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Ministry of Higher Education and Scientific Research
University of Tlemcen**



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**Sociolinguistic Variation in Sebdou Speech Community:
Case of Training centre learners**

Dissertation submitted to the department of English as a partial fulfilment of the requirements for master's degree in Language Studies.

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2022 – 2023

Declaration of Originality

We, [AMARA Ismahane and DICH Wafaa], hereby declare that this Master's Dissertation titled “Sociolinguistic Variation in Sebdoou Speech Community: Case of Training Centre Learners” is entirely our original work. This document represents the culmination of our research and academic endeavors towards the fulfillment of the requirements for the award of a Master's degree in [Language Studies]. We also certify that the present work is the result of our own investigation, except where otherwise stated.

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DEDICATIONS

To our parents and families, whose unwavering love, support, and encouragement have been our constant motivation throughout this journey. This dissertation is dedicated to you. To our siblings, sisters and brothers without your help and cheer and encouragement we would not finish our work. This dissertation is dedicated to you. To our classmates and friends, especially Boughazi Ouissem who has provided a network of support and insightful conversation. Your camaraderie has made this academic endeavor more enjoyable. This dissertation is dedicated to all of you.

ACKNOWLEDGMENT

First of all, our thanks go to the world creator and the Merciful God.

We would like to express our gratitude to the following individuals who contributed to the completion of this dissertation Dr. [Amina BENGUEDDAA,A], our supervisor, for her guidance and valuable input throughout the research process. Dr. [Fatma KHERBACHE] and Dr. [Lamia BENADLA], members of the board of examiners, for their thorough evaluations and helpful recommendations. The experts and researchers whose works provided valuable insights and knowledge for our research. All those who provided support, encouragement, and meaningful discussions. We sincerely appreciate their contributions to this dissertation, which have been essential to its successful completion.

ABSTRACT

This current dissertation attempts to examine the sociolinguistic situation of the speech community of Sebdou. Aiming to describe and shed light on the linguistic features characterizing Sebdou speech community, mainly the phonological, morphological and lexical ones, investigate whether demographic factors such as age, gender, and education level have an impact on the dialect of Sebdou and the speakers' attitudes towards it. This research study consists of three chapters. Thus, the study utilizes a mixed-methods approach, combining questionnaires with interviews to gather comprehensive data from a diverse sample of more than 100 participants. The results revealed that there is a difference between older and younger speakers in the use of language, and a variety of factors have affected such variation and had an impact on language mainly age and level of education. Also that SA speakers hold positive attitudes toward their dialect

List of Acronyms and Abbreviations:

- * **AA:** Algerian Arabic.
- * **SA:** Sebdou Arabic.
- * **MSA:** Modern Standard Arabic.
- * **CA:** Classical Arabic.
- * **CS:** Code Switching.
- * **H:** High variety.
- * **L:** Low variety.
- * **USA:** United States of America.
- * **UK:** United Kingdom.

PHONETIC SYMBOLS

MSA	SA	MSA	SA
أ الهمزة	ʔ	ض	d ^ʕ
ب	b	ظ	ð
ت	t	ع	ʕ
ث	θ	غ	ɣ
ج	ʒ	ف	f
ح	h	ق	q
خ	x	ك	k
د	d	ل	l
ذ	ð	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	ʃ	ي	j
ص	s ^ʕ	ط	t ^ʕ
ق	g	//	//

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General Introduction

GENERAL INTRODUCTION

The terms "socio" and "linguistics" immediately come to mind while discussing sociolinguistics. Since "Socio" properly refers to society or social norms and "linguistics" is the study of language, even a layperson may comprehend how closely related the concepts of "Sociolinguistics" and "language" are. Since we are unable to envisage a world without language, sociolinguistics was developed in the 1960s as a branch of linguistics to investigate how the two are related.

Sociolinguistics scholars go into great detail on language variety and look at a number of aspects that lead to the variances seen in how distinct languages are used. In this discipline, William Labov is recognized for developing a framework for looking at language variety. His studies mainly focused on analyzing how social and linguistic factors relate to one another. The age, gender, ethnicity, and socioeconomic status of the speaker are among the social factors Labov concentrated on. These elements are thought to be essential to comprehending how language usage changes between people or groups within a community. The linguistic factors Labov looked at, on the other hand, cover phonological (related to sounds), morphological (related to word construction), and lexical (related to vocabulary) components of language. In order to understand why some languages display particular changes in various social, regional, and contextual circumstances, Labov's framework for sociolinguistics examines the relationships between social aspects and linguistic features.

The study seeks to get a thorough understanding of the distinctive features of Sebdou speech, investigate the social influences on language variation, and investigate the attitudes and viewpoints of community members about their dialect. In addition to gathering and evaluating linguistic data, the research involves polling or interviewing local residents and looking at social and cultural aspects that affect language use and attitudes.

The current study project is concerned with examining how social factors in a particular speech group relate to language diversity and use. The "Sebdou" speech community under study is one in which phonological and morphological aspects of the language are examined in connection to age, gender, and level of education .As a

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result, the following questions could be used to structure the study problem for this work:

- What differentiate Sebdu's dialect from the other dialects in Tlemcen?
- Do social factors like age, gender and level of education affect the use of language in Sebdu's speech community?
- What are the different attitudes the speakers of Sebdu's dialect hold towards it?

The following hypotheses have been put forward for the purpose of finding reliable answerers for the previous questions:

- * Some linguistic features mainly phonological, lexical and morphological make Sebdu speech different from the other spoken varieties in Tlemcen.
- * The linguistic behavior of Sebdu speech community is influenced by some social factors namely age, gender and Level of Education.
- * All the speakers of Sebdu's Arabic hold positive attitudes toward their dialect.

In this present research work we rely on both qualitative and quantitative data to answer our questions and verify our hypotheses. It will be gathered by means of questionnaires and interviews addressed directly to a sample of informants who are originally from the area under investigation. The gathered data are to be analyzed using the mix method approach combining qualitative and quantitative methods.

Therefore, this research work is structured in three chapters .The first chapter starts with a literature review of the topic and provides a general overview of sociolinguistics and the important role that dialectology played in its emergence .It also aims to define some key concepts that shape the fundamental materials for any sociolinguistic investigation: the term speech community, the difference between language, dialect and accent; some linguistic variables and some social ones.

The second chapter sheds light on Algeria's linguistic landscape in general by outlining the country's linguistic landscape and demonstrating the coexistence of three languages: Arabic, French, and Berber. It offers

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taxonomy of Bedouin and Sedentary dialects of spoken Arabic. Additionally, it provides insight into the sociolinguistic environment in Sebdou with particular reference to the region, its history, geography, and population. Additionally, it sheds light on the region's linguistic characteristics by describing some phonological, morphological, and lexical aspects of the variety spoken in Sebdou. It also demonstrates the use of certain borrowed Berber, Spanish, and French loan terms, because of the numerous invasions that this area as well as the entirety of Algerian territory experienced, it also deals with the methodology and the basic approaches and procedures involved.

The third chapter of this research work will present the data collected in Sebdou speech community relying on the use of questionnaires, recordings of the interviews and through speech observation of the sample of the investigated area. Then, the linguistic features of Sebdou speech community are analyzed in relation with the social factors: age, gender and level of education. Finally the interpretation of the results reveals the factors leading to language variation in Sebdou speech community and the speakers' attitudes towards the use of Sebdou speech community. The chapter seeks to interpret the results of the research to confirming or rejecting the research hypotheses and then ending with an overall conclusion of the study.

Chapter One

Litirature Review

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1-1 Introduction

Language is the system of communication that governs the world. It helps us make sense of it. By classifying things, language aids us in creating a model of the social environment that we impose on it. In human civilizations, language is the primary medium of interaction. As a result, it cannot be denied that language and society are closely intertwined. Even though its system and practice vary somewhat from one society to another and even within the same society, the goal of communication and fostering relationships remains intact.

In order to investigate the relationship between language and society, sociolinguistics as a subfield of linguistics arose in the 1960s, and the one responsible for setting up the framework for it was William Labov, who is considered the founder of sociolinguistics since he described language in a social context. As a broad study, sociolinguistics examines the enormous range of dialects in a particular area while analyzing various social factors that have an impact on the language of the speaker. The present chapter aims at covering the theoretical fundamentals of this inquiry.

1-2 Dialectology and Sociolinguistics

The question of what is language has puzzled philosophers and scientists since ancient times. Recent linguistic studies have adopted the scientific view to investigate language and restrict formality due to the necessity of the scientific method. This shift in language studies from the philosophical view of old linguistics was recognized by Ferdinand de Saussure, who laid the groundwork for structuralism in 1916. Other schools that emerged after him in America and the United Kingdom embraced his ideas and principles in their emphasis on the structural aspect of language. However, those schools have exaggerated on the formal side. Given that language is the result of reason and is only taught in the context of that reason, “Chomsky” has been motivated to revive the mental and logical approach to the study of language.

Linguists studied language as a homogeneous system, with De Saussure (1916) and Chomsky (1965) presenting principles that oversee the fitting use of language. Chomsky argued that linguistic errors are irrelevant to the study of linguistic

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competence, so linguists can study an idealized version of language. According to him (1965:3) **“The ideal speaker-listener in a totally homogeneous speech community is the main focus of linguistic theory.”**

However, Language is complex because it is used to express information, thoughts, emotions, and sentiments, as well as inform on social and geographic backgrounds , in Hymes' words, the interaction between language and society, such that sociolinguistics aims to provide answers to the following questions: who talks, in what language, to whom, and when?

Chambers and Trudgill 2004 summarize dialectology is the study of word and grammatical variation within a language. Traditional dialectology, surveys, and geography are used to study regional dialects, with a focus on rural areas and NORMs. There were critics on traditional dialectology due to its focus on what mentioned before. Because this should not be the case for this kind of investigation, the young, women, and residents of urban areas must be included in the study in order to obtain more reliable data.

One of the first scholars to examine how language affects society is William Labov. He is regarded as a pioneer in the field of sociolinguistics. His research on sociolinguistic variation in New York City had an impact on scholars who were interested in social variation. Because studying language detached from its use in social context, many fascinating details would be lost. Hudson (1996) summarizes social justifications for speech structures cannot be developed without considering the culture. The development of dialectology has aided the development of sociolinguistics, and each field complements the other. In this respect, Chambers and Trudgill say (2004:187–88) that:

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

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Traditional dialectology studies and sociolinguistics are similar in that both check and identify linguistic characteristics before collecting data. The key difference between the two concepts is that, while traditional dialectology does not link language variation with social factors, social dialectology does so. Examples of such social factors include age, gender, social class, ethnicity, and others. Social dialectology research has raised the notion of what Chambers claims (2003:26):

These kinds of connections are essential. A relationship between the linguistic variable and some free component must vary for linguistic diversity to be considered socially significant. It also demands that the modification be methodical; the needed variable must divide the subjects into groups in ways that are clear from a social or elaborate perspective.

So, variationist sociolinguistics, which is the main topic of the current research work, is a new field of sociolinguistics that emerges as a result of this study. The inquiry will primarily focus on the variationist sociolinguistic analysis of the gathered data.

1-3 Language vs. Dialect

Members of particular communities use language to communicate with each other. Subsequently, they will have a diversity of dialects because of their diverse cultures, demographics, and other traits. The linguistic repertoire is the collective of linguistic materials accessible to individuals of a community, and distinguishing between language, dialects, and varieties is an important challenge in linguistics.

For illustration, Language is defined from a variety of perspectives, from philosophers to sociologists to teachers. Philosophers view language as a way to understand human existence and experience, sociologists as a way for communities to communicate, and teachers as a system of skills. Language complexity is related to the complexity of the human condition in areas like society, culture, the mind, and thought, creating a new field such as sociolinguistics. Although dialect has linguistic peculiarities that allow speakers of the same language to distinguish each other, but does not have the same value as language. Because dialect is used to refer to one of the

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norms of language, which means, as Hudson (1996) says, **“a language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect”**.

Another important contrast between a language and a dialect is that a language enjoys greater prestige than a dialect. In this regard, Chambers and Trudgill (2004:3) claim that **“a dialect is a substandard, low-status, typically rustic form of a language.”** Dialects are generally regarded as an inferior, undervalued, and frequently undeveloped norm of a language.

Language dialects are divided into two categories: regional and social. Janet Holmes summarizes (2013) that regional dialects reflect our origins, while social dialects are spoken by a specific social class or ethnic group. Social codes can serve as markers of ethnic identity and group membership.

Our speech typically reveals our origins and our educational background. Language can also indicate which community or group we are referring to. A group of people's language differs from another group's language in phonology, grammar, and lexis. The name of this group is “speech community”

1-4 Speech Community

When someone speaks, he or she provides the listener with an impression of himself or herself—from which country, tribe, or social class? The language used by a person frequently reflects the social standing of the individual—their social background, region, gender, and other social information. Romaine (2000:23) says: **“The very existence of language critically depends on the availability of a social group that claims a variety as their own and maintains its distinctiveness from the varieties spoken by neighbors; such a group can be called a “speech community.”**

This can be summed up in a few words as the availability of a social group that claims a variety as their own and preserves its uniqueness from the varieties spoken by neighbors this group is known as a “speech community”. That is crucial to the mere existence of language.

Several linguists have approached the definition of the speech community from various angles, using a variety of generalizations and frameworks. We can begin by

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referring to a definition proposed by Suzanne Romaine (2000:23): **“a speech community is a group of people who do not necessarily share the same language but share a set of norms and rules for the use of language.”** Romaine asserts that such a definition would show the fact that those who belong to a speech community share a set of standards and guidelines for language use but may not necessarily speak the same language. It's indeed necessary to have a consistent relationship between language use and social structure. As opposed to Suzanne Romaine's definition, Lyon's (1970:326) proposed definition of the term is **“all people who use a given language or dialect.”**¹ .What he calls a “real” speech community. He implies that a group of people who speak the same language or dialect are referred to as a “speech community” without taking into account any other characteristics other than the linguistic ones.

It is actually quite simple to show that a speech community is not coterminous with a language, as Wardhaugh and Fuller (2015) maintain in "An Introduction to Sociolinguistics.", while English is spoken in many locations around the globe, we must undoubtedly acknowledge that it is also spoken in a variety of ways in speech communities that are almost entirely isolated from one another, such as in South Africa, New Zealand, and among expatriates in China. In order to determine whether this contemporary “Lingua Franca” creates a speech community or not, we must consider what else is shared except the language itself.

So depending on the two previous definitions, in addition to language and region, there are other factors that can be used to categorize a speech community, because speakers do employ linguistic traits and their regionalism but also use other traits, including social, cultural, political, and ethnic traits. Developing a practical understanding of the term “speech community” requires conducting research on other criteria other than or at least in addition to the linguistic criteria.

One method of identifying a speech community used frequently in sociolinguistics is to claim that the speakers within it have a shared perception of how to behave linguistically within that community, that is, they adhere to specific

¹ Quoted in Hudson, (1996:24)

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linguistic standards. An appeal to standards in this manner is crucial to Labov's (1972:158) notion of the speech community. He asserts that the involvement in a set of common norms, which can be seen in overt types of evaluative conduct and in the uniformity of abstract patterns of variation that are invariant with respect to certain degrees of usage, is what defines the speech community rather than any obvious agreement in the use of language elements. With this approach, the emphasis is placed on giving specific speech patterns the same social meanings rather than on community members speaking in the same manner.

The idea of the speech community is also somewhat abstract because the specific norms that a community adheres to may or may not be exclusively linguistic in nature and these norms also include evaluations of how language is used in addition to norms about specific linguistic variables and their social meanings and values.

As for Hymes's (2004) argument that discourse patterns can be significant within a speech community, he analyzes stories from different Native American communities and demonstrates how, although being written in English, they nevertheless have unique characteristics that can be linked to Native American language narrative systems. In other words, these speakers make unique use of English to uphold their own identities within the larger English-speaking community.

Linguists debate how to define speech communities, with some arguing that a common language is too nebulous to be considered serious. It is important to emphasize shared standards rather than how people speak in a given region.

1-5 Language Variation

The language we use on a daily basis is incredibly diverse. There is variance among speakers, which reflects many accents, or social groups that people use when speaking, as well as variation within a single speaker's speech. No one speaks consistently in the same manner, and people constantly take advantage of linguistic variance for a wide range of purposes. For sociolinguistics, this linguistic variation is a key topic.

The acceptance of variation implies that we must accept that a language is more than just an intangible subject of study. Also, it is a tool that individuals employ. Sociolinguists like William Labov (1966) and Dell Hymes (1972), who developed the concept of communicative competence, have argued that an asocial linguistics is hardly worthwhile and that meaningful insights into language can only be gained if performance is included as part of the data, which must be explained in a thorough theory of language, despite the fact that some linguists, following Chomsky's example, are focused on what language is (as an abstraction).

Language variation and how it relates to social issues are investigated in sociolinguistics. Early studies concentrated on relating particular language traits to social constructs including socioeconomic class, age, race/ethnicity, and gender. Language diversity is related to social status and formality, as shown by Labov's (1966) research on the pronunciation of the (r) sound in New York City and Trudgill's (1974) analysis in Norwich, England. These works helped to establish variationist sociolinguistics, which looks at how language and social elements interact. The study of language variation looks at how social factors affect language variation and vice versa.

Overall, it is important to first distinguish between dependent and independent variables in order to understand what occurs to language when we examine it in connection to social circumstances. The former are social factors, and the latter are language variables; these traits are thought to be connected to or have an impact on the dependent variables.

1-6 Social Structure vs. Linguistic Structure

According to sociolinguistic theory, there are two major categories in which language appears in society. These classifications are thought of as components of its existence. The two degrees of language variability have been well distinguished by sociolinguists like Labov (1969). According to Labov (1972), there are two categories:

1-6-1 Linguistic Variables

It has been necessary to establish a variety of methods that are very distinct from those employed in dialect geography in order to study social dialects. Several of them come from the innovative research of Labov and other sociolinguists, who have attempted to characterize how language differs in any community and to draw consequences from that variety not only for linguistic theory but even occasionally for how to conduct daily life. Maybe the most important breakthrough has been the ability to employ the linguistic variable, the primary theoretical tool required for this type of work. The concept is derived from Labov's pioneering study; "linguistic variable" has been characterized by Ronald Wardhaugh and Janet M. Fuller (2015:149) as: **"a linguistic item which has identifiable variants, which are the different forms which can be used in an environment"**.

Before the study of urban dialectology, linguists had long referred to linguistic variations as "free varieties." Free meant that there were no obvious language restrictions that would indicate when you would get one variant as opposed to another. In other words, no foreign element can predict or anticipate the differences within a single language. As defined by Chambers and Trudgill (2004:50):

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

Linguistic variables are aspects of language that change depending on the speaker, setting, or circumstance. They can also include nonverbal aspects such as body language, facial emotions, and voice tonality. In sociolinguistics, social

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characteristics like age, gender, ethnicity, social class, and regional or cultural background are often investigated in relation to linguistic variables. Language can represent social identity and serve as a marker of membership.

The way the English "r" sound is pronounced is an illustration of a linguistic variable. Depending on the dialect and accent, this sound may be pronounced in one of two ways: "rhotic" in American English and some British English dialects, or "non-rhotic" in other British English dialects. Social and cultural factors, including geography, age, and educational level, can have an impact on how the letter "r" is pronounced.

As an example from the Algerian spoken Arabic (dialect of Sebdou), at the lexical level, we can take the example of the Arabic word of "kettle" /bri:q/ and /bqraj/, /sagdat/ or /sagmat/and /ʃadalat / meaning "I organize", at the phonological level "there" /θam/ and /tam/ sometimes /fam/. The same thing occurs in English as the lexical relation between "left" and "elevator", or the phonologically as the relation between "singing" ending with [n]and with [ŋ].

More significantly, the sociolinguistic research has centered considerably more on the social factors that are responsible for all the linguistic variation and change we observe.

1-6-2 Social Variables

Urban dialectologists have shifted their focus from traditional dialectology, which primarily focused on comparing and differentiating the topological changes of the various linguistic characteristics, to exploring the causes of such phenomena and analyzing the functionality of each linguistic variable under any given social circumstance. This social variable, or social aspect, is language variety. The notion of analyzing language in relation to the social context in which it exists is a reflection of Labov's pioneering study from 1966, in which he claimed that speech as spoken by humans frequently bears or is influenced by a particular social paradigm. These paradigms include social status, speakers' personalities, educational attainment, gender, and age. Chambers (2003:14) says that:

The most casual observations of speech show that its variants are associated with social factors. In other words, speech is variable, and

variations are related to social factors (such as age, gender, status, ethnicity, education, etc.). Sociolinguistics illuminates the nature of language and society while also describing the connections between social and linguistic variables.

1-6-2-1 Gender

When you first meet someone, the first thing you notice about them is their gender. Since this is so clear, we don't even consider it. We take it for granted that there are two genders in the human race because it is fundamental and obvious. Given how fundamental the distinction is, it should come as no surprise that it is expressed and stated in all human languages. It is a semantic universal that has been lexicalized in every language in the world in terms of pairs like son-daughter, boy-girl, and so on.

As cited in (Jespersen 1922: 237), (Rocheport, 1665) notes traditional dialectologists initially concentrated on the examination of men's speech as the primary goal of human language description and analysis. As a result, women's issues received scant attention in early dialectological texts. This is why contemporary sociologists have shifted their focus to include everything about women, including their speech. The analysis of how women speak, pronounce, and behave linguistically in society was a major focus of sociolinguistic research.

Both Labov and Trudgill tackled gender in their studies. In Norwich, England, one of Trudgill's most significant research projects on language and gender was carried out in the 1970s. He discovered that men tended to use more nonstandard language, such as omitting the last /ng/ [ŋ] in terms like "singing" or using double negatives like "ain't got no" but women tended to use more standard language. Trudgill hypothesized that this disparity in language use was caused by the fact that women were more likely to be judged on their language use in social settings and men were more likely to be linked with nonstandard speech.

Trudgill's work on gender and language has revealed that gender disparities in language use are a function of style, register, grammar, and pronunciation. His research has influenced initiatives to promote gender equity in language use and dispel gender prejudices and stereotypes. Overall, his research has revealed how social forces influence linguistic variation and change.

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Whereas William Labov's research on the pronunciation of the letter "r" in New York City English made significant contributions to the discipline. He discovered that words like "park" and "car" are more frequently pronounced by men without the letter "r," whereas women typically make the "r" sound. This is thought to be related to societal norms on language use and gender roles. Labov's research has helped to inform our understanding of the social and cultural factors that shape language use, as well as efforts to promote gender equity and challenge gender stereotypes and biases.

Gender is an important topic in sociolinguistics as it reveals how social factors influence language usage and development. Men may be seen as confident and assertive, while women may be perceived as bossy or aggressive.

1-6-2-2 Age

Another significant social factor in sociolinguistics is age. Sociolinguists are interested in how language use varies over time and how it is influenced by people's ages. Chambers and Trudgill (1998:157) say that: **“age is one of the most salient and widely studied social variables in sociolinguistics, as it has been shown to influence linguistic behavior in a variety of ways.”**

Language use evolves with time, with younger generations utilizing particular features of language to represent their socialization and cultural experiences. Because they are more accustomed to formal language issues, elderly people are more careful. Another aspect that affects how speakers' languages change is how advanced and developed a language is. When youngsters see someone their own age or older speaking, they may inadvertently conclude that the older speaker is more mature in terms of variation and change.

To sum up, age is an important social variable in sociolinguistics, as it provides insight into the ways in which language use changes over time and across different social contexts. Also, it helps to create a profile of a whole region in addition to classifying speakers under a particular linguistic variety. This has opened the door to investigating more variables that directly affect the development and variety of human languages.

1-6-2-3 Level of Education

Sociolinguists are interested in how education level influences language use and language use may be an indicator of education. One key finding is that people with higher levels of education use more complex language structures and more formal language, likely due to exposure to more formal language in academic or professional settings.

Sociolinguists have investigated the relationship between education and linguistic attitudes. William Labov has looked at how education influenced African American English and how speakers with various degrees of education employ nonstandard forms. Lesley Milroy (2003) has examined language variation and change in urban areas in the UK and has claimed that higher educated people are more likely to employ Standard English norms. Penelope Eckert (2000) explored the connections between education, gender, and language use

As a whole, Education may have an effect on how languages differ in various locations. People with higher levels of education may use language features that are associated with more prestigious or educated speech in order to express differences in linguistic standards and cultural practices. Because it illuminates the connections between social position and language use, education is a crucial social variable in sociolinguistics.

1-7 language Change

Sociolinguistics is a subfield of linguistics that examines the relationship between language and social context. One of the key areas of interest for sociolinguists is language change, which refers to the evolution of language over time. Language change is not simply a matter of individual speakers changing the way they speak; it involves changes in the entire system of a language, including its vocabulary, grammar, and pronunciation.

Linguists are interested in understanding the structural laws that govern language change and how these laws interact with social and cultural factors to shape the evolution of language over time. Language growth is shaped by the social and cultural environment in which it occurs as well as the context in which it is used. Linguists use historical laws to explain why changes in language structure take a certain course

Chapter One: Literature Review

rather than another. Language change is a complex phenomenon that is shaped by social and cultural factors, and linguists are interested in understanding the structural laws that govern language change and how these laws interact with social and cultural factors to shape the evolution of language over time.

The distinction between speech (the actual act of speaking or parole) and language (the underlying system of rules and patterns that governs a particular language or langue) was first introduced by Saussure, and has since been further developed by many linguists. Noam Chomsky has built upon this distinction by introducing the concept of "I-language."¹ According to Chomsky, every individual speaker has their own unique internal language system, which is largely determined by innate factors and the linguistic input they receive during early childhood. The fundamental changes in language occur at the level of I-language, as each new generation of speakers creates their own unique internal language system. The way a person speaks is influenced to some degree by the language system they acquired during childhood, and this speech in turn influences how new members of the community form their own I-languages.

I-languages are considered to be subject to certain laws, and Chomsky argues that their structure is primarily determined by innate linguistic principles that are part of the speaker's genetic birthright.

Chomsky's main focus is on describing how languages evolve through time. The goal of historians who research this phenomena is to comprehend how speakers in a particular period create an "I-language" that is distinct from that of a preceding period.

1-8 Conclusion

Sociolinguistics is a branch of study that looks at how language and society interact. This chapter gave a thorough introduction to sociolinguistics and its main ideas. The speech community is one such idea that has piqued the interest of linguists all over the world. As a first step in constructing the study project, the chapter examined and defined the concept of the speech community.

¹ Refers to an individual's internalized knowledge of a language, which is largely determined by their innate linguistic capacity and the linguistic input they receive during early childhood.

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Sociological studies focus on linguistic variety, which shows how social and other factors influence how people use languages. Qualitative and quantitative methods are used to evaluate and interpret data to find correlations between dependent and independent factors.

Basic ideas pertinent to the investigation have been looked at in this chapter in order to apply them to the study of the Sebdoou speech community. Language diversity, dialect, and linguistic characteristics including phonology, morphology, and lexicon are some of these ideas. The study project can better comprehend the linguistic variation within the Sebdoou speaking community and how it links to social and cultural aspects by looking into these ideas.

Overall, the study of sociolinguistics provides insightful knowledge about how language is utilized and how social and cultural variables influence it. Linguists can better comprehend the linguistic variation within various speech communities, like the Sebdoou speech community, by applying fundamental concepts and methodologies.

Chapter Two

The sociolinguistic Situation of Sebdou and Research Methodology

Chapter two: The sociolinguistic Situation of Sebdou and Research Methodology.

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2-1 Introduction

Sociolinguistics investigates how language and society interact. Algeria's richness and historical events have drawn interest in Algerian Arabic dialects. The study of diglossia by Ferguson and the study of dialects by Labov have both had an impact on the subject of Arabic sociolinguistics. Language in Algeria is complicated because there are many different codes in use. This chapter explores Algeria's linguistic diversity, discusses Sebdou's dialect and The research technique, sample of the population being studied, and then the research tools used to get the necessary data will all be covered.

2-2 The Algerian Linguistic Profile

Three primary languages make up Algeria's multilingual population: Berber, Arabic, and French. Only a small portion of Algerians speak the ancient tongue of Berber. Arabic is spoken in three different forms: vernacular Arabic, modern standard Arabic (MSA), and classical Arabic. While the majority of Algerians speak vernacular Arabic, also known as Algerian Arabic (AA), in daily life, MSA is used in education, the media, and official discourse. AA includes loanwords from French and Berber as well as words from other languages. Even though it is well-liked, AA is not frequently employed in academic or scientific settings. In addition to being widely spoken, French has had a big influence on Algerian society and culture.

2-2-1 Diglossia

Studying diglossia can help us understand language variation, attitudes, and language planning in multilingual communities. Charles A. Ferguson (1959) suggests diglossia occurs when a society uses two or more different varieties of a language in various social, functional, or situational situations. The high variation (H) is frequently used for formal or prestigious purposes like writing, education, or religious ceremonies, whereas the low variety (L), which is also frequently used, is utilized for informal or daily contact.¹

Ferguson defined diglossia as a sociolinguistic phenomenon characterized by two or more distinct varieties of a language used in different contexts. He distinguished

¹Ferguson, C. A. (1959). Diglossia. *Word*, 15(2), 325-340.

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between a high variety (H) and a low variety (L), with the high variety associated with formal or prestigious functions and the low variety used in everyday communication.

A regional dialect of Arabic is spoken at home for informal family gatherings. However, MSA, which derives its normative principles from CA, is for high functions. Low and high varieties are different from one another as Romaine (1994:46) says:

[...] not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics namely: function, prestige, literary heritage, acquisition, standardization and stability.

Fishman (1967) proposes "extended" diglossia, where two hereditarily irrelevant varieties are used in different capacities and for different purposes. This is best exemplified by Paraguay, where Spanish is the high variety and Guarani is the low variety."¹

In Algeria, where there are many codes as a result of colonization, the linguistic situation becomes more complicated as Algerian residents switch from one language to the next (French and Arabic) or combine the two at once. A phenomenon like this is a speech pattern that has caused a bizarre Algerian situation to develop as a result of language contact.

2-2-2 Bilingualism

Bilingualism is a complex and dynamic phenomenon that occurs when someone can speak two or more languages fluently. It is a result of language contact and has significant implications for individuals and society.

Charles Huguenin (1954) discusses: **“Bilingualism, then, is the ability to use two languages with some degree of facility.”**² It means that a bilingual individual is able to understand, speak, read, and write in two languages, but the level of proficiency may vary. The term "facility" suggests that the individual is able to use the two languages with ease and without difficulty. Joshua Fishman in 1980s suggests Individual bilingualism is the ability to switch between two or more codes during everyday

¹ Fishman, J. A. (1967). Bilingualism with and without Diglossia; Diglossia with and without Bilingualism. *Journal of Social Issues*, 23(2), 29-38. Accessed on 17/04/2023

² Huguenin, C. (1954). Bilingualism in the Americas. *The Modern Language Journal*, 38(7), 311-318. Accessed 24/04/2023.

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interaction, while societal bilingualism is the psychological state of people with access to multiple codes.

Algerians and French were balanced bilinguals during the colonial era, but after independence, Arabic took a stronger hold, leading to imbalanced bilingualism. Age is also a significant factor in Algerian language usage, with older speakers using French more due to their education in French-speaking schools. Younger generations prefer Arabic due to the Arabization process. French continues to have a strong influence on Algerian society, with code-switching.

2-2-3 Code Switching

Code switching is the practice of alternating between two or more languages or language varieties in a single conversation or communication event.

Code switching has been studied from various perspectives. We can mention the definition provided by Carol Myers Scotton in 1993 that says: **“Code-switching is a social phenomenon, a linguistic strategy, and a cultural resource that bilinguals bring to bear in a variety of communicative situations.”**¹

Code switching occurs in Algerian multilingual community. In Algerian Arabic for instance the influence that can be found is that Algerians tend to add Arabic inflection to the French verbs like for example “Ajoutini” meaning “add me” and “inscrito?” meaning “have you registered?”; the French verbal root is conjugated with an Arabic inflection.

Overall, Code-switching is a linguistic phenomenon that illustrates how language use in multilingual contexts is varied and dynamic. It is related to our social background, cultural identity, linguistic proficiency, context of communication, and audience. The Arabic language has been studied by numerous authors, such as Marçais, Blanc, and Cohen.

¹ Myers-Scotton, C. (1993). *Social Motivations for Code-Switching: Evidence from Africa*. Oxford University Press. p. 1.

2-3 Colloquial Arabic: Sedentary Vs Bedouin Variants

Every language has different dialects. There are multiple varieties of Arabic in general and Algerian Arabic in particular. Sedentary dialects and Bedouin dialects are the two primary types of Algerian dialects.

The Arab conquest of North Africa in the 7th century CE introduced Arabic to Algeria, which was used for religious, official, and literary purposes. The Banu Hilal in charge of the second wave of Arab migration in the 11th century introduced a Bedouin or rural dialect of Arabic, which differed from the sedentary or urban dialects in speech, vocabulary, and grammar.¹

The realization of various phonological, morphological, and lexical traits serves as the dividing line between the two types of dialects. The letter /q/, which is realized as [g] in Bedouin dialects but retained as CA in sedentary dialects, is the most noticeable phonetic variation between the two dialect groups. For example, the sound /q/ is realized as [g] in the study area of Aïn Ghraba and Sebdou, as [q] in Nedroma and Beni Snous, as [k] in Ghazaouet, and as a glottal plosive [ʔ] in Tlemcen city.

The Bedouin dialects keep the Classical Arabic interdental /θ/ and /ð/ and combine the CA emphatic sounds / d^s/ and /ð/ into /ð/ rather than sedentary /d^s/. This is the second significant phonetic distinction. The interdental fricatives that are now plosives in sedentary types are still present in Bedouin dialects' consonantal systems. For example, the term /θaum/ which means "garlic," is pronounced [taum] in sedentary dialects and [θaum] in Bedouin ones.

In some sedentary dialects, there is no gender differentiation, however in Bedouin dialects, gender is distinguished by adding the suffix “i” when addressing a lady. In sedentary languages, for instance, the term [ju:f]: "look" is used to refer both a man and a woman. However, in Bedouin dialects, a woman is addressed as [ju:fi] and a man as [ju:f].

The third person singular masculine suffix “ah” is used both as a possessive pronoun and as an object pronoun in Bedouin dialects, as in "he wrote it" /ktbah/ and

¹ Sadiqi, A., & Caubet, D. (2009). The Arabization of the Maghreb. In K. Versteegh (Ed.), *Encyclopedia of Arabic language and linguistics* (Vol. 1, pp. 186-194). Brill. Accessed 2023-04-25

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"his book" /kta:bah/. In contrast, its counterpart "u" is employed in sedentary dialects as in /ktbu/ and /kta:bu/.

The varied realizations of a number of lexical words also contribute to the differentiation between the two categories. Here are few instances of Tlemcenien speech that contrasts with Sebdou's rural

. **Table 2- 1** The distinction between Sedentary and Bedouin dialects in the different realization of some lexical items.

Urban vocabulary	Rural vocabulary	Gloss
ntina	nti / Nta	You
ka:məl	Ga:ʃ	All
ʔa:səm	wa:f /wa:ʃfa/wa:ʃta	What
ʔa:ji	rwa:h	Come

Such classification indicates that Sebdou dialect possesses characteristics common to Bedouin dialects. Additionally, Dhina (1938) and Marçais (1960) list the following typical characteristics of Bedouin dialects:

- 1 - The employment of the back velar [g] in place of the uvular /q/, voiceless [k] or glottal stop [ʔ] used in sedentary speech. The term "heart" pronounced [qalb] is thus pronounced [galb].
- 2 - There is a noticeable gender difference in the second person singular, as seen by the retention of the CA form /ʔanta/ vs. /ʔanti:/ /nta/ for singular male and /nti/ for singular feminine.
- 3 - the retention of the diphthongs [au] and [ai] that are realized in sedentary speech [u] and [i] correspondingly, as in:

[rauz] Rice

[s'aif] Summer

- 4 - In Laghouat and Djelfa, for example, the velar voiced [ɣ] is replaced by the uvular voiceless [q] as in:

[qaba] forest

[qarfija] A bowl

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5 - When conjugating verbs, [i] is added to the second person feminine singular pronoun and [u] is added to the second person plural pronoun, whether it be masculine or feminine, as in:

[ku:li] "You eat" (feminine singular)

[ku:lu] "You eat" (plural)

6 - The realization of the phoneme /ʒ/ using the sibilants [ʒ] and [ʒd], as in [ʒbal] and [dʒbal], both of which denote "mountain"

7 - The limited use of the possessive prepositions [nta:ʕ], [dja:l], and [di] (of), as realized in Sebdou and other nearby communities like: [ra:s ʕel kebʃ], which means "the head of the ram".

8 - In the third person singular, the suffix 'ah' or 'u' is added, as in "medlu" and "medlah" (it is important to note that the two forms are not used in the same dialect). These words indicate "give him".

We will discuss the subject of study "Sebdou" in more detail in the part that follows in order to identify its linguistic characteristics.

2-4 The Sociolinguistic Situation in Sebdou

The study of a specific language variation spoken in Sebdou, an area in Tlemcen, is the main focus of the project. The concerned language variant has certain linguistic features in common with other dialects used in Tlemcen. The goal of the study is probably to examine the unique linguistic characteristics of this dialect and how they relate to or differ from other dialects used in the area.

2-4-1 Historical background

Sebdou, an ancient and developed Ottoman stronghold near Tlemcen, has experienced numerous conquests over the past few centuries. This small town has always been desired to control access to the south Saharan because of its advantageous location.

The existing barracks, which the French had extensively renovated after taking control of it, were when the Emir Abd-El-Kader built a fortified military garrison from 1837 to 1842. The families of the Emiri fighters arrived first to settle in the area surrounding this camp, as was customary. Some of the Mascara families left behind relatives who are still living in SEBDOU now. The early settlers of the city included a number of different Moroccan and Berber families. Later, more families from Kabylie and other places arrived.

Some asserts that the Tafna Treaty, signed by Emir Abd-El-Kader and General Cavaignac near Sebdou, aimed to end the war. The presence of the two soldiers in Sebdou's center is associated with the "Cavaignac oak," which symbolizes the treaty. General Lamoriciere established a station in Sebdou in 1844 to honor Abdurrahman.

The colonization village served as the project's hub. Le Cavaignac Oak, destroyed in a fire in 1950, was a tool for colonization and development.

Moreover, it sparked a significant breakdown of the economy and the pre-colonial community society. In this setting, Sebdou was established in 1872 as a colonial center, signifying a significant socio-spatial transformation of a rural area of Algeria.

2-4-2 Tribal Society

The Sebdou society prior to colonization was entirely rural. It had two characteristics: a hierarchical structure with the tribe serving as the highest unit of society and its members being bound together by bonds of group allegiances primarily fueled by "ʔasabiya" (esprit de corps, tribal patriotism), according to Ibn Khaldoun, whose general rule is endogamy.

Tafraouah (ancient Sebdou) was first lived by the tribe of Beni-Ouriache. This tribe, known as the Beni Ourièche, is of Berber descent and descended from the Banu

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Habib tribe, who was converted to Islam in the ninth century by an envoy of Idris the Great, the founder of Fés.

The tribe of Beni-Ouriache are subdivided into thirteen fractions (firaq) enumerated as follows: (awlâd mu'min, awlâd būhafs, awlâd si-aïssa, awlâd ayyûb, awlad) means “sons” which constitutes a group or a tribe (bakheïta, dalalha, awlâd si-tahars laâtity awlâd h'lîma, r'madna, magnafa, awlâd bantayeb, m'zila), divided, in turn, into subfractions and even into family groups fractions and sub-fractions that are mixed.

As we will see in this chapter, all of these population changes in Sebdu had an impact on the linguistic landscape of the area.

2-4-3 Geography and Population

According to the statistics that have been published (2022), Sebdu, located 36 kilometers from Tlemcen, has a population of roughly 42,900 people with an area of roughly 243 km². It is situated between the meridians 1° 15' 35 West and 34° 13' 19 North. The Mediterranean region's weather is comparatively hot in the summer and frigid in the winter.



Map 2- 1 The geographical location of Sebdu.

2-4-4 The Dialect of Sebdu

Like other dialects in Algeria, Sebdu's variant or dialect has unique characteristics. Many Berber words have been preserved by the locals. Because these arabicized people at the time were unaware of their Arabic equivalents, they maintained some words. These Berber terms, which are still used today, typically relate to geographical features like mountains, hills, valleys, diseases, different kinds of flowers, herbs, tools for making crafts, and kitchenware. Several examples of plants with Berber names include: (adda:d, timerṣat, mliləs, gernunəf....) There are no English equivalents for the names of sicknesses such as "tiṣdas" and "tabva" for forester fruits. Additionally, the vocabulary of Tamazight origins used by Sebdu (hereinafter SA) speakers is listed in the table below.

Table 2- 2 The vocabulary of Tamazight origins used by SA SPEAKERS.

SA	BERBAR	GLOSS
فكرون	[efkir]	Turtle
تبر وري/تبرلو	[abruri]	Hailstones
مكشرد	[mekchrad]	Flossy
غوفالا	[ghofel]	Hairy
مازوزي	[mazoz]	The youngest member in the family
عقون	[ʕagu:n]	Deaf
قلمونة	[guelmouna]	Hood
فوربي	[gourbi]	Cottage
فرطو	[fartato]	butterfly
جرانا	[grana]	Frog
زرزومية	[zerzomiya]	lizard
بوجغلو	[gaghlalo]	snail
دمير	[demr]	Push
تمارة	[tamara]	Hard working
هيدورا	[ahidur]	sheepskin
قنين	[gnin]	Rabbit

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شلاغم	[chleghim]	Moustache
فرطاس	[fartas]	Bald head
زليف	[zelif]	Head

The words in this table are taken from the dictionary of Tamazight.¹

Additionally, some sounds that are foreign to Arabic but are present in SA because AA has come into contact with other foreign languages like French, Spanish, Italian, etc. The two sounds “P” and “v” can be found in several French borrowings, such as [pizama], [pupija] and [vi:sta] which respectively mean “pyjamas” “doll” and “jacket”.

However, because these two sounds—/p/ and /v/—do not exist in Arabic, they are respectively replaced by /b/ and /f/. Occasionally, they do not assimilate and continue to be who they are. The following are some examples from the variety under investigation where these sounds are not assimilated:

Table 2- 3 Examples of non assimilated sounds /p/ and /v/.

SA	French Gloss	English Gloss
[pɔ:rta:bl]	“Portable”	Cell phone
[pla:sti:k]	plastique	plastic
[pla:tɔ]	plateau	Plate
[pɛ:rmisju]	Permission	Permission
[kuvi:rta]	couverture	Blanket
[ɛnvlɔ:p]	Envelope	Envelope
[tilivizju]	Télévision	Television
[va:za]	Vase	Vase

The words are replaced with /b/ and /f/ in the following examples. They are typically spoken by elderly and illiterate people:

¹ Albakry, M., Elshafei, M., Elsayy, M., & Torki, M. (2019). A Review of Deep Learning in the Study of Speech Processing.

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Table 2- 4 The substitution of /p/ and /v/ sounds by /b/ and /f/ in some words.

SA	French Gloss	English Gloss
[bi:ruma:nda:f]	bureau main d'oeuvre	Labor office
[fira:dj]	virage	Turn
[lfi:sta]	Veste	Jacket
[fali:za]	Valise	Bag
[fi:la:dʒ]	Village	Village
[bla:sa]	Place	Place
[bu:ʃta]	Poste	Post office

✓ SA Phonological Characteristics :

➤ The uvular plosive /q/ :

It is the characteristic that distinguishes urban dialects from country dialects. Although CA “qaf” /q/ is kept as [g] as it is in “Sebdou” and “Aïn ghraba”, it is realized as a uvular stop [q] in many urban dialects (Algiers, Constantine, Nedroma, and others), as well as [ʔ] in Tlemcen. Here are some illustrative examples, with the exception of a few words where /q/ is realized as [g]:

- [gasʃa] basin
- [gami:la] casserole
- [gu:fri:tʰ] cookies
- [gu:rga:ʃ] walnut

An approach that Trudgill (1978:72) referred to as “the strategy of transfer” is how Dendane (1993:72) explains the phenomenon of the intrusion of /g/. He claims that the occurrence of the letter “g” is caused by the “transfer” of lexical items, which he interprets as meaning that words for objects with that form were “picked up” from rural speech and do not have equivalents in urban speech.

Maintenance of interdental / θ, ð, ðʰ /:

The interdental /θ/, /ð/, and /ðʰ/ have lost their interdental feature in the majority of Maghrebi dialects and are now realized as [t], [d], and [d] correspondingly.

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However, in some places, like Sebdou, Oran, and Aïn Temouchent, this feature has been preserved.

↗ /ð/ is realized as [ð]:

/ðanb/ [ðanb] = sin

/ðahab/ [ðehab] = gold

↗ /θ/ is realized as [θ]:

/θalʒ/ [θalʒ] = Snow

/θaʕelab/ [θaʕelab] = fox

The majority of Algerian varieties initially produce /dʕ/ as an alveolar plosive sound [dʕ]. However, there is a hypercorrection realization [ðʕ] in Sebdou and other areas

(Aïn ghraba, Sabra, etc.). Meaning: Even in words where the CA original is /dʕ/, such as

/dʕara/ = /ðʕara/

Exemples:

Table 2- 5 The hypercorrection Realization of [dʕ].

CA	SA	GLOSS
/ dʕawʔ/	[ðʕaw]	Light
/wudʕu:ʔ/	[wðʕu]	Ablution (ritual washing before prayer)
/dʕara/	[ðʕara]	Co-wife(husband's second wife)
/dʕaraba/	[ðʕrab]	Hit

In some regions, such as Nedroma and Tlemcen, the diphthongs /ai/ and /au/, which were phonological qualities, have lost their diphthong characteristic and are realized as long vowels, respectively [i: = e:] and [u: = o:]. Although people tend to

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say [ʒaiʃ] and [xauf] as realized in CA in Sebdou and other places, these features [ai] and [au] are preserved, as shown in the following examples:

Table 2- 6 The retention of diphthongs following emphatic consonants.

MSA	SA	GLOSS
/ʒaiʃ/	[ʒaiʃ]	Army
/ħajt /	[ħajt]	Wall
/sʰaum /	[sʰaum]	Fasting

But in some words, the glides /ai/ and /au/ are replaced by [i:] and [u:], respectively, as shown in table 2.7:

Table 2- 7 The alternation of the glides / ai / and / au /.

The glides	MSA	SA	GLOSS
/ai/ → [i:]	/bait/	[bi:t]	room
	/zait/	[zi:t]	Oil
/au/ → [u:]	/fauq/	[fu:g]	above
	/ʕavn/	[ʕu:n]	Aid

✓ SA Morphological Characteristics:

It's crucial to examine the morphological characteristics of the Sebdou speech community to demonstrate the utilization of particular variables unique to this community.

➤ The suffix "a" is typically added to the masculine nouns to create the feminine ones for illustration here are some examples :

- [sʰyi:r](small) → [sʰyi:ra]
- [zain] (nice) → [zaina]
- [dʰaif] (guest) → [dʰaifa]

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➤ In demonstrating possession and as a shared characteristic with the bulk of the Algerian dialects, we add the suffix {-i:} for the masculine and {-ti:} for feminine, the following illustration may clarify the task:

- [ʃchi:ri] “my close boyfriend” = [ʃchi:rti] “my close girlfriend”
- [ʃami] “my uncle” = [ʃamti] “my aunt”
- [mudi:ri] “my male boss” = [mudi:rti] “my female boss”

In contrast to some dialects, such as those of Tlemcen, Nedroma, Ghazaouet, and Beni Snous, they omit the feminine marker "i" in the third person feminine singular in all three tenses of Arabic, addressing both men and women equally.

➤ The plural form of the noun: Sebdou variant is characterized by a morphological print particular to the MSA which is “dʒamʕ ttæksi:r” or the "broken" plural, for example, for older speakers, the plural of /ʒiʃa:n/ is /ʒja:ʃ/ (i.e., "hungry" adj. pl.), whereas it is for young and adult speakers.¹

✓ SA Lexical characteristics

One feature of dialect variation is evident in the distinct vocabulary that distinguishes various regions or geographical places. In Sebdou, both the elderly and the young residents of the city exhibit certain linguistic variances. Here are a few instances:

Table 2- 8 Difference in speech in correlation with age.

Old	Young	Gloss
[lba:s]	[yʊ:p]	Dress
[jilya]	[jiʃajatʃ]	call
[tara:s]	[razəl]	Man
[sʷwarid]	[drahim]	Money
[ħwala]	[qæʃ]	Clothes

During our research, we discovered some Spanish words that SA speakers used, as the following table illustrates:

¹ Negadi, M. (2018/2019). Speech Variation at Phonological, Morphological and Lexical level: Age-related Issue in Sebdou Speech Community (Master's thesis). Department of English, Faculty of Letters and Languages, University of Abou Bekr Belkaid-Tlemcen.

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Table 2- 9 Terms in Spanish used by SA speakers.

Spanish Word	SA Realization	Gloss
Zapatos	[sʰəbba:t]	Shoes
Zapatillas	[spardi:na]	Sneakers
Camisa	[qmiʒa]	A shirt
Raça	[ra:sʰa]	Race
Armerio	[me:rju]	Cupboard
Falso	[falso]	Fake
Abogado	[bu:ga:du]	Lawyer

Some words in the previous table are taken from an article entitled Sentiment Analysis of Arabic Tweets Using a Hybrid Approach.¹

We have also found some Turkish words that SA speakers use, as the following table illustrates:

Table 2- 10 Terms in Turkish used by SA speakers.

Turkish word	SA realization	gloss
çotçuk	[ʃakʃu:ka]	A dish made with tomato.
belki	[bala:k]	Maybe
Kahveci	[qahwa:ʒi]	Café boy
sherbet	[ʃa:rba:t]	Sweet fruit jus
Tebsi	[tʰubsʰi]	Dish

In addition to a significant number of loan words from Berber, Turkish, Spanish, and French, SA has a vocabulary that is mostly rooted in CA. This spoken variation has a number of characteristics with other Arabic dialects, most notably Algerian dialects.

¹ Belkacem, N., & Kerkouche, L. (2018). Sentiment Analysis of Arabic Tweets Using a Hybrid Approach. Algerian Scientific Journal Platform, 5(1), 1-13. Accessed 29/04/2023

2-5 Research Methodology

The study of language has always been a fascinating topic for scholars, as it reflects the essence of human communication. In the early days, linguistic analysis focused on the structure of language, but with the emergence of sociolinguistics, the study shifted towards language use and the way people communicate differently in various contexts. Language is not a static entity, and we observe numerous variables in speech, including geographical and social variation. This study aims to investigate the different dimensions of language variation, particularly the social factors that influence language variation within a given speech community.

This study examines the relationship between language variation and age and level of education in Sebdou, using the Labovian method¹. Preliminary findings suggest that younger generations tend to adopt innovative forms, while level of education impacts language variation. The goal is to contribute to the understanding of language and social variables.

2-6 Fundamental Methods for Data Collection

Sociolinguists have used both qualitative and quantitative methods to collect data, such as interviews and observations. For our investigation, we used the questionnaire and the interview, as well as the observation, which allows for more detailed analysis of language use and its social context. These data collection methods aim to gather rich and valuable data to answer our research questions and provide a foundation for discussing hypotheses. This section defines and explores some of the relevant data collection methods employed in our research, each with varying degrees of success

¹ The Labovian method is a systematic technique for collecting data in sociolinguistic research, developed by William Labov in 1960s this method involves eliciting speech samples from participants in different social contexts, such as interviews or casual conversations, and analyzing the linguistic features present in their speech.

2-6-1 The Questionnaire

Dialectologists used written questionnaires to collect data in the early studies of dialects. Georg Wenker was the first to use this method in his studies of northern German dialects in the 19th century. In sociolinguistics, questionnaires are used to include a diverse range of respondents from different age groups, social backgrounds, and education levels. However, this new approach raises questions about the reliability of the data collected, as the presence of the researcher in the fieldwork may influence the responses of the respondents. Chambers (1998) suggests that **“questionnaires are more reliable when they are gathered through a postal survey rather than directly by a fieldworker”**¹. This highlights the importance of carefully considering the method of questionnaire administration to ensure the accuracy and reliability of the data collected.

The questionnaire was anonymous to ensure reliability and prevent the observer's paradox. It was written in standard Arabic and explained in "darija" to help understand Seb dou's speech variety. It was divided into two parts: the "demographic section" (demographic questions) to better understand the characteristics of the study population, and multiple open-ended and close-ended questions concerning the present research.

➤ Sampling and Stratification

The questionnaire employed in this research was addressed to the interns of the formation center of Seb dou; it was handed to (58) informants aged between (17-40) falling into two groups ;(17-25) and (26-40).All the informants involved in this investigation live in Seb dou, and the table below reveals the sample population selected by age:

Table 2- 11 Sampling and stratification of age group.

Age group	Number
Young 17-26	28
Middle age 27-40	30

¹ Quoted Milroy, L., & Gordon, M. (2003). Sociolinguistics: Method and interpretation. Blackwell Publishing.

Total	58
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The respondents to the investigation were chosen from a variety of social backgrounds; some are illiterate and some had dropped out of school early. A few educated speakers and a small number of university students. The focus of this inquiry is made by speakers of both sexes, young and old.

The questionnaire was written in standard Arabic for those who didn't speak English and to make it easier to understand the many linguistic characteristics defining Sebdou's speech variety because the informants are of diverse ages and educational levels.

2-6-2 Non Participant Observation

We chose non-participant observation to obtain more trustworthy data for our inquiry, since it allows researchers to study human behavior in natural settings without imposing artificial conditions or manipulating variables, thus providing a more accurate representation of real-life situations. We remained detached and uninvolved in the activities being studied, and focused on recording and analyzing the behavior, interactions, and social norms of the class. Jorgensen (1989:22) argues "Through non-participant observation, people are watched without being engaged, enabling the researcher to record behavior in a naturalistic situation. This approach enables the researcher to record how people behave and interact with one another in their natural setting, making it particularly valuable for researching group dynamics and social norms."¹The technique of non-participant observation is a powerful research tool that can greatly aid in verifying the information gathered from questionnaires. This procedure was used in the same formation center in Sebdou, but in a different classroom of more than 50 participants. The sample was made up of people of various ages, gender, and educational levels.

2-6-3 The Interview

Interviews are a research approach that uses structured or semi-structured questions to elicit information from participants, and can be conducted in person, over the phone, or via video conferencing.

¹ Jorgensen, D. L. (1989). Participant Observation: A Methodology for Human Studies. Sage Publications.

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Interviews are used to acquire information on subjects like beliefs, opinions, values, and experiences that are difficult to measure or quantify. Labov devised and improved this technique (1972). The interviewer's capacity to establish rapport and trust with the subject, their ability to craft questions that elicit in-depth and instructive responses and their aptitude for analyzing and interpreting the data gathered are all critical to the effectiveness of an interview as a research technique. In some cases, it can do the work more effectively than a questionnaire. In this respect, Taylor, et.al (2006) asserts that Interviews can be viewed as one of the most important techniques [for] gathering qualitative data as well as a tool for measuring. However, interviews are especially helpful for gathering information in circumstances where the formality of a questionnaire would be less likely to yield the required results.¹

In this inquiry, many factors were taken into account when conducting the interviews. They were conducted in the SA variety, as the respondents were free to choose the variety they preferred to use. As we are members of the community under investigation, so it has been easy for us to gain a large amount of data through taking notes from natural interactions or behaviors of Sebdou's speakers. The interviews were conducted in informal settings with relatives at home and with neighbors. The interviews lasted for 10 minutes maximum. It was a sort of face-to-face conversation between the interviewer and the interviewee, and it was a semi-structured interview. Questions that are open-ended were made while using the note-taking technique in addition to recordings.

➤ Sampling and Stratification

The following table shows the ages of the interviewees, who comprised the sample population of the interview, which consisted of 6 informants aged between [19-85], including 2 young aged between [19-25] and 2 middle-aged speakers aged between [25-60] as well as 2 elderly speakers aged between [61-85] of both sexes.

¹ Cited in Negadi, M. (2018/2019). Speech Variation at Phonological, Morphological and Lexical level: Age-related Issue in Sebdou Speech Community (Master's thesis). Department of English, Faculty of Letters and Languages, University of Abou Bekr Belkaid-Tlemcen.

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Table 2- 12 The distribution of interviewees in correlation with age and gender.

The interviewees	Age	Gender	Number
Young	17-25	Male and female	2
Middle age	26-60	Male and female	2
Old	60-85	Male and female	2

The purpose of the interview was to learn about the lexical distinctions between young and old speakers, as well as how age and other social factors influenced how each group used language differently. Additionally, we wanted to learn about their perspectives and attitudes toward the local variety.

2-6-4 Recordings

We have also adopted recording as a means of data collecting in order to obtain trustworthy information, particularly due to the issue of illiteracy, particularly among the elderly. In order to prevent putting any pressure on the informants, the conversations were secretly taped using a concealed device. The recordings were made during the interviews and the observation.

2-7 Conclusion

Linguistic variation research is an important tool for understanding the cultural, linguistic, and social settings of language use in society. Dialect variation is a significant component of linguistic variation, as it has distinctive phonological, morphological, and lexical traits that can tell us a lot about the history and cultural background of the speech community that uses it. For example, the Sebdou speech group in Algeria has its own distinctive dialect and linguistic characteristics. This chapter provides a detailed description of the phonological, morphological, and lexical qualities that set the Sebdou speech group apart from other dialects and the methodology employed to gather data. Sociolinguistics seeks to comprehend the social and cultural influences on language use in this group as well as to characterize

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and analyze the linguistic diversity of Sebdou speech. Language diversity refers to the manner in which individuals within a particular linguistic group use language differently when faced with different circumstances.

Chapter Three

Data Analysis and Interpretation

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3-1 Introduction

Sociolinguistics is a branch of study that looks at how language and society interact. It focuses on the various social, cultural, and geographical differences in language use within a specific linguistic community. Language variation is a complicated phenomenon that can be influenced by a wide range of causes, such as geographic factors, social factors, historical factors, and cultural factors. In areas with a high level of linguistic diversity, the study of dialects is important. This present chapter seeks to analyse and interpret the gathered data.

3-2 Data Analysis and Interpretation

This part of the research study involves examining and making sense of the data that was collected through the chosen data collection methods. The focus is on analyzing and interpreting the raw data to derive meaningful insights and draw valid conclusions based on the findings. In other words, it involves a systematic and rigorous process of organizing, categorizing, and summarizing the data, using statistical or other analytical techniques to identify patterns, relationships, and trends, and interpreting the results in the context of the research questions or objectives. The aim is to transform the raw data into meaningful information that can inform decision-making and contribute to the existing body of knowledge in the field of study.

3-3 Questionnaire Results

As previously mentioned, the questionnaire used in the research study consisted of two sections or parts. In other words, the questionnaire was divided into two components that were used to gather different types of information from the respondents. The first part of the questionnaire typically focused on collecting demographic information about the participants, such as age, gender, education and other relevant characteristics. The second part of the questionnaire was designed to collect information related to the research questions or objectives.

↗ Part one

The gender distribution of a sample of 58 individuals who responded to a survey as part of a research study is shown in the accompanying graph. A question about gender was present on the survey, and there were two possible answers: male or female. 48.28% of participants identified as female, compared to 51.72 % of

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individuals who identified as male, as indicated in the graph. Participants in the sample ranged in age from 17 to 40, with a mean age of 28. In terms of ethnicity and educational attainment, the participants, who were chosen from a variety of areas, were typical of the general community. It is significant to remember that the findings shown in the graph are based on a sample of 58 people and might not apply to the entire population. Nevertheless, the data offers helpful perceptions into the sample's gender distribution that can be applied to further research and decision-making in the pertinent subject.

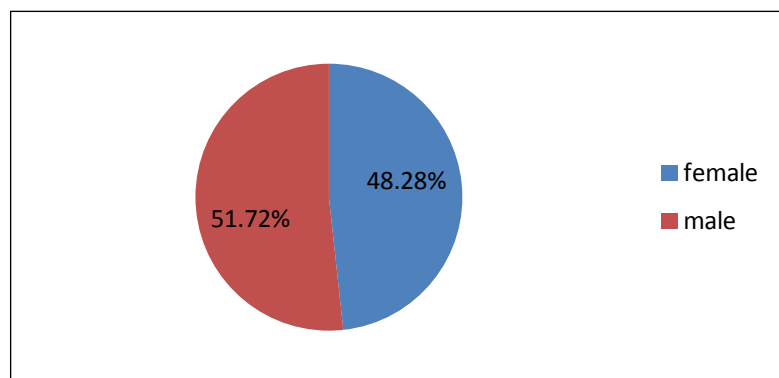


Figure 3- 1 Gender distribution of a sample of 58 participants.

The age distribution of those who participated in a study to look into the connection between language use and age is shown in the following table. Ages of the 58 individuals in the sample ranged from 17 to 40.

Table 3- 1 Age distribution of the sample participating in the study.

Age	Number	Age	Number
17 years old	2	22 years old	2
18 years old	11	23 years old	1
19 years old	6	24 years old	2
20 years old	2	25 years old	2
21 years old	1	26 years old	2
31 years old	2	27 years old	1
32 years old	2	38 years old	5
40 years old	11	39 years old	6
Total	58		

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The following table presents the level of education of the participants who took part in a research study on Sebdu's dialect as mentioned before:

Table 3- 2 Level of education of participants of the study.

Level of education	Primary school	Middle school	Secondary school	Illiterate	University
Number	7	14	32	1	4
Percentage	12.07%	24.14%	55.17%	1.72%	6.90%

Every informant who took part in this study lives in Sebdu, which is worth mentioning. This information is crucial since it shows that the study was carried out locally in the particular Sebdu region.

↪ **Part two:**

The results that follow relate to a question we posed to participants about their residence in Sebdu. We really wanted to know if they were born in Sebdu, if they moved there when they were young, or if they had recently relocated there.

According to the poll respondents, 62.06% had lived in Sebdu since birth, 12.06% had moved there while they were young, and 8.62% had just recently done so, as shown in the following graph:

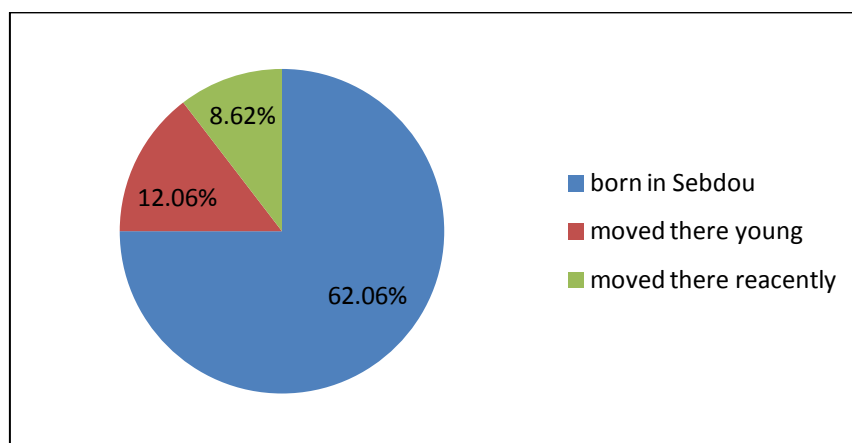


Figure 3- 2 Residency status of informants of the study.

1 - The following results pertain to a question we asked informants regarding their feeling about living in Sebdu, to provide valuable insights into the attitudes and experiences of residents in the town. This question was designed to help determine how

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satisfied and happy people are with their current living situation. The results are shown in the following graph:

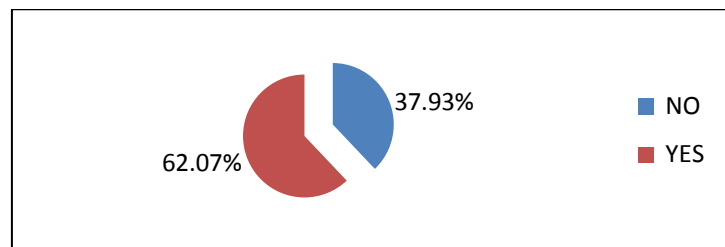


Figure 3- 3 Attitudes towards living in Sebdou.

This shows that the majority of individuals had positive opinions on living in Sebdou, while a sizeable minority had negative opinions. The large number of "yes" replies can indicate a deep sense of belonging and community in the area. In contrast, the large proportion of "yes" responses from Sebdou's most recent residents can signify the novelty or thrill of moving to a new location. If you want to know why someone answered "no" when asked if they love living in Sebdou, further study of the survey data may be able to shed some light on that. Unemployment, poor access to healthcare and education, a high cost of living, and a lack of work possibilities are some potential causes of discontentment with living in Sebdou. It is also possible that some participants may have experienced specific challenges or negative events that have colored their perceptions of living in Sebdou.

2 - The following results pertain to the question we asked to the informants about if they feel at ease when they use their dialect (Sebdou's dialect) or not , the results are presented in a bar graph :

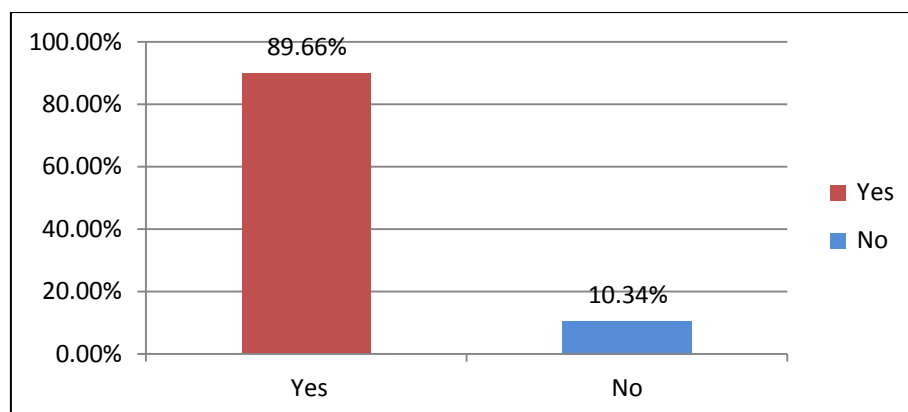


Figure 3- 4 Informants attitudes and feeling towards their local variety.

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Based on the results presented in the chart, it appears that the majority of informants surveyed (89.66%) feel at ease with their dialect, while a smaller percentage (10.34%) do not feel at ease with their dialect. This implies that the majorities of speakers of this particular dialect are supportive of it and see it as a significant component of their identity and cultural heritage. The viewpoint we should adopt when analyzing the responses to that question is that, even though some informants stated that they did not want to live in Sebdoou, their choice to not reside in the city where their dialect is spoken may not necessarily have been motivated by a dislike of their native tongue or cultural heritage. Instead, it can be a reflection of the differences between urban and rural locations in terms of opportunities and problems.

3 - The following results is somehow enforcing the results of the previous question because the question asked was if they felt proud about their dialect and we got the same results 89.66% said “yes” and 10.34% said “no”, so feeling proud of one's dialect can indicate a strong sense of identity and connection to one's community and cultural roots. It can also reflect a sense of resilience and resistance to language discrimination and marginalization. Additionally, feeling proud of one's dialect can be an indicator of the language's vitality and potential for preservation and maintenance.

The following results are concerned with a question we asked participants if their dialect is different from the other dialects of Tlemcen city, the results are as follows:

As a result, the answer was a resounding "yes" from each and every informant, who also noted that Sebdoou's dialect is distinct from the other dialects in Tlemcen, so it was 100% “yes”. It suggests that the dialect spoken by these informants is distinct and identifiable from other dialects spoken in the city.

4 - The findings below relate to a question that we posed to our informants about how Sebdoou’s dialect is different from the other spoken dialects in Tlemcen and the results are presented as follows:

❖ **Phonological variation :**

The participant stated that there are some phonological variables that are realized differently in their dialect as the table below shows:

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Table 3- 3 Phonological variables and their associated variants mentioned by the participants.

Phonological variables	Percentage	Variants	
/q/	32.76%	[q]	[g]
/d ^s /	25.86%	[d ^s]	[ð ^s]
/θ/	24.14%	[θ]	[t]
/ð/	17.24%	[ð]	[d]

We asked them to provide us with some examples on how they pronounce such variables and these are the examples they have proposed:

Table 3- 4 Examples about the realization of /q/, / d^s /, / θ / and / ð / by SA speakers.

Phonological variable	variants	SA	Gloss	Variants	SA	Gloss
/q/	[q]	/qa:lib/ /qa:nu:n/	mold law	[g]	/gameh/ /gt ^s a s/	Wheat To cut
/d ^s /	[d ^s]	Realized as [ð ^s]	///	[ð ^s]	/ð ^s alma/ /ð ^s har/	darkness back
/θ/	[θ]	/θani/ /θama/	Too There	[t]	used by urban.	///
/ð/	[ð]	/ði:b/	Wolf	[d]	///	////

❖ The examples that are mentioned in the table above are those examples that are repeatedly mentioned by the informants, they mentioned that they tend to use /ð^s/ instead of /d^s/ without realizing that as for /d/ and /t/ they use them only when needed like /q/.

5 - The results of the following question are somehow similar to the previous question with an additional detail that they specified the dialects of Tlemcen that are different from Sebdou's dialects and those are the dialect of Ghazaouet regarding the realization of the variable /q/ because in Ghazaouet it is realized as [k] for example "he said" /ka:l/ and in Tlemcen is realized as a glottal stop [ʔ] like /ʔa:l/, in Nedroma and Beni Snous it is realized as [q] like in fusha like /qa:l/ whereas in Sebdou it is realized as /g/ like

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[ga:l], there were no details about the remaining variables except a slight difference between the pronunciation of the variable /θ/ they mentioned that it is realized as [θ] in SA as in fusha giving some examples like:

- [ʔiθnein] Monday
- [θminja] Eight
- [θu:m] Garlic

Where as in Tlemcen it is realized as [t] like:

- [ʔitnain] Monday
- [tamanja] Eight
- [tu:m] Garlic

6 - The results obtained by this question were quiet surprising because they do not support the hypotheses of the research; we were thinking that gender is a factor that influence the change of language and dialects but the findings are completely contradicting our hypotheses as the following figure shows:

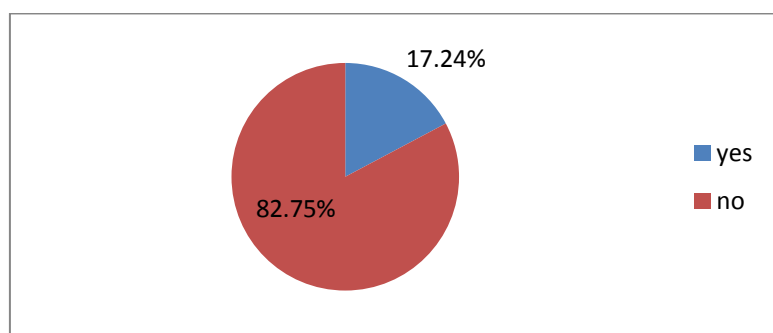


Figure 3- 5 Perception of gender-based language differences.

As the results suggest that a majority of the respondents perceive no significant variation in the way men and women communicate. However, it is worth noting that the participants hold that kind of beliefs when talking about their dialect i.e. Sebdu's dialect they said that in Sebdu women and men use almost the same language.

Substantial minority still believes that there are differences in language usage between genders. The ones who stated that there is a difference was that men speak loudly and women do not and all of them were women and that due to the fact the Sebdu's community is somehow conservative .These findings indicate a diversity of opinions regarding gender-based language differences among the participants.

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7 - The following results are concerned with a question asking on the possibility of that age changes how people speak and the findings are represented on the figure bellow:

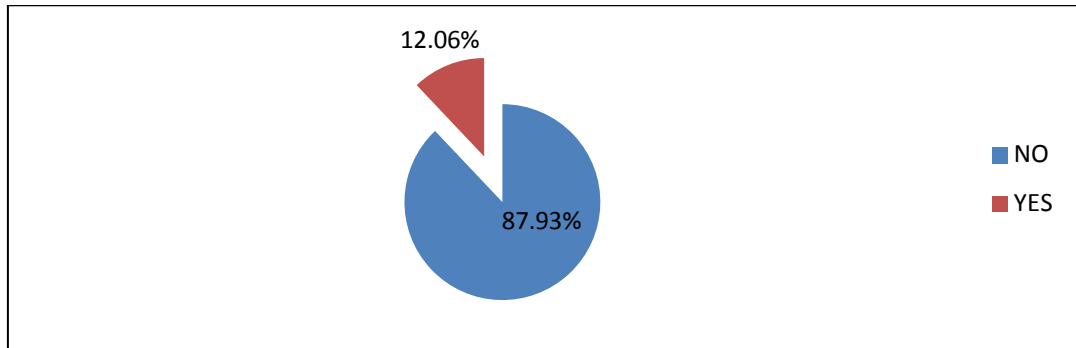


Figure 3- 6 Perceptions of age-based language differences.

These results suggest that a majority of the respondents perceive differences in the way young and old people speak. This indicates that there is a commonly held belief or observation among the respondents that linguistic variations exist between different age groups. However, it is worth noting that a minority of respondents still believe that there are no significant differences in the way young and old people communicate.

We have asked them to provide us with some examples and the results are presented on the following table:

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Table 3- 5 Words that are used by young/old SA speakers.

Old people	Young people	Gloss
[jsawal]	[jsaqsi]	Ask
[jidfor]	[jidfaʃ]	Push
[ʒamaʃ]	[rajaħ]	Sit
[jʃid]	[jigbaðʕ]	Hold
[ʃtʕe:ni]	[medli]	Give me
[jʃajatʕli]	[jsʕo:ni:li]	Phone (verb)

These examples were given by the informant in SA and we presented them to show the difference among young/old SA speakers.

8 - The upcoming results are concerned with the reasons behind the diversity among young/old SA speakers, the results are presented as follows:

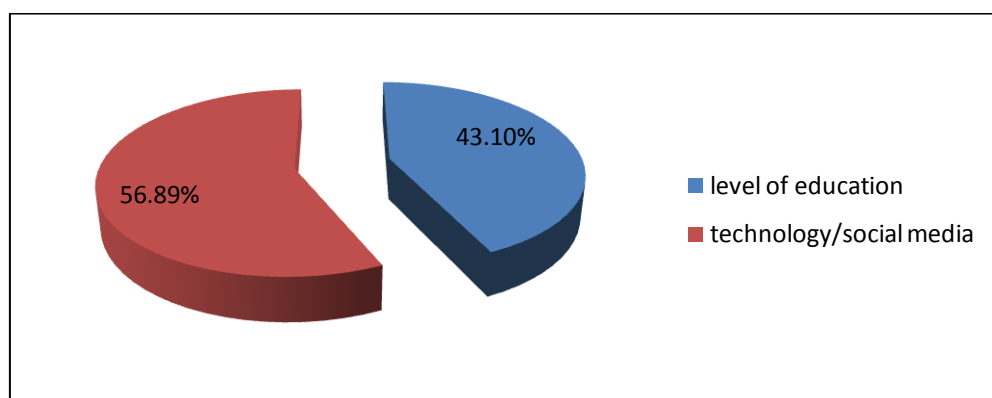


Figure 3- 7 Reasons behind language change among Young / Old SA speakers.

These results suggest that a significant portion of the respondents believe that differences in education level contribute to the language diversity between young and old people. This implies that individuals with higher education levels may have different linguistic skills, vocabulary, or communication styles and they may even use different languages compared to those with lower education levels.

The majority of respondents attribute language diversity to social media and technology, suggesting that digital platforms, social media usage, and technological advancements have a significant impact on how young and old people communicate.

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This highlights the role of education and technological factors in shaping language differences between young and old people.

The responses to the issue of whether educational level affects language usage are shown on the following figure:

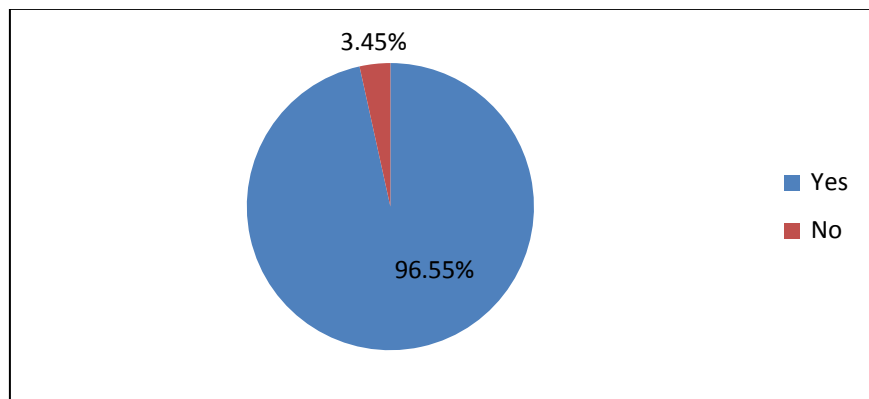


Figure 3- 8 Perception of Education level-based language differences.

These results suggest that a majority of the respondents believe that the level of education has an impact on language usage. This indicates that the respondents perceive a correlation between education and language skills, vocabulary, or communication styles. They likely believe that individuals with higher levels of education tend to exhibit different language patterns compared to those with lower levels of education. On the other hand, the minority of respondents (3.45%) who indicated that the level of education does not influence language usage may hold the belief that education does not necessarily dictate language skills or communication styles. They might argue that language usage is influenced by other factors such as cultural background, individual preferences, or personal experiences rather than formal education.

9 - The results of the last question asking how does level of education influence the way people speak are represented on the following figure:

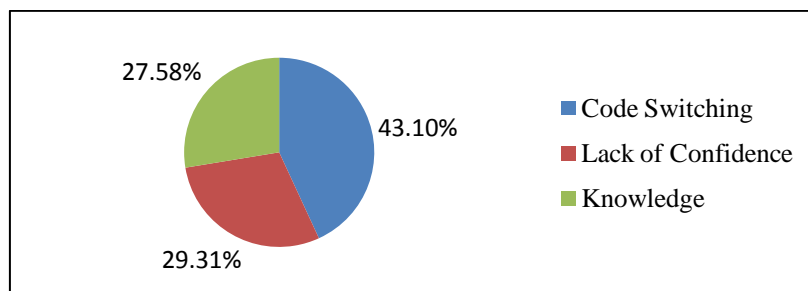


Figure 3- 9 Education's impact on language use.

The majority of respondents (43.10%) believe that level of education leads to code switching. Code switching refers to the practice of alternating between different languages or language varieties in a conversation. This suggests that individuals with higher levels of education may be more proficient in multiple languages or dialects, leading them to switch between them depending on the context or audience. A significant portion of respondents (29.31%) indicated that a lack of confidence is associated with the influence of level of education on language use. This suggests that individuals with lower levels of education may feel less confident in their language skills, potentially leading to less assertive or hesitant language use. Another perspective shared by respondents (27.58%) is that level of education is related to knowledge. This implies that individuals with higher levels of education may possess a broader vocabulary, better grammar skills, or a deeper understanding of language rules, leading to more refined and knowledgeable language use.

3-4 Interview Results

- * **Question 1** - do you think that your dialect is different from the other dialect surrounding you?

When we asked our interviewees if they are aware whether their dialect is different or not, all of them said that Sebdu's dialect varies from the neighboring dialects of Tlemcen.

- * **Question 2** - how do you feel about your dialect?

When asking them feelings they hold towards their local variety, positive attitudes were shared among them. So we can say that they have a positive opinion or sentiment towards it. They likely have a favorable perception of the local variety and may appreciate its unique qualities or aspects.

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- * **Question 3** – do you think that gender has any effect on language use in Seb Dou speech community?

All of our interviewees said they do not notice any variation among women and men speaking Seb Dou's dialect, they don't think there are any gender-related language usage variances or variations in their community. They believe that there are no obvious gender differences in the language that both men and women in their society employ.

- * **Question 4** – do think that there is a difference between young/old people use of language?

The majority of interviewees in the study's community agree that younger and older speakers use language differently from one another. Younger speakers said they incorporate new terms, learn new languages, and steer clear of archaic idioms to keep up with language trends today. Older speakers, on the other hand, frequently stick to their native tongue and continue to use antiquated terms and idioms that are no longer common among young people. Additionally, younger speakers view the elder generation's inaccurate pronunciation of the sound [ð^s] as stigmatizing. Instead, they use the [d^s] pronunciation that is frequently used in the standard language (CA). This finding suggests that the community's language preferences are significantly influenced by variables like age.

- * **Question 5** – do you think that level of Education change the way people speak?

All of our informants responded affirmatively to the question of whether education has an impact on language use or not. It can be inferred that members of the community believe education has an effect on language usage patterns if they accept that education levels affect how people use language. This implies that people with greater education levels may use different language choices, styles, or registers than people with lower education levels. Education can increase one's language skills, grammar, and vocabulary, which may lead to more complex or formal language use.

- * **Question 6** – can you provide us with some words that are specific to your local variety?

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Young people prefer to utilize slang terms they use in conversation to answer this question, whereas older people prefer to employ proverbs and some ancient words to support their claims. The following table provides more information:

Table 3- 6 Words and proverbs used by Young/Old SA speakers

Young interviewees	Gloss	Old interviewees	Gloss
[wa:ʃ s'a:va ʃwija]	are you good ?	[ʔihmid]	Hurry
[min nijtak sma:ti]	seriously	[xari]	Move something
[wa:ʃta ka:ʃ ʒdi:d]	Anything new?	[waxri]	You move away
[ha:di ɣqjba]	Where have you been?	[ʔa:xla:h]	seriously
[ʔaj silʕa]	Hey there	[ʔeiwahaʃu:foɫa:ʃ]	You need to know
[makan walu:]	There is nothing	[tzaɣrad]	
[zala]	Pretty	[tryi:]	Blabbered
[xaba:ʃ]	Hard working	[tʃgaʕ]	traumatize
[wa:ʃ ra:k dajir fiha]	What have you been doing?	[li bɣa ruxsu xala nusu]	You should not buy something cheap
[wi:n bi:ha]	Where are you going?	[tri:g ʔel sad li tdi ma: trud]	You can go and never come back

3-5 Non Participant Observation Results

The results of check list of this method are almost the same found by the questionnaire and interview, since we have checked if the informants participating in our study use variables like /g/, /θ/, /ð/ and /ð/ in their conversation like they claimed before and if really the way males and females in Sebdoou use language is not different, like what the results of the questionnaire have shown. This improves the findings' reliability and validity. The convergence of data from several sources shows that the conclusions are solid and reliable. It adds to the evidence supporting the inferences made from the questionnaire and interviews responses and raises confidence in the findings as a whole. The findings are credible and show a higher level of confidence in

CHAPTER THREE: DATA ANALYSIS AND INTERPRETATION

the interpretation due to the consistency between the questionnaire and interviews data and non-participant observations.

The results showed that language use among Sebdo speakers is influenced by age, which is important for language change and variation. The younger generation is distinguishable from the others by their higher rates of speech variation and their propensity to shun conventional patterns. Education is also a driving force behind this linguistic heterogeneity and evolution in SA. However, the data disprove the component pertaining to gender.

3-6 Conclusion

According to sociolinguistic studies all languages vary, and this variety is not random but rather impacted by social circumstances. The study shows that two factors: age and level of education have a considerable impact on linguistic variance in the particular situation of the Sebdo speech community. The findings suggest, language usage in Sebdo's community varies according to people's ages and educational levels. This variation reflects a combination of preserved linguistic features from the past as well as the incorporation of new vocabulary. The two main determinants of this language diversity are age and education.

We have also been able to draw the conclusion that the choice of particular linguistic features by an individual is influenced by the speaker's category and its attitude toward particular linguistic features by examining linguistic variation at the phonological, morphological, and lexical levels, of course in relation to age and education.

General Conclusion

GENERAL CONCLUSION

Throughout sociolinguistic studies, there has been a significant emphasis on the variation of language observed across regions, individuals, and groups. Our investigation focuses on sociolinguistic variation within the speech community of Sebdou. Following the approach introduced by Labov in 1966, we aim to explore the dynamic relationship between social factors (such as age, gender, and education level) and linguistic features (including phonological, morphological, and lexical aspects). To do this, we examine and understand the interaction between social and linguistic characteristics in Sebdou using a combination of quantitative and qualitative methodologies. Our study employs these techniques in an effort to explore and illuminate the fundamental causes of linguistic variation within Sebdou speech community.

The purpose of this study is to characterize linguistic features of SA in order to draw some interesting conclusions about this speech community. The findings of our investigation are summarized in the sections that follow. The concern was language variation, which explains the relationship between variables and social factors; first, certain essential ideas in sociolinguistics that serve as an indication of the subject matter were introduced. Second, a general overview of Algeria's sociolinguistic situation, which has grown incredibly complex due to the country's abundance of languages and language varieties as a result of historical, political, and sociocultural factors, along with a focus on the Sebdou speech community. Third, certain SA-related conclusions were made.

The analysis of Sebdou's dialect has allowed us to draw certain conclusions regarding this spoken variety and provide answers to the study questions we posed earlier. Examining linguistic variation in SA has shown that diversity exists in this speech community.

Findings from our investigation show that the young are more convergent than their older counterparts because they frequently tend to avoid conventional forms and instead employ new forms to adapt their speech to the needs of youth. In addition men and women are more likely to use the standard form of their variety with a simple difference which is loudness of the voice; where men tend to rise their voice women cannot for a simple reason that Sebdou's community is a conservative community.

GENERAL CONCLUSION

There is also the fact that not only age that changes the way SA speakers use language level of education is also a driving force to that variation, without forgetting the positive attitudes that SA speakers hold towards their local variety.

Several limitations were encountered when carrying out this research for our master's dissertation, which should be mentioned. First, due to time and resource limitations, the sample size was rather small, which would restrict the generalizability of the results to a larger population. A further issue was the lack of older representation, with the exception of those who were interviewed, due to the study's sample's age range being between 17 and 40. The study also only used self-reported data, which raises the possibility of bias or mistakes in answer. Additionally, because the study was done in a particular place, cultural or environmental factors particular to that area may have had an impact on the findings, limiting their generalizability. Last but not least, the study's time limitations prevented it from examining any characteristics or circumstances that may have given a more thorough grasp of the research issue. When interpreting, it's crucial to keep these restrictions in mind.

Overall, one may argue that social, political, cultural, and educational norms are all driving forces behind language evolution and variation and help to account for individual language variety. Additionally, the various attitudes toward language use on the side of both the speaker and the hearer explain why different people prefer some linguistic aspects over others. This adds to the study's second objective, which is to determine the causes of SA speech variety and change.

The question that can be raised is: will SA speech remain the same after some years from now or will it change?

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Appendices

APPENDICES

Appendices A

Questionnaire (English Version)

In order to study language variation, in Sebdou city, among people living there we have elaborated the following questionnaire having as an objective to investigate the role of age, gender and ethnicity in language change or more appropriately dialect change. The questionnaire is going to be a part of our Masters Degree dissertation in “language Studies”. All responses will be kept anonymous and no one will be identified in the research. We hope that you would be kind enough to answer the questionnaire and thank you in advance.

Part 1:

Age:

Residence:

Gender: Male Female

Level of education: None Primary Secondary University

Part 2:

1. How long have you been living in Sebdou?

Since I was born I moved there young recently

2. Do like the fact of living in Sebdou?

Yes No

3. Do you feel at ease when you speak your dialect with people from another area in Tlemcen?

Yes No

4. Are you proud with the way you speak?

Yes No

5. Do you think that Sebdou’s dialect is different from the other dialects in Tlemcen?

Yes No

6. Do you think that your speech changes when you interact with people speaking other dialect, if yes at which extent it does?

.....

7. Mention the most recognized differences between Sebdou’s dialect and the other neighboring dialects?

APPENDICES

.....
8. Do women and men speak the same way, if not in which way they differ?

.....
9. Does age play a role in changing the way people speak, explain?

.....
10. What makes the speech of young and old people different?

.....
11. Does level of education or Degrees influence the way people speak in Sebdou?

.....
12. How dose Level of Education or degrees influence the way people speak?

.....

We appreciate your collaboration.

APPENDICES

Appendices A

Questionnaire (Arabic Version)

من أجل دراسة الاختلاف اللغوي في مدينة سبدو بين الأشخاص الذين يعيشون هناك قمنا بتطوير الاستبيان التالي بهدف التحقيق في دور العمر والجنس والمستوى التعليمي في تغيير اللغة أو تغيير اللهجة بشكل أكثر ملائمة. سيكون الاستبيان جزءاً من مذكرة درجة الماجستير في "دراسات لغوية" ستبقى جميع الردود مجهولة ولن يتم تحديد أي شخص في البحث. نأمل أن تتفضل بالإجابة على الاستبيان ونشكرك مقدماً.

الجزء الأول:

- العمر <
- مكان الإقامة <
- الجنس انثى ذكر <
- المستوى التعليمي غير متعلم ابتدائي ثانوي جامعي <

الجزء الثاني:

1. منذ متى وأنت تعيش في سبدو؟
منذ ولدت انتقلت هناك صغيراً انتقلت حديثاً
2. هل تحب حقيقة العيش في سبدو؟
نعم لا
3. هل تشعر بالراحة عندما تتحدث بلهجتك مع أناس من منطقة أخرى في تلمسان؟
نعم لا
4. هل أنت فخور بالطريقة التي تتحدث بها؟
نعم لا
5. هل تعتقد أن لهجة سبدو مختلفة عن اللهجات الأخرى في تلمسان؟
نعم لا
6. كيف تختلف اللهجة السبداوية عن باقي اللهجات في تلمسان مع امثلة ارجوك؟
✓
.....
7. أذكر الاختلافات الأكثر شهرة بين لهجة سبدو واللهجات المجاورة الأخرى؟
✓
.....
8. هل يتكلم الرجال والنساء بالطريقة نفسها، إن لم يكن كذلك فيما يختلفون؟
✓
.....
9. هل هناك دور يلعبه العمر في تغيير الطريقة التي يتحدث بها الناس بالأمثلة؟

APPENDICES

..... ✓

.....
10. ما الذي يجعل حديث الصغار وكبار السن مختلفاً؟

..... ✓

.....
11. هل يؤثر المستوى التعليمي على طريقة الناس في الحديث؟

..... ✓

.....
12. كيف يؤثر مستوى التعليم على طريقة الشخص في الحديث؟

..... ✓

.....

نقدر تعاونكم.

APPENDICES

Appendices B

Interview (English Version)

To investigate the influence of age, gender and level of Education in speech variation among SA speakers, we devised the following interview. Please answer the following questions so that you can share your viewpoint.

1 - Do you think that your dialect is different from the other dialect surrounding you?

.....
.....

2 - How do you feel about your dialect?

.....
.....

3 - Do you think that gender has any effect on language use in Sebdou speech community?

.....
.....

4 - Do think that there is a difference between young/old people use of language?

.....
.....

5 - Do you think that level of Education change the way people speak?

.....
.....

6 - Can you provide us with some words that are specific to your local variety?

.....
.....

We appreciate your collaboration.

APPENDICES

Appendices B

Interview (Arabic Version)

مقابلة

للتحقيق في تأثير العمر والجنس ومستوى التعليم في تباين الخطاب بين المتحدثين في "سبدو"، قمنا بوضع المقابلة التالية. يرجى منكم الإجابة على الأسئلة التالية حتى تتمكن من مشاركة وجهة نظرك.

1 - هل تعتقد أن لهجتك مختلفة عن اللهجات الأخرى المحيطة بك؟

.....
.....

2 - كيف تشعر حيال لهجتك؟

.....
.....

3 - هل تعتقد أن الجنس له أي تأثير على استخدام اللغة في مجتمع السبداوي؟

.....
.....

4 - هل تعتقد أن هناك فرقاً في استخدام اللغة بين الشباب وكبار السن؟

.....
.....

5 - هل تعتقد أن مستوى التعليم يؤثر على طريقة حديث الأشخاص؟

.....
.....

6 - هل يمكنك ذكر بضعة كلمات تخص لهجتك المحلية؟

.....
.....

نقدر تعاونكم.

يهدف هذا البحث إلى التحقيق في الوضع الاجتماعي اللغوي لمجتمع سبدو ، وبشكل أكثر تحديداً ، الميزات اللغوية التي تميز هذا المجتمع ، وخاصة تلك الصوتية والمورفولوجية والمعجمية. كما يهدف إلى دراسة ما إذا كان للعوامل الديموغرافية مثل العمر والجنس ومستوى التعليم أي تأثير على استخدام اللغة بين والمتحدثين السبداويين ومواقفهم تجاه تنوع لهجتهم المحلية. استخدم البحث الاستبيان والمقابلة والملاحظة والتسجيلات لجمع البيانات. كشفت النتائج أن هناك فرقاً بين المتحدثين الأكبر سناً والأصغر سناً في استخدام اللغة مجموعة متنوعة من العوامل أثرت على هذا التباين أهمها العمر ومستوى التعليم بشكل رئيسي. أيضا أن والمتحدثين السبداويين يحملون موقف إيجابي تجاه لهجتهم.

الكلمات المفتاحية: الاختلاف، اللسانيات الاجتماعية، العمر، الجنس، المستوى التعليمي، سبدو، السمات اللغوية.

Summary:

This research work aims to investigate the sociolinguistic situation of the speech community of Seb dou, more specifically, the linguistic features characterizing this community, mainly the phonological, morphological and lexical ones. It also aims to examine whether demographic factors like age, gender and level of education have any impact on language use among SA speakers and their attitudes towards their local variety. The research opted for questionnaire, interview, observation and recordings for gathering data. The results revealed that there is a difference between older and younger speakers in the use of language, and a variety of factors have affected such variation and had an impact on language mainly age and level of education. Also that SA speakers hold positive attitudes toward their dialect.

Keywords: variation, sociolinguistic, age, gender, level of education, Seb dou, linguistic features.

Résumé:

Ce travail de recherche vise à étudier la situation sociolinguistique de la communauté de Seb dou, plus précisément, les caractéristiques linguistiques caractérisant cette communauté, principalement les caractéristiques phonologiques, morphologiques et lexicales. Il vise également à examiner si des facteurs démographiques tels que l'âge, le sexe et le niveau d'éducation ont un impact sur l'utilisation de la langue chez les locuteurs de l'AS et leurs attitudes envers leur variété locale. La recherche a opté pour le questionnaire, l'entretien, l'observation et les enregistrements pour la collecte de données. Les résultats ont révélé qu'il existe une différence entre les locuteurs plus âgés et les plus jeunes dans l'utilisation de la langue, et une variété de facteurs ont affecté une telle variation et ont eu un impact sur la langue principalement l'âge et le niveau d'éducation. De plus, les locuteurs de l'AS ont des attitudes positives envers leur dialecte.

Mots-clés : Variation, sociolinguistique, âge, sexe, niveau d'éducation, Seb dou, caractéristiques linguistiques