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# **Arabic Dialects and Mutual Intelligibility: Levantine Speech and Maghreban Arabic**

Dissertation Submitted to the Department of English as a Partial Fulfilment  
of the Requirements for the Degree of Master in Language Studies

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## Dedications

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### **Dedications:**

To my mother who has always been checking on me and giving me emotional support.

To my father who helped me in writing and collecting data included in this work.

To my sister who stayed up late waiting for me to finish all the work.

To my brother who is always throwing jokes around and makes me laugh.

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May Allah protect them and bless them all.

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## **Abstract:**

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### **Abstract:**

The purpose of this study is to examine the linguistic situation occurring between the Maghreb and the Levant at the level of use of their dialects. As a matter of fact, an explanatory case study was taken from the Maghreban and Levantine communities. Thus, participants were composed of 189 person from the Maghreb including Algeria, Morocco, Tunisia, and Libya, plus 111 person from the Levant including Syria, Palestine, Jordan, Egypt, and Lebanon. For the sake of obtaining satisfactory findings, the obtained results from the collected data were analysed quantitatively and qualitatively. Results showed that Levantine dialects are easier in use and comprehension compared to Maghreban ones. Additionally, Maghrebans seek to change their varieties in order to create an atmosphere of understanding for Levantines; this fact is due to the code-switching in daily speech.

# Table of Contents

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## Table of Contents

Dedications.....	I
Acknowledgments.....	II
Abstract .....	III
List of Figures .....	VII
List of Tables.....	VIII
List of Acronyms.....	IX
Phonetic Symbols.....	X
<b>GENERAL INTRODUCTION.....</b>	<b>1</b>
<b>CHAPTER ONE: An Over View on the Arabic Language</b>	
1.1 Introduction.....	05
1.2 Definition of Concepts.....	05
1.2.1 Language.....	05
1.2.2 Dialects.....	05
1.2.3 Modern Standard Arabic.....	05
1.2.4 Quranic Arabic.....	06
1.2.5 Arabic Dialects.....	06
1.2.6 The Maghreb.....	06
1.2.7 The Levant.....	07
1.2.8 Code Switching.....	07
1.2.9 Mutual Intelligibility.....	07
1.3 The Arabic Language.....	07
1.3.1 The Origin of the Arabic Language.....	07
1.3.2 The Emergence of the Arabic Language.....	08
1.3.3 Quranic Arabic and Modern Standard Arabic.....	10
1.4 Arabic Dialects.....	11
1.4.1 The Emergence of Arabic dialects.....	11
1.4.2 Modern Arabic Dialects.....	11

# Table of Contents

---

1.4.2.1 Maghreban Dialects.....	12
1.4.2.2 Levantine Dialects.....	13
1.4.3 Modern Arabic Dialects and Quranic Arabic.....	13
1.5. Effects on the Maghreban and Levantine Dialects.....	13
1.5.1 Historically.....	14
1.5.2 Religiously.....	14
1.5.3 Culturally.....	14
1.6 Linguistic changes on Maghreban and Levantine dialects.....	15
1.6.1 Code Switching.....	15
1.6.2 Mutual Intelligibility Between Levantines and Maghrebans.....	16
1.7 Conclusion.....	17
<b>CHAPTER TWO: Research Design and Data Analysis</b>	
2.1. Introduction.....	20
2.2. Research Design.....	20
2.3. Research Objective.....	20
2.4. Sample Population.....	20
2.4.1. Maghreban Community.....	21
2.4.2. Levantine Community.....	21
2.5. Instruments.....	22
2.5.1. Questionnaire.....	22
2.5.2. Interviews.....	22
2.6. Data Analysis.....	23
2.6.1 Analysis of Interviews.....	23
2.6.1.1 Interviews with Maghrebans.....	23
2.6.1.2 Interviews with Levantines.....	23
2.6.2 Analysis of Questionnaire.....	33
2.7. Results Interpretation.....	36
3. Conclusion.....	37
<b>GENERAL CONCLUSION.....</b>	<b>40</b>

# Table of Contents

---

<b>BIBLIOGRAPHY</b> .....	43
<b>APPENDICES</b>	
I. Appendix (A): Interview with Levantines in Arabic.....	47
II. Appendix (A): Interview with Levantines in English.....	48
III. Appendix (B): Interview with Maghrebans in Arabic.....	48
IV. Appendix (B): Interview with Maghrebans in English.....	50
V. Appendix (C): Questionnaire of Attitudes in Arabic.....	51
VI. Appendix (C): Questionnaire of Attitudes in English .....	52

### List of Figures

<b>Figure 2.1</b> Levantines' Understanding to Maghreban Dialects.....	24
<b>Figure 2.2</b> Countries Having Distinct Dialects From Standard Arabic.....	24
<b>Figure 2.3</b> The Ability of Levantines to Communicate With Maghrebans.....	25
<b>Figure 2.4</b> Levantines Choice of the Language Used in Communication With Maghrebans.....	26
<b>Figure 2.5</b> Levantines' Evaluation of the Difficulty Level Of Maghreban Dialects....	27
<b>Figure 2.6</b> Levantines' Understanding to Maghreban Dialects.....	29
<b>Figure 2.7</b> The Ability of Maghrebans to Communicate With Levantines.....	30
<b>Figure 2.8</b> Maghrebans Choice of the Language Used in Communication with Levantines.....	30
<b>Figure 2.9</b> Maghrebans' Evaluation of the Difficulty Level of Levantine Dialects.....	31



# List of Tables

---

## List of Tables

<b>Table 2.1.</b> The Maghreban Sample.....	21
<b>Table 2.2.</b> The Levantine Sample.....	21
<b>Table 2.3</b> The Levantine Sample that Participated in the Interview.....	24
<b>Table 2.4</b> The Levantine Sample that Participated in the Interview.....	28
<b>Table 2.5.</b> Participant's Mother Country.....	33
<b>Table 2.4.</b> Participants' Attitudes Towards Some Facts About Levantine and Maghreban Dialects.....	34

### List of Acronyms

**CA:** Classical Arabic

**CS:** Code Switching

**LD:** Levantine Dialects

**MSA:** Modern Standard Arabic

**MD:** Maghreban Dialects

**MT:** Mother Tongue

**QA:** Quranic Arabic

## Phonetic Symbols

### International Phonetic Alphabet (IPA)

ˌɪntəˈnæʃnəl fəˈnetɪk ˈælfəbet

Consonants (pulmonic)

	Bilabial	Labio-dental	Dental	Alveolar	Post-alveolar	Retroflex	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b			t d		ʈ ɖ	c ɟ	k ɡ	q ɢ		ʔ
Nasal	m	ɱ		n		ɳ	ɲ	ŋ	ɴ		
Trill	ʙ			r					ʀ		
Tap or flap		ɸ		ɾ		ɽ					
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative				ɬ ɮ							
Approximant		ʋ		ɹ		ɻ	j	ɰ			
Lateral approximant				l		ɭ	ʎ	ʟ			

(Pearson, 2016)

# **General Introduction**

# General Introduction

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Linguists have tried for so long to trace the different linguistic phenomena occurring speech communities. Considering language a cornerstone governing the communicational system, it is necessary to know how each language among thousands is different from the other. Therefore, there are certain entities making difference and enabling to describe and analyze the situation at the level of phonetics, phonology, and even semantics. Additionally, it can be said that differentiating between two linguistic signs built up on the differences mentioned above leads to understand that not only two languages differ, but also it may occur within two varieties of the same language.

To clarify more, the Arabic speech community has been chosen as a vivid example to show the variance between two codes belonging to the Arabic language, mainly Arabic Levant, and the Maghreb. To this extent, the problem presented is that there is an asymmetric mutual intelligibility between the two speech communities; it is notable how Levantines show less understanding of the Algerian dialect compared to Algerians whom seem to have a good comprehension and performance of the dialect used in Levant countries.

Thus, the phenomenon mentioned above has been selected to reveal what makes two codes of the same language being used differently, and how can one variety be considered as difficult to be understood, whereas the other is seen easy, acceptable and adopted in some cases. Furthermore, this study is made to unveil hidden reasons leading to this linguistic situation taking into consideration many criteria.

First, the emergence of the Arabic language in general and dialects in particular reveals many changes that gave birth to the actual varieties of language. Then, there is a consideration of the coexistence of both MSA and Quranic Arabic as they both are related but with various differences. At last, there is a need to mention the main criteria that extremely influenced the use of these dialects including history, religion, culture, and linguistics, without forgetting the colonial period and its language policy in the three North African countries, Morocco, Algeria, and Tunisia, and thus the impact of the

# General Introduction

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French language on people's linguistic behaviour, including borrowing and codeswitching.

In addition to this, the research aims at finding answers to the following questions:

- 1 - What makes the varieties of the Arabic Levant more understandable?
- 2 - Why do Maghrebans change their variety when speaking with a Levantine?
- 3 - what are the reasons that prevent Levantines from not understanding the varieties of the Maghreb?

For the sake of answering these questions, three hypotheses have been suggested:

- 1 - Varieties of the Arabic Levant are more understandable because they contain a lot a lot of Standard Arabic words, and because of media broadcasting.
- 2 - Maghrebans change their variety because they get afraid of being misunderstood, so they switch to Levantine varieties when they can.
- 3 - People from the Arabic Levant do not understand the varieties of Maghreb because Maghrebans code switch between Arabic and French.

As a matter of fact, the need to reach satisfactory findings directs the researcher to make an instrumental explanatory case study on. This investigation deals with a sample composed of Algerians and Levantines from which qualitative and quantitative data are collected. In the case chosen, the researcher employs two research instruments including the questionnaire which is given to both communities, and interviews that are undertaken with Levantines and Maghrebans to analyse the amount of understanding both of them feels. Concerning the report of findings, there is an opt for using both qualitative and quantitative data analysis.

The research made is composed of two chapters. The first one is about the literary review including the history of Arabic varieties in the Levant as it is known by the growth of the Islamic and Arabic empires, and the linguistic situation in Algeria namely code switching as this society code switches between Arabic and the First foreign language French.

## **General Introduction**

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The second chapter is devoted to discussing the outcomes collected from qualitative data concerning the answers that respondents give through questionnaires, and the interviews that show to what extent Levantines understand the Maghreban dialects. Then, the analysis of what results from quantitative data that is extracted from pie charts. Within the same chapter, there is an inclusion of methods used in order to investigate the problem of the mutual intelligibility between speakers of the Maghreb and the Levant.

# **Chapter One**

## **Review of Literature**



# **Chapter One :Review of Literature**

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## **1.1 Introduction**

For many persons, the first thing that rings in their mind when speaking about the Maghreb and the Levant is the common standard form referred to as MSA. As being considered of a high status in many countries, many people outside the frame of the Arab world do not know that these communities do not communicate the same way. As a matter of fact, differences in pronunciation, vocabulary and many other components can be noticed within the speech of these two societies.

This chapter presents a theoretical framework that is devoted to shed some light on the emergence of the Arabic language. Hence, it focuses on the path that was followed so that it gave birth to Maghreban and Levantine dialects with the aim of unveiling hidden facts concerning the effects on these codes, and the different linguistic changes that have led to their use.

## **1.2 Key Concepts**

In order to clarify the different information discussed in this chapter, a list of concepts that are commonly repeated and used must be defined and explained.

### **1.2.1 Language**

It is one of the absolutely marvellous existing phenomena that the world has known since its creation. Thus, there is no unified definition of what a language can be. According to Chomsky, the human being is endowed with the cognitive power of using and understanding the set of elements produced. From another perspective, Sapir (1921) defines language as a “purely human and non-instinctive method of communicating ideas, emotions, and desires by mean of voluntarily produced symbols”.

### **1.2.2 Dialects**

The oxford dictionary defines this term as a distinct variety of a language, with its own variations of grammar and vocabulary, usually associated with a particular region within a country. Additionally, the different peculiarities dialects own in morphology, grammar, and syntax can identify from where a person comes from. Besides, it plays an extremely important role in identifying regional and class criteria in a specific language (Duigan, 2009).

# **Chapter One :Review of Literature**

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## **1.2.3 Modern Standard Arabic**

Modern Standard Arabic is the worldwide known version of Arabic as it is shared by around 400 million people in 22 Arabic states. Hence, this language is generally taught in universities, schools, and used in administrations and news channels, but it is rarely used in casual or everyday events.

## **1.2.4 Quranic Arabic**

Quranic Arabic (QA) is the form in which the holy Quran was sent, and it is known by its mesmerizing style as it is a religious Islamic property. This language is also called Classical Arabic (CA), considered as the standardized form of literary texts that dates back to the 7<sup>th</sup> century, and through Middle Ages.

According to Muhammad Fouad (2010), Quranic Arabic was chosen and glorified by God, i.e., it is the miracle that prophet Muhammed PBUH brought to the world in general and the Islamic nation in particular. QA still remains protected by Allah from corruption, whereas MSA has been selected in the 19<sup>th</sup> century as the official language of all Arabic countries, though in reality it only differs from CA at the level of style and some lexis specific to the Quran.

## **1.2.5 Arabic Dialects**

Arabic dialects are the spoken varieties of the Arabic language. These codes hold a difference that can be noticed when being in their spoken form. Unlike MSA, a regional dialect does not have an explicit written set of grammar rules regulated by an authoritative organization, but there is certainly a concept of grammatical and ungrammatical (Zaidan and Callison, 2014).

## **1.2.6 The Maghreb**

The Maghreb (also called Maghrib which means the West) represents the north African region composed of Algeria, Morocco, Tunisia, and Libya. This part of the continent is known by a shared history as it had faced a colonial period. As a matter of

# **Chapter One :Review of Literature**

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fact, many components of these society got influenced by the colonizers, in particular in the language and culture (Ouchenane, 2020).

## **1.2.7 The Levant**

The Levant is a region in the middle east that includes Syria, Jordan, Lebanon, Palestine, and Egypt. The term Levant is used to describe the ancient and modern culture as this part of Asia witnessed the existence of many civilizations, and recorded important historical events (Faridi, 2019).

## **1.2.8 Code Switching**

It is a language contact phenomenon caused by the interaction between two languages or varieties. Crystal (1987) suggests that code switching or language switching occurs when two bilingual individuals alternate between two languages during their speech. In other words, it is a linguistic situation where two bilinguals own the ability of switching languages during their speech.

## **1.2.9 Mutual Intelligibility**

Mutual intelligibility is a linguistic situation that studies the extent of recognition of a listener to certain linguistic units. In other words, it is a sociolinguistic notion that denotes the amount of speech characteristics shared between two varieties of the same language. This process enables the interlocutor to infer the message transferred through its correlation, comprehensibility, and understanding (Gooskens and van Heuven, 2018).

## **1.3 The Arabic Language**

Arabic is the sixth most spoken language in the world by over than 600 million speakers. Before reaching this fame and being worldwide known, this language followed a long path and went through several changes.

# Chapter One :Review of Literature

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## 1.3.1 The Origin of the Arabic Language:

For scholars, defining language was one of the extremely important subject matters in their studies. Ibn Jinni was one of the Arabic linguists who looked for a suitable description for language, and he explained it in his book *al-Ḥaṣā'ish* as “the sounds with which each nation expresses their intentions”. In this description of language, Ibn Jinni tries to direct the focus on the fact that language is a necessity that enables human beings to transfer and infer messages, but he also implicitly refers to different languages or language varieties (Ibn Jinnī, 1952).

As it is important for him to clarify the word language, there was also a need to trace back the origins of language. In his chapter concerning the origin of language, he introduced the following opinions:

This subject demands particular contemplation, though the majority of dialecticians hold that the origin of language is (human) institution (*tawāḍu'*) and convention (*iṣṭilāḥ*) and not revelation (*waḥy*) or instruction (*tawkīf*)--Abu 'Ali, on the other hand (may God have mercy on him) said to me one day: “It is directly from God.” He supported this with God Exalted's statement in verse 31 of surat 2: “And He (God) taught Adam all the names (*'asmā'*).

The up above-mentioned quotation shows that the theories of language development and its inception have varied. Ibn Jinni explained that it can be *tawkīf* from God the Almighty, or an innate matter simulating different developments.

According to A.Fadel (2018), recent researches show that the origin of language is tightly related to the land of Najd, this name is repeated frequently in reference to the origin of classical Arabic language. In his article, he mentioned that the Italian orientalist Ignizo Guedi (1844-1935) and Alfonso Nalino (1872-1938) assert that SA is a mixture of dialects spoken by the people of Najd. In other words, it can be understood that the Arabic language was born out of one of the Najdi dialects (Fadel, 2018)

# Chapter One :Review of Literature

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## 1.3.2 The Emergence of the Arabic Language:

The Arabic language belongs to the Semitic family of languages, i.e., it traces its origins back to the eldest son, of Noah, Shem. Semitic languages are considered part of the Afro Asiatic phylum of languages. The latter is known by such characteristics including triliterality, the parataxis, and the appendage of conjugational markers (Shah, 2008).

Before, the Arabic language used to be among the south Semitic group of languages including Sabaen, Minaen, and Qatabanian. However, recent researches that traced the emergence of this language made linguists changing their perspectives and place it among the north west Semitic languages. The continuum includes Punic, Moabite, Edomite, Ammonite, Hebrew, and Arabic (Shah, 2008).

Centuries ago, the homeland of the Proto-Semitic people was suggested to be one of the two: either the Syrian plains that witnessed the migration of many Syrians, or North Africa and the Arabian Peninsula. This subject matter of debate has been alive since the discoveries of temples and old civilizations in these regions. Moreover, the Arabian Peninsula including Tihama, Hijazi, and Najd marked the existence of many Arabic dialects spoken in Classical Arabic (Shah, 2008).

The Arabic language started emerging in the first to the fourth centuries, and after the birth of Islam around the seventh century the settlers of these regions and their ancestors were living in a high-level material and culture. The society at that time was known by its routes that connected the Mediterranean countries with far and near East. Additionally, many Arabs settled in the oases and stations along these roads, the trade helped the expansion of the different dialects related to Arabic spoken there (Shah, 2008).

This Semitic language witnessed an attractive growth, and many empires were built. The Nabateans and Palmyrenes were one of the tribes that helped in setting sophisticated and advanced cultures. Unfortunately, the rise of these kingdoms did not last for so long,

## **Chapter One :Review of Literature**

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Petra for example was annexed by Byzantines in 106 CE. Such conquests were the reason that lead to a decline in economy and politics (Mustafa Shah, 2008).

Subsequently, Islamic conquests were on of the reasons that changed the living style of people in middle east, North Africa, and central Asia. These areas under Islamic rules adopted faith, language, traditions, and new cultures that led to the birth of certain civilizations such as Baghdad in Mesopotamia and Cordoba and Seville in Andalusia. Thus, the Arabic language became a symbol of unity, solidarity and religious identity (Shah, 2008).

Above all, the literary side had an outstanding interference in driving the Arabic Language to its allure. One of the earliest scripts that was analysed by scholars shows that it was a poem by Imrou'l Qays. This discovery made them set a clear distinction between classical Arabic and Modern Standard Arabic (Shah, 2008).

### **1.3.3 Quranic Arabic and Modern Standard Arabic**

In their researcher concerning Quran and the development of Arabic linguistics Gholibatar and Kamali (2012:28) say that:

The language of the holy Quran soon became widely known as the best and the most eloquent language as compared to other Arabic languages, leading many starting to learn how to read its rich text and comprehend its divine concepts.

In their quotation, both researchers shed the light on the fact that Quranic Arabic or also called Classical Arabic is the liturgical language of Islam. In other words, it is the source of knowledge and the paved ground for Islamic sciences.

MSA is the modern day descent of Quranic Arabic. Contrary to what many persons think, these two may draw a difference when studied separately. QA is the language used in Quran and Hadeeth, thus, the style of writing can be noticed when comparing vocabularies and the way verses are recited (Wahba, 2020).

# **Chapter One :Review of Literature**

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Linguistically speaking, both QA and MSA are literary in nature. The first one is thought to be of a religious significance for Muslims, i.e., this variety is studied for the sake of reading the holy Quran. However, the second one is considered as the high variety of Arabic communities, it is used for academic and professional reasons such as education, administration, and parliaments (Wahba, 2020).

Although both QA and MSA are considered as eloquent, none of them is used in everyday interaction in Arabic societies. Yet, if a stranger needs to communicate with an Arabic person, he needs to learn the native language or dialect of that region. Additionally, MSA can be considered as an option in the case where an Iraqi person wants to communicate with an Algerian one, this choice would help in understanding the transferred message.

## **1.4 An Introduction to Arabic Dialects**

Ramadan Abdel Tawab (1998), views that in each linguistic study related to dialects, linguists make a selection of the different available varieties of each literary language. As a matter of fact, the Arabic language covers a vast continuum of dialects, each one holds a unique development over centuries (Nessma, 2020).

### **1.4.1 The Emergence of Arabic dialects**

Arabic dialects are of an archaic origin; many Arabic tribes were migrating from their home lands taking with them various ways of speaking. More than this, the Islamic conquest was also a key towards these variations, i.e., civilizations were living in a mixture of culture and languages that made each dialect preserved on its own (Anis, 1992)

Previously, Arabic dialects were located in the Arabic peninsula, and then they started to expand and reach the far and near west. Unfortunately, the linguistic heritage of these conquests did not last because of western invasions, and Arabic dialects had been influenced by dialects of colonizers phonologically. This can be illustrated by what

## Chapter One :Review of Literature

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Turkish, European, and Persian invasions left in countries they invaded once (Tawab, 1998).

Currently, dialects existing in the world show their tight relation to old dialects, many regions in Arabic countries are still in use of many phonological realisations. Considering the example of an area in Egypt where they change the /r/ into /l/, this existing fact dates back to the dialect of Tamim centuries ago (Ibrahim Anis, 1992).

### 1.4.2 Modern Arabic Dialects

According to Anis (1992), many of modern Arabic dialects lost some of their phonological characteristics that used to be part of its system. The environment in which many generations had grown witnessed many changes; people were giving importance to the al-lugha al-fuṣḥâ, the eloquent form of language and ignored the documentation of their spoken dialects.

On top of that, they were not correcting the misspelling of words, rather than that, they focused on the written form of eloquent Arabic. Consequently, dialects started to take a deviant route far away from its origins. A good illustration of this is the word [istanna] means (wait) which is originally spelled [istaʔna]. This word is purely Arabic, but the fact that no one have corrected the speech of the first person that misspelled the word, it was considered as correct and has been transmitted through generations.

Watsons (2011) put a clear distinction between the existing Arabic dialects. Before introducing these spoken dialects, she mentioned three geographical zones; the area where Arabic was spoken before the rise of Islam, the wide expanse of territory including southern areas of Peninsula, the Levant, North Africa, Iraq, and other countries, and linguistic enclaves situated outside the continuous language area.

In linguistic research the focus is generally on zone two as Watsons (2011) introduced. It is composed of the Levant in which most documentations have been done, Mesopotamia that goes back to the language situation in Iraq, North Africa the home



## Chapter One :Review of Literature

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land of Maghreban dialects, and the Arabian Peninsula that holds on its secrets for various political, social, and administrative reasons.

### 1.4.2.1 Maghreban Dialects

Mohamed Berrim Et al. (2020) reveal that Maghreban countries (Algeria, Morocco, Tunisia) are most of times uncomfortable using MSA during conversations in comparison to their dialects. MD are heavily influenced by the French language because of colonialism; this presents a challenge of comprehension as Maghreban dialects are generally understood only within this region. This phenomenon can be exemplified in a daily produced sentence [ saħa mɔ̃ fɛ:ɛ dɛ.mɛ̃ inʃallah natlaqa:w ] that means ‘Alright brother, tomorrow if God will, we are going to meet’.

### 1.4.2.2 Levantine Dialects

In one of her articles, Kathrein Abu Kwaik (2017) describes the Levant as the area covering Syria, Palestine, Jordan, Lebanon, and Egypt. This region holds a rich history that made its dialects of interest for linguists. Many people think that LD are the same, but infact it seems to be in its written form. However, when it comes to speech there is a noticeable difference in lexis, syntax, phonology, and morphology. A good example of this is the word / ki:fik / which means ‘‘How are you?’’ is generally used in all Levantine dialects, but there is a variation in pronunciation in each country.

### 1.4.3 Modern Arabic Dialects and Quranic Arabic

Khrisat (2015) reveals that Quranic Arabic is somehow affected by pronunciation in dialects. In other words, people are not following the exact written or spoken form of QA; in fact, they rely on what their speech organs are used to articulate. This phenomenon can be noticed with the consonants / dʕ / and / ðʕ /. For instance, many persons when reciting the verse 1:7 [ ɣajri ‘ lmayɔ̃dʕuubi ʃalajhim wala ‘ dʕdʕaalli:n ] ‘‘not of those who have evoked [Your] anger or of those who are astray’’. In this part of the verse many mispronounce the / dʕ / and say / al may ðʕuubi / and / ðʕðʕaalli:n /. Therefore, it can be understood from this analysis that Arabic dialects are of an extreme

## **Chapter One :Review of Literature**

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interference that may influence Quranic Arabic which must be preserved from corruption.

### **1.5. Effects on the Maghreban and Levantine Dialects**

Many linguists in their studies have revealed the existence of some factors that play a significant role in which dialects are affected. The criteria mentioned below are seen among the most important characteristics that led to such a change:

#### **1.5.1 Historically**

Dirbal (2015) suggested that language policies during colonialism that Arabic nations in general and Islamic territories in particular faced played an important role in influencing spoken dialects. He argued that “the language policy adopted was meant to change the identity of the society through turning it into a French society”. This affirmation shows that one of the great objectives of colonializations was destroying language identity.

Consequently, the long term contact between colonizers and natives led to the adoption of many western terms in dialects. Indeed, the major aim of colonizers was to demolish the Arabic identity with its history and civilization, and rebuild new nations under their government. Unfortunately, colonisations could not accomplish all of their destruction plans, although the territories they left still own and suffer from that linguistic heritage (Hassan, 2014).

#### **1.5.2 Religiously**

Chaiki (2012) argued that Islamic conquests in the Levant and Maghreb that started around the seventh century improved the existence and the use of Arabic in dialects. After a long period of conquests, Islamic nations started a period of linguistic contact with Muslims from other areas; this fact gave birth to an acceptance of religion and language as new components.

## **Chapter One :Review of Literature**

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Machrafi (2018) affirms that before these conquests took place, the Maghreb and the Levant were characterized by a mixture of dialects of different origins including Aramaic, Greek, Latin, and Berber. Additionally, the coexistence with these varieties influenced the way people spoke. In other words, the use of Arabic in reading Quran and praying preserved its use from corruption and change. To make it clear, Modern Arabic dialects still take control of many Arabic words thanks to Islam.

### **1.5.3 Culturally**

A recent study made by Nitoń (2022) shows that culture gives meaning to the words any society uses in its speech. The amount of knowledge transmitted through generations plays an extremely important role in affecting dialects. Moreover, the development of media reveals that the influence exchanged between the Maghreb and the Levant caused several changes in speech. This phenomenon can be noticed clearly among the Algerian community when they use the proverb [jaʕmil mini'lhabbi ubbi] which refers to a person that makes things worse despite there being nothing. However, this type of influence is not much shared in the Levant due to the lack of cultural contact, i.e., the Maghreban culture is less transmitted and less shared through media and TV shows.

### **1.6 Linguistic changes on Maghreban and Levantine dialects**

In one of the studies of Shafi` Al-Din (2007), he argues that:

Modernists also believe that studying modern Arabic dialects and learning about their common characteristics help to bring the distance between them closer and narrow the gap between it and the classical language. This has great benefits in deepening the understanding of societies in the Arab nation; because language is one of the strongest pillars for strengthening relations between individuals.

This quotation introduces the language contact that occurs between dialects in general and the Maghreban and Levantine ones in particular. Linguistically speaking, the linguistic situation occurring between these communities can be identified and explained through:

# Chapter One :Review of Literature

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## 1.6.1 Code Switching

Code switching had been defined by many linguists. Yet, the suitable definition that matches the purpose of the study is the one set by Bentahila & Davies (1983). They say that:

We shall henceforth use the term code-switching to refer to the use of two languages within a single conversation, exchange or utterance. The result is an utterance or interaction of which some parts are clearly in one of the bilingual's languages and other parts in the other language.

Accordingly, it was found by Mozaic (2009) that the use of code switching in the Levant and precisely in Syria is minimal. This fact do exist due to the lack of contact Levantines have with other languages. The CS was identified rarely within some situations in which the interlocutor finds a need to introduce technical words or scientific terms.

In comparison to the linguistic situation in the Maghreb, the coexistence of Arabic and French side by side decades ago revealed this phenomenon in which Maghrebans do not focus in their speech on using one language (Haoues, 2009). Thus, the studies that Blom., & Gumperz (1972) worked on helped in identifying the three types of code switching that exist in the Maghreban area.

First the situational CS that makes speakers changing the language according to the situation. For example, the case of speaking about technical terms or items such as the microprocessor it is usually used in French and no one says [muʃaaliz daqi:q]. Then, there is the metaphorical CS; this type is used when the speaker wants to achieve a special communicative effect as saying [ b ʃ: rani maaʃi ] that means (Alright, I shall be going); the French term [ b ʃ: ] is used to inform the person hearing that you are leaving immediately. The third type is the conversational CS that includes many functions such as message qualification, and personalisation.

Above all, it can be understood from the comparison between the two linguistic situations of CS in the Levant and the Maghreb that Levantines face problem of

## **Chapter One :Review of Literature**

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understanding MD. Hence, the excessive use of code switching with a language that does not match the linguistic ability of Levantines may be considered as an obstacle

### **1.6.2 Mutual Intelligibility Between Levantines and Maghrebans**

Mutual intelligibility is defined by Ottenheimer (2013) as the amount of comprehension between speakers of different varieties; the more their understanding reaches high levels, the more intelligible these varieties are.

Bin Al-Zawi (2016) affirms in one of her articles the existence of a type of mutual intelligibility called "Asymmetrical". This term refers to the situation where two societies of different varieties belonging to the same language do not have equal degree of intelligibility. To clarify more, in such a case one society is thought to possess a high level of comprehension, whereas the other one struggles and face difficulties in understanding the transferred message.

Therefore, the Maghreban society is known by its control over Levantine dialects; this can be noticed when a person is invited to attend a TV show and finds himself obliged to change his mother tongue. Bin Al-Zawi (2016) also shed the light on the Levantine society that shows less comprehension by adding subtitles in many televised shows or interviews. These situations revealed also the wrong interpretation and understanding Levantines have when covering Maghreban speech situations.

### **1.7 Conclusion**

To conclude this chapter, one can assume that the linguistic situation between the Maghreb and the Levant is far from just being a question of east and west. In other words, it shows the need of both societies to a clarified communication and equal understanding. The sequent chapter is practical; it aims at analysing the research findings, and answering research questions through rejecting or confirming the hypotheses set.

**Chapter Two**  
**Research Design and Data Analysis**

# Chapter Two :Research Design and Data Analysis

---

- 2.1.Introduction.....20
- 2.2.Research Design.....20
- 2.3.Research Objective.....20
- 2.4Sample Population.....20
  - 2.4.1. Maghreban Community.....21
  - 2.4.2. Levantine Community.....21
- 2.5.Instruments.....22
  - 2.5.1. Questionnaire.....22
  - 2.5.2. Interviews.....22
- 2.6.Data Analysis.....23
  - 2.6.1 Analysis of Interviews.....23
    - 2.6.1.1 Interviews with Maghrebans.....23
    - 2.6.1.2 Interviews with Levantines.....23
  - 2.6.2 Analysis of Questionnaire.....33
- 2.7.Results Interpretation.....36
- 3. Conclusion.....37

## **Chapter Two :Research Design and Data Analysis**

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### **2.1. Introduction**

Analysing data is considered as the core subject of any scientific research. This process opens the mind of the reader over new valid facts, and clarifies what is hidden under the investigation. It allows the researcher answering the research questions and leads to proofing or rejecting hypotheses.

### **2.2. Research Design**

Before engaging in the investigation, the researcher must narrow down the objective and the way the study is going to be conducted. Hence, this chapter is devoted to analyse the findings derived from an investigation on an explanatory case study. This investigation helps the researcher identifying the problem and provide suggestions, and analysing what is resulted from the qualitative and quantitative data collected. Within the same chapter, there is an inclusion of different research instruments that are used in order to scrutinize the problem mentioned previously.

### **2.3. Research Objective**

The investigation aims at revealing the Maghrebans and Levantines view over each other's dialects. Thus, its purpose is to trace the significance of these dialects in each of the mentioned communities, and to what extent people there are able to use and understand these different codes.

### **2.4. Sample Population**

Sampling represents a very significant procedure in research since its appropriateness determines the quality of the gathered information. In this research, the sample was selected according to its purpose. To clarify more, it attempts to be representative, homogeneous, and able to generalise results.

Therefore, Participants selected were people of different age gaps from the Maghreb including Algeria, Morocco, Tunisia, and Libya, and the Levant composed of Syria, Palestine, Jordan, Egypt, and Lebanon.



## Chapter Two :Research Design and Data Analysis

### 2.4.1. The Maghreban Community

The countries that participated in this investigation were as follows:

**Table 2.1.** The Maghreban sample

Algeria	Morocco	Tunisia	Libya
151 participants	21 participants	9 participants	8 participants

Samples are used when the research is done on large populations i.e., it is not possible to include all its members. In addition to this, 189 person from the Maghreb volunteered to participate in this investigation. This group of people enables the researcher collecting accurate data that is able to be generalized (Kenton & Anderson, 2022).

### 2.4.2. The Levantine Community

The countries that formed part of this research were as follows:

**Table 2.2.** The Levantine sample

Syria	Palestine	Jordan	Egypt	Lebanon
48 participants	34 participants	10 participants	15 participants	4participants

The research questions mentioned before requires data from every member of the population. Unfortunately, it might be considered as an endless mission. Thus, the researcher directs his interest towards a small cooperative portion (Bhandari, 2022). In this research, 111 person from the Levant accepted to be the studied sample that leads to valid data and generalization.

## **Chapter Two :Research Design and Data Analysis**

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### **2.5. Instruments**

A successful data collection implies the use of several research instruments. For the sake of obtaining reliable and valid findings, this research opted for the use of a questionnaire and interviews. This variation of tools enables the researcher to have sufficient information that are analysed through the qualitative and quantitative data collected.

As the sample dealt with in this research is from other countries, the implication of online instruments was a necessity. Consequently, the tools were displayed on different platforms in the web in order to reach as much participants as it is needed.

#### **2.5.1. The questionnaire**

The questionnaire is a set of written questions that are answered by the members of the chosen sample. This instrument helps collecting primary data and provides various types of information (Cohen, 2013). Thus, it informs the researcher about the facts and opinions under the research topic.

The questionnaire opted in this investigation was answered by 126 informant from different parts of the Maghreb and the Levant. This instrument was designed online and sent to people on social media from the Levent and different parts of the Maghtreb, in addition to this, they sent it to their friends. It seeks to understand and evaluate the speaker's attitude towards the dialects of the other community. In other words, it aims at studying and analysing feelings, beliefs, and behavioural tendencies of both communities concerning the different existing facts about their dialects (Hogg & Vaughan ,2005).

#### **2.5.2. Online Interviews**

As the physical distance is an obstacle that disables the face-to-face interview, conducting an online one is no more a challenge. The growth of internet and the latest updates paved the way for the researcher to insert such an instrument and collect the

## **Chapter Two :Research Design and Data Analysis**

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data needed. Hewson explains through his narration that online interviews fall within the scope of online mediated research. This means "... they are used to gather original data via the Internet with the intention of subjecting them to analysis and to provide new evidence in relation to a specific research question".

Therefore, this research witnessed the use of interviews with 97 Levantine and 110 Maghreban. This instrument was used to detect the extent of understanding people in the mentioned communities own over each other's dialects.

### **2.6. Data Analysis**

This process refers to modelling data for the sake of gathering useful information. It helps the researcher interpreting the collected data that is going to be coded into categories (Kothari, 2004).

In order to review and explore the gathered data, the instruments implemented in this research must be analysed. The collected data from the questionnaire of attitudes and the online interviews may help the researcher reaching answers to the research questions, and confirm or reject the hypotheses set.

#### **2.6.1 Analysis of Interviews:**

The following interviews were made for the sake of analysing the extent of knowledge and control Levantines and Maghrebans hold over each other's dialects.

##### **2.6.1.1 Interviews with Levantines:**

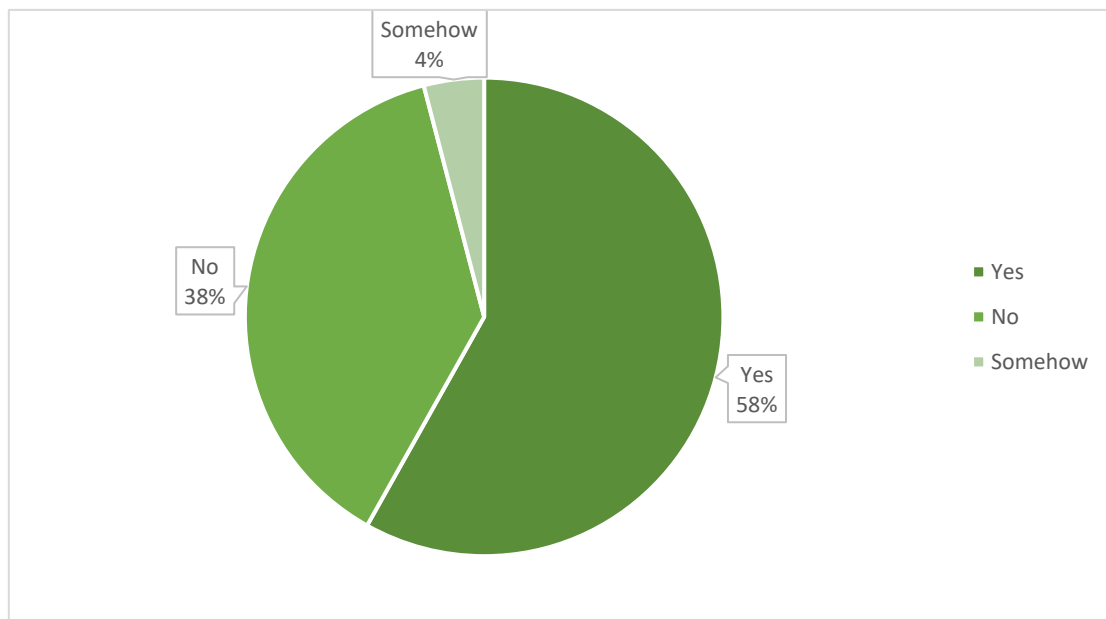
This interview witnessed the participation of 80 informants represented as follows:

## Chapter Two :Research Design and Data Analysis

**Table 2.3** The Levantine sample that participated in the interview

Syria	Palestine	Egypt	Lebanon
41 participant	24 participant	13 participant	2 participants

**Q 1:** The amount of understanding Levantines have over Maghreban dialects.

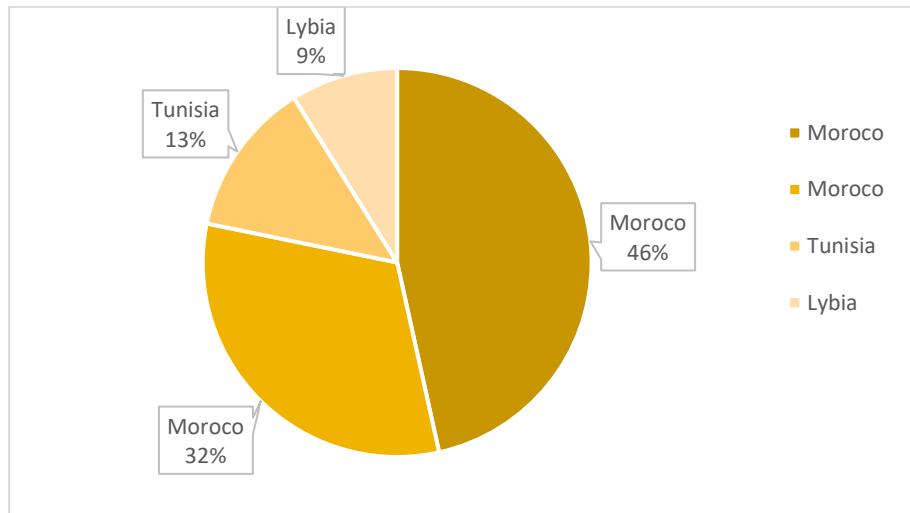


**Figure 2.1** Levantines' understanding to Maghreban dialects

The figure 2.1 shows that the majority of the sample 58% do understand what Maghrebans say, whereas, 38% finds problems in comprehension. In addition, 4% of them admitted that they have the ability of getting correctly what is said by Maghrebans.

**Q 2:** Countries that have dialects far from standard Arabic.

## Chapter Two :Research Design and Data Analysis

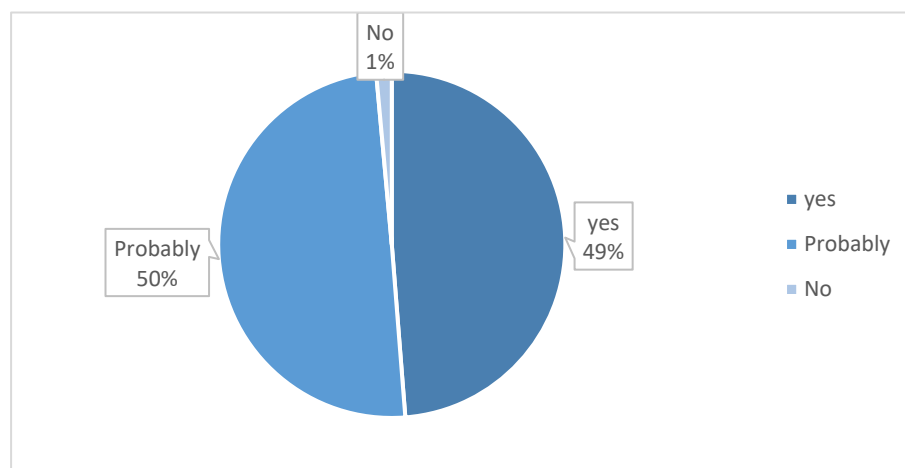


**Figure 2.2** Countries having distinct dialects from Standard Arabic

The figure 2.2 shows that Moroccan (46%) and Algerian (32%) dialects are of a higher distinction from Standard Arabic. Then, Libya (9%) and Tunisia (13%) are considered according to the informants less distinct from SA. This quantitative data draws the attention towards mutual intelligibility, i.e., the more distant a language is, the more it becomes unintelligible.

- Questions 3 and 4 are analysed together.

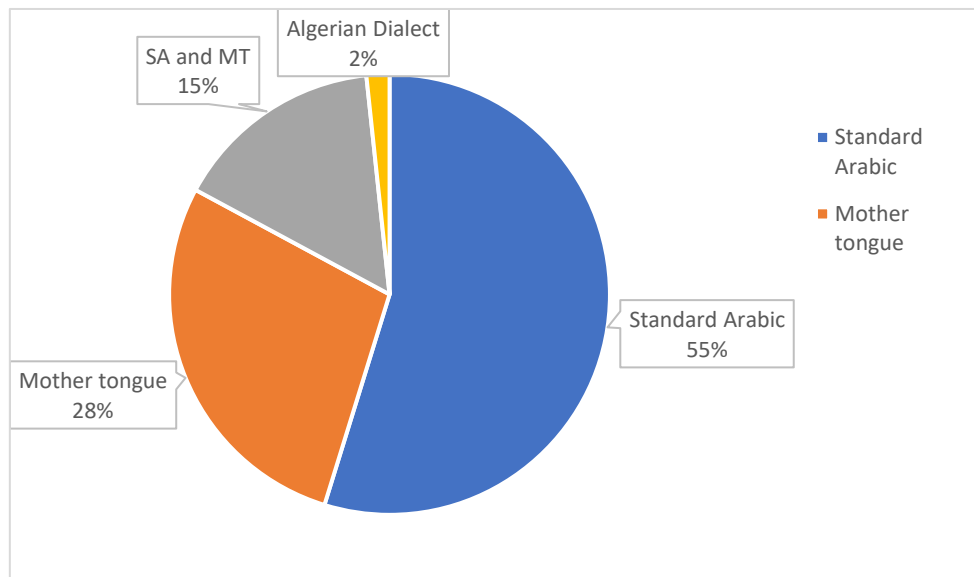
**Q 3:** The ability that Levantines have to communicate with a Maghreban person.



**Figure2.3** The ability of Levantines to communicate with Maghrebans

## Chapter Two :Research Design and Data Analysis

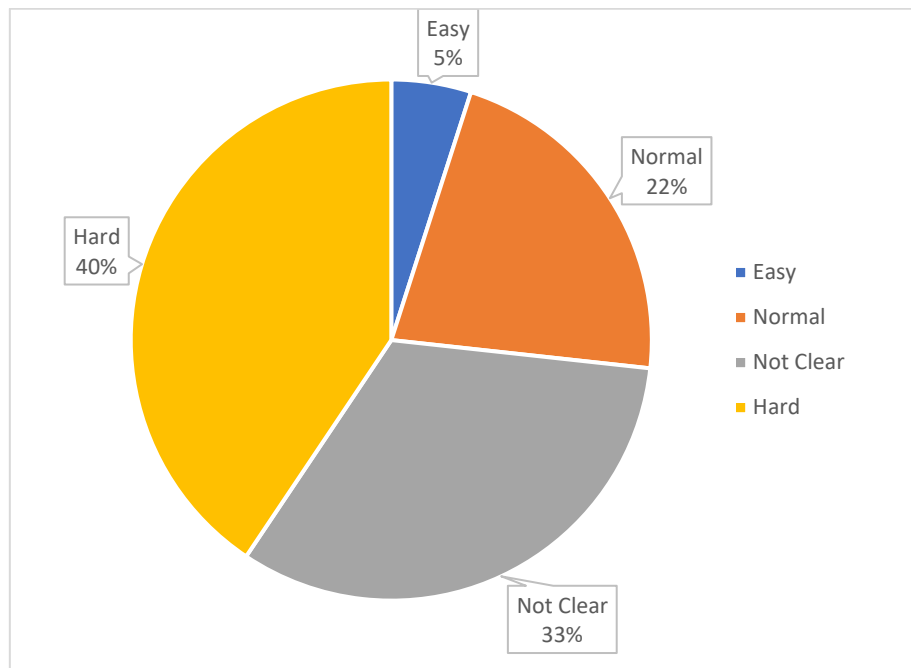
**Q 4:** The variety a Maghreban person would opt for to speak with a Levantine.



**Figure 2.4** Levantines choice of the language used in communication with Maghrebans

Answers in the third question show that 50% probably have the ability to communicate with a Maghreban person. Again, a closer portion of the sample 49% declared with no hesitation that having a conversation with a person from the mentioned countries is not a problem. Furthermore, after asking informants about the option they would opt for to speak with an Algerian person, most of the sample (55%) chose Standard Arabic, whereas another portion (28%) preferred to carry-on the conversation with their mother tongue. In addition to this, 15% gave an open choice between the MT and SA depending on what the person feels at ease to use. However, only 2 % picked the Algerian dialect as they have an acceptable amount of vocabulary to use.

**Q 5:** When surfing on the web, you might have encountered with a person speaking a Maghreban dialect. How did you find his/her speech? Why?



**Figure 2.5** Levantines' evaluation of the difficulty level of Maghreban dialects

The data presented in figure 2.5 shows that a large portion of the sample finds Maghreban dialects hard (40%) and not clear (33%). These results were explained by according to respondents because of the mixed codes in one dialect and the speed in speech, in comparison to Levantines whom take conversations slowly. Besides, many respondents claimed that the reason behind this difficulty is that Levantines are not exposed to these dialects often.

Concerning the rest of the sample (22 %) explained that Maghreban dialects do not seem odd, and others (5%) expressed that they find it easy and comprehensive. These informants explained their choice arguing that they met people from the Maghreb and they were taught many expressions and terms.

**Q6:** Reasons leading to the misunderstanding of Levantines to Maghreban dialects.

The answers show that the reason behind the understanding of Maghrebans to Levantine dialects is its closeness to SA. On top of that, many respondents included in their explanation the media broadcasting and televised series influenced Maghreban

## Chapter Two :Research Design and Data Analysis

societies in many ways including language. Moreover, there was a mention of the fact that Levantine dialects sound pleasant to hear as it holds simple vocabulary.

**Q7:** Interpret the following sentence from Algerian to Levantine:

[ mani:f ʕar əf ʕlaaf hadrətna waaʕra ʕli:hum w hadrəthum tənfhəm bəlɣaf ]

The interpretation made by participants show that Levantines do not understand words that are not close to SA or are not frequently used. Many informants could not give a full interpretation and wrote only what can be understood as [muʃ faahim]. In addition to this, a good portion of the sample was able to guess the whole meaning of the sentence, that is because of connecting the meaning of words they could assume and the knowledge they had before.

**Q 8:** Some Maghreban terms that levantines know.

The majority of answers included [barfa], [waaxa], [hadra], [ʕlaaf], [bezzaaf]. Hence, there were many other terms that cannot be known without having a contact with a person from the Maghreb. Consequently, many respondents revealed that having friends from that region enhanced their comprehension and the amount of vocabulary they own.

### 2.6.1.2 Interview with Maghrebans:

This interview was directed to the Maghreban community, it included 82 participants from the following countries:

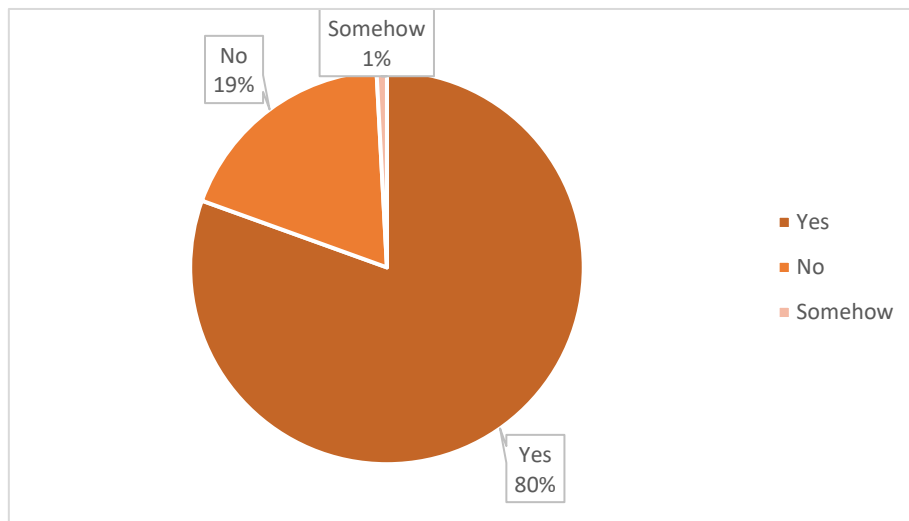
**Table 2.4** The Levantine sample that participated in the interview

Algeria	Morocco	Libya	Tunisia
60	11	6	5



## Chapter Two :Research Design and Data Analysis

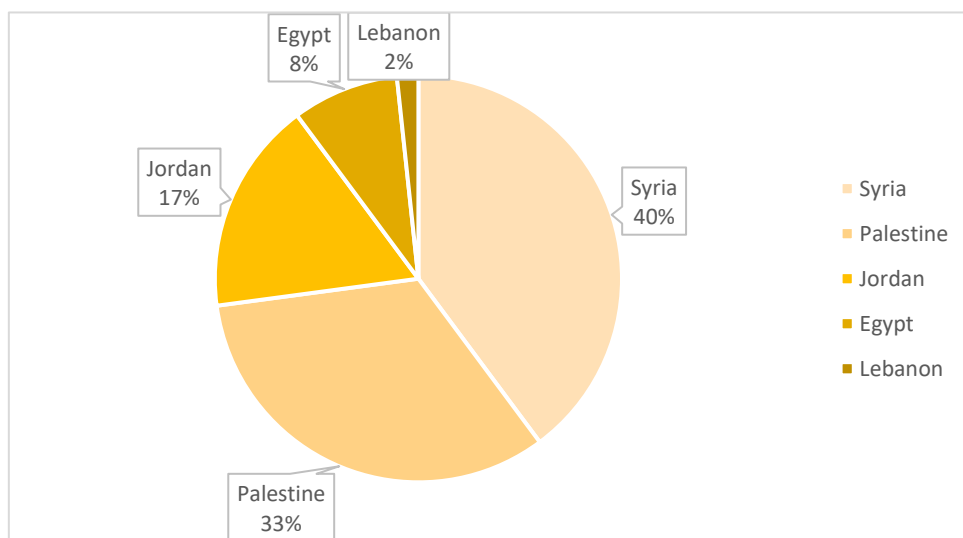
**Q 1:** The amount of understanding Maghrebns have over Levantine dialects.



**Figure 2.6** Levantines' understanding to Maghreban dialects

The figure 2.6 shows that 80% of the sample do understand Levantine dialects. However, only 19% expressed that their understanding is limited and they might face some problems in realising what is said time to time.

**Q 2:** Countries having closer dialects to Standard Arabic.



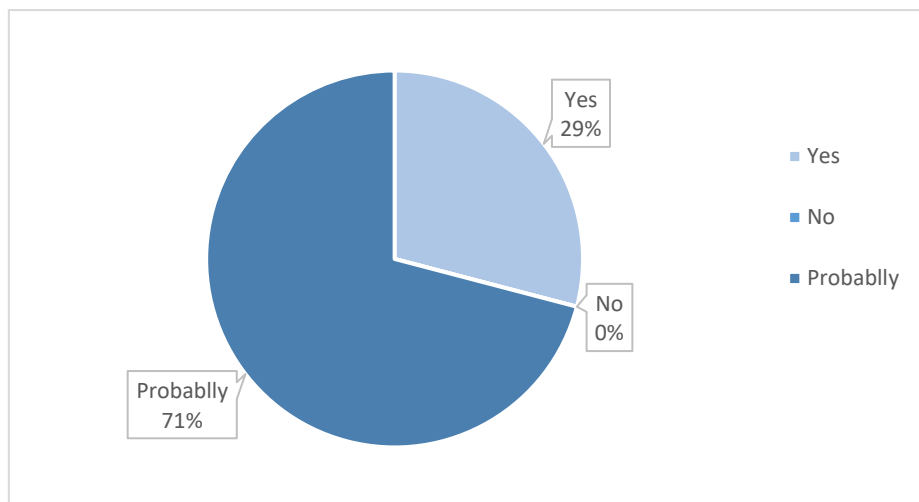
**Figure 2.7** Countries having close dialects from standard Arabic

## Chapter Two :Research Design and Data Analysis

The figure 2.7 reveals that Syria (40%) and Palestine (34%) have closer dialects to Standard Arabic. In comparison to Jordan (17%), Egypt (8%), and Lebanon (2%), results show that SA does not show that great closeness.

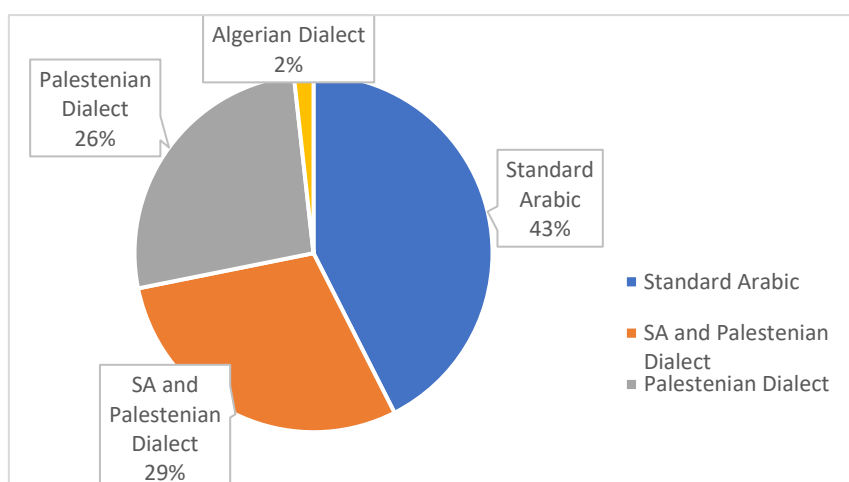
- Questions 3 and 4 are analysed together.

**Q 3:** The ability that Maghrebans have to communicate with a Levantine person.



**Figure 2.8** The ability of Maghrebans to communicate with Levantines

**Q 4:** The variety a Levantine person would opt for to speak with a Maghreban.

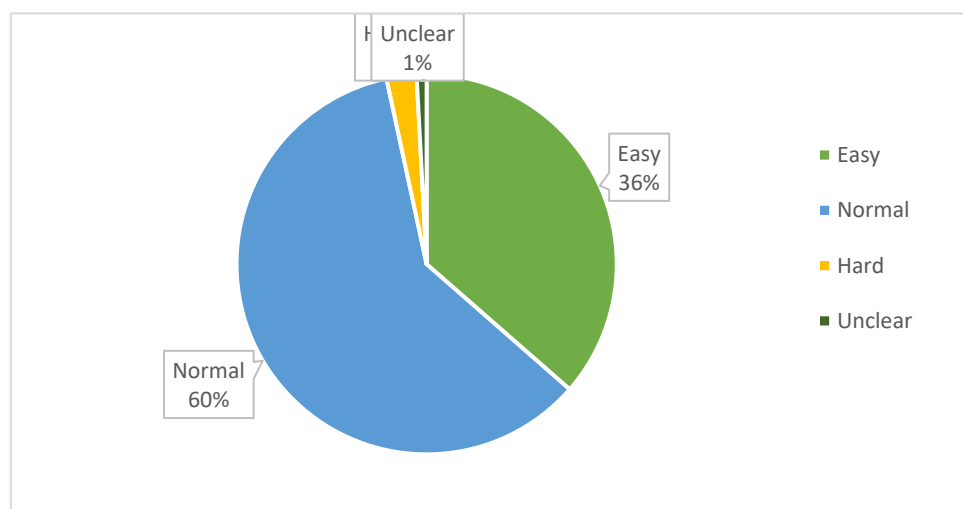


**Figure 2.9** Maghrebans choice of the language used in communication with Levantines

## Chapter Two :Research Design and Data Analysis

The data presented in the first pie chart shows that most of the sample (71%) confirmed that they can easily handle a conversation with a Levantine person. In addition to this, a portion of 29% affirmed a hesitation, i.e., they claimed that is possible for them to speak using a Levantine dialect, but they were not sure if they might perform smoothly. In the same way, informants were asked to choose the language they would use in an imaginary conversation with someone from Palestine. Results show that 43% picked SA, whereas, 29% proposed to use both and adopt what makes the other person at ease. More than this, there were 26% that opted for speaking Palestinian dialect in order to show solidarity. However, 2% admitted that sticking to their mother tongue would be the appropriate choice as it is part of their identity.

**Q 5:** When surfing on the web, you might have encountered with a person speaking a Levantine dialect. How did you find his/her speech? Why?



**Figure 2.10** Maghrebans' evaluation of the difficulty level of Levantine dialects

The presented pie chart reveals that (60%) of the sample find Levantine dialects normal and do not witness any problem in use. Moreover, a portion of (36%) admitted the easiness they faced to infer the speech they encountered with in media. However, only (3%) of this sample had shown a negative answer and claimed that the dialect was unclear and hard to be understood.

## Chapter Two :Research Design and Data Analysis

According to respondents, the reason that made them linguistically opened to Levantine dialects is the media and the televised series. Hence, they found it close in vocabulary to standard Arabic which facilitates both the use and the comprehension.

**Q 6:** The criteria that make Maghreban dialects hard to be understood by Levantines.

Informants argued that Maghreban dialects seem to be difficult to Levantines because of its different origins. In other words, the vocabulary used is extracted from Berber, French, and also Spanish. Furthermore, many respondents shed the light on the lack of linguistic exchange that Maghreban societies have in media, broad casting, and the contact with Levntines in real life. To explain more, here are some detailed answers from respondents:

### Informant 1:

بسبب تنوع الكلمات المستخدمة ، بعضها باللغة العربية والبعض الآخر بالفرنسية والبعض الآخر بالبربرية والبعض الآخر بالعربية المحرفة.

Because of the variety of words used, some of them are in Arabic, others in French, others in Berber, and others are distorted Arabic.

### Informant 2:

السينما ووسائل الإعلام بشكل عام كانت لها القدرة على دخول بيوتنا لسنوات، لذا سهّل علينا فهم لهجتهم والتعود عليها على عكس لهجتنا.

The cinema, of course, and the media in general were able to enter our homes for years, so it made it easier for us to understand their dialect and get used to it, unlike ours.

### Informant 3:

قد يكون السبب الحقيقي هو أن العديد من اللغات تداخلت فيها فتأثرت نتيجة اللغات الاستعمارية كالفرنسية والإسبانية والإيطالية أيضا تأثير الدولة العثمانية.

## Chapter Two :Research Design and Data Analysis

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It may be due to the fact that many languages overlap in it that they were affected by and went through various occupations such as French, Spanish, Italian and the influence of the Ottoman Empire.

**Q 7:** Interpret the following sentence from Algerian to Levantine:

[ ?uum iʃtayil laʔaʔuum ʔaʕzaʔ ʕali:k]

The interview made revealed that the majority of respondents gave a complete and correct interpretation to this sentence. Although, there were some exceptions that could not figure out what the word [ ʔaʕzaʔ ] means.

**Q 8:** Give some Levantine terms that you know

Answers included dozens of expressions and terms, the common repeated words were:

[ʕaʒʔa] which means (crowd), [li:j] means (why), [ki:fik] means (how are you),

[taʕaali: la huun] means (come here), [tislam] in meaning of (peace be upon you)

[tuʔburni] it is used to show love and gratitude to someone and it means (burry yourself instead of me).

### 2.6.2. Analysis of Attitude Questionnaire

This questionnaire was set for analysing the view Maghrebans and Levantines hold over certain facts about the dialects of both communities. This tool's questions were answered by 131 participants, and the results were presented as follows:

**Q 1:** Informants are from the following countries :

## Chapter Two :Research Design and Data Analysis

**Table 2.5.** Participant's mother country

Algeria	Tunisia	Morocco	Libya	Palestine	Syria	Jordan	Egypt	Lebanon
72	11	9	2	8	7	2	2	1

This chart shows the different countries from where the sample is originated, and it presents the number of persons involving in each one. As it can be noticed the large portion went to the Maghreb compared to the Levant that witnessed an acceptable number of informants.

**Q 2:** To what extent do informants agree with the following statements?

This question is composed of ten statements about certain facts concerning the Maghreban and the Levantine dialects. The aim of it is to analyse the amount of agreement that reflects the way the sample views these varieties. The following table will represent the results:

**Table 2.6.** Participants' attitudes towards some facts about Levantine and Maghreban dialects.

N	Statements	SA	A	NS	D	SD
1	Levantine dialects are closer to Standard Arabic.	74	15	22	27	3
2	Maghreban dialects are closer to Standard Arabic.	37	6	18	58	17
3	Arabs have a lack of knowledge concerning Arabic dialects.	55	12	23	36	9
4	Levantine dialects sound more pleasant to hear than Maghreban ones.	61	25	20	27	7

## Chapter Two :Research Design and Data Analysis

5	Maghreban dialects sound harsh when spoken.	54	16	20	27	7
6	Maghrebans own some knowledge about Levantine dialects.	50	47	26	8	5
7	Levantines have less information about Maghreban dialects.	62	36	29	5	4
8	It is easy for Maghrebans to understand and speak Levantine dialects.	70	31	20	11	5
9	Educational systems in Arabic countries must implement some lectures in history concerning Arabic dialects.	39	30	19	35	16
10	Standard Arabic should become the mother tongue of all Arabs.	28	88	5	11	5

Statements 1 and 2 are of a high consideration as they both reveal attitudes over the dialects of these two regions in consideration to SA. The above table shows that a large portion of the sample (89) believe in the fact that Levantine dialects are closer to SA. Compared to Maghreban dialects, 75 informant disagreed with the statement. These results draw a conclusion to the fact that Maghreban dialects are far from having a remarkable linguistic closeness to SA.

For statements 4 and 5, results show that the sample approved his agreement on both facts. Responses reveal that 86 participants consider Levantine dialects pleasant and wanted by the interlocuter. Additionally, 70 others regarded Maghreban dialects being harsh when spoken as true. In relation to what had been found previously in Q8 of the interview with Levantines, these criteria that the dialects of both communities have are a key explanation to problems facing Levantines in understanding Maghreban dialects.

## **Chapter Two :Research Design and Data Analysis**

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Findings in statement 6 and 7 exposed important facts concerning the knowledge both communities hold over their dialects. As it can be noticed, a portion of the sample composed of 97 informants strongly agreed with the idea that Levantines do not have enough information about Maghreban dialects, i.e., they do not have a great ability to control the use of these varieties. In the contrary, Maghrebans own some knowledge that made them able to have a good comprehension and use of Levantine dialects. This conclusion can be approved when mentioning statement 8; 101 participant agreed with the fact that understanding Levantine dialects is not an obstacle when it comes to Maghrebans.

Going back to statement 3, results show an approval on the fact that Arabs have a lack of knowledge concerning Arabic dialects. Consequently, the same amount of respondents in statement 9 revealed the need of implementing some lectures directed to students in Arabic countries. The information that might be transmitted would allow Arabs to be more opened on different dialects existing in their communities.

The last statement in the table was made for the sake of knowing the attitude of the sample towards having a unified mother tongue. Results show that 116 informants agreed with the idea of considering SA as a mother tongue of all Arabs. This choice can be explained by the fact that these people are looking for an easy way of communicating with the different nations in the Arab world.

### **2.7 Interpretation of Results**

The focus of the investigation made is on the sociolinguistic criteria that led Levantines and Maghrebans to claim certain problems in using their dialects. As a matter of fact, this research opted for the inclusion of two research instruments; two interviews and a questionnaire of attitudes were directed to Maghreban and Levantine communities. These research tools were implemented for the sake of collecting useful data that enable making evidence of the suggested hypotheses.

The analysis of interviews and questionnaire made in this chapter revealed some facts about the dialects of these two regions, and their appropriate use from the part of



## **Chapter Two :Research Design and Data Analysis**

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their speech community. Results show that the majority of the sample emphasis on the idea that Levantine dialects are closer to SA, and have got the chance to be shared through media and television. In other words, these facts paved the way for Maghrebans whom also admitted that the comprehension and use of these dialects show no obstacle for them. To this extent, it can be said that the first hypothesis is approved.

Moreover, this study highlights the fact that Maghrebans opted for the choice of not using their mother tongue in case of having a conversation with a levantine person. Thus, results show that (43%) of participants believe in SA to be the best option that keeps the understanding between the hearer and the interlocuter. Up to that, (55%) preferred to show solidarity by choosing Levantine dialects. Within the same portion there were (29%) whom added the SA as well in case the conversation does not go as it must be. These results now provide evidence to the second hypothesis.

Above all, findings on the reasons that disabled Levantines from comprehending Maghreban dialects hint that the interference of other languages makes it somehow difficult to figure out the meaning of speech. As it had been found in the investigation, (40%) of the Levantine sample finds Maghreban dialects hard, and another (33%) claimed that the speech is totally unclear. The previous results were explained by the fact that Maghrebans code switch frequently with French and other languages, plus the speed of speech that worsen the situation of comprehension. From these findings, it is clear that the third hypothesis is being approved.

When comparing the findings of this investigation to the study of Reem Chayef (2017), it can be understood that Maghreban dialects seem to be easy, but when it comes to a Levantine it is totally the contrary. The influence that many languages such as Spanish, Berber, and Italian made the understanding a challenge. More than this, the lack of contact is also an obstacle; tourism is less known in Maghreban countries in comparison to Levantine ones.

## **Chapter Two :Research Design and Data Analysis**

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### **3.Conclusion**

This chapter aims at analysing the collected data and answering the questions set through the approval or rejection of hypotheses. After analysing the findings of the investigation, it has been confirmed that the mixing of several languages in only one dialect, and the lack of appearance of Maghreban dialects on Tv shows and social media are the main reasons leading to the misunderstanding by Levantines. Consequently, the simple language and the closeness of Levantine dialects to SA, and the media broadcasting gave higher chances to Maghrebans of being able to comprehend easily and use these dialects.

# **General Conclusion**

# General Conclusion

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## General Conclusion

Language is an extremely important component of any society; it enables human beings different between territories and cultures. Accordingly, a dialect is a variety of language that is spoken in a specific area and shared by a particular group of people. This research work attempts to analyse the linguistic situation occurring between two varieties of the Arabic language. Thus, it seeks to explain the criteria that lead Maghreban and Levantine dialects to be distinct despite their belonging to the same language. To state the obvious, it looks for the linguistic, historical, and cultural effects on both dialects resulting the lack of intelligibility.

For the sake of reaching these objectives, this research was divided into two chapters; the first one that was a theoretical frame work that clarifies the path the Arabic language followed until it gave birth to the up mentioned dialects. It also includes an explanation of the phenomena that interfered in their use. In the second chapter, the light was shed on the Maghreban and Levantine societies in order to study the actual use and acceptance of each dialect in the other community.

Through the investigation on an explanatory case study, and after the analysis of the data collected by using two different research methods (a questionnaire about attitudes, and two interviews directed to both communities), it can be said that the three hypotheses set were confirmed. Findings from the analysis of questionnaires had shown that Levantine dialects are more understandable and own positive attitudes; this is due to the use of Arabic and the development of media broadcasting (the first hypothesis was confirmed).

In their turn, Maghrebans reflect their solidarity with Levantines by changing their varieties; this is because of getting afraid of the lack in comprehension from Levantines (second hypothesis confirmed). More than this, the existence of code switching in Maghreban societies is considered as an obstacle, and made the task of understanding for Levantines harder (the third hypothesis was confirmed).

## General Conclusion

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This research reveals the fact that the actual linguistic situation between the Levant and the Maghreb needs necessary solutions. The Maghreban community must implement its dialects and transmit it through different resources including media. However, thinking of unifying the native tongue for both societies in particular and the Arabic world as whole can be considered as a challenge; it cannot be said that it is impossible, but it would take time and effort to be achieved.

Although findings presented in this research were satisfactory, it cannot be denied that there were certain limitations. The process of searching have shown a difficulty concerning previous results in English. In other words, most of results concerning previous works were either in Arabic, or appear in English without an identification to the owner or the author.

In fact, this research can open a wide door towards further investigations. It may spark a debate on the ability of designing a shared dictionary between Arabic countries that includes different words and expressions from all the Arabic dialects. In other words, people will have the opportunity to have a look and explore the different linguistic components of each dialect, and will have reasonable amount of knowledge concerning these dialects.

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# Appendices

## Appendix (A): Levantines Interview

### Appendix (A): Levantines Interview in Arabic

#### إستفتاء حول اللّهجات

يرجى من حضرتكم الإجابة عن هذا الإستفتاء الذي يهدف إلى معرفة الفوارق اللغوية التي أدت إلى وجود اختلاف واضح بين لهجات الشام و لهجات المغرب العربي .

ملاحظة: المعلومات في هذا الإستفتاء تبقى سرية وتستخدم لأغراض دراسية فحسب.

س1: من أي دولة أنت؟

يرجى تحديد الدولة حتى وان كنت لا تعيش فيها

س2: هل تتمكن من فهم لهجات دول المغرب العربي؟

نعم  لا

س3: اذا سمحت لك الفرصة للتواصل مع شخص من المغرب العربي فهل ستتمكن من ذلك؟

نعم  لا

س4: اي دولة من الدول التالية تعتبر لهجتها بعيدة عن اللّغة العربية الفصحى؟

تونس  ليبيا  الجزائر  المغرب

س5: فرضا أنك حادثت شخصا من الجزائر، أيًا من الاختيارات التالية ستستخدم؟

يمكن اختيار أكثر من إجابة

اللهجة الجزائرية  العربية الفصحى  لهجتك الأم

س6: أثناء تصفحك لمواقع التواصل، لا شكّ و أنّك سمعت شخصا من المغرب العربي يتحدث، كيف وجدت اللّهجة؟

سهلة  عادية  صعبة  غير مفهومة

علّل اختيارك

س7: حسب وجهة نظرك ، ما الذي يجعل لهجات المغرب العربي غير مفهومة لدى سكان الشام مفهومة لدى سكان المغرب العربي ؟

س8: حوّل هذه الجملة من اللّهجة السّورية إلى العربيّة الفصحى:

مانيش فاهم علاش هدرتنا واعرة عليهم، و هدرتهم تنفهم خفا

س9: أعط بعض الكلمات التي تعرفها من لهجات الشام.:

شكرا لتعاونكم.

## Appendix (A): Levantines Interview

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### Appendix (A): Levantines Interview

You are kindly requested to answer this questionnaire, which aims to find out the linguistic differences that led to a clear difference between the dialects of the Levant and the dialects of the Maghreb.

Note: The information in this survey is kept confidential and used for educational purposes only.

Q 1: Where are you from?

Please specify your country of origin, although you are not living currently in there.

Q 2: Do you understand the dialects of Maghreban countries?

Yes       No

Q 3: Which of the following countries has a dialect far from standard Arabic?

Tunisia    Lybia    Algeria    Morocco

Q 4: Imagine you have had a conversation with an Algerian person, what would you use in communication?

Algerian dialect    Standard Arabic    Mother tongue

P.S: you can select more than one answer.

Q 5: When surfing on the web, you might have encountered with a person speaking a Maghreban dialect. How did you find his/her speech? Why?

Easy    Normal    Hard    Not Clear

Q 6: According to you, what makes Levantine dialects understandable to Maghrebans?

Q 7: Interpret the following sentence from Algerian to Levantine:

مانيش فاهم علاش هدرتنا واعرة عليهم، وهدرتهم تنفهم خفًا.

Q 8: Give some Maghreban terms that you know.

Thank you for collaborating.

## Appendix (C): Questionnaire of Attitudes

### Appendix (B): Maghrebans Interview in Arabic

#### إستفتاء حول اللهجات

يرجى من حضرتكم الإجابة عن هذا الإستفتاء الذي يهدف إلى معرفة الفوارق اللغوية التي أدت إلى وجود اختلاف واضح بين لهجات الشام و لهجات المغرب العربي.

ملاحظة: المعلومات في هذا الإستفتاء تبقى سرية و تستخدم لأغراض دراسية فحسب.

س1: من أي دولة أنت ؟

يرجى تحديد الدولة حتى وان كنت لا تعيش فيها.

س2: هل تتمكن من فهم لهجات دول الشام؟

نعم  لا

س3: اذا سمحت لك الفرصة للتواصل مع شخص من الشام فهل ستتمكن من ذلك ؟

نعم  لا

س4: اي دولة من الدول التالية تعتبر لهجتها قريبة من اللغة العربية الفصحى ؟

مصر  سوريا  فلسطين  الأردن  لبنان

س5: فرضا أنك حادثت شخصا من فلسطين، أيًا من الاختيارات التالية ستستخدم؟

يمكن اختيار أكثر من إجابة.

اللهجة الفلسطينية  العربية الفصحى  لهجتك الأم

س6: أثناء تصفحك لمواقع التواصل، لا شك و أنك سمعت شخصا من الشام يتحدّث ، كيف وجدت اللهجة ؟

سهلة  عادية  صعبة  غير مفهومة

علّل اختيارك.

س7: يحسب وجهة نظرك، ما الذي يجعل لهجات المغرب العربي غير مفهومة لدى سكان الشام ؟

س8: حوّل هذه الجملة من اللهجة السورية إلى العربية الفصحى:

قوم اشتغل لأقوم اعجق عليك.

س9: أعط بعض الكلمات التي تعرفها من لهجات الشام.

شكرا لتعاونكم.

## Appendix (C): Questionnaire of Attitudes

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### Appendix (B): Maghrebans Interview in English

You are kindly requested to answer this questionnaire, which aims to find out the linguistic differences that led to a clear difference between the dialects of the Levant and the dialects of the Maghreb.

Note: The information in this survey is kept confidential and used for educational purposes only

Q 1: Where are you from?

Please specify your country of origin, although you are not living currently in there.

Q 2: Do you understand the dialects of Levantine countries?

Yes       No

Q 3: Which of the following countries has a dialect closer to standard Arabic?

Syria    Palestine    Lebanon    Jordan    Egypt

Q 4: Imagine you have had a conversation with a Palestinian person, what would you use in communication?

Algerian Dialect    Palestinian Dialect    Standard Arabic

P.S: you can select more than one answer.

Q 5: When surfing on the web, you might have encountered with a person speaking a Maghreban dialect. How did you find his/her speech? Why?

Easy    Normal    Hard    Not Clear

Q 6: According to you, what makes Maghrebans dialects hard to be understood by Levantines?

Q 7: Interpret the following sentence from: Give some Levantine terms that you know:

قوم اشتغل لأقوم أعجق عليك.

Q 8: Give some Levantine terms that you know.

Thank you for collaborating.

## Appendix (C): Questionnaire of Attitudes

### Appendix (C): Questionnaire of Attitudes in Arabic

استبيان

يرجى من حضرتكم الإجابة على هذا الاستبيان الذي يهدف إلى معرفة آراء المجتمع العربي حول بعض المعلومات التي تخص لهجات الشام والمغرب العربي. ملاحظ: الاستبيان يستعمل لأغراض دراسية جامعية.

الأسئلة	أتفق بشدة	أتفق	لا أعلم	لا أتفق	لا أتفق بتاتا
لهجات الشام أقرب إلى اللغة العربية.					
لهجات المغرب العربي أقرب إلى اللغة العربية.					
تبدو لهجات الشام أجمل لدى سماعها مقارنة باللهجات المغربية.					
لهجات المغربية فيها نوع من الخشونة أثناء الكلام.					
سكان المغرب العربي يملكون مقدارا من المعلومات حول لهجات الشام.					
سكان الشام لديهم معلومات محدودة حول لهجات المغرب العربي.					
سكان المغرب العربي يجدون سهولة في فهم واستعمال لهجات الشام.					
يجب على الأنظمة العربية أن تضيف دروسا في التاريخ تخص اللهجات العربية.					
على اللغة العربية الفصحى أن تكون هي لهجة العرب الموحدة.					

## Appendix (C): Questionnaire of Attitudes

### Appendix (C): Questionnaire of Attitudes in English

You are kindly requested to answer this questionnaire, which aims to know the impression of the Arab society in general and the inhabitants of the Maghreb and the Levant in particular about their dialects, and the society's view of each of them.

Questions	Strongly Agree	Agree	Not Sure	Disagree	Strongly Disagree
Levantine dialects are closer to Standard Arabic.					
Maghreban dialects are closer to Standard Arabic					
Arabs have a lack of knowledge concerning Arabic dialects					
Levantine dialects sound more pleasant to hear than Maghreban ones.					
Maghreban dialects sound harsh when spoken.					
Maghrebans own some knowledge about Levantine dialects.					
Levantines have less information about Maghreban dialects.					
Educational systems in Arabic countries must implement some					



**Appendix (C): Questionnaire of Attitudes**

lectures in history concerning Arabic dialects.					
Standard Arabic should become the mother tongue of all Arabs					

Thank you for participating

# Summary

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## ملخص

يهدف هذا البحث إلى دراسة ووصف الوضعية اللغوية بين لهجات المغرب العربي وبلاد الشام على مستوى الاستخدام، الفهم، والمكونات اللغوية. من أجل الوصول إلى أجوبة، تم القيام بدراسة عينة مكونة من مغاربيين وشاميين أين تم استخدام أداتين للبحث؛ مقابلتان موجّهتان للمجتمعين، و استبيان حول موقف كلا الشعبين من اللهجات. كشفت البيانات التي تم جمعها أن المغاربيين يجدون سهولة في فهم لهجات الشام ويستمتعون بالاستماع لها. على عكس ذلك، يواجه الشاميون صعوبة في فهم اللهجات المغاربية بسبب قلة الاحتكاك بهم واستعمال كلام مزدوج يجمع بين لغتين.

## Summary

The current research aims at describing the linguistic situation occurring between Maghreban and Levantine dialects at the level of use, comprehension, and components. Therefore, a case study was conducted with Levantines and Maghrebans. Thus, two instruments were implemented; two interviews directed for each community, and a questionnaire of attitudes concerning dialects. The collected data revealed that Maghrebans find Levantine dialects easy, understandable, and pleasant to hear. In the contrary, Levantines face some difficulties in comprehension due to lack of interaction and code switching.

## Rèsumè

Cette recherche vise à décrire la situation linguistique entre les dialectes maghrébins et levantins au niveau de l'usage, de la compréhension et des composants. Par conséquent, une étude de cas a été menée avec des Levantins et des Maghrébins. Ainsi, deux instruments ont été mis en place ; deux interviews dirigés pour chaque communauté, et un questionnaire d'attitudes vis-à-vis des dialectes. Les données recueillies ont révélé que les Maghrébins trouvent les dialectes levantins faciles, compréhensibles et agréables à entendre. Au contraire, les Levantins rencontrent des difficultés de compréhension en raison du manque d'interaction et de changement de code.