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**Language Contact in Algeria and the Leading
Factors towards Language Death: Modern
Standard Arabic**

Extended Essay Submitted in Candidacy for the Degree of MASTER in

Language Studies

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DECLARATION

I hereby declare that this submission is my own work, and my own effort. With a high respect to other writers who wrote about the same title as mine. All their works that I have read and worked on is linked to their work with stating their exact references. I also certify that the present work has no plagiarism and is the result of my own investigation, except where otherwise stated.

Mr. Mohammed Yassine Belaskri

Date: 21/05/2016

DEDICATIONS

I dedicate this research work to:

My mother,

My father,

All my family members,

ACKNOWLEDGMENTS

First and foremost, all thanks and praise be to Allah the one who has helped me to finish this research.

I am honored and grateful for the guiding of my supervisor Dr. M. N. Negadi who provided me with closer insights and references that have contributed to the achievement of my work.

My special thanks are presented to my friends and colleagues who have suggested some pieces of advice and guidelines to be reconsidered.

ABSTRACT

The aim of this present research is to shed light on the language contact and its outcomes towards language death in Algeria. The Algerian linguistic situation is very complex due to several factors, some of which being historical, others political and others socio-cultural. This diversity of language manifestations can cause damage to the native language. What foreigners think about Algeria's language is not applicable when they once come and see, there is an absolute fact that in addition to Arabic and Berber, French has an effecting role in Algeria and in changing the linguistic profile of the country. Algerian Arabic or Algerian Dialect is specific to the Algerians. It is a mixture of more than one language at the time; it is the mother tongue of the Algerian citizens. In fact except Berber, Algeria has a coexistence of many languages, cultures and civilizations that have shaped the language of the country. This study tries to show how the phenomenon of language diversity will lead to, the sociolinguistic and sociocultural reality of the Algerian society and the real language practices deny totally the idea of one language distribution. The research tools used had revealed that there is much more adaptation and much less preservation in terms of the linguistic heritage of the country, which can result in language loss and gradually language death.

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LIST OF ABBREVIATIONS

AA: Algerian Arabic

CA: Classical Arabic

MSA: Modern Standard Arabic

Fr: French

***Chapter One:
Language Contact and the
Main Reasons towards
Language Death***

General Introduction

Language is not only used to communicate but also to establish and to maintain social relations. Each language is related to its social, cultural and political realities. Sociolinguistics does not neglect all what have been achieved by ancient language scholars; in fact it shapes their vision in terms of the research they have worked on. It tries to explain language in relation to the society, focusing on its use and functioning in the socio-cultural context. Sociolinguistics has dramatically narrowed the misconception of language varieties and the diversity that can be derived from one language. Language contact is said to be the reason where many variations are found; when language is introduced to a community no one is forced to use it as it is, unless in particular contexts.

The Algerian linguistic situation is complex though it can be described as a field of work for sociolinguistics which itself is a branch of linguistic dealing with languages and their impact on societies and vice versa. Sociolinguistics has many areas to work on in the Algerian society, due to the diglossia, bilingualism and even the multilingual situation that diffuses. Hence, language contact in Algeria has created several outcomes that are considered as results from the contact, code switching which is the more common one among individuals, bilingualism ‘Arabic and French’ which is not only seen as a necessity of communicating but also as a heritage left from the past colonial era. The Algerian linguistic situation is very complex due to its socio-cultural, ideological and political diversity. The coexistence of Arabic, Berber and French in the Algerian speech community presents a total contradiction comparing to the Algerian language policy.

The topic of this research goes around language contact in Algeria and the diversity of language varieties found and used in this country. On the other hand, it is about how this variation can contribute to the rise of another phenomenon which is language death. Actually when Algerians are asked “what is your mother

tongue?” many of them answer with the typical response of ‘Arabic’ which is in reality not the case, they belong to Arabic language, but they only use it for several purposes. Classical Arabic is not even used in their conversations; they use instead Dialectal Arabic or Algerian Arabic which is in itself a mixture of more than a language.

For this reason the following questions are asked in this research:

- Will Algerians witness a language death phenomenon for using more than one language in their daily speech?
- How can this usage lead to a language death while it is needed to use more than one language to stay familiar with society members?

In order to answer these questions mentioned above, the two hypotheses are put as follow:

- It is critical to answer by yes or may be, but the situation is becoming more seriously when speakers tend to use multiple languages or codes. There is more adoption of foreign languages than reviving their own native ones.
- Systematically, when a speaker engages into a conversation using foreign codes, these foreign languages will take more ground on his or her brain storage; the more a foreign variety is used, the more the native one is in danger of loss and even death.

The research tools used in this work are recordings and observations. Both attempts to collect qualitative data, the sample is based on speakers who might not be aware of the linguistic diversity. The participants are educated and specialized in several fields as medicines, media and religious purposes. The data are analyzed by observing the recorded conversations of speakers. Then, these conversations are identified and examined with the help of pie charts and tables.

The research is structured into two main chapters. The first chapter deals with the review of the literature, it tries to present some concepts about language contact

and their outcomes. It also deals with the awareness of language loss and death in which these two can be caused at several stages.

The second chapter deals with data collection and analysis showing that in the Algerian society there is more than one language dominating among speakers stating the used languages in Algeria and the consequences of the blind usage of foreign language varieties. In this chapter there is also the empirical work based on recordings and observations, aims at describing and analyzing language contact phenomena and their degree of dominance in the country.

1.1. Introduction:

This chapter gives a broad description about language contact and the phenomena that may be resulted from it. Language contact occurs when different speakers engage into interactions and their languages influence each other, the study of language contact is called Contact Linguistics. It is evident that the use of more than one language is beneficial but it also brings along with this contact several phenomena such as code switching, diglossia, bilingualism and language death. These language contact outcomes are further spoken about in this chapter. The focus with stating those outcomes are to reveal the hidden prospective that may affect the mother tongue and the local varieties which may lead to a language death.

1.2. Sociolinguistics and its Trend towards Language

Sociolinguistics is the study of the way language is used in communities of speakers. It sheds light on the interaction of social factors (such as a speaker's gender, ethnicity, age, degree of integration into their community...etc) and linguistic structures (such as sounds, grammatical forms, intonation features, words... etc). Language is viewed as the main concern for sociolinguistics to deal with, to see how this latter is used differently and sometimes taking a whole form than its origin. Sociolinguistics has gained its foundation and started to be the main pillars of language studies concentrating on its occurrence in the society by its members. Language is pivotal to social interaction in every society understanding, and interaction for the simple reason that human are social by nature and cannot live in isolation. Language forces people to use it obliging them to follow such structures and norms for appropriate usage. Whereas, society members also have their own reasons in order to manipulate language in any variety or form that suits their needs e.g. Jargon words, styles and registers. The basic characteristic of sociolinguistics is that language is variable and ever-changing. As a result, language is not uniform or constant. Rather, it is varied and dynamic for both the individual user and the groups of speakers using the same language.

These language variations cannot be seen or occur unless there is a situation where one or more languages are in contact. To put it in more details the criteria that speaker is not able to control his speech using only one language or one variety and the phenomena that can be raised from this contact are well developed in the next titles.

1.3. Language Contact and its Outcomes

Language contact is considered as an important phenomenon. Therefore, many linguists have studied it for years. Multilingualism has always been common in the human history. In today's world more people became multilingual. Therefore, studying the aspects of language contact and of its influence is a significant matter. Language is dynamic by its nature so the expectation of language change is highly considered due to several factors. These factors include drift, which means tendencies within the language to change due to structural imbalances, dialect interference, and foreign interference. Many factors may lead to the dialect diversity and even to language splits. Therefore, any language may have its own supporters (Thomason and Kaufman, 1991).

Contact linguistics is a field of study which investigates various phenomena relating to the encounters between two or more languages or varieties and their speakers both in the past and the present. Its core is in historical linguistics, but it interfaces with several other fields of study, e.g. sociolinguistics, the study of multilingualism and the study of second language acquisition. In addition, its research topics intersect with psychology, sociology and anthropology, which are also interested in the processes and effects of cross-linguistic and cross-cultural encounters. This can be linked to the situation of Algeria where Arabic and French come into a contact in the Algerian societies' members paving the path for the emission of some language contact phenomena like diglossia (two different varieties are used), bilingualism(the use of two languages), borrowing and code-switch but this will be well developed in the second chapter.

1.3.1. Diglossia

Diglossia is a language contact outcome that affects language change. In one hand, it is defined as a simple arrangement found in some societies in which two different varieties can be used at the same time. On the other hand, it is the coexistence of two varieties of the same language throughout a speech community. Often, one form is the literary or prestige language, and the other is a common dialect spoken by most of the population. Such a situation exists in many speech communities throughout the world *e.g.*, in the Arab world, where Classical Arabic (the language of the Holy Qur'an) and the variety used in the daily life known as colloquial Arabic.

Ferguson (1959) is the first linguist who introduced diglossia into the English language literature for describing situations found in different places where the both existing varieties found are called (high and low). According to Ferguson (1959), the H-variety and the L-variety have to be two divergent forms of the same language which are above the level of a standard-with-dialects distinction, but which stay below the level of two separate (related or unrelated) languages.

The two criteria just mentioned above are described as follows:

- a- High variety or (H): Used in formal situations such as: attending a lecture at a university or a preaching lectures in mosques, news, broadcasting, political speeches, poetry. High variety is not acquired at home, it is taught at institutions and the case of children who start learning reading and writing can be mentioned here in order to show that these children learn to use standard language instead of local vernaculars. High variety is prestigious because its vocabulary includes many formal and technical terms. (Hudson, 1966; Holmes, 2001; Sridhar, 1996)
- b- Low variety or (L): Used by everybody in everyday conversations, like communicating with family members, friends, and colleagues. The Low

variety is typically acquired at home and used as a mother tongue.(Hudson, 1966; Holmes, 2001; Sridhar, 1996)

Situations are the references dictating when and where the use of high is appropriate, for instance when an Algerian is reading an article or a magazine, he uses the classical Arabic. Whereas in explaining what he had read to other he uses dialectal Arabic. Diglossia can be spotted in Algeria where a preacher may give a verse of the Holy Qur'an in Classical Arabic and later on he tries to make it clear using Dialectal Arabic due to the level of education for elder people and uneducated people. Moreover, among language contact phenomena there is borrowing:

1.3.2. Borrowing

Borrowing is the process of importing linguistic items from one linguistic system into another. It is a process that occurs any time two cultures are in contact over a period of time. Haugen's 1950 article on borrowing marks the beginning of the current interest in the topic. Much of the earlier work had dealt with historical linguistics and much of the following work has dealt with other areas of linguistics. The early study of the process of borrowing and its results emphasized items from the linguistic systems such as vocabulary, phonology, grammar.

Bloomfield's influential *Language* (1933) included in its twenty-eight chapters three chapters on borrowing. In 'Cultural Borrowing' he paralleled the individual's early learning of speech forms from those in the household with the later addition of speech forms from the dialects and languages with which the individual and group come into contact. Children do not 'borrow'; rather, they 'acquire'. He also pointed out that for adults the degree of control of the other language affects the borrowing. People who know another language well can use the items from the other language at will. Romaine S., (1988) agreed on this point where she declared that prestige and need are factors that should be mentioned when discussing about borrowing.

Borrowed items may occur in children's speech as well as in adults' speech. Borrowed items too can be considered as a consequence of laziness, tiredness, or emotional stress which leads to forgetting the "correct" term; however borrowing does not always play a negative role in that borrowers sometimes choose items from another language because they are more appropriate (Hoffmann, 1991).

The first attracting thing about borrowing is that it includes in itself a disguised threat that leads gradually to language loss and death because it starts from borrowing small words and utterances and it will become as adopting these words into the mother tongue so that for sentences as well. This can be related to the case of Algeria's communities where people started to have more tendencies to use foreign words so that they show themselves when conversing with others. For instance a father may call his son in dialectal Arabic 'roih' 'come' and his son may respond to him in French saying 'oui' 'yes', this usage can refer to their cultural background; they are more open and tolerant towards foreign language and they do not mind to pick words on their utterances once in awhile.

There are more bilinguals in the world than monolinguals.

1.3.3. Bilingualism

Bilinguals are the speakers who are able to use two different languages. The ultimate definition was not taken as it is from the earlier researches and the latest one. Some of them agreed that a bilingual has to master the two languages i.e. the ability to use both codes accurately and fluently. In Hornby, (1977) defines bilingualism as follows: "The best way to deal with this variation in definitions would seem to be to recognize that bilingualism is not an all-or-none property, but is an individual characteristic that may exist to degrees varying from minimal competency to complete mastery of more than one language."

Thus, fluency and appropriateness are mandatory of being bilingual and have often fulfilled as the native speakers by those who have been studying one or more than a language. In other words, bilingualism is the characteristics of individuals

who encourage themselves and decide to develop knowledge and capability in a second language then become bilingual. Weinreich (1968:1), one of the founding fathers of bilingual studies gives one of the shortest and clearest definitions that bilingualism is: “the practice of alternately using two languages will be called bilingualism and the person involved, bilingual”.

One language usage in multilingualism or bilingualism situation is not stable, i.e. the bilingual speaker shifts, changes, switches from a Language to another one when it is possible or convenient while the reason of this attitudes resides on his mental ability to produce and reproduce more than a sentence in different languages if not the two, the two language are already stored in his/her brain may be not equally but it is sufficient to speak the two, the other reason behind this manner is socially taking ground ,i.e. the speaker may use the two languages in order to impose himself above others and in some cases it reveals the social status and the level of education of the speaker.

1.3.3.1. Types of Bilinguals

Speakers do acquire other languages than their mother one for different reasons and choices. For this there are three major types of bilinguals:

A- Monocultural-Co-Ordinate Bilingual: Is the one who has learned a second language for specific purposes, access to the technological information available in the language, the pursuit of research in academic subjects, etc... At this level the speaker is more focused on education at high degree by going through academic education and technology.

B- Bicultural-Co-Ordinate Bilingual: Is the one who has learned a second language for integrative reasons such as tourism and voyage and who has studied the literature, history, and other aspects of the culture of second language speech

community. Here the speaker is intending to integrate to other societies with foreign languages and take part at their location by living or doing tourism tours.

c- Bicultural-Compound Bilingual: Is the second generation immigrant, who has acquired two second languages and two cultures, one of the home and the other of the host society in parallel (Bell, 1976) . The second generation of some immigrant have no choice except learning the mother tongue and the langue of their locations, due to the fact that the foreign language has already took part of their parents ‘immigrants’.

1.3.4. Code Switching

Code switching is the certain consequence of either bilingualism or multilingualism. Any person who speaks two or more languages switches between them according to the situation raised. At first, the language chosen should be comprehensible to the addressee – the speaker chooses a language which the participant can understand (Hudson, 1996). In bilingual and multilingual countries, languages are used depending on the circumstances in which the speaker’s choice of using which code is controlled by the social norms. That is, one language is just suited at home conversations, while the other is more likely to be used in other places and for other purposes.

Thus, general terms for the code-switching phenomenon are also code alternation and language mixing. Bilingual or multilingual speakers, who speak two or even more languages, tend to code-switch when speaking to another bilingual person; that means that they often change from one language to the other and use words and phrases from distinct languages, even in the same sentence. For example an Algerian worker at an administration is talking to his coworker, they may use dialectal Arabic but the use of French is more likely to be switched in at their conversation for the reason that most administration workers in Algeria master the two languages which are Arabic and French.

1.3.4.1. Types of Code-Switching

Scholars have introduced different types of code-switching which have been observed in different cases. According to Poplack in (Romaine, 1989), these types can be labeled as: inter-sentential, intra-sentential and tag-switching.

- a- Inter-Sentential switching: The switch occurs outside the sentence or the clause level, in other words the switching occurs at a clause or a sentence boundaries. This type may also occur between the speakers turn (Romaine, 1989; Myer-scotton, 1993; Hoffman, 1991). Here is the example from Puerto Rican bilingual Spanish/English which is given by Romaine, (1989:123):
- b- c- Intra-sentential switching: It involves the switch of different types that occur within the clause or the sentence (Meyers-Scotton,1993).
- c- a- Tag Switching: It means to engage a tag in one language into an utterance which is in the other language. It is the switching of either a tag phrase or a word or both from language B to language A. for instance a person calls his friend: ‘did you go to see your cousin? And his friend replies by: No, pas encore!’

1.3.5. Language Shift

Language shift is the process by which a speech community in a contact situation (i.e. consisting of bilingual speakers) gradually stops using one of its two languages in favor of the other. The causal factors of language shift are generally considered to be social, Fishman defines language shift as: “process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer ‘speakers, readers, writers, and even understanders’ every generation” (Fishman 1991:1) .This shows that the less of language heritage preservers they are, the more capability of language to be shift into another form or level of usage.

A number of factors can combine to make a language shift more or less likely. In general, the fewer people who speak a language, the greater the chances that its speakers will find it necessary to learn regional or global languages in order to get

by in an interconnected society. On the other hand, if a group of people is isolated, such as on islands or deep in the abandoned areas such as forests, they may have a better chance of maintaining their language since they have less interaction with others. The cultural relations between speakers of a language also reduce the probability that a complete shift will occur. Scholars and language educators have raised awareness to revive endangered languages after a shift or to prevent shifts all together; primary education may take place in a local or indigenous language, to encourage speakers to solidify their knowledge of their mother tongue before learning the dominant language of the area. Language shifts may also occur among immigrant populations as in indigenous populations. As for example an Algerian family will travel and live in France or England, their kids will be educated and guided through the target language they find there, and soon that target language will become their L1, and the original first language which is Arabic will drop back to be their L2, this may gradually fall out of favor as immigrants become more adapted to the surrounding culture. The more immigrants there are from a particular area.

1.3.6. Language Death

Besides studying language contact and its outcomes, sociolinguistics has gone further to study how language can be considered dead or it is about to. Language death happens when the local speakers have passed away taking with them their language or that language is being ceases for several reasons, before going deeper to language death, there is a phenomenon that drags the path to language death which is language loss. Language death may occur on two levels. It may be on a personal or familial level, which is often the case with immigrant communities, in which the younger generation finds themselves in a language conflict between the native one and the new foreign language. Hence, gradually they become more familiar and knowledgeable with the language they find there.

Language death is a process that affects speech communities where the level of linguistic competence that speakers possess of a given variety is decreased.

Brenzinger says that ‘a language is considered to be extinct when there is no longer a speech community using the language’ (Brenzinger 1992: 3). From this view, the idea is that the one cannot say that a language is dead unless it is no longer used in a society without referring to the causes of its disappearance. However, even between the linguists supporting the theory that language depends on human beings and disappears with its last speakers, there are controversial ideas. For instance, David Crystal considers language as a ‘tool of communication’ (Crystal 2000: 2), and therefore claims that it is only alive when there is more than one speaker left, because only one speaker makes communication impossible, because if only one member of a certain society has a knowledge about a specific language cannot be comprehended to others since he is the only one who has that language so, it may lead to a deficit. One last speaker is however enough to pass on his linguistic knowledge to a child, who easily acquires the capacity of a native speaker. As a result, it can be said that with one speaker communication can easily be established and Crystal’s understanding of what the aim of a language is, that is, to serve as a ‘tool of communication’, is therefore satisfied.

Language death cannot happen in a spontaneous way, it is rather a systematic process which may take place following several types such as:

1.3.6.1. Radical Language Death

Radical language death is similar to sudden language death in its abruptness, rather than the speakers dying. However, they all stop speaking the language. Often, the reason for this is survival under the threat of political repression or even genocide. Speakers, to avoid being identified as ‘natives’, simply stop speaking their native language. Children become unable to learn that language, and the language ends up dying. One example of radical language death involves suppression of an uprising in Salvador through the killing of 25,000 peasants in 1932. Consequently, the remaining speakers of the languages Lenca and Cacaopera stopped using their languages in fear of being killed too. These symptoms like fear

of being killed or political and war situations may easily lead to a clear radical language death.

1.3.6.2. Gradual Language Death

Gradual language death is the most common way for a language to become extinct. It happens to minority languages that are in contact with a dominant language, much as American Indian languages are in contact with English. In each generation, fewer and fewer children learn the language until there are no new learners. The language is said to be dead when the last generation of speakers dies. To support such an idea this best example can suit the situation; Cornish suffered this fate in Britain in the 18th century, as have many Native American languages in both the North and South continents.

1.3.6.3. Bottom-to-top Language Death

Bottom-to-top language death is the term that describes a language that survives only in specific contexts, such as a ceremonial language. Latin is one for example. Sometimes, a process of language revival can bring back one of these languages, as the case is with Modern Hebrew, and perhaps Cornish in the near future, when it starts to get acquired by children as a native language. Here the language can be on the edge of vanishing but, the people or the government may put effort to revive the latter language and (Hebrew, the language of the Jews is the best example).

As mentioned before, language exists and depends on its interlocutors. If these interlocutors are physically threatened, their language is automatically in danger as well. Crystal illustrates some examples of physical threatening, which are mainly in form of catastrophic natural causes. Especially ‘small communities in isolated areas can easily be doomed or wiped out by earthquakes, hurricanes, tsunamis, floods [or] volcanic eruptions’ (Crystal 2000: 71). Such an ‘elimination’ of all speakers of a language would have as a consequence the sudden and immediate death of the language affected.

Economic situation is another factor, which may become a threat to a speech community and therefore the reason for migration. One can find numerous examples where people are forced to abandon their homes due to a bad economic condition in their country. For instance, natural disasters, such as droughts or floods, may lead to famines in financially unstable Third World countries and thus to unbearable living conditions. A similar case, although caused by humans themselves, is war, which results in a reduction of the population not only because of the victims killed in combat, which I call ‘primary victims’, but also because of ‘secondary victims’. These ‘secondary victims’ die due to diseases, such as tuberculosis, especially present in Third World countries which have been devastated by civil wars for many years and where bad economic situations do not allow an elaborated health care (Cf. also Crystal 2000). It shall be mentioned at this point that large-scale migrations do not necessarily lead to language death. Nevertheless, if the number of emigrants is significant enough, migration may be the first stage in the process which finally results in language death.

Civil war implies a problematic political situation, which is another reason for migration. However, political problems do not always result in wars. A good example to illustrate other forms and consequences of political oppression is delivered when considering the colonialist period in the past as well as the neocolonialism these days. When a dominating nation conquered new lands, the indigenous population was held back by both physical power and the ideology that the new language brought in by the conquerors was ‘better’ and superior to their own. Moreover, the official language and the language of the education system was mostly the colonists’ one, which was therefore regarded as more prestigious. Due to its frequency, it has been claimed that prestige and glamour is one of the most important factors in one of the types of language death which is gradual.

In the past, there have also been examples of colonist behaviour with the extreme high point of total prohibition of indigenous languages and systematic persecution of its speakers. In this context, the term *language murder* has been created to designate the procedure which tolerates the dominant language, now

called *killer language*, as the only possible way of communication (Cf. also Crystal 2000 and Fishman 1991). This situation can easily be referred to the Algerian independent war against the French colonist where French language was highly being reinforced and roughly implemented to the Algerian society for the reason of embed it on Algerians and kill the Arabic language.

1.4. Language Death Awareness

It is needed preserving and caring for the simple reason and the only that language represents human beings as society members, who people would be when it is gone? All people have a collective past. No culture or language is irrelevant to anyone. If a language dies, speakers lose part of their history, much of which has been passed down orally. They lose a culture and they would not able to translate ancient texts they might find. Language is the foundation of knowledge. There are concepts that in each language speakers are clueless about because there is no word in their language for them. Every language has some words that cannot be translated into any other language, ideas that are unique to that culture. If the language is kept alive, those cultures can share the words and ideas. If the language dies, even they will eventually forget those ideas. So much knowledge and culture would be lost. Supposing that every languages would die but only one is left. All non-native speakers of those language ideas would die along with them. Society members would be narrow-minded, biased, have a clear skewed perception of reality, and they would not be able to escape our narrow mindset because they would have no knowledge of anything else. How can you understand an idea that no exact words for it?

Language death is a natural process that occurs in a normal way. This has been taking ground throughout history (Crystal 2010:21) this means that they have come and gone. The problem is that right now there are just too many languages going and a lot less coming. “What is different about the modern situation, however, is the speed and the extent of language shift which (...) is leading to complete language death, the

total disappearance of languages from the world” (Trudgill 2000:192) This is what makes sociolinguists in particular care and also society members.

The amount of languages that have gone and some of them are on the way to the doom has sparked and alarmed sociolinguists and people at the same time of the serious this phenomenon is. There are people that would argue that a monolingual world would be actually better.

“If you want a peaceful world, one of the first things you have to do is pay attention to people’s rights within society, and to their identities as communities – and the chief emblem, or badge of a community is its language. A sensitive policy of multilingualism and a concern for minority languages there are much more likely to lay the foundation for peaceful and mutually beneficial coexistence.” (Crystal 1999a: 3-4)

For this a diverse world of languages is more peaceful than just one language dominating because in the case of one language; language is well preserved and all people would be purist and no one of them would dare to change or derive this one language to another level or degree and one change may easily lead to a sudden conflict but a diverse world is safer in terms of changes and adding due to the fact that a group can agree on preserve a language than a whole world’s people.

1.4.1. Diversity is Essential

As stated previously, an environment is stronger if it is more diverse and it can also be used to argue for language diversity in a way that any ecosystem is ‘a network of interrelationships’ between all living creatures. Language is part of our human ecosystem, as it is culture and art and any other social activity. Any damage to one of these elements could result in “unforeseen consequences for the system as a whole” (Crystal 2000:32-3);

1.4.2. Languages Express Identity

Crystal says “A nation without a language is a nation without a heart”. And this is quite true. It is impossible not to link our language to our national feelings of patriotism. “Language is the primary index, or symbol, or register of identity” (Crystal 2000:40) Speakers tend to be quite passionate about their language because it makes them feel as righteous and existing members of a community.

1.4.3. Languages are History Heritage

Language represents our mirror since the ancient time i.e. our history can be delivered and exhibited through language which may give a huge opportunity for speakers to be still memorized and remembered by the coming generations in other words; to live a finger print behind them. Words, expressions, idioms and proverbs are the luggage of our production, this has a solid and precious value since it stands as a treasure. It is known that parents and grandparents have always said speeches that stayed in the memory and can be used at any time, this is an example which shows that language is a heritage to all society members.

1.4.4. Languages Contribute to Human Knowledge

“To lose a language is to lose a unique insight into the human condition. Each language presents a view of the world that is shared by no other. (...) speakers can learn from the way in which different languages structure reality, as has been demonstrated countless times in the study of comparative literature.” (Crystal 1997:44)

The world’s heritage can be found in the multiplicity of cultures that language is able to decode. Crystal (1999a) highlights the knowledge that society members can take from other languages such as medical treatments from indigenous medical practices or the different visions and perceptions of the world that surrounds them. Understanding this multiplicity of perspectives, through other peoples languages and cultures, is the key to worldwide tolerance and peace.

1.4.5. Languages are Unique

This stands as a solid argument for the linguistic community in which there are so many fields of human studies that can easily get access and benefit from the language studies and its outcomes. Language studies enable us to comprehend how human language faculty develops and how our brain works. Every language has its system of grammar, phonology and lexicon. Understanding how these systems work and how people learn them is essential for the success of human studies. Thus, “with every language that dies, another precious source of data about the nature of the human language faculty is lost” (Crystal 1999a:3).

1.5. Leading Factors to Language Death

People in general and sociolinguists in particular may focus on the language in its standard form thinking that the language is the only object that can vanish. Language equals identity, which is another reason why the maintenance of language diversity is important. The focus should not be only on so-called official (standard) languages. Moreover, dialects can also have the function of identification and are therefore to be treated the same way as languages. ‘The boundary between dialect and language is arbitrary, dependent on sociopolitical considerations [...]. Dialect death is language death [...]’ (Crystal 2000: 38). Although the argument that language helps to keep one’s identity is evident, the consequence of dialect death is remarkable and can be noticed in the fact that people have always tried to collect and compile old words and regional tales (often in dialect) containing rural expressions, proverbs and most of the time sayings from the past generation. Hence, the blind focus on the official language and totally neglecting the lower varieties such as dialect can lead to language death also and this is the most and primary phase that all of us should preserve and give more attention to it.

Political movements and discriminations as seen in some countries which witnessed bloody and cruel war time, that even a language has been doomed with its people, this factor was crucial to mention about language death especially in the two world wars and in third world’s countries that were colonized. Globalization and

blindly accepting other cultures and their styles of living may gradually lead to language moribund. That is why efforts are already being willed to stand for this phenomenon and put an end to it for the simple reason that some people are no longer aware of their origins or their native languages, in other words the two terms have been equally held tight to fight this and they are Preservation and Revitalization.

1.5.1. Preservation and Revitalization

Preservation needs awareness of the current situation and what is intended to do to solve, it can be achieved through recording, documenting and developing writing systems in order to retain the language in texts or audio/video, which Mufwene (2004:208) refers to as ‘museum artifacts’. Though it might not sound much, sometimes preservation is the only thing that can be done for moribund languages, those which are doomed to die. Revitalization is quite another story for it depends on other factors besides linguistics fieldwork. It is not just recording and documenting the language, it means giving a new life to that language, to revive it, make it healthier and, subsequently, safer. To achieve revitalization, i.e. to actually save a language, Crystal (2001:7) indicates that there are three main factors. First of all, the community must be interested in revitalizing their language (Crystal 2010:22). One would believe that they would all want this. However, most linguists have encountered communities who are not interested at all. The dominant language is so attractive and gives them more economic, social and political benefits that they do not see why they should care about reviving their ‘backward’ language. What can a linguist do in such cases? Should they just leave it to them to decide: their language, their loss? As seen above, it is not just a matter of losing a local language; it is about losing cultural and intellectual diversity with every language that dies. In this cases Crystal (2001:6) suggests that linguists should try to show to the community the importance of maintaining their language alive and let them know that multilingualism is not something bad and they should not be ashamed of their origins.

1.6. Conclusion:

Some of the mentioned concepts defined above are more complex to deal with at a broad prospective that is why there was an attempt to tackle them briefly taking only what is needed to be related to the subject. Languages may differ in terms of their users and usage, this difference is localized by sociolinguistics giving a descriptive study on how there is such a change. Diversity is essential at the world of languages, with it we coexist and localize ourselves in terms of ethnicity and geography and even religion. Whereas, intruder languages pr the creation of new varieties in some speech community may cause instability towards the mother tongue or the first language, language contact is seen as the leading factor towards this instability in which it may lead to language loss and gradually to language death.

***Chapter Two:
Language Contact Situation
in the Algerian Society***

2.1. Introduction:

Speech communities around the globe differ from one place to another depending on the flexibility of the language making different codes at different situations, and the speakers' attitudes towards it. Language has an impact at any state of usage each time it is used paving the way to the occurrence of language contact. To try to understand the language contact phenomenon in the Algerian situation identified such as code-switching, bilingualism, borrowing and language shift, this research uses on two principal methods as observation and recording. The recordings were made at natural speeches and politicians and doctors in sociology and medicines as well on the radio. In fact a large number of those participants mentioned above were randomly selected; no specific person was chosen in the community. The data gathered from recordings and observations were collected to investigate the language contact phenomena and whether this phenomenon has some side effects on the native language.

2.2. Historical Background of Algeria

Algeria has witnessed many colonial expeditions through history starting by the Vandals in the fifth century who stayed for hundreds of years before being driven out by the Byzantine army. During the seventh century, the Arab conquest has put limits to the expansion of the Byzantium; this has gradually shaped the identity and the character of North Africa. The native residents of Algeria were Berber, who resisted the Arab at first but they have embraced Islam at the end. Ottoman Turks in the 16th century labeled this country as Algeria to be considered as a Turkish colony. Algeria has noticed another invader who is the French colony, the Algerian have resisted the invasions for so many years. The intention of France to overcome the local resistance went too far to what is rational; it worked on uprooting and destroying the local culture and the identity of Algeria.

All of these events have remarkably influenced the linguistic side of the country. The linguistic profile of Algeria is said to be constrained into four main languages, and all of these languages have different status on the country politically and socially. There are: 1) Classical Arabic (literary Arabic) as the official one but being replaced by –Modern Standard Arabic MSA-, 2) French as the language of scientific research and teaching, 3) Algerian Arabic as the mother tongue of the majority and the most used in the routine daily speech, 4) Tamazight with its different varieties from the top north to the south areas in the country.

2.3. Languages in Algeria

Algeria has been always under gradual change of its languages as a consequence the influence of the historical events it has witnessed in the past. This has left a huge impact among the Algerian speakers, in fact it became as a linguistic heritage. The native language of the local citizens is Berber. They have lived on the

higher lands on all the Maghreb including Morocco and Tunisia as well. Then, it was the turn of Arab conquest who settle down on the Maghreb location making the Arabic language as the dominant language of the Berbers, even that there was a strong resistance from them to accept the latter language but eventually it has been approved to be take apart of their identity when they embrace Islam. It did not stop at that level, but another intruder wanted to invade Algeria which is France, this has used many options to uproot the Algerian identity starting from its language.

These languages are put in a well detailed description starting with:

2.3.1. Arabic Language

There are two main settlements of Arab conquests one in the 7th century and the second in the 11th century. The second period is the one which knew the most influential features due to the linguistic, sociological and political transformations. Classical Arabic CA is the first fixed form of any Arabic language variety. It has a huge value and prestige for being the language of Islam and the language of the sacred Qur'an, and it is remarkably known of being rich of vocabulary and grammar regulations. That is why it is considered as the language of instruction, religious teaching and the wealth of Arabic literature and poetry without neglecting as being the reference of Arab- Muslim identity.

2.3.2. Berber Language

Along with Arabic, the Berber language is also considered to be native to Algeria. Berber spans across a large portion of North Africa, including Burkina Faso, Egypt, Libya, Mali, Mauritania, Morocco, and Niger. Algeria today has two major Berber languages, both in the northeast. In the south there are a handful of small Berber languages, mainly reflecting geographical conditions.

2.3.2.1.Kabyle

The first of the major, northern languages is Kabyle, named similar to its native region. It is spoken by between 1.5 and 6 million, depending on who gives the estimates, living in the mountainous north of the country. Kabyle has a writing language and its own alphabet, and is presently used by local authorities, and there are an increasing number of schools teaching it.

2.3.2.2.Tachawit

The other major, northern languages is Tachawit or *Chaouia*. It is spoken in the regions south and southeast of the Grand Kabylia, especially in the Aurès Mountains. It is not a written language, and most of its speakers are fluent in Arabic. It is not used for much beyond everyday conversation.

2.3.2.3.Tumzabt

Tumzabt belongs to the M'zab oasis (Ghardaïa is the main city). It does not have a writing system.

2.3.2.4.Chenoua

Chenoua spoken by about 80,000 in certain towns in the northwest of the country, and is close to both Tachawit and Kabyle. It does not have a writing system.

2.3.2.5.Tamahaq

Tamahaq is the language of Tamanrasset, the largest town of the south. It is also spoken in Libya, in the oasis town of Ghat. This language is sometimes even referred to as Touareg. It does not have a writing system.

2.3.2.6.Tagargrent

Tagargrent is spoken between several small communities in the northeastern part of Sahara. It does not have a writing system.

2.3.2.7.Taznatit

Taznatit is spoken by people living in the region of the oasis of Timimoun, in the Touat region and southwest of M'zab. It is more isolated than other Berber languages, making it harder for its speakers to communicate with other Berbers. It does not have a writing system.

2.3.3. French Language

Algeria was a colony that France has occupied for 130 years in the world. Statics show that the propotion of Algeria as a francophone country with 59% Nathan (2014), and despite independence from France, government and official affairs are still somehow conducted in French.

After Arabic language, French is still the most commonly used language in Algeria and many university classes are still conducted in French. However, the government got more aware of being a follower and programmed to work with it, which opened the doors for education and bureaucracy in Algeria to become more and more Arabic in its affairs.

2.3.4. Algerian Arabic

Algerian Arabic is used by the majority of all the speakers of the country. It is the routine daily used one to put it more clearly it is the only instrument that Algerian people can understand each other. Algerian Arabic has no written form it is just spoken and through time it has developed consecutively within Algerian speakers. AA reflects the folk's culture and oral heritage of popular songs, stories and sayings. Though its strong amount of usage between people. What is surprising with Algerian dialect is that it goes along with borrowed French words, and it is convenient to do so while performing speech. It is common to all Maghreb countries; borrowing words from (French, Turkish and Spanish). This feature is remarkably heard in daily conversations in the Algerian society. It is true to declare

that it is the task of code switching which is the major characteristics of Algerian dialectal Arabic, while speakers consciously and unconsciously use different codes in different situations for a different intentions. All these varieties of language are met towards each other in the Algerian society making one variety impossible to be used alone for the reason that people have become vulnerable towards all of them and the shift, the change and the mix happens in a way or another, this is language contact in the Algerian society.

2.4. People's Attitude towards Language

The Algerian community manifests differently depending on people's choice and their knowledge about other languages. Some are having more than one language in their verbal repertoire. So, the chance of switching and mixing between languages and foreign words is more common to take part in every conversation they make. Others only master their native tongue. Men and women have also some characteristics when it comes to choosing what to use and why. Many Algerian women prefer to use French language more frequently than men, they see French as prestigious; they reveal their feelings and emotions with it because they easily can select the right words to use for the reason to make themselves clear and understood. But here these women are said to be civilized and educated since they are competent in French language. So the question now is: what do uneducated women use to express themselves? This makes evident that people also use borrowing when they are incapable to switch between languages; borrowing makes it easy for women to use isolated French words in their routine talking, because it is less complex to recognize words from TV or others conversations than learning the entire French language. Men seem to be more attached to their origin and act like preservers of the national heritage, they do not hesitate to use Classical Arabic in their conversations for showing their status and to make a sharp idea that it can't be neglected or debated.

The Algerian youth have also their own usage of language manifestation in the society, they are more familiar with other languages like English and Spanish in

which the older generations were not, so they are more aware about new foreign words so they use the Algerian Dialect plus French and English and even Spanish. This usage is strictly related when they talk to each other. However, when they engage into conversations with elder people they stick with the clear variation which is Algerian Dialects.

2.5. Language Contact in Algerian

Most of today's societies are multilingual. It is almost rare to find a monolingual society due to many reasons that the world has become. The world has witnessed that intense era of wars and conflicts. In fact the world has been shrunk into a more controlled object. This has provided people to be more familiar if not knowledgeable about others' languages with taking the historical incidents as facilitators for such a reason.

In Algeria's languages, French and dialectal Arabic are used spontaneously which allows many phenomena to be raised known as language contact outcomes. What is remarkable in the Algerian society is that there are not one or two language contact outcomes but many of these took foundation long time ago such as: Borrowing, diglossia, code switching, and bilingualism.

2.5.1. Diglossic Situation in Algeria (Classical Arabic Vs. Algerian Arabic)

Classical Arabic takes ground when Academic and politic affairs have been resumed, members of the Algerian parliament members tend to use Classical Arabic in their affairs, ministers and high ranked military judges and generals do the same. But it is obvious that when they engage using formal variety of Arabic they somehow not respecting the norm of using that form alone. Thus, they drag Dialectal Arabic with it. This sudden shift and mix is said to be used when an argument is taking more serious so one use the informal variety to make an end to

that debate, it is also used when there is a misunderstanding between parliament members or at the level of administrations; when the addressee can't get the point of each other one tend to break the norm by using the dialect to make sure that there is a mutual understanding.

Religion acts as a balance of Arabic language in Algeria, Islam's teachings and preaching cannot be done unless there is a usage of the Classical Arabic but it does not band to use the dialects to make things clear for the elder people and the uneducated ones as well. The Algerian people live their lives according to what Islam has said and band; for this reason people become having a trend towards the Classical language so they use Classical utterances more often to preach themselves and to make a statement when someone has done something not accepted in Islam, hence they quote from the el Qur'an el Kareem and el Hadeeth el Shareef to prove why that is wrong and why is not. The only reason that Algerian society has not completely forget about their roots is that religion drives them back whenever they cross pass their limits and behave inappropriately because the gap that France has left behind is quite deep and it damaged a lot of people's minds.

The dialect usage still plays a fundamental role on the layman life in Algeria; it is used every day and can be used also with any one even to ones belonging to high ranked persons.

2.5.2. Borrowing

Borrowing are words that are originating from different languages or even variety of one language, and these words are taken or more precisely adopted to be integrated to be used daily on the recipient language. The foreign or the non native language is seen as prestigious and glamorous. For this reason words are takes from it and applied to the native one due to the sociability and the more convenient it is as some people with think of.

However, in Algeria; every layman would easily observe how huge is the spread of French language in the society, in addition to the written form of the literary works

and the dominance it has been gained as the language of scientific research of the French language.

It is agreed that borrowing is one of the language contact outcomes. Hence, in Algeria, and according to the historical background, a huge number of words are borrowed not only from French but also from other languages for instance Berber and Turkish and Spanish, English.

- Eya gheda incha ‘Allah okay? ‘So tomorrow okay?’
- Wah gueli mardi netla9aw. ‘Yes, he said we will meet on Tuesday.’
- Demain Incha’Allah dek nji 3andek nchoufek. “Tomorrow by God’s willing I will come to see you”

There is no doubt that the long period where Algeria was under colonization of France has a lot to be left behind. Martyrs, widows and orphan kids are the most noticeable parts. But, the way of living, some traditions also were stuck tight into the society and the language has notoriously took ground among people and this form of language gradually adapted to be used in a normal way in the Algerian dialect.

The long period of the French colonization has made French deeply rooted in the daily life of Algerians and a large number of French words are used as if they are part of Algerian dialect.

2.5.3. Bilingualism

Bilingualisms in Algeria took ground from the result of a long gradual occupation by the French, with a high focus of this phenomenon in the northern areas. Bilingualism in Algeria is homogeneous because not all population is bilingual. Through many places, some speakers are monolinguals. It is more used around the cities where Arabic and French have more capability to be met. During the colonial and post-independence eras, the majority if not all were bilinguals not

by choice but circumstances have helped to be so by contrast of nowadays where bilingualism is more common to those who went to school, and those who were in contact with French language.

2.5.4. Code Switching:

The coexistence of two different languages in a speech community makes the speakers alternatively switch to those both languages sometimes by choice and sometimes it is necessary to do that, this phenomenon is known as code switching.

Sociolinguistically, the practice of code-switching is motivated and constrained based on the situational and metaphorical situation, like social context, affiliation, occupation and personal affection. The norms can be observed and taught. In general, the social domain' e.g. family, workplace, school... etc' this area and circumstance of activity which is related to certain code plays a major role in motivating and constraining code-switching, hence effecting the choice of codes being used for which topic while talking to which interlocutor. On the other side, other personal and social factors play significant role in code-switching such languages proficiency "filling gaps in the lexical repertoire of the speaker", language prestige and power, social, political, and cultural loyalty and identity.

Many scholars agree that code switching is not merely consist of switching between languages items but also has a usage from dialects of one language.

Linking this phenomenon in the Algerian society has a lot in common and the main source of this switching is said to be from French language. Due to the era that Algeria has noticed under colonization, people tend to use Algerian Arabic and French or in other regions Berber and French, French has its impact whatever the variety is in this country. In the most of the daily conversations, it is clear to see that a lot of sentences start with AA and finish with French or vice versa such as:

-Guelouli beli il était absent. "They told me that he was absent"

-C'est pas possible ! houwa guelk haka !!!!! 'It is not possible! He told you this!!!'

-C'est de l'injustice wassem hada!! 'This is not fair'

2.6. Blind Usage of non Native Language Varieties:

It is beneficial to use different languages in Algeria it brings a new generation at first; the past generations did not have many varieties as this era does. It shows also that people are more aware of being updated to the outer world; globalization and adopting other foreign life styles are proves enough, people have become more knowledgeable about other languages like English and Spanish which means that the desire of learning foreign languages is getting higher. This is beneficial and makes the country thrive and flourish but it won't be the same results if the usage of these new languages and varieties is blind; people can get more obsessed with these varieties thinking that by using them it is prestigious and leaves a good impression behind forgetting about the national heritage and the Classical Arabic which is the heart of Islam and civilization. The irresponsible usage of these invading varieties can lead to language death as mentioned in the first chapter. Language death makes a nation or a community neglecting their roots and gradually adopts other varieties. This will isolate the Algerian people a part of each other; the ones who stick to the MSA they will stand for it and demand to reinforce it usage in every domain. Thus, the people who got attached to French language and other foreign languages will do the same which pushes them to live in clans and they may not get along when it comes to cooperate with themselves that is why reuniting the efforts to stand for our native and high prestigious Classical Arabic is needed.

3.1. Methodology

The used methodology had very important results that contributed in the fulfillment of this work. Every detail of the conversations recorded are taken into with no exception, analyzed carefully and written down as arguments that justify some cases of language contact in Algeria.

3.2. Instruments of Data Analysis

Two main research methods are used in this study for the realization of this research, employing recordings and observations which attempt to collect the data qualitatively. Observing persons' conversations intending to answer the raised research questions. The recording took place at random situations where two or more than a speaker were having a speech in the radio, in the street and political conferences.

The observations have shown that several speakers tend to mix and shift between two languages or more when conversing, when they have been asked to give replies, giving comments on some topics. The shifting and mixing process tackled classical Arabic, dialectal Arabic and also French language.

3.3. Selection of Participants:

Concerning the sample of population, recordings and observations the participants were selected from ordinary people. They were selected randomly but there was a more focus on requests; this implies on how people can be very creative in order to make a request or to give information about a topic.

3.4. Procedure:

Both recordings and observations are made randomly, taking place at a doctor facility, requests on the radio station, and people talks using a recording tool.

3.5. Data Collection:

The data gathered from recordings and the researcher's observations were analyzed to summarize the results of this study. Data analysis tends to discover the different ways in which people have more than one way to deliver their messages according to the interlocutor's level of education and understanding and also the

speaker option of language; many language phenomena have been located like code switching, code mixing, language shift and borrowing.

3.6. Findings and Analysis:

The results gathered from recordings are qualitative and have shown that what happens between people's conversations in the everyday speech is remarkable and surprising in which many language contact phenomena are used consciously and spontaneously as well.

3.6.1. Recording Number 1:

Mère: Salam *docteur* labass?

Mother: Hello doctor! How are you?

Docteur: *Oui* labass elhamdulillah *j'espère* rakom ghaya tani!

Doctor: I am good thank you! I hope you are as well!

Mère : *Appropos* benti ! *tbéb* 3taha *les antibiotics* w *les sirops* 3awed 3taha *la pompe*.

Mother: Concerning to my daughter! The doctor gave her some antibiotics and fluids then he recommended a pomp.

Docteur : w deroik raha mli7a ?

Doctor: and now! Is she feeling good?

Mère : *chwiya*, *la pompe* sa3detha, ki dirha tfewet *la journée* mli7a, 3taha *vaccin* bessah madernahalhach !

Mother: a little bit yes, the pump has helped her, when she uses it she passes a good day with it, he gave her some needle shots but we did not use them.

Docteur :ditouha 3end *un spécialiste des enfants* wela *généraliste* ?

Doctor: you took her to a specialiste of children or a general clinic?

Mère : dinaha 3and ehhe emmm te3 *les poumons...* !(*Cardiologue*)

Mother: we took her to emmm eehe docor of lungs! (Cardiologist)

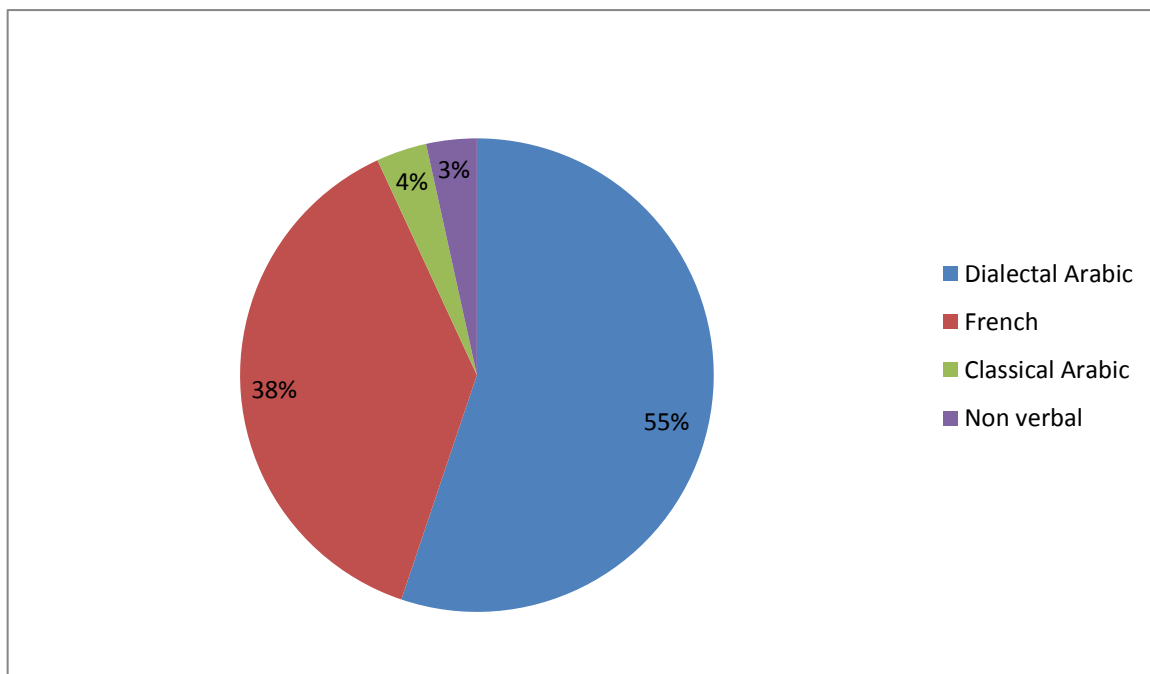
Docteur : ah saha.

Doctor: ah okay.

In a typical conversation as this one has 58 words and these words are classified in the following table as:

3.6.2. Table one: words classification of the first recording:

M.S.A	C.A	D.A	FR	Non Verbal
0	2	32	22	2
0%	4%	55%	38%	3%



3.6.3. Types of language varieties used in the first recording

The above table and pie chart give details on what are the most used varieties of the Algerian layman in his/her daily speech showing that the more used variety is D.A (Dialectal Arabic), it fulfills the needs of the speaker but when feeling not well understood or to give more precise details, a second variety is adopted which is Fr (French), while C.A(Classical Arabic) stays discrete unless the speaker is intending to make a sound reply or making an honest statement using words from el Qur'an el Kareem and Islam.

3.6.4. Recording Number 2:

Speaker A :*Insann pratiquement ykoul ghi f dar gue3ed 3awed f bureau te3eh gue3ed donc il faut faire un petit peu d'activité. W kan koul wahed ywe3i jarou wela sahbo kher. F Tlemcen elhamdulillah nous somme civilisé.*

“The human practically is always sitting, at home sitting, in his office also. So, it must be some action at least. If every one of us will remind his neighbor or friend we would not witness such an issue. In Tlemcen elhamdulillah we are civilized.”

Speaker B: Allah yaték saha *monsieur*, chouf el youm 7yatna kich raha! F dar gue3ed *en fasse la télé*, f salon gue3ed *en fasse le micro* wela *tablet*, f el khedma gue3ed w 3awed f *loto* gue3ed.

“May Allah give you good health mister; look how our lives are lately! at home sitting in front of TV, in the living room sitting in front of his computer or tablet, and at work sitting and at his car also.”

Speaker A : w raha 3andna tani dahera te3 el badana, *Alors* el etfal f *le primaire* tssib 3and wahed l’élève 3andeh 80 kg *donc c’est grave. Il faut la pratique w sport sinon la marche est suffisant.*

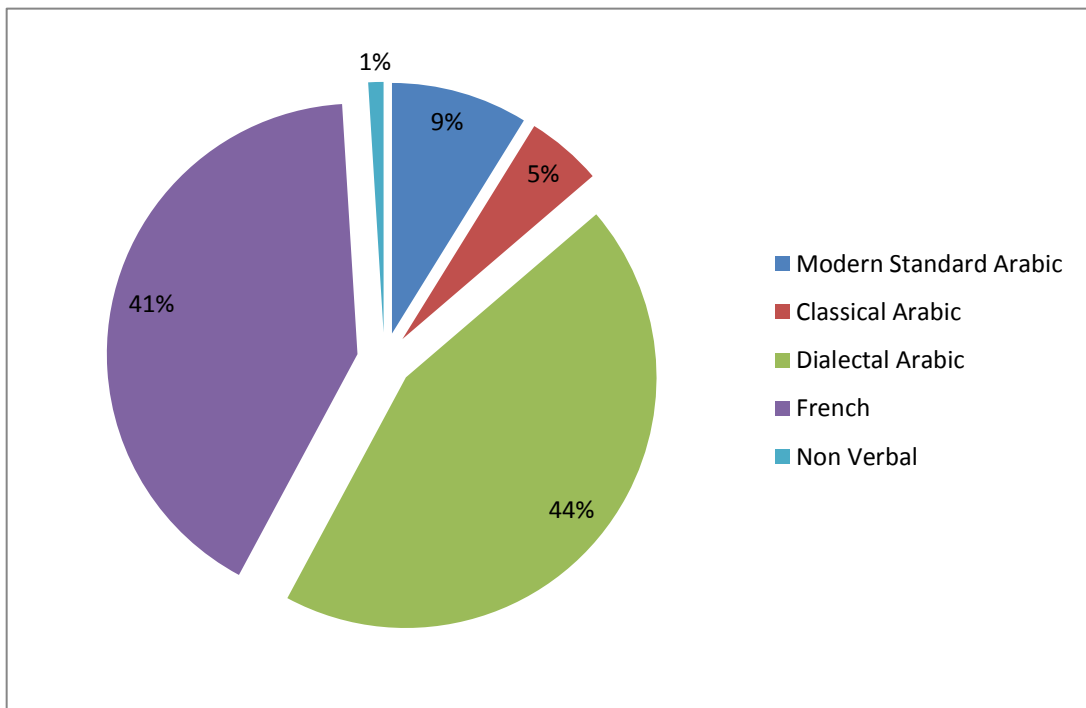
“And we have the phenomenon of obesity, hence kids at primary school you may find one who weighs 80 kg so you see it is huge! There must be some sport action if not then walking can be sufficient.”

In a typical conversation as this one has 102 words and these words are classified in the following table as:

3.6.5. Table two: words classification of the second recording:

M.S.A	C.A	D.A	Fr	Non Verbal
9	5	45	42	1

9%	5%	44%	41%	1%
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3.6.6. Types of language varieties used in the second recording

The above table and pie chart give details on what are the most used varieties of the Algerian layman in his/her daily speech showing that the more used variety is D.A (Dialectal Arabic), it fulfills the needs of the speaker but when feeling not well understood or to give more precise details, a second used variety is adopted which Fr (French), then M.S.A(Modern Standard Arabic) which is frequently used while C.A(Classical Arabic) stays discrete unless the speaker intends to make a sound reply or making an honest statement using words from el Qur'an el Kareem and Islamic belief.

3.1. Conclusion:

This research has been contributed to the analysis of how language varieties are used in the Algerian societies, focusing more on the attitude of the speaker when conversing with other speakers. The research protocols have shown that there is less preservation when it comes to the speaker's choice of language; the speaker tend to moderate and create new more methods in his speech for making himself more understood by others. The results have shown that in more than a situation and at different topics the speaker shifts, mixes, borrow from other languages without planning; he does that spontaneously like all these languages or varieties are stored in one's mind. Diversity is essential in nowadays communities but what is more essential is preserving one's native language and our verbal heritage that defines who we are and to whom civilization we belong.

General Conclusion:

The linguistic situation in Algeria is complex due to many reasons, all of Arabic, French and Berber are found in the Algerian speech community which put the speaker in an identity conflict in terms of his belonging. It is evident that the reason for the coexistence of more than one language variety is language contact. The current research work has taken this situation of the diversity of many language varieties and where they do exist in the Algerian society as a critical matter. Each language variety used in the community has its history be it ancient variety or recent one. Algerian speakers tend to borrow, switch and mix between those varieties hence, they have given the chance to express themselves, but in this research it has been revealed that women tend more to use French language in their daily speech for several reasons and children use more informal varieties when conversing, while men stay as language preservers and they stand at a middle ground between using the native variety and caution where to use other varieties. These varieties found in the Algerian community are said to be a proof of diversity and somehow a sign of prosperity, in fact it is the contrary; the situation shows more than that, it is a sign of identity conflict, there is no constant states where the native languages are used in them, they are only used in several occasions or at specific purposes. The Algerian situation shows more that its speakers are a hybrid community except an Arab one.

The bottom line is that language contact can make speakers shift from one stable state to another state which is more mixed and diverse. The challenges faced in this research were in the diversity of the references to tackle them all and time management which is a decisive factor in any task. The research results have suited the mentioned hypothesis in which results say that Algerian speakers will face a language death phenomenon, since there is more adoption of more than one language variety then, gradually Algerian speakers are more likely to face it. Whereas, the need of using more languages in the daily speech is needed, but the awareness and the consciousness about reviving their own language is necessary.

There are no exact reasons that made the Algerian linguistic situation be as it is from historical incidents and speakers' choices of choosing which variety suits and fulfills their needs. As a matter of fact there could be more reasons in which a potential researcher may take this work for further investigation.

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