PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH

UNIVERSITY OF IBN KHALDOUN –TIARET-

FACULTY OF LETTERS AND LANGUAGES

DEPARTMENT OF LETTERS & FOREIGN LANGUAGES

ENGLISH SECTION

COHORT N° 5   DISSERTATION N° _____

Exploring the Linguistic Accommodation in the University Students' Speech. Case: of First Year English Students at Ibn Khaldoun University of Tiaret.

A DISSERTATION SUBMITTED TO THE DEPARTMENT OF FOREIGN LANGUAGES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE 0MASTER'S DEGREE IN LINGUISTICS

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ACADEMIC YEAR: 2019/2020

Dedication:

My first and last gratitude goes to Almighty Allah who blessed me with everything I have and everything I am.

This work is dedicated to my mother for being a constant source of support, encouragement, generosity and affection.

To my sister "Amel" and brothers "Ilyes and Amine" who helped me at times of extreme stress without complaint, gave me support and love, and never ceased to push me forward.

To my cousins, friends and all the people surrounding me, you have been with me in every step of the way.

To all my family.

ABDESSLAM Wafa

Dedication:

All praises and thanks are for Allah.

It is a great pleasure to dedicate this work to everybody who contributed to the fulfilment of this project, particularly my teachers who were alongside us from the beginning of this career to its end.

To my parents for their moral and spiritual efforts and endeavours finally to my friends for their everlasting care and intimacy.

ZIADI Souad

Acknowledgements

A great appreciation is extended to our teacher and supervisor Dr Khaled BALARBI for his guidance and advice. We gratefully acknowledge him for providing us with amount of literature concerning our research.

We would also acknowledge the member of the jury for accepting to read, evaluate and comment our work.

Our deepest gratitude goes to our co-supervisor Mr Sofiane MAHI, for his motivation, patience, sincere support and collaboration to develop our work.

Many thanks to all the participants who kindly provided us with the needed data without their cooperation, this work would not have been finished.

Finally, we extend our utmost gratitude to our parents, sisters, brothers, and friends for their help, encouragement, and moral support.

Abstract

Communication accommodation theory (CAT) is a theory of conversation developed by the British psychologist Howard Giles since the early 1970s. This principle worries "the behavioral adjustments that humans make to attune their conversation to their accomplice and the extent to which humans understand their companion as it should be attuning to them."[1] The aim of this research is to know the reasons that make people modify (or accommodate) their way of talking with others. Accommodation is typically regarded to be between the message sender and the message receiver; however, the communicator moreover commonly comprises to a better audience- each a group of people that are looking at the interaction or society in general. Moreover, Accommodation can take the shape of either convergence or divergence. While convergence constitutes a linguistic, accommodative, manner in which a speaker modifies his/her personal speech to resemble extra carefully the addressee speech, divergence refers to a process in which a speaker linguistically moves in the opposite direction in order to make his/her speech sound more unlike that of the person (s)he is speaking to.

Key Words: Communication Accommodation Theory, Accommodate, Adjust, Language, Convergence, Divergence.

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[1] https://drkeithwitt.com/adjusting-from-misattunement-back-to-attunement-is-the-human-skill-37/

List of Abbreviations and Acronyms

ADA: Algerian Dialectal Arabic.

CA: Classical Arabic.

CAT: Communication Accommodation Theory.

CM: Code Mixing.

CS: Code Switching.

CB: Cultural Borrowing.

H: High Variety.

L: Low Variety.

MSA: Modern Standard Arabic.

SAT: Speech Accommodation Theory.

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General Introduction

General Introduction:

Language is used via living and interacting together, speech communities may consequently emerge among all groups that interact regularly and share positive norms and ideologies. Such agencies can be villages, countries, political or professional communities, communities with shared interests, hobbies, or lifestyles, or even just groups of friends. Speech communities share both specific sets of vocabulary and grammatical conventions, as properly as speech patterns and genres, and additionally norms for how and when to talk in specific ways.

Sociolinguistics is the descriptive study of the effect of any and all aspects of society, which includes cultural norms, expectations, and context, on the way language is used, language change and society's impact on language. It was William Labov (1963) who opened the door to such a study, as he targeted on the study of the relationship between social structure and linguistic structure.

People change the way in which they speak – in face-to-face interaction depending on the attitude that speaker show towards each other, their language forms and the shared social context. In other words, the behaviour of a speaker towards another speaker in conversation can affect the way (s)he talks. A social psychological strategy to language variation, Accommodation Theory (CAT) or more exactly Speech Accommodation Theory (SAT) has been developed by the British psychologist Howard Giles since the early 1970s. His purposes at providing an explanation about the reasons that make speakers accommodate or change their behaviour in a conversation.

Accommodation can take the form of either convergence or divergence. Convergence; constitutes a linguistic accommodative, technique wherein a speaker modifies his/her own speech to resemble more intently to the addressee's speech. While, divergence; refers to a system wherein a speaker linguistically moves in the opposite direction with the intention to make his/her speech sound more unlike that of the person (s)he is speaking to.

By conducting this research, we will see if the speakers' attitude towards another speaker in conversation can influence the way they talk. Also, we will understand the reasons that make speakers change their way of talking by using different linguistic forms on different occasions, and how different speakers of a language will express the same meanings using

different forms. In order to discover why people change the way of talking or why they accommodate, we tend to conduct this study with first year English students at Ibn Khaldoun University, Tiaret. In order to see how their speech changes from one person to another or from one situation to another.

Research Question:

The problem of this research work could structure the form of the following questions:

1. Does the attitude of a speaker towards another speaker in conversation influence the way s/he talks? Do they do it consciously or unconsciously?
2. What makes speakers change some linguistic features in their speech?

Research Hypothesis:

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

1. May the attitude of a speaker towards another speaker in conversation influences the way s/he talks and they do it consciously.
2. When changing some linguistic features helps the message sender gain approval from the receiver, increases efficiency in communication between both parties, and helps the sender maintain a positive social identity.

Research Techniques and Methodology:

The data needed in this work to answer our questions and to verify our hypotheses will be collected by means of a questionnaire addressed directly to a sample of informants who are first year English students at Ibn Khaldoun University of Tiaret.

Statement of Purpose:

By conducting this research, we will recognize the motives that make speakers change their way of talking with the aid of the use of special linguistic varieties on extraordinary occasions, and how different speakers of a language will specific the same meanings by using distinct forms.

The Structure of the Dissertation:

The present research work aims at studying why speakers accommodate or adjust their way of talking towards another speaker in conversation depending on their attitude and their language variety.

Chapter one explores the historical background and linguistic situation in Algeria and the existence on many languages (Arabic, French, Berber and English) also language varieties and language contact in Algeria (diglossia, code- mixing, code-switching, borrowing, bilingualism and multilingualism),adding the accommodation in Algeria.

Chapter two tackles the language variation, language change, speech accommodation theory and the last and the most important thing is reasons of accommodation.

Chapter three includes the practical part of the study; the analyses of the results of the questionnaire, the interpretation of findings and of course the results.

Chapter one:

The Sociolinguistic Situation in Algeria

Chapter One: Sociolinguistic Situation in Algeria

1.1. Introduction:

The present chapter introduces the Algerian sociolinguistic situation in addition to some theoretical insights of the present research. The first part begins with a very short overview of the records of Algeria. This history notably influenced Algeria's present sociolinguistic situation. Then it highlights today's Algerian sociolinguistic situation by introducing the languages that constitute the Algerian linguistic repertoire namely: Standard Arabic, Algerian Arabic, Berber and French. It also introduces the various contact strategies displayed by way of the Algerian language groups; Diglossia, Bilingualism, code switching and Code mixing and including some necessary concepts that have relation to our study as language choice and accommodation in Algeria.

1.2. The Historical Background of Algeria:

The name 'Algeria' used to be coined by the Ottoman Turks in the 16th century to describe the territory controlled by the regency of Algiers, at the opening the location used to be positioned below the safety of the Ottoman Sultan of Istanbul, found by means of reigns of Ottoman Beys, Pachas, and Aghas, delivered to an quit with the starting of the French colonization in 1830. Later on, Algeria used to be annexed to France in spite of the extreme famous resistance. The French authorities labored on putting off and destroying the nearby way of life of the Algerians, bearing in their minds the idea of a 'French Algeria'. The French occupation condemned Algeria's population to economic, social and political inferiority and brought about an armed resistance lasting for decades. After a century of rule by using way of France, Algeria grew to be independent in 1962 and Arabic grew to end up decent language with a little assist of Quran teachers from Egypt and Saudi Arabia.

Map 1.1. The Geographical Location of Algeria 2014 [2]

1.3. Sociolinguistics Situation in Algeria:

William Labov is regarded as a pioneer researcher in analysing language in relation to society; he says (1972: 261): "*Every linguist recognizes that language is a social fact, but not everyone puts an equal emphasis on that fact*"[3]. His work, which consisted the study of sociolinguistic variation in New York City, affected the students with pastime in social variation. Sociolinguists are fascinated in how we speak in another way in various social contexts, and how we may additionally also use specific features of language to convey social factors of our identity. Sociolinguistics teaches us about real-life attitudes and social situations, student at the University in which outlines some of the reasons analysing sociolinguistics is important in consolidating our appreciation of society[4].

For many centuries, Algeria had surpassed through extremely stimulating historical statistics which have led nowadays to a very complex linguistic situation. As remember of fact, it is a very productive discipline that is opened to research of distinctive kinds, and that may also purpose very significant discoveries. In addition, linguists, sociolinguists and educationists may want to come across so a great deal to do in analysing the dynamics of a multilingual background. What insignificant in the Algerian context is that the more than a

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[2] https://www.google.com/search?q=location+of+algeria
[3] http://dspace.univ-tlemcen.dz/bitstream/112/2041/1/na3oum%20thesis.pdf
[4] https://all-about-linguistics.group.shef.ac.uk/branches-of-linguistics/sociolinguistics/what-does-sociolinguistics-study/

few language alternatives are featured via a kind of combination of all three codes, specifically discovered in city centres and understood very properly through the majority of Algerians as an end result of linguistic friction contexts. We have referred to formerly the factors at the back of the complicated linguistic situation in Algeria, some of which being historical, others political and nonetheless others socio-cultural.

1.4. Language Varieties in Algeria:

As Sapir remarks (1921: 147), "*everyone knows that language is variable.*" Variability in language is inside everyone's journey of the usage of and listening to language and most people show some diploma of pastime in it. Despite this, however, linguistic principle has until quite recently paid tremendously little attention to variation, and in many branches of inquiry, languages have been dealt with as if they had been thoroughly or ordinarily invariant entities, or as if the variability that does exist within them were unimportant, accidental, or inessential. Variability within a language or dialect and variant across languages have not been central issues in the dominant linguistic theories of this century ,Saussure's theory, American and Prague School structuralism, and Chomsky's theory. One end result of this, to which we return below, is that linguistic theorizing has been largely primarily based on standardized forms of languages, rather than on the more variable varieties of naturalistic speech.

The linguistic situation in Algeria is assorted and complex in the sense that numerous sorts are used today namely Classical Arabic, Modern Standard Arabic, Colloquial Arabic, Berber and its varieties; Chawi, Mzabi and Tergui, French, some Spanish, and English, in particular in the field of commerce, science and technology. Accordingly, Algeria is characterized through the phenomenon of multilingualism (multilingualism is the potential of an individual speaker or a community of speakers to communicate correctly in more than one language. Contrast with monolingual, the capability to use only one language. A person who can talk more than one languages is recognized as a polyglot or multilingual) which impacts the socio- cultural lifestyles of the Algerian people, and gives upward push to sociolinguistic desires that have to be taken into account in training and language planning.

Here is an example of linguistic diversity of Algerian people from current use:

1. Khasni extrait de naissance fi dossier.

/ xʌsni ekstri de nisanse fədɔsje/

Which means: I need a birth certificate in my file.

1.4.1. The Arabic Language:

The Arabic language is one of the greatest languages in the world as regards the richness of its vocabulary. It belongs to the Semitic sub-group of the Afro-Asiatic group of world languages. It is the native tongue of more than 200 million people worldwide, and the official language of more than 20 countries in a region stretching from western Asia to the north of Africa. In pre Islamic times, Arabic was spoken mainly in the Arabian Peninsula, where it was the medium of a great tradition of poetry, and with the rise of Islam, it extended north into the Levant, east into Iraq and west into the north of Africa due to the Islamic conquests in the mid seventh century and later.

The Arabic language is one of the greatest languages in the world as Carlo Afonso Nallino an Italian Orientalist said "*the Arabic language has surpassed all other languages in beauty and elegance. I am at a loss for words to describe its good qualities*". Also Ms Audrey Azoulay the Director-General of UNESCO said" *Arabic has played a catalytic role in knowledge, promoting the dissemination of Greek and Roman sciences and philosophies to Renaissance Europe*".

The official language in Algeria is the Arabic, which is spoken via an estimated 81% of the population[5]. All professional documents are printed in Arabic and those from non-Arab households normally analyse the language in schools .It has been the reliable language of the country due to the fact that in 1963 as 99% of the population speaks Arabic and still frequently taught in schools.

There are three distinct forms of Arabic: classical Arabic, modern standard Arabic and spoken or colloquial Arabic.

a) Classical Arabic:

Classical Arabic was based especially on the language of the western Hijazi tribe of Quraysh, the language of pre-Islamic poetic koine. It is the variety which is chosen through

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[5] https://www.algeria.com/culture/languages/

God to be the language of the holy book, the Quran; and for worry that the Quran would be study with a terrible pronunciation; Arabic was once codified in the eighth and ninth century during the Abbasid generation via Arab grammarians. Therefore, it grew to be the language that unified all the Arab international locations from the Atlantic Ocean to the Persian Gulf. It is the liturgical language of Islam[6].

Thus, Arabic gained one of a kind importance with the advent of Islam, and as Islam spread, so did Arabic. Watson (2002: 6) says in this recognize that "the upward shove and growth of Islam used to be now not only a non-secular and hence cultural conquest, however additionally a linguistic conquest".

b) Modern Standard Arabic:

Modern Standard Arabic is a modern version or variant of classical Arabic. It is different from classical Arabic in that it has included a large number of lexical items and technical words; however the morphological and the syntax have remained basically unchanged.

MSA is not acquired as a mother tongue, but rather it is learnt as a second language at schools. It is used in situations calling for great formality; associates with media and school enterprise, and used for purposes of written communication. The emergence of MSA goes back to the 19th century with the rise of nationalism; its central premise is that the people of the Arab world from the Atlantic Ocean to the Arabian Sea constitute one nation bound together by a common language; their primary aim is the end of western influence in the Arab world.

c) Colloquial Arabic:

Every Arab country has its special dialect that differs from the standard Arabic in terms of pronunciation, vocabulary and grammar. They are spoken languages which Arabic speakers gather as their first language.

There are vast differences between the various Arab colloquial dialects; in fact, some of the differences are so large that many dialects are collectively unintelligible. For instance,

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[6] https://en.wikipedia.org/wiki/Languages_of_Egypt

the Levantine dialect (the Arabic spoken in Lebanon, Jordan, Palestine and Syria) is one of the most beneficial dialects to learn. 'Amiyya'[7], as it is referred to locally, is simpler to analyse than MSA or other dialects such as Moroccan or Egyptian. It's also widely understood across the Arab world so studying a little would allow you to speak with people of most backgrounds across the Middle East. So, middle easterners commonly cannot understand or we can also say that they have bother understanding North Africans, though the reverse is now not true, and this can be due to the popularity of Middle Eastern media.

Algerian Arabic (known as Darja or Daridja in Algeria) is a dialect derived from the shape of Arabic spoken in northern Algeria. It belongs to the Maghrebi Arabic language continuum and is partly collectively intelligible with Tunisian and Moroccan.

Like different varieties of Maghrebi Arabic, Algerian has on the whole a semitic vocabulary. It consists of Berber and Latin (African Romance) affect and has numerous loanwords from French, Andalusian Arabic, Ottoman Turkish and Spanish.

In general, Arabic is a Semitic language can be classified into four categories: Classical Arabic, Modern Arabic, educated spoken Arabic and Algerian Arabic. CA represents the true religious symbol because it is the language of Islam and the holy Qur'an. However, MSA is a modern version of Classical Arabic; though the phonological, morphological and syntactic rules are nearly the same. Furthermore, AA also called the vernacular or colloquial Arabic; it is the mother tongue of the majority of the Algerian population. This variety reflects the folk culture of popular songs, stories and so on. Taleb Ibrahimi(1995:33) says in this respect "*These Arabic dialects constitute the mother tongue of the majority of the Algerian people (at least for those who are originally Arabic speakers), the language of the first socialisation, of the basic community. It is through it that the imaginary and the affective universe of the individual are built up*".

1.4.2. The French Language:

During the French colonization, which lasted a hundred thirty years, French used to be imposed as the official language for the Algerians and the official language of the country. Comparatively to that Standard Arabic used to be given the fame of an overseas language. Presently, French enjoys no overt legit status in Algeria in view that French was inherited

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[7] https://pinkjinn.com/2017/05/26/the-best-cities-to-study-arabic-in-the-middle-east-amman/

from the colonial strength and grew to become the language of the bureaucracy. Statistically, Algeria is the most francophone country among the ancient colonies (Calvet, 1974, p219). It is considered as a foreign language. Nevertheless, in spite of its reliable marginalization by using the authorities through Arabization, French enjoys the status of a covert official language in the social thinking of Algerians. It is used in various areas of social existence such as education, administration, media, economy, as nicely as informal settings. This indicates the distinguished have an effect on that this language has on the Algerian society and its essential role in this society.

The coexistence of these languages makes of Algeria a plurilingual speech community. This plurilinguality triggers exceptional multilingual sociolinguistic phenomena such as Code Switching and other contact phenomena.

After the implementation of the Arabization procedure which began through education and particularly the foremost level given that independence in 1962, French was once taught as a foreign language beginning from the fourth year. Education has acknowledged many reforms from the academic year 2003-2004[8]. The authorities elaborated a new programme. In the primary school, French is taught from the third year as an alternative of the fourth. The educating of French in the middle and secondary school has obtained some reforms as well.

1.4.3. The Berber Language:

Tamazight is a Hamito-Semitic language. It is the unified phrase to format the Berber dialects. Several Berber dialect groups are diagnosed in Algeria; however the primary groups are the Kabyles of the Kabylie Mountains, east of Algiers, in Tizi Ouzou and Bejaia. It is used in two wonderful scripts, Latin and Tifinagh. And the Chaouia of the Aures , Batna and Khenchla, Oum bwaghi, Biskra areas positioned in and surrounded by the Aurès Mountains[9] They additionally stay in the Tébessa region and different parts of eastern Algeria coextensive with historical Numidia. But subsequent to these two dialects, there are many nearby and regional dialects. Chenoa or Chenwiya belongs to the phonological and lexical editions of the Kabyle. It is spoken round Mount Chenoua, close to Cherchell and Tipaza. Rifi or Tharifit is spoken close to the Moroccan borders. And Mozabi, which is essentially spoken in Ghardaia.

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[8] https://theses.univ-oran1.dz/document/TH2302.pdf
[9] https://theses.univ-oran1.dz/document/TH2302.pdf

Berber has turn out to be identified as one of the country's national languages. And now it is the second official language in Algeria after the Arabic Language.

In Algeria, the street sings and road signs are written in three languages (Arabic, French and Amazigh) since the Arabic and the Berber are the official languages in Algeria and the French is the first foreign language in Algeria. As an example the sign of civil protection in written in Arabic " الحماية المدنية "and in French "la protection civile" and in Amazigh "⯐÷Il÷ R l :Ψ÷[."

1.4.4. Other Languages: there are many other languages and here are some of them:

a) Turkish:

The Ottoman rule after the sixteenth century introduced a dominant minority of Turks to Algeria, specifically focused in the large cities; for a while, Ottoman Turkish grew to become a main governmental language. However, over time, these Turks regularly assimilated, and, whilst many households of partial Turkish descent stay in Algeria, none communicate the language. Here are some Turkish words that are carefully comparable to the Arabic language:

1. In Turkish: Merhaba,nesîsîn?

 In Aracic: مرحباً كيف لحالك؟ (merhaba kayfa halu:ka).

 In English: Hi, how are you?

2. In Turkish : kalb.

 In Arabic : قلب (kalb).

 In English : heart.

b) Spanish:

Spanish has a long history in Oran, which used to be occupied with the aid of Spain for long intervals between 1509 and 1790; it has left some traces in that city's dialect. It used to be also spoken by pied-noirs immigrating from the Spanish Mediterranean. Spanish is also

spoken through the Sahrawis living in refugee camps in the vicinity of Tindouf. And till now there are few Spanish phrases that are used in some cities as:

Spanish➞ English ➞ Arabic

Adios ➞ bye ➞وداعًا

Bella ➞ beautiful➞جميلة

Amigo ➞ friend ➞صديقي

Also, Ladino was formerly spoken by using some Algerian Jews, particularly around Oran, in the Tetuani dialect; however, most shifted to French at some stage in the colonial period.

Moreover, The Mediterranean Lingua Franca, a combination of many Mediterranean languages, was once considerable as a means of communication with foreigners in the ports, together with the slaves of the bagnios and the European renegades that joined the Barbary pirates; after 1830, it steadily disappeared, its functions taken over with the aid of French[10].

1.5. Language Contact in Algeria:

Language in contact is a broadest term dealing with mixing different languages in bilingual or multilingual communities, and it is about the way in which speakers are able to enrich or shape their own form of speech due to their interaction with bilingual individuals.

The appearance of language contact observed in a wonderful variety of domains and areas, consisting of language acquisition, language processing and production, conversation and discourse, social features of language and language policy, and language change, this makes it a different challenge to many scholars and researchers, such as Thomason's (2001) introduction in language contact emphasizes historic linguistic components of contact languages as it focuses on linguistic areas, language maintenance and shift, in this respect, the study of language in contact is of value towards an understanding of the internal features and the internal structure of 'grammar' and the language faculty itself. Language in contact have

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[10] https://en.wikipedia.org/wiki/Languages_of_Algeria

been in the centre of attention of interest ever considering that philologists became aware of the fact that there is no language may want to be free of overseas elements and that languages affect one every other on unique levels. Language in contact can additionally lead to the improvement of new languages when people besides a common language have interaction closely, growing a pidgin, which may also in the end grow to be a full- fledged Creole language through the technique of creolization.

Examples of loanwords in the English language encompass café (from French café, which literally capacity "coffee"), bazaar (from Persian bāzār, which means "market"), and kindergarten (from German Kindergarten, which literally means "children's garden"). [11]

Turkish also has taken many words from French, such as pantolon for trousers (from French pantalon) which means pants and comic for humorous (from French comique) which means comical, most of them pronounced very similarly. Word utilization in current Turkey has received a political tinge: right-wing publications tend to use more Arabic or Persian originated words, left-wing ones use greater adopted from European languages, whilst centrist ones use extra native Turkish root words.

The book of Weinreich in 1953 entitled 'Languages in contact' is considered as pioneering in the field. Language contact has always been recognized by sociolinguists as the outcome of socio-cultural factors resulting from wars, colonization, migration, slavery and globalization. When speakers of different linguistic systems interact with each other, it is obvious that these languages influence each other[12]. Speakers of one language may be influenced by the other language by introducing to it new features or words, a process called borrowing. For example, in Algeria, and after a hundred and thirty two years of French colonization, the French language is today commonly used by the Algerian people and in a spontaneous way, sometimes the Algerian speakers use French without even knowing that they are speaking French. This is due to the great number of French loanwords that have entered Algerian Arabic. Language contact can also cover many phenomena such as bilingualism, code switching, code mixing, borrowing and diglossia.

This table is an example about the use of the French language by the Algerian people in their daily conversation:

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[11] https://wiki2.org/en/Loanword
[12] http://dspace.univ-tlemcen.dz/bitstream/112/2041/1/na3oum%20thesis.pdf

Algerian Arabic	French	MSA	English
fərʃeta	Fourchette	ʃu:ka	Fork
Tabla	Table	mæ:ʔida	Table
kǒnʒe	Congé	ʕotla	Holiday
Villa	Villa	Manzil	Cottage

Table1.1. The Use of the French Language by the Algerian in their Daily Conversation

1.5.1. Bilingualism and Multilingualism in Algeria:

From year to year, researchers are seeking the exact definition of bilingualism however still there is no definition that can also be used as pure reference to define bilingualism. Many experts have one-of-a-kind definitions on what is meant by bilingualism and additionally the definition given occasionally distinction with the number of definitions. This may be precipitated through mistreatment the pliability of the concept of bilingualism that is neutering over the previous decades. Liddi in his notable sentences aforementioned *"it is not convenient to formulate an unremarkably common definition of bilingualism".*

However, the clarification given with the help of Moradi (2014) concerning bilingualism probable have to be compelled to be used as frequent definition of bilingualism. He says that bilingualism is outlined because the use of at least two languages either by method of a private or through a crew of speakers. This definition actually supports the definition outlined via Grosjean (1982). He says "*Bilingualism is that the regular use of two (or more) languages and bilinguals' square measure those that want and use two (or more) languages in their day lives*"[13]. Hamers and Blanc (2000:6) in addition help the previous explanations. They argue that folks World Health Organization will communicate two languages as native languages are delineated as bilingual.

Bilingualism (or multilingualism and polyglot can all be used as synonyms for the same phenomenon) is a sociolinguistic phenomenon considered as the major outcome of language contact. This means the ability of speaking and understanding two or more languages. The term can refer to individuals (individual bilingualism); the ability of an individual to acquire and use two or more languages, as well as to an entire society (societal bilingualism); societal bilingualism or multilingualism is characterized by a group of people

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[13] https://linguistics.stackexchange.com/questions/425/simultaneous-bilingualism-vs-sequential-bilingualism

or a community or a particular region, and is created by contextual factors such as international migration, colonization, and the spread of international languages. Being bilingual does not only imply complete mastery of the two languages, since we can distinguish between balanced bilinguals, as an example those who use both their languages equally all contexts, while unbalanced bilinguals, do not have the same competence in both languages, that is, those whose competence is higher in one language than in the other.

Also, a compound bilingual is an individual who learns two languages in the identical environment so that he/she acquires one notion with two verbal expressions. A coordinate bilingual acquires the two languages in distinctive contexts (domestic and school), so the words of the two languages belong to separate and impartial systems. In a sub-coordinate bilingual, one language dominates.

Over one hundred years of French rule in Algeria gave birth to a deep have an impact on of French civilization, subculture and language have been left in the country; This have an impact on is nonetheless very great as French language has been maintained in Algerian society and the quantity of its customers has expanded mostly seeing that independence which created the bilingualism phenomenon, also Algeria is regarded as being a bilingual country due to the coexistence of many languages in most cases Arabic, French and Tamazight, thus Algerians change between these languages; whereas, there is big share of switching between Arabic and French .In other words, bilingualism in Algeria is not a hazardous linguistic phenomenon, it is as a substitute the end result of a long French contract in the Algerian lands which led many humans to study the colonizers' language. However, no longer all these people mastered French equally. In fact, there are many people who talk French perfectly (active bilinguals); but, others solely apprehend without being in a position to communicate it (passive bilinguals).

Algerian bilingualism is the sign of one of language qualities. It is performed expertly in extraordinary ways by way of the greater wide variety or section of Algerians, by using intellectuals as nicely as illiterate humans in general. As an outcome of that, the Algerian population can be divided into a number of sociolinguistic strata: educated, uneducated and semi-educated bilinguals, Saad(1985) distinguishes:

a) Educated Bilinguals:

They speak each the local dialect and fashionable French. This is described by Meillet (1934) as "*le bilinguisme des hommes cultivés*". Commonly, the dialect is the home language whilst the other serves a wider range. Moreover, some skilled are multilingual for they talk Arabic language, Berber and French, and use them in distinct domains. However, not all Algerians speak Berber without those who have it as their mother tongue. Educated bilinguals show a Gallicized life style. Such bilinguals are members of the medical and academic professions, civil servants, etc. Their French has countless characteristics, especially at the phonological level, that is to say; in many cases it is very difficult to inform the distinction between a French native speaker and a French skilled (someone from Algeria), Saad (1985). As an example: The students are immersed into a school room in which the challenge is taught totally in their second language (non-native language). Whereas, half of the college students in type natively talk that second language (native language).

b) Uneducated Bilinguals:

Colonialism has been conducive to a brilliant variety of illiterate people. Approximately 80% of the Algerians populace could now not read and write after independence, nonetheless; amongst them we locate that it is clear all of them speak a local dialect (either Arabic or Berber). So, how and when did they acquire French?

During colonialism, the chief language, French, was used by the rulers and by those who were in the military. They were either the rulers on their own lands, or those who serving them. Their minds were conditioned to French attitude and even to the French language. This group of bilinguals generally of peasant or working class origin regards French much as a strange language unlike the bilinguals of group one. Their French pronunciation put them apart not only from native speakers, but also from the bilinguals of group one. In this second case, the term bilingualism is not used in the sense of equal building in two languages, but is got clearly to begin at the point where the speakers of one language can converse without problems the speaker of another language and the proficiency in both languages is not a need. The main point is the producing of purposeful statement in the other language. This is the case of most uneducated Algerians who get clearly French even if they do not talk it, but use some

French words adjusted morphologically and phonologically to Algerian forms of a language, to make them got clearly.

c) Semi-bilinguals:

This team is specifically of bilinguals whose fluency in French is non-existent however, they are representatively of the same social role as these of team two this crew is bilingual in the sense that its members discuss both MSA and Berber.

The prolonged and profound contact with the French during the colonization, no doubt has left many consequences on the Algerian society. The first result of such contact was once borrowing; unbalanced or dominant bilingual in Algeria that is characterized by using a dominance of competence in one language over the other this means that a person is more knowledgeable in one of the two languages. In Algeria, many humans are dominant in French with little competence in the standard structure of Arabic and vice versa. Moreover, considering that independence, two organizations are opposed to each and every other: these who hold close French and pick its safety in all domains are called the 'Francophone'; the 'Arab phones' are these who are dominant in Standard Arabic and pick to see it changing French in all domains.

As already mentioned, Algeria is characterized by way of Arabic-French bilingualism. The French language has been deeply rooted in the Algerian society as a consequence of the French colonization of the country that lasted extra than a century.

At the macro-level, bilingualism in Algeria is now not homogeneous considering the reality that not all the populace is bilingual. Some areas are monolingual, whereas others, mainly in the Northern section of the country, are bilinguals or multilingual.

Moving to micro level, man or woman bilinguals can be viewed in terms active and passive. Many Algerians, in particular trained ones are active bilinguals that they have an active capacity in productive and receptive talents as they can speak and understand French. Others (old or uneducated people) however, are passive bilinguals thinking about the fact that solely their receptive skills are tremendously developed that is they understand French but do not speak it.

What is important in the Algerian nearby is the immoderate use of French language by using capability of old generation speakers alternatively than the youthful one, and proper right here we can say that the variable of age plays a very fundamental function in the use of language among Algerian speakers. The reason behind such a fact is that the old generation had been taught in French schools. This is why they prefer to take a look at French newspapers or hear to statistics or programmers in French, whereas the young technology who were trained during the manner of Arabization are greater per chance to read Arabic as an alternative than French.

1.5.2. Code Switching in Algeria:

Scholars have provided various definitions concerning code switching, which is one of bilingualism results and where a bilingual person is able to switch between languages or language varieties. CS has attracted the attention of many scholars, and thus, used to be studied from different perspectives. This phenomenon is described as the exercise of shifting between two or more languages. In sociolinguistics, the term refers to the use of two different languages/codes inside the same conversation. There is a common disagreement among linguists and sociolinguists about a specific definition concerning CS and each scholar defined it differently. Pollack (1980:224), for example, defines CS as "*The alternation of two languages inside a single discourse, sentence or constituent, which in balanced bilinguals is governed by both extra linguistic and linguistic factors*". Gumperz (1982:59) another distinguished sociolinguist refers to the term as "*the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or subsystems*". In this definition, Gumperz insists on the fact that CS occurs, now not only between languages, however additionally between dialects of the same language.

Romaine (1995) claims that there are three patterns of code switching, situational, metaphorical and conversational, that may also be observed inside one discourse:

1.5.2.1. Situational Code Switching:

The model of "situational switching" versus "metaphorical switching" was as soon as used in the 1970s. Situational switching is seen as the alternate of code that is influenced by way of the context and the interlocutor. It consists of shift for topic; it depends upon on the fact that a linguistic variety is allotted to a cluster of matters, human beings or functions

(Myers – Scotton & Ury, 1977). Thus, situational CS consists of alternate of issue matter as well as the putting of the conversation.

1.5.2.2. Metaphorical Code Switching:

Metaphorical code switching depends on the choice that participants make to code switch at a precise time in the course of conversation .Therefore, the speaker switches to acquire a special communicative effect. For cotton and Ury (1977:5) "[...] *Metaphorical switching also depends on societal agreements*". Thus, it consists of the allocation of codes according to the societal consensus. In fact, metaphorical CS is used to emphasize or to draw attention.

1.5.2.3. Conversational Code Switching:

Gumperz (1982) developed metaphorical code switching and delivered the term conversational code switching which is "*the juxtaposition inside the identical speech change of messages belonging to two different grammatical structures or sub –systems*" (Gumperz,1982: 57) .

Gumperz (1992) talks about conversational code switching as contextualization cues where the switching procedures are implicit methods of conveying which means as phase of the interaction between the speakers. Furthermore, Romaine (1995) claims that all the three patterns of code switching (situational, metaphorical and conversational) may additionally be determined within one discourse.

Also, there are unique theories concerning kinds of CS, the first one is inter-sentential switching that is happens between sentences and involves a switch that takes place between two independent sentences with no conjoining as an instance ". This kind may also occur between the speakers' turn. Myers Scotton (1997:03) says that: "*Inter-sentential CS switches contain switches from one language to some other between sentences: a whole sentence (or more than one sentence)"*.This type of CS includes switches inside clause or sentence boundary that is the switching of phrase, noun or adjective. Poplack (1980) classifies CS in the following features: full sentence, between verb and adverb, noun and adjective, auxiliary and verb, a single noun and interjection. As an example the sentence "نحن هنا", what

happened?", which the first phrase is Arabic " نحن هنا " which means "we are here" and the second is an English phrase[14] .

The other is intra-sentential switch; this sort of switching takes place inside the clause or sentence, and it is thought-about to be the foremost advanced variety of switching. It is happens within identical sentence like complement clauses, coordinate sentences, etc.

Scotton (1997:04) states that: ''*intra-sentential switches occur inside identical sentence or sentence fragment*"[15]. as an example, the sentence" J'aime ta jupe, mais j'aime pas the manner que it is hang". Here" it is hang" square measure English words that insert between French words.

The last one is tag-switching; it is associated with the inclusion of a tag. It refers to switching of either a tag phrase or a word or each from a second language to the first language. This sort of code-switching is extremely easy and does not involve a considerable command of each language.

Bloom and Gumperz (1972) introduce patterns of code switching particularly, situational CS and metaphorical CS. The primary pattern happens once the language used changes according to the things within which the informed realize them, as an example they speak one language one situation and another in an exceedingly completely different one. It additionally refers to the utilization of various codes in numerous things, as an example, one code is used in a particular setting and the other in an entirely different one because as Hudson (1996: 52) says, "*The switches between languages continuously coincide with changes from one external situation to another*". Thus, situational code switching involves each the change of the topic as well the setting of the conversation. Another kind is figurative code-switching, this sort of CS depends on the use of two languages inside one social setting and on the choice that participants take to code switch at a particular time throughout a given speech communication. Hudson (1996:23) says during this respect: *"it is that the selection of language that determines matters*"[16]. In fact, metaphorical CS is employed to emphasize some extent or to draw someone's attention as a result of the speaker switches to realize a special communicative result.

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[14] http://www.scp-wiki.net/old-daevite-language
[15] https://scholarsarchive.byu.edu/cgi/viewcontent.cgi?article=1926&context=etd
[16] https://www.scribd.com/document/441844850/research-paper-2k202-docx

Later on, Gumperz (1982) develops the construct of metaphorical CS and introduces another term, colloquial CS. in step with him(1982 : 75-84) , conversational CS has numerous options like : quotations , receiver specification , interjections , reduplication , message qualification and personalization versus objectification (quoted in Yleyinen , 2004 : seventeen) . In fact, colloquial CS is not radio-controlled by an amendment within the context or situation; it is rapid, and used for communicative functions.

In Algeria, knowing that it is a bilingual country wherever French is employed in several domains and in everyday speaking things, the Algerian idiom is characterized by tons of French words and even expressions; therein respect code-switching may be a common characteristic of Algerian speech; may be a development which might simply be ascertained among the Algerian population.

One may add that in the country of Algeria, bilingual system of education, the existence of French in primary schooling seems to be one of the additional causes of early dropping out. Algerian people mostly switch between Algerian Arabic and French, for instance. The presence of French in the Algerian society illustrated throughout speakers' familiarity with this language and the culture it carries.

In the Algerian context involving bilingual things and triggering contact bilingual phenomena, code switching happens all told things and all told places at intervals language word groups (sentences, clauses or phrases).It has been discovered by totally different students inter- sentential, intra-sentential, and extra-sentential. Code switching in African nation involves all the possible language pairs of the linguistics verbal repertoire of the Algerian populations.

Here are some examples that illustrate the switching of Algerian people into French:

1. Taarfi nodt retard lyoum.

/tʌʕʌ rfi nɔdt rəta:r lju:m/

(You know, I woke up late today).

2. Rani rayha la fac.

/rʌni raiha lʌ fa:k/

(I'm going to the faculty).

3. Rani rayha fi taxi.

/rʌni raijhə fə tʌksi/

(I'm going by taxi).

And here is a recorded conversation between first year English students and master students (three girls, and a boy) using Algerian Arabic, French and English:

Zakaria: I need a help, je sais pas comment sont-ils les questions, kifach nrivisi?

/ ˈaɪˈni:d əˈhelp ʒə_sɛ_ pa kɔmvɔ-sɔntil li kɛstjɔ, kɪfeʃ InrɪvɪzI/

Meaning: I need a help, I do not know how it will be the questions, and how should I revise?

Soumia: Ok take it easy, the important thing you should do is to read.

/ ʊʊˈkeɪˈteɪkˈɪt ˈi:zi:, ði: ɪmˈpɔrtənt ˈθɪŋ ˈju: ʃəd ˈdu: ɪztəˈri:d / Meriem: You should do researches, to bring extrainformation / ˈju: ʃəd ˈdu: rɪˈsərtʃɪz, təˈbrɪŋ ˈekstrəˌɪnfərˈmeɪʃən/

Imen: nhawes ktouba f bibliotheque?

/nħawesktʊba f biblijɔtɛk?/

Meaning: I look for books in the library?

Soumia: oui si non pdf, tu peux trouver n'importe quel livre sous form de pdf f lnternet.

\wi si nɔ pe de ɛf, tupø truvi nɛpɔrt kɛl livr su pe de ɛf fi lɛtɛrnɛt\

Meaing: yes, if not you find pdf, you can find any book in pdf form on the internet.

1.5.3. Code Mixing in Algeria:

Code mixing (CM) has been defined by many scholars; CS and CM are considered as the bi –products of bilingualism (Eastman,1992). Kachru defines CM as: the use of one or more languages for consistent transfer of linguistic units from one language into another and by such language mixture developing a new restricted and not restricted code of language interaction (1978:28).

Thus, CM is the use of more than one language and a shift from one code into another. In this respect, Bokamba (1989: 278) provides "code mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from two wonderful grammatical (sub) structures within the equal sentence and speech event" (quoted in Walwadkar , 2013: 45).[17]

In other words ,CM is the transfer of linguistic elements from two different languages by bilingual speakers within the same conversation or speech event. Crystal (1997: 66) views that code mixing *" involves the transfer of linguistic elements from one language into another* " (quoted in Walwadkar , 2013: 45) . Therefore, CM is the change from one code to another by using one language or more in the same conversation. There are two different views of code mixing. In fact, some linguists are in favour of making a distinction between code switching and code mixing; they view them as distinct phenomena. However , some other scholars consider that there is no distinction between code switching and code mixing Walwadkar(2013: 42) .Regarding the distinction between code switching and code mixing , CS is the shift from one language to another for different reasons such as the situation and the speakers while CM is the transfer of linguistic elements from a language to another.

According to Suwito (1983:76), code mixing is divided into two types[18]:

a) Inner Code Mixing: it occurs because elements are inserted from the authentic language with all its variation. As an instance "Hier, je suis allé au hardware shop "which skill "yesterday, I went to the hardware store". So, in this sentence it is insertion of noun.

b) Outer Code Mixing: in which happens because of factors insertion stemming from foreign language. It means that the first language of the speaker in this case, countrywide language is

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[17] https://yandex.ru/tutor/subject/variant/?variant_id=264
[18] https://media.neliti.com/media/publications/227310-analysis-of-types-code-switching-and-cod-1287515d.pdf

inserted with his or her very own language (original language) or inserted with a foreign language from the speaker background.

And in accordance to Muysken (2000:1), sorts of code mixing divided into three important types:

1. Insertion (word phrase) Approaching: that departs from the notion of insertion new to constraint in term of the structural properties some base or matrix structures. Here the manner of code mixing is conceived as something borrowing.

2. Alternation Approaches: departing from alternation view the constraint on mixing in phrases of functionality or equivalence of the language involved at the change point.

3. Congruent lexicalization (dialect): the notion of congruent lexicalization underlies the study of fashion moving and dialect/standard variant as an alternative than bilingual language use proper.

In general, there are two main types of code mixing:

1. Intra-Sentential Code Mixing: this type of code mixing occurs within a phrase, a clause or a sentence boundary.

2. Intra Lexical Code Mixing: this form of code mixing takes place inside a word boundary involving an alternate in pronunciation. An instance of this is when Spanish/Latino people say an English word, but modifies it to Spanish phonological structure.

1.5.4. Borrowing in Algeria:

Bilingual or multilingual speakers use words from every other language to fulfil a linguistic hole in order to convey a meaning give an explanation for and specific a certain idea, when they do no longer find an equivalent phrase in their mother tongue. This phenomenon of switching is recognized as borrowing. For Holmes (2001), borrowing refers to the use of phrases from the mother tongue while speaking in a second language. That is to say, when speakers do no longer locate the appropriate word in second language and comeback to the first one (the mother tongue).

In this case, it is accepted as another kind of switches, because it differs in the case where a word is used instead of another with total changes of languages. Many scholars differentiate borrowing from code-switching. For instance, Gumperz(1982), argued that code-switching involves sentence fragment that belong to one language, while; borrowing involves satisfying the morphological and syntactic rules of another language. Gumperz states:

> Borrowing can be defined as the introduction of single words or short, frozen, idiomatic phrases from one variety (language) into the other. The borrowed items are foul integrated into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language. (p. 66).[19]

Moreover, Weinreich (1968) believes that borrowing is used for prestigious purposes (as cited in Romaine 1989: 2). This idea is supported by Herbert (2001), thus the speaker may think of borrowing not because that the word does not exist in her/his first language, but just she/he thinks is more prestigious than the words that exist in her/his first language. Most of the time borrowing exists when the speaker does not find the right word to accomplish a conversation. For example: Television: Tele from GREEK (Far-off) and Visio from LATIN (to see), pizza from ITALY, hamburger from JERMAN, chili from SPAIN and theatre from GREECE. Borrowings enter the language in two ways:

1. Through oral speech (by immediate contact between people). They took location in the early intervals of history. They are typically brief and undergo considerable adjustments in the act of adoption.

2. Through written speech (by indirect contact through books, etc.). They received importance in current times. They maintain their spelling and some peculiarities of their sound-form; their assimilation is long and laborious process….

Basically there are two types of borrowing:

a) Direct borrowing: this is divided into:

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[19] http://dspace.univ-tlemcen.dz/bitstream/112/8059/1/halima-chouaou.pdf

1. Cultural borrowing: also referred to as "Loanwords by way of Necessity". Cultural borrowings are phrases that fill gaps in the recipient language's store of words due to the fact they stand for objects or standards new to the language's culture. Most frequent CB'S around the world are variations of English phrase automobile or automobile due to the fact most cultures did not have such motorized motors before contact with Western cultures. E.g. words associated to computers.

2. Core Borrowings: are phrases that duplicate elements that the recipient language already has in its word store. They are pointless through definition due to the fact the recipient language usually has possible equivalents. Then, they are borrowed for Cultural pressure, language of prestige etc.

3. Therapeutic Borrowing: borrowing has also been said to appear for therapeutic reasons, when the unique word became unavailable. Two subcases of this are: Borrowing due to phrase taboo: In some cultures, there are strict phrase taboo rules, e.g. Rules that restrict a positive phrase that takes place in a deceased person's name, or a word that takes place in the identify of a taboo relative.

4. Borrowing for Reasons of Homonymy Avoidance: if a word becomes too comparable to some other word due to sound change, the homonymy conflict might be averted by borrowing. Thus, it has been advised that the homonymy of beforehand English bread (from Old English bræde) 'roast meat 'and bread (from Old English bread) 'morsel, bread' led to the alternative of the first with the aid of a French loan (roast, from Old French rost).

b) Less Direct Borrowing or Indirect Borrowing:

 1. Calque or Loan Translation: many calques consist of more than one word[20]. Translation is loaned no longer the word. Phonological shape is no longer loaned. As an example English Skyscraper and in French grate- ciel which literally means scratch sky.

2. Loan Shifts: phonological structure is borrowed but exceptional which means is given from its original. Last twenty years French and German borrowed English gerunds, as an example le shampooing in French is identify of the product not the process.

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[20] https://www.slideshare.net/babydoll1995/borrowing-and-its-types

3. Loan Blends and Hybrids: they consist parts from languages, the donor and recipient language. E.g. English grandfather is from French grand-père and English.

In Algeria, where many populations mainly French, Spain and Arabs, came into contact in the colonial times either antagonistically or for trade certainly effect each other. So, the respective languages will react upon each other, particularly in the form of borrowing. The Algerian dialects are now characterized as having a lot of French words and expressions. Even Spanish words may be used particularly in the western part of the country (Oran, Ghazaouet, etc.) because of the Spanish trade or conquest that occurred the French arrival. But it was the French language which penetrated the population to the extent that today it may be considered as a second language. The long period of French colonization has made French deeply rooted in the daily life of Algerian and a large number of French words are used as if they are part of Algerian dialect. However, Algerian Arabic often contains French words which are adapted phonologically and morphologically. Both educated and illiterate people use a lot of French words in their everyday conversation, often making them sound like Arabic words.

The coming tables give some examples of borrowing words from French language are used unconsciously in daily Algerian speech:

Dialect words	French words	Pronunciations	English words
فاميليا	Famille	/familja/	Family
كوزينا	Cuisine	/ku:zina/	Kitchen
قاطو	Gâteau	/gatɔ /	Cake
كونيكسيون	Connexion	/kɔ nɛ ksjɔ /	Connection

Table1.2. Borrowing Words Used Unconsciously in Daily Algerian Speech

1.5.5. Diglossia:

The term diglossia refers to the existence of two varieties of the equal language, used underneath specific conditions. It was first brought by the French linguist William Marçais in 1930 to describe the scenario of the Arab world though he did not mention the specialization function of every variety. Two decades later (1959), Ferguson was the first to introduce it in the English literature on sociolinguistics. He (1972:232) defines diglossia as: "Two types of the equal language exist side by side at some stage in the community, with each having a

definite function to play", in order to describe the situation discovered in four places: Greece, Switzerland, the Arabic speaking world in general and the Island of Haiti. In all these societies, there is the existence of two distinct varieties of the equal language used beneath one-of-a-kind conditions, in which one is used solely on formal occasions, while the other is used in informal situations. The two varieties are called high and low, or standard and vernacular.

Fergusson (1959) was the first scholar who introduces the notion of diglossia. He defines it as:

> A relatively stable language situation in which, in addition to the primary dialect 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 it is not used by any sector of the community for ordinary conversation.*(p. 336)*[21]

From the definition above it can be noticed that Fergusson is limited in his definition. According to him, the high and the low varieties should be within the same language in which form is used in formal situations and is more prestigious. The former has a grammatical and more complex system and is referred to as a High (H) variety or standard, while other the low variety is used in informal situations and has a less prestige, which is referred to as Low (L) or vernacular.

In 1967, Fishman revised and expanded Ferguson's original definition of diglossia. Fishman believed that diglossia must be distinguished from bilingualism; he suggests that bilingualism refers to an individual's ability to use more than one language variety, whereas diglossia refers to the distribution of more than one language variety to serve different communication tasks in a society. According to him diglossia exists not only in multilingual society, but also in societies which are multilingual in the sense that they employ separate dialects.

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[21] https://www.kau.edu.sa/Files/320/Researches/51273_21464.pdf

1.5.5.1 Characteristics of Diglossia:

The varieties range now not only in grammar, phonology, and vocabulary, however additionally with respect to function, prestige, literary heritage, acquisition, standardization, and stability.

In diglossia, we have the High variety (H.V.), and the Low variety (L.V), we can distinguish between by their characteristics:

1. Function: the purposeful differentiation of discrepant sorts in a diglossia is fundamental, accordingly distinguishing it from bilingualism. H and L are used for exceptional purposes, and native speakers of the community would discover it bizarre (even ludicrous, outrageous) if everyone used H in an L domain, or L in an H domain. Which potential H.V. is used in formal and official settings, and for academic purposes. L.V. is used for casual settings, and for each day conversations.

2. Power and Prestige: in most diglossias examined, H was once more noticeably valued (had increased prestige) than was L. The H variety is that of `great' literature, canonical religious texts, historical poetry, of public speaking, of pomp and circumstance. The L-variety is felt to be much less worthy, corrupt, `broken', vulgar, undignified, etc. So, H.V. is powerful and prestigious whilst the L.V. is not.

3. Literary Heritage: H.V is associated with a lengthy literary tradition. H.V is usually used in writing. L.V fulfils few written functions. It might also be discovered in cartoons or in the speech of characters in novels. Also, H.V. has dictionaries and books, but the L.V. doesn't have a literary heritage (sometimes only some oral poems), and it does not have books, nor dictionaries.

4. Acquisition: L.V is constantly received as a first language. H.V is usually learned in a formal, educational setting. H.V. is learnt consciously while the L.V. is obtained unconsciously.

5. Standardization: dictionaries and grammars document the structure of H.V and the L.V generally has no such support. H.V. is stable, fixed because it is ruled through rules, and it take a lengthy time to change (not fragile); however, the L.V. is flexible and it changes (fragile).

6. Grammar: the morphology of L.V is regularly less difficult than that of H.V. Cases and verb inflections are reduced; from African-American vernacular, fifty cent alternatively of fifty cents.

7. Lexicon: a hanging characteristic of diglossia is the existence of paired lexical items, where L.V and H.V have unique terms for the same object; from Paraguayan Guaraní, silla alternatively of apyka (chair).

8. Phonology: H.V preserves the underlying phonological system, and L.V diverges from it, usually having advanced away from the classical form over many hundreds of years; from Vulgar Latin, specla instead of specula (mirror).

1.5.5.2. Functions of Diglossia:

Functions are compartmentalized can be illustrated through the importance attached by community members to using the right variety in the suitable context. An outsider who learns to communicate L.V and then makes use of it in a formal speech risks being ridiculed. Members of a neighbourhood generally regard H.V as optimal to L.V in a range of respects; in some cases, H.V is regarded as the solely 'real' version of a particular language, to the extent that people claim they do no longer speak L.V at all. Sometimes, the alleged superiority is avowed for spiritual and/or literary reasons: the truth that classical Arabic is the language of the Qur'an endows it with unique significance. There is also a strong way of life of formal grammatical find out about and standardization associated with H.V varieties: for example, Latin and 'school' English.

1.5.5.3. Algerians' Attitudes toward Diglossia:

Diglossia is a language situation in which two varieties of the equal language are used when every range has its personal reason the high range is the codified one which is used in formal settings whereas the low range is used in informal. In admire to the Algerian linguistic situation Taleb Ibrahimi (1997) points out the following: ''*The Algerian speaker, the identical as the Arab speaker is constantly oscillating between being devoted to his mother tongue and the want of the use of a new language which is used in the modern world''*. According to Taleb Ibrahimi, the existing Algerian linguistic situation makes clear that speakers frequently discover themselves switching between the language of religion and cultural inheritance and

French, the language of technology, advancement and opening towards the West, however at the identical time the language related with imperialism, supremacy and injustice closer to the Algerian people.

1.5.5.4. Types of Diglossia in Algeria:

a) High variety: (MSA represents the high variety and it is the standard language) is used in formal conditions such as: attending a lecture at a university or a sermon in a mosque, news, broadcast, political speeches and poetry. High range is no longer obtained at home, it is taught at establishments plus, it is prestigious because it vocabulary includes many formal and technical terms due to the fact Classical Arabic is the language of the Quran it is viewed as a form of 'supra-language' that acquired its prestige from its use in social and cultural events. In addition to this, Arabic is "… *codified to the extent that it can be understood through distinct Arabic speakers* "(Ennaji , 1991: 19).

 b) Low variety: it is used through every person in every day conversations, like communicating with family members, friends, and colleagues. The Low variety is in widespread acquired at domestic and used as a mother tongue. Algerian Arabic represents the low range due to the fact that it is no longer standardized because there are many types being spoken and no longer written, which are distinguishable from Classical Arabic as a end result of a conventional grammatical simplification in structure due to the fact it does no longer possess standard norms, it needs prestige so it is spoken spontaneously by way of the speakers to express their feelings, even though and communication.

1.6. Language Choice:

Many elements affect a bilingual individual's language choice. Language proficiency notably influences people's language preferences and choices (Fishman, 1965; Platt, 1985). Someone's language choice can additionally be influenced with the aid of where someone is at some stage in a conversation (Fishman, 1965; Galindo, 1996; Hammer, 2017). The place of a conversation often determines whether a language choice is seen as well-mannered or rude (Eng., 2016). Fishman (1965) claims that the conversation's situation, such as the setting, topic, and style of the conversation, additionally influences someone's language choice. Understanding the culture of the different speaker is also a significant factor in when anyone used a second language (Back, 2013). One component that can affect one's perceptions of

another's language skills is his or her skin tone (Lutz, 2006). The relationship between the speakers might also additionally play a great role in one's language desire (Fishman, 1965). In a customer-server relationship, the language of a provider individual frequently predicts whether or not a language choice is considered as polite (Eng., 2016). Using a language that is properly recognised in the region is additionally regularly considered as a well-mannered language choice. Bilinguals from the same ethnicity often spoke in the regular language of the speakers' tradition (Platt, 1985). If one language is seen as the language of those in power, individuals may additionally deliberately select to use or no longer to use this dominant language to highlight their education or cultural unity with or separateness from different speakers (Bloom & Gumperz, 1972; Galindo, 1996).

1.7. Linguistic Accommodation in Algeria:

In Algeria, with the existence of greater than one code due to colonization, the linguistic situation turns into extra elaborate as the Algerian speakers change from one language to some other (Arabic, French and Berber), or mix the three languages at the identical time. Such a phenomenon is a speech behaviour that has led to a complex Algerian situation occurring as a result of language contact.

The social record of the linguistic features and the speakers plays an important position in patterns of linguistic variation; thus, it inevitably leads to language change. The linguistic landscape in Algeria is no extra than an offshoot of the historic existence of many languages and cultures that passed by way of the country all through a long history. It is pretty impossible to cover the complete location and learn about its entire linguistic elements one through one but, we have tried to grant the reader with a cursory practical concept about Algerian linguistic historical trip and the modern linguistic landscape. To wrap it all up, no one can deny the fact that language version goes hand in hand with the speaker's identity, mind set and ideology. The phonological version in any speech community has grown to be a marker of speakers' identity and social status. Speakers who cross to every other city and dialect region have to be considered as a raw cloth in the study of language change and variation, as they manifest to create new countless linguistic data. In order to attain intelligibility and communicative efficiency, speakers may also shift patterns broadly speaking in response to their audience; they adjust their speech in the direction of their listeners if they desire to express or achieve solidarity.

1.8. Conclusion:

In this chapter, we have tried to provide a clear picture about the field of sociolinguistics. Our concern was language contact attracts sociolinguists to handle it as a phenomenon for research. Algeria is a best example of the existence of distinct types (Algerian Arabic, Standard Arabic, Berber and French and different languages). Language contact in Algeria is the effect of the contact between languages that exist in it and it includes bilingualism, multilingualism, code switching, code mixing, borrowing and diglossia. In this chapter we gave the definition of these phenomena by means of providing them with examples and by means of highlighting the case of Algerian people toward it. The ultimate factor used to be language choice when the speaker chooses what language to use in unique situation in bilingual or multilingual communities. "*Who speaks what language to whom and when*" Fishman (1965 stated in Al surmi.2000).

In this chapter, we have reviewed some basic concepts relevant to our investigation to apply them in our study of the Linguistic Accommodation in the University Students' Speech. Case of first year English students at Ibn Khaldoun University of Tiaret.

Chapter two:

Linguistic Accommodation and its Components

Chapter Two. Linguistic Accommodation and its Components

2.1. Introduction:

Many of the linguistic ways which will in addition manifest itself in dialect contact situations between two mutually intelligible varieties of the equal language have to be compelled to do with the transference of features from one selection to the opposite. The dialects that area unit socially connected could become linguistically change the competencies of individual speakers as a conclusion of psychological contact and Accommodation Theory that may be a fruitful basis for understanding the linguistic convergence/divergence that takes place once speakers of various dialects move. Linguistic accommodation between speakers of various dialect backgrounds will assist the role of face-to-face interaction within the diffusion of change. The aim of this chapter is to analyse and trace the route and rate of accommodation to the non-standard variety in addition, on realize out the social and psychological factors behind this process.

2.2. Language Variation:

Any language in the world is considered to be a complicated and constantly dynamic phenomenon, each one having its personal distinctive characteristics, on the other hand the same communicative role. Sociolinguistics as a large field has dealt with many disciplines in studying language, and language variation is one of the most important areas of investigation in the field.

The study of language variation and exchange is the core of sociolinguistic factors (Chamber, et al, 2004). Beginning with the pioneering work of Labov, the father of sociolinguistics in the mid and late sixties the study of variation has formed one of the key areas of sociolinguistics and took serious amplitude. Long before that, the study of language variation in relation to societal behaviour was ignored by way of formal dominant theories. In fact, Saussure's theory and Chomsky's theory focused on standardized forms of languages. Those preceding scholars neglected the variability in their research and considered it an 'accidental' reality which took place randomly and thus considered it as useless to be studied. Furthermore, no matter the efforts of Meillet (1921) for linguistic investigation in the social context, many scholars excluded the study of any external factors to the structure of language. The work of William Labov and first generation variationists such as Walt Wolfram, Ralph

Fasold, and Peter Trudgill added important considerations of troubles concerning validity to the study of dialect. (Milroy &amp; Milroy,1998). Forty years of editions studies have yield to the consistent statistics that "*observations in real language use is systematic and its analysis can directly inform a number of theoretical frame works about human language use*". (Bayley &amp; Lucas, 2002: 1) Variation as Chambers (2003) defines it is "the different 'ways of speaking' the same language". Following Chambers' instance (1998):

"(1) Adonis saw himself in the mirror

(2) Adonis seen himself in the mirror"

The two sentences carry the same grammatical meaning, even though they differ at the morphological stage on two variables (the verb tense form and the reflexive pronoun). The utterances express different social meanings as a direct result of their morphological variant. The first sentence represents a trendy form of centre class, educated and formal speech, while, the second one corresponds to working-class, uneducated or quite colloquial (vernacular) speech. Hence, the speech variability can expose a lot concerning the speaker's Socio-economic and psychological background.

The study of language variation is the basic part of sociolinguistics, to the extent that it requires reference to social factors. Languages vary from one area to another, from one social group to another and from one situation to another. Different elements affect how a language is spoken inside a country. They can be geographical, ethnic, and social (class, age, gender, socioeconomic level and education). All these factors are interconnected. They are mirrored in each and every language variety's pronunciation, vocabulary, grammatical constructions and syntax: speaker's socio-economic and psychological background.

a) Social class:

The position of the speaker in the society is often measured through his degree of education, parental background, career, and their effect on the syntax and lexis used by the speaker (Trudgill, 2000). An essential thing influencing the way of formulating sentences is, according to many sociolinguists, the social class of the speaker. Thus, there has been a division of social classes advised in order to make the description correct (ibid.). Two main categories of language users, usually these performing non-manual work and those with extra

years of education are the 'middle class', while these who characteristic some kind of manual. The extra terms 'lower' and 'higher' are commonly used in order to subdivide the social classes (ibid.). Therefore, differences between higher middle classes can be compared with lower working classes (ibid.).

b) Social Context:

The register of the language used relying on altering situations: formal language in formal meetings and casual usage in informal meetings (Spolsky, 2010). It is exquisite that people are acutely conscious of the variations in speech patterns that mark their social class and are often capable to change their style to the interlocutor (ibid.). It is especially proper for the members of the centre class who appear eager to use types related with upper class; however, in such efforts, the forms characteristic of higher classification are frequently overused by the middle class participants (Gardiner, 2008). The above cited procedure of adapting own speech to minimize social distance is known as 'convergence' (ibid.). Sometimes, when a person wants to emphasize the social distance, s/he makes the use of the manner referred to as 'divergence', purposefully using idiosyncratic forms (ibid.).

c) Geographical Origin:

The differences in pronunciation between speakers point out the geographical location they come from (Trudgill, 2000). Sociolinguistics explores the way in which language changes, depending on the region it is used in (ibid.). To describe a range of language that differs in grammar, lexis and pronunciation from others, the term 'dialect 'is used (Hudson, 1996). Moreover, each member of community has a special way of speaking due to the life experience, education, age and aspiration (Trudgill, 2000). An individual private version of language use is called an idiolect (ibid.).

d) Ethnicity:

There are differences between the use of a given language through its native speakers and other ethnic groups (Bell, 1976). There are numerous factors influencing idiolect, some of which have been introduced above; but, two greater need to be clarified, specifically jargon and slang (Hudson, 1996). Jargon is particular technical vocabulary associated with a particular field of interest, or topic (ibid.). For example, words such as convergence, dialect

and social class are a sociolinguistic jargon[22]. Whereas, slang is a type of language used most frequently by using people from outside of high-status groups, characterised by the use of uncommon words and phrases as a substitute of conventional varieties (Spolsky, 2010). For example, a sociolinguist would possibly determine, through find out about of social attitudes, that a particular vernacular would now not be regarded appropriate language use in a business or professional setting; s/he would possibly additionally learn about the grammar, phonetics, vocabulary, and different factors of this sociolect (Hudson, 1996).

e) Nationality:

It is clear that British English differs from American English, or Canadian English, Nigerian English differs from Ghanaian English; the study of language variation is concerned with social constraints determining language in its contextual environment (Hudson, 1996). 'Code-switching 'is a phrase given to the use of different varieties of language in distinctive social situations.

f) Gender:

Prior to the advent of variationism sociolinguistics, many dialectologists based totally their surveys nearly completely on the speech of men and excluded women. However, sociolinguists turned their attention to the language of both men and women, and become more interested on language and gender as they proved that in most societies, the speech of men differs in certain respects from women. Both Labov, in his find out about of the speech of New York, and Trudgill, in his study of Norwich in England, discover that: "Within each social type group, and across each stylistic context studied, their female informants tended to use more 'prestige' or excessive status language features, and their male informants greater vernacular language features.

Women as adverse to men are likely to talk in an extra prestigious way. It has frequently been stated that female use more of the standard forms than men do especially in western societies. Trudgill (1995:69) says that: "*Women on average use types which extra carefully strategy those of the standard variety or the prestige accent than these used by men*".

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[22] https://www.scribd.com/document/186543787/T1320-F

g) Age:

We know that language changes over time, these modifications have all been observed through diachronic studies of historic texts. And we can make a lot of development by searching at the role of speakers' age in synchronic research of linguistic variation. Age performs a vital position in variation, as sociolinguists argued that young people sound special or speak in a different way from adults. And this can be explained in the phenomenon of age grading, which explains speech appropriate to age. Sankoff says that: "*Speakers would possibly be altering a range of aspects of their language over the course of their lives*". (Quoted in: Carmen Fought, 2004:121). Each generation of speakers modifies its linguistic behaviour at a particular stage in life, from time to time into grownup hood. But the language itself does no longer trade throughout generations.

2.3. Language Change:

As the societies change, languages change too. Thanks to the new applied sciences realized in all the fields of life, our methods of living have changed and amongst these our lifestyles, attitudes, traditions and language. The alternate in the way we use the language is not effortlessly apparent or obvious in every day conversation in view that people are now not aware about it. As Shigemoto (1996:1) states: "*We are so intimately related to our language that we may additionally fail to see its changes, in much the same way that our closeness to our teenagers obscures understanding of their development*". But languages do indeed change. Thus, language is now not static but modifications over time. The alternate is gradual in the experience that individuals of two subsequent generations can understand each other and can speak barring any constraints. Language change is usually more apparent when a speech neighbourhood is separated into two components due to the fact of wars and revolutions. As a result, the distance between the languages of the two speech communities gradually increases. Within the identical language, there are some stages of linguistic structure which are more concern to change than others. For instance, the customary changes are lexicon-semantical whereas the least frequent subject the grammar of the language.

Some theorists assert that language change takes place in three situations: spontaneous change, borrowing, and imposition. Spontaneous change means the change over time, now

not on purpose however rather through interaction due to the fact "*no two people communicate precisely the same*" (Jones and Esch, 2002: 123), and because human beings have a tendency to adopt new words and utterances. Borrowing is the adoption of foreign features and new ideas in one language. Imposition occurs either through colonisation or invasion by way of forcing the weaker communities to adopt another language, one goal being to eradicate their cultures. It is also mirrored through language planning and policy where language planners are seeking for official or national languages in order "*to assimilate minority language groups into formally sanctioned language(s) of Nation-State*" as Diamond (1993:2) states.

Language change is the phenomenon where some language aspects change over time. There are two major linguistic disciplines which are worried with studying language change: historical linguistics and sociolinguistics. Historical linguistics examines how humans used language in the past on the one hand, and on the other hand it tries to decide how subsequent languages derive from previous ones and relate to one another. Sociolinguistics which studies the origins of the language changes and seeks to give an explanation for how society and changes in society have an effect on language. Chambers (1995:147) claims that the study of language change in progress might be "*the most striking single accomplishment of contemporary linguistics*". Language change may also be broadly divided into two categories: external change and internal change. External change is in general prompted by means of the adoption of borrowing whereas internal change is triggered by way of the addition and loss of sounds and lexical items, coinage of new phrases and extensions. The three major elements of language change described by sociolinguists are: lexical change, phonological change, and grammatical change.

a) Lexical Change:

Also referred to as vocabulary change is the most common one and can be effortlessly recognized. New phrases are adopted in the native language. The vocabulary of a language is known as 'lexis' and it is the lexical items which are examined. Differences in vocabulary are quite considerable between the different geographical areas or regions. For instance, 'a carbonated soft drink 'may be called 'pop' in the inland North and West of the United States, 'Soda' in the Northeast, 'tonic' in Eastern New England, and 'cold drink', 'drink' or 'dope' in a variety of parts of the South (Carver 1987:268).Many sociolinguists point out that lexical

differences are not very important in distinguishing the speech of distinct social or socioeconomic classes. So, when investigating language variation, they instead concentrate on variations in phonology and grammar. But, it is well worth noting that one region where social group differences are mirrored strongly in the lexicon is in variation in accordance to age group, especially in the slang of teenagers and young adults. The introduction of new vocabulary and the change in lexis spread rapidly. Thus, lexical change is a frequent kind of linguistic evolution and truly the easiest to observe.

b) Phonological Change:

Or change in pronunciation might also manifest in the pronunciation of single words or the pronunciation of a specific sound. One relevant element of phonological variation is that it is often conditioned with the aid of the phonetic environment, that is, the place where in an utterance the sound occurs. Concerning the change in the pronunciation of words, an instance is given by means of Hudson (1996: 170) about the word 'controversy'; elder speakers tend to pronounce it with a stress in the first syllable; 'controversy, while youthful people tend to stress the second syllable; controversy. On the other hand, concerning the change in pronunciation of a specific sound or vowel the word 'dune' is mentioned through older humans with /j/ sound between the first consonant and the vowel; /dju:n/ however substituted by /7/ sound through younger speakers. Then, the word is pronounced like 'June' /7u:n/.

c) Grammatical Change:

Is the less apparent change because it spreads slowly and takes a longer time than for lexical change. Yet, it is more obvious in vernacular forms. For instance, the dialectal English of New York gang members, who tend to miss the remaining (ed) of the simple past in verbs like 'to miss' and 'to pass'; instead, they use: 'He miss the bus yesterday' and 'It pass me' respectively (Holmes, 2001).

Grammatical variation includes two sub-types: morphology and syntax. Morphology refers to the structure or forms of words, such as the morphemes or minimal units of meaning which contain words, for instance the morphemes {un}'not' and {happy}'happy' in 'unhappy', or the morphemes {cat}'cat' and {s } plural in 'cats'. Syntax refers to the shape of

large units like phrases and sentences, such as rules for combining and referring to words in sentences.

Today a description of the linguistic situation in Algeria is rendered even greater complex, owing to the effect of conflicting factors. On the one hand, the exposure to satellite television and the web most often leads to the use of French and nonstandard Arabic and to a lesser degree, English. On the other hand, the developing influence of Arabic on Algerian properties by Arabic-speaking satellite channels, Algerians and others, have witnessed the upward thrust of a new class of well-to-do speakers favouring the use of (new forms of) Arabic. A rising wide variety of speakers is therefore located to appeal not only to Arabic/French code-mixing: bipi:li (or even pipi:li) "give me a missed call" but also to new pidginized types such as "perdi:tu" "I have lost it", "férmi:tu "I have closed it" (a mixture of French "perdre" (lose) and "fermer" (close) and Arabic grammar),or even in very closed educating context "ʃati:tah dawn" (from English "shutdown" and Arabic grammar).

2.4. Dialect Contact:

Dialect is a version of a language spoken in a specific geographical area or by a particular group of people. This may also be defined as a social or regional variety of a language unusual through grammar, pronunciation, or vocabulary; this is especially a way of talking that differs from the standard variety of the language. For example, Cantonese and Mandarin are often categorised as dialects of Chinese.

The phenomenon of dialect contact has been notably studied by only few researchers. This lack of dialect research is, according to Winford (2003:1), due to the reality that language purists consider this structure of language as an aberration of the right language having no status of real languages and being deviant and corrupt from the standard. Additionally, the essential intention of traditional dialectology was once the description of dialects, frequently the speech of non-mobile, older, rural males giving priority to rural dialects over urban dialects in a sense that the former are pure dialects while the latter are not. As its identify implies, 'language contact 'refers to at least two language structures in contact which are now not mutually intelligible, while 'dialect contact' refers to at least two mutually intelligible types of the same language; the former is no longer a new discipline, whereas the latter has only recently intensified as evidence for this is Weinreich's (1953) earlier significant research in bilingual communities with the aim of explaining the feasible effects

and the linguistic processes resulting from languages being in contact. Later on, the area of contact jumped from language studies to dialect studies when Trudgill's (1986) 'Dialects in Contact 'marked a turning factor in the field of contact linguistics.

Dialect Contact is between linguistics sorts that result from verbal exchange between speakers of different languages but mutually intelligible dialect regularly involving accommodation.

2.5. Linguistic Accommodation:

Everyone has more than one accent, our pronunciation changes subtly relying on who we are speaking to and how we get on with them. Linguists name it 'accommodation.' Some humans have an herbal flair for picking up accents; however, each person does it to some extent unconsciously, of course. In linguistics, accommodation is the procedure through which members in a conversation modify their accent, diction, or different elements of language in accordance to the speech style of the other participant. Also, referred to as; linguistic accommodation, speech accommodation, and communication accommodation.

Each one of us is conscious that our styles of speech changes in the twinkling of an eye, as it were depending on a wide vary of variables such as the setting, the topic of discourse, the person we are interacting with, the reason of the interaction, and so on. For instance, we tend to talk more slowly when conversing with foreigners, or use grammatically easy language with babies or young people (baby talk). In other words, we accommodate to others through adjusting our communicational behaviour to the requisite roles that participants are assigned in a given context. In the existing study, we will content ourselves with accommodation theory or "accommodative processes" (Giles & Coupland, 1991) in relation to identity, with a view to shedding light on the distinct approaches in which speakers may additionally manipulate language *"to keep integrity, distance or identity"* (ibid, p. 66). Huspek (1986: 158, mentioned in Giles & Coupland, 1991: 32) contends that, if someone says, "I went joggin' this morning" as a substitute of "I went walking this morning," probabilities are that in the first case he will be perceived as being of lower rank than in the second case.

2.6. Accommodation Theory:

Over the years, a wide variety of theoretical frameworks have been developed for appreciation how and why speakers adjust to each other's communicative patterns (Street &

Giles, 1982; Shepard, Giles, & Le Poire, 2001). Of these, Communication Accommodation Theory (CAT) has attracted, arguably, the most cross-disciplinary, global research, which includes publications in more than one language (Gallois & Giles, 1998; Giles & Ogay, 2006). It was once developed in the Seventies (Giles, 1973; Giles, Taylor, & Bourhis, 1973) for predicting and explaining the changes people make to create, maintain, or decrease social distance in interaction, modifications that are enacted for motives that go beyond the mere exchange of referential facts and emotions.

2.6.1. Communication Accommodation Theory (CAT):

Is an idea of conversation developed by Howard Giles; it worries *"(1) the behavioural adjustments that people make to attune their communication to their partner, (2) the extent to which humans become aware of their partner as it should be attuning to them*" (Bates, James &Taylor & Alan, 2016). The groundwork of the theory lies in the idea that human beings modify (or accommodate) their style of speech to one another. Doing this helps the message sender to acquire approval from the receiver, expand efficiency in communication between both parties and maintain an effective social identity. This theory is worried with the link between languages, context, and identity (Rancer, MacGeorge & Avtgis, 2009). It focuses on both the intergroup and interpersonal factors that lead to accommodation, as properly as the methods that power; macro and micro-context concerns have an effect on conversation behaviours. Accommodation is usually viewed to be between the message sender and the message receiver, but the communicator also frequently contains to a larger audience either a team of humans that are looking at the interaction or society in general. CAT consists of a wider range of elements as accommodation can appear at various levels such as variation in the use of an extensive range of linguistic, prosodic, and non-verbal features such as accent aspects (pronunciation), intonation, speech rate, pauses, utterance length or smiling.

"*Communication accommodation theorists interest was on the elements of convergence and divergence of communication behaviours, mainly as they relate to people's desires for social approval, verbal exchange efficiency, and identity*" (Gallois, Cindy, Giles & howard, 2015)[23]."Convergence" refers to techniques through which people adapt to each other's communicative behaviours to decrease these social differences. Meanwhile, "divergence" refers to the situations in which men and women accentuate the speech and non-

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[23] https://en.wikipedia.org/wiki/Communication_accommodation_theory

verbal variations between themselves and their interlocutors. The speech accommodation idea was once developed to demonstrate all of the value of social psychological principles to perception the dynamics of speech (Giles, Coupland & Coupland, 1991). It sought to provide an explanation for "... *the motivations underlie positive shifts in people's speech styles at some point of social encounters and some of the social consequences arising from them.*" (Gallois, Ogay & Giles, 2005). Particularly, it cantered on the cognitive and affective methods underlying individuals' convergence and divergence through speech. The conversation accommodation theory has broadened this concept to consist of not only speech however also the "*non-verbal and discursive dimensions of social interaction"(*Giles, Howard & Coupland, 1991). CAT has additionally created a distinct perspective from other research in language and social interaction and verbal exchange greater usually that focuses on either interpersonal or intergroup communication.

Communication between old and young people in a number of relationships: Giles has studied the interaction of younger and aged people in commercial enterprise settings the usage of communication accommodation as a theoretical framework. Findings established that elderly people tend to be less accommodating than their younger counterparts. Findings also demonstrated that, for example, in business settings, one is much more possibly to accommodate and converge to the language of a superior, such as a manager, than to any individual with less or equal amount of superiority, such as a co-worker. While several different elements got here into play, convergence, and divergence portions of this concept had been used in interpreting and explain this phenomenon.

2.6.2. Speech Accommodation Theory (SAT):

A speaker's attitude in the direction of another speaker in conversation can have an impact on the way s/he talks. A social psychological method to language variation, Accommodation Theory more exactly Speech Accommodation Theory (SAT) has been developed via the British language psychologist Howard Giles and others since the early 1970s. They purpose at providing an explanation why speakers accommodate; change the manner in which they communicate in face-to-face interaction. The two key principles of SAT are convergence and divergence. These are two linguistic techniques which are applied by interlocutors; they denote the typical instructions in which accommodation can take place in a speech situation.

Depending on the attitude that speakers exhibit towards each other, their language varieties and the shared social context, accommodation can take the structure of either convergence or divergence. While convergence constitutes a linguistic; accommodative, method in which a speaker modifies his/her own speech to resemble greater closely the addressee speech, divergence refers to a method in which a speaker linguistically moves in the contrary direction order to make his/her speech sound more unlike that of the individual (s)he is speaking to.

Within SAT, convergent and divergent speech behaviour has been explained on the groundwork of speakers' underlying psychological motivations which are connected to their use of language. That is, through convergent accommodative acts speakers can linguistically signal social solidarity and similarity. This behaviour expresses their conscious or unconscious desire for social approval or attraction and integration[24]. Conversely, by means of skill of divergent communicative acts, audio system can articulate and emphasize their social distinction and distance from and disapproval of the addressee and his/her communicative behaviour. The application of divergence techniques shows an individual's identity (socio-economic, religious, and cultural) in contrast to that of any other individual. For example, ethnic minorities can sign their social uniqueness by the deliberate use of ethnic markers when they have interaction with members of ethnic majorities.

2.6.2.1. Convergence:

Convergence refers to the technique through which an individual shifts speech patterns in interaction so that they more carefully resemble the speech patterns of speech partners. People can converge through many aspects of conversation such as their use of language, their "*pronunciation, pause and utterance lengths, vocal intensities, nonverbal behaviours, and intimacy of self-disclosures*"(Giles and Smith, 1979, 46); however, they do no longer necessarily have to converge concurrently at all of these levels. In fact, people can both converge at some stages and diverge through others at the equal time. People use convergence primarily based on their perceptions of others, as well as what they are capable to infer about them and their backgrounds. Attraction as Turner and West note, "*When communicators are attracted to others they will converge in their conversations.*"(Turner, Lynn, West & Richard,

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[24] http://www.ello.uos.de/field.php/Sociolinguistics/Linguisticaccommodation

2010). On the other hand, as the similarity attraction concept highlights, when people have similar beliefs, personality and behaviours they tend to be extra attracted toward each other.

Other elements that determine whether and to what extent humans converge in interaction are their relational history, social norms and power variables. Because people are extra possibly to converge to the man or woman with the greater status, it is possibly that the speech in a dialog will mirror the speech of the person with the higher status. Converging also will increase the effectiveness of communication, which in turn lowers uncertainty, interpersonal anxiety, and increases mutual understanding, which characterize another factor that motivates people to converge. People adapt their communication behaviours to establish common ground with different individuals. This includes vocal tone/volume, phrase choice, etc. Social distance is the extent to which two humans that are communicating with every other are similar or different. Discourse management is the resolution of topics in conversation that lead to successful exchanges and minimizing social distance.

There is, however, the chance of the message sender displaying over convergence (or over accommodation). This is when the communicator adjusts to a style that they have little or no experience in, which can often be the end result of stereotyping. It is "*an attempt to overdo efforts in regulating, editing or responding to others. It has the impact of making the target feel worse.*"[25] Some examples may additionally be talking to an elderly individual in "baby talk" regardless of their mental or psychological state, shouting or exaggerating different behaviours when talking to a blind person, or speaking very slowly or simply when speaking with someone who is not fluent in our language. Though the message sender frequently has properly intentions when over accommodating, it can actually further alienate them from the receiver.

2.6.2.2 Divergence:

Divergence is a linguistic approach whereby a member of a speech community accentuates the linguistic variations between himself and his interlocutor. "*Given that conversation elements are frequently core dimensions of what it is to be a member of a group, divergence can be considered as a very necessary tactic of showing a valued specialty from*

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[25] https://yandex.ru/tutor/subject/variant/?variant_id=1155

the other."(Giles & Ogay, 2007)[26]. This helps to sustain a positive picture of one in-group and therefore to enhance one in social identity.

Divergence is usually used to establish dominance or strength in an interaction. For example, if a current university graduate turns into a professor, they might be educating students who are around the same age as them. Therefore, it is essential for the professor to communicate in a way that the students are conscious that the professor has more authority than them. Another case where there is a need for divergence is when professionals are with clients. In a 2001 study, medical doctors and patients discussed musculoskeletal problems and it was once observed that there have been miscommunications that came about because the participants chose to converge at some stage in the communication instead than to accentuate their position differences.

Patients in the study felt greater comfortable discussing their issues due to the fact they felt "*positive about their doctor's ability to recognize them*"(Baker, Susan, Gallois, Cindy, Driedger, Michelle, Santesso & Nancy, 2011). Communicating in a fashion to make speech different can also be interpreted as a signal of dislike towards an individual or group. For example, "*when you run into a disliked classmate from high school, your vocal pattern becomes more special from that classmate's.*"(Eadie & William, 2009). This represents the act of divergence due to the fact you are purposely changing your speech to not sound like that person.

2.6.2.3. Over Accommodation:

People typically have positive intentions while accommodating to others. However, some people do no longer realize these intentions. Instead, they become aware of the convergence as something that is demeaning and patronizing. Over accommodation can, thus, draw away from the procedures of interaction (Turner and West, 2010) just as it can beautify conversation. There are three varieties of over accommodation (Turner and West, 2010): (1) sensory over accommodation, (2) dependency over accommodation, and (3) intergroup over accommodation. Sensory over accommodation takes place when any individual overdoes the accommodation to a person's linguistic or physical disability. Consequently, the individual then perceives the accommodation as patronizing.

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[26] https://yandex.ru/q/question/computers/telefon_vydaet_add_a_payment_option

Dependency over accommodation takes place when two people have interaction in a dialog but the person who is talking places the interlocutor in a lower-status role. The speaker does so due to the fact he/she desires his/her interlocutor to sense dependent on the speaker. Intergroup over accommodation is about treating people on the basis of a common stereotype and no longer on the basis of being an individual. People link certain forms, frames to certain humans and, hence, over accommodate.

2.6.3. Social Psychology and Social Identity Theories:

As speech accommodation theory, communication accommodation theory carries on from social psychology, especially from four socio-psychology theories: similarity, attraction, social exchange process, causal attribution, and intergroup distinctiveness. These theories explain why people tend to converge or diverge from the language, dialect, accent, and behaviour of their interlocutors. CAT also related to social identity theory. This latter theory argues that a person's self-concept includes a personal identity and a social identity and that this social identity is to portray their positive identity and to comparisons, people make between in-groups (groups they are connected to) and out-groups (groups they do no longer belong to) (Turner & West 2010).

According to social identity theory, people attempt to preserve a positive social identity with the aid of both joining groups where they feel more relaxed or making a more positive experience being members of the groups they fit in. Since speech is a method to express group membership, people adopt convergence or divergence in conversation to "*signal a salient group distinctiveness, so as to reinforce a social identity*"(Nussbaum, Pecchioni & Crowell 2001). Communication accommodation thus, will become a tool to emphasize group distinctiveness in a wonderful way, and strengthen the individual's social identity. There are four most important socio-psychological theories:

2.6.3.1. Similarity Attraction:

Similarity-attraction is one of the biggest contributors to the concept of Communication Accommodation. It assumes that "*The more comparable our attitudes and beliefs are to those of others, the more probable it is for them to be attracted to us*" (Giles & Smith, 1979). Convergence along with verbal and non-verbal communication that we can use to turn out to be more similar to others, increasing their attraction towards us. For this reason,

it can be said that one of the factors that leads individuals to use convergence is a desire to achieve social approval from their interlocutors. It could hence be ended that" *the greater one is need for social approval, the greater will be one's tendency to converge*" (Giles & Smith, 1979). Natalie (1975), for instance, has observed that speakers with high desires for approval converge more to another's vocal intensity and pause size than those with low needs for approval. A person on the receiving end of an excessive level of accommodation is possible to increase a greater sense of self-esteem and delight than being a receiver of low accommodation.

2.6.3.2 Social Exchange Process:

The social exchange procedure theory "... *We attempt to assess the rewards, and prices of alternate publications of action*" (Giles & St. Clair, 1979), and that we tend to choose whatever course of action will bring higher rewards and fewer costs. The Social Exchange Theory is a theory that looks at how people consider their relationships. Throughout the process of evaluating relationships, individuals favour sensing as if they are receiving more from the relationship than they are expending within the relationship. In other words, people like to be in relationships where the rewards outweigh the costs. Although most often convergence can carry forth rewards, there are some occasions when it can additionally deliver forth costs such as "*increased effort to converge, a loss of perceived integrity and personal identity*" (Giles & Smith, 1979). Hence, when selecting whether to use convergence, people examine these costs and rewards.

2.6.3.3. Causal Attribution Process:

The causal attribution principle "*suggests that we interpret other people's behaviour, and evaluate the individuals themselves, in terms of the motivations and intentions that we refer because of the reasons of their behaviour*" (Giles & St. Clair, 1979). It applies to convergence in that convergence would possibly be seen positively or negatively depending on the reasons we attribute to it "*Although interpersonal convergence is generally favourably received, and non-convergence usually unfavourably received, the extent to which this holds genuine will undoubtedly be influenced by the listener's attributions of the speaker's intent.*"(Giles & Smith, 1979).

Giles and Smith give the example of a scan that they performed amongst French and English speaking Canadians to illustrate this. In this experiment, when people considered that the character from the exceptional group used language convergence to scale back cultural barriers, they evaluated it more positively than once they attributed it to the pressures of the situation.

When French Canadian listeners attributed an English Canadian's convergence to French as thanks to his preference to interrupt down cultural barriers, the shift was viewed favourably. However, when this identical behaviour was once attributed to pressures in the situation forcing the other to converge, positive emotions had been no longer so strongly evoked. (Giles & St. Clair, 1979).[27]

2.6.3.4. Intergroup Distinctiveness:

The process of intergroup distinctiveness, as theorized through Tajfel argues "... *when members of distinctive organizations are in contact, they evaluate themselves on dimensions that are essential to them, such as personal attributes, abilities, material possessions and so forth*"(Giles & St.Clair, 1979). In these "intergroup social comparisons" people seek to discover ways to make themselves positively distinct from the out-group to enhance their social identity (Giles & Smith, 1979). Because speech style and language is an important component in defining social groups, divergence in speech style or language is frequently used to keep intergroup distinctiveness and differentiate from the out-group, in particular when group membership is a salient trouble or the individual's identity and group membership is being threatened.

2.6.3.4.1. Family Communication Dynamics and Sexual Identity:

A research paper makes use of the groundwork of the Communication Accommodation Theory alongside with Intergroup Communication and Relational Satisfaction to give an explanation for the understanding of a family towards homosexuality and how household communication dynamics are impacted when one of the family members has a distinctive sexual identity. In fact, the find out about was carried out to understand how to mother or father such a child and the reactions of disclosure on the communication in the family. Sexual identity can be a challenging discussion for a family and revealing one is

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[27] https://en.wikipedia.org/wiki/Communication_accommodation_theory

desired identity led to subject matter avoidance underneath intergroup anxiousness and the relational satisfaction was negatively viewed. Such a restricted communication made the individuals sense that their relationship with the family member was less fulfilling and eventually less satisfying.

2.7. Components of Communication Accommodation Theory:

Further research performed via Galois et al. in 1995 has improved the principle to consist of many propositions that have an impact on these techniques of convergence and divergence. They are categorized into four essential components: the socio-historical context, the communicators' accommodative orientation, the instant situation and assessment and future intentions. These factors are vital to Communication accommodation Theory and affect the course and consequence of intercultural conversations.

2.7.1. Socio-historical Context:

The socio-historical context refers to methods that make interactions between groups the communicators belong to affect the communication behaviour of the communicators. It includes "*the members of the family between the groups having contact and the social norms regarding contact*" (Gudykunst, 2003). These relations between the different corporations the communicators belong to influence the communicators' behaviour. Socio- historical elements that influence communicators consist of political or historical relations between nations, and specific religious or ideological views of the two organizations taking part in the conversation.

2.7.2. Accommodative Orientation:

Accommodative orientation indicates the communicator's "*... tendencies to understand encounters without group members in social terms, intergroup terms, or a mix of the two*" (Gudykunst, 2003). There are three elements that are keys to accommodative orientations: (1) "intrapersonal elements" (temperament of the speakers), (2) "intergroup elements" (communicators' emotions concerning other groups), and (3) "premier orientations" (considered probably for disagreement). Problems that influence this last element include: gather culture context or whether the culture is accumulative or individualistic; distressing history of interaction, the attainable tensions that exist between teams because of past interactions; stereotypes; norms for treatment of clusters; and high

cluster solidarity/ high group dependence, how dependent value of a person is within the cluster.

2.7.3. Immediate Situation:

The immediately situation refers to the second when the genuine communication takes place. It is shaped by using five interrelated aspects: (1) socio-psychological states, (2) goals and addressee centre of attention (motivations and desires for the encounter), (3) sociolinguistic strategies (convergence or divergence), (4) behaviour and techniques (topic, accent) and (5) labelling and attributions (Gudykunst, 2003).

2.7.4. Evaluation and Future Intentions:

This aspect offers with how communicators distinguish their conversational partners' behaviour and its results on future encounters between the two groups. Positively rated conversations will most probably lead to, in addition, communication between the interlocutors and other members of their respective corporations (Gudykunst, 2003).

2.8. Reasons for Accommodation:

Communication accommodation is a conversation concept which emphasis the changes that people does while communicating. Howard Giles, the professor of communication at the University of California, developed the theory, which according to him, is when people attempt to emphasis or minimize the social distinction between the others whom they interact with. The elements that lead to the lodging activity are adjustments that can be through verbal exchange or via gestures. The concept used to be developed from speech accommodation theory, which demonstrates the value of psychological principles to recognize the dynamics of speech. But the theory encompasses greater fields such as non-verbal and gestures.

At the University of Ibn Khaldoun Tiaret, we noticed that first year English students accommodate their communication while interacting with people who have higher requirements like teachers, and different characteristics that they believe are better than them. And the divergent reveals an opposite characteristic as it emphasises the difference amongst the close family members with each other like their friends or colleagues. Moreover, this happens due to the fact of many reasons:

1. While speaking there will be similarity and distinction in the speech and behaviour. The characteristics that students exhibit are primarily based on their experiences and the cultural backgrounds that they grew up in.

2. A dialog is evaluated through understanding the perception of the speech and behaviour of the other. Through contrast students figure out to accommodate and fit in.

3. The social status and belonging is determined by way of language and behaviours. While the students talk they have a tendency to accommodate the behaviours of those who are in the higher social popularity than them.

4. Norms guide the accommodation technique which varies in the degree of appropriateness. Norms outline the behaviours of the students and they are predicted to act accordingly.

2.9. Conclusion:

In the first part of this chapter, we have tried to review some basic concepts relevant to the concept linguistic accommodation. We spotted some light on language variation, language change and dialect contact.

The present study explores linguistic accommodation in University students' speech case of first year English students. During conversation, students adjust their language to their interlocutor. If the interlocutor accepts accommodation well, the conversation undergoes the process of convergence. If not, it undergoes the process of divergence. So we based on the reasons that make students adjust their language in a conversation.

Chapter Three:

Methodology, Data Analysis and Interpretation

Chapter 3. Methodology, Data Analysis & Interpretation

3.1. Introduction:

The process of accommodation may also be consciously or unconsciously amongst speakers who have a tendency to make adaptations in their speech under the impact of their interlocutors' speech (Meyerhof, 2006). The way speakers interact with each other in a conversation has a great impact in the development of the accommodation theory. Therefore, for a better appreciation of the process of linguistic accommodation among the selected groups of speakers of first year English students at the University of Ibn Khaldoun in Tiaret, their attitudes are interesting for the purpose of this study. We will take into account the differing attitudes that those speakers have towards each as members of the same living area. Also, we will highlight the motives that make them regulate their way of talking. To probe these attitudes, we have utilized the direct measures of attitudes due to the fact it is a straight forward technique widely used by researchers in the field. It is processed primarily through overt questioning by way of asking the informants questions in a written form (the questionnaire).

3.2. General Research Methodology:

The research methodology will investigate the use of language accommodation among First year English students precisely at the University of lbn Khaldoun in Tiaret. It includes solely one section which is the questionnaire.

3.2.1. The Fieldwork: Participants and Procedure:

3.2.1.1. Description of the Sample Population:

Our data collected 20 participants from the University of Ibn Khaldoun, Tiaret, specifically first year English students; 06 males and 14 females in different age groups [17-18] and [19-20]. We have explained to our participants how to fill the questionnaire then, we asked them to explain the procedure to the other information.

3.2.1.2. Methods of Data Collection:

The inquiries we will examine are how first year English students accommodate the way they talk between classmates, friends, teachers or family members and the degree of its

impact. For doing so, the research instrument which our study is based totally on the questionnaire.

3.3. Research instruments:

The research tools on which we based our work consist on a questionnaire directed to first year English students at the University of Ibn Khaldoun, Tiaret**.**

3.3.1. The Questionnaire:

A questionnaire is a research instrument consisting of a sequence of questions for the motive of gathering data from respondents; our case involves first year English students at the University of Ibn Khaldoun, Tiaret, in order to be aware of the reasons that make them adjust their way of talking. Questionnaire provides a tremendously cheap, quick and efficient way of obtaining large quantities of information from a large sample of people. Data can be gathered incredibly rapidly since the researcher would not need to be present when the questionnaire had been completed. An essential distinction is made between open-ended and closed questions. Often a questionnaire makes use of both open and closed questions to accumulate data. This is recommended as it potential both quantitative and qualitative information can be obtained.

3.4. Data Analysis and Interpretation:

3.4.1. Questionnaire Analysis:

The instrument of research in the study is the questionnaire, which is designed to a group of individuals' namely first year English students whereby some questions are requested trying to give some indication about the language they communicate in conversations and the change that will become on their way of speaking. All the participants acquired the written questionnaire online. The questionnaire is an essential tool for the investigator, which is at his disposal as it allows him to acquire information in a quick time. The kind of questionnaire administered during the fieldwork contains two sorts of questions: open-ended and closed questions:

a) Closed questions: The questions are asked but no answers are provided, the informants may answer through 'yes', 'no', 'sometimes', 'usually'…or by means of answering the question 'why' with exactly stating their desire or arguing it.(question n°4)

b) Open-ended questions: In this sort of questions, the subject is furnished with a choice of answers for a precise question (questions n° 6 and 7).

So, in order to analyse the results got by way of questionnaire, we are going to introduce different tables and graphs which will give us various percentages of the findings. It wants to be stressed that all the information collected from the questionnaire are analysed in terms of age differences as well as gender differences.

Section One: Personal Data

Question-item 1: What is your gender?

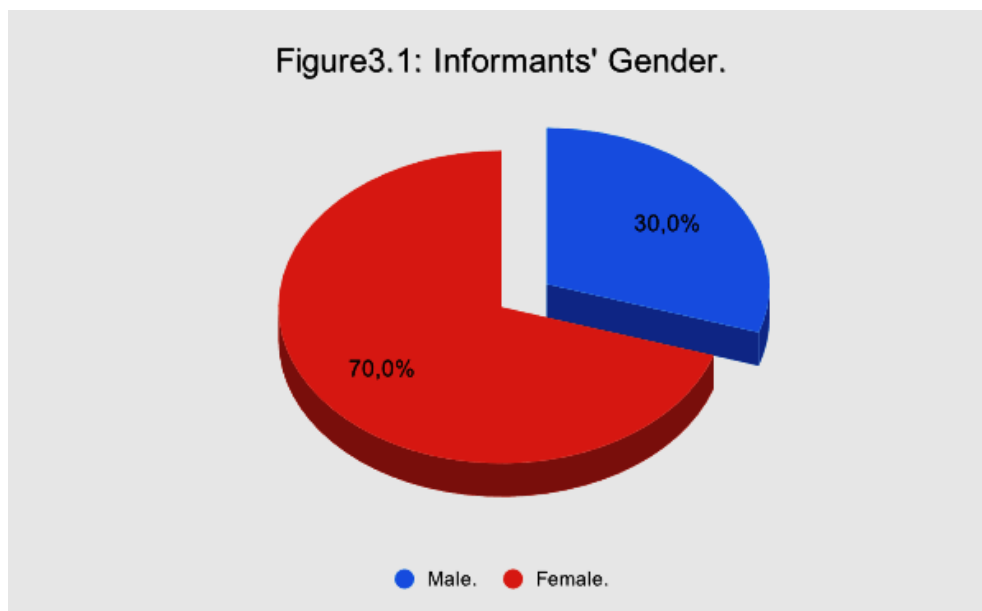| Gender	Male	Female
Participants	06	14

Table3.1. Gender of the Participants

Figure3.1. Informants' Gender

We realize that out of 20 participants, there are (06) males and (14) females and what is noticed is that the number of females (70%) is more than the number of males (30%).

Question-item 2: How old are you?

Ages	Females	Males	Total
17-18	04	01	05
19-20	10	05	15

Table3.2. The Distribution of the Questionnaire by Age and Gender
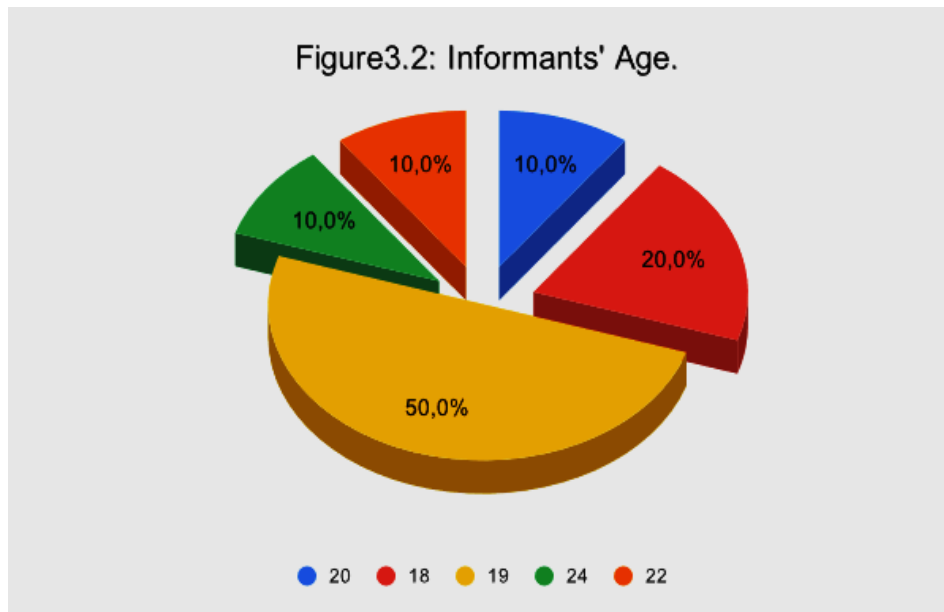

Figure3.2. Informants' Age

We divided them into 2 categories; the first category is aged between [18-19]; in which there were (05) informants, (04) females and (01) male.

The second category is aged between [19-20]; in which there were (10) females and (05) males.

Section Two: Inquiring about the languages used in Algeria

Question-item 1: What are the languages that you frequently use more in daily conversation?

Languages	Males	Females	Total
Algerian Dialectal Arabic (ADA)	05	11	16
English	/	01	01
French	01	01	02

Berber	/	01	01

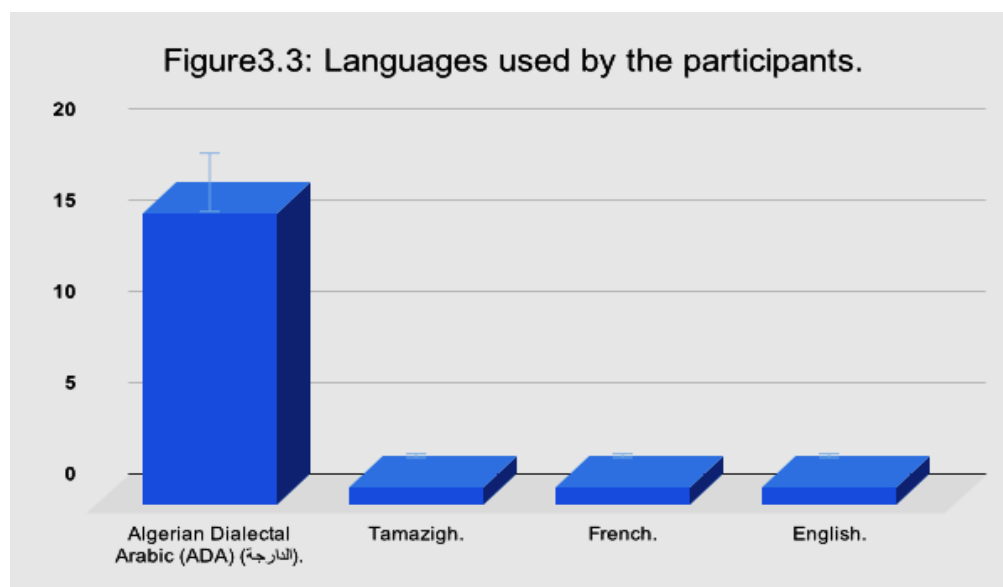**Table3.3. Languages Used by the Participants**

Figure3.3. Languages Used by the Participants in Daily Conversation

We have noticed that the majority of the first year English students use Algerian Dialectal Arabic. From (20) participants; (16) of them use Algerian Dialectal Arabic, (02) of them use French Language and (02) use English language. Also, as we have noticed that there are many languages that exist in Algeria (French and English), which means that Algeria is a multilingual country.

Question-item 2: Do you mix between languages in your daily conversations?

Multiple choice	Males	Female	Total
Yes	04	12	16
No	/	/	00
Sometimes	02	02	04

Table3.4. Mixing Between Languages in their Daily Conversations

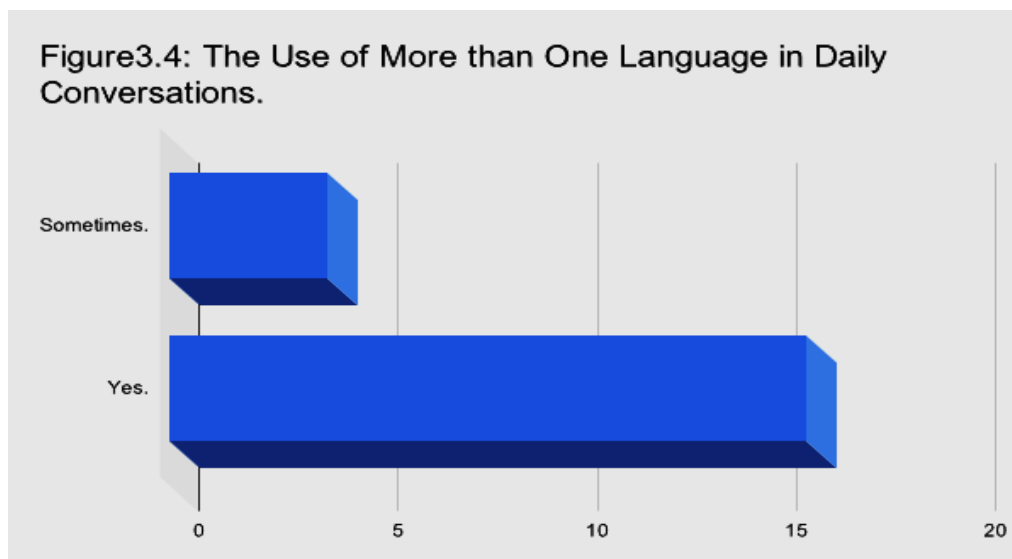Figure3.4: The Use of More than One Language in Daily Conversations.

Figure3.4. The Use of More than One Language in Daily Conversations

Results obtained from this question suggest that all participants mix between languages in their daily conversations. From (20) participants; (16) of them say yes and (04) of them say sometimes so all of them switch when they speak and code switching is a habit that exist in the Algerian speech which confirmed the previous finding that Algeria is a multilingual country.

Section Three: The use of formal and informal language

Question-item 1: When you are speaking, do you use formal or informal language?

Multiple choice	Males	Females	Total
Formal	01	02	03
Informal	02	02	04
Both	03	10	13!

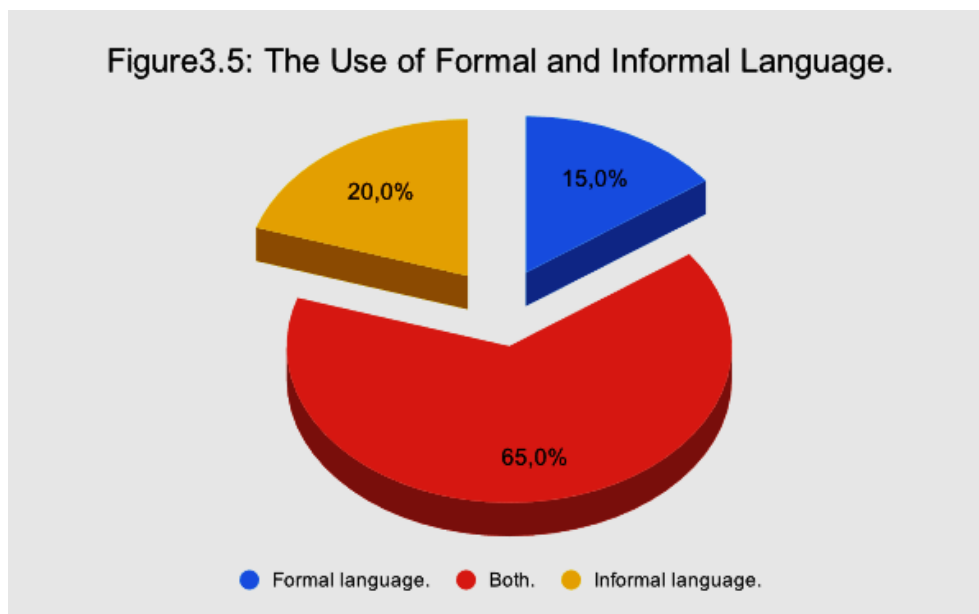**Table3.5. The Use of Formal and Informal Language**

Figure3.5. The Use of Formal and Informal Language

The table above shows that from all the participants; (65%) of them use both formal and informal language, (20%) of them use informal language and only (15%) of them use formal language. We noticed that most of them use them both and this is because of many reasons depending on the situation and this is what we will see in the next questions.

Question-item 2: When do you use the formal language?

This is an open question, it is meant to give the choice for respondents to show their ideas and to gather more information. All the respondents nearly have the same point of view since all of them say that they use the formal language with their teachers, parents, family, strangers, elders, with people whom they respect and at university. Some of them say that they use it in formal situations and when having serious conversations. Others said that they use it when they find themselves in a group of people that use formal language and in academic meetings. So, what we have noticed here is that participants use the formal language according to the situation and context.

Question-item 3: When do you use the informal language?

Here we have an open question, which aims at adding and gathering new and different information from the respondents' point of views. The aim of this question is to know when participants use informal language and their answers were as follows: most of the participants use it with their friends and siblings, others said that they use it outside and in social media.

Some said that they use it when they are angry and in casual conversations. This means that the informal language is used only in Informal settings.

Question-item 4: Do you mix between languages in the formal settings?

Multiple choice	Males	Females	Total
Yes	03	11	14
No	03	03	09

Table3.6. Mixing Between Languages in the Formal Settings
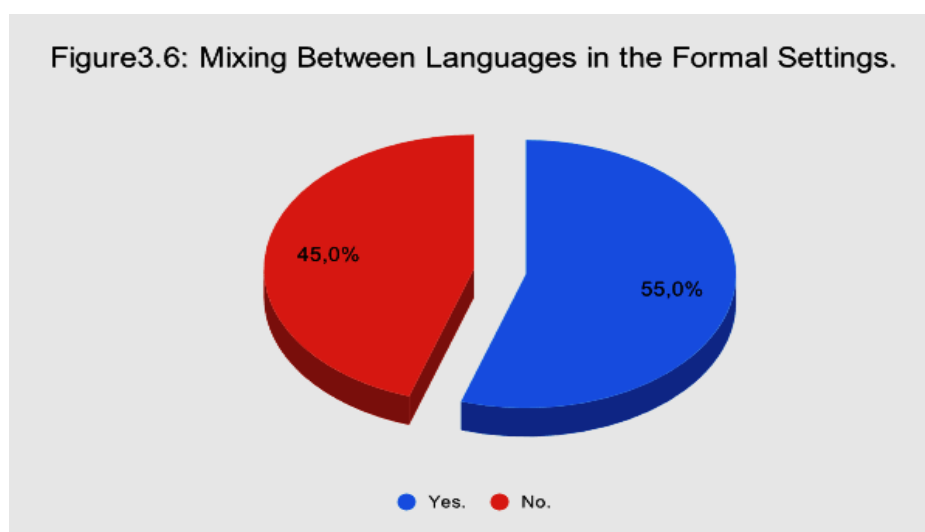

Figure3.6. Mixing Between Languages in the Formal Settings

In this question, we wanted to know if mixing between languages is considered as formal or informal language. Most of the participants (55%) said "YES" and mix between languages in formal settings which means they consider it as a formal language. However, (45%) of them said "NO" in which they consider it as an informal language so they do not use it in formal settings.

Section Four: Language Accommodation

Question-item 1: Is the way when you talk to your parents, friends and teachers the same? Why?

The result obtained from this question show that all the respondents agree that the way they talk to their parents, friends and teachers is not the same because of many reasons. Most of them say that with friends they talk informally and more freely, meanwhile with their

parents and their teachers they use formal language, because of the respect and sometimes the nature of the relationship; when they are close to a person and they have the same age, they feel comfortable while talking to them so they become informal, while speaking to teachers and parents is of a distance and respect aspect, so they will most likely be formal. So here is the matter of closeness and age also respect.

Question-item 2: Do you adjust when you talk with strangers? Why?

Yes	No
17	03

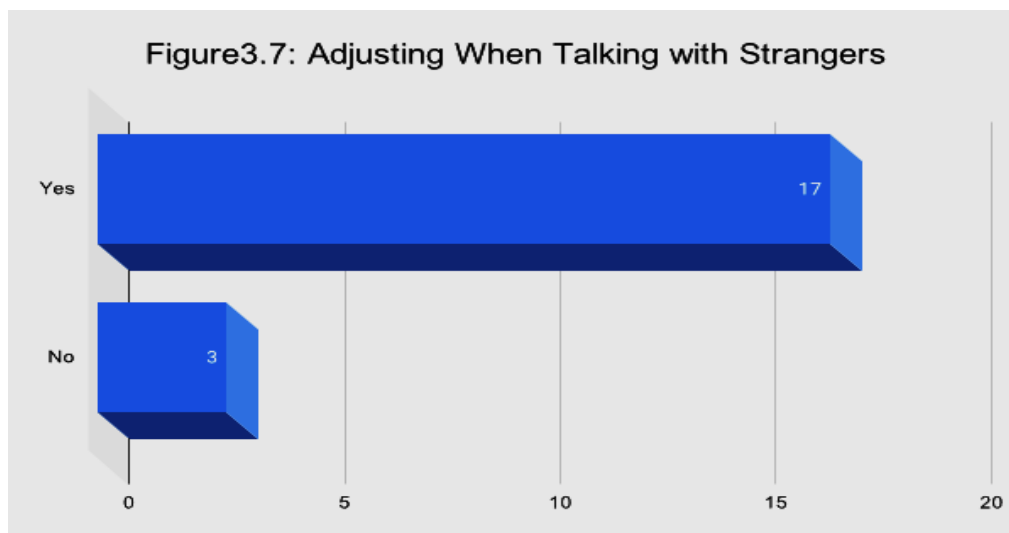**Table3.7. The Participants Adjust when they Talk with Strangers**

Figure3.7. Adjusting their Language When Talking with Strangers

Most of participants (17) adjust their language when they talk with strangers because of many reasons; first, they think that everyone has his own vision of language use and "respect" is the thing behind it, so not to cross a line or seem rude they probably see what work for them. Therefore, it depends on the mentality of the person whom they are interacting with and his ability to grasp what they say. In addition, because they do not know them, they should respect them and use formal language as much as possible. However, for those who said "NO", they think that the only way to know the others is to make conversation with them and be yourself with your own thoughts and your own way.

Question-item 3: Do you do it consciously or unconsciously?

Gender	Consciously	Unconsciously
Female	09	05
Male	05	01

Table3.8. The Participants Adjust Consciously or Unconsciously
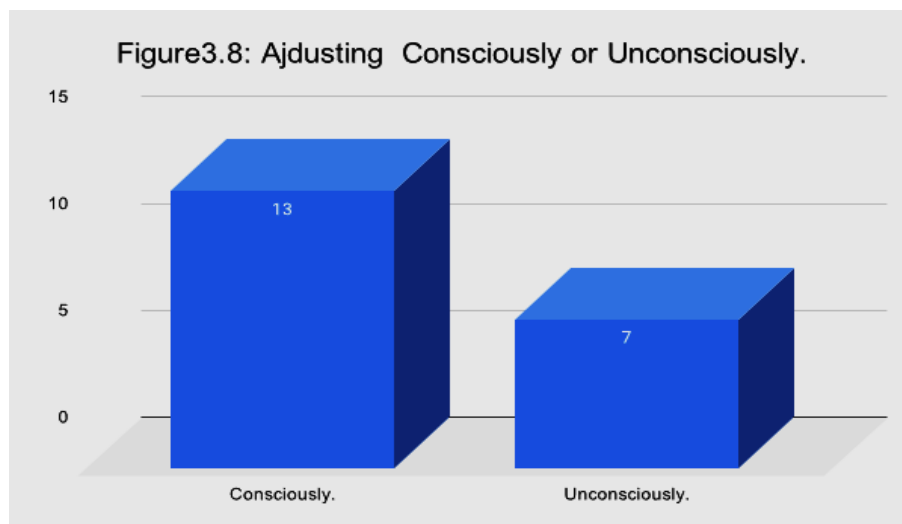

Figure3.8. Adjusting Consciously or Unconsciously

In this question, we wanted to know if participants adjust their language consciously or unconsciously. Out of (20) participants, (14) of them do it consciously that means when they adjust they have a goal behind it. However, (06) of them do it unconsciously that means they do it without thinking.

Question-item 4: In your opinion, why do people adjust or change their way of talking?

The aim of this this question is to know reasons that make people adjust or change their way of talking. The results obtained from this question are that some think it is a way to fade the language barrier so they can communicate with other people. While, some of them just try to show off with their fake accent. Also, it depends on their way of thinking and their personalities also when there is a difference in the levels. It differs from person to another in order to give others what they deserve. Moreover, when they do not know the personality of the other speaking part and their reactions and when you do not feel comfortable with the person you are talking with.

Question-item 5: Have you ever been mocked at based on the way you speak?

Gender	Yes	No
Male	03	03
Female	10	04

Table3.9. The Participants Have Ever Been Mocked Based on the Way they Speak
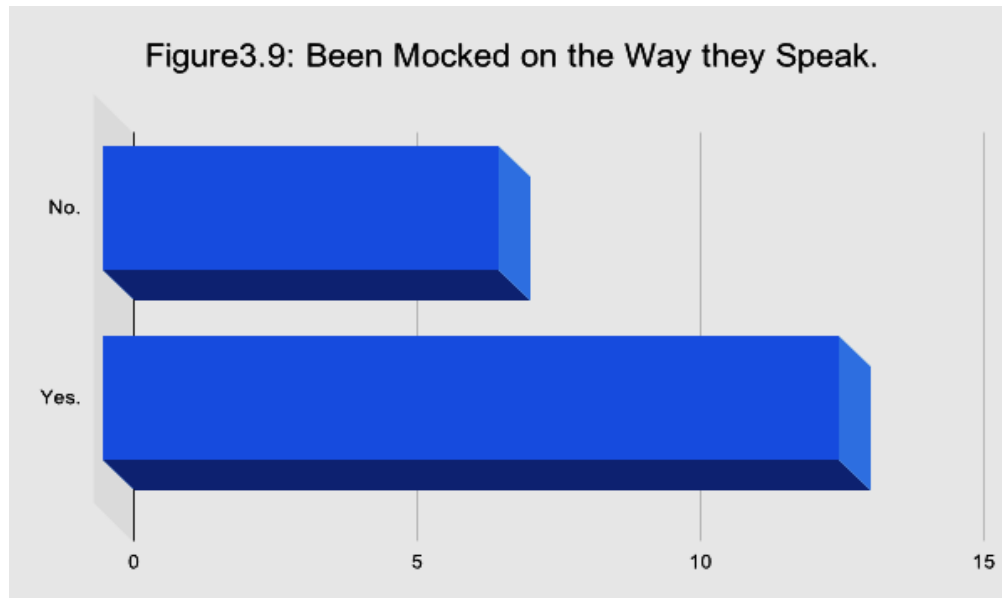
Figure3.9. Been Mocked on the Way they Speak

Here, most of the participants (13) have been mocked at based on the way they speak and this is one of the reasons which make them adjust of change their way of speaking. But, (07) of them have never been mocked on the way they speak.

Question-item 6: Do you usually hear stereotypes based on your way of speaking?

Gender	Yes	No	Sometimes
Male	02	04	/
Female	08	05	01

Table3.10. The Participants Hear Stereotypes Based on Their Way of Speaking

Figure3.10. Stereotypes Based on the Way They Talk

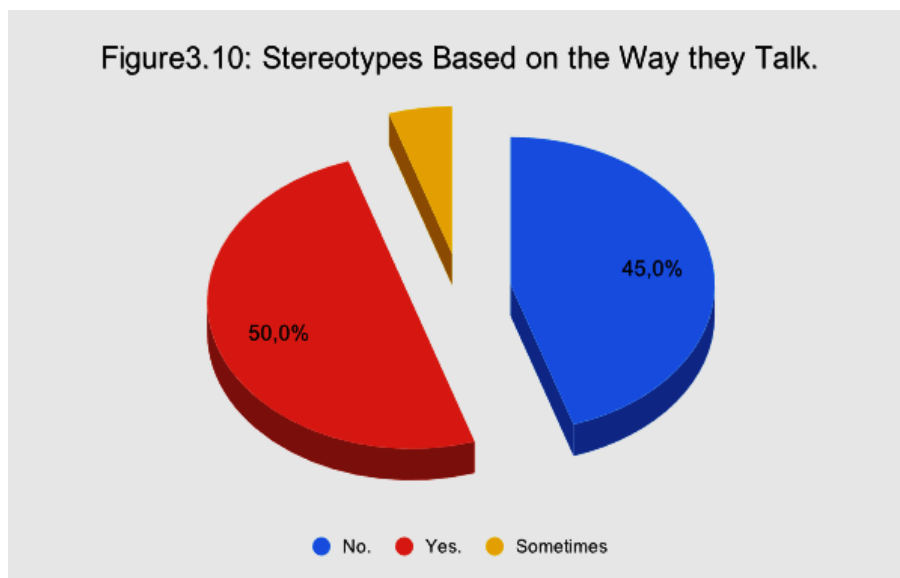According to the above pie chart, half of the respondents (50%) suggested that they heard stereotypes based on their way of speaking and it exists in Algeria since they see it every day in their daily life and (5%) say sometimes. However, (45%) did not heard about stereotypes based on their way of speaking.

3.4.2. Interpretation of the Findings:

This part summarizes and concludes our work. It additionally discusses some implications of the investigation. As we are interested in language accommodation, language choice, language change and linguistic choices are to be studied in accordance with social motivations on account that language is part of the society. Downes (1984:15) believes that: "Sociolinguistics is that department of linguistics which studies simply these properties of language and languages which require reference to social, consisting of contextual elements in their explanation". So, at some point of the records evaluation we have tried to shed light on the explanations which lead people to use a 'different' way of speaking. A language range is 'specific' for each situation and each person. Three essential standards which are pertinent to the manner of language change and language use are age, gender and distance. These were taken into consideration all alongside our investigation.

Let us start with the motives for language choice and language use. (Q3 in the questionnaire) which shows that most of the participants speak Algerian Dialectal Arabic but also, they use French and English these results show that students use innovations,

borrowing…since they start to use English language in their daily conversations . The change in the way they use the language is not easily apparent or obvious in day-to-day communication since people are not conscious about it. Also, the result obtained from question (04) that students mix and switch between languages in their daily conversations (Algerian Arabic, French, Berber and some English) research reports on the subject are cluttered with such obscure terms as'diglossia','code-switching' and 'code mixing'.

The results observed in the questions (06, 07 and 08) that choice of language (formal or informal) is dictated especially through the milieu in which the speaker finds himself, additionally with the aid of the person he is talking to, since with their friends, colleagues, family members, social media they use informal language. However, with their parents, teachers, and elders also, at university they use formal language, since the results observed in question (09) show that the way participants speak to their parents, teachers and friends is not the same, this is because of many motives such as closeness, age and respect. Also, their distinctive personalities and judgmental attitudes including the conservative nature of parents that make them change the way you communicate to them.

Moreover, with friends they asserted that their purpose in the use of a distinctive vocabulary change related to their peers of the same group. In addition, the results in question (10) and (11); respondents modify their language when they speak with strangers due to the fact of the distance between them since they do no longer know them and for that reason should respect them and use the formal language. However, others suggested that they use their very own way of talking in view that they are representing themselves. So, they choose to be free and adjust consciously for a certain purpose.

It explains some of the cognitive motives for code choice, code switching and other changes in speech, as humans are looking for to modify their speech to the desires of the addressee. According to the respondents and outcomes of question (12), they suppose that assume it is a way to fade the language barrier so they can communicate with other people. While, some of them simply try to show off with their fake accent. Also, it depends on their way of thinking and their personalities, feeling of difference in degree seeing that it differs from one person to another, and via giving others the way and the language they want in order to have a suitable conversation between them. Moreover, because they do not understand the nature of the other talking section and their reactions and when they do no longer feel comfortable with the character they are talking with.

3.5. Conclusion:

The purpose of this chapter was once to bring to light findings associated to the motives, which lead to the change of the way of speaking with different people, therefore, it required them to study and apply linguistic forms. Also, to invent new or use new varieties or dialects.

From the statistics analysis, we have observed that first year English students use Algerian Dialectal Arabic; this means that this range consists of a combination of various linguistic origins derived from other varieties and languages which participants are familiar with.

Second, the reasons which lead participants to use a different way of talking and different vocabulary, the most important ones begin with the influence of the culture along with speech community, language contact situation and other factors; however, age and gender are crucially important for the reason that language change happens to distinctive ages.

Third, with reference to the results, we have observed individuals from [17-20] use specific dialect in accordance to (Q 03 and 04 in questionnaire); they use formal language with parents or teachers and informal language with friends or classmates.

Finally, we can construe that first year English students at University of Ibn khaldoun, Tiaret accommodate according to the differences in sociolinguistic factors.

3.6. Limitations and Recommendations for Further Study:

Even though all the efforts spent during the conduction of this study, unfortunately, some barriers were impossible to deal with. Among these limitations, the epidemic covid-19 which was difficult to attain more participants, so the number used to be less. Also, the selection of the sampling population, we aimed at speaking an equal sample of males and females however the females have been more than males. Moreover, our dissertation needed another research tool which is the observation; it is so important for our research however it was not possible in view that the University closed their doorways because of covid-19.

General Conclusion

General Conclusion:

The speech accommodation theory's aim was to show what the value of social psychological concepts is when it comes to understanding the dynamics of speech (Giles, Coupland and Coupland, 1991). It tried to explain what motivated humans to shift speech style throughout discourse and some of the social consequences which advanced from these shifts (Gallois, Ogay and Giles, 2005). Speech accommodation concept focuses on the cognitive and the affective techniques which are the fundamentals of people's convergence and divergence through speech. In order to develop this idea it had to consist of speech, nonverbal aspects, and social interaction's discursive dimensions (Giles,Coupland and Coupland, 1991).

During conversation, people regulate their language to their interlocutors. If the interlocutor accepts accommodation well, the conversation undergoes the technique of convergence. If not, it undergoes the technique of divergence. Convergence is a method where people have a tendency to adapt the different person's communication characteristics to reduce the social variations and divergence is the method that contradicts with the technique of adaptation and in this context the person emphasis is on the social distinction and nonverbal variations between the interlocutors.

In general, communication accommodation theory lays its fundamentals in three great theories; speech accommodation theory communication accommodation theory and social psychology and social identity theory. What all of these theories have in frequent are the techniques of convergence "positive accommodation" and divergence "negative accommodation".

In this study we wanted to understand if people adjust their language when they are talking, if yes when they regulate their language and the most important element is what are the motives that make people modify their communicational behaviour. The research took place at the University of Ibn Khaldoun in Tiaret province and was once conducted with first year English students on account that they are a part of the already mentioned community. So, it is important to make them as a consideration to collect valuable information.

The end results of this study are that people regulate or change their way of talking because of many reasons. First of all, the impact of the culture which includes speech community, the language contact situation and other factors, however the most vital factors are age and gender given that language change happens to distinct ages. Also, the use of

formal and informal language since with parents, teachers and elders they use formal language; however, with friends, classmates and relatives they use informal language. These are the important reasons which make people change their way of speaking and most of the time people regulate consciously in order to have a positive effect on their interlocutors, which means that our hypothesis are confirmed.

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Appendices

Appendix A

Questionnaire

A speaker's attitude towards another speaker in conversation can influence the way (s)he talks. Change the manner in which they speak in face-to-face interaction. Depending on the attitude that speakers show towards each other, their language varieties and the shared of social context, accommodation can take the form of either convergence or divergence. While convergence constitutes a linguistic, i.e. accommodative, process in which a speaker modifies his/her own speech to resemble more closely to the addressee's speech, divergence refers to a process in which a speaker linguistically moves in the opposite direction in order to make his/her speech sound more unlike that of the person (s)he is talking to.

This research is conducted by Second Year Linguistic Master Students of Ibn Khaldoun University. Confidentiality and anonymity of the participants are honoured. Thank you very much for your help.

Section One: Personal Data.

Q1: Gender.

Male. ☐   Female. ☐

Q2: How old are you_____.

Section Two: Inquiring about the languages used in Algeria.

Q1: What are the languages that you use more in daily conversations?

Algerian Dialectal Arabic (ADA) (الدارجة)☐

Modern Standard Arabic MDA (الفصحى). ☐   Berber.   r. ☐

French.☐   English. ☐

Q2: Do you mix between languages in your daily conversations?

Yes.☐   No.☐   Sometimes. ☐

Section Three: The use of formal and informal language.

Q1: When you are speaking do you use:

Formal language. ☐   Informal language. ☐   Both. ☐

Q2: When do you use the formal language?

_____

_____.

Q3: When do you use the informal language?

_____

_____.

Q4: Do you mix between languages in the formal settings?

Yes. ☐   No.   ☐   Sometimes. ☐

Section Four: Language Accommodation.

Q1: Is the way when you talk to your parents, friends and teachers the same? Why?

_____
_____
_____

Q2: Do you adjust when you talk with strangers? Why?

_____
_____
_____

Q3: Do you do it consciously or unconsciously?

Consciously. ☐   Unconsciously. ☐

Q4: In your opinion why people adjust or change their way of talking?

_____
_____
_____

Q5: Have you ever been mocked based on the way you speak?

Yes.   ☐   No. ☐

Q6: Do you usually hear stereotypes based on your way of speaking?

Yes.   ☐   No. ☐

Abstract:

Communication accommodation theory (CAT) is a theory of conversation developed by the British psychologist Howard Giles since the early 1970s. This principle worries "the behavioural adjustments that humans make to attune their conversation to their accomplice and the extent to which humans understand their companion as it should be attuning to them."[28] The aim of this research is to know the reasons that make people modify (or accommodate) their way of talking with others. Accommodation is typically regarded to be between the message sender and the message receiver; however, the communicator moreover commonly comprises to a better audience each a group of people that are looking at the interaction or society in general. Moreover, Accommodation can take the shape of either convergence or divergence. While convergence constitutes a linguistic, accommodative, manner in which a speaker modifies his/her personal speech to resemble extra carefully the addressee speech, divergence refers to a process in which a speaker linguistically moves in the opposite direction in order to make his/her speech sound more unlike that of the person (s)he is speaking to.

Key Words: Communication Accommodation Theory, Accommodate, Adjust, Language, Convergence, Divergence.

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[28] https://drkeithwitt.com/adjusting-from-misattunement-back-to-attunement-is-the-human-skill-37/

الملخص:

نظرية استيعاب الاتصالات هي نظرية المحادثة التي طورها عالم النفس البريطاني هوارد جايلز أوائل السبعينيات. هذا المبدأ يدرس "التعديلات السلوكية التي يقوم بها البشر لتتناغم مع محادثة شريكهم ومدى فهم البشر لمرافقتهم كما ينبغي أن يكونوا منسجمين معهم". الهدف من هذا البحث هو معرفة الأسباب التي تجعل الناس يعدلون (أو يتكيفون) مع طريقة التحدث مع الآخرين. يُنظر عادةً إلى التواجد بين مرسل الرسالة ومستقبل الرسالة ؛ ومع ذلك ، فإن التواصل بشكل عام يتألف من جمهور أفضل كل مجموعة من الناس الذين ينظرون إلى التفاعل أو المجتمع بشكل عام. علاوة على ذلك ، يمكن أن يتخذ شكل التقارب أو الاختلاف. في حين أن التقارب يشكل طريقة لغوية ومتكيفة يقوم فيها المتحدث بتعديل خطابه الشخصي ليشبه خطاب المرسل إليه بعناية أكبر ، يشير الاختلاف إلى عملية يتحرك فيها المتحدث لغويًا في الاتجاه المعاكس من أجل جعل خطابه يبدو أكثر بخلاف صوت الشخص (الأشخاص) الذي يتحدث إليه.

الكلمات المفتاحية: نظرية مساواة الاتصال ، التكييف ، الضبط ، اللغة ، التقارب ، الاختلاف.

Le Résumé:

La théorie de l'accommodation de la communication (CAT) est une théorie de la conversation développée par le psychologue britannique Howard Giles depuis le début des années 1970. Ce principe s'inquiète «des ajustements comportementaux que les humains font pour accorder leur conversation à leur complice et de la mesure dans laquelle les humains comprennent leur compagnon comme il devrait être à leur écoute». Le but de cette recherche est de connaître les raisons qui poussent les gens à modifier (ou à s'adapter) leur façon de parler avec les autres. Le logement est généralement considéré comme étant entre l'expéditeur du message et le récepteur du message; cependant, le communicateur comprend en outre généralement à un meilleur public - chacun un groupe de personnes qui regardent l'interaction ou la société en général. De plus, l'accommodation peut prendre la forme d'une convergence ou d'une divergence. Alors que la convergence constitue une manière linguistique et accommodante par laquelle un locuteur modifie son discours personnel pour ressembler avec plus de soin au discours du destinataire, la divergence fait référence à un processus dans lequel un locuteur se déplace linguistiquement dans la direction opposée afin de faire son discours. Son plus différent de celui de la personne à qui il parle.

Mots clés : Théorie de l'adaptation à la communication, accommoder, ajuster, langage, convergence, divergence.