key words in the corpus under investigation with the words burka, veil, and niqab occupying the top of the list. Yet, the analysis will only consider the strongest keyword in this topic, the word *burka*.

Burka

It is the strongest keyword in the corpus and in the topic of veiling. It appears 159 times and only 147 times when removing duplicates. The word burka (also **burkha**, **burqa**)

pronounced /'burka/ as defined in Oxford Online Dictionary (2017) is “an Arab word used to refer to a long, loose garment covering the whole body from head to feet, worn in public by women in many Muslim countries”. After scanning the 147 concordance lines as displayed by AntConc (3.44), it is found that the Daily Telegraph uses three main patterns to represent this issue. These patterns are summarized in Table 4.3

Table 3 burka's representation patterns

Pattern	N ^o of Lines	Percentage
Positive	13	8.84%
Negative	93	63.29%
Neutral	41	27.89%
Total	147	100%

Figure 1 illustrates the first twenty concordance lines as they are displayed in AntConc (3.4.4). The software organizes word concordance as they appear in the corpus. It is up to the researcher to group the different lines that point to the same thing into topics.

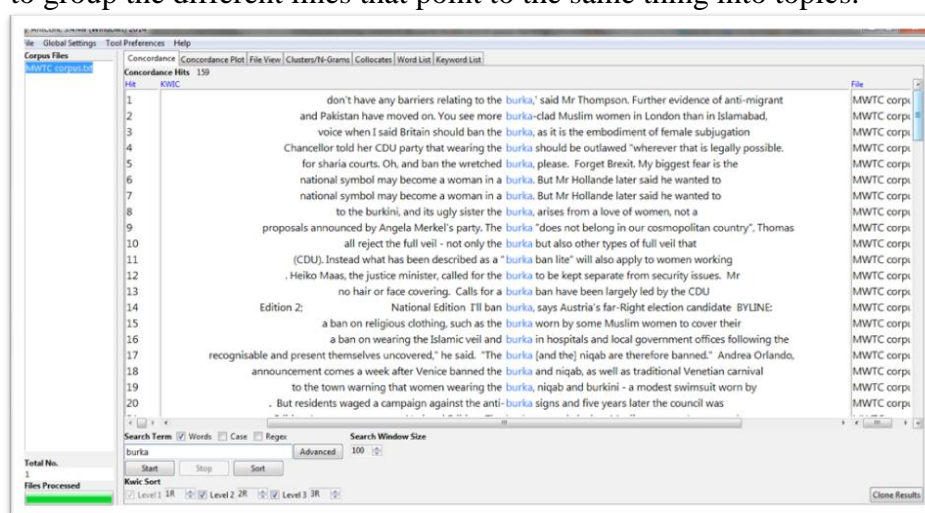


Figure 1 Burka negative concordances

The negative representation of the topic of burka by the Telegraph has two main patterns: a) giving much space to the voices of burka ban and b) reporting the burka as a primitive dress that threatens the Western values and identity.

Lines number 3, 4, 5, 11, 12, 13, 14, 15, 17, and 18 in figure 1 all point to the same topic which is the *burka ban*. This latter is regarded as the most negative topic in the Telegraph's pattern of burka representation. Line 3 as shown in Figure 4.1 for instance is an explicit and direct call for banning the burka in Britain because, according to the writer, the burka embodies female subjugation. Moreover, the burka is something *wretched* that should be outlawed (lines 4 and 5). The following lines are some other examples about *burka ban*:

“Oh, and ban the wretched **burka**” (The Telegraph, December 7, 2016)

“told her CDU party that wearing the **burka** should be outlawed, wherever that is legal” (Telegraph, December 7, 2016).

“Call for burka ban has been largely led by the CDU” (Telegraph, August 20, 2016)

Other lines refer to the burka ban that is being called for in some European countries including Germany (line 13), Austria (line 14), Italy (line 17) France and Belgium (line 51) as the following lines show:

I'll **ban burka**, says Austria's far-right election candidate (Telegraph, August 15, 2016).
comes a week after Venice **banned** the **burka** and niqab, as well as traditional Venetian carnival (Telegraph, December 12, 2015).
France became the first European country to **ban** the **burka** in public in 2011. (Telegraph, September 17, 2013).
Belgium moves closer to **banning** the **burka** (Telegraph, April 1, 2010).

Lines number 2, 6, 9, and 10 in figure 1 are about burka and European national identity. For instance, the newspaper reports about the German Chancellor Angela Merkle's party saying: "the burka does not belong to our cosmopolitan country" (line 9). Lines 2 and 6 show how the burka is portrayed as invading Europe to the extent that women in burka are reportedly seen more in London than in Islamabad, and where the burka is going to be the national symbol of France because many Muslim women tend to wear it. The following are some examples:

"You see more **burka**-clad Muslim women in London than in Islamabad" (Telegraph, December 8, 2016). For me this line strikes some fear in the hearts of the readers.
"national symbol may become a woman in a **burka**" (Telegraph, October 13, 2016).
"formal resolution describing the **burka** as an affront to French values" (Telegraph, May 12, 2010).
"a devout Muslim and she wears the **burka** and niqab in accordance with her religious faith" (Telegraph, July 2, 2014).

As the concordance lines show, the reporting of the Muslim women burka and its representation turn around two major negative themes: first, the call for a European campaign towards a ban of this Islamic, 'anti-Western' dress that "denigrates women"; second, the burka is reported purely as an Islamic practice that threatens the European identity menacing its very existence because of the growing number of Muslim women who come to Europe with their religious rituals and cultural practices. Hence, an indirect but a strong Islamophobic discourse is being propagated by the Daily Telegraph via the issue of the Muslim burka, despite the knowledge that the majority of Muslims do not regard wearing the burka as a religious obligation. This claim is supported by a collocation analysis showing that *burka* collocates with verbs such as *ban* and *banning*, and with countries such as France and Britain that refer to Europe where the debate over the *burka* and the European identity is so heated, especially in France.

Neutral presentation of the topic of burka in the Telegraph appears in a few instances where it reports some stories of burka ban in some European countries and the battle being fought by Muslims in order to legalize this dress. Moreover, the Telegraph reports on stories to define the burka as a dress, how it is required in some Islamic schools and countries and how some Muslims look at this dress. Some examples below reflect this pattern:

53 "no right to evaluate culture," he said. "A **burka** is not better or worse than a short" (Telegraph, September 19, 2013).
54 yesterday, requires all pupils to wear a **burka**, or a full-face veil and a long black (September 19, 2013)

55 Islamic schools, require pupils to wear a **burka** or *jilbab* (headscarf) The Ayesha (The Telegraph, September 19, 2013).

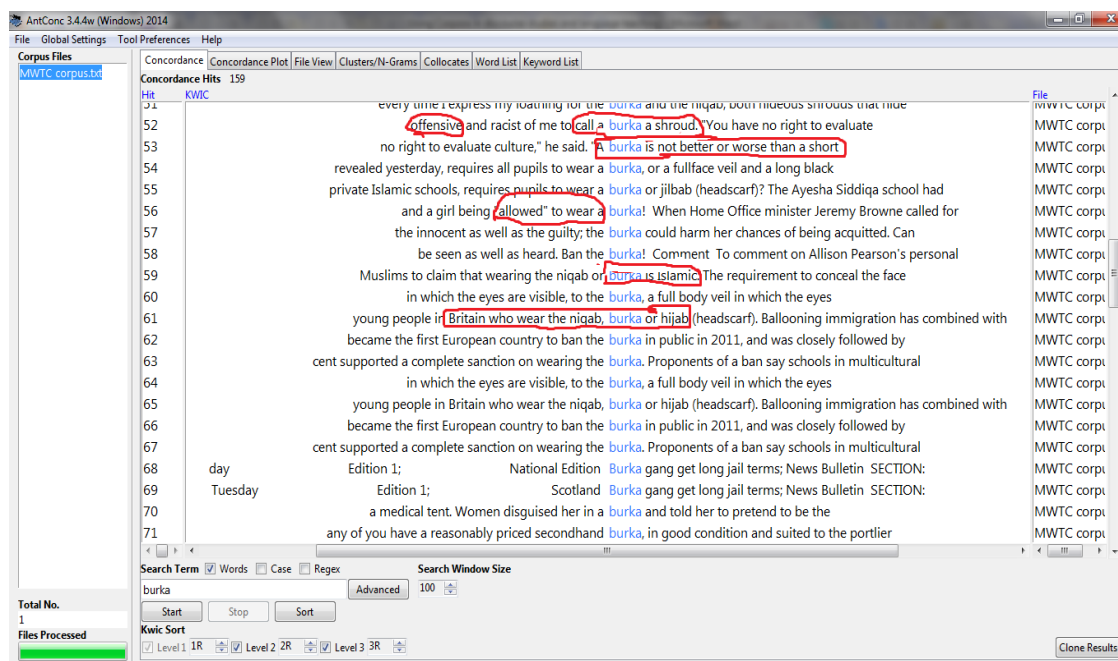


Figure2 Burka neutral concordances

As far as the positive depiction of the burka is concerned, stories about this pattern include some instances where the burka is shown as a free choice made by some Muslim women. In addition to that, the positive representation of the burka is reflected in rare instances where the burka is said to be another way of presenting the beauty of women but from a different perspective. The following are examples of this pattern:

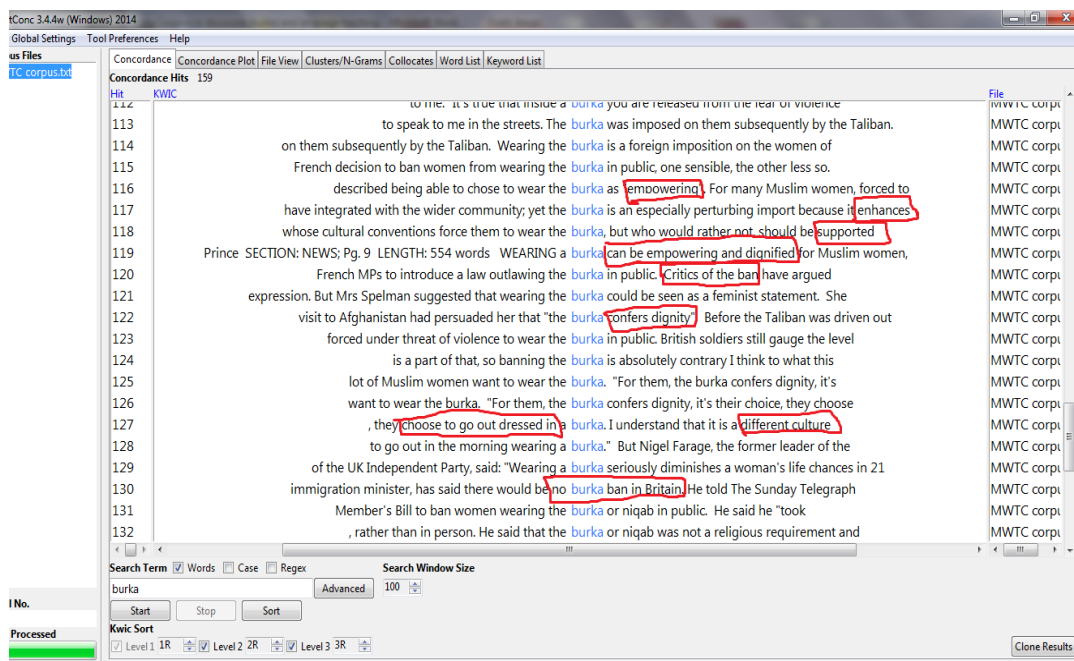


Figure3 burka positive concordances

116 described being able to choose to wear the burka as "empowering".(Telegraph July 19, 2010)

122 Visit to Afghanistan persuaded her that “the burka confers dignity” (Telegraph, July19, 2010).

125 They choose to go out dressed in a **burka**, I understand that it is a different culture (Telegraph, July19, 2010).

DISCUSSION

The data analysis has revealed that in general the Daily Telegraph focuses on negative topics when it deals with issues related to Muslim women. The keyword analysis of the MWTC has shown that these topics are *burka* and *veil*, court & law, and religion. It is claimed that these topics reflect how the Daily Telegraph uses cliché topics such as women dress to report on Muslim women in a superficial negative way. Thus, the newspaper is clearly missing the opportunity (intentional or otherwise) to inform and enlighten its readers about the real issues and challenges Muslim women face within and outside the UK and Europe, knowing that dress has never been a real obstacle for Muslim women to achieve success and development. Examples of very successful veiled Muslim women are numbered, and among them are: the American activist and writer Linda Sarsour who has been named as the Time Magazine’s 100 most influential people in 2017 (The Times, 2017), the Yemeni journalist and human rights activist Tawakol Kerman, who was a Nobel Peace Prize laureate in 2011.

Moreover, when the Telegraph deals with Muslim women dress, it focuses on the burka or the full face veil although a very tiny minority of Muslim women tends to wear it, not only in Europe and the UK but also in many Arab and Islamic countries. The Telegraph reports and supports the views of those against the burka by giving them much more space to spell out their negative views about it and to spread their exaggerated fear of a Europe with more Muslim women wearing burka in Europe than in Islamabad. On the contrary, it gives very little space for Muslim women to voice their views about the burka and other Islamic dress although they are the first who should be concerned about their issues. Consequently, the Muslim veil, or the *hijab*, is no longer a key topic in the Western media as shown in previous studies (Al Hejin 2012; Ozcan 2012). The focus seems to have shifted toward the controversial burka.

However, the Telegraph representation of Muslim women issues is not all gloomy and negative. Sometimes, the newspaper gives space to Muslim women to talk positively about their issues and show their capacity to defend themselves and fight the stereotypical images that surround them. It is hoped that the Daily Telegraph and other Western media outlets will do more to promote positive images about Muslim women and Islam for a world free from prejudice and conflicts between cultures and religions.

CONCLUSION

This paper has tried to investigate a British depiction of MW through an analysis of news articles that appear in the Daily Telegraph, one of the most circulated quality newspaper in the UK and worldwide. The study is an attempt to enrich the literature being produced about Islam and Muslims in general and MW in particular in order to unveil the spreading clash of civilization between Islam and the West since 9/11 attacks.

The framework adopted for this study is a mixed method proposed by Baker (2004) which consists of corpus linguistics and discourse analysis. The main corpus tools used are keyword and concordance analysis integrated with an interpretation of text production.

The keyword analysis has revealed the salient topic in the MWTC. The Daily Telegraph's topics that dominated the news about MW were negative topics including veil and dress, court and law and terrorism. The concordance analysis of the strongest key topic of veil and dress has shown that the pattern of burka's negative presentation was a dominant theme especially when the topic of burka ban is provoked. Examples of such negative pattern have shown that The Daily Telegraph uses a negative and Islamophobic discourse to report MW burka. Yet, it also gives some little space for neutral and positive representation of this controversial dress, something that would not be expected from a supposedly unbiased, high quality broadsheet newspaper.

REFERENCES

- Abbas, T. (2000). Images of Islam. *Index on Censorship*, 29(5), 64-68.
- Anthony, L. (2014). AntConc (Version 3.4.3) [Computer Software]. Tokyo, Japan: Waseda University. Available from <http://www.laurenceanthony.net>
- Akbarzadeh, S., & Smith, B. (2005). The representation of Islam and Muslims in the media. *School of Political and Social Inquiry*
- Al-Hejin, B. (2012). Linking critical discourse analysis with translation studies: An example from BBC News. *Journal of Language and Politics*, 11(3), 311-335
- Baker, P. (2006). *Using corpora in discourse analysis*. A&C Black.
- Baker, P. (2013). Gabrielatos, C., McEnery, T., *Discourse Analysis and Media Attitudes: The Representation of Islam in the British Press*. Cambridge University Press,
- Bell, A. (1991). *The language of news media* (pp. 84-85). Oxford: Blackwell.
- Fahmy, S. (2004). Picturing Afghan women: A content analysis of AP wire photographs during the Taliban regime and after the fall of the Taliban regime. *Gazette (Leiden, Netherlands)*, 66 (2), 91-112.
- Falah, G. W. (2005). The visual representation of Muslim/Arab women in daily newspapers in the United States. *Geographies of Muslim women: Gender, religion, and space*, pp. 300-320.
- Kabir, N. (2006). Representation of Islam and Muslims in the Australian media, 2001–2005. *Journal of Muslim Minority Affairs*, 26(3), 313-328.
- Macdonald, M. (2006). Muslim women and the veil: Problems of image and voice in media representations. *Feminist Media Studies*, 6(1), 7-23.
- Özcan, E. (2013). Lingerie, bikinis and the headscarf: Visual depictions of Muslim female migrants in German news media. *Feminist Media Studies*, 13(3), 427-442.
- Poole, E. (2002). *Reporting Islam: Media Representations and British Muslims*. IB Tauris.
- Posetti, J. N. (2006). Media representations of the hijab.
- Rayson, P., Berridge, D., & Francis, B. (2004). Extending the Cochran rule for the comparison of word frequencies between corpora. In *7th International Conference on Statistical analysis of textual data (JADT 2004)* (pp. 926-936).
- Richardson, J. E. (2007). *Analyzing newspapers. An approach from critical discourse analysis* New York: Palgrave Macmillan.
- Saeed, A. (2007). Media, racism and Islamophobia: The representation of Islam and Muslims in the media. *Sociology Compass*, 1(2), 443-462.

- Scott, M. (2001). Comparing corpora and identifying key words, collocations, and frequency distributions through the WordSmith Tools suite of computer programs. *Small corpus studies and ELT*, 53
- Van Dijk, T. A. (1988). (1988a) News Analysis: Case Studies of International and National News in the Press. Hillsdale, NJ: Erlbaum.

INVESTIGATING THE EFFECTIVENESS OF USING SONGS TO ASSESS EFL LEARNERS' COMMUNICATIVE COMPETENCE

Meriem Othmane
University of Tlemcen
ALGERIA
mimi.othmane1991@gmail.com

Naima Boyakoub
University of Tlemcen
ALGERIA
naima_bouyakoub@hotmail.com

ABSTRACT

The current study seeks to explore the effectiveness of using songs in the classroom for the sake of assessing the students' communicative competence. Thus we hypothesized that through the implementation of the musicology approach in the classroom, the teacher will be able to assess his learner's communicative competence most efficiently and in an integrative way (integrative point test). To validate this hypothesis both descriptive and statistical study are used. The fundamental purpose of this research is to examine the efficiency of adopting the musicology approach in the classroom as to assess the students' communicative competence. The tool used to reach these objectives is a questionnaire that is administered to EFL teachers and learners at the University of Biskra in order to gather the needed data about the topic under study. The results indicate that the implementation of songs in the classroom improves the learner's communication skills and helps the teacher assess his students most effectively.

Keywords: Assessment, Communicative Competence, Integrative Point Test, Songs.

INTRODUCTION

Currently, the most established instructional context in second and foreign language program is Communicative Language Teaching (CLT), which chief goal is to enhance learners' communicative competence because the knowledge of grammatical rules is not adequate for speaking a language and communicating with it. Classrooms today entail to be more productive through the use of multimodal assignment to communicate digitally, be it texting, blogging or through social media. This rise in computer-assisted communication has required classes to become multimodal in order to teach students the skills required in the 21st-century environment. Nonetheless, in the classroom setting, multimodality is more than just combining multiple technologies, but rather creating meaning through the integration of multiple modes. Students are learning through a combination of these modes, including sound, gestures, speech, images, and texts.

Moving from page to screen is the most noticeable shift in Education in the 21 century (Kress, 2010). Therefore Algerian schools and universities have to take up with this change in a way that suit its Learners' needs, styles, and teachers' strategies. No one can deny the fact that learning a foreign language currently is no more a matter of mastering the linguistic knowledge but rather being able to use this knowledge in real-life situations, what Hymes (1966-1968) dubbed as « Communicative Competence »; Communicative Competence according to Canale (1983), includes four components: grammatical, sociolinguistic, discourse and strategic competence. Those sub-competences need to be taken into account when assessing the learner's communicative competence.

The utility of the present research is to better understand the correlation between the two variables (Communicative competence and songs) as being related to assessment which is still a subject of debate especially when it comes to assessing students' communicative competence. This latter is a challenging mission for both teachers and learners for three reasons; assessment is not matter of an ordinary pencil and paper tests, competence is not only the case of mastering the linguistic, accurate structures, our classrooms should not be mono-modal anymore, putting the three challenging variables to an empirical test recapitulate the main aim of our investigation.

LITERATURE REVIEW

It is un-debatable that being an effective teacher requires more than knowing the subject matter; it requires other stuff. Likewise, assessment of learning. The latter is a crucial part of any educational system; Skinner (2005, 41-42) goes to saying that "if you want to know the truth about an educational system you should look at its assessment procedures", he purports that assessment is "judging the worth, value or importance of something, it is judging what has been learned or what learners are able to do" (ibid: 42). Admittedly, assessment can be written or oral, this former is preferable to be used when assessing the students' communicative competence.

Racing back to the history of the concept of communicative competence and exactly in the 1960th, where a lot has been said about it by Dell Hymes who counter reacted to the linguistic competence that was advocated by Noam Chomsky (1965). Hymes (1960) presumes that being communicatively competent means being able to construct a grammatically correct sentence and to produce a socially appropriate utterance. To move into deep elucidation, competence for him is being accurate and appropriate with regard to both structural and social dimensions of language. To that end, how can communicative competence be assessed?

As a reply, Luoma (2009) stated several communication tasks in which communicative competence and oral performances can be assessed such as pair and group tasks, he propounds that peer interaction makes communication more realistic and authentic. Another task can be "rating checklist" which is considered as another interesting area to evaluation; peer evaluation for him is another promising. Behind it all, what is most important for the teacher is to use a variety of modes to assess his learner performances.

Then again, Assessment has assumed a primordial role in a recent effort to improve the quality of education. Assessing the learner's communicative competence, in particular, is of vital importance as well. To assess the learner's communicative competence the teacher has first to design multimodal communication environment; multimodality can be defined as the use of different modes (audio, visual, kinesthetic) through a range of media for the sake of communicating and conveying meaning. Kress (2010) puts forward the view that multimodality is a Social semiotic theory for creating meaning of communication using a variety of representation modes such as; layout, music, gestures, speech, moving image, 3d objects...

Multimodality has procreated a great portion of interest among designers, academics and educational practitioners working in the area of new technologies and technology-mediated learning such as Stein (2008) Kress (2010), and Smith (2012). In spite of that, few pieces of research have been conducted about multimodality, which is not an alien concept in the field

of foreign language teaching and learning because communication has always been multimodal.

Things become more complicated when trying to delineate the area of multimodality; terminologically speaking, it was described as a phenomenon by (Scollon & Levine, 2004 and O'Halloran, 2011), from another standpoint, Kress, 2009 believes that multimodality is a domain of inquiry or research field. While other researchers propound that it is rather an analytic approach such as Jewitt, 2008 and O'Halloran, 2007).

With respect to all the previously mentioned description of multimodality, we would like to refer to the definition provided by the chief learning officer and founding partner of multimodality "Ray Smith" (2012) in one of his interviews, his definition looks more elaborate, and it serves the aim of our study:

Multimodality is one of the models of learning that I developed during my careers; Multi means many, models means different approaches, applications, and technologies that can be leverage to really promote good learning.

In this way, we can refer to multimodality as anything that can be used by the teacher (videos, films, games...) when , learning is taking place. With regard to this definition, we assume that using all the previously mentioned modes from the part of the teacher will by no means enhance the learners' communicative competence and, going further, it will assist the teacher assessing his learners' performances innovatively and creatively.

It is worth mentioning at the end that the whole thesis will be grounded on this definition, and more precisely, the researcher will be confined to the implementation of the three approaches (Musicology, Game Theory, Film Theory), In addition to a variety of applications and technologies (language laboratories, Information, and Communication Technology and Computer-assisted language learning) that will be applied to put multimodality into practice.

COMMUNICATIVE COMPETENCE DEFINED

Gumperz and Hymes (1964) published their article entitled "ethnography of communication" (1972) in which they define communicative competence as "what the speaker needs to know to communicate effectively in a culturally significant setting" (Gumperz & Hymes, 1972:Vii). The typical language teacher, says Bratt (1992), tends to view communicative competence as the ability to perform linguistic interaction in the target language , yet a knowledge of social rules is highly required . That is to say, knowledge of when and how and to whom the linguistic form of language is appropriate simply because "the same linguistic form varies from one culture to another". (Bratt , 1992.p.49)

Very confident of his claim, Halliday purports that the notion of communicative competence is something which is un-necessary to speak about simply because communicative competence is what the speaker can do with language. The same definition can be given to competence. For him , nothing new has been established by Hymes ; knowing how to use language is the same as knowing what to do with it .But , in spite of their conflicts , Hymes and Halliday share the view that language is crucial in social life (Bern , 1991)

WHY ASSESSMENT IS IMPORTANT

“Answering the question about the purpose of education also requires us to confront the question about the purpose of assessment” (Cizek, 1997, p. 1)

While teaching, the reflective teacher has to stand for a while and ask himself a couple of questions about his assessment process, to see whether his planned objectives have been accomplished or not. The urgent question at this level is “why to assess?”. Hopkins (2000) states a list of assessment reasons that every teacher, be it novice or experienced, has to reflect upon; teachers need assessment to verify whether any progress is being marked by his students, so that he can plan for the next step in the development of his students. Students can be given the opportunity to reflect on their process by their own (self-evaluation). Also, the teacher can have a knowledge of his students' strengths and shortcomings by making use of continuous assessment. This diagnostic process can give the teacher an insight of sources of defects; is it the teacher himself, his methods and material used, or is it the learners or the learning environment! After a deep reflection, the teacher can find out the reason why by his own or with the help of another teacher. Hopkins (2000)

Additionally, assessment allows the teacher to decide about the effectiveness of the program in order to make modification and changes or omitting of some learning activities and resources also the way of presenting the lesson. In every classroom there is always that student who is in a constant need to help and additional information, assessment helps the teacher find those students and provide them with assistance and guidance. Far from school, there are those parents who are curious to know about their students' progress, Summative assessment and grading help parents on that matter. Furthermore, educational authorities as well are more involved in this process of assessment because they need to know the achievement level in school, all of which leads us to deduce that everybody is involved in the assessment process, not only the teacher, but also, students, parents, administration, government education authorities. (Westwood, 2008)

ENSURING VALIDITY AND RELIABILITY OF TEST

After conducting an oral test, teachers are often confused by whether or not their tests were reliable and valid. Grove and Brown (2001) were clear enough about the need to rate directly after the test finishes. Otherwise, teachers lose information about the quality of test performance, so it goes without saying that the rating process should be designed at the very beginning to ensure the validity of scores. Another important criterion is that teachers need to bear in mind while testing is that time and effort spent when rating should be equal. (Luoma, 2009)

Deciding whether to use scales or score points is up to the teacher, depending on the length of performance, teacher might rate the holistic performances and rate but a detailed report should be given to examinees as a feedback from the part of the teacher. Teachers are expected to design a “rating form” of the test which includes his/her main points of attention and start gathering information about students' performances based on his rating criterion. In this form the teacher may include a room for comments and feedback in case students are not convinced by their rating. Also he may provide them with oral feedback about their strengths and weaknesses to get their level developed. (Luoma, 2009)

RELIABILITY ASSURANCE

Subjectivity is one of the great fears of classroom assessment. Brown & Hudson (2002) put forward the claim that rating students anonymously helps reducing subjectivity, but this does not work with oral assessment simply because anonymity can be removed right after the teacher listens to his students' voices even without seeing them (audio-tape). In this case, a double check of rating after the test is finished with his task and his learners' performances and he may change his mind concerning scoring after checking. (Luoma, 2009)

VALIDITY ASSURANCE

Luoma (2009) recognized a number of steps to guarantee validation of the test. First, identifying the intended purpose of the test, after that the test designers should clarify the type of speaking they intend to assess. Also test construction is of crucial importance which includes implementing test specification and exploring the relevance of the task to the main purpose of the test.

SPEAKING TASKS

To assess students' speaking skills, the teacher has to foster his learners to speak by providing them a range of tasks." task design is a very important element in developing assessment "(Luoma, 2004, p. 29). But setting up a task for learners is not the only requirement. Teachers need to create instruments to be followed by examinees without forgetting the task materials to be used such as pictures, role play cards. (Luoma, 2009).

OPEN ENDED SPEAKING TASKS: the teacher asks his students to use their skills using the language. A good example would be presentation, narrating a story, describing a picture. Role playing is also classified under the title of open-ended tasks.

SEMI-STRUCTURED SPEAKING TASKS: using language to react in specific situation, for instance, the teacher describes a socially multifaceted situation for his learners who are exposed to imagine themselves a part of a complex situation and describe what they would say if so. (E.g. learners might be asked to complain about the noisiness of their neighbors' party in order to prepare for exams)

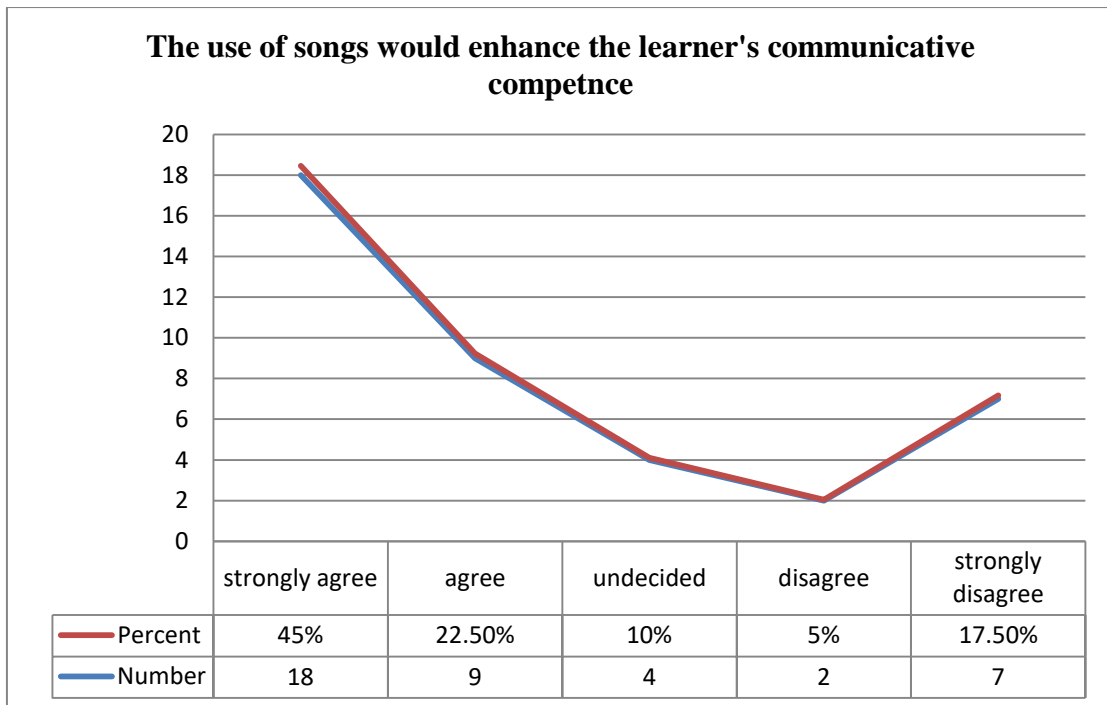
STRUCTURED SPEAKING TASKS: unlike the open-ended tasks, structured speaking tasks require short answers as a response to multiple choice tasks, they are not fair in terms of fostering creativity and getting astonished by learners' unpredictable answers, but they are fair in terms of scores. For instance, learners may be asked to read aloud so that to focus on their pronunciation skills. (Luoma, 2009)

METHODOLOGY

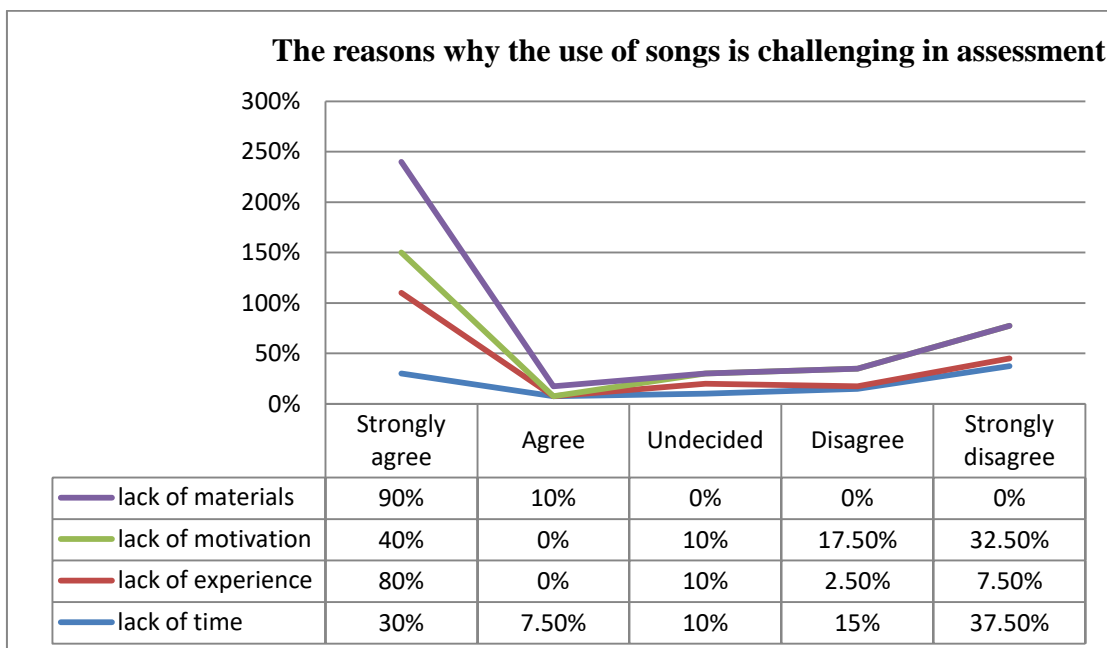
This study aims to investigate the efficiency of using songs to assess the students' communicative competence. The participants were 40 EFL teachers at the University of Biskra who were asked to fill in the questionnaire which was composed of five main questions that aim mainly on investigating their attitude towards the use of songs in the classroom and its efficiency when testing the students' performances.

RESULTS

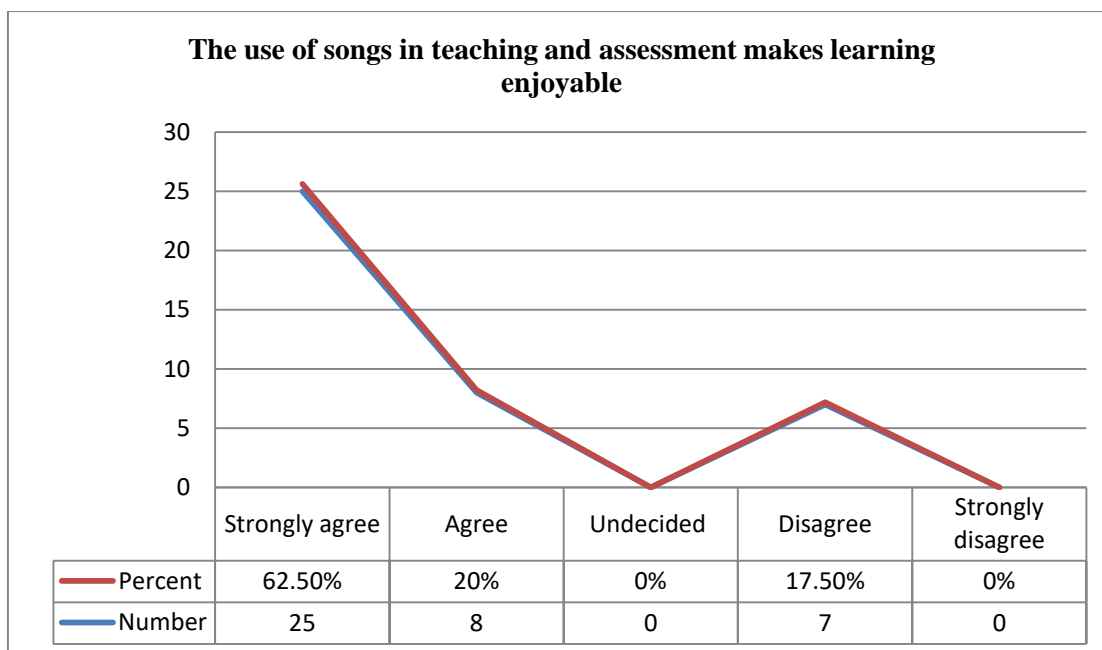
The following graphs recapitulate the main findings of the study;



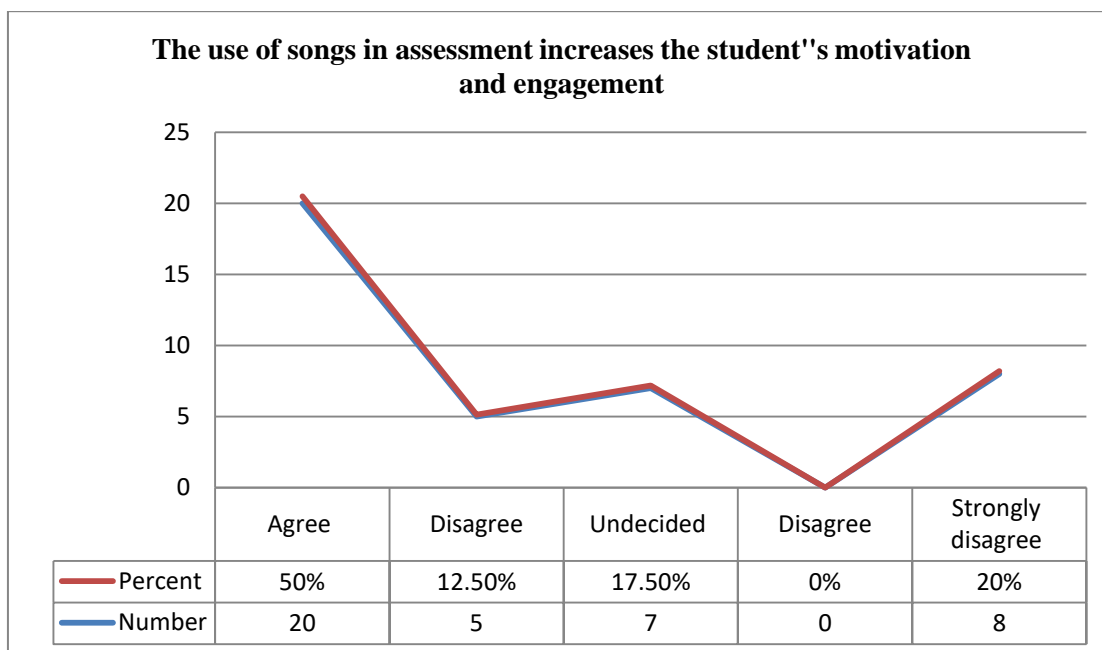
As it is shown above, the vast majority of teachers agree that there is ultimate relation between the use of songs and the development of the students' performances.



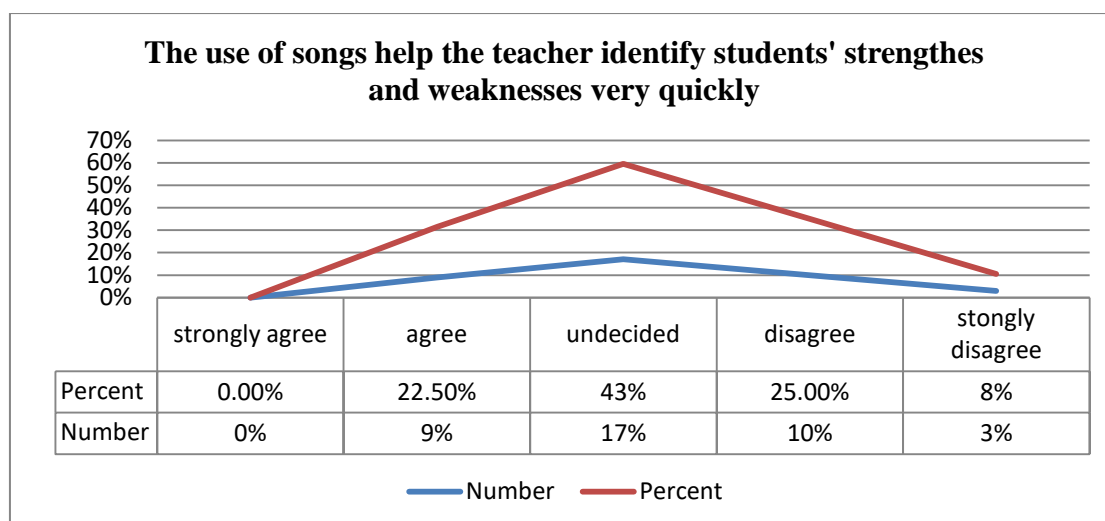
To be realistic, it is not easy to use songs in the classroom especially in undeveloped countries due to a number of reasons such as the lack of materials, low motivation, the lack of experience and the limitation of time. Most teachers (90%) agree on the fact that songs can't be easily implemented due to the lack of materials.



The results above shows that , most of the teachers (62.50) agree on the fact that using songs to teach foreign language and to assess students as part of their teaching is more suitable because it is one of the most enjoyable instruments for learners to master the language and for teachers to assess his learners’ performances



There are plenty of activities where the teachers can use songs to assess their students’ communicative competence. Such as; predicting, gap filling and spotting mistakes ..., all of which increases the students ‘motivation and engagement. 50% of the population agrees on this statement.



From the result above , we can see that 22.50% of teachers assume that the implantation of songs in the classroom helps the teacher to diagnose his student' strengths and weaknesses in an effective way.

DISCUSSION

In our study, we attempt to confirm the hypothesis that “the use of songs in the classroom might help the teacher to assess his student communicative competence most effectively” .To examine this theoretical belief, we opt for the use of a questionnaire to identify the teacher attitude towards the use of songs for assessment purposes. And we obtained the following results:

1. Teachers are highly motivated and enthusiastic towards the use of songs as a requirement in our digital age.
2. Using songs in the classroom increases the students 'motivation and engagement in a tremendous way.
3. Learners can improve their communicative competence through listening to songs in English.
4. By listening to English songs, learners boost their linguistic and communication skills and consequently they will be able to speak fluently .
5. Songs is one of the most enjoyable strategy used from the part of the teacher to assess their learners' performances.

CONCLUSIONS

To conclude: the utility of our study is to put the musicology approach to an empirical test and to better understand the relation between communicative competence and songs since they are both based on communication, and to determine the effectiveness and importance of using a multimodality approach while assessing the students' performances and finally, to determine the feasibility and practicality of teaching and assessing the so-called 'communicative competence' by the implementation of diverse multimodal resources (linguistic, visual, gestural..) to enhance learners' communicative competence and to assess their performance.

ACKNOWLEDGEMENTS

I would like to express my deepest appreciation to all those who provided me the possibility to complete this report.

REFERENCES

- Berns, M. (1990). *Contents of competence: Social and Cultural consideration in Communicative language teaching*. 1st Ed. New York: Springer Science and Business Media.
- Brown, J and Hudson, T (2002) criterion referenced language testing .Cambridge: CUP.
- Canale, M., & Swain, M.(1980) “Theoretical bases of communicative approaches to second language teaching and testing.” *Applied Linguistics*,
- Cizek, G. (1997). Learning, achievement and assessment: Constructs at crossroads. In: G. Phye, ed., *Handbook of classroom assessment: Learning, adjustment and achievement*, 1st ed. united state: Academic Press, p.1.
- Cizek, G. (1997). Learning, achievement and assessment: Constructs at crossroads. In: G. Phye, ed., *Handbook of classroom assessment: Learning, adjustment and achievement*, 1st ed. united state: Academic Press, p.1.
- Grove, E and Brown, A (2001) .Task and criteria in a test of oral communication skills for First –year health science students.
- Gumperz,J.J.Hymes ,D(1964) the ethnography of communication .*American anthropologist* .part.2.
[http://multimodal-analysis-lab.org/_docs/pubs14-O'Halloran\(in%20press%202011\)-Multimodal_Discourse_Analysis.pdf](http://multimodal-analysis-lab.org/_docs/pubs14-O'Halloran(in%20press%202011)-Multimodal_Discourse_Analysis.pdf)
- [HTTP://multimodal-analysis-lab.org/_docs/pubs15-O'Halloran\(in_press\)-Accumulating_Maths_Knowledge_in_Classroom.pdf](HTTP://multimodal-analysis-lab.org/_docs/pubs15-O'Halloran(in_press)-Accumulating_Maths_Knowledge_in_Classroom.pdf)
http://www.cambridge.org/download_file/591412/0/
<http://www.goodreads.com/book/show/7608189-multimodality>
<http://www2.hcmuaf.edu.vn/data/quoctuan/Research%20Methodology%20-%20Methods%20and%20Techniques%202004.pdf>
- Hymes , D.1967, The anthropology of communication .In F.Dance (ed).*Human communication theory*. New York : Holt, Rinehart and Winston .
- Kothari.C. R. (2004). *Research Methodology: Methods and Techniques*.New Delhi: New Age International Limited Publishers. Retrieved from
- Kress, G. (2010). *Multimodality: A social semiotic approach to contemporary communication*. Rutledge: New york.
- Kress. G. (2010) .*Multimodality: A social semiotic approach to contemporary communication*. Rutledge. Retrieved from
- Luoma, S. (2009). *Assessing speaking*. 5th ed. Cambridge [u.a.]: Cambridge University Press.
- O'Halloran, K.L. (2005). *Mathematical Discourse: Language, Symbolism and Visual images*. London & New York: Continuum.
- O'Halloran, K. L. & Smith, B. A. (Eds.). (2011). *Multimodal studies: Exploring issues and domains*. New York & London: Routledge.http://multimodal-analysis-lab.org/_docs/pubs10-Multimodal_Studies.pdf
- O'Halloran, Kay L. (2007). Mathematical and scientific forms of knowledge: A systemic functional multimodal grammatical approach. In F. Christie & J.Martin (Eds.), *Language, Knowledge, and Pedagogy*. London & New York: Continuum.
- Skinner, D. (2005). *Get set for teacher training*. London: Taylor and Francis.
- Skinner. D (2005) *Teacher Training* (pp.41-42).Edinburgh: Edinburgh University Press.

- Smith, R.(2012, October 23).Multi-modality (Video file).Retrieved from <https://www.youtube.com/watch?v=7y6lhJcKWTg&t=13s>
- Westwood, P. (2008). *What teachers need to know about teaching method*. Australia: ACER Press.
- Widdowson, H.G.(1987).English Studies Series: Language Teaching Texts. Oxford University Press.

MORPHOLOGICAL ADAPTATION OF ANGLICISMS IN THE ALBANIAN PRESS

Irena Pata Kapo, PhD
University Of Tirana
ALBANIA

ABSTRACT

The flux of Anglicisms in Albanian language is a phenomenon of the last two decades. Similarly to many other European languages Albanian has been under the influence of English language for some time now and in a wide range of areas of life, study, etc. This paper, which is only a part of the author's research study of Anglicisms' 'behavior' in Albanian, aims at analyzing the morphological adaptation of English loan words in Albanian; their grammatical categories, how they adapt to Albanian grammatical system and the changes they go through in order to 'survive' permanently, stay and be used temporarily by Albanian speakers or leave the Albanian lexis, due to their equivalents already existing in Albanian or to the high level resistance Albanian language poses to them. This analysis is performed referring to the counterpart categories of these loans in Albanian, thus adaptation of nouns and how does their declension, gender and number fit within the noun category in Albanian, adaptation of adjectives, verbs, adverbs, etc.; a part of this paper analysis are also the acronyms borrowed directly from English, compounds as well as some forms of word formation under the influence of English language.

Keywords: morphology, adaptation, Anglicisms.

BACKGROUND, LITERATURE REVIEW AND DISCUSSION

The British linguist T. Hope describes the real nature of loans during the transferring process as characterized by: "the loss of their morphological and semantic transparency"¹. In fact, the loss of the morphological and semantic transparency of the loans depends on the tendency and on the path the loans follow before they penetrate into the target language, but it also depends on the "willingness" the target language has to welcome them.

The adaptation of a loan depends on the need to express a certain meaning and on the efficiency it has in conveying such a meaning.

What is mostly borrowed from English are names of objects or other phenomena. Thus, there are more nouns than other parts of speech listed in the loan group. Often a verb can be replaced by a nominal phrase but the opposite is rare.² Adjectives are generally less necessary since they serve to emphasize one of the qualities regarding an object, phenomenon, etc. rather than to define new concepts.

Adverbs and pronouns are part of a synthesized system of the respective language, and their semantic need is minimal. The selected glossary of 511 Anglicisms lists nearly 87.6 % nouns, 12.7 % adjectives, 4.1 % verbs, 0.9 % adverbs and 1.5 % nominal phrases.

¹ T. Hope, *Lexical borrowing in Romance languages*, Oxford, Blackwell, 1971, p. 611

² Ivan Klajn, *Influssi Inglesi nella lingua italiana*, Firenze, Olschki, 1972., p. 26

The English language is a minimally inflected language compared to many other Indo-European languages, especially to the Albanian language; this can be seen in the grammatical category of gender, in having no adaptation of adjectives to nouns, as adjectives are not inflected to adapt to nouns. The case category has almost disappeared, being more limited to the forms of the pronouns³ and the indicators of plurality have become more regular. As a result, the language is more based on such 'tools' as the word order in order to show the relations between words.

According to Filipović the adaptation of loans on the morphological level, called transmorphemization, has three degrees: a) zero transmorphemization (when the loan undergoes no change, i.e. it takes neither a prefix nor a suffix in the target language): *fashion, bar, doping* etc., b) partial transmorphemization (when the loan preserves the prefix/suffix of the source language: *spiker, selektor, reporter* etc.), c) complete transmorphemization⁴: *skanoj, trendi, çatoj* etc. Let us further see which of these three degrees the Anglicisms in our glossary belong to, i.e. whether their transmorphemization is more of the complete, partial or the zero type, by analyzing them based on their respective part of speech.

ADAPTATION OF NOUNS

Gender

In the Albanian language nouns are of masculine and feminine gender, while neutral gender has shrunk with the passing of time. There are some external elements that assist us in determining the gender in Albanian. It is interesting to study the reaction of loans to the gender of nouns. In English, though, gender is not a feature of nouns themselves, as it relates directly to the meaning of nouns, with particular reference to biological sex. The majority of the noun loans, adapt imminently to the two gender system in Albanian, depending on the word endings.

- Often the gender of the loans is determined by the final sounds/phonemes of their stem. These nouns are integrated into masculine gender depending on the pronunciation pattern. Thus, noun loans ending in consonants are included in the masculine gender category: *antidoping-u, aneks-i, bekgraund-i, çarter-i, draft-i, impakt-i, lifting-u, lobing-u, parking-u, shopping-u, showbiz-i, t-shirt-i, raund-i* etc. Similarly *aftershave, bite, dance, deadline, dendi, derbi, DJ, game, hobi, hokei, home page, hot line, jive, joint venture, mouse, mobile, party, puzzle, sex gate, single, site, skype, slide, uiski, u-tube, video game, website* belong to the masculine gender and to the category above. As the examples show, most of them preserve their English spelling and pronunciation, and are integrated into the masculine gender structure of Albanian (*aftërsheiv, pazëll, seks geit* etc.).

Out of 448 noun loans in the glossary, 368 end in consonants and are integrated into the masculine gender category.

- The noun loans of the glossary ending in vowels are included in the feminine gender category: *xhudo, tekno, tatu, soap opera, rege, regbi, kompani, koka-kola, logo, ekstazi, hipi, masmedia, barbekju dhe privaci*; also the nouns ending in unstressed *-ë*: *audiencë, performancë, korporatë, ligë, stjuardesë, striptizë*;
- The gender of compounds is determined by the second/last component: *task forcë, overdozë, telekonferencë, videokamerë, toplistë, renklistë, rockbandë, seks bombë*,

³ Barbara A. Fennell, *A History of English*, Blackwell Publishing, 2008, p. 173

⁴ Rudolf Filipovic, *The English Element in European Languages, Anglicisms in Croatian*, 1990, extracted on 27.9.2006, <http://mahazu.hazu.hr/LingResIn/FilRuPr.html>

databazë. These categories appear in the glossary with the *-a* marker of the feminine gender (*telekonferenca, task forca*, etc).

- Several acronyms have both genders based on their pronunciation. They are categorized as feminine, because, as acronyms, when read, they are morphologically marked for feminine, following the gender of the word “shkronja” (letter) in Albanian, where the *-ja* ending is the feminine gender indicator in this case: *WC-ja, SMS-ja, PC-ja, R&B-ja, PhD-ja, GDP-ja, HD-ja, MMS-ja, CV-ja, CD-ja, DVD-ja* and *IT-ja*.
- Regarding the categorization of a noun as of a specific gender, in some cases, the lexical meaning of the word is taken into consideration as well. This refers to the relation between gender and sex. In agent nouns (of humans and animals) the gender is closely linked to the biological sex. This makes the gender of agent nouns not simply a grammatical category, but also a lexico-grammatical category, because an element of the lexical meaning of the word (the sex of the agent) is reflected in the grammatical context (by being included in one or the other gender). In some of the noun loans (noun agents) in our glossary, these two elements (feminine gender ending and masculine lexical meaning) contradict each-other, as is the case with *biznesmen* referring to men involved in business activities and *biznesmene*, which, by taking the feminine gender ending *-e*, becomes feminine, referring to women involved in business activities, thus, bearing two contradicting linguistic indicators. The same goes for other words: *barmen – barmene, kaubojs – kaubojsë, kongresmen – kongresmene, narkoman – narkomane, supermen – supermene, xhentëllmen – xhentëllmene*.
- The loan *miss* (“a title given to the winner of a beauty contest in a particular country, town, etc.”), which is feminine, due to the final consonant ending *-s*, becomes masculine in Albanian, based on its pronunciation: *Miss-i i parë shqiptar...* - Formally this noun loan is masculine, but lexically it is feminine.

In conclusion, 396 nouns (88.3%) out of a total of 448 words in the glossary are of masculine gender, while 45 nouns or about 10% belong to feminine gender.

- Declension types

Nouns are divided into four declension types in the Albanian language.⁵ The Anglicisms in the glossary can be classified according to the criteria of each of the declension types, except the fourth declension which, in Albanian, includes the neutral gender nouns, and our glossary lists none of the type.

- First declension includes the majority of masculine nouns, which in the nominative case, singular form, indefinite form, end in a consonant, except those ending in *k, g* and *h*: *akses –i* (definite form, singular) – nominative case, *akses –in* (definite form, singular) – accusative case, *të aset –eve* (definite form, plural) – genitive case, *audit –it* (definite form, singular) – dative case, etc.
- Among the nouns of the first declension type in the glossary of Anglicisms there are some examples of Anglicisms that belong to the “zero transmorphemization” type, according to the ‘morphological adaptation criteria’ established by Filipović. In their spelling they do not bear the respective endings of the declensions, whereas when spoken the opposite occurs:

⁵ Fatmir Agalliu et al., *Grammar of Albanian Language, Morphology*, Academy of Sciences of the Republic of Albania, 2002, p. 111

... *u transferua te nightclub...*, ...*kanë nxjerrë nga knock out Utahh Jazz...*, ...*nga homepage...*, ...*java pushtohet nga action, "byte" realizuan gjithë...*, "*By-pass*", *ndërhyrjet e famshme...*, *Firmat apo joint ventures...*, *Disa cowgirl...*, ...*duke e vënë theksin tek webcam.... merren me gossip, furtunën e impeachment, etc.*

- **The second declension** includes a limited number of masculine nouns, which in the nominative case, indefinite, singular form, end in *k*, *g*, *h* or in stressed vowels⁶: *e ajsberg-ut* – genitive case, *ajsberg-ëve* (plural form) – dative case; *ajsberg* – accusative case, *ajsberg* – ablative case; *facebook-u* (definite, singular) – nominative case, *e facebook-ut* – genitive case, *facebook* – accusative case, etc., examples which are easily identified in the glossary.

The Anglicisms *miting*, *modeling*, *parking*, *playback*, *presing*, *smog*, *streçing*, and *shopping* are also included in this declension.

The examples of the second declension that bear no endings are:

ylli i bodybuilding, *kampionatin e Bowling*, *68 hot dog*, *mes wrestling dhe rugby*, *airbag* (për shoferin), (6) *airbag*, (*me një click*, *tek një klik*, *nëpërmjet rafting*

- **The third declension** type includes all the feminine nouns and some masculine nouns, that denote agent nouns.⁷ Here are included a number of Anglicisms in Albanian such as:

audiencë-s (Dat., definite, singular), *audiencë-n* (Acc., definite, singular);

të korporatë-s (Gen.), *korporatë-s* (Dat.),

e performance-ave (Gen.), *performancë-n*, *performancë* (Acc.)

i privacy-së (Gen.), *privacin-ë* (Acc.),

një tattoo (Nom.), *tattoo-në* (Acc.),

të top-list-ave (Gen.), *top-list-at* (Acc.),

videokamer-at (Nom.), *videokamerë-n* (Acc.),

The examples that do not bear the respective endings of this declension, i.e. those belonging to the zero transmorphemization type, are: *Ekstazi*, *droga e diskove...*, *mbi task force*, *mes wrestling* and *rugby*.

The grammatical category of number

This grammatical category of nouns is related to their lexical meaning. This also explains why some nouns are only used in the singular or in the plural.⁸ The Albanian language has special endings for plural forms which are distinguishable from singular forms.

Thus, referring also to the examples found in the written press, two of the loans in the glossary preserve the same stem both in singular and in plural, following in this way one of the rules of the Albanian language morphology, according to which: "All the feminine nouns ending in unstressed –e, unstressed –o and one of the stressed vowels –i, –a, –o, –u, –e"⁹ have the same stem in singular and in plural: *logo*, *top-modele*.

One of the two ways to form the plural special stem in Albanian is via the use of suffixes added to the singular stem. The plural suffixes that occur more often among the loans of the glossary are:

-e (the nouns ending in consonants like *t* and *d*, as well as other consonants):

⁶ F. Agalliu, etc, Grammar of Albanian Language, p.115

⁷ F. Agalliu etc., Grammar of Albanian Language, p. 115

⁸ F. Agalliu etc., Grammar of Albanian Language, p. 89-94

⁹ F. Agalliu etc., Grammar of Albanian Language, p. 96

abstrakt-e, anekse, asete, bare, billborde, bojkote, bokse, bonuse, brande, çipe, dezajne, drafte, eksese, eksporte, fast foode, faulle, flirte, gejme, grante, hite, hobe, indekse, inpute, klone, koktejle, lobe, lote, markete, etc.

-ë (mainly nouns of masculine gender):

ajsbergë, aplikantë, badigardë, barmenë, bigë, biznesmenë, editorë, gangsterë, huliganë, kameramanë, kaubojsë, killerë, kllounë, kongresmenë, kontenierë, liderë, manaxherë, nokdaunë, partnerë, sponsorë, supermenë, xhentëlmënë, rockstarë.

-a (the majority of feminine nouns ending in the unstressed –ë, many masculine nouns ending in consonants):

bannera, bestsellera, databaza, fansa, gola, hackersa, e-maila (Kjo fushatë përfshinte kërcënime dhe emaila të drejtuara mua personalisht – She., 23.2.2010, 16), mastera, performanca, postera, servera, singëlla, snoba, stjuardesa, tonera, toplista, trailera, uesterna.

- Some loans ending in –i preserve the same form in the singular and in the plural, such as *janki, hobi, derbi* etc.: *një derbi* - one derby (singular), *dy derbi* - two derbies (plural).¹⁰
- The plural form of some Anglicisms is acquired through changing the sounds and with suffixes¹¹ such as: *blog – blogj-e, kamping – kampingj-e, miting – mitingj-e.*
- A separate group includes words that have two forms of the plural: *bos-ë – bos-a, kompjuter-a – kompjuter-ë, tabloid-e – tabloid-ë, workshop-e – workshop-ë.*
- Finally, another phenomenon observed within the plural category of nouns is the one where an Anglicism bears the plural indicator of the English and the plural indicator of the Albanian or to put it differently, the stem of the English plural form serves as the singular stem of the English loan in Albanian. Rajmonda Këçira, in her dissertation, uses the term ‘double plural’¹²: *xhins-e, hackers-a, shots-a, fans –a, kaubojs-a, skorpions-a, bookmakers-a* etc.

Some of them appear in the press in two plural forms, one of which reflects a full or partial adaptation of the Anglicism to the plural form of the Albanian language, e.g. *haker-a* (full), *bookmaker-a*¹³ (partial), and the other ‘the duplication’ of the plural indicators of both languages: *hakersa*¹⁴.

The grammatical category of Case

The extensive use of loans in many lexical areas and the increase in their frequency has led to the loan nouns being used in many different syntactic structures and in several forms, thus, in all the cases the noun category bears in the Albanian language. The collected glossary of Anglicisms illustrates best the variety of the forms the anglicisms are found in the printed

¹⁰ I. Mehmeti, *A morphological and Semantic Analysis of the Adaptation of Anglicisms in Albanian, (The English Element in European Languages, Vol 2, Rudolf Filipović)*, p. 33

¹¹ F. Agalliu etc., *Grammar of Albanian Language.*, p. 97

¹² R. Këçira, *Anglicisms in Albanian: A Direct and Mediated Language Contact Phenomenon*, Graz, English Institute, 2005, p. 199

¹³ *Shumë nga “bookmaker”-at e mëdhenj kanë përfaqësues të tretë...* (She., 18.1.2013, 26)

¹⁴ *Pasi ai e prezantoi projektin në një takim në Chaos Computer Club, që është edhe grupi më i rëndësishëm i hakerave në Gjermani...* (Shq., 23.8.2011, 5); *Ai pershkruante se si hakerat dhe frikersat e telefonave kishin zbuluar nje menyre per te kryer telefonata pa pagese* (Pa., 5.6.2012, 20)

press, expressing in this way the different relations they establish with the other parts of the sentence.

Nouns in Albanian have five cases: nominative, genitive, dative, accusative and ablative.¹⁵

- The nominative case generally marks the subject of the sentence, part of the subject complement, the appositive and the vocative. The following are examples taken from the glossary of Anglicisms:

Airbag për shoferin..., ...*aksesi afrohet...*, *antidumpingu*, *tani edhe në Shqipëri...*, ...*aplikantët mund të...*, *badigardi afrikan...*, *bizneset e mëdha...*, *Biznesmeni zvicerian...*, *blogu që thamë...*, *bosi i skuadrës...*, *uiski e xhin...* etc.

- (subject complement) ...*protesta e 21 dhjetorit është një test që duket se e majta ka vendosur ta kryejë (Kl, Nr 541, p. 5)*

- (appositive) *Elton John, fans i Leon Russell...* (GSH, 23.10.2010, pg. 4).

Or

- *Grekët, sanduiç mes parasë dhe terrorizmit.* (Al, 26.3.2004, pg. 18),

- (vocative) *More Reis, mos kanë harruar të të sjellin ndonjë bukuroshe, se ti helbete je showman dhe ku i dihet mbase gjallërohesh!* (Spe., 10.2004, pg.28), etc.

The prepositions *nga* and *te(k)* are indicators of this case as well:

plotësuar nga aplikantët, ...*të udhëhequr nga bomberit i tyre...*, ...*ikën nga bordi...*, ... *nga faulli...*, ...*nga feedback-u...*, ...*besonin te gangsterët...*, ...*nga hakersa të ndryshëm...*, ...*nga handikapi...*, *disa nga hitet...*, ...*nga horrori...*, ...*nga një kast...*, ...*tek një click...*, ...*tek një laptop...*, etc.

The nominative case appears in two forms, definite and indefinite. As it is seen, in the examples cited above most of the Anglicisms adapt to the respective case and form similar to all the nouns in the Albanian language, with the respective endings: *-i*, *-e*, *-të*, *-t*, *-u*, *-ja*, *-a*, *-ë* or with no ending, as is the case with nominative, indefinite form (*tek një laptop*, *nga një link* etc.). Even those Anglicisms that have preserved their English spelling (*chat-et*, *e-mail-i*, *feedback-u*, *face book-u* etc.), take their respective ending as well (*SMS-të*, *VIP-a* etc.) but, in the cases when the endings are not reflected in their spelling, it is very likely for the speakers to attach these endings to these nouns in their speech (*CV e presidentit...*).

- The genitive case is mainly used with nouns in different modifying functions. It is used to show relevance, to characterize an item, etc., to express the relation of the part to the whole, etc. The glossary lists many examples of Anglicisms in the genitive case:

...*vuajtësit e AIDS-it*, *maja e ajzbergut*, *institucioni i anti-dopingut*, *vlera e asetit*, *kontrolli i auditit*, *muzeu i badmintonit*, *kaloritë e një cheeseburger-i*, *përmbajtjes së email-it*, *derës së Exchange*, *gjuhën e face book-ut*, *komiteti i fair play-t*, *numri i fax-it*, *shërbimi i fast food-it*, *rojës së parkingut*, *përdorimit të PIN-it*, *ringjallja e playboyt*, *kërcimit të jazz-it*, etc.

There are some cases of Anglicisms that bear the attributive marker of the genitive case, according to the respective gender and form, but they do not take the typical ending of the genitive case (at least in their written form):

ylli i bodybuilding, *kampionatin e Bowling*, *pronari i exchange*, *në mungesë të një file*, ...*i hot-line*, *furtunën e impeachment*, *patentën e sex-symbol*, *në saj të disa single*, *e apasionuar e snowboard*, *gjigandit të softwear*, *femra të showbiz*, *mbi të vërtetat e show business*, *ka ndërruar sloganin e weekend*, *bota e jeans*.

- The dative case. It regularly denotes the indirect object: the item or the person, to whom the action is directed, with impersonal verbs, the person that experiences a physiological state, the person or item something belongs to,

¹⁵ F. Agalliu etc., Grammar of Albanian Language., p. 107

etc.¹⁶ The following Anglicisms appear in the dative case, with the respective functions listed above:

audiencës nuk do t'i flasë, i mbyll derën auditit, t'i jepte ndihmën e parë bodyguardit, kushtuar biznesit, u tha kongresmenëve, që i bëhet kompanisë, i kanë borxhe korporatës, lobit grek, i rikthehet mitingjeve, shumë larg modelingut, i ka kërkuar këshilla pornostarit, ringut të boksit, i kushtohet streçingut, t'i nënshtrohen testeve, dënim me vdekje uebsajteve.

- The accusative case denotes: the object that receives the action conveyed by a transitive verb, a feature of the object denoted by the direct object, quantity and measure, etc. Different meanings are conveyed also by the use of prepositions like *në, mbi, nëpër, për, mbi, me* and *pa*.

me AIDS, me dopjo airbag, të kenë akses, paraqiten në aneksin, 350 aplikantë, të shohësh audiencën, kthen auditin, liron ish-bodigardin, ofron banera, për baret, kërcënuar me bojkot, do t'ju informojë mbi bonusin, në bord, është shkatërruar në box, kanë përdorur kondom, një takim me kongresmenin, zbatojnë kopirajtin, në korner, në qiuzz-in tonë, në një laptop, thërret liderit shqiptarë, në lidhshpin, bën lobing, etj.

The ablative case can be used with verbs and participle (ing-, ed-) adjectives, also with nouns, denoting a cause, means, place, time, etc. This case, too, recognises the use of its respective prepositions such as *ndaj, buzë, afër, prapa, pranë, mbas* and *para*.

locioneve aftershave, përplasja ajsberg, çështje "bajtesh", mes "bigëve", mes drejtuesve dhe bordit, të fiksuar pas chat-it, nëpërmjet chat-it, pas çekut, pas faullit, drejt finishit, sipas tabloidëve, larg t-shirt-eve, prej xhinsi etc.

- Regarding the use of Anglicisms that are not adapted or not integrated into the Albanian language, it is noticed that the case ending is presented by a hyphen followed by the respective ending, based also on the pronunciation of the word in Albanian: *pamjen e një twinset-i, mbretëresha e talkshow-t, kërcimit të jazz-it, dhunimi i privacy-së* etc; or there are also cases when the endings are non-existent, such as the cases listed above in the genitive case: *ylli i wrestling, ylli i bodybuilding, patentën e sex-symbol, femra të showbiz, në saj të disa single, mbi të vërtetat e show business* etc. The last cases pose difficulties for the readers, regarding their assimilation due to their failure to adapt in the written Albanian but also due to the morphological features.

ADAPTATION OF ADJECTIVES

About 12.7 % of the Anglicisms in our glossary belong to the category of adjectives. Adjectives in Albanian are of two types: with an attributive article or without one while the adjective loans do not have an attributive article:

out, flesh, high-class, high-tech, hard, hot, horror, casual, cross-border, non stop, part-time, single, sexy/seksi, snob, push-up, porno, stand-by, unisex, wanted, trendy/trendi, topless, bold, senior.

Considering that the adjectives acquire the gender and the number of the noun they modify, their endings adapt to the noun they modify. This adaptation is achieved by changing the article or via feminine endings like *-e*; in plural, there is a change in the article from *i/e* to *t*, or with the ending *-ë*. Referring to the examples from the glossary it is identified that the adjective loans have a low degree of adaptation in Albanian: out of 65 adjectives in total, only four of them acquire the respective endings of this grammatical category depending on the nouns they modify:

¹⁶ F. Agalliu etc., Grammar of Albanian Language, p. 109

...video **hard** / skena **hard**...
 ...foto **hot** / vajza, performanca **hot**...
 ...veshje / modele **casual**...
 ...punë / protesta **non stop**...
 ...politika **unisex** / motive **unisex**...
 ...kriminelë “**wanted**”...
 ...aksesorë **trendy**...
 ...vajza **topless**... etc., adjectives bearing no change at all.
 On the other hand, we have some examples of adaptation:

- ... fansa **snoba**..., ...grua **snobe**...
- ...aftësi **menaxheriale**...
- ...reformë **bipartizane**...

Most of the adjectives preserve their English spelling and pronunciation in the source language when used in Albanian, except *sexy* and *trendy*, which appear in both forms, in their English and in their Albanian form (the adapted version): *seksi* and *trendi*.

- With regard to the *adjectives’ degrees*, the adjective loans in our glossary are qualitative adjectives, the semantics of some of which allows the expression of the respective quality in different degrees, following the Albanian system/degree indicators (...ka fituar çmimin “Vajza **më hot** e vitit” nga zgjedhjet e adoleshentëve (Kj, 11.8.2009, 16); *Flokët e sfilatave dhe pesë idetë për të qenë **më trendy*** (Spe, 3.2005, 49); *Tre tipa **pak hard*** (Kl, 9.2.1998, 36), ...*këngëtarja **më e klikuar*** ... (Pa., 13.12.2012, 4).

ADAPTATION OF VERBS

4.1% per cent of the glossary of Anglicisms that belong to the category of verbs are, mostly English loans adapted to the verb system of the Albanian language. Suffix verb-formation is the most productive type in the derived verbs group¹⁷ and this is also typical of the rest of the verbs’ group part of the glossary. A word formation of this type is distinguished by the typical Albanian suffix *-oj* in the verb Anglicisms of the glossary: *adres-o-j*, *afekt-o-j*, *çat-o-j*, *dribl-o-j*, *implement-o-j*, *klik-o-j*, *kros-o-j*, *lob-o-j*, *menaxh-o-j*, *monitor-o-j*, *start-o-j*, *test-o-j*, *stop-o-j*. As it can be seen, these verb Anglicisms belong to the first conjugation from three of the kind that exist in Albanian.

The same occurs also with the adjective Anglicism *snob* which in Albanian appears as a verb ‘*snoboj*’ while this word does not recognize this category in the English language (i.e. in the verb category) (which, in fact, leads to this word being listed under the pseudoanglicisms category):

Peqinasit ‘snobojnë’ kupën, presin merkaton e dimrit (PaSp, 13.12.2012, 6)

The verb *download* is never found in the adapted Albanian version in the examples from our glossary, resulting as zero transmorphemization element: bearing no identifying suffix, but, in this case, the grammatical category of this word is determined by the context.

¹⁷ F. Agalliu etc., *Grammar of Albanian Language*, p. 344

ADAPTION OF ADVERBS

There are few adverbs found in the grammatical category of adverbs: *full time*, *live*, *non-stop*, *out*, *topless*. In Albanian they are identified as such only by referring to their position in the sentence and by the relationship established with the other parts of speech. Based on the context in which they are used it can be said that these adverbs appear to be mainly adverbs of manner:

Gratë festojnë 8 marsin, “full time” për guzhinjerët e restoranteve (Al, 9.3.2004, 12); *Dy artiste nga dy drejtime krejt të kundërta këndojnë live në Tiranë, në të njëjtën ditë, me 4 korrik* (She, 26.6.2007, 32); *...duke iu lutur non-stop kirurgut...* (Kl, 7.12.2007, 5); *Dhe madje për t'u çliruar nga kilet e tepërta rehabilitohet bifteku, i dekretuar “out” në vitet '90* (Kl, 16.1.2000, 50); *Kohë më parë, e kishin fotografuar toples ndërsa përqafohej me të fejuarin e saj* (She, 8.9.1999, 19) etc.

Their zero level transmorphemization is justified not only by their spelling, meaning and pronunciation preservation in Albanian, but also by the fact that they receive no identifying suffix that belongs to the adverbs category. Unlike adverbs in Albanian and based on the examples identified up to now, the English adverb loans do not bear the degree category. Considering that five of the adverbs listed in the glossary fully preserve their English spelling, it can be concluded that their level of adaptation in Albanian is low.

ACRONYMS

This category includes integral loans named as original English symbols. They are pronounced as sequences of letters : *WC, OK, SOS, AIDS, CD, CV, DJ, DVD, GDP, HD, HIV, MMS, MP3, PC, PhD, R&B, SMS, USB, USD, VIP, UFO*, etc.

Other acronyms that preserve the English spelling but are pronounced according to the Albanian system are: *WC, AIDS, HIV, MMS, SMS, MP3, USB, USD, VIP*.

There are other cases of English acronyms and symbols, such as *OK, CD, CV, DJ, DVD, GDP, IT, PC, PhD* and *R&B*, which preserve not only the spelling of the source language, but also their pronunciation (although *CV* is Latin, Curriculum Vitae, in Albanian it is pronounced as in the English language [si vi]).

In the list of the acronyms found in the glossary, a good part of them are used as nouns, except *OK, R&B, VIP*, which appear in the function of nouns and adjectives, and a few as adverbs; *...infermierja VIP..., ...emra VIP..., ...çdo gjë është OK..., muzika R&B..., ...rryma R&B* etc.

The majority of these acronyms serve their function as nouns, bearing all its features, the number, the case, the gender and the form, as it is illustrated in the examples from the glossary:

Por në fakt, gjithçka lidhet me pozicionin tim si individ dhe me CV-në time profesionale (Kj, 4.6.2004, 3); *Pa ndjeshmërinë tënde ...ne do të kishim mbetur në padijen më të thellë për ankthin që përjetojnë vuajtësit e Aids-it dhe HIV-it...* (She, 27.9.1999, 17); *... që mes të tjerave ka kompletuar tërësisht punën e tij mbi CD-në e gjashtë si solist* (Kj, 1.6.2004, 11); *Defiçiti buxhetor mbulon 9.1% të GDP-së* (Kj, 23.1.2002, 17), etc.

Although the majority of these acronyms are used in the printed press in the international level, they are included in this study, because in their use in Albanian they carry many of the English elements/indicators, in their spelling or meaning, and especially in the way they are pronounced. Thus, such acronyms can be classified as real/pure Anglicisms.

COMPOUNDS

- The semantic and lexical entities, consisting of more than one word, but carrying the meaning of one lexical unit are the ones included under the compound/locutions term. The glossary lists several examples: *after shave, best seller, black out, broad band, check-up, check in, duty free shop, exit poll, eye liner, fair play, fan club, fast food, full time, joint venture, call center, happy end, hard disk, hard rock, heavy metal, high class, high definition, high-tech, hit parade, home page, etc.*
- The use of loan compounds, in many European languages where English language has a considerable impact, is characterized by ellipses or elliptical forms, i.e. the sense of the second part of the phrase is transfused into its neighbor, which then acts for the complete construction, after the second part has been dropped through ellipses, a phenomenon that is not found in Albanian. For instance, the use of similar shortened forms is also found in Italian, French,¹⁸ German, Serbo-Croatian¹⁹, etc. In Albanian we often find such words as “*Kohët e fundit ai ka hapur një fitness*” (meaning: *Recently he has opened a fitness center, thus using fitness instead of fitness center; or “*Këtë parfumin e kam blerë në një duty free*” (meaning: *I bought this perfume in a duty free shop), using the English adjective duty-free, part of the compound duty-free shop, as a noun, bearing the meaning of the whole compound; there also other cases such as: *flesh – news flash, çarter – charter plane, body – body stocking, folk – folk music/dance, house – house music, metal – heavy metal, hostess – air hostess, exchange – exchange office, country – country music, master – master degree, etc.***

WORD FORMATION

As mentioned above, the Albanian language recognizes a range of new formations, created by joining English words and Albanian prefixes or suffixes. In his article *The foreign pressure and the Resistance of Albanian Language*²⁰, Raul Lilo classifies loans as promoters of the word formation system, by underlying that such loans are more frequently found in the press language. He considers them mainly as loans with word formation affixes: prefixes and suffixes that mainly appear in individual and occasional creations, a feature of the press language, taking the emotional degree to another higher level. Among the nouns included in the glossary, there are many nouns that are used as nouns and as verbs in the English language, i.e. in the source language, but in Albanian they are mainly used as nouns. However, many of these words, along with many others, have influenced the creation of many new words in Albanian which have an English stem but an Albanian suffix. Thus, the latter can be considered as part of the lexis of the Albanian language with ‘equal rights’, as it is illustrated below.

¹⁸ I. Klajn, *Influssi Inglese nella lingua italiana*, Firenze, Olschki, 1972, p. 71

¹⁹ R. Filipović, *Semantic Extension in Adaptation of English Loan-Words in Serbo-Croatian*, *Studia Romanica et Anglica, zagrebensia*, 25-26, December 1968, p 118

²⁰ R. Lilo, Third Seminar on: “Loans in the Standard Albanian”, University of Tirana, Faculty of the Foreign Languages, 2004, Pegi Publishing House, p. 33

- One of the word formation cases is the one with the word formation stem of a compound such as *top* –in English and *formë*, *listë* and *yje* in the Albanian language in the compounds *top-formë*²¹, *top-listë*²² and *top-yje*²³.
 - It is a characteristic of the language of the press to create words for special stylistic purposes, i.e. to give a certain connotation to them, for example the formations with **-land**²⁴ to give the idea of the land/property belonging to someone.
 - The derived nouns with the suffix **-im** are formed from their respective verbs (*startoj*, *klikoj*, etc):
*klikim*²⁵, *lobim*²⁶, *menaxhim*²⁷, *startim*²⁸, *stopim*²⁹, *dizainim*³⁰
 - The derived nouns with the suffix **-tet**, which in most of the cases replace the English nouns ending in **-ty**. Such cases of adapted Anglicisms include:
*facilitet*³¹, *fizibilitet*³², *fleksibilitet*³³, *likuiditet*³⁴, etc.
- Like prefixes, the suffixes are not borrowed as such, but together with the words they are part of. These words are also motivated in Albanian, if they are used alone or with their word formation stem or when at least two derived words are formed from that same stem, but with different suffixes, e.g.: *global* and *globalizëm*, etc.
- The suffix **-men** is used to form pseudoanglicisms, words created in Albanian, which look like English but with no equivalent of theirs in the English language, such as the word *bllokmen*, definitely not an English word (a word created in Albanian to refer to the people living in a small area of Tirana, very near the center, isolated during the communist regime for the leading political class of Albania at that time, as well as their families).

²¹ Dhe shfaqet me një dekolte tunduese në festivalin e Tiranës në **top-formën** e saj 22 vjeçarja Çelo. (GSh, 16.1.2000, 42)

²² ...kënga e tij ishte afruar befasisht në **toplistën** e çmimeve të nxehta... (Kl, 1.9.2000, 45)

²³ Ndërkohë edhe **top-yjet** e tjerë të Formula 1 janë në top-formë. (Al, 14.4.2010, 23)

²⁴ Udhëtim në **Pacolliland** (Pacolli mbiemri i Bexhet Pacollit është me të kuqe ndërsa **land** me të zeza) (Kl, 15.9.1999, 28)

Parajsa për ta është edhe ky **Anarkiland**, që quhet Kamëz dhe Bathore, me flamure kudo, me ndërtesa të lyera plot slogane dhe me rradhë. (Ma, 15.5.2011, 18)

²⁵ Në bazë të një sondazhi të zhvilluar në internet... fitues del "Tingulli 3nt" me 20.4% të votave dhe më konkretisht me 582 **klikime**. (GSh, 13.10.2007, 13)

²⁶ *Njohja e Kosovës nga Arabia, falë lobimit të Shqipërisë*. (GSh, 23.4.2009, 1)

²⁷ ...është e pamundur që një person i vetëm të marrë përsipër **menaxhimin** e shumë artistëve. (Kj, 2.5.1996, 18)

²⁸ *Edhe një herë java e tretë ka konfirmuar **startimin** jo të mirë të Milanit...* (Al, 23.9.1997, 7)

²⁹ *Ka të ngjarë që kjo të jetë humbja e parë për të ndaluar **stopimin** e mëtejshëm*. (Kj, 10.12.1998, 22)

³⁰ *Fotografitë janë bërë nga Fadil Berisha, të gjitha në Nju Jork, ndërsa **dizainimi** është bërë fillimisht në studion e tij...* (Kl, 8.2.2004, 42)

³¹ *Sipërfaqet e zyrave variojnë nga 15 m2 deri 100 m2, të pajisura me të gjitha **facilitetet***. (GSh, 4.8.2004, 28)

³² *Studimi i **fizibilitetit** dhe përgatitja e projektit i janë besuar firmës "Bechtel"*. (GSh, 10.12.1997, 2)

³³ *Kreu i diplomacisë ruse tha gjatë punimeve të ministerialit të OSBE-se se deklaratat e disa vendeve se do të njohin pavarësinë e Kosovës kanë shkaktuar krizë dhe mungesë **fleksibiliteti** nga ana e palës kosovare*. (Pa, 2.12.2007, 18)

³⁴ ...zhvillimet e fundit .. përbëjnë premisa për të pasur një situatë më të përshtatshme të **likuiditetit** në sistem. (Ko, 1.11.2003, 7)

- An example of the word formation can also be the adjectives in Albanian formed by English verb stems, with the suffix **-ar**: (i) *klikuar*³⁵, (i) *apdejtuar*³⁶, (i) *monitoruar*³⁷ classified fully as adjectives in Albanian, with all its degrees in Albanian, its articles, gender, etc.

The English loans in Albanian in general have expanded their word formation ranges. Examples that illustrate the expansion of the word formation ranges are the following Anglicisms (there are more examples included in the glossary):

Shok (n) – *shokoj* (v) – *shokues* (adj.)³⁸, *test* – *testoj* – *testues* – *testim*³⁹, *kros-krosoj-krosim*⁴⁰, *monitoroj* – *monitorim* – *i monitoruar*⁴¹, *lob* – *loboj* – *lobim* – *lobues*⁴², *transkript* – *transkriptoj* – *e/i transkriptuar*⁴³, *kros-krosoj-krosim*⁴⁴, *performoj* – *performues*⁴⁵

- Similiar to the influence of English on many other European languages, its influence on Albanian language goes beyond the limits defined above. As it is for instance the irreversible integration of some loans into the Albanian language, bearing the endings of Albanian and ‘behaving’ according to its rules. Thus, for instance, there is the phenomenon of the creation of neologisms: the new words or the new meaning that many words in Albanian acquire under the influence of English language. On the other hand, according to the specifications each language has and according to the historical, political, cultural and social context in which it is spoken, there are structures or compounds recognized and created which acquire a meaning only in the respective language; an example of which is ‘copy-paste’ which refers to the action of copying something, i.e. to show lack of genuinity for something new that is created, or when used as an adverb: “*Teksa i sheh së bashku kupton magjinë e të ndjerit artist dhe vetinë për ta përcjellë atë ‘copy-paste’ te brezi pasardhës* (Paloma, 9.2.2012, 23)”.

³⁵ Gjithsesi në çdo rast duket se edhe *Blunt* i pëlqen të koleksionojë të dashura, pasi këto kohë është i *klikuar* prej tyre. (GSh, 15.7.2006, 7)

³⁶ *Synimi është që viti 2006 ta gjejë komunitetin e biznesit shqiptar e të huaj që vepron në vend, me një listim të ri, shumë më të “apdejtuar”.* (Kl, 13.8.2005, 6)

³⁷ Ai është institucioni më **i monitoruar** nga publiku (Pa, 24.1.2012, 9)

³⁸ “*The last house on the left*” është ripërpunimi modern i filmit kontrovers dhe *shokues* të vitit 1972... (VIP, 6.2009, 32)

³⁹ ...duke i dhënë grupit *testues* mundësinë për të shkruar opinionin e tyre...;...pjestarët e grupit kanë *testuar* produktet e para...; Qëllimi i kësaj miqësoreje ka qenë *testimi* i disa futbollistëve të huaj. (Je, 12.2011, 84)

⁴⁰ ..goli i minutës 56 e realizoi pas një *krosimi* mjaft të bukur të Rrapajt. (SpoEks, 16.1.2012, 6)

⁴¹ Ai është institucioni më **i monitoruar** nga publiku (Pa, 24.1.2012, 9)

⁴² Basha dhe *lobuesit* e tyre dëshirojnë të amplifikojnë... (She, 3.2.2012, 10)

⁴³ *Zyrat e gjendjes civile në flakë, digjen dokumentet e transkriptuara të 2005* (GSH, 31.1.2011, 1)

⁴⁴ *Skënderbeu pati gjatë takimit vetëm dy raste të vërteta për të shënuar, të dy të ardhur pas krosimeve nga e majta e Ribeiros.*(She., 13.7.2011, 26)

⁴⁵ Ata nuk e shikojnë veten si *performues* dhe për të pasur miq... (Ma.Ma., January 2012, 9)

BIBLIOGRAPHY

- Agalliu F., Angoni E., Demiraj Sh., Dhrimo A., Hysa E., Lafe E., Likah Ethem, *Grammar of Albanian Language, I, II*, Academy of Sciences of the Republic of Albania, 2002.
- Bonomi, Ilaria. 2002. *L'italiano giornalistico. Dall'inizio del '900 ai quotidiani on line*. Firenze, Cesati.
- Crystal D., *English as a Global Language*, 2nd ed. Cambridge: Cambridge University Press, 2003.
- Dhrimo Ali, Memushaj Rami, *Dictionary of Written Albanian Language*, Infobotues, 2011
Dictionary of Written Albanian Language, Academy of Sciences of the Republic of Albania, 1976.
- Fennell Barbara A., *A History of English, A sociolinguistic Approach*, Blackwell Publishing, 2008.
- Fevziu B., *History of Albanian Press*, "Marin Barleti" Publishing House, 1996
- Filipović Rudolf, *The Morphological Adaptation of English Loan-Words in Serbo-Croat*, *Studia Romanica et anglica, Zagradiensia*, October 1961
- Filipović Rudolf, *The English Element in European Languages*, Zagreb, 1982
- Fischer R., Pulaczewska H., *Anglicisms in Europe: Linguistic Diversity in the Global Context*, Cambridge Scholars Publishing, 2008.
- Görlach Manfred, *English in Europe*, Oxford University Press, 2002
- Görlach Manfred, *A Dictionary of European Anglicisms*, Oxford University Press, 2001
- Görlach Manfred, *An Annotated Bibliography of European Anglicisms*, Oxford University Press, 2003.
- Hope T., *Lexical borrowing in Romance languages*, Oxford, Blackwell, 1971
- Hornby A.S., *Oxford Advanced Learner's Dictionary*, Oxford University Press 1989
- Jorgaqi Kristina, "A Challenge for the Identification of the Italian Lexical Borrowings in the Modern Albanian Language", *Studime filologjike (Phylogogical Studies Magazine)*, no. 1-2, 1992.
- Jorgaqi K., *Linguistic Evaluation of the Albanian alternatives to foreign words in standard Albanian*, *Zeitschrift für Balkanologie*, Harrassowitz Verlag Wiesbaden, 2005.
- Jorgaqi K., *Sportel i hapur i shqipes (An Open Window of the Albanian Language)*, OMBRA GVG, 2008.
- Kapo Irena, *Ndikimi i Anglishtes në Shtypin Shqiptar Paskomunist*, (Impact of English Language on Albanian Post-coomunist Press), Monography, Botimet DRITAN, Tiranë, 2016, ISBN: 978-9928-184-35-1.
- Klajn I., *Influssi Inglesi nella lingua italiana*, Firenze, Olschki, 1972
- Këlliçi Skifter, "The Indefinite that becomes definite in Albanian Press", 15.7.2005
- Këçira Rajmonda, *Anglicisms in Albanian: A Direct and Mediated Language Contact Phenomenon*, Graz, Instituti i Anglistikës, 2005.
- Lafe Emil, *Gjuha e medias – probleme dhe detyra*, (Language of the Media – issues and tasks), Gjuha jonë, 2004.
- Land E. Myrick, *Writing for Magazines*, Prentice Hall, 1993.
- Lilo R., "Vëzhgime rreth tipologjisë së huazimeve në shqipen e sotme" (Some observations on the typology of loans in Standard Albanian – Third Seminar on: "Loans in the Standard Albanian", University of Tirana, Faculty of Foreign Languages, 2004, Pegi Publishing House.
- Lloshi Xhevat, *Raste ndërhyrjesh të huazimeve nga anglishtja*, (Some cases of English loan interventions in Albanian), *Studime filologjike (Phylogogical Studies Magazine)*, no. 1-2, 2011, p. 68-75.
- Mehmeti I., *A morphological and Semantic Analysis of the Adaptation of Anglicisms in*

- Albanian, (*The English Element in European Languages, Vol 2, Rudolf Filipović*), p. 33.
- Për pastërtinë e gjuhës shqipe* (fjalor) (On the Purity of Albanian Language) (Dictionary), Academy of Sciences of the Republic of Albania, 1998.
- Shehu Hajri, *Rreth fjalëve angleze ose me prejardhje nga anglishtja në gjuhën e sotme shqipe*, (On the English words or words of English origin in the Albanian language), Seminar Ndërkombëtar (International Seminar): Për gjuhën, Letërsinë dhe Kulturën Shqiptare, Prishtinë, (On the Albanian Language, Literature and Culture), August 2000.
- Shehu Hajri, *Rreth Anglicizmave në Mjetet e Sotme të Informimit Masiv*, (On Anglicisms in the Media), Studime Filologjike, (Phylogological Studies Magazine), No 3-4, Academy of Sciences of Albania, Institute of Linguistics and Literature, 2002.
- Shkurtaj Gjovalin, *Drejtshkrimi dhe drejtshqiptimi në mediat e sotme të shkruara dhe të folura*, (Writing and Pronouncing a Proper Albanian in the written and spoken press), Gjuha jonë, 2004.
- Shkurtaj Gjovalin, “*Trysnia e Huaj dhe Qëndresa e Shqipes*” (Foreign Pressure and the Resistance of Albanian Language) – Third Seminar: “On the Loans in the Standard Albanian”, University of Tirana, Faculty of Foreign Languages, 2004, Pegi Publishing House.
- Tupe E., *Për disa huazime që shprehin gjendje emocionale në shqipen e sotme*” Akte të Seminarit të 3-të: “Rreth huazimeve në shqipen standarte”, Universiteti i Tiranës, Fakulteti i Gjuhëve të Huaja, 2004, Shtëpia Botuese Pegi
- Tupe E., *Fjalë e struktura të huaja: (kundër)veprimi i shqipes*, Studime filologjike, Akademia e Shkencave e Shqipërisë, Instituti i Gjuhësisë dhe i Letërsisë, 1-2, 2007.

Newspapers and Magazines from where the glossary is collected:

- ‘Albania’ Newspaper** September 1995; September- October 1996; September 1997; October 1998; October 1999; 2000; February 2001, July 2002, October 2003; March 2004; June 2005; March 2006; August 2007; May 2008; December 2009; April 2010;
- ‘Klan’ Magazine** February-March-May-June 1997; January-February-March-April-May-June 1998; May, June-August-September 1999; January 2000; April, May, June 2001; April-May, June 2002; January-February-March 2003; February-March 2004; July-August-September 2005; October-November-December 2006; October-November-December 2007; January-February-March 2008; January, February, March 2009; July-August-September 2010; February 2011;
- ‘Koha jonë’ Newspaper** April 1995; January 1996; November 1997; December 1998; February 1999; July 2000; September 2001; January 2002; March 2003; June 2004; November 2005; June 2005; July 2008; August 2009; February 2010;
- ‘Jeta’ Magazine:** November-December 2002; January-February-March-April 2003; January-February-March-April-May 2004; January-February-March-April-May 2005; July-August 2005; July-August-September-October 2006; November-December 2006; February-March-April-May 2007; February-March 2008; no. 118 – 2010; December 2011;
- ‘Korrieri’ Newspaper** August 2001; February, March 2002; November 2003; October 2004; July 2005; March 2006; May 2007; April 2008; April 2009; February 2010;
- ‘Panorama’ Newspaper** December 2002; March 2003; April 2004; October 2005; June 2006; December 2007; March 2008; March 2009; August 2010; May-September 2011; August 2011; December 2011, 16.1.2012; 18.3.2012; 10.4.2012; 5.6.2012; 24.6.2012;
- ‘Panorama Sport’ Newspaper** 18.3.2012; 2.6.2012;
- ‘Mapo’ Newspaper** April 2010;

'Game Over' Magazine November 2011; March 2011; April-May 2011; 18.3.2012; 11.5.2012;

'Madame Mapo' Magazine January 2012;

'Psikologji' Magazine May-July 2007; August-September 2007; November 2010; January 2012;

'Rilindja Demokratike' Newspaper October-December 1993; September 1994;

'Spektër' Magazine No. 1 1998; 1999; 2000; 2001; January 2002; May 2003; January 2004; February-April 2005; 2006; February 2007; March-April 2007; May 2008; March-June 2009;

'Sporti' Newspaper January – December 1992; January-April 1993; January-June 1994; July – December 1995; January-February-March 1996; May 2000; August 2011;

'55' Newspaper December 2011;

'Shekulli' Newspaper November 1997; November 1998; September 1999; June 2000; July 2001; November 2002; March 2003; May 2004; August 2005; May 2006; May 2007; January 2008; November 2009; February 2010; January-April 2011; 7.1.2012; 24.4.2012; 18.5.2012; 28.5.2012;

'Shqip' Newspaper March 2006; April 2007; September 2008; April-September-November 2009; February-October 2010; December 2010; June 2012; April-September-October 2011;

'Standard' Newspaper October-December 2011; May 2011; June 2012;

'Metropol' Newspaper January 2011; 26.5.2012;

Shqiptarja.com 29.5.2012;

'Tema' Newspaper May 2011; 13.4.2012; 18.5.2012; 27.5.2012;

'Gazeta Shqiptare' Newspaper January 1996; December 1997; June 1998; April 1999; October 2000; May 2001; June 2002; February 2003; August 2004; December 2005; July 2006; May 2007; August 2008; February 2009; March 2010; 16.1.2012; 24.4.2012; 24.5.2012; 28.6.2012;

'Sport Ekspres' Newspaper August 2011; 16.1.2012;

'Kult' Magazine March 2011;

'Psikostil' Magazine June 2011;

'Femra moderne' Magazine April 2011;

'Studenti' Newspaper October 2011;

'VIP' Magazine May-November 2009; May 2010;

'Intervista' Newspaper December 2011;

'Monitor' Magazine 17.1.2011; 29.3.2010; 16.6.2010; 8.11.2010; 13.12.2010; 7.2.2011;

'Telegraf' Newspaper 13.4.2012;

VOWEL ASSIMILATION IN MONOSYLLABIC VERB + NOUN CONSTRUCTION IN YORUBA REVISITED

Kehinde Oḷadeji

Department of Linguistics, African and Asian Studies
University of Lagos, Akoka, Lagos, NIGERIA

ABSTRACT

Vowel deletion is widely reported in monosyllabic verb+noun construction in Yorùbá language, particularly in cases where vowels are juxtaposed in a CV# VCV structure. The only exception to the deletion process is found in the greeting verb /kù/ that permits assimilation rather than deletion. This paper examines the exceptional behaviour from a dialectological perspective by looking at one of the Yorùbá dialects of the North –East dialect group. Findings in the paper suggest that the verb/kù/ is a shortened form of a longer form, the reduced form appears to undergo a process of assimilation as against the deletion process permitted by the longer form.

Keywords: Verb-noun construction, assimilation, deletion.

INTRODUCTION

Yorùbá language scholars have revealed that vowel deletion is one of the robust phonological processes in monosyllabic verb+noun construction of CV#VCV structure in the Yorùbá language. Ample data and in-depth analyses have been presented on the subject by scholars that include Bamgbose(1965,1989), Oyelaran(1972), Awoyale(1985), Badejo(1986), Pulleyblank (1988), Ola (1991),Pulleyblank and Orié (2002),Yusuff (2005),Abiodun(2005) among many others. The unresolved issue as far as the operation of the process is concerned is the inability to explain or posit rule (or rules) that guide the operation of the process. It has remained difficult to explain what determines which vowel to delete in a ...V₁#V₂... structure. There are examples that permit the deletion of V₁ as in

- (1) gbé owó → gbówó ‘steal/carry money’
ro èrò → rèrò ‘think’
san èsan → sèsan ‘pay back’
gba èkó → gbèkó ‘receive knowledge’

There are other forms where V₂ is deleted.

- (2) dá òràn → daran ‘be in trouble, commit offence’
ro ejó → rojó ‘state /explain a case’
ta ojà → tajà ‘sell goods’
lọ ata → lọta ‘grind pepper’

Awobuluyi’s (1992:5) observation appears to remain true even today. He says

“in contemporary standard Yorùbá, this phonological
Phenomenon operates in an unpredictable manner.”

Despite the inexplicable mode of operation, all monosyllabic verbs in the language, with the exception of /kú/ apparently induce deletion when they enter into a grammatical construction involving a noun that begins with a vowel. Rather than induce deletion, /kú/ permits assimilation, another very robust phonological process in the language.

The present paper offers an explanation that appears to resolve the strange behaviour of /kú/ among all the monosyllabic verbs in the language by presenting an analysis from a dialectological perspective. The paper focuses on Yàgbà dialect, one of the regional dialects that belong to the North-East Yorùbá group, (Akinkugbe 1978, Oyelaran 1976, Awobuluyi 1989, Adeniyi 2005).

This paper argues that the verb /kú/ has a longer form, which appears to be an older form, and which permits deletion rather than assimilation in some regional dialects of the language. The reduced form, /kú/, which is found in the standard dialect, and in many of the regional dialect permits assimilation rather than deletion. As contained in Abiodun (2010), a case of monosyllabic verbs permitting assimilation rather than deletion is not limited to /kú/, it is found in other structures where monosyllabic verbs collocate with lexical items that have undergone lexical reduction or deletion of a syllable, e.g

gò púpò	gò úpò	gò ópò	‘very stupid’
dùn púpò	dùn úpò	dùn únópò	‘very sweet’

This paper is divided into five sections. Section one is the introduction where we explain the focus of the paper, section two explains briefly variation in the manifestation of assimilation and deletion across the dialects of Yorùbá. Section three focuses on the behaviour of /kú/ in the standard dialect and in the Yàgbà dialect. Section four is a general discussion explaining the apparent reason why /kú/ permits assimilation in the standard dialect. Section five describes unresolved issue as far as assimilation in the language is concerned and section six concludes the paper.

Assimilation and Deletion in Yoruba

Yorùbá language scholars have demonstrated the robust operation of assimilation and deletion in the Yoruba language. Bamgbose (1965, 1989), Oyelaran (1972), Awobuluyi (1982), Awoyale (1985), Pulleyblank and Orié (2002), Abiodun (2000), and a great number of scholars have discussed very extensively the manifestation of assimilation, while others that include the scholars mentioned already and others like Badejo (1986), Abiodun (2005) have described deletion. These processes occur mostly when two vowels are juxtaposed across morpheme or word boundary. Some structures permit deletion while some permit assimilation, (Awoyale 1986). These processes also occur when vowels become juxtaposed as a result of consonant deletion in a lexical item or across a morpheme or word boundary (Abiodun 2010).

One very important point that we wish to draw attention to here is that there is variation in the operation of these processes across the dialects of Yorùbá. This is not unexpected because language scholars, among them Rickford (2002), Syal and Jindal (2007) and McGregor (2009), have demonstrated that dialects of a language often exhibit variation at the lexical, phonological and grammatical levels. Yorùbá language scholars that include Akinkugbe (1978), Adetubgbò (1967), Awobuluyi (1992, 1998) and Olumuyiwa (1997) have demonstrated variation in the lexical, phonological and grammatical structures of Yorùbá.

For the purpose of this research, we present few examples of variation in the areas of assimilation and deletion. Oyebade (1995) shows that in the standard dialect of Yoruba, the underlying forms in below undergo both assimilation and deletion processes as shown below.

- (3)
- | | | | | | |
|-------|---|------|---|-------|--------------|
| òtító | → | òító | → | òótó | truth |
| erúru | → | eírú | → | eéru | ashes |
| èdídú | → | èídú | → | èédú | charcoal |
| èrírí | → | èírí | → | èéírí | dirt |
| àrìrò | → | àìrò | → | ààrò | tripod stand |

However, Olatunde (2009) and Oladeji (2014) demonstrate that the items do not undergo any phonological process in Yàgbà, Owé and Ìjùmú dialects. Olarewaju (2016) also shows that the items do not undergo either assimilation or deletion in Ìgbómìnà dialect.

Another area of difference is in the deletion of /i/. A large number of works report that /i/ is almost always deleted when it is juxtaposed with another vowel across word or morpheme boundary in the standard dialect of Yorùbá, (Bamgbose 1965, Badejo 1986, and Pulleyblank 1988). However, in some examples where this vowel /i/ gets deleted in the standard Yorùbá, the vowel survives in Èkìtì and Mòbà dialects, e.g.

- (4)
- | | Standard Dialect | Èkìtì/Mòbà Dialect |
|------------|------------------|-----------------------|
| gbé igi → | gbéigi | gbígi 'carry wood' |
| ra iyò → | rayò | riyò 'buy salt' |
| ji owó → | jówó | jíó 'steal money' |
| ki olóyè → | kólóyè | kílóyè 'greet chief' |
| sí àpò → | śápò | śípò 'open (the) bag' |

Another piece of data that show variation is the assimilation process reported in bisyllabic verb and noun construction in the standard dialect (Pulleyblank and Orié 2002). These scholars provide the following examples, (p 103).

- (5)
- | | | | |
|------------|---|-----------|----------------------------|
| gbàgbé ọmọ | → | gbagbọomọ | 'forget child' |
| jéwó èsè | → | jéwéésè | 'confess sin' |
| parí èkó | → | pareẹkọ | 'finish studies' |
| jáde opó | → | jádoopó | 'come out of mourning' |
| tọrọ owó | → | tọroowo | 'beg for money' |
| bèèrè ọnà | → | bèèrèọnà | 'ask for (road) direction' |

Whereas these items undergo assimilation process in the standard dialect, Ilesanmi(2011) reports that the items do not undergo assimilation or deletion in the Èkìtì and Mòbà dialects of Yorùbá. Owojaiye (2012) and Olatunde (2016), however, report that in bisyllabic verb+noun construction as in (5) above, vowels undergo assimilation across morpheme boundary in fast speech, but do not undergo any process in slow speech in the Owé, Yàgbà and Ìjùmú dialects. Consider the following examples from taken from Olatunde (2016)

- (6)
- | | | | |
|------------|---|----------|---------------------------|
| parí èyọ̀n | → | paréyàn | 'complete prison service' |
| sanwó aṣọ | → | sanwásọ | 'pay for cloth' |
| gbàgbé ọmọ | → | gbagbọmọ | 'forget child/children' |
| bẹrẹ àjọ | → | bèràjọ | 'start payment of thrift' |
| tọrọ eyó | → | toreyó | 'beg for money' |

As could be seen from the discussion in this section, Yorùbá dialects exhibit variation at the phonological level, particularly in relation to deletion and assimilation. The variation, as would be seen later in this paper, is relevant to the findings in this paper.

The Greeting Verb / kú /

This verb is very prominent in Yorùbá greeting forms. Abiodun(2006) in his classification of the Yorùbá greeting forms recognizes the / kú / form as the most prominent of the greeting forms. He says that “one hears it every day, everywhere and every time” (p 5). As already mentioned above, / kú / is the only monosyllabic verb that permits assimilation in a verb + noun construction, other verbs permit deletion. Awoyale(1985:5) remarks to the effect that

The behaviour of the greeting verb *kú* is inexplicable.
It is the only mono-syllabic verb that does not induce elision
at this boundary(V1#V2 in a verb + noun construction).

To support the claim that it does not induce elision but assimilation, we present the examples in (7) below:

(7)	kú	iṣé	→	kúuṣé	‘greeting at work’
	kú	ìròlé	→	kúùròlé	‘good evening’
	kú	ìdájí	→	kúùdájí	‘good morning’
	kú	ìtójú	→	kúùtójú	‘greeting for taking good care’
	kú	ìkàlẹ̀	→	kúùkàlẹ̀	‘good evening’
	kú	ìjòkó	→	kúùjòkó	‘greeting when at rest’
	kú	ìrójú	→	kúùrójú	‘greeting when mourning’
	kú	alẹ̀	→	káalẹ̀	‘good evening’
	kú	àárò	→	káàárò	‘good morning’
	kú	àbò	→	káàbò	‘welcome’
	kú	àtíjọ́	→	káàtíjọ́	‘long time’
	kú	àlejò	→	káàlejò	‘greeting when receiving a guest’

We observe a progressive assimilation in cases where the vowel of the noun is /i/ but regressive assimilation in cases where the noun begins with vowel other than /i/. Scholars have claimed that in a construction that permit assimilation, vowel /i/ invariably assimilates the feature of the vowel before or after it in a...V₁#V₂... construction, (Awobuluyi 1982,1992). Similarly /u/ assimilates the feature of any vowel after it.

There is a paradox as far as the assimilation described in this section is concerned. Our research shows that in the standard dialect the verb fails to induce assimilation (or deletion) where vowels other than /i/ and /a/ occur in the initial position of the following noun. This observation is captured in the data below:

8)	kú	eré	→	kú eré	‘greeting at play’
	kú	ebi	→	kú ebi	‘greeting to mark hunger’
	kú	ewu	→	kú ewu	‘congratulations’
	kú	oye	→	kú oye	‘greeting during harmattan’
	kú	ògbelẹ̀	→	kú ògbelẹ̀	‘greeting during dry season’
	kú	orò	→	kú orò	‘greeting during trouble’
	kú	òjò	→	kú òjò	‘greeting when it is raining’
	kú	otútù	→	kú otútù	‘greeting when it is cold’
	kú	òde	→	kú òde	‘welcome’
	kú	oríre	→	kú oríre	‘congratulation’
	kú	odò	→	kú odò	‘greeting at river side’
	kú	ẹ̀wà	→	kú ẹ̀wà	‘greeting during hairdressing’
	kú	ẹ̀gbin	→	kú ẹ̀gbin	‘greeting when one is insulted’

One wonders why the examples in (8) fail to undergo assimilation. When one compares the examples in (8) with the examples in (7) above, one gains the impression that / kú / permits

assimilation only when the following vowel is either /i/ or /a/. The case of /i/ may be argued on the ground that the vowel (/i/) in the Yoruba language behaves unpredictably. This explains Pulleyblank's (1988:233) remark in relation to the vowel in Yorùbá that

“Vowel /i/ in this language is singled out either as the only vowel that undergo certain rules or as the only vowel that does not”

The case of /a/ deserves attention; there is need to investigate whether /a/ behaves like /i/ in other constructions or whether the case of assimilation of /a/ in (7) is accidental. More will be said on this in section 6 of this work.

While it is true that assimilation does not occur in example (8) going by available data in the standard dialect, we found, however, that the examples undergo assimilation in Èkìtì, Mòbà and Ìjẹ̀sà dialects of Yorùbá. This further confirms the issue of variation in the deletion and assimilation process in the dialects of Yorùbá.

The Greeting Verbs in Yàgbà Dialect

Yàgbà (Iyàgbà) is one of the dialects in the North-East Yorùbá. Other dialects in the group are Owé, Ìjùmú, Bùnù and Ọ̀wọ̀rò (Akinkugbe 1978, Adetugbo 1967, Awobuluyi 1998, Adeniyi 2005). The North-East Yorùbá is spoken in Kogi State of Nigeria, speakers of the dialects in the dialect group call themselves “OkunYorùbá”.

Yàgbà, the dialect in focus in this paper is spoken in Ègbè, Odò-Èrì, Ọ̀kè-Èrì, Ìsánlú, Ayétòrò-Gbèdè, Mòpà, Ọ̀gbè, Ọ̀gà, Àlù, Ifè-Olúkòtún and a few other communities. In this dialect, the greeting verb alternates between /kùrì/ and /kú/. We found that our language informants who are between seventy and eighty years of age used /kùrì/ consistently. They frowned at the use of /kú/ found in the speech of the younger generation, arguing that the use is a bastardization of the dialect. The younger generation between the age of twenty and sixty who have lived outside Yàgbà land for a while, use /kùrì/ when greeting older people, but use /kú/ when relating with their contemporaries. The speech form of the elderly people that manifest /kùrì/ is the focus of the research.

We present data from Yàgbà below:

- (9) a. kùrì ikérésì → kùrikérésì ‘greeting at Christmas’
 kùrì isallah → kùrisallah ‘greeting at Muslim festivals’
 kùrì imarket → kùrimákèti ‘greeting during buying and selling’
 kùrì imeeting → kùrimítini ‘greeting during or after meeting’
- b. kùrì işé → kùrisé ‘greeting at work’
 kùrì itóju → kùritóju ‘greeting for taking good care’
 kùrì iróju → kùriróju ‘greeting when mourning’
 kùrì igbádùn → kùrigbáládùn ‘greeting during merriment’
 kùrì ijó → kùrijó ‘greeting for dancing well’
- c. kùrì àbò → kùràbò ‘welcome’
 kùrì àlejò → kùràlejò ‘greeting when receiving a guest’
 kùrì alé → kùralé ‘good evening’
 kùrì oḡbeḷe → kùròḡbeḷe ‘greeting during dry season’
 kùrì oyé → kùroyé ‘greeting during harmattan’
 kùrì eji → kùreji ‘greeting when it is raining’
 kùrì ewu → kùrewu ‘greeting for escaping disaster’

kùrì	egidi	→	kúrègìdì	‘greeting during serious stress’
kùrì	ojumọ	→	kúrojúmọ	‘good day’
kùrì	ẹwà	→	kúřewà	‘greeting while dressing hair’

Items in (9a) contains borrowed words with a prosthetic vowel /i/, those in (9b) are nouns that begins with /i/, while those in (9c) begin with vowels other than /i/. A regular pattern is the deletion of /i/ that ends the greeting verb. The deletion process is captured in the rule:

$$(10) \left[\begin{array}{l} + \text{syll} \\ + \text{high} \end{array} \right] \rightarrow \emptyset / \text{---} \# \left[+ \text{syll} \right]$$

The rule predicts that /i/ is invariably deleted when it precedes another vowel across a word boundary.

General Discussion

Our focus in this paper, to remind the readers, is to explain the inexplicable behaviour of / kù / among other monosyllabic verbs in the Yorùbá language. Whereas other monosyllabic verbs induce deletion, / kù / induces assimilation. The presentation so far shows that the greeting verb has two forms in Yorùbá. The form /kùrì/ found in Yàgbà and the shorter form / kù / found in standard dialect and some of the regional dialects of the language.

In our opinion, the behaviour of / kù / in the standard dialect is as a result of its historical derivation. The form is derived from a longer form /kùrì/, which is found in Yàgbà dialect. Lexical reduction through the deletion of a segment or a syllable is common in language, and Yorùbá is not an exception. Scholars have illustrated this with the following examples,

(11a) kùrò → kùó ‘give way’
 dúró → dúó ‘wait/stand’
 tìrẹ → tìẹ ‘yours’
 dára → dáa ‘good’
 èrẹkẹ → èkẹ ‘cheek’

b. òtító → òító → òótó ‘truth’
 erúú → eírú → eérú ‘ashes’
 èdídú → èídú → èédú ‘charcoal’
 èrírí → èírí → èèrí ‘dirt’
 àrìrò → àìrò → ààrò ‘tripod stand’

c. gọ púpọ → gọ úpọ → gọópọ very stupid
 dùn púpọ → dùn úpọ → dùnúnpọ very sweet
 ga púpọ → gaúpọ → gaápọ very tall

d. gbe sí ibẹ → gbeibẹ → gbeebe put it there
 da sí ilẹ → da ilẹ → daálẹ free it
 ko sí ita → koita → koóta put (them) outside

We notice the deletion of /r/ in (11a) resulting in the reduction of the items, we notice also the deletion of the first constant in each of the items in (11b). In (11c) the initial consonant of the word after the verb is deleted, and in (11d), a whole syllable is deleted. We notice tone realignment in 11c, d, but this will not be discussed because it is not relevant to the deletion/ and assimilation processes in focus in this paper. The very important point we wish to draw

attention to is the assimilation process that follows the deletion in (11b,c,d). It appears, based on the examples above that in the case of /kúri/ , a whole syllable was deleted reducing the form to /kú/, and like the examples assimilation follows as shown below:

- (12) kúri àbò → kú àbò → káàbò
kúri iṣẹ́ → kú iṣẹ́ → kúuṣẹ́

The point being made is that whereas Yàgbà retains the longer form of the greeting verb and permits deletion, the standard dialect and many other dialects of the language retain the reduced form, and rather than deletion, assimilation is manifested. We wish to remind our readers once again that phonological variation is found across the dialects of Yorùbá.

Unresolved Issue

We pointed out in section 3 that in the standard dialect and some regional dialects of Yorùbá, assimilation fails to apply in cases where the noun that follows /kù/ begins with any of the mid-vowel /o e ẹ ọ /. We pointed out, however, that assimilation applies in Mòbà, Èkitì and Ìjẹ̀sà dialects. This further points to the issue of variation, across Yorùbá dialects.

It is important to draw attention to the examples in (11d) where assimilation occurs after deletion of a syllable,

- gbe sí ibẹ́ → gbeibe → gbeébe
da sí ilẹ́ → da ilẹ́ → daále

Examples like this were used to explain assimilation in the case of /ku/ following the deletion of a syllable. However, just as assimilation fails to apply when a mid –vowel follows /kù/ in the standard dialect, assimilation also fails to apply when the verb in (11d) is followed by a noun that begins with a mid-vowel after the deletion of /sí/. e.g

- (13) gbesí òkè → gbeókè *gbeeke/gbóokè
dà á sí odò → dà á ódò *dàáàdò/dòóòdò
ko sí àpo → koápò *koopò/kaápò
mu sí àpò → mu ápò *muunpo/maápò
sọ ọ sí ẹ̀wọ̀n → sọ ọ ẹ̀wọ̀n *sọ́ọ́wọ̀n/seééwọ̀n

The question that agitates the mind is why assimilation fails when the vowel of the noun after the verb is a mid-vowel both in the case of /ku/ and the verbs in (13). Even the verb has vowel /i/ the process does not occur as shown in (14) below.

- (14) tì í sí odo → tì íodo *tiido/toodo
sì sí oke → síókè *sííkè/soókè
fì sí ẹ̀nu → fì ẹ̀nu *fíínu/fẹ́ẹ̀nu

The non-application of assimilation in (13) and (14) above deserves a thorough investing that is beyond the present paper. Further research, the authors believe, would help us in getting a clearer understanding as to why the mid-vowels fail to undergo assimilation.

CONCLUSION

We have tried in this paper to explain the apparent strange behaviour of /kú/ in Yorùbá. We argue that the verb is a reduced form of an older form (/kúri/) found in Yàgbà dialect. Since lexical reduction is more common in languages than lexical extension, we refrained from positing /kú/ as the older form. The paper further argues that the assimilation process is as a result of its reduced form. The paper anchors this position on available evidence in the

Yoruba language that assimilation occurs in other cases where lexical reduction or syllable deletion occurs. It is important to remark that there is an issue that deserves further investigation in the assimilation process involving / kú /. The verb fails to induce deletion where the following vowel that follows the verb is a mid-vowel. There is need to find out why only the high and the low vowels /i, a/ undergo assimilation.

REFERENCES

- Abiodun, M. A. (1996). A Socio-semantic overview of the greeting system in Yoruba. *Journal of Linguistics and Languages* 4, 2:1-7.
- Abiodun, M.A. (2000). More on vowel assimilation across segments in Yorùbá. *AAP62*:129-136.
- Abiodun, M.A.(2005). A Morpho-phonetic account of vowel deletion in Yoruba. *YORUBA: Journal of the Yoruba Studies Association of Nigeria* 3, 1:59-70.
- Abiodun, M.A.(2010). On the Gerundive Source of the Verb Infinitive Phrase in Yoruba. In Oyebade, F. O. and Olumuyiwa, T (eds.) *New Findings in the Study of Nigerian Languages and Literature: A Festschrift in Honour of Oladele Awobuluyi*. Akure: Montem Papers.
- Adeniyi, H. (2005). Awoneka-ede Yoruba. In Adeniyi, H. and Akinloye, O. (eds). *Ilo-ede ati eda-ede Yoruba*. Triton: Africa World Press, Inc.
- Adetugbo, A.(1967). *The Yoruba Language in Western Nigeria: Its Dialect Areas*. Ann Arbor, Michigan; University Microfilms International.
- Akinkugbe, O.O.(1978). A comparative phonology of Yoruba dialects, Itsekiri and Igalá. Unpublished Ph.D Thesis, Department of Linguistics, University of Ibadan, Ibadan.
- Awobuluyi, O. (1982) Vowel assimilation in Yoruba. Paper presented at the 15th West African Language Congress, University of Port-Harcourt, Nigeria.
- Awobuluyi, O.(1992) Aspect of the contemporary standard Yoruba in dialectological perspectives. In Akinwumi Işola (ed.) *New Findings in Yoruba Studies*. J.F. Oduńjò Memorial Lecture Series 3.p.3-79.
- Awobuluyi, O.(1988) Awoneka-ede Yoruba. Paper read at the annual conference of the Yoruba Studies Association of Nigeria Pastoral Institute, Bodija, Ibadan, November 24-26.
- Awoyale, Y. (1985). Vowel assimilation and contraction in Yoruba: the interface of phonology and syntax. Paper presented at the 6th annual conference of Linguistics Association of Nigeria. Ahmadu Bello University, Zaria, Nigeria.
- Badejo, R (1986). A phonetico-Semantic analysis of verb-noun contraction in Yoruba. *Journal of West African Language* II,1:21-27.
- Bamgbose, A. (1965). Assimilation and contraction in Yoruba. *Studies in African Linguistics* 2,1:22-32.
- Bamgbose, A. (1989). When rules fail: the pragmatic of vowel elision in Yoruba. Paper presented at the 10th annual conference of the Linguistics Association of Nigeria University of Jos, Jos, Nigeria.
- Ilesanmi, O.(2011) Vowel Assimilation and Vowel Deletion in Ekiti and Moba Dialect . *Journal of Advanced Research in Linguistics and Languages* 4, 2 18-27.
- MacGregor, W. B. (2009). *Linguistics: an introduction*. New York: Continuum International Publishing Group.
- Olatunde, S .(2009). Aspects of the phonology and morphology of Yagba dialect. Unpublished B. A. Research Project, Department of Linguistics and Nigerian Languages, Ekiti State University, Ado-Ekiti.

- Olatunde, S. (2016). Assimilation in Yagba dialect of Yoruba, Seminar Paper, Department of Linguistics and Nigerian Languages, Ekiti State University, Ado-Ekiti.
- Olumuyiwa, T. (1997). *Awoneka-ede Yoruba*. Akure: Montem Paperback.
- Oyelaran, O.O. (1972). Some hackneyed aspect of the phonology of Yoruba verb-phrase. In Ayo Bamgbose (ed.) *Yoruba Verb Phrase*. Ibadan: Ibadan University Press.
- Oyelaran, O.O. (1976). Linguistics speculation on Yoruba history. Seminar Series I and II. Department of African Linguistics and Languages, Obafemi Awolowo University, Ile-Ife.
- Owojaye, B. (2012). Aspect of the phonology of North-East Yoruba. Unpublished M.A. Thesis Department of Linguistics and Languages, Nasarawa State University.
- Pulleyblank, D. (1988). Vowel deletion in Yoruba. *Journal of African Language and Linguistics* 10: 117-136.
- Pulleyblank, D and Orié, O.O. (2000) Yoruba Vowel Elision: Minimalist Effects. *Natural Language and Linguistic Theory* 20,1: 101-156.
- Rickford, J. R. (2002). How Linguists approach the study of language and dialect. An unpublished lecture note for students in linguistics 73. *AAVE* Stanford.
- Syal P. and Jindal D. V. (2007). *An introduction to linguistics language, grammar and semantics* (2nd edition) Delhi: PHI Learning Private Limited.
- Yusuff, A. (2005), Fonoloji (ede Yoruba apakeji). In Adeniyi, H. And Ojo, A. (eds). *Ilo-ede ati eda-ede Yoruba*. Triton: Africa World Press Inc.

PEDAGOGICAL PRACTICES OF THE L1: EXPERIENCES AT THE EARLY CHILDHOOD LEVEL AT TAMALE MUNICIPALITY OF GHANA

Ahmed Abdulai

Department of Early Childhood Education
University of Education, Winneba
Email: ahmedjinapor@yahoo.com

&

Abrompah Winston

Department of Psychology and Education
University of Education, Winneba

GHANA

Email: wynxtin@yahoo.com

ABSTRACT

This study addresses the perception of early childhood educators in the Tamale municipality of Northern Ghana on the place and use of Dagbani (L1) as a tool of instruction at the early childhood level. The study adopted the quantitative research approach of the survey-type design. One hundred and ninety-nine (199) early childhood educators were conveniently sampled from 38 public and private early childhood centres in the Tamale municipality. Among the objectives that informed the study was to determine early childhood educators' capacity to teach using L1, to determine how early childhood educators perceive L1 pedagogical use at the early childhood level, and also to elicit suggestions from early childhood educators on how L1 pedagogical practices can be encouraged. Data obtained through questionnaire were analysed and the results of the analysis of the data revealed that majority of educators lacked the capacity to teach using L1 because they were not trained in L1 pedagogical practices and that scarcely did they teach using L1. Again, there was a vast difference between educators from private and public schools relative to whether L1 should be used as a medium of instruction at the early childhood level. Among some recommendations provided in this study regarding promoting L1 pedagogical use include; training of educators in L1 use, sensitization of parents on the benefits of L1 pedagogy, printing of teaching learning-materials and texts in local languages.

Keywords: Early Childhood Education, Dagbani, Mother Tongue, Pedagogy.

INTRODUCTION

While there are so many factors that contribute to the delivery of quality teaching and learning in the classroom, language arguably is deemed the most effective ingredient in the direction of efficient instruction (McLaughlin, 1987). Studies in the area of language-teaching-learning efficiency suggest that when children are taught in a language that they understand and relate with, it enhances classroom participation, positive effect, and increases their self-esteem (Auerbach, 1993; Klaus, 2003; Young, 2009). Ghana, in recognition of the advantages associated with the use of language that learners understand, has made it a policy that instruction at the lower primary level (Primary One – Primary Three) of which early childhood education (kindergarten) is part, should be a combination of the prevailing local

dialect (L1) of where a school is situated and English Language (L2) which serves as the official language of the nation.

Historically, Ghana has struggled to maintain a consistent policy on which language/s should be used for instruction especially at the lower primary level. According to McGroarty (2008), upon the attainment of independence, Ghana, like most African countries, adopted a single language approach hinged on the principle of a unified nation-state with the mindset of it being a vehicle for economic development. This position regarding language of instruction especially at the lower primary level has fluctuated over time. Currently, the policy as it stands is that instruction at the lower primary level should be a combination of an approved Indigenous language (L1) and that of the English language (L2). Thus, the extent to which this policy is adhered to by both public/government funded early childhood centres, and privately owned early childhood setups within the Tamale municipality of Ghana served as the basis for this study.

Ghana's current policy regarding early childhood instruction can be described as bilingual. Bilingual in the sense that Ghana's Education Strategic Plan (2003-2015) aimed to ensure that learners at the primary school level, especially those at the lower primary gain fluency in their mother-tongue (L1) and in English (L2) (National Literacy Acceleration Programme; NALAP). NALAP's postulation regarding bilingual instruction requires that pupils first learn to read, write, and understand their first language (mother-tongue) before being exposed to the English language. NALAP's objective as stated in its policy document fell short in recommending L1 as the medium of instruction for all subjects at the early childhood level (Owu-Ewie, 2006). The policy calls for advancement in literacy and numeracy skills by early learners via the mother-tongue without mentioning the use of the mother-tongue as a tool of instruction in other subject areas.

A research by Cummins (2000) in the area of language pedagogy shows that using learners' mother-tongue is crucial to effective teaching and learning. Cummins argues that countries that use the mother-tongue as a means of instruction especially at the entry stages of their educational programs stand the chance of achieving the objectives of the Education for All program. Indeed, UNESCO (2000) asserts that countries in Sub-Saharan Africa that have maintained colonial languages in education tend to be the poorest, most illiterate, and most poorly educated countries. Hence, with the foregoing conclusions, this study sought to explore the following objectives:

- i. To determine whether early childhood educators in the Tamale municipality possess the requisite capacity to teach using L1?
- ii. To determine whether early childhood educators in the study area support the use of L1 as a tool of instruction at the early childhood level? And
- iii. To determine based on the perspectives of early childhood educators in the study area on how to encourage L1 use at the early childhood level?

Statement of the Problem

This study serves as a baseline assessment aimed at obtaining pedagogical practices of early childhood educators in the Tamale municipality of Ghana in their use of L1 as a means of instruction by comparing what pertains at the private sector with that of the public sector. Specifically, the problem the study aimed to address was to determine if there were any differences between early childhood educators in the private sector, and those of the public

sector in their L1 pedagogical practices especially on the backdrop that mother-tongue instruction is considered the most effective means of instruction at the entry stage of every educational program (Adebiyi, 2013). Hopefully, findings from this study might lead to new methodological approaches and changes in curriculum in the use of language of instruction especially at the early childhood level.

REVIEW OF LITERATURE

Upon attainment of independence, Ghana adopted English Language as the official language of instruction at all levels of the Ghanaian educational setup (Sarfor, 2012). This policy was changed with the introduction of the 1957 language policy of Ghana which states that; in the first three years of primary education, the Ghanaian language prevalent in the local area is to be used as the medium of instruction whilst English is studied as a subject (Owu-Ewie, 2006). Ghana's language policy has lacked consistency and has fluctuated overtime. In the year 2002, the Ministry of Education initiated a policy of an English only program where English served as the official language of instruction of all Ghanaian educational programs including early childhood education (Ministry of Education; Ghana, 2003). Currently, Ghana's language policy under the auspices of the National Accelerated Literacy Program makes it mandatory for instruction at the early childhood level to be more of the L1 (90%) and less of the L2 (10%) (Education Strategic Plan, 2003-2015; Ghana).

Mother tongue according to Cummins (2000) is the language that the child learns from home. It is described by Nyarigoti and Ambiyi (2014) as the child's first language, the language learnt at home from older members of the family. In some parts of the world such as Kenya, according to Cleghorn, Meritt, and Abagi (1989), mother tongue is often referred to as; "ethnic", "tribal", "local" or vernacular language. Ghana is argued to have about 68 indigenous languages framed into three language families; Gur, Mande, and Kwa (Lewis, Gary, & Fenning, 2013). Mother tongue based bilingual programs use the learners first language known as L1 to teach reading and writing skills based on academic content (Mwamwenda, 1996). There is sometimes the confusion in distinguishing mother tongue from indigenous language. Indigenous language unlike the description provided relative to mother tongue, is a language spoken uniquely by an indigenous community and with origins in a given community or country (Bunyi, 1999). Situations where an indigenous language is used as a baseline for teaching and done in tandem with another language which mostly is the official language is what is described by Huddy and Sears (1990) as bilingual instruction.

The benefits of mother tongue pedagogy as provided in the literature abounds. For instance, Klaus (2003) argues that using language that learners understand or can relate with increases their classroom participation, positive effect, and increase their self-esteem. For Patricia (2004), it is easier for learners to transfer their literacy skills to another language such as English especially if it was learnt in the first language. This position is upheld by Schwartz, Moin, and Leiken (2012), who argue that linguistic skills in L1 actually enhance the process of L2 learning. Again, as stated by Larson-Freeman (2001), children who receive instruction in their mother tongue especially in their early years do perform better than their colleagues who did not have such experiences. Put differently, Skutnabb-Kanyas (2000) opines, that instruction through a language that learners do not speak is regarded as submersion because according to the author, it is synonymous to holding learners under water without being taught how to swim.

Mother tongue instruction as seen in some quarters serves as a vehicle for teachers and learners to interact naturally by negotiating meanings through participatory learning, and this is deemed to be conducive for cognitive and linguistic development (Heugh, 2006; Noormahamadi, 2008). Bolitho (1983) argues that when instruction is conducted in children's native language it provides them the opportunity to say what they really want to say which otherwise would not have been possible if it was done in a different language. Undoubtedly, the benefits of mother tongue instruction in the areas of cognitive and intellectual development, as well as communication skills, and being a platform for effective teaching and learning as provided in the literature, cannot be underrated.

The above benefits notwithstanding, there are concerns in the literature regarding steps for mother tongue pedagogical incorporation into school curricula especially with developing countries where mostly a different language other than that of the community serves as the medium of instruction in schools. For example, according to a World Bank Report (2005), fifty percent of the world's out of school children live in communities where the language of instruction in schools is rarely used at home. Unfortunately, Africa according to Ouane and Glanz (2010), serves as the only continent where the majority of its children start schooling using a foreign language. This problem is compounded with concerns of teacher fluency and competency in the pedagogical nuances of using L1 as a means of instruction and most especially when combined with the L2 (Larson- Freeman, 2013). In a survey carried out by the National Centre for Research into Basic Education (2008), to determine teacher capacity to speak, read, and write a local language as required by Ghana's NALAP program, the conclusion was that most teachers who partook in this survey lacked the capacity to teach efficiently using L1. Factors that could contribute to this conclusion as well as how such factors play out in the Tamale municipality of Ghana among other reasons informed the conduct of this study. As a result, this study proceeded to address the following research questions:

1. Do early childhood educators in the Tamale municipality have the capacity to teach using L1 at the early childhood level?
2. Do early childhood educators in the Tamale municipality support the use of L1 as a means of instruction?
3. What suggestions based on the perspectives of early childhood educators can help promote L1 pedagogical practices at the Tamale municipality?

RESEARCH METHODOLOGY

The study is quantitative research of the survey design. Quantitative data was collected using a self-report questionnaire that consisted of multiple-choice options for an item. In addition, participants also responded to a number of open-ended items that required further probing into the responses provided to the close-ended questions. Data gathered through close-ended questions were analysed using descriptive statistics, while data collected via open-ended means were grouped under themes that emanated from responses by participants.

The sampling approach used in selecting the study population was convenience sampling. This approach was deemed appropriate because consideration was taken regarding the accessibility, willingness, and availability of participants (Gravetter, 2012). In all 240 early childhood educators agreed to participate in the study, hence, 240 participants were administered with the questionnaires but 199 of them returned their completed copies of the questionnaire. To address the research questions, a letter of request was sent to the municipal directorate informing them of the topic of the research, the objectives of the study, and a copy

of the questionnaire to be administered to the educators. Participation in the study was strictly voluntary. With permission granted by the education directorate, a list of all registered schools and locations engaged in early childhood education were provided to the research team.

The Tamale municipality is a cosmopolitan city and serves as the capital of the northern region of Ghana. Though heterogenous, majority of the population are Dagombas who serve as the indigenes of the city and speak Dagbani as a language. For the purposes of this study, the city was zoned into two with each member of the research team administering questionnaire to each. The questionnaire was successfully administered within a week and retrieved the following week. In some instances, copies of the questionnaire were returned upfront after being filled, and in most cases, they were retrieved the following week. In all, 38 private and public early childhood centres were visited by both researchers. The questionnaire was administered to every educator who volunteered to participate in the study in each of the schools visited.

RESULTS AND FINDINGS

Gender distribution of the sampled population for this study as presented in Table 1 are; 187 females and 12 males. An affirmation of the gender disparity of the early childhood profession skewed towards females in Ghana as stated by Mulugeta (2012). Also, as shown in Table 1, majority of participants in the study area taught at the public sector (57.8%), an indication of government's lead role in early childhood education provision in Ghana. Again, most participants fell below the age of 40 years; 20-29 years (42.2%), and 30-39 years (34.7%) respectively; clearly a youthful population. In addition, a look at the educational backgrounds of participants also provided in Table 1 shows a whopping 36.2% of participants being Senior High School graduates which means, they are untrained. Though a substantial number of participants possess Diploma (29.6%), and Degree (26.6%) respectively, data on the educational background of participants in this study confirms the position of Asemanyi and Wunku (2007); that most early childhood educators in Ghana are untrained. Other background details of participants such as number of years of teaching are all provided in Table 1.

Table 1: Background characteristics of respondents

Characteristics	Frequency	Percentage %
Gender:		
Male	12	6.0
Female	187	94.0
School type:		
Private	84	42.2
Public	115	57.8
Age Ranges:		
20-29	84	42.2
30-39	69	34.7
40-49	34	17.0
50-59	12	6.0
Educational Qualification:		
SSCE/WASSE	72	36.2
Certificate	15	7.5
Diploma	59	29.6

Degree	53	26.6
Class taught:		
Crèche	4	2.0
Nursery	10	5.0
K.G. 1	90	45.2
K.G. 2	95	47.7
Years Taught:		
Below 1yr	17	8.5
1-5yrs	106	53.3
6-10yrs	53	26.6
Above 10yrs	23	11.6

Research Question 1 of this study looked at participants' capacity to teach using L1. Results obtained relative to this question are grouped based on the below responses; whether participants speak Dagbani; majority (77.4%) responded in the affirmative, while 22.6% said "No". Still on the question of capacity, when asked if Dagbani is participant's mother tongue, 27.1% said "Yes", and 72.9% constituting the majority answered "No". When asked if participants can read and write Dagbani, 43.7% responded in the positive while 56.3% in the negative. More so in reacting to whether participants were trained to teach using L1, 29.1% said "Yes", and 70.9% answered "No". Finally, still on capacity, participants were asked if they teach using Dagbani; 38.2 % said "Yes" while 61.8% reacted in the negative. This information is found in Table 2.

Table 2: Capacity to teach using L1

Item	Yes		No	
	Frequency	%	frequency	%
Do you speak Dagbani	154	77.4	45	22.6
Is Dagbani your mother tongue	54	27.1	145	72.9
Can you read and write Dagbani	87	43.7	112	56.3
Are you taught how to teach using Dagbani	58	29.1	141	70.9
Do you teach using Dagbani	76	38.2	123	61.8

As seen in Table 2, most of the participants are able to speak Dagbani, though not their mother tongue, and also it is evident that majority of the participants cannot read and write Dagbani. Again, data provided in Table 2 also shows that majority of the participants (70.9%) are not taught how to teach using Dagbani, and most of all 61.8% of the participants in their responses indicated not teaching using Dagbani. Based on the foregoing, it is convenient to conclude that most early childhood educators in the Tamale municipality of Ghana do not have the capacity to teach using L1. Reasons assigned to this conclusion were not sought in this study, though the study findings clearly point to lack of L1 pedagogical training evidenced in the inability of majority of the participants to read and write Dagbani. This conclusion fits the position by Dutcher (2014) that most teachers' inability to teach using L1 is as a result of lack of training and skills in that direction.

In response to Research Question 2 of this study, that is a determination of participants support for L1 pedagogical practices at the early childhood level, the study sought reactions from participants on the following questions; how often participants use L1 for instruction, the subject areas where L1 was mostly used, and how participants perceived L1 use.

On the question of how often Dagbani is used for instruction, responses by participants as revealed in Table 3 are that 26.1% of the participants indicated “Always”, 21.6% responded “Sometimes”, 9.5% answered “Most often”, and 42.7% said “Never”.

Table 3: How often Dagbani is Used

Options	Frequency	%
Always	52	26.1
Sometimes	43	21.6
Most often	19	9.5
Never	85	42.7

Responses by the majority (42.7%) of early childhood educators’ to never using Dagbani to teach confirms results provided to Research Question 1; that majority of the participants in this study lack the capacity to teach using L1 and as result do not use it to teach. In fact, this observation is more revealing in the areas where L1 is used most often as shown in Table 4. Table 4 shows that most early childhood educators use L1 in subjects such as Physical Education (45.7%), and Language and Literacy (36.7%), as opposed to Environmental Studies (1.0%), Creative Arts (1.5%), and Numeracy (15.1%). Though, reasons for such disparity were not provided in the responses, it can be deduced that based on the lack of training on the part of educators in L1 pedagogical use, and with Physical Education being an outdoor program with a lot of activities involved, instruction definitely must be done through the most understood medium of communication (Dagbani). Also, with most participants’ inability to read and write Dagbani, terms and concepts that are peculiar with subjects such as Creative Arts, Numeracy, and Environmental studies could not be substituted in Dagbani.

Table 4: Subject taught using Dagbani

Subject	Frequency	(%)
Language and Literacy	73	36.7
Numeracy	30	15.1
Creative Arts	3	1.5
Environmental Studies	2	1.0
Physical Education	91	45.7

On the question of whether L1 should be used as means of instruction, responses were mixed. The stance of participants’ on L1 use differed between educators at public schools and those from the private sector. There was support by early childhood educators teaching at public schools for L1 pedagogical use as opposed to their counterparts from private schools. Table 5 provides a summary of some of the views shared by participants. These are grouped under public and private school.

Table 5: Educators' Perspectives of L1 Pedagogical Use

Public early childhood educators	Private early childhood educators
<ul style="list-style-type: none"> • Dagbani is mostly spoken here. • For better understanding, because Dagbani is taken as a subject at the school. • A good knowledge of their native language will make them speak and understand English well. • Because it is the language which is easily understood. • The children speak Dagbani at home. • They are allowed because they are to learn the L1 before the L2. • Because Dagbani is their mother's language and we can't prevent them from it. • Because Dagbani is their mother language. • Because of the language policy. • It encourages more participation by pupils. • Dagbani is the common language. • Dagbani is the language they understand. • Because the Dagbani give them a better understanding of what is been taught. 	<ul style="list-style-type: none"> • I want them to learn and speak English very well. • Nothing. • School regulations do not allow. • Because it is not an official learning language. • Because the children speak L1 at home. • The school prohibits that. • No because the school does not allow it. • Because you want the learners to understand and relate to new language [English]. • Because it is a private school, local language is not allowed • It encourages laziness • It brings discrimination • Rules of the school. • It promotes discrimination because not all in the school are Dagombas (Speakers of Dagbani)

Responses by participants relative to the place, role, and institutional policy of public and private early childhood centres show vast difference in the use of Dagbani as a medium of instruction at the early childhood level. While there is support on the part of early childhood educators at public schools in L1 pedagogical use, the opposite is the case with private schools. Indeed, most private early childhood educators (N = 80) as provided in Figure 1 in response to whether Dagbani as a language was spoken at their schools, indicated "No". The reverse as seen in Figure 2 is the case with early childhood educators teaching at public schools (Note: Not all the participants responded to this question).

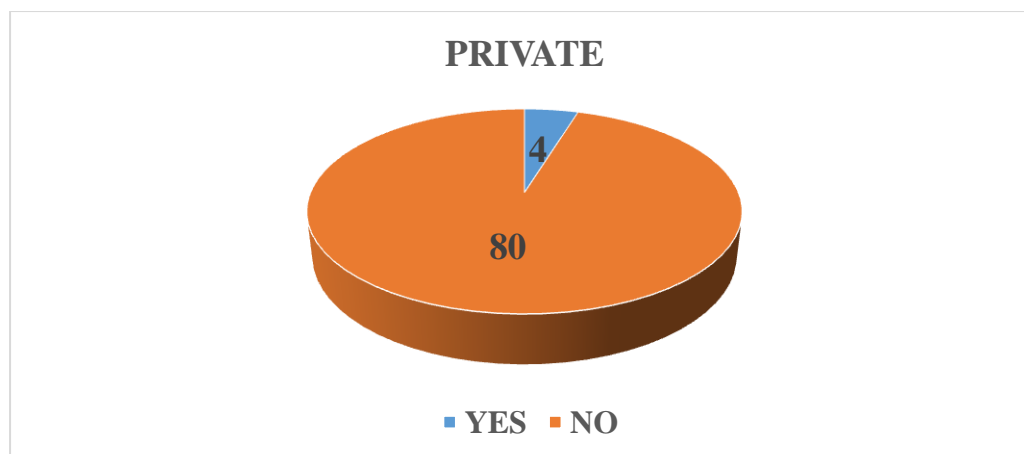


Figure 1: Speaking of Dagbani at Private Schools

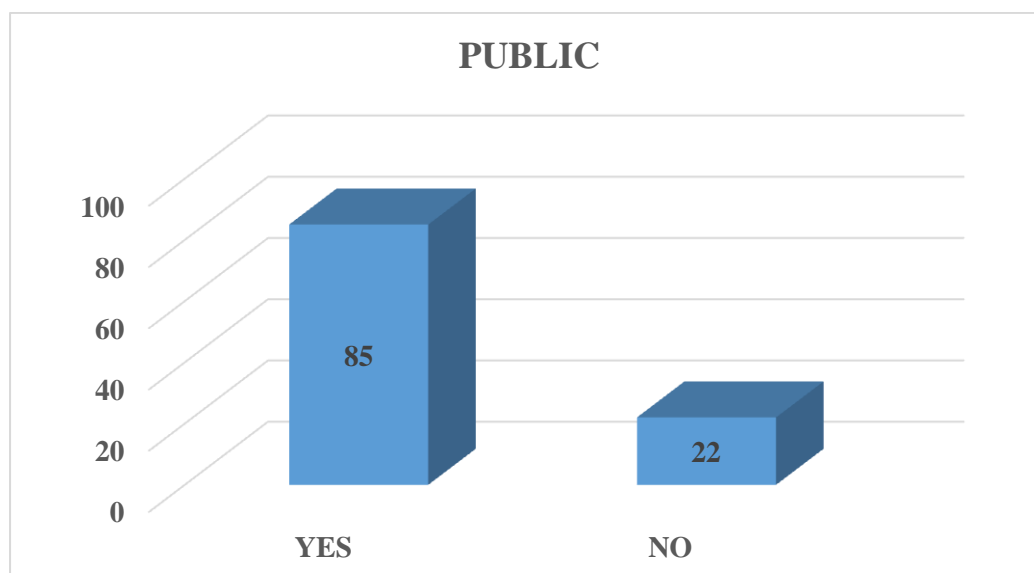


Figure 2: Speaking of Dagbani at Public Schools

Finally, in response to Research Question 3 of this study, that is; participants' perspectives on suggestions regarding improving L1 pedagogical use at the early childhood level, most responses centred on training, making L1 use a national policy, implementation of existing policies on L1 pedagogical use, use of locally made teaching learning materials, parental involvement and education on the benefits of using L1 for beginners, and use of books written in local language. Interestingly, responses on this question came mostly from the participants at public schools which definitely affirm their stance on L1 use for instruction. Responses by educators from private schools were mostly; "I don't Know".

CONCLUSION, SUMMARY AND DISCUSSION

The place and role of early childhood education in Ghana's total educational agenda is very much stressed. Through a number of policy initiatives and practices, Ghana has demonstrated commitment in making early childhood education an important and critical component of its educational program. This commitment among others is evidenced in making kindergarten education the starting point of formal education in Ghana, and also a part of Ghana's Free

Compulsory Universal Basic Education concept. Ghana do recognize the place and relevance of mother tongue pedagogy in effective and efficient early childhood education and is among such reasons that it adopted the National Literacy Accelerated Program (NALAP).

Interestingly, and quiet unfortunately, the findings of this study clearly point to the fact that regarding the place of L1 as an instructional tool, it is considered the most appropriate means, however, with its implementation most private schools do not adhere to the policy of L1 pedagogical practices in Ghana, which is the use of learner's mother tongue as the starting point of teaching and learning. In fact, most private schools do ban vernacular use in schools and that is the case with some public schools (see; Figure 2). Again, most participants can speak Dagbani but lack the capacity to teach using L1 because they lack training.

Stemming from the above, it is recommended, partly emanating from suggestions provided by participants of this study that the following steps be taken:

- i. L1 pedagogical training should be made part of teacher training curriculum especially for those who will be engaged in early childhood education and teaching at the lower primary level (Class 1 – 3).
- ii. Secondly, there is the need for robust public sensitization exercises especially on the part of parents on the benefits of L1 pedagogical practices for beginners.
- iii. There is also the need for periodic in service training for educators involved in early childhood education in the area of L1 pedagogical use.
- iv. Books for the lower primary levels should be written in local languages, and materials and teaching and learning aids especially at the early childhood level should as much as possible be locally made.
- v. The Ghana Education Service, with the Ministry of Education of Ghana should enforce the existing policy as pertains to L1 pedagogical use.
- vi. Vernacular use in schools especially at the early childhood level should be encouraged.

REFERENCES

- Adebiyi, E. (2013). Mother-Tongue Education Policy: Effects of Children's Achievements in Reading Skills. *Journal of Literature, Language and Linguistics*. Vol.2, pp 38-43.
- Asemanyi, E.T., & Wunku, D. V. (2007). The status of Early Childhood Care and Development in Aboadze-Aboazi Township, Ghana. *International Journal of Educational Research*. 3(2): pp237-248.
- Auerbach, E. (1993). Re-examining English Only in the ESL Classroom. *TESOL Quarterly*, 27(1), 932.
- Bolitho, R. (1983). Talking shop: The communicative teaching of English in non-English-speaking countries *ELT Journal* 37(3), 235-242.
- Bunyi, G. (1999). Rethinking the Place of African Indigenous languages in African Education. *International Journal of Educational Development*. Vol.19, pp 337-350.
- Cleghorn, A., Merritt, M., & Abagi, J. (1989). Language policy and science instruction in Kenyan primary schools. *Comparative Education Review*, 33(1), 21-39.
- Cummins, J. (2000). *Language, Power and Pedagogy. Bilingual Children in the cross fire*. Clevedon: Multilingual Matters.
- Dutcher, N. (2004). *Promise and perils of mother tongue education*. Centre for Applied Linguistics, Washington, DC. USA
- Gravetter, F. (2012). *Research methods for the behavioural sciences*. Belmont, CA: Wards

- worth Cengage Learning.
- Heugh, K. (2006) 'Theory and Practice Language Education Models in Africa: research, design, decision making, and outcomes' in H. Alidou et al.(Eds.) *Optimizing Learning and Education in Africa –the Language Factor: A Stocktaking Research on Mother Tongue and Bilingual Education in Sub-Saharan Africa*.Paris: ADEA.
- Huddy, L., & Sears, D. (1990). Qualified public support for bilingual education: Some policy implications. *Annals of the American Academy of Political and Social Science*, Vol (508): pp.119-134.
- Klaus, D. (2003). The use of indigenous languages in early basic education in Papua New Guinea: A model for elsewhere? *Language and Education*. Vol 17(2): 105-111.
- Larson-Freeman, D. (2001). *Techniques and Principles in Language teaching* (2nd Ed). Oxford: Oxford University Press.
- McLaughlin, B. (1987). *Theories of the second language learning*. New York, Routledge, Chapman and Hall Inc.
- Ministry of Education (2003). *Education Strategic Plan; 2003-2015*. Ghana. Policies, Targets and Strategies. Volume 1.
- Ministry of Education (2003). *Executive summary of the president's educational review Committee: Ghana*.
- Mulugeta, E. (2012). *Teacher Education Policies from Gender Perspectives: The Case of Ghana, Nigeria and Senegal*. UNESCO-IICBA.
- Mwamwenda, T.S. (1996). *Educational Psychology. An African Perspective*. Durban, Butterworths.
- National Centre for Research into Basic Education (2008). *Report on Teacher Capacity for Local Language Instruction*. Education Quality for All Project, Accra, Ghana.
- Noormohamadi, R. (2008). Mother tongue, a necessary step to intellectual development. *Journal of Pan-Pacific Association of Applied Linguistics*, 12(2), 25-36.
- Nyariti, N, & Ambiyio, S. (2014). Mother Tongue Instruction: The Role of Attitude in the Implementation. *International Journal of Research in Social Sciences*. Vol.4. No.1, pp 77-87.
- Ouane, A, & Glanz, C. (2010). *Why and How Africa Should invest in African languages and Multilingual Education*. UNESCO Institute for Lifelong Learning.
- Owu-Ewie, C. (2006). The language policy of education in Ghana: A critical look at English-only language proceedings of the 35th Annual Conference on African Linguistics (pp.76-85). Somerville, MA: Cascadilla Proceedings Project.
- Patricia, K. (2004). Early Language Acquisition: Cracking the Speech Code. *Nature Reviews Neuroscience*. Vol 5(11): 831-843.
- McGroarty, M. (2008). The political matrix of linguistic ideologies. In B. Spolsky & F. Hult (Eds.). *Blackwell Handbook of Educational Linguistics* (pp.98-112). Malden, MA: Blackwell Publishers.
- Sarfor, E. (2012). Ghanaian University Students Attitudes towards English. *International Review of Social Sciences and Humanities*. Vol 4(1): 86-99.
- Schwartz, M; Moin, V, & Leiken, M. (2012). Lexical knowledge development in the first and second languages among language-minority children: The role of bilingual vs. monolingual pre-school education. *International Journal of Bilingual Education and Bilingualism*. Vol 15 (5): 549-571.
- Skutnabb-Kangas, T. (2000). *Linguistic Genocide in Education—Or Worldwide Diversity and Human Rights*. Mahwah, NJ and London: Lawrence Erlbaum Associates.
- The World Bank (2005). "Education Notes: In their Own Language.... Education for All". Available at:
<http://siteresources.worldbank.org/EDUCATION/Resources/Education-Notes/EdNote>

(Accessed 20 February 2017)

UNESCO. (2000). *Against All Odds: The Asmara Declaration on African Languages and Literatures into the 21st Century*. Available at:

<http://www.outreach.psu.edu/programs/allodds/declaration.html>

(Accessed 20 February 2017).

Willis, J. (1996). *A Framework for Task-based Language Learning*. Harlow, UK: Longman.

Young, C. (2009) Good practices in mother tongue-first multilingual education. In: M. Redmond, ed. *Mother Tongue as Bridge Language of Instruction: Policies and Experiences in Southeast Asia*. Bangkok: The Southeast Asian Ministers of Education Organization (SEAMEO) Secretariat, pp. 120-135.