

Declaration

I hereby declare that this submission is my own work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution. I also certify that the present work contains no plagiarism and is the result of my own investigation, except where otherwise stated.

Mr. Ghouthi Zazoua Fellah

09/09/2016

Signature:

Dedication

To my beloved mother who gave me everything in this life I need

To the best man on earth in my eyes my brave father

To my shining beloved sister Nesrine

To the best copy of mine Younes

To my lovely brother Youcef

To all my friends

To my Erasmus crazy friends

To ALL SET in Graz people

To every single teacher who did his best through my academic career

I dedicate this work

GHOUTI

Acknowledgements

I would like to express my great appreciations to Dr. Negadi Mohamed Nassim, Prof. Dendane Zoubir who was always at a top level when I was in his class.

I would like also to thank Prof. Catharina Mennen, Prof. Remus Gergel.

Special thanks go to Mouro Wassila, Kira Papp Varga who have helped me a lot during my stay in Austria.

I would like to thank my cousin Achraf who has helped me gathering data.

Finally I thank every single person who contributed in a way or another to make this work successful

Abstract

The present research aims at analysing the sociophonetic aspect of Tlemcen dialect and Oran dialect. It looks out factors leading to variation among the same speaker, in other words idiosyncractic features and also macro levels. The study is based on phonology and morphology analysis. The first chapter consists of the literature review defining the concept of sociophonetic, methods used by Labov and factors leading to variation. However, the second chapter tackles the sociophonetic situation of Algeria and particularly Tlemcen and Oran. It draws a clear picture of phonological features and differences between TSN and ORD. The third chapter is devoted to data analysis and interpretation where results and findings are discussed.

Table of Contents

Declaration	I
Dedication.....	II
Acknowledgement.....	III
Abstract.....	IV
Table of contents.....	V
List of Tables, Figures and Charts.....	VIII
List of Acronyms and Abbreviations.....	IX
List of phonetic symbols.....	X
General Introduction	1
Chapter One: Sociophonetic Variation.....	3
Introduction.....	3
1.1 Language Varieties and Social Structure.....	4
1.1.1 Language, Dialect.....	4
1.1.2 Social structure:.....	6
1.2 Dialectology.....	7
1.2.1 Mutual Intelligibility	7
1.2.2 Social dialects.....	8
1.2.3 Speech community	9
1.2.4 Acquisition of Sociolinguistic Variation.....	10
1.3 Sociophonetics.....	12
1.3.1 Emergence of sociophonetics.....	13
1.3.2 Phonetics and Phonological Variation	14

1.3.3	Defining variation	15
1.3.4	Factors Leading to Phonetic and Phonological Variation	17
1.4	Labov's works (The Social Stratification of (r) in New York City Department Stores) 18	
1.4.1	Method used by William Labov	19
1.5	Variation due to Social Class.....	20
1.5.1	Variation According to Gender	21
1.5.2	Variation According to Age:	23
1.6	Data gathered from Tlemcen speech community:	24
1.6.1	Introduction to Regional Variation	24
	Conclusion.....	25
	Chapter Two:Algerian Sociophonetic Situation	27
	Introduction.....	28
2.1	Aspects of Sociolinguistics in Algeria:	28
2.1.1	Languages in Algeria:	29
2.1.2	Arabic	30
2.1.3	Modern Standard Arabic:	31
2.1.4	Algerian Dialect:	31
2.1.5	French:.....	31
2.2	Language phenomena:	32
2.2.1	Diglossia:.....	32
2.2.2	Bilingualism:	33
2.2.3	Borrowings:	34
2.3	Dialectal Contact Between TSN & ORD:	35
2.3.1	Tlemcenian Speech and Oran Speech:	36
2.3.1.1	Tlemcenian Speech	36
2.3.2.1	Oran Speech:	37

2.3.2	Differences in pronunciation:.....	39
2.3.3	General Background of Tlemcen and Oran.....	40
a	Dialects Existing in Tlemcen and Oran:	40
2.3.4	Lexical Comparison of TSN and ORD with MSA:	41
Conclusion.....		42
Chapter three: Methodology,Data Analysis & Interpretation		43
Introduction.....		44
3.1.1	Methods of Data Collection:	45
3.1.2	Recordings:.....	45
3.1.3	The questionnaire:	46
3.1.4	Sample population:.....	47
3.2	Data Analysis.....	47
3.2.1	Results of the Questionnaire:	47
3.2.2	Data Collected from Tlemcen :(young speakers only).....	49
3.2.3	Data Collected from Oran (young speakers only).....	51
3.3	Results of the recordings	52
3.4	Discussion.....	58
Conclusion.....		58
General Conclusion.....		60
Bibliography.....		62
Appendices.....		66
Questionnaire.....		66
Recordings.....		67

List of Tables, Figures and Pie chart

Tables :

Table 1 tap/flap [ɾ] vs uvular trill [ʀ].....	23
Table 2 description of phonological inventory	25
Table 3 Examples of French borrowed words to TSN and ORD.....	35
Table 4 The consonantal system in ORD Bohadiba (1988:88).....	38
Table 5 examples showing lexical differences between the two dialects	40
Table 6 lexical comparison between MSA, TSN and ORD.....	41
Table 7 Results of the questionnaire.....	49
Table 8 results of young speakers of TSN.....	49
Table 9 ORD Young speakers results.....	51
Table 10 description of informants (first conversation)	52
Table 11 results from the first conversation.	53
Table 12 description of informants (second conversation)	54
Table 13 results from the second conversation	54
Table 14description of informants (third conversation).....	56
Table 15 results from the third conversation	56

Figures:

Figure 1 The Rhenish fan Wardhaugh (2006: 137).....	16
Figure 2 (Labov 1972: 175).....	20

Pie chart

Pie chart1 TSN young speakers results	50
Pie chart2 ORD young speakers results	51

Abbreviations

MSA: Modern Standard Arabic

CA: Classical Arabic

TSND: Tlemcen Dialect

ORD: Oran Dialect

List of Phonetic Symbols

Arabic letters	Phonetic symbols	Arabic letters	Phonetic symbols
أ	ʔ	ض	d
ب	b	ط	t
ت	t	ظ	ð
ث	θ	ع	ʕ
ج	ʒ	غ	ʁ
ح	ħ	ف	f
خ	X	ق	q
د	d	ك	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	ه	h
ش	ʃ	و	w
ص	ʂ	ي	j

General Introduction

Sociophonetics is the study in combination between phonetics and sociolinguistics. It involves many fields of study in common such as psycholinguistics, second language acquisition, neurolinguistics...etc. It is concerned with the study of sociolinguistics including the techniques of analysing language. Studies made by Labov (1963), Trudgill (1972), Lakoff (1975), Milroy, etc., have shown that factors such as social class, gender, age, and region are determinant concerning language variation. Labov's works (1963, 1966, 1972) considered as the first empirical researches in this field of study have revealed that rhoticity in New York is an important and useful indicator of social status. Similarly, gender has proved to be a working social variable responsible for linguistic variation. Lakoff's work (1975) has demonstrated that men and women use different forms of the language. This research work deals with dialectal variation. It focuses on factors leading speakers of the same language (Arabic) to vary in their speech phonologically, and morphologically. The two speech communities are: Tlemcen an urban speech community and Oran as a rural one.

sociolinguistics and sociophonetics situation in Algeria gives an overview of the differences between Tlemcen and Oran speech communities where the study is carried out. Algeria is a country in which many language variations are found due to the historical events. The coexistence of different languages gives a diverse and complex language situation in Algeria. Such complexity lies in the fact that differences in phonology and lexis from one region to another happen because of different factors. This research aims at showing the different use of language within two different speech communities by trying to delimit factors leading to variation. Interestingly, Tlemcen and Oran are neighbouring cities where many common points between the settlers, they both speak Algerian Arabic though the two dialects of the same language are distinct from each other. These differences are found at the morphological and phonological levels. Vocabulary also makes difference between the two dialects. TSND is said to be a dialect in which the glottal stop[ʔ] is realized instead of the uvular plosive [q] or velar [g] in MSA though there are some exceptions for example the word [gasʕa]. Moreover it is

worthy to study this dialect and see the factors that influence the new generation of the region and make them switch from the usage of the glottal stop [ʔ] to other varieties in which velar [g] and uvular plosive [q] is used. However Oran as opposed to Tlemcen the velar [g] is uttered and people keep the same sounding system with everybody. More or less, they use almost the same variety in familial contexts and outside with friends. This research tries to make a comparison between TSND and ORD language use and language behaviour. Along that, the problem issue of this research work could be structured in the following questions:

1. What makes TSND different from ORD?
2. Which sound is the most spread among the two dialects?
3. Do ORD speakers influence TSND Young speakers?

In order to find reliable answers to these questions, the following hypotheses have been put forward:

1. ORD and TSND are different at the phonological, morphological and lexical levels.
2. The most prevalent sounds in TSND is the glottal stop[ʔ] and in ORD the velar [g].
3. Young TSND speakers are influenced by ORD speakers due to the link between TSND and femininity.

The method used in this research is questionnaires and recordings.

Chapter One: Sociophonetic Variation

Introduction:

Sociophonetics is the study of the combination between phonetics and sociolinguistics. It engenders many related fields of study. It is concerned with the study of sociolinguistics including the techniques of analysing language. Studies made by Labov (1963), Trudgill (1972), Lakoff (1975), Milroy, etc. have shown that factors such as social class, gender, age, and region are determinant concerning language variation. Labov's works (1963, 1966, and 1972) gives the inspiration to follow his steps on determining rhoticity in New York. Furthermore, gender has proven to be a working social variable responsible for linguistic variation. In addition to that Lakoff's work (1975) has notified that language is used differently by men and women accordingly. This chapter deals with the literature review to outline the valuable definition of the sociophonetic variation concept.

1.1 Language Varieties and Social Structure

Language is the main medium of communication and it shapes societies.

1.1.1 Language, Dialect defined

The term variety is used to refer to different manifestations of language among monolingual, multilingual speakers or communities. Linguistic items that are involved in the language make one variety of a language distinct from another. According to Hudson (1966: 22) a variety of language is "a set of linguistic items with similar distribution". This definition which refers to London English, the English of football commentaries and American English as varieties of English.

Language is defined differently by scholars for example, Sapir (1921:7) describes language as "a purely human and non instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols". In this respect, Sapir focuses on the spoken form and does not give importance to the written form. Though there have been many attempts to define the origin of language, theories are different to some extent. A universally accepted definition of language or the criteria for its use does not exist. However, there is a general agreement that languages have

emerged due to the need of people to communicate since man is social by nature. Language variation is seen in the way people speak the same language in different parts of the world. In fact, the way someone is using the language has a lot to do with his origins. For instance, if you grew up in Liverpool you will speak Liverpudlian dialect. However, where you are from is not the only factor that shapes your dialect. People speak differently depending on what kind of social, background they belong to. Consequently, it may be clear that relating every speaker to a specific region only from the way he/she speaks is not always possible (Trudgill; 2004). It has been claimed that finding an exact definition for the term dialect always confuse sociolinguists. Dialect is regarded as a sub-division of language which varies from other varieties phonologically; grammatically and lexically. Regional dialect is related to different regions that are separate by isoglosses and social dialects are generally associated with different factors leading to variation such as social status, gender, age ...etc. For example a doctor does not speak the same way a firefighter does in terms of the jargon and linguistic behaviour. While, dialect generally refers to a language with no written form . Standard language is a language made up of both written and spoken forms. In the case of Algeria, Modern Standard Arabic (Hereafter MSA) might be considered as the official language of the country, whereas the different existing dialects in the country are the mother tongues. According to Haugen (1966: 924-925), "In general usage it therefore remains quite undefined whether such dialects are part of the language or not. In fact, the dialect is often thought of starting outside the language...as a social norm, then, a dialect is excluded from polite societies." To illustrate this idea, Algerian speech community might be a good example by observing the mixture between Arabic and French. In other words it is difficult to define the source of this dialect. Hudson (1996: 32) explains that

“...a language is larger than a dialect .that is, a variety called a language contains more items than one called a dialect [...] the other contrast between language and dialect is a question of prestige, a language having prestige which a dialect lacks”

There is also a difference between accent and dialect, above that all matters of pronunciation are matters of ‘accent’, while grammar and/or vocabulary must also be involved before giving reference to ‘dialect’. But the use of the non-technical terms is perhaps unfortunate. It seems to be being used to cover the whole area that might be in

the provinces of both phonetics and phonology, but it is possible that adopting an accurate definition of ‘dialect’ and ‘accent’ a clear distinction of these two concepts is required, and indeed make some finer distinctions.

1.1.2 Social structure:

In variationist sociolinguistics, the patterned nature of the relationship between society and language variation has been a longstanding focus, with research questions that typically ask how social class, in relation to other social and stylistic factors, affects language use. When including social class variables in quantitative analyses, variationists such as Labov (1972) have followed a set of empirical traditions from sociology that determine an individual’s position in a discrete social class by using scales such as rhoticity as reference, Christine Mallinson (2007) that draw upon factors like income, education, and occupation. Yet, such measures and classification schemas may not imply a particular theory of social structures and are often more descriptive than analytical. In this respect, Ash (2002: 402) says that:

Social class is a central concept in sociolinguistic research.... It is ironic, then, that social class is often defined in an ad hoc way in studies of linguistic variation and change ... and individuals are placed in a social hierarchy despite the lack of a consensus as to what concrete, quantifiable independent variables contribute to determining social class. ... Thus, this variable is universally used and extremely productive, although linguists can lay little claim to understanding it.

In other words, social structure or social distribution may shape the way of the individual’s speech. Labov (1972) shows how social structure defines the particular phonetic distribution of rhoticity in New York City. (Rickford 2001:220) explains that:

“To adequately account for the quantitative distributions by social class that we observe in local surveys of language use, we need to turn to sociological and anthropological models of social stratification and life mode, but these are quite unfamiliar to the average sociolinguist”

Algeria is a place in which different dialects are spoken. In this respect the following title may give more details about the concept.

1.2 Dialectology

Dialectology is the study of dialect and dialects. In common usage, “a dialect is a substandard, low-status, often rustic form of language, generally associated with the peasantry, the working class, or other groups lacking in prestige” Chambers & Trudgill (1998:3). Dialect is also a term which is often applied to forms of language, particularly those spoken in more isolated parts of the world, which have no written forms (ibid). Dialects are also often regarded as some kind of deviation from a norm—as aberrations of a correct or standard form of language. (ibid)

1.2.1 Mutual Intelligibility

Mutual intelligibility is defined as mutual understanding. If the speaker of two varieties can understand each other then the varieties concerned are instances of the same language. (Simpson 1994a) cited in Hudson (1996: 35).

Even popular usage does not correspond consistently to variety, since varieties which lay people consider as different languages may be mutually intelligible (for example, the Scandinavian languages, excluding Finnish and Lapp) and varieties which we call instances of the same language may not (for example, the so-called ‘dialects’ of Chinese). Mutual intelligibility is also a matter of degree, ranging from total intelligibility down to total unintelligibility. How high up this scale do two varieties need to be in order to count as members of the same language? In other words, mutual intelligibility lies in the fact of to what extent speakers of two different varieties understand each other. Furthermore, it is not really a relation between varieties, but between people, since it is the speech community members, and not the varieties, that understand one another. This being so, the degree of mutual intelligibility depends not just on the amount of overlap between the items in the two varieties, but on qualities of the people Hudson (1996:34-36).

Dialects are considered as sub-division of a language, for example the Styrian German in Austria is different to Berliner German in Germany though there is a mutual intelligibility between speakers of the two dialects since they are varieties of the same language which is German. In contrast to many other varieties of German, Bavarian differs sufficiently from Standard German to make it difficult for native speakers to adopt standard pronunciation. All educated Bavarians and Austrians, however, can read, write and understand Standard German, but may have very little opportunity to speak it, especially in rural areas. In those regions, Standard German is restricted to use as the language of writing and the media. It is therefore often referred to as *Schriftdeutsch* ("written German") rather than the usual term *Hochdeutsch* ("High German" or "Standard German"). Bavarian at *Ethnologue* (18th ed., 2015). In this respect it would refer to the relation of mutual intelligibility in accordance to the origin of the language which the variation is derived from. In other words it does mean that mutual intelligibility is granted when the two varieties derive from the same language.

1.2.2 Social dialects

The term dialect can enable the description of “differences in speech associated with various social groups or classes” Wardhaugh (2006:49). There are social dialects as well as regional ones. The problem is the definition of “social group or social class, giving proper weight to the various factors that can be used to determine social position, eg., occupation, place of residence, education, ‘new’ versus ‘old’ money, income racial or ethnic origin, cultural background, caste, religion and so on” (Wardhaugh 2006: 49). Such factors shape the way people speak and use the language. There is also the prestige of varieties and how each one is valued within any given society. Studies in social dialectology is the term used to refer to this branch of linguistic study, confront many difficult issues, particularly when investigators venture into cities. Cities are much more difficult to characterize linguistically than are rural areas; variation in language and patterns of change are much more obvious in cities, e.g., in family structures, employment, and opportunities for social advancement or decline. Migration, both in and

out of cities, is also usually a potent linguistic factor. Cities also spread their influence far beyond their limits and their importance should never be underestimated in considering such matters as the standardization and diffusion of languages (Wardhaugh 2006).

Defining the term dialect, Labov (1970: 52) said that:

We have not encountered any non-standard speakers who gained good control of a standard language, and still retained control of the non-standard vernacular. Dialect differences depend upon low-level rules which appear as minor adjustments and extensions of contextual conditions, etc. It appears that such conditions inevitably interact, and, although the speaker may indeed appear to be speaking the vernacular, close examination of his speech shows that his grammar has been heavily influenced by the standard. He may succeed in convincing his listeners that he is speaking the vernacular, but this impression seems to depend upon a number of unsystematic and heavily marked signals.

In other words, Algerian dialect is different from the standard form of Arabic in terms of language structure and lexis. This means that the majority of speakers among the Algerian speech community are in total control of dialect though they do not master very well the standard.

1.2.3 Speech community

Language is the identity of the individual and society, when someone speaks, he/she gives an impression to the interlocutor about him/her, as an individual and as a member of a particular group of people. Individual features may refer to idiosyncratic features which refer to the way a particular person uses the language, Whereas his/her speech may include some other features which reflect a particular speech community such as the glottal stop in Tlemcenian speech that makes it different from other dialects in Algeria. A society may involve a group of speakers sharing the same linguistic behaviour, the same language, dialect, or variety; and so they are members of the “same speech community”. According to Bloomfield “a speech community is a group of people who interact by means of speech” (1933:42). In this respect Gumperz (1968:65) defines it as follows “Any human aggregate characterized by regular and frequent interaction by

means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage.” In other words, each community owns a specific usage of the language influenced by different factors. For example, in Algerian speech community, it is found that there is a high mixture between Arabic and French, and also the application of Arabic rules on French words such as [mɑtβu ʒ ɪʃ] originally in French “ne bouge pas” which means ‘don’t move’. These specific characteristics are found in many Algerian speech communities such as Tlemcen, Oran, speech communities, etc... This definition gives equal importance to the structural and interactional layers, and does not aim at delineating either the community or the language system as separate entities. The community is a group of people that frequently interact with each other. This is not a definition of a discrete group because frequency of interaction is relative and graduated, and never stable, since language is dynamic and the interaction would never stay the same. Furthermore, Gumperz refines the definition of the linguistic system shared by a speech community: “Regardless of the linguistic differences among them, the speech varieties employed within a speech community form a system because they are related to a shared set of social norms.”Gumperz (1964:67)

Just as intelligibility presupposes underlying grammatical rules, the communication of social information presupposes the existence of regular relationships between language usage and social structure. Before judging a speaker’s social intent, knowledge about the norms defining the appropriateness of linguistically acceptable alternates for particular types of speakers is required; these norms vary among subgroups and among social settings. Wherever the relationships between language choice and rules of social appropriateness can be formalized, they allow us to group relevant linguistic forms into distinct dialects, styles, and occupational or other special parlances. The sociolinguistic study of speech communities deals the linguistic similarities and differences among these speech varieties Gumperz (1968:67).

1.2.4 Acquisition of Sociolinguistic Variation

Languages are not a homogenous entity. All languages exhibit variation at different levels: phonological, morphological, lexical and syntactic (Coupland and Jaworski 1997). Both homogeneity and heterogeneity of linguistic knowledge are attested in these

descriptions. Furthermore, they are viewed as a system linking stability and variation. On an individual level, linguistic variation provides a chance to the speaker to utter the same thing in different ways, variants being “identical in reference or truth value, but opposed in their social and/or stylistic significance” (Labov 1972b: 271). Four decades of variationist research in adults have shown that variation is structured according to strong regularities. Intra- and extralinguistic factors condition the usage frequency of competing variants. On an intralinguistic scale, studies have shown that the choice of variants depends on word frequency, grammatical constraints, phonological context, etc (Armstrong 2001; Labov 1994; Wolfram 1969). Social background, gender and age are also revealed to influence selection of variants. These factors are considered as extralinguistic. For instance, it has been shown that speakers from higher-class backgrounds generally produce more standard variants than those from lower-class backgrounds, and that women and elders generally use more standard variants than men and the young (Labov 1972b; Trudgill 1974; Wolfram 1969). A study conducted by Fischer in 1958, tackled children’s use of a well-known English sociolinguistic variable (-ing) in the present participle ending. The analysis of 24 children aged between 3 and 10 from a village in New England depicts that the gender, social background, personality (aggressive/cooperative) and mood (tense/relaxed), and formality of the conversation influence the choice between [ing] (standard variant) and [in] (non-standard variant). Thus, girls use the standard variant more than boys, higher-SES children more than lower-SES children, and the “model” boy (academically gifted, well-behaved) more than the “typical” boy (physically strong, mischievous). More generally, formality and non-formality of interviews manipulate children’s usage of formal sentences .i.e. children produce more standard variants in formal than in informal interviews. Fischer’s pioneering approach did, however, present the flaw of being purely descriptive. Labov (1964) suggested a developmental model in which he advanced hypotheses concerning the dynamics of the acquisition of Standard English and its varieties. Nardy, Chevrot, Barbu (2013:4). In order to define where factors of social class in the developmental process of the variation acquisition are concerned. In this concern it may inquire if social differences observed in the usage of sociolinguistic variables are an early process of transmission (inheritance) or learning of sociolinguistic usage .interestingly, inheritance

or acquisition of these social variables might be focused. Children acquiring their first language(s) face the task not only of learning the elements and processes, but also of how to use and interpret the language(s) appropriately in different circumstances. They may have this knowledge through repeated experience: that is, engaging in conversations on different topics with different people and for different goals. As individuals' experiences grow, they build associations between linguistic forms and social characteristics of other people and situations. Foulkes & Hay (2015:293).

1.3 Sociophonetics

Many linguists have tended to define the term Sociophonetic. It is considered as a broad field of study which combines the study of both phonetics and sociolinguistics. Sociophonetic involves the integration of the techniques, principles, and theoretical frameworks of phonetics with those of sociolinguistics. "Contemporary sociophonetics and sociophonology differ from early variationist sociolinguistics for their focus on the cognitive representation of phonetic variation in the mind of the individual" (Jannedy & Hay 2006).

The common focus of sociophonetic is understanding and modeling the production and perception of speech, especially in natural contexts, as well as the cognitive storage and processing mechanisms that underpin speaking and listening (Hay and Drager, 2007; Foulkes, Scobbie, and Watt, 2010; Docherty and Mendoza-denton, 2012). On the other hand, sociophonetic also involves the study of variation, the main focus in this work. Variation may occur within the same speech community, it is considered as something natural to any language.

Experiments in the field of sociophonetic have shown that knowing a language is not only about the cognitive representation of the elements and processes of that language such as words, phoneme, rules but also the ability to use this knowledge in real lifetime (de Saussure 1974 [1916]: 77). Moreover, de Saussure's definition of *langue* and *parole* differentiates between knowing a language and applying it in concrete situations. *Parole* refers to the individual language acts occurring when anyone audibly voices letters,

words, sentences, etc. Parole is the physical manifestation of speech. Langue is the abstract system of principles language out of which acts of speech (parole) occur. The general set of natural speech is the social context. Any speaker of any language is going to deliver two types of information. While, the linguistic meaning carries the grammatical context, the social meaning conveys emotions, educational backgrounds attitudes and identity. In the following example: I have a Ferrari and I am a businessman.

The grammatical meaning in this sentence is totally set clearly. In addition, this sentence holds another meaning which is the social status of the speaker. In other words, social variables are also shown within the speech, either through the meaning of the words or register, vocabulary used such as jargon ...etc.

The study made by Foulkes and Hay (2015) involves that children are not only supposed to acquire the language but also to learn social norms from the surrounding environment. For instance, social norms are learnt in an unconscious way through repeated experiences Foulkes and Hay (2015:299). For example, in the Algerian speech community a child may not call his aunt by her name but rather calling her 'tata' 'auntie' and this norm is coming naturally to the mind of child through repetition. In other words, social norms are part of the language acquisition. As mentioned in Wardhaugh (2006) works no one would teach you social norms but you learn this social behaviour through experience with the surrounding environment.

1.3.1 Emergence of sociophonetics

It is clear that phonetic production is strongly influenced by conversations, and the social contexts in which they occur. Individuals make socially meaningful phonetic choices throughout the course of any interaction. Such effects are also mediated at the level of the individual's own production. It is well known that words are produced and perceived differently according to their frequency and predictability in context (Bybee, 2001; Bell, Brenier, Gregory, Girand, and Jurafsky, 2009). Repeated production of predictable information permits behavior to become relatively automatic, leading typically to reduction of spoken forms. However, speakers engaged in conversation


monitor their production to ensure communication is successful. Degrees of reduction are not wholly automatic, but reflect the perceived needs of the interlocutor (Lindblom, 1990). This strong relation between phonetics and social products pushed scholars to find out a new field of study which they called ‘sociophonetics’. For Geeraerts, Kristiansen, and Peirsman (2010: 5):

The same mechanism that allows the existing collective regularities to enter the individual minds is also the one that allows regularities to emerge to begin with, viz. mutual influence in social interaction. People influence each other’s behavior, basically by co-operative imitation and adaptation, and in some cases by opposition and a desire for distinctiveness. Paying attention to what others do, however subconsciously, thus creates a mental representation of the collective tendencies in the behavior of the community; adapting one’s own behavior to those tendencies, reaffirms and recreates the tendencies.

Many studies have been involved in this field of study such as Labov (1972) work on the social stratification of ‘r’ in New York City department which focuses on rhoticity. Thus phonetic is involved with rhoticity and so on one side, and prestige and social status which is associated with sociolinguistics. In other words combining the two studies together would absolutely result sociophonetics.

1.3.2 Phonetics and Phonological Variation

It is crucial at this point of the research to distinguish between phonetics and phonology. Phonetics is the study of sounds as individual sounds; however, phonology focuses on the sound and its meaning within a given word. Phonetic and phonological variation refers to the different realizations of the same sound within a word that do not affect the meaning for example:

/ˈbɒtəl/ or /ˈbɒʔəl/ = 

For Alan Cruttenden (2014: 66), "When the same speaker produces noticeably different pronunciations of the word *cat* (e.g. by exploding or not exploding the final /t/), the different realizations of the phonemes are said to be in free variation."

Phonetics and phonological variation can be noticed either from one individual to another which refers to *idiolect*, which is defined as the way that a particular person uses a language, variation also occurs due to different factors such as social class, gender, age, and regional area. According to Roach (2009:47), it is sometimes helpful to consider the phonemic system like a set of cards used in a card game, or the set of pieces used in a game of chess. For example, the colour of pieces is not as crucial as the number of pieces and the moves they can make similarly we have a more or less set of 'pieces' (phonemes) with which to play the game of a speaking language.

According to Foulkes and Hay (2015), phonetic and phonological variation is the combination between phonetic forms and social grouping, or social meaning which can be stored in the mind of the speaker through repeated experience.

1.3.3 Defining variation

It is obvious that most of people do not speak the same all the time. This may support the idea that languages vary in many ways. Wardhaugh (2006: 135) explains that "One way of characterizing certain variations is to say that speakers of a particular language sometimes speak different accent or dialects of that language". Accents refer to the variation according to pronunciation .In other words phonetic aspect of the language. However, dialects refer to the phonological and morphological aspect of the language. For instance, it is a way to distinguish between dialects and accents, and relate a speaker to a specific region or social class from the choice of vocabulary and how do these words sound. For example, rhoticity in American English and non-rhoticity in British English can be noticed easily even among non-native speakers and this is related to accent.

In the same line of thought, variation is also linked with language change. For example, Latin became French in France, Spanish in Spain and Italian in Italy. Variation in language is also marked with imaginary boundaries, such a line is called isogloss: on one side of the line people saying something one way for example: pronounce bath with the first letter of father and in the other side they use other pronunciation of the word, e.g., the vowel of cat (Wardhaugh 2006).

The Rhenish Fan is one of the best-known sets of isoglosses in Europe, setting off Low German to the north from High German to the south. The set comprises the modern reflexes (i.e., results) of the pre-Germanic stop consonants *p, *t, and *k. These have remained stops [p, t, k] in Low German but have become the fricatives [f, s, x] in High German (i.e., Modern Standard German), giving variant forms for ‘make’ [makvɲ], [maxvɲ]; ‘that’ [dat], [das]; ‘village’ [dorp], [dorɸ]; and ‘I’ [ik], [ix]. Across most of Germany, these isoglosses run virtually together from just north of Berlin in an east–west direction until they reach the Rhine. At that point, they ‘fan’, as in figure 1.

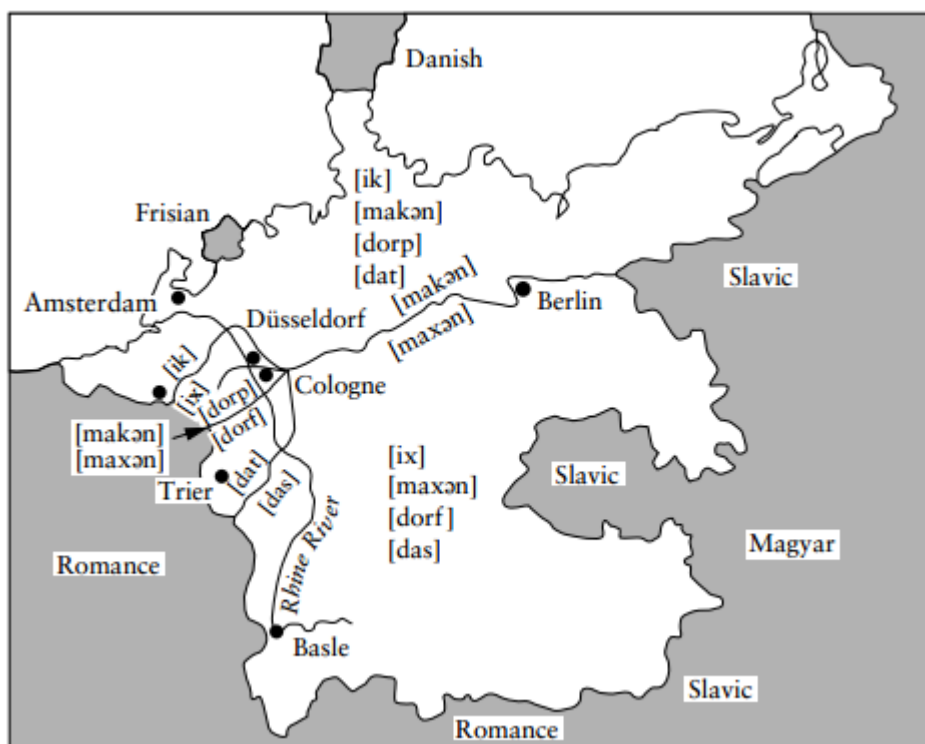


Figure 1 The Rhenish fan Wardhaugh (2006: 137).

1.3.4 Factors Leading to Phonetic and Phonological Variation

Variation is part of the language and as mentioned above, there is individual variation which refers to idiosyncratic or idiolect. This can be noticed in terms of register and level of formality, and variation of a language i.e.; same language spoken with different dialects. Experiment in this field of study has shown that variation is influenced by several factors, such as region, age, gender, social class.

Trudgill (1972: 147) explains that “Because language and society are so closely linked, it is possible, in some cases, to encourage social change by directing attention towards linguistic reflections of aspects of society that one would like to see altered.”

Labov (1963, 1966, 1972, etc.) also called the father of variotianism has revolutionized this field of study by his empirical research. Experiment made by Labov has focused on social class as a social variable, and the way it shapes the individuals forms of speaking. It was clearly another triumph for an aspiration to achieve a local identity. In a word, variation is also linked with identity of the speaker of any given language.

Region is also a major factor of variation, or so called regional variation as clearly mentioned in Wardhaugh’s works. It is delimited with isoglosses in order to identify language change and which variation has been influenced by the other. For instance, variation and language change may happen for example when a speaker of variation “A” moves to an area in which variation “B” is spoken so he brings his accent and dialect and would influence the other speakers. For example language change which has happened in French colonies in Africa.

Gender is a major factor of variation, Lakoff (1975) studied gender and how women’s speech is different from that of men. Moreover, age is also considered as a factor leading to variation. It is obvious that young do not speak the same way as old people of the same language variety do. Since language is dynamic and youth always creates new words and new forms of pronunciations influenced by different features. In

the present-day English of London and the Home Counties, a syllable-final velarized [ɹ] is very much in evidence and so the conclusion that this represents historical continuity might seem straightforward. However, there is evidence that velarized [ɹ] in syllable-final position was not transmitted in an unbroken fashion for all south, south-eastern dialects of British English.

Trudgill's (1999) quote support from the Survey of English Dialects (Orton and Halliday; 1963) for their view that in large parts of southern Britain a velarized [ɹ] is a recent phenomenon going back no further than the late 19th century. Thus, despite the considerable historical evidence for velarized [ɹ] in the south of Britain in Old English (West Saxon) and in the east in Middle English, there must have been a swing of the pendulum away from velarization in the late modern period with a fairly recent reinstatement of this secondary articulation so prominent in varieties of southern British English today (Benjamins, 2001: 9).

1.4 Labov's works (The Social Stratification of (r) in New York City Department Stores)

Labov is interested in studying how people are using the language. Labov (1966) has noticed that realization or non-realization of [r] is related to social class. He decided to gather real data relying on different strategies and sociolinguistic research methods. Interviews were the key for the researcher to gather primary data. Another challenge was how to define the interviewee as someone who belongs to high-class, middle class or working/low class. In this line of thought, Labov has opted for the prices offered by each store, location and advertising as a scale to refer to, in order to divide his sample in three social categories. The three Stores which were selected are Saks Fifth Avenue, Macy's and S. Klein

Highest ranking: **Saks** Fifth Avenue at 50th St and 5th Ave., near the centre of the high fashion shopping district, along with other high-prestige stores such as Bonwit Teller, Henri Bendel, Lord and Taylor.

Middle-ranking: **Macy's** Herald Square, 34th St Sixth Ave., near the garment district, along with Gimbels and Saks -34th St, other middle-range stores in price prestige

Lowest – ranking: **S. Klein** Union Square, 14th St and Broadway, not far from the Lower East Side.

The following criterion taken in consideration by the linguist is the advertising and price policies of the stores, which were very clearly stratified. Newspapers at that time in New York City were so sharply differentiated people. Additionally many surveys have shown that the daily News is the paper read first especially by working-class people, while the New York Times draws its readership from the middle-class. These two newspapers were examined for the advertising copy in October 24-27 , 1962 : Saks and Macy's advertised in the New York Times, Where kleins was represented only by a very small item; in the Daily News, however, Saks does not appear at all while both Macy's and Klein's are heavy advertisers.

Labov (1966) has also considered the prices offered within each store. Let us take the example of women's coat; Saks: 90\$ Macy's79, 95\$ S. klein 23\$. Needless to comment on the difference since it is clearly drawn.

In 1966 Labov studied the presence or absence of [r] in post-vocalic position as in car, card, four, fourth and found it as a social differentiator at all levels in the speech community of New York.

1.4.1 Method used by William Labov

The method used by the researcher was acting like a customer and asking about women's shoes which he already knows that is in the fourth floor as in casual speech and then pretends not hearing and say excuse me? As to have emphatic speech and make an analysis of rhoticity which reflects the prestige of the speaker, moreover, he took in consideration the store, floor within the store, age, sex, occupation (floorwalker, sales, cashier, stock boy) race and foreign or regional accent as to filter his sample. The dependent variable was the use of [r] in four occurrences

- ✓ Casual speech : fourthfloor

✓ Emphatic speech : fourrthfloor

Following this method, 68 interviews were obtained in Saks, 125 in Macy's, and 71 in Klein's. Total interviewing time for the 264 was approximately 6.5 hours. (W. Labov 1972:174)

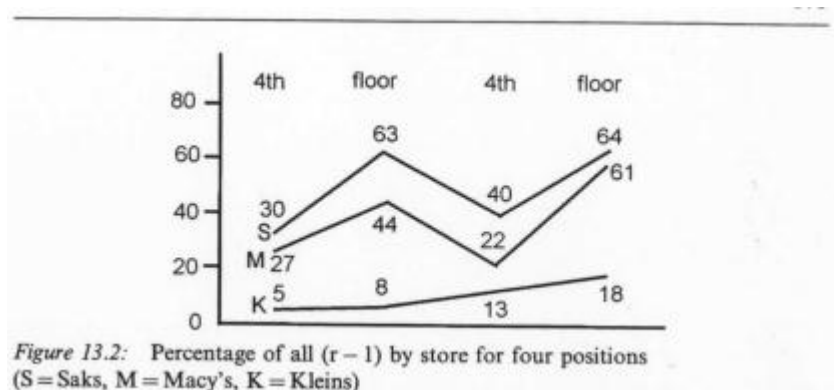


Figure 2(Labov 1972: 175)

From this diagram, the difference between different social classes and difference between casual speech and emphatic or careful speech is clearly established. Though there was an attempt from working class from time to time to realize rhoticity, the difference is clear between Saks and Klein's. Finally, Macy's and Saks' difference is not huge.

1.5 Variation due to Social Class

Many studies such as Labov (1972), Trudgill (1974) etc... have shown that upper class speakers use more elaborated language than those speakers who belong to low class. In his study of linguistic variation in Norwich, England, Trudgill (1974) distinguishes five social classes: middle middle class (MMC), lower middle class (LMC), upper working class (UWC), middle working class (MWC), and lower working class (LWC). Trudgill found that lower class speakers are at most of the time using sentences such as; he go which means the loss of [z] sound at the final position of the singular third person in present simple. However, this kind of variation does not exist in upper class speech.

Trudgill interviewed ten speakers from each of five electoral wards in Norwich plus ten school-age children from two schools. These sixty informants were then classified on

six factors, each of which was scored on a six-point scale (0–5): occupation, education, income, type of housing, locality, and father's occupation. Trudgill himself decided the cut-off points among his classes. In doing so, he shows certain circularity. His lower working class is defined as those who use certain linguistic features (e.g., *he go*) more than 80 per cent of the time. Out of the total possible score of 30 on his combined scales, those scoring 6 or less fall into this category.

People from middle middle class always use 'he goes', and that behaviour is typical of those scoring 19 or more. Trudgill's study is an attempt to relate linguistic behaviour to social class, but he uses linguistic behaviour to assign membership in social class. What we can be sure of is that there is a difference in linguistic behaviour between those at the top and bottom of Trudgill's 30-point scale, but this difference is not one that has been established completely independently because of the underlying circularity (Wardhaugh, 2006: 149).

1.5.1 Variation According to Gender

Many researchers have related Language variation to gender. In order to clear the difference between sex and gender, Giddens (1989: 158) defines 'sex' as "biological or anatomical differences between men and women" while 'gender' concerns the psychological, social and cultural differences between males and females". Sex is to very large extent biologically determined whereas gender is a social construct. Gender is part of the way in which societies are ordered around us (Wardhaugh, 2006: 315).

In her article published by the guardian, Cameron (October 1st, 2007), claimed that men and women speak differently. According to her, since 1990s there has been a new surge of interest concerning the study of language variation due to gender factor. There has been a theory saying that men come from Mars and women from Venus in the book of John Gray 1973. This theory explains that the gulf between men and women speech is a product of nature not nurture. The sexes communicate differently because of the way their brains are wired. The female brain excels in verbal tasks whereas the male brain is better adapted to visual spatial and mathematical tasks. Women are talkative

while men prefer action to words. Cameron's article illustrates examples from real life about the work place, a domain in which myths about language and gender can have determining effects. Data gathered by Cameron (2007) as follow:

A few years ago, the manager of a call centre in north-east England was asked by an interviewer why women made up such a high proportion of the agents he employed. Did men not apply for jobs in his centre? The manager replied that any vacancies attracted numerous applicants of both sexes, but, he explained: "We are looking for people who can chat to people, interact, and build rapport. What we find is that woman can do this more ... women are naturally good at that sort of thing." Moments later, he admitted: "I suppose we do, if we're honest, select women sometimes because they are women rather than because of something they've particularly shown in the interview.

In Cameron's article, it is found that Language and communication matter more to women than to men; women talk more than men do. Women are more verbally skilled than men. Moreover, men's goal in using language tend to be about getting things done, whereas women's tend to be about making connections to other people. Men talk more about things and facts, while women talk more about people, relationships and feelings. Men's way of using language is competitive, reflecting their general interest in acquiring and maintaining status; women's use of language is cooperative, reflecting their preference for equality and harmony. These differences lead to say that gender plays a major role in variation. Referring to Algerian dialect which is a mixture between French and Arabic it is viewed to be a good example. In this sense, I have conducted a small research applied on 10 people, 5 females and 5 males. I asked informants to read a short message which is written in Algerian dialect and which contains French words. The examined sound was the uvular trill [ʀ] realized as alveolar tap /flap [ɾ] in the following examples:

TwahachtekChéri

I miss you darling

I miss you darling

Nheubekmon *Coeur*

Love you heart

I love you my hearts

Fawa? ζ endek retour?

When do you have the back?

When are you going back?

5 MEN	5 WOMEN	Glossary
Chéri	Chéri	Darling
Coeur	Coeur	Heart
retour	Retour	away

Table 1 tap/flap [r] vsuvular trill [R]

Table n°1 tap/flap [r] vsuvular trill [R]

Linguistic behaviour of the informants both men and women reveals that women use more prestigious forms of the language and try to maintain a good image from the gate of speech, while men use the non-prestigious form of 'r'.

1.5.2 Variation According to Age:

It is noticeable that youngsters speak differently than old people. Youth speak differently due to various factors among them innovation creativity they bring to language. A study conducted by Trudgill (1974) in Norwich city in England shows that age also influences the way people use a language. The study shows that variation here is typical of linguistic change. The 10-19 age has typically increased the instance of lowered and centralized [e] even in formal style. For example, words such as Bell and tell in RP are pronounced with [ɛ] whereas among youth speech is given way to [æ] or even [ʌ]. Though language is learnt from the surrounding environment, young speakers tend always to have some typical vocabulary and sometimes different pronunciation from older speakers and this because language is dynamic and not static.

Wolfram & Fasold (1974: 73) "Age-related findings in lexical variation can either be interpreted as age-grading or as evidence of language change. Age-grading is when

the differences found between younger and older signers reflect changes people make over their lifetime as they pass through different age groups”. Eckert’s (1988) work on white adolescent social structure and the spread of a vowel change is a good reference to this research. Eckert analysed patterns of change in the backing and lowering of the [u:] variable in Detroit area .

According to the researcher three years of participant-observation in high schools in the suburbs of Detroit has revealed that the adolescent participants tended to polarise into ‘Jocks’ and ‘Burnouts’. These categories were culturally salient to all the adolescents who took part in the study , including those who did not consider themselves as belonging to either of the groups (these speakers usually referred to themselves ‘In-betweens’). The social category to which individual speakers felt they belonged was associated with different network structures and with a different orientation to the urban area of Detroit. All these factors, in turn , had a significant effect on the realization of [u:]. Significantly, age also plays an important role concerning language variation and language change.

1.6 Data gathered from Tlemcen speech community:

1.6.1 Introduction to Regional Variation

Speech of Tlemcen, considered as urban, is known with the occurrence of glottal stop [ʔ] as a prestigious variant of the standard phoneme /q/while in the other rural varieties it is realized as [q] or the velar [g]. The table below gives some examples to illustrate the existing variation within Tlemcenian speech.

Classical Arabic	Tlemcen speech	Oran	Algiers	Glossary
Qala	ʔal	Gal	qal	He said
Qalbun	ʔalb	Galb	qalb	Heart
Qitun	ʔat	Gat	qat	Cat

Table 2: Description of phonological inventory

This research, seeks to emphasize the occurrence of the glottal stop in the speech of Tlemcen speakers. The daily observations reveal that Tlemcen male speakers use less the glottal stop [ʔ] when interacting with other natives while they switches to the rural variant [g] when speaking with non-native speakers of Tlemcen. In this respect the aim is to show to what extent this hypothesis is true.

Conclusion:

From this chapter it may be understood that sociophonetic has emerged through the contact of phonetic features and social variables. Language variation is a result of different factors influencing speakers' behaviour and shaping the use of any given language.

Chapter Two: Algerian Sociophonetic Situation

Introduction:

The second chapter deals with sociolinguistics and sociophonetics situation in Algeria. It tries to highlight differences between Tlemcen & Oran speech communities where the study takes place. Algeria is a country where many language variations are found due to the historical events. The coexistence of different languages gives a diverse and complex language situation in Algeria. Differences are found in terms of lexis and phonology in accordance to various factors such as geographic situation. This research aims at showing the different use of language within two different speech communities (Tlemcen & Oran) by delimiting factors leading to variation.

2.1 Aspects of Sociolinguistics in Algeria:

The importance of the language issue in the emergence and development of the Algerian nation-state make Algeria a particularly fertile area of study especially as this issue is still far from resolved. Languages and cultures have co-existed in Algeria and resulted in different linguistic behaviours. Almost one century and a half of language and educational policy determined by an outside power have evidently influenced its speakers. Although Algeria is now independent since 1962, language remains a focus since there are several variations among Algerian speech communities. In addition to the peculiar history of Algeria must be added the more widespread use of Arabic in nationalist and Islamicist movements as a source of identity. M. Holt (1994:25). Additionally Minogue (1967:27) says that "...it is the drive of nationalist theory to discover a past which will support the aspiration of the present. In other words this is the stage of legend-making."

Arabic situation in Algeria is linked with religion which has helped very much the preservation of this language and avoided complete replacement of Arabic by French during the colonial period. Linguistic diversity is the manifestation of the cultural plurality, through the description of the sociolinguistic situation in Algeria. The situation comprises the Standard Arabic which is used in formal situations in parallel with French,

which is also used in social life together with Colloquial Arabic. The Tamazight language is for the natural use of one ethnic group. The two terms Arabs and Imazighen, are used to refer to groups of people who are raised in the Arabic or Berber language, and who grow up in an environment where Arabic or Berber traditional customs prevail. The French language plays an important role in spoken as well as written domains. So, in addition to the big number of French loanwords taken into Algerian Arabic, many Algerians understand French and use it in social life. And it was the result of the French schooling policy that was conducted during the colonial period. So, the French culture was supplied, for those Algerians who attended the French schools, through the French language.

At the societal level, when two independent linguistic and cultural groups come into contact over an extended period of time, changes in either or both cultural groups would result. The French colonisation which lasted for a hundred and thirty-two years, over which the French and Algerian cultures have been into contact, resulted in the French impact which was social, cultural and linguistic. Even though the Algerian dialect is a variant of Arabic, it differs significantly from the standard form in many respects as to be a different language, mainly in vocabulary. Many words originate from sources other than Standard Arabic: Spanish, Italian, Turkish ...and most of all French and Tamazight. That big number of loanwords taken into Algerian Arabic is the manifestation of cultural plurality. Holt (1994: 25, 26)

2.1.1 Languages in Algeria:

Algeria is a multilingual country due to various factors. The most important language in the country is Arabic which is spoken by the majority of its inhabitants. Berber is also an official language in the biggest country in Africa and among the Arab world according to the Algerian constitution. French though is considered to be a foreign language has no less importance than Arabic within the Algerian society.

2.1.2 Arabic

Arabic is a Semitic language that is spoken by about 420 million around the world according to Nationalencyklopedin 2010. Arabic is one of the major languages of the world due to its rich literary heritage. Through history Arabic has enjoyed a universality that makes it one of the world's great languages, along with Greek and Latin; English, French, Spanish. This status demonstrates the importance and the important role the language has occupied through history. Arabic language has not remained only in religious contexts but it is also used as a medium of cultural and national revival in the Arabic speaking countries. Anwar (1969:3). Arabic language spread and development was also thanks to Islam since any Muslim has to learn the language of prayer no matter what his/her mother tongue may be. In the process of development Arabic has been influenced by several languages from which it has borrowed a huge amount of vocabulary. It, in turn, has contributed to the development of other languages such as Persian which is written with an Arabic script and more than thirty per cent of the Persian vocabulary is of Arabic origin. Same could happen with Turkish before the linguistic reform of 1920's. Anwar (1969:3).

Arabic is always spoken in two forms standard which is used in schools, institutions and formal contexts, whereas dialectal Arabic is used as the interlanguage of almost the wide population. The sociolinguistic situation of Arabic in Algeria provides an example of the linguistic phenomenon of diglossia, which refers to:

“All kinds of language varieties which show functional distribution in a speech community. Diglossia, as a consequence, describes a number of sociolinguistic situations, from stylistic differences within one language or the use of separate dialects (Ferguson's 'standard with dialects' distinction) to the use of (related or unrelated) separate languages” Fishman (1967:29)

For example in the case of Arabic, educated people of any nationality can be assumed to speak both their school-taught Standard Arabic as well as their native dialects, which constitute separate languages which may have dialects of their own, for example “Algerian dialect”. Educated Arabs of different dialects (for example, a

Moroccan speaking with a Lebanese), they code-switch back and forth between the dialectal and standard varieties of the language, sometimes even within the same sentence. Arabic speakers often improve their familiarity with other dialects via music or movies.

2.1.3 Modern Standard Arabic:

Modern Standard Arabic can be considered as a simplified version of “CA”. It is the language of instruction in Algerian schools, public speeches, media and press. Arabic is characterised by the coexistence of two varieties CA and MSA which refer to “the number of Arabic dialects that are spoken routinely by speakers of these dialects and do not have an official status or standardized orthography” Albirini (2016:3). Among the Algerian society MSA is the language of formalities and science.

2.1.4 Algerian Dialect:

Algerian dialect is the medium of daily conversation within the Algerian society. According to Philip (2005:36) though the Algerian dialect is a variant of Arabic; its lexical inventory differs from MSA. Many words originate from sources other than MSA, such as Spanish, Turkish, Italian, and mostly Berber and French. MSA is considered as the main source of phonetic, phonological and semantic changes. For instance, the word [**lamba**] ‘lamp’ borrowed from French is named [misbah] in Arabic. This example shows the influence of French on the Algerian dialect and cultural borrowing.

2.1.5 French:

French is a language used in Algeria because of historical events during the past. French colonialism took place in Algeria between (1830-1962). During that period, French has influenced the Algerian dialects. This was a consequence of the implementation of French language in schools and the attempt of France to replace

Arabic by French for political and colonial reasons. French was the language of education while Arabic was a foreign language or taught in coranic schools. At that all educated people were in total master of French. Hence, now it is seen as prestigious and valuable within the Algerian community since it is linked with educated people. This might be related to the language of instruction of superior studies. According to Lotffi (2014:41) French has gained its place in the Algerian society during World War I and the involvement of the Algerian troops as part of les troupes indigènes of the French Army. At that time, Algerians used French to converse with other soldiers and French grew among the Algerian society. Furthermore in 1938 French was declared as the official language of Algeria and Arabic as a foreign language in an attempt to francize the colony. This “led to the fact that by the time of independence, out of the 13.5 per cent of Algerians who were literate, 50 percent were literate in French only, 25 per cent in Arabic and French, and only 20 per cent in Arabic only” (Queffelec *et al.* 2002; Benrabah 2007)

2.2 Language phenomena:

Algeria is a country which witnessed many historical events, resulting language phenomena such as diglossia, bilingualism, and borrowings.

2.2.1 Diglossia:

A diglossic situation exists in a society when it has two distinct codes which show clear functional separation; that is, one code is employed in one set of circumstances and the other in an entirely different set. Ferguson (1959: 336) has defined diglossia as follows:

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

According to this definition of diglossia, it is obvious that Algeria is an example of this sociolinguistic phenomenon. In Algerian speech community modern standard Arabic is spoken at schools since it is the language of instruction and also at the mosque as it is related to religious purposes, more or less in formal situations. Hence in informal situations dialectal Arabic is used and this is the case of almost all Algerian speech communities except some regions where Tamazight is used. Relying on Labeled works (2014:84) diglossia might be seen in Algerian Dialect for example in the CA word [iqtaraba] which is uttered in ORD as [garrab] and in TSND as [ʔarrab]. This kind of diglossia is relating two genetically related varieties High and Low. In order to emphasize this case of diglossia Ferguson (1959:160) says :

In many speech communities two or more varieties of the same language are used by some speakers under different conditions. Perhaps the most familiar example is the standard language and regional dialect used, say, in Italian or Persian, where many speakers speak their local dialect at home or among family or friends of the same dialect area but use the standard language in communicating with speakers of other dialects or on public occasions. There are, however, quite different examples of the use of two varieties of a language in the same speech community

Along with that, the MSA is considered to be the High variety. In other words, the more suitable variety to formal and important speeches. However Algerian dialect is the low variety used by Algerian speakers in informal contexts. Another case of diglossic situation in Algeria is the use of French language.

2.2.2 Bilingualism:

Bilingualism is defined by Weinreich (1953:1), as the use of two languages alternately by the same speaker. This linguistic behaviour is called bilingualism and the

person is perceived as a bilingual. C.B. Paulston (1988:55) "In bilingualism, the two linguistic forms are acknowledged as separate entities by the members of the community".

Bilingualism is also identified in terms of level of competency and degree of proficiency concerning the second language. This is an approach of Bloomfield (1933:56) who defines bilingualism as "the native like control of two languages" in this sense according to Bloomfield total mastery of the two languages is a requirement for anyone who claims to be bilingual. In contrast to this idea or definition Macnamara (1967a) states that "a bilingual is anyone who possesses a minimal competence in only one of the four language skills, listening comprehension, speaking, reading and writing, in a language other than his mother tongue". So the second definition means that being bilingual does not require to be fully competent in the second language but should only meet sufficient competences to utter meaningful sentences in the second language.

In the case of Algeria a high percentage of its inhabitants are bilingual due to the coexistence of French language and Arabic among Algerian speech community. The Algerian bilingualism has its own specificity which results from the long period of the French occupation. "Indeed, bilingualism is not homogeneous in Algeria as not all people are bilingual. There are those who are monolingual. During the colonization and after independence periods, most Algerians were bilinguals whether they were educated or not. However, nowadays we find it only among the educated people and those who are in contact with French". (Mouhadjer, 2002:990) cited in N. Zerroug (2010:10)

2.2.3 Borrowings:

Borrowing Another way in which different languages may become mixed up with each other is through the process of Borrowing (Heath 1994). In this respect Gumperz (1976:8) states:

Borrowing consists of the introduction of single words or short, frozen, idiomatic phrases from one language into other. The items in question are incorporated into the grammatical systems of the borrowing language. They are treated as part of its lexicon, take on its morphological characteristics and enter into its syntactic structure. Code switching by

contrast relies on the meaningful juxtaposition of what speakers must process as strings formed according to the internal syntactic rules of two distinct systems.

Borrowings are used in the Algerian speech community due to the French language influence on the speakers. For instance there are some words such as “la prise” ‘the plug’ with no equivalent word in Algerian dialect. However there are some words originally borrowed from French, Turkish, and Spanish such as the word [sabat] originally [θapato] which means ‘shoe’. In other words speakers apply Arabic rules on French words such as [table] “table in English” uttered as [table] in reference to [tawila] in CA here is a table below giving some examples:

CA	French	TSND	ORD	Gloss
طاولة	Table	Table	Tabla	Table
مصباح	Lampe	Lamba	Ampoula	lamp
مطبخ	Cuisine	Kuzina	Kuzina	kitchen
الصبغة	Peinture	Bentura	bentura	paint
آلة	Machine	Mafina	Mafina	Machine

Table 3: Examples of French borrowed words to TSND and ORD.

2.3 Dialectal Contact between TSND & ORD:

Tlemcen and Oran are two neighbouring cities in the north west of Algeria. Business and economic relations are well developed between the two mentioned cities which give the opportunity to the people of the two cities to communicate, influence and get influenced linguistically. Dialectal contact is defined by Blanc (1960:62) as:

“A process that occurs in ‘interdialectal contact’, meaning contact between dialects of different countries in the Arab world rather than dialects within the same country”

Furthermore, Trudgill (1992) defines the concept as “dialect contact situations entail not languages but dialects in contact: Contact, arising out of communicative interactions, among the speakers’ different but mutually intelligible varieties” cited in Labad (2014:46). Relying on Trudgill’s definition it is possible to say that the same is happening to TSND and ORD . This contact of the two dialects is supposed to bring some influences. In this research the major aim is to compare to which extent ORD speakers influence TSND speakers and what are the factors.

2.3.1 Tlemcenian Speech and Oran Speech:

2.3.1.1 Tlemcenian Speech

Tlemcen, a town situated in north-western Algeria, near the border of Morocco, had several names. The Roman called it Pomaria (Orchards) in the 4th century because of the local profusion of orchards and gardens. Later, it was renamed “Agadir” (Escarpment) by the Berbers (Amazigh). Tlemcen has a strategic geographical situation and fertile lands. Some of its buildings date back to the 12th and 15th centuries. The ruins of the Marinid city of Mansourah to the west are prominent examples of Hispano-Moorish art. Historically speaking, Tlemcen was regarded as an urban city with highly conservative attitudes and cultural features. In fact, the speech of Tlemcen, considered as an urban variety, is typical and is marked by a particular set of linguistic features (phonological, morphological and lexical) in comparison to other neighbouring dialects. Its most characteristic, an old urban phonological trait, not used anywhere else in the country, is the realisation of /q/, the Classical Arabic qāf , as a glottal stop [ʔ], as in [ʔæ:l], ‘He said’, for CA /qaal/.the realization of the glottal stop in Tlemcen speech community is influenced by different factors such as age ,gender ,and context. However, as a result of the massive long-term migration of rural people towards the city and the

contact of two types of Arabic dialectal forms, the recent decades have witnessed drastic changes in the dialect of Tlemcen. There is indeed much evidence that native speakers, particularly among younger males, tend to avoid the use of the glottal stop [ʔ] for its tight association with femininity and thus its strong stigmatisation and negative attitudes towards its users (Dendane 1993). Consequently, the use of glottal stop is rather kept in familial context. According to a participant observation the occurrence of the glottal stop among female speakers is more frequent since it is seen as soft and more prestigious. Tlemcenian dialect is also known with some other particular linguistic features such as lexis and idiomatic expressions. This relation between TSND and femininity has been shown in Professor's Dendane works as he has mentioned "Most of the data, obtained from questionnaires and interviews, reveal that a growing number of male native speakers switch to the rural variety, on all levels (phonological, morphological, lexical), while women tend to stick to 'the vernacular' features." Dendane (1993) and he also added in this respect "Tlemcen Arabic as a whole – with a number of its specific features, and the glottal stop in particular – sounds 'effeminate' and thus is regarded as more appropriate for women. Indeed, acoustically speaking, the voiced velar [g] sounds 'tougher' than the voiceless [ʔ]". Dendane (1993).

2.3.2.1 Oran Speech:

Oran speech is also a variety of Arabic as well in the west of the country, one of the most distinguishing features of this dialect, is the use of velar [g] instead of the realisation of [q] in classical Arabic qāf. 'he said' for CA /qaal/. It is a spoken Arabic variety, ORD is essentially oral (non-codified variety), which is used in informal contexts, as well as on the different types of entertainment especially Rai songs. The description of any given dialects relies on the set of linguistic features of phonology, grammar and vocabulary. According to Bouhadiba (1988) the dialectal vowel system under study possesses a considerable degree of variation in the sense that the short vowels of CA /a,u,i/ are diversily realised in ORD. cited in Labed doctoral thesis (2014:100). In the other hand there are twenty five consonantal phonemes in ORD. *ibid*

	Labial	Dental	Emphatic	Palato-alveolar
Velar	Uvular	Pharyngeal		
Stop	b	t d	tʄʒ	k g
q	ħ ʕ			
Fricative	f	s z	ʕ	χ ʁ
Nasal	m	n		

Marginal distribution: I, r, h, w, j

(ʔ) - (θ) - (p) - (η)

Table 4: The consonantal system in ORD Bohadiba (1988:88)

Moreover Oran has grammar, and lexical variation making the variety specific for example the word [qaraʕ] wait which totally differs from CA [intaɖir] and TSND [əssənnə]. As already mentioned [g] sound is one of the major linguistic features which mark ORD, following Labeled (2014:125), it may be possible that ORD acquires this segment within vocabulary forms not uttered before in the variety, but have been adopted from diverse Bedouin backgrounds.

2.3.2 Differences in pronunciation:

Though Tlemcen and Oran are two neighbouring cities there are many differences in pronunciation between the two speech communities. The most noticeable distinct sound is the realization of the Arabic standard qāf, as a glottal stop [ʔ]. In order to support this idea, Dendane (1993) states that the “most salient feature is the realization of Classical Arabic (hereafter CA) /q/ as a glottal stop [ʔ], as in [ʔælli] ‘He told me’”. In most other Algerian dialects /q/ is either maintained as [q] or realized as a voiced velar [g]. According to Labeled (2014:125) “if one turns his attention to the voiced velar stop, the question above which he may face may be formulated as: as why does ORD still retain this variant? This is possibly because ORD is genealogically bedouin and [g] is associated with bedouinity. In this sense, there is an influence from neighbouring villages and cities noticed among youth generation on TSND speakers. According to Dendane (1993) “Most of the data, obtained from questionnaires and interviews, reveal that a growing number of male native speakers switch to the rural variety, on all levels (phonological, morphological, lexical)” This influence can be summarized in terms of change at speaking behaviour from one context to another. For example, the most used sound in familial context is the glottal stop. However, among friends they always use the velar [g] or the uvular plosive [q]. This variation is mainly pushed by the idea that relates the use of glottal stop with femininity as Dendane(1993) mentioned in his findings “One possible answer is that such linguistic behaviour has something to do with the psychological state of the speaker: it is a fact in Algeria, that TA is often considered as a variety characterized by effeminacy” .Oran speakers on the other hand are known by the use of the velar sound [g] instead of the Arabic sound [q]. The other noticeable difference between the speech communities is the influence by the other speaker. Oranian speakers always keep the same variety in different context and this is not always the case for Tlemcenian speakers. As Dendane (1993) states that rural varieties influence male speakers in Tlemcen speech community.

MSA	TSN	ORD	English
/qala/	/ʔal/	/gal/	Said
/taʕala/	/ʔazi/	/rwaḥ/	Come here
/Fulsudani/	/ʔawʔaw/	/Kewkew/	Peanuts
/arʒul/	/reʒlin/	/kerʕin/	Feet
/miqlat/	/maʔla/	/Maqla/	Pan
/qarura/	/ʔarʕa/	/qarʕa/	Bottle
/milʕaqa/	/mʕilʔa/	/morraf/	Spoon

Table 5: Lexical Differences between the two Dialects

2.3.3 General Background of Tlemcen and Oran

a Dialects Existing in Tlemcen and Oran:

Tlemcen is a city in north-western Algeria, and the capital of the province of the same name. Tlemcen is an ancient city; it has witnessed many civilizations and was known before as Pomaria. Tlemcen count about 1million inhabitants stated by (Annuaire économique des wilaya Algérienne) hence different varieties are found within the wilaya such as Ghazaouet dialect, rural dialects as well such as Sebdou, Remchi, Henaya...etc. For instance in Ghazaouet the glottal stop which is uttered in tlemcen is not used but it is replaced by a [k] in Msirda both [ʔ] and [k] as [tʃ] .however the dominant variety is the dialect of the original inhabitant of the city of Tlemcen living in the heart of the city .So called original settlers according to the history of the city. Linguistic situation in Tlemcen nowadays witnesses a shift from one simple variety containing only glottal stop to a variety of intrusive sounds such as [g] instead of the glottal stop. This feature is mainly seen within the young speakers of this dialect.

2.3.4 Lexical Comparison of TSND and ORD with MSA:

Modern standard Arabic considered as the official language of Algeria usually used in schools, institutions, and formal contexts. However, the language used in the daily life is the Algerian dialect. There are many differences in terms of pronunciation, lexis and morphology .Here is a table which represents lexical differences found between MSA and dialect.

MSA	TSND	ORD
/qala/	/ʔal	/gala/
/alkoul/	/kamel/	/gaʕ/
/ ʔiflun/	/weld/	/yurjan/
/ma: ʕa/	/ʔasəsem/	/ʃawala/
/ʔawila/	/mida/	/majda/
/nafida/	/taʔa/	/ʔeqa/
/haʔit/	/hart/	/hit/
/mata/	/faweʔ/	/winʔa/
/qiʔun/	/ʔat/	/gat/
/ ʕoraturun/	/tswera/	/tswera/
/limaʕa/	/ʕlaʃ/	/ʕlah/
/qarouraturun/	/ʔarʕa/	/qarʕa/

Table 6 Lexical Comparison between MSA, TSND and ORD.

This table shows that there are some differences between the standard language, and the two dialects. For instance, there are borrowings from French which has also an influence on the language used in Algeria, like dialects cultural and core borrowings.

Conclusion:

This chapter lies on the fact that the sociophonetic situation in Algeria is complex and it is worthy to be studied and to be considered as an area of research. MSA is the language of instruction and formal contexts, whereas Algerian dialect is the language of daily conversation. This contact of MSA and Algerian dialect gives birth to diglossic situation in Algeria. Further more French language enjoys a privileged place among Algerian speech community and has resulted bilingualism and borrowings.

**Chapter three: Methodology, Data Analysis &
Interpretation**

Introduction:

Differences between TSND and ORD are seen in terms of phonology and morphology. There are also some differences at the lexical level. Tlemcen speech is said to be a dialect in which the glottal stop is used by its speakers. Moreover, it is worthy to study this dialect and see the factors that influence the new generation of the region and make them switch from the usage of the glottal stop to other varieties in which velar *g* and uvular plosive [*q*] is used. Oran as opposed to Tlemcen the velar [*g*] is used.

3.1.1 Methods of Data Collection:

Data collection is a systematic approach leading to answer questions and find solutions to solve problems. In order to deal with this research, questionnaire and interviews were used as to insure the gathering of accurate data. P. Manohar (2014:3) states that:

“All social science researchers look for the data which help them answer their research questions and achieve their research objectives. Often the quality, quantity, adequacy and appropriateness of the data determine the quality of research.”

3.1.2 Recordings:

Recording is another way to collect data in this research. Data were taped recorded using Skype conversations and also direct recordings using “PRAAT” as to have a good quality sound, as it is seen in the examples below (see p51). The observed population is made up of different people from Tlemcen and Oran. The following social factors: gender; age; and context are taken into account. Data were collected from family speech at homes in Tlemcen & Oran. In addition to that in coffee shops, university and so on, in order to collect data from young groups and mixed groups.

3.1.3 The questionnaire:

The questionnaire is used in order to find out attitudes of people from Tlemcen and Oran towards both spoken dialects in the two cities. The aim is also to see to what extent TSND and ORD are different. Furthermore, to find out whether linking the usage of the glottal stop [ʔ] with femininity is true or not. One more questions if youngsters use the same variety in familial context and between friends. Prestige and best variety to express someone's ideas were taken into account. Along with that a question was addressed to tlemecenians whether or not they are aware of the interference of the velar [g] from time to time in familial context. The questionnaire was addressed to 30 people from Tlemcen, age was between 15 years old and 60 years old 17 female speakers and 13 male speakers, the majority of them were students, working at private or social sectors. These different factors were considered as well, since they influence the speech. The questionnaire used to gather data from Oran was addressed also to 30 participant 16 females and 14 males and age was between 17 and 65 years old. There was some question based on yes or no answers as to collect quantitative data and also others which require justification to seek factors influencing the two varieties.

1. Which dialect do you find more logic Oranian or Tlemcenian?
2. Which dialect sounds better for you?
3. Do you link Tlemcen dialect to femininity?
4. Do you use the same variety when are you home and outside with friends? If yes why? If no why?
5. Which dialect do you find most prestigious?
6. Are you aware of the interference of the velar [g] during your speech in familial context from time to time?
7. What is the richest dialect to express yourself?

3.1.4 Sample population:

This research aims at finding differences between TSND & ORD and attitudes towards each dialect. As mentioned before in this research, the glottal stop is a phonological feature of TSND and the velar [g] is a phonological feature associated to ORD. Relying on Labov's (1972) model which relates social variables to the use of language gender, and age are taken into account.

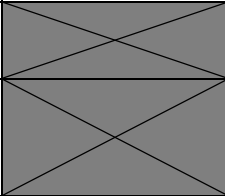
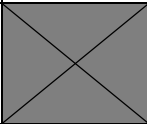
This research sample consists of both sexes selected in accordance to the city they live in and dialect they use. All of them are either from Oran or Tlemcen. The informants were asked either in their homes or outside in coffee shops, in the street or university. This research is based on a sample of 60 people for the questionnaire aged between 15years old and 65years old. For the recordings there are 30 informants 15 from Tlemcen and 15 from Oran.

3.2 Data Analysis

3.2.1 Results of the Questionnaire:

As it was expected before dealing with the results that the majority of Oranian speakers sees that there is a strong relation between Tlemecenian speech and femininity. Results show 100% informants from Oran had answered, yes I relate Tlemecenian use of glottal stop to femininity. They see that it is soft as a language to be spoken by a man. In the other hand only 24% from Tlemcen link the sounding of this dialect with femininity. A percentage of 76% see it as a normal variety and glottal stop is a feature of this variety and there is no relation between its spoken form and femininity. Attitudes and preferences towards the two dialects were almost equal for Tlemcenian respondents 20% claimed that they do not prefer one on the other, 43% Tlemcenian dialect and 37%Oranian dialect is more logical, and rich enough to express their ideas. When it comes to prestige, the majority of Tlemcenian said 'our dialect is more prestigious', also it can be used in formal situations as it contains several polite forms. From a participant observation it was noticeable that youngsters of Tlemcen avoid the use of glottal stop between friends. Results of the questionnaire approved the hypothesis

since half of the informants do not use the same variety or at least glottal stop outside familial context.

		Oran	Tlemcen	No one of the two	
1	Which dialect do you find more logic Oranian or Tlemcenian?	58%	43%	20%	
2	Which dialect sounds better for you?	34%	46%	20%	
3	Do you link Tlemcen dialect to femininity?	Yes	No		
		76%	24%		
4	Question addressed to TSND speakers only	Yes	No	Same	
	Do you use the same variety when are you home and outside with friends? If yes why? If no why?	50%	40%	10%	
5	Which dialect do you find most prestigious?	34%	46%	20%	
6	Are you aware of the interference of the velar [g] during your speech in familial		Yes	No	It doesn't

	context from time to time?			happen
			46%	34% 20%
7	What is the richest dialect to express yourself?	39%	45%	No difference 16%

Table 7 Results of the Questionnaire

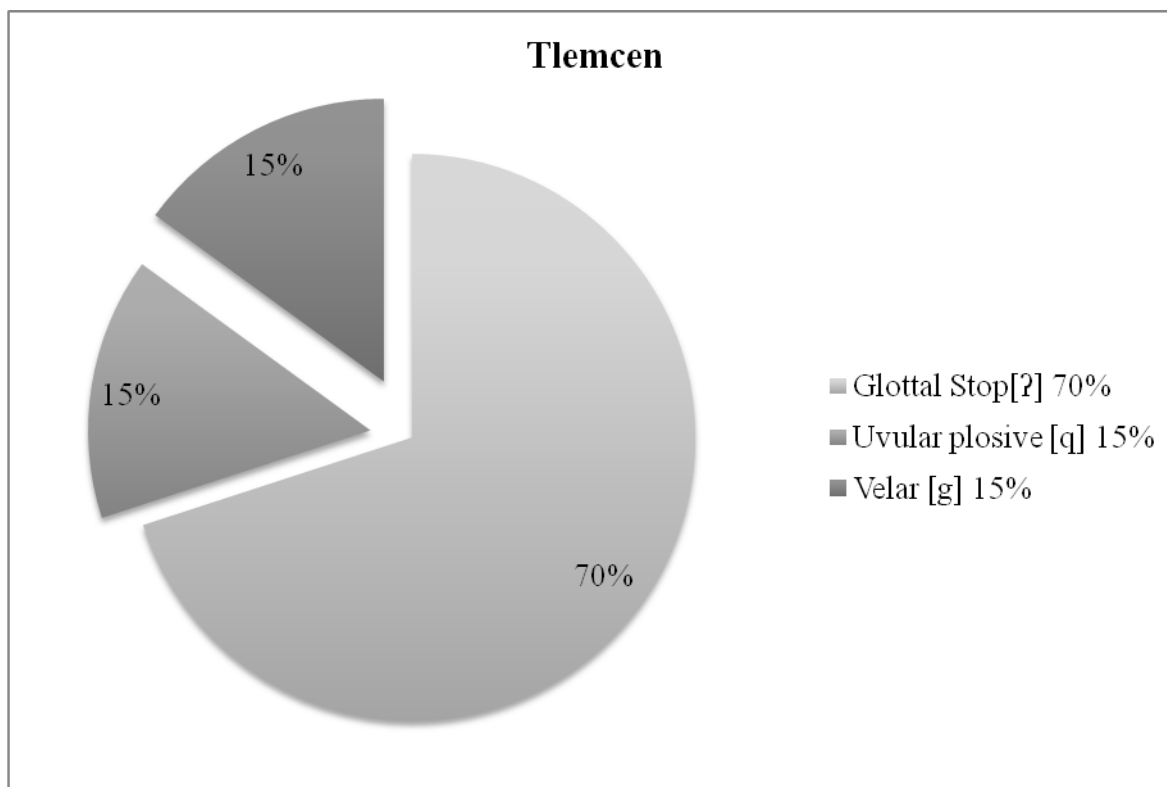
3.2.2 Data Collected from Tlemcen :(young speakers only)

The first data collected from Tlemcenian speech communities was based on young speakers. The hypothesis was that youth use less the glottal stop when they are not speaking in familial context .Results have shown that age influences pronunciation and the choice of vocabulary by using some words such as “dertlehtayha”.

Comparison between Tlemcen and Oran speech communities after a data collection:

[q]	[g]	[ʔ]
6	6	19

Table 8Results of Young Speakers of TSND



Pie Chart 1 TSND Young Speakers Results

From this pie chart it is shown that young speakers of tlemcenian speech though they use very much the glottal stop [ʔ] there is always the interference of both [q] and [g]. Here we can see 12 realization of both /q/ and /g/ out of 40 possibilities however, the realization of the glottal stop 19times out of 31. As opposed to what have been resulted from analysing elders in Familial context and as mentioned before in (table11) 32 realization of the glottal stop out of 32 possibilities.

These results shows that there is an influence of the factor age on tlemcen speech community because of the link between glottal stop usage within the dialect and femininity. It is shown in this pie chart that the realization of q and g occupy 30% otherwise 70% of the possible realization of the glottal stop [ʔ].

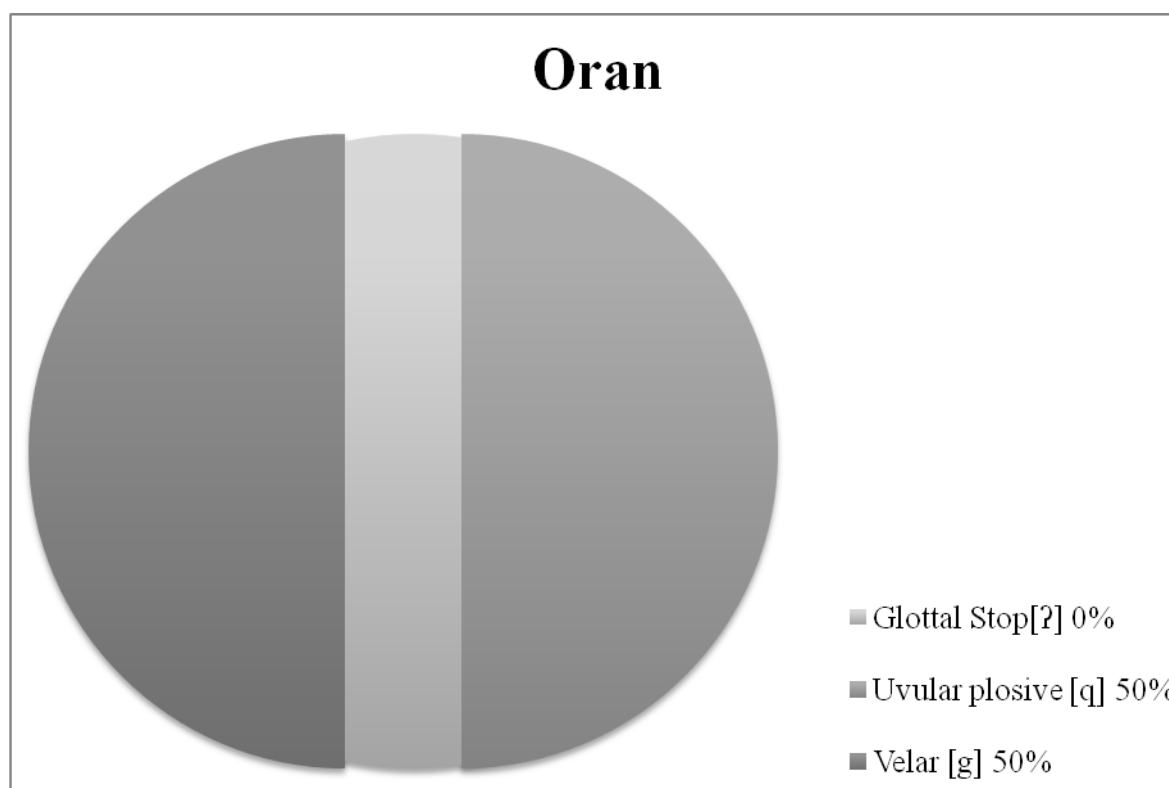
3.2.3 Data Collected from Oran (young speakers only)

Will they be influenced by TSND speakers and use the glottal stop [ʔ]?

[q]	[g]	[ʔ]
17	17	0

Table 9. : ORD Young Speakers Results

As mentioned before Oran speech is known by the use of the velar sound [g] instead of the classical sound [qaf]. This diagram here shows differences between the two speech communities as it is obvious that there was zero realization of the glottal stop [ʔ] and it is generally replaced either by [g] or [q] according to the word.



Pie chart 2: ORD Young Speakers' results

Here as follow there are some examples from the two dialects to compare the differences:

Example n°1 : Ytirighaya **ʔelouli** 3lih **ʔbel ma** nele3bou. (TSND)

Example n°2 : **Goultouna** ghi min cheftouha fi wahran ze3ma rakomtahadro(ORD)

In these two examples the difference between the two dialects is clear in terms of pronunciation of the same word differently originally the word is [qala] in classical Arabic uttered as [**ʔala**] for Tlemcenian speech and as [**gala**] for Oran speech community.

3.3 Results of the recordings

The first speech was only between five people from Tlemcen speech community. The sample was made up of four female speakers and one male speaker whom their age is between 26&70 years old living in different cities “Tlemcen”& “Oran”. Gender and age, were taking into account. The results have shown 100 % realization of glottal stop [ʔ] without any interference of [q] or [g]. The second and third conversations involve mixed groups (Tlemcenian and non-Tlemcenian). Results were different from the first conversation.

Conversation n°1(Tlemcenian speakers only)

Speaker number	Age	Gender	Place of living	Relationship
N°1	72	Male	Oran	Grandfather
N°2	26	Female	Tlemcen	Sister
N°3	48	Female	Tlemcen	Daughter
N°4	31	Female	Tlemcen	Niece
N°5	67	Female	Oran	Grandmother

Table 10: Description of Informants (fist conversation)

[ʔ]	[q]	[g]	Possibilities of uttering the glottal stop [ʔ]	Total of realizations
32	0	0	32 /100%	32/100%

Table11 Results from the First onversation.

The focus on this conversation was the occurrence of the glottal stop and if there would be some deviations caused by different factors.

Examples:

(1) ʕayetelha f Bellabes ʔeltelhaT ʔahwina ʔetliranaʕadam ʔalaʕnech .

I called her in Bellabes,I said we took a coffee ,she said we haven't started .
I called her in Bellabes in order to take a coffee together but she said that we are still away from you.

(2) Lbarehbamchachefou ʔelikamel rah mwesi

Yesterday, my father saw him; he said completely he is bad.
My father visited him yesterday, and he said that he is completely feeling bad.

(3) ʔeliHamedmarahchmlih

Said Hamed he is not good.
Hamed said that he is very sick.

(2)Papa ken yjighiyelʕebmʕenamakenchy ʔarina

Daddy used to play with us not teach us.
When we were young my father used to play with us.

Conversation n°2: (mixed group of TSN & ORD speakers)

Speaker number	Age	Gender	Place of living	Relationship
N°2	26	Female	Tlemcen	Sister
N°3	48	Female	Tlemcen	Mother
N°6	31	Female	Oran	Sister in Law
N°7	52	male	Tlemcen	Father
N°8	42	Male	Oran	Uncle

Table 12 Description of Informants (second conversation)

[ʔ]	[q]	[g]	Possibilities of uttering the glottal stop [ʔ]	Total of realizations
11	3	4	18	11

Table 13 Results from the Second Conversation

(2)matʃendhech men darwaʔkhatermechiderwaʔtjujeha.

Do not challenge her from now because not now you judge her .

Do not worry about her, because it is early to judge her level.

(8)*Tenjem tsali lmaghreb derwaʒ?

Can pray Maghreb now?

Can I pray Maghreb now?

(7)*Iwataʒsir, mousafir.

Shorten, traveller.

Yes, you can shorten the pray because you are a traveller.

(8)Chwiya anaʒes

Bit restricted

Bit restricted.

(8)*Ta ʃref ʃendeħr ʒet? ʃla8 :05 taʃsbah

You know at what time I slept? till 8:05 of the morning

Do you know that I could not sleep till 8:05 of the morning.

(8)*Galetelhazaʃma.....

She said ...

She said something like

(6)Kount waʔfa makhalatnich negʃod.

I was standing up , she does not allow me to sit.

I was not allowed to sit.

N.B (*) deviation from the speaking norms of Tlemcen speech community replacement of the glottal stop by the velar plosive [g] because an influence from the ORD speaker.

Conversation n°3(mixed group of TSN & ORD speakers)

Speaker 2: Female; Speaker 3: Female; Speaker 7: Male; Speaker 9: male; Speaker 10: male; Speaker 11: Male; Speaker 12: Male; Speaker 13: Female.

Speaker number	Age	Gender	Place of living	Relationship
N°2	N°2	26	Female	Sister
N°3	48	Female	Tlemcen	Mother
N°7	52	Male	Tlemcen	Father
N°9	22	Male	Tlemcen	Brother
N°10	67	Male	Oran	Cousin
N°11	50	Male	Oran	Uncle
N°12	18	Male	Oran	Cousin
N°13	45	Female	Oran	Sister in Law

Table 14description of informants (third conversation)

[ʔ]	[q]	[g]	Possibilities of uttering the glottal stop [ʔ]	Total of realizations
7/ 29%	15/62.5%	2/ 8.3%	24/100%	7/29%

Table 15 results from the third conversation

The focus here was on the influence coming from Oran speakers on Tlemcennian speakers.

(7) Nesrine taḥref blasataḥ ?elḥliha?

Nesrine knows place recognize it?
Does Nesrine recognize the place?

(10) F sanghafoura koun tqis warqa tniqiha, smeḥt tnaqi gueḥ hadek lhey.

In Singapour if you through a paper, heard you clean all the district.
According to the law in Singapour if you through a piece of paper on the ground, you would
punished by cleaning all the district.

(11) gueli jibli semelle

He said bring me sole.
He wanted me to sell him sole.

(13) qatli mziya tahli belkhemis

She said hopefully it fell by Thursday
She was happy that the wedding took place on Thursday.

(3) ?etlimchit ḥend Nadia

She told me I went to Nadia
She told me that she has visited Nadia.

(11) Hatatli qarḥateḥ rouge

She gave me a bottle of wine.
She offered me a bottle of red wine.

(7) Berkamatzaḥaq

Stop kidding
Stop kidding

(3)Fayen riha Mounira?

Where is Mounira?

Where is Mounira?

(7)Rihara?da

She sleeps

She is sleeping

3.4 Discussion

The analysis puts emphasis on deviation from TSND speakers through an influence from ORD speakers. For instance speaker number 7 shows different realizations because of an influence coming from non-Tlemcenian speakers since he does not switch to the other variety when he speaks to a homogenous TSND group. Interestingly an important point is the shift from one variation to another is noticeable depending on the addressed person i.e. he prefers to speak TSND to Tlemcenian speakers while switching to Oranian dialect if the other speaker is from Oran. The results above (table 11), though not exhaustive, have shown that [ʔ] is a particular phonological variant of the standard [q] that characterizes the speech community of Tlemcen and distinguishes it from other dialects in Algeria. Moreover Results from young TSND speakers confirm the hypothesis of ORD influence on TSND since youngsters are showing different linguistic behaviour accordingly.

Conclusion:

What is mentioned above gives an overview about the spoken form in Algeria in general .Oran and Tlemcen in particular; variation in the two cities does exist due to different factors. Though the two dialects have same origin, they differ in several terms such as phonetics, phonology, morphology and syntax. Tlemcen speakers show more variety in reference to the actual features of the dialect. These kinds of deviations may be caused by the factor age. Rural dialects introduced in the city of Tlemcen also play a major role in defining how native speakers use their dialect. For instance, a comparison

between a conversation of old people from Tlemcen and young generation from the same place shows how great the difference is in all aspects of the language. Hence, this is a result of dynamicity of the language and the environment of nowadays. There is more accessibility to other varieties than before. However, Oran speakers also use different varieties when comparing young and old users of the language but the majority of the time choice of vocabulary differs but almost same phonetic features.

General Conclusion:

The literature referred to in this research has shown that sociophonetics is a broad field of study which covers many aspects involved in analysing a language as sound system. In addition, phonetic and phonological variations play a major role in shaping any language. Sociophonetic as a field of study has emerged due to a contact of phonetic and social variables. Acquisition of sociolinguistic norms is happening due to experience and social contact through time and repetition. Moreover, a dialect plays a major role to identify the speaking area and its features. It is derived from a standard language usually and shaped accordingly. In addition to that through dialects and variation, speech communities are identified within any given society. Factors of variation are also various and fundamentally leading the speaker to vary in his speech under different circumstances. For instance, Tlemcenian speakers are very good example in terms of variation due to several factors such as age, gender, and context. Variation is a useful indicator of social status. Labov in this case has conducted an empirical research to prove that social class plays a significant role in shaping the way people use language. In the same line of thoughts, variation may lead to language change through time, relating the fact that language is dynamic and not static. Sociophonetic situation in Algeria is identified by the strong mixture between Arabic and French. Diglossia is a linguistic phenomenon strongly present in Algeria, since the difference between MSA and Algerian dialect is noticeable. Another linguistic feature marking sociophonetic situation in Algeria is bilingualism. It is a result of the wide spread of French language among the Algerian speech community. This research tries to give a good phonological description of TSN, by emphasising the occurrence of the glottal stop [ʔ] instead of the uvular plosive [q] in CA. The emphasis lies out the factors leading TSND speakers to variation. In the same line of thoughts ORD is subjected to study in order to figure out differences between the two dialects. Results though not exhaustive, show that there are a significant number of differences. Also variation among young speakers of TSND is caused due to an influence from ORD relating the fact that glottal stop usage is related to femininity, so rather be avoided than being mocked. This work has led to draw a conclusion that the hypothesis of avoiding the use of glottal stop [ʔ] among young native TSND speakers is strongly true. Furthermore different linguistic behaviour from the same speaker

demonstrate the influence of ORD speakers on TSND speakers. These findings show that ORD and TSND are different though they are mutually intelligible. They have some differences concerning phonetic inventory, also distinction at lexis level use and morphology. All in all the present research aims at underlying the differences and delimiting influence the factors behind each phonological deviation.

BIBLIOGRAPHY

- Albirini, A** (2016). *Modern Arabic Sociolinguistics* .First published by Routledge: 2 Park Square, Milton Park,Abingdon,Oxon OX 14 4RN.
- Anwar, G** (1969) *The Arabic Language Its Role in History*. University of Minnesota Press Minneapolis.
- Ash.A** (2002). *Social class*. In *The Handbook of Language Variation and Change*, ed. J.K. Chambers, Peter Trudgill, and Natalie Schilling-Estes, 402–422. Malden, Mass.: Blackwell.
- Bavarian at Ethnologue** (18th ed., 2015).
- Blanc, Haim.**(1960). “*Stylistic [style] Variations in Spoken Arabic: A Sample of Interdialectal Educated Conversation*”, in Ferguson (ed.).
- Bloomfield, L.** (1935). *Language* .New York:Holt.
- Bouhadiba, F.** (1988) *Aspects of Algerian Arabic Verb Phonology and Morphology*. Unpublished Phd Thesis. Reading. England.
- Cameron, D.** (2007). “What Language Barrier” *The Guardian*.
- Celata, C., &Calamani., S** (2014) *Advances in Sociophonetics* ,John Benjamins Publishing Company.
- Chambers,J.K &Trudgill**(1998).*Dialectology*.*Second edition*.Cambridge University Press.
- Cheshire,J.** (1991). *English Arround the World SociolinguisticsPerspectives*. Cambridge University press.
- Couplad, N. and A. Jaworski**(1997). *Sociolinguistics: A Reader*. New York: St Martin’s Press.
- Cruttenden, A.** (2014) *Gimson's Pronunciation of English*, 8th ed. Routledge,
- Dendane,Z.**(1993),*Sociolinguistic Variation in an Urban Context* .The case of the speech community of Tlemcen. University of Oran Essenia Algeria.A Magister Thesis.
- Docherty, Gerard J. and Norma Mendoza-Denton.**(2012). *Speaker-related variation – sociophonetic factors*. In Abigail C.Cohn, Cécile Fougeron, and Marie K.Huffman (eds.),*The Oxford Handbook ofLaboratory*. Oxford:Oxford University Press.
- Eckert, P.** (1988). *Adolescent Social Structure and the Spread of Linguistic Change*. Language in Society.

- Ferguson, C.A.** (1959). 'Diglossia'. IN WORD, 15, 325-340. In Giglioli, P.P. (1972).
- Fischer, J. L.** (1958). *Social Influences in the Choice of a Linguistic Variant*. Word, In Hymes (1964).
- Fishman J.** (1967). *Bilingualism with and without diglossia. Diglossia with and without bilingualism*. -Journal of social Issues 23.2: 29—38.
- Foulkes, P., & Hay, J. B.** (2015). *The Emergence of Sociophonetic Structure*. Published 2015 by John Wiley & Sons, Inc.
- Foulkes, P, Scobbie, J and Dominic J. L. Watt.** (2010). Sociophonetics. In William J. Hardcastle and John Laver (ed.), *The Handbook of Phonetic Sciences*, 2nd ed., pp. 703–754. Oxford: Blackwell.
- Geeraerts, D., Kristiansen, G., and Peirsman, Y.** (2010) *Advances in Cognitive Sociolinguistics*, Mouton de Gruyter, Berlin.
- Giddens, A.** (1989) *Sociology*. Cambridge : Polity Press.
- Gumperz, J.J.** (1964) *Language and social interaction in two communities*. University of California.
- (1968). *The Speech Community. International Encyclopedia of the Social Sciences*. London.
- (1976) *language and context*. University of California.
- Haugen, E.** (1966a). Dialect, Language, Nation. *American Anthropologist*, 68: 922–35. In Pride and Holmes (1972).
- Hay, Jennifer and Drager, K.** (2007). Sociophonetics. *Annual Review of Anthropology*.
- Hudson, R. A.** (1996) *Sociolinguistics*. Second edition. University college London.
- Jannedy & Hay** (2006) *Journal of Phonetics*. Volume 34, Issue 4, Pages 405-530 (October 2006) *Modelling Sociophonetic Variation*.
- Labeled, Z.** (2014), *Genealogical Koineisation in Oran Speech Community. The Case of Young University Oranees*. University of Oran Essenia Algeria. A Doctoral Thesis.
- Labov, W.** (1966). *The Social Stratification of English in New York City*. Washington, DC: Center for Applied Linguistics.
- (1970). *The Study of Language in its Social Context. Studium Generale*. In Fishman (1971–2, vol. 1), Giglioli (1972), and Pride and Holmes (1972).

----- (1972) “*The Social Stratification of (r) in New York City Department Stores*”.
Sociolinguistics Patterns (Philadelphia, PA: University of Pennsylvania Press) .

-----.(1994). *Principles of Linguistic Change, I: Internal Factors*. Oxford: Blackwell.

Lakoff, R. (1975) *Language and Woman’s Place*, New York Harper and Row.

Lindblom, C.E (1990). *Inquiry and Change*. Yale University Press.

Lotfi, S (2014) *Diaglossia and Language Contact*. Cambridge University

Nationalencyklopedin 2010

Mallinson, C.(2007) *Social Class, Social status and Stratification :Revisiting Familiar Concept in Sociolinguistics*. Volume 13 Cambridge university Press.

Manohar (2014) *General Knowledge*. Arihant.

Mouhadjer, N.(2002). *Algeria: An intricate bilingual and diglossic situation*. Retrieved on 22 March 2010 from <http://web.Uvigo.es/Ssl/actas%20mouhadjer%20nourdine>.

Orton, H and W.J. Halliday, W.J(1963). *Survey of English Dialects*. Leeds: E.J. Arnold.

Petyt, K, M .(1985) “*Dialect and Accent in industrial West yorkshire*” John Benjamins Publishing Company.

Rickford, John R. (2001). *Style and stylizing from the perspective of a non-autonomous sociolinguistics*. In *Style and Sociolinguistic Variation*, ed. Penelope Eckert and John R. Rickford, 220–231. New York: Cambridge University Press.

Roach, P. (2009). *English Phonetics and Phonology*. 4thed. Cambridge University Press.

Sapir, E.(1921). *Language: An introduction to the study of speech*. New York: Harcourt, Brace, and Co. Press.

Suleiman, Y .ed., (1994) *Sociolinguistics Issues & Perspectives*. First Published by Curzon Press Ltd.

Trudgill, P. (1972). *An Introduction to Language and Society*. Cambridge University Press.

----- (1974). *The Social Differentiation of English in Norwich*. Cambridge University Press.

-----.(1992) *Introducing Language and Society*. Oxford University Press.

-----.(1999). *The Dialects of England*. 2nd edn. Oxford: Blackwell.

- , (2004). *New-dialect Formation: The Inevitability of Colonial Englishes*. Oxford:Oxford University Press.
- Wardhaugh, R.** (2006). *An Introduction to Sociolinguistics*.Fifth edition. Blackwell Publishing Ltd.
- Weinreich, U.** (1953). *Language in Contact*. The Hague: Mouton.
- Wolfram, W.** (1969).*A Sociolinguistic Description of Detroit Negro Speech*.Washington,DC: Center for Applied Linguistics.
- Wolfram, & Fasold,R.**(1974) *The Study of Social Dialects in American English*. New York: Prentice-Hall, Inc.
- Zerroug.N** (2010) *Code- Switching in the Conversation of Salespersons and Customers in Ain Smara Market (Clothes Section)*.Mentouri University Constantine.Master Thesis

Appendices:

Questionnaire:

Questionnaire

1/Which dialect do you find more logic Oranian or Tlemcenian?

2/Which dialect sounds better for you?

3/Do you link Tlemcen dialect to femininity ?

4/Do you use the same variety when are you home and outside with friends? If yes why? If no why?

5/Which dialect do you find most prestigious?

6/ are you aware of the interference of the velar [g] during your speech in familial context from time to time?

7/What is the richest dialect to express your self?

Recordings

Dqaik lwela marka

Minutes first scored

He has scored at the beginning of the match

D/ Mr x Douk noul lpapa

Mr.x will tell dady

Mr.x I will reveal everything to dady.

A/?eli nebdew na?sin

He said we start inferior

He said that we can play with an inferior number of players

B/ ?eutlou la ken tmarkili men be3d t?ouli rbehtek w tensa beli rani nel3eb na?es

I said no you can score after you said I won and you forget that we were not complete

I refused because in case they score when we are playing with an inferior number he he would say I won without considering the advantage the already had.

A/ nichen

Right

You're totally right

B/ kima ?ara ya rejlih yal ballon

Like ?ara foot or ball

Like ?ara plays either the ball or the leg.

b/ traoré teni teyara ,Walid deh gue3 mcha sakhrach hhhhhhh

Traoré is an aireplane,Walid all goes..hhhhhhhhh

Traoré is so skilful,he dribbled Walid in an awesome way

A/khrejtleh hakda mabghitch nergoud

I went out I did not want to sleep.

I went out I didn't want to jump on the ball.

B/Ytiri ghaya ?elouli 3lih ?bel ma nele3bou

He shoots they said to me before we play

I knew that he shoots very well before our game

A/ oui maskhot din mah

Yes he is incredible

Yes he is so skilful

B/ 3endeh f rejlih

He has in his foot

He shoots very strongly

A/goutleh Traoré yel3eb yel3eb bahdeh lteht

I said Traoré plays,plays alone down.

I said that traoré is skilful ,he can play alone in defence

B/ Besah f tali bedina nza3qo

But at the end we started joke

By the end we did not play seriously

A/Hadek lirani ngoulek 3lih ken mefro3 mdahrah

This guy that I told you about is hurt back

The guy that I am talking about had a backache .

B/ Ba?ara der demi vole de ouf

Cow did a half stole.

Cow did an amazing half stole

A/?oulou yji l prochain match yel3eb m3ana

Tell come next match play with us

Invite him next time to play with us.

C/Salem,gabdinha chwiya.

Hey,you're good a little bit

Hey,how're you guys?

A/b)Hamdoulah

We thank God

WE thank God.

A/ Sifou yel3eb bessah khesah yeqsah chwiya w yhabes tka3lis

Sifou plays but he has to be strong bit and stops.

Sifou is a good player ,but he is not strong.

D/Rayan Kho l portable ,Rayan ?etlek kho l portable rahom y3aytolek

Rayan take your phone,Rayan I said take the phone they are calling you.

Rayan take your phone,Rayan your phone is ringing .

A/ esem khtarit ?

What did you choose ?

What is your choice ?

B/ Milan .

A :Ih Milan ma bqalhech les joueurs mleh .

Milan do not have players.

Milan do not have good players.

C/Besah mliha fel PES

But it is good in PES.

But Milan is good in PES.

A/Malgré PES ma b?atch Milan te3 Bekri.

Although PES it is not Milan of the past

PES or not Milan is not well as before.

B/Had joueur 3endeh la frappe qwiya mneyen ma ytiriha tedkhol.

This player has good shoot, wherever you shoot enter.

This player shoots very well, from any distance he can score.

C/ lachor tani f la defence qelya

The other is not good in defence as well.

But your adversaire is not good in defence.

A/ G3eud tema ghi tahdar ki teg3eud hna werina esem dir.

Stay there only talking when you sit here show us what you do

Keep talking when you play against me show us what you can do.

C/ Hawa ygoulek ana kich nel3eb.

He can tell you how I play.

He can tell you how skilful I am.

A/ Lhadra fel match ma y?ouli mawelou .

The talk is in the match he does not tell me.

Show me during the match.

C/ douk tchouf niveau

You will see my level.

You will see my level.

B/ ey ghi ma t3endehch, ana n?oulek ,yel3eb ghaya

Hey do not challenge him, I tell you, he plays good.

Hey do not challenge him he is so skilful

D/ ?etlek mama roh tsekher.

Said mam go shopping .

Mam said do shopping.

A/ ?oulha hata men be3d rani nel3eb.

Tell her after I play

Tell her I will go later.

C/ But ki dayer l gardien t3aleg hhhhhhhhhh.

Goal how it is keeper is hang hhhhhhh

What a Goal the keeper is hanged up hhhhhhhhh.

Oran

A/derweg lghourian der video guelhoum ana lkelb kount nal3eb m3eh

- now the kid did a video he said I dog I was play with
- The kid said that he has created the video and also mentioned that he was playing with the dog

B/Bouh smahleh w houma bakyin yzidou fiha

- His father forgived him and they are adding
- His father has forgiven him and the others are complaining

A/Rani ngoulekh raho blayes te3 l'exta w gue3 ana maghadetnich hed swalah khatech hed swaleh win ma troh telkahom, ana cha ghedni bezaf ki tekmel lhisa rohi ya wahran rohi beslama 3leh za3ma.

- I said that they went to places of ecstasy and all I don't feel sad about that these things wherever you go you found them, I what I feel sad about when ends Tv show "rohi ya wahran rohi beslama" why?
- You know they went to places where there is a lot of delinquency ,I am not against that because delinquency is found everywhere ,but what makes me feel sad is at the end of the Tv show they put the song of "wahran rohi beslama"

B/Goultouna ghi min cheftouha fi wahran ze3ma rakom tahadro

- You said only because you have seen it in Oran so you talk.
- You are claiming that we have come up with a reaction only because it has happened in Oran.

A/jew 3endna nes w guefna m3ehoum, komna bihoum hna khayma kbira.

- Come to us people we stood up with them , we made them stand up we are a big hut.
- We have hosted people and we took care of them ,we are always welcoming people

B/ana madabiya yji 3endi haka ygouli marakch nichen fi hadi yekna3ni w nesme3leh.

- I like he comes to me like that he says you are not straight in this he convinces me and I listen to him.

- I would love if he comes to me and try to convince me with good arguments.

A/wah ghi kimin tji fi wahran ygoulou hed swalah lemlih wel kbih partout.

- Yes only when it comes in Oran they said these things good and bad everywhere
 - I have noticed that only when Oran is concerned they give things bigger size otherwise good and bad people are everywhere.
-

A/dir contact .

- Do contact.
- Turn on.

B/ a gle3 gle3

- Take off take off
- Turn off

A/aya makritouch halim?

- So you have no studies halim?
- You did not go to school Halim?

B/ha kraht Anaya dkika te3 retard jib bouk bouk ana digoutet Anaya

- I am bored one minute of late brink father father I am bored me
- I am up set being one minute late they send me out .

A/Hambouk dekhelni moudir 3akel chawala yahdar français

- Please enter me director is gentel but he speaks French
- Please come and talk to the director who is calm.The only problem is that he speaks French

B/Bekri kount nahder français derwag bakili chi klimet rani desahoum nsarafhom fi l'europe kech men roh Paris wela sbania.

- In the past I was to speak French now I only have some words hidden I will use them In Europe may be I'll go to Paris or spain.
- I used to speak French before but is not the case anymore I only know some words ,they might be useful in case I'll go to Paris or spain.

A/ dkika n3ayetlah we nji

- Minute I call him and I come back
 - Hold on a second I call him and I come back.
-

C/ ça fait plaisir tlakina w rana ndirou kahwa

- It is a pleasure we met and we are making a coffee.
- It's a pleasure to take a coffee together.

D/guelouli rak 3ayech fi Paris.

- They told me that you are living in Paris.
- I heard that you are living in Paris.

C/ Kech jdid,ghayebt 3lina

- What is new you were absent on us.
- What's up it's been a while without seeing you.

D/ha cha baghi dir tebka fi hed lebled.

- So what do you want to do stay in this country.
- There is nothing to do in this country.

C/ nichen ma bket gue3da.

- Right no left stay.
- You are right is not a good idea to live here.

Nta cha rak dayer ?

- You what you do?
- What are you doing in you life?

Ha rana nchomew gue3 ma lkitch rohi hnaya,bkina hakek

- We are in disemployment all no found myself here we stayed like this
- I am lost in this country without jobs.

B/ koulchi yeslek.

- Everything get solved
- Everything get solved

B/ 3la rabi nchalah guelouli 3la 3afsa te3 l'immigration Cannada chawala ylik baba mtina.

- On God if God wants they said to me about a trick of immigration Canada but you need baba strong

Yes God solves everything ,actually I see that immigration to Canada is the solution but it requires a lot of money.

This questionnaire was used in this form.It was either sent via facebook or directly given by my cousin since he was in Algeria to facilitate data collection.