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# Investigating the language loyalty In Tiartian speech community with Reference to Berber speakers

A Dissertation Submitted to the Department of English in Candidacy  
for the Degree of Master in Linguistics

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قال رسول الله صلى الله عليه و سلم:

{ لَا فَرْقَ بَيْنَ عَرَبِيٍّ وَلَا إِعْجَبِيٍّ إِلَّا بِالتَّقْوَى }

**THERE IS NO DIFFERENCE BETWEEN  
ARAB AND NON ARAB ,EXEPT FOR  
THERE FAITH IN GOD.**

## **Dedication**

My gratitude and thanks to Allah almighty my creator, the source of my strength, inspiration and wisdom.

I dedicate this dissertation to:

To my Mother Fatma Tebane for her love, support and encouragement in my whole life.  
Thank you for teaching me to believe in myself and my dreams.

To my Father Djelloul who helped me, without him I'm nothing. He is my lovely and my protector.

To my Sisters Malika, Siham and Fatiha with her wonderful kids Kheireddine, kholoud and Douha whom they are special to me.

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## Abstract

The present research work is intended to study language loyalty in Tiartian speech community with reference to Berber speakers, it aims to investigate the Berber minority group living in Tiaret because this group has its own language variety which consists various distinctive varieties which are totally different with other language varieties that exist in Tiaret speech repertoire. It will also shed light on language attitudes, language preferences that play an important role in the speech community.

The purpose behind this study is to know whether a minority group of Berber speakers who live in Tiaret are loyal to their mother tongue or use other languages that are existed in Tiaret speech community; it also tends at analysing their attitudes towards languages used in this community i.e. Algerian Arabic, French and Berber. The study attempts to explain how Berber speakers communicate and use different language varieties, we will also highlight the sociolinguistic situation of Algeria.

In order to collect data, several research instruments were used, these instruments include a questionnaire and an interview directed to Berber speakers in Tiaret community; the obtained results were analysed and interpreted. The findings showed that this category of people has a strong correlation and attachment to their native language, we may also say that members of this minority speech group express their loyalty to the Berber (Tamazight) language and culture throughout their language use and preference during specific and different situations.

**Key words:** Language loyalty, speech community, Berber, attitudes, the mother tongue, daily conversation.

## List of abbreviations

**CS:** code-switching

**CM:** code-mixing

**BR:** Borrowing

**MSA:** Modern standard Arabic

**CA:** Classical Arabic of the Qur'an

**AA:** Algerian Arabic

**FR:** French

**BER:** Berber

**ENG:** English

**H :** High variety

**L :** Low variety

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# **General Introduction**

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### **General Introduction**

The research work is about “ Investigating the Language Loyalty in Tiartian speech community with reference to Berber speakers “, it is mainly concerned to the Berber speakers ; its users in Algerian context more precisely in Tiaret speech community taking into consideration the use of this language variety and the influence of linguistic variables within the Target community.

Normally people express their identity, thoughts, beliefs by using a language which is comprehensible in order to make that clear for understanding by other people. speaking a mother tongue language refers to your loyalty especially in a different context, The purpose is to study the way Berber speakers use their language variety in the community of Tiaret, it is very interesting to the reader curiosity.

Our aim in this research is to investigate language loyalty among Berber people in the speech community of Tiaret, which has led us to ask a number of questions about their language use and language preference. Then, our motivation in choosing this category of people is to check their loyalty towards their mother tongue.

Furthermore, Algeria becomes a multilingual country, Algerians speak different language varieties (Algerian Arabic, French and Berber with its various varieties). In sociolinguistics field, the co-existence of different languages make a large difference in the speech community and that's very interesting to work on. The linguistic situation in Algeria is characterized by the use of Arabic with its forms, French and Berber due to language contact phenomenon.

The Incentive behind this research work derives from our curiosity and desire to give an overview about Berber, its users and how they communicate in Tiaret community. Additionally, which language is used for daily life conversations in different situations for the purpose of transmitting messages to other people in the speech community.

The current study is about “ Investigating The Language Loyalty in Tiartian speech community with reference to Berber speakers “. therefore, Language contact lead to the development of new languages, most societies are multilingual and Algeria is one of the multilingual countries. People use a language that help to express their identities; In our study the focus will be on different language varieties and the status of the mother tongue of Berber speakers in daily life whether they are loyal or not.

In this study, we will highlight the aspects of the sociolinguistic situation in Algeria, language varieties, language contact, language and dialect, language attitudes. Moreover, we give brief informations about Berber, language loyalty and an overview about Tiaret region

As we notice that the sociolinguistic situation in Algeria is complex, it is characterized by the use of various language varieties (MSA, AA, Fr, Ber...); each language variety reflects a specific origin. We use a language according to its context, and to communicate and convey our messages to others.

The study is concerned mainly to language loyalty with reference to Berber (Amazigh) speakers in Tiaret speech community , we will mention all the aspects of the sociolinguistic situation.

The research work is entitled “Investigating the language loyalty in Tiartian speech with reference to Berber speakers “

The main research questions :

- 1) What are the language varieties used in Algeria ?
- 2) Are Berber (Amazigh) people loyal to their mother tongue in the speech community of Tiaret?

The following hypotheses are suggested as answers to the questions above

- 1) Algeria is a multilingual country due to the existence of different language varieties “ MSA, AA, Fr, and Berber” due to language contact.
- 2) Berber is a national language and the mother tongue of the minority of population in Algeria.

The research work includes two methods of investigation

1. A Questionnaire consisting of 12 questions and directed to eighty (80) Berbers to check their attitudes towards language use and language preferences in different situations.
2. An Interview which consists of ten (10) questions to ten Berbers speakers from Tiaret.

This research work includes a General introduction and Three chapters, the General introduction is devoted to the aims of the research work and a brief discussion to the subject; each chapter is provided with an introduction and conclusion.

Chapter one is a literature review, it is devoted to the explanation of important concepts as “ language contact, language and dialect, language attitudes.

Chapter two provides the Sociolinguistic situation in Algeria, including the different language varieties (Arabic, French and Berber with its various varieties) Moreover, it is meant to present informations about Berber (Tamazight) and language loyalty definition. In addition to an overview about Tiaret region.

Chapter three is a field work followed by the research tools in order to gather data from the participants , it indicates the research instruments used in our research work which are a questionnaire and an interview with the analyses of the results. also, data interpretation.



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# Chapter One

## Literature Review

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I.1. Introduction

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## **I.1.Introduction**

All societies include a group of people who share different language varieties which help them to convey a mutual understanding in a speech community .

Algeria is considered as multilingual country since it has different language varieties, In our study the focus will be on Berber variety more precisely in Tiaret speech community .

The First chapter is devoted to literature review and deals with the theoretical part of this research, several basic concepts and definitions. This chapter aims at presenting language contact phenomena and the outcomes. Moreover, definitions of language and dialect, language attitudes.

## **I.2. Language contact**

Uriel weinreich (languages in contact, 1953) is commonly regarded as the pioneers of language contact studies. He was the first one to note the contact between languages weinreich said that:

Language contact takes place between speakers of different languages in contact situation. In order for communication to take place, speakers must arrive at certain degree of comprehension of the other language and must acquire a degree of facility in producing utterances that will be comprehensible. (p.16)

Sarah Thomason (2000) stated that “language contact is everywhere: there is no evidence that any languages have developed in total isolation from other languages” (p.11).

So, when we speak of ‘ language contact’, we are really talking about people using different languages come into contact with one another. In linguistics field “ language contact” is one of the major domains since it attracted many scholars to search about, it is a phenomenon where two or more languages come into contact closely within the same speech community. According to Weinreich’ language contact (1953)“ Two or more languages are said to be in contact if they are used alternately by the same persons”.

There are a lot of reasons for users of different languages to come into contact; some of them by their own choosing, while others by circumstances. For example, political or military acts such as colonization, wars and emmigration. when people are in a new place they have to learn the language of their new environment.

Despite Appel and Muysken's (1987 :7) assertion that “ Bilingualism or Language contact in itself is not a scientific discipline, the study of language contact is in fact a fairly well-defined field of study, with its own subject matter and objectives’’. the desire for education and learning and access to knowledge also plays an important role in language contact .

### **I.2.1. Types of language contact**

Language contact types are as follow:

- **Language schift:** a process on which the language of one community is replaced the language of other communities.
- **Language Death:** it indicates the end of the extension of the language
- **Language maintenance:** denotes the continuing use of language in the face of competition from regionally and socially powerful languages
- **Language creation:** includes two different words which are pidgin and creole
- **Interference:** is the language that retreats or disappears often leaving behind a very noticeable trace in the languages that take over. Language is transferred in the second language

### **I.3. Multilingualism**

Multilingualism is a common phenomenon that can be studied from different perceptive such as linguistics, psycholinguistics, sociolinguistics and education, there are different definitions for multilingualism. According to Li (2008) defined a multilingual individual as “anyone who can communicate in more than one language, be it active (through speaking and writing) or passive (through listening and reading) (p.4)

Another definition is given by the European commission (2007, p6): “the ability of societies, institutions, groups and individuals to engage, on a regular basis, with more than one language in their day-to-day lives”

Some researchers use the term ‘Multilingualism’ for use of three or more languages’’ (De groot, 2011). Multilingualism is studied both as individual and social phenomenon, in many countries in Asia, South America or Africa several different mother tongues are spoken.

Multilingualism can be the result of historical, political or economic movements such as ‘imperialism, colonialism or emmigration’. There is a growing need for it as a result of

increasing communication among different parts of the world and the need to be competent in languages of wider communication.

Multilingual speakers acquired during childhood the so-called the first languages which is referred to the mother tongue, a great number of people are multilingual and use than more two languages in their everyday life, the language they use have different statuses. The study of Multilingualism has gone in different directions, it is important to take into consideration that multilingual speakers use different languages, either in isolation or mixed according to their communicative needs and their interlocutors. While monolingual speakers use one single language in all situations.

#### **I.4. Bilingualism**

The term 'Bilingualism' refers to the use of two languages effectively by an individual or members of a community, it is a phenomenon of speaking and understanding two languages.

Bloomfield (1933) argued that a bilingual speaker is someone who has “ a native like control of two languages” (p.56).

The term can refer to individual Bilingualism and social Bilingualism, an individual Bilingualism refers to an individual who has access to two language codes to serve communication purposes, while a societal Bilingualism refers to the use of two languages by a community. To be Bilingual means you use two languages during communication.

A society can have different languages used by different a group of people, while the community as a whole recognizes one language for public use. According to Weinreich (1953) proposed three types of Bilinguals:

- **Coordinate Bilinguals;** Are those people who have learnt both languages in different environments and used for different functions.
- **Compound Bilinguals;** Are those people who have learnt both languages in the same environment.
- **Subordinate Bilinguals;** Are those people who have learnt a second language but they cannot understand it without the help of the first language.

An example of a Bilingual person who has the ability to speak both English and French equally.

### I.5. Code Switching

Code switching refers to the alternate use of two or more languages within the same utterance; it is the practice of moving back and forth between two languages or two dialects or registers of the same language at one time. It is a linguistic phenomenon occurs when a speaker alternates between two or more languages in multilingual speech communities.

Poplack and Meechan (1995:200) emphasize the fact that in CS the languages are clearly separate from each other, and they define CS as “The juxtaposition of sentences or sentence fragments from two languages, each of which is internally consistent with the morphological and syntactic rules of its lexifier language”. According to McClure (1977:97) uses the term code switching to cover code changing and code mixing.

Grosjean (1995 :263) defines CS along similar lines as shifting completely to the other language for a word, a phrase, a sentence...etc.

CS comprises a Broad range of contact phenomenon and it is difficult to characterize definitively. First, its linguistic manifestation may extend from the insertion of single words to the alternation of languages for larger segments of discourse. Second, it is produced by bilinguals of differing degrees of proficiency who reside in various types of language contact setting, and as a consequence their CS patterns may not be uniform. Finally, it may deploy for a number of reasons: filling linguistic gaps, expressing ethnic identity, and achieving particular aims.

Example of CS is to be found in the English-Spanish Bilingual title of Poplack’s (1980) seminal article :

Spanish-English

Sometimes I’ll start a sentence in Spanish. Termino en espanol

”... and I finish in Spanish”.

According to poplack (1980) there are three structural levels of code switching which are:

➤ **Inter-sentential switching** which occurs outside the boundaries of clauses or sentences level.

**Eg:** slm nadjjet, j’espere que tu es bien w tkouni nsiti wach sra. ( hi nadjjet, hope you’re doing well and you forget what happen)

➤ **Intra-sentential switching** which occurs within sentences and clauses, it is considered as the most complex level of switching because the speakers must control the grammatical system of both languages.

**Eg:** slm hhibti, wesh demondawlek f dossier. (Hi my dear, what did they ask you to bring)

➤ **Tag switching** refers to the switching of either a tag phrase or a word from one language to another.

**Eg:** in Algerian Arabic there are words which are inserted from other languages such as stylo and bus which originally French words.

➤ **Intra-word switching** occurs within words level.

Speakers may switch from one code to another in order to show solidarity, to discuss certain topics or to persuade the audience.

### **I.5.1. Reasons for code switching**

There are various reasons that push speakers to switch from one language to another, they are as follow:

- To change a topic or avoid stress by using an appropriate code
- To hide fluency or memory problems in the second language
- To express someone's emotion
- To exclude others from a conversation who do not speak the second language
- To mark switching from informal situation to formal situation

### **I.6. Code Mixing**

Code mixing is defined as the mixing of two or more languages in speech. According to William C. Ritchie and Tej K. Bhatia (2004:337) define code mixing in the following way:

“We use the term code mixing (CM) to refer to the mixing of various linguistic units (morphemes, words, modifiers, phrases, clauses and sentences) primarily from two participating grammatical systems within a sentence. In other words, CM is intrasentential and is constrained by grammatical principles and may also be motivated by social-psychological factors”

Hudson (1996:53) defines code mixing as a case “where a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation”. he also says “ To get the right effect the speakers balance the two languages against each other as a kind of linguistic cocktail” , some of scholars use both terms code mixing and code switching interchangeably in studies of syntax, morphology...etc.

CM also defined as the mixing of various linguistic units from two different grammatical systems within the same speech as a result of language contact, it is done unintentionally because of linguistic requirement. Sometimes people mix words just to sound natural it happens that they forget words in their own language, code mixing is one of the major kinds of language choice which is subtler than code switching, as stated by Fasold (1984:66). In code mixed sentences, pieces of the one language are used while a speaker is basically using another language.

An example of code mixing in English:

“ Hola !where are you today ?”

In the above sentence, the word ‘Hola’ doesn’t belong to English vocabulary. It is taken from Spanish.

Hoffman in the book of Introduction to Bilingualism identifies a few reasons for people to code mixing. as Habib (2014 :8-9), cites “ These reasons are talking about a particular topic, quoting somebody else, being emphatic about something, inserting sentence fillers, repetition use for clarification, expressing group identity, excluding other people when a comment is intended for only a limited audience, and because of real lexical need”. Moreover, there are Two types of CM as stated by Suwito (1983 :76) :

- **Inner code mixing**, in which happens because elements insertion from original language with all its variation.
- **Outer code mixing**, in which occurs because of elements insertion stemming from foreign language.

## **I.7. Borrowing**

Borrowing is one of the important outcomes of language contact, it is the process of adopting words from other languages. Hornby (2005) defines borrowing as : “ a word, a phrase, or an idea that somebody has taken from another person’s work or from another language and is used in their own” (179). another definition introduced by Gumperz (1982 ) “

Borrowing can be defined as the introduction of single word or short, frozen, idiomatic phrases from one variety (i.e. language), into the grammatical system of the Borrowing language and they are treated as if they are part of lexicon of that language and share the morphological and phonological system of the language (p.66).

For Rajend et al. (2009:270) Borrowing is “a Technical term for the incorporation of an item from one language into another. These items could be words, grammatical elements or sounds”. It is a phenomenon where people adopt words and new items to a language from other languages, most of scholars tried to differentiate between borrowing and CS; Hudson (1996:55) says that:

“whereas code switching and code mixing involved mixing languages in speech, Borrowing involves mixing the systems themselves, because an item is “Borrowed ‘from one language to become part of the other language’”

Examples of Borrowed words like Pizza (Italian), Hamburger (German), Television (Greek and Latin), Croissant (French), Cartoon (Italian), Alcohol (Arabic) , there are two different types of Borrowing namely ; cultural Borrowing and core Borrowing.

➤ **Cultural Borrowing** “where the Borrowed features come from a different language” (Bloomfield1933:444). Steven(2011:239) defines cultural Borrowings as : “ words borrowed along with an item imported into the culture, and feel a need in the Target language”, the term cultural borrowing is reserved for the importation of words for cultural novieties, such as ‘Spaghetti’ from Italian, which are introduced to the culture of the Borrowing language.

➤ **Core Borrowing**, according to Myer scotton (1993 :5) core Borrowings :”Are taken into the language eventhough the recipient language already has lexemes of its own to encode the concepts or objects”, it means speakers adopt new words in order to be associated with the prestige of the source language, elements which are existed in the recipient language.

### **I.7.1. Reasons of borrowing**

There are different reasons which are as follow:

#### **I.7.1.1.The prestige motive:**

Different languages come into contact that one of these languages acquires more prestige than the other ones, this prestigious language is going to exercice a kind of



linguistic influence. So, speakers of the less prestigious languages become very eager to show off their mastery of the prestigious language by adpating some of its words or phrases into their own speech like French in our country.

#### **I.7.1.2.The Need-motive:**

It is related to technological advances, scientific discoveries and tride, modern methods of education.

### **I.8. Diglossia**

The term of Diglossia was taken from a Greek word ‘diglossi’ by the Greek linguist Ioannis Psycharis, then it used by William Marçais in (1930) to describe the linguistic situation in Arabic speaking countries.

Ferguson (1959) defined Diglossia as follows:

A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or another speech community, which is learned largely by formal spoken purposes but is not used by any sector of the community for ordinary conversation. (p.16)

So, Diglossia refers to the use of two varieties of the same language within the same community, and these two varieties are different at different levels.

#### **I.8.1. Criteria of Diglossia**

According to Ferguson, there are several features that characterize Diglossia, they are as follow:

- **Function:** High variety is the formal language that is used in specific situations as formal lectures, political speeches, parliament...etc. while the low variety is the informal language that is used for daily conversations like calls, messages.
- **Prestige:** High (H) is superior to Low (L), H is considered more logical, better able to express important thoughts. In Arabic countries the L is the language of the holy Qur'an and Hadeeth.

- **Literary heritage:** all the literature is written in H variety, while some poems, stories and novels are written in L variety.
- **Acquisition:** the low variety is acquired first at home, and the low variety is learnt at school
- **Standardization:** the H variety includes the availability of grammar, while the L has no grammar
- **Grammar:** the Grammar of the H variety is more complex than the L variety
- **Stability:** the Diglossic situation in a given language is relatively stable. It can persist for several centuries, and in some cases seems to last well over a thousand years
- **Lexicon:** the H includes in its total lexicon
- **Phonology:** both of L and H share the same phonological elements, but H is more complicated

### I.8.2. Types of Diglossia:

- **Narrow Diglossia:**

Hudson (1991) “ the existence in some speech communities of two or more significantly discrepant but culturally legitimate speech varieties, one of which is universally available vernacular (L), and the other a superposed variety (H), by virtue of its distinctness, is acquired as an additional variety only through exposure to specific formal channels of language education “

- **Broad Diglossia:**

( includes all situations of societal bilingualism or multilingualism)

According to Fishman (1967), Diglossia refers to all kinds of language varieties which show functional distribution in speech community. Diglossia as a consequence describes a number of sociolinguistic situations, from stylistic differences within one language or the use of separate dialects to the use of separate dialects.

### I.9. Language and Dialect

Language and dialect are interesting concepts to study in the field of sociolinguistics, many theorists tried to make a distinction in order to recognize both meanings.

The present section is devoted to give simplified definitions to these concepts.

### **I.9.1. Language Definition**

Language is involved in all human situations, it is an important instrument during communication when people interact and express thoughts, emotions, informations for the purpose of conveying our meanings to others. It is one of the keys to understand human behaviour; the term 'language' refers to a system of communication which consists a set of sounds and written symbols.

Language is introduced by Crystal (1971.1992) as "The systematic, conventional use of sounds, signs or written symbols in a human society for communication and self expression ", another definition is done by Emmitt and Pollock (1997) believe that language is a system of arbitrary signs which is accepted by a group and society of users, also Chase (1969) declares that the purpose of language use is to communicate with others, to think and to shape one's standpoint and outlook on life.

Moreover, language is concerned to De-saussure's theory of the sign; is one of the main theories which had an effective and significant role in this domain. Saussure (1974) "language is a system of signs ", for him a sign consists of signifier (the sound image or the written shape) and a signified (a concept); both of them are inseparable elements. Additionally, he defines language as the system of differences, in this sense, he believes in the difference of meaning of a sound-image or written shape in different languages "If words stood for pre-existing concepts, they would all have exact equivalents in meaning from one language to the next; but this is not true " (Saussure, 1974, P.116), that is to say the concept of a sound-image or symbol in different languages is different.

Briefly, language is one of the useful tools throughout communication which helps to express our identities and share our knowledge among people.

### **I.9.2. Dialect Definition**

The way people speak are common topics of conversations, the term 'Dialect' was coined in 1577 from a Latin word 'Dialectus' which means 'way of speaking'.

Dialect is a spoken variety of language; it is characterized by systematic differences in pronunciation, grammar, vocabulary from other dialects of the same language. Trudgill (1992:23) states that: "a Dialect is a variety of language which differs grammatically, phonologically, and lexically from other varieties "; each variety includes its own

characteristics at the level of grammar, vocabulary and phonology. According to Wardhaugh (2006) “a Dialect is considered as an inferior form of communication, being equivalent to non-standard. Additionally, Chamber and Trudgill declare that: “a Dialect is also a term which is often applied to forms of language particularly those of spoken in more isolated parts of the world, which have no written form “. Therefore, a dialect is a spoken variety which has no written form and is used everyday life with low status. Moreover, dialects regarded as dialects of a given language ; that is subdivisions of a particular language.

Scholars agree that a dialect can be either social or regional

### **I.9.2.1. Regional Dialects**

A Regional dialect refers to a form of language spoken in a particular Geographical area which is associated with a given regional place also includes differences in pronunciation, grammar and vocabulary.

According to Hudson (1996:38) “The Dialect Geographer may then draw a line between the areas called an Isogloss. Regional dialects identify where the person is from “ , regional dialects show the differences from one region to another, for example in Algeria ; Tiaret Dialect, Oran, Mascara are considered as examples of Geographical dialects, in the example below, the phrase “ she said to me “ is pronounced as /galetli/ in Tiaret and as /kalletli/ in other regions.

### **I.9.2.2. Social Dialects**

The term social dialect is used to describe differences in speech associated with various social groups or classes. According to Yule (1985 :24) stated that “ social dialects are varieties of language used by groups defined according to class, education, age, sex, and a number of other social parameters “. Therefore, people of different social background speak in a different way living in the same geographical area, that is to say speech varies in relation to social variables such as ‘occupation, education, ethnic origin, religion...etc.

For Hudson (1996:42) argued “ Because of these other factors, a speaker may be more similar in language to people from the same social group in a different area than to people from a different social group in the same area “.

### I.10. Language attitudes

Research on attitudes have attracted the interest of many researchers, attitudes have become a central point in sociolinguistics and have been defined from different angles according to different theories. Therefore, attitudes refer to a kind of formed behaviour directed to someone or something; which means your behaviour with your opinion towards a person or an object.

Triandis (1971) stated that “it is a manner of consistency toward an object”. That is to say attitudes composed of: feelings, values, and beliefs that people have about their own language variety or other languages and its speakers with respect to language. Moreover, the concept of motives is very essential in studying language attitudes because it can be positive or negative attitudes; positive attitudes motivated speakers of the minority language to use their language in various domains.

Lambert (1967) stated that attitudes consist of three components which are as follow:

- **The cognitive component** refers to beliefs of individuals, knowledge and perceptions
- **The affective component** refers to emotional reactions.
- **The conative component** refers to behavioural intentions and interest.

Language attitudes are very interested in various fields of study.

### I.11. Conclusion

The first chapter deals with several concepts which have a relation to language contact and the outcomes. It also gave definitions of language and dialect and it discussed the meanings of important terms: language, dialect, social and regional dialects. Moreover, it mentioned the concept of language attitudes which is an important subject in sociolinguistics field.

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# Chapter two

## The sociolinguistic situation in Algeria

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**II.1.** Introduction

**II.2.** A Brief Historical Background of Algeria

**II.3.** Languages in Algeria

**II.3.1.** Arabic

**II.3.2.** French

**II.3.3.** Berber

**II.3.4.** English

**II.4.** Brief informations about Berber

**II.5.** Language loyalty

**II.6.** An Overview about Tiaret

**II.6.1.** The Geographical location of Tiaret

**II.6.2.** History of the region

**II.6.3.** The linguistic situation of Tiaret

**II.7.** Conclusion

## II.1. Introduction

In the way of communication and sharing knowledge among people, we try to introduce ourselves to a society throughout language.

In any speech community there are persons who belong to different origin and have different way of speaking living in the same area. However, they share differences and similarities in all aspects.

Chapter Two is meant to describe the sociolinguistic situation in Algeria and giving an overview about the historical background. Furthermore, highlighting the different languages used since there are various varieties existed. Also, giving an overview about Berber and deals with a brief definition of language loyalty. Additionally, an overview about Tiaret region.

## II.2. A Brief Historical Background of Algeria

Algeria witnessed different invasions and was influenced by their civilizations and cultures as (Phoenicians, Romans, Arabs, Turkish, Spanish, Byzantines and French). The first invaders were the Phoenicians, and then Romans in 146 BC. Later vandals replaced the Roman Empire in 499 A.D.

The longest period of invasion is the French which was continued for more than 130 years; Algeria was considered as a French territory and governed by force and violence. The colonialism tried to defeat and destroy Algerians and their culture and religion, they wanted to replace Arabic by French “the only official language of civilization and advancement “ Bourhis (1982 :44). The French colonial established quickly schools in order to teach French and that was a system to dominate the country, many Algerians were obliged to attend French schools due to the lack of Arabic educational institutions for avoiding illiteracy and ignorance.

After the First World War (IWW), the value of nationalism and anti-colonization raised among Algerians. In November 1954; the national liberation front « FLN » launched attacks throughout Algeria for getting the independance. Then, on July 1, 1962 the referendum was held in Algeria. Later, Algeria became an independant country on July 5th, 1962.

MSA was declared as the official and national language of Algeria. Although, French left its traces and is still used in administration and education, also in AA and Berber.

After a long war (1954-1962), Algeria was declared as an independent country which is characterized by a linguistic diversity. Therefore, the country must be unique by a single religion, language and a single political party. Moreover, the first leader of Algeria 'Ahmed Ben Bella' announced that " Arabic is the national language of independent Algeria" in his speech on October 5th, 1962 (Benmoussat, 2003), and that shape the Algerian identity. Additionally, the Algerian authorities claimed that AA and Berber were impure languages because they included French words ; inappropriate to become national symbols of the state, policy makers tried to reinforce MSA to be prestigious and official language.

### **II.3. Languages in Algeria**

The linguistic situation in Algeria is complex due to the existence of different languages 'Arabic, Berber', French and English.

#### **II.3.1. Arabic**

Arabic holds an important position among the Semitic languages, is alive and still growing. It is the language of the holy Qur'an and spoken by a large majority of population in Algeria and Arabic countries, it belongs to the group of Afro-Asiatic family approximately 300 million are native speakers in the Arabic world.

Arabic is the official and national language of Algeria. According to Rouzdija (1991): "The Arabic language and Islam are inseparable. Arabic has a privileged position as it is the language of the Qur'an and the prophet and the shared language of all Muslims in the world" cited in Benrabah (2007:67).

Arabic language has different forms; Modern standard Arabic (MSA), Classical Arabic (CA), and Algerian Arabic (AA).

- **Modern standard Arabic**

Is known as standard Arabic ; a modern version of Classical Arabic and the official language of spoken and written Arabic media, MSA is used in academic setting (education, government, administration, political speech, parliament) ,it is only learnt at school and used in all Arabic books, newspapers and official documents.

- **Classical Arabic**

Is a form of Arabic language, and found in the Qur'an especially in the period of 'Jahilliyah' but over time it is developed, classical Arabic is used in reading the Qur'an and



Arabic poetry also the written literature. it is more complex to understand. In the pre-Islamic period 600 AD; poetry was composed and recorded in classical Arabic.

- **Algerian Arabic**

Algerian Arabic is known as 'Darija'; Algerian speakers use it during daily life conversations in order to interact and communicate freely. AA is a cover term for varieties of Arabic spoken in Northern Algeria, it is an Arabic dialect which has just a spoken form and characterized by the absence of writing and standardization. Additionally, it is a low variety which included borrowed words from French language, Turkish and Spanish, also used in non-academic setting. However, it is more likely to be heard in homes and streets.

### **II.3.2. French**

French as a foreign language was introduced in Algeria during the colonization, it is still widely used.

During the colonial period; the French invaders try to destroy the Algerian personality and the Islamic culture upon language, this system was unfair for Algerians, French was one of the languages which occupies an important position in communication besides AA and Br, it is mostly used in the street, administration, mass media and schools due to long contact throughout the colonial period.

The colonists system destructed the Algerian identity by closing all the Qur'anic schools in order to forbid Arabic teaching which the language of Qur'an is. Also, they wanted to replace Arabic by French and considered it with no importance. The Duke of Rovigo in 1832 said "the real prodigy to operate will be to replace progressively Arabic by French", he also said "the most effective way to dominate this country is to spread our language". Although, Algerians were loyal to their native language and their culture didn't disappear, colonists renamed towns and villages using French names and try to implement by the use of French in administration and teaching. in other words their aim was to destruct the Arabo-Islamic culture and Algerian identity because they think that Algeria is a part of France.

After independence 1962, the French occupation left big traces which appears today in the complexity of linguistic variation in Algeria ; our Algerian society is characterized by the use of borrowed words from French language and loan words in addition to bilingual speakers. Therefore, the Arabization process which was implemented in order to unify Algerian people and restore the Arabo-Islamic culture because there were many Algerians who received

French education, this is introduced in Taleb Ibrahimi's speech when he said that : “ arabization is essential but must not be rushed or chaos will follow ;’witness’, he said (Gardon, D.C :191).

In brief, French is a foreign language is used just to bring modern ideas and more prestige especially in scientific domains, economic and industry.

### **II.3.3. Berber**

(also called Tamazight) is the language spoken by Amazigh people which is referred to the indigenous of Tamazgha (North Africa, Mali, Niger, and Canary islands) before the arrival of Arabs in that region, it was spoken in Libya, Tunisia, Morocco, Algeria, Mali, Niger, and Mauritania. Berber is one of the official languages of Algeria and the mother tongue of approximately of 30% of population.

The name ‘Berber’ is derived from ‘Barbarus’ which is a Greek word that was used by Romans. Additionally, the term ‘Amazigh’ means free man, ‘Imazighen’ is the plural form, ‘Tamazight’ is the language spoken by Berbers and ‘Tamazgha’ is the land of Berbers.

Moreover, Berber (Tamazight) is a branch of Afro-Asiatic languages; the number of its speakers more than forty million, it contains its own writing system ‘Tifnagh’ (Libyco-Berber script), the Berbers as an ethnic group were the native population of North Africa and they succeeded to preserve their culture, language and traditions. Br consists of various varieties and dialects which are spoken in different areas in Algeria.

Berber varieties are presented as follows :

- **Taqbailit (The kabylians)**

Is the kabylian variety which is used in the central North of the country ; its speakers live in the cities of ‘Bejaia, Tizi ouzo, Bouira, and Boumerdes’, the name ‘kabyles or lqbayel’ means Tribes and is the largest Berber-speaking group and they participated in the Algerian war for independence ; kabylians are considered as a symbol of solidarity and loyalty. For Maddy-weinzman (2001:37) :

“ The kabylians are unique among the Berbers in that they have a long history of corporate identity and have been intimately involved in major developments throughout Algerian history, since the time of the French conquest-from their fierce resistance to French rule, to being the subject of sustained French attention in an effort to wean them away from Algeria’s Arab Muslims (far more so than in Morocco), to their over-representation among both

immigrant workers in France and in the Algerian state apparatus, to their essential role in the struggle for independence, at both the elite and mass levels “.

- **Tashawit (The Chaouia)**

The chaouia are founded in the Aures Mountains of the Eastern North of Algeria 'Batna, Khenchla, and Soukahras', it includes a big number of speakers.

- **Tamzabit (The Mozabites)**

(Also called M'zabs or Beni M'zab) is a variety spoken by M'zabs in the centre of Algeria, the Mozabites are found in every town in Algeria; their major town is named Ghardaia', its speakers known as a leading group in trade life of the country.

- **Tamahaq**

Is a variety spoken by Touaregs in the South of Algeria 'Alhoggar, Tassili', it is also considered as the mother tongue of large group of speakers in Mali and Niger.

- **Tachenwit**

Is a variety of Chenoua' which is spoken in the cities of 'Tipaza, Cherchell to the west of Algiers, this group have less importance according to the number of speakers in comparison to the other groups.

- **Tchelhit**

Is a variety spoken in 'Bayedh'.

- **Tergui**

Is a variety spoken in 'Ouargla, Bechar and Ain safra'.

### **II .3.4. English**

The presence of the English language in Algeria is due to the worldwide status as a global language, it has become an international language. It is spoken by the younger generation especially university students, Algerian authorities promote English to be taught in the educational system as a second foreign language in Algeria.

### **II.4. Brief informations about Berber**

Berber is a name given to many heterogenous similar ethnic groups with similar lingual, cultural, political and economic traditions and practices, Berbers use the term 'Imazighen' or

‘Amazigh’ to refer to themselves; most Berbers are Muslims because of the Arabic influence on the Maghreb. The earliest known inhabitants of North Africa were called Berbers by Romans and they occupied North Africa especially the Maghreb.

Today, there are Berbers in Algeria, Morocco, Tunisia, Libya, Egypt, Mauritania, Niger and Mali; most of the North African population is Berber in origin, there are more than twenty million Berber speakers and they inhabit several countries. Additionally, Algeria has two primary versions and four smaller ones: Taqbailit, from the kabyle region spoken by 5 million persons; Chaoui, from the aures region and spoken by 2 million persons ; Tamzabit in the south of the Mزاب valley around Ghardaia ; Znati, the dialect group of 150,000 persons ; Tachenwit in the west of Algiers spoken by 100,000 persons, and Tamashaq or Tamahaq is spoken by Touaregs.

Furthermore, Berber (Tamazight) is recognized as a national language in 2002, which makes Algeria qualified as a multilingual country ; Tamazight have been existed more than 5,000 years ago, but it has never been codified by the country as an example ‘Salem Shaker and Mouloud Maameri’ tried to developed a standardized grammar in 1980.

## **II .5. Language loyalty**

Language loyalty is a strong preference for using a minority language by a speech community or its members where another language is dominant.

The term language loyalty was introduced by Weinreich to designate the sentiment swekend in the speakers of an endangered language that will lead them to defend that language.

He has defined it as follows:

“a principle .. Its specific content varies from case to case..In the name of which people will rally themselves and their fellow speakers consciously and explicitly to resist changes in either the functions of their language (as a result of language shift) or in the structure of vocabulary (as a consequence of interference)”

Weinreich states that is natural feeling in every user of language, according to history of humanity many people have literally given their lives for their language.

As an example of Berber language which is used until now and its speakers try to be loyal even they are in different regions because it expresses their identity and beliefs. Moreover, it

is considered the language of communication with its different dialects between Berber speakers wherever they are.

## **II.6. An Overview about Tiaret**

Tiaret is a major city in the west of Algiers, according to the administrative division; Tiaret is the 14<sup>th</sup> wilaya in Algeria which has 14 districts (daira) and communes.

It would be useful to provide readers with a general overview by exposing briefly its Geography and history of Tiaret city.

### **II.6.1. The Geographical location of Tiaret**

Tiaret also called Tihert which means ‘lioness’ in the Berber language that refers to Berber lions who lived in this region.

Tiaret is a town in the tell atlas region of the central highlands of Algeria, located around 150 kilometers from the Mediterranean coastline southwest of Algiers. Its borders from the north Ghelizane and Tissemsilt, from the south Laghouat and Beyedh, on the west Mascara and Saida, on the east Djelfa and Medea; it is about 922.513 inhabitants. Furthermore, it has natural resources and is characterized by agriculture having a favourable climate and good supplies of water. Also, it is dominated by the production of cereals; the region is famous for its purebred Arabian horses.

### **II.6.2. History of the region**

Tiaret was inhabited by Romans and Berber tribes who occupied the area following the fall of the Roman empire, it was the capital of western Algeria during the Byzantine period and an Arab town in the seventh century known as ‘Tihert’ taken by Abd al Rahman ibn Rustam in 761; it was attacked by the Fatimids and the Ibadis withdrew to the sahara to found mzab then passed through Tlemcen and Turkish control, and was taken by the French in 1843. Moreover, there were existed groups of step pyramids on square foundations called ‘Djedar’ which probably used as tombs of Christian Berber (Amazigh) princes in the 6<sup>th</sup> and 7<sup>th</sup> centuries.

Tiaret is an important city with its strategic location for economy and trade.

### **II.6.3. The Linguistic situation of Tiaret**

Sociolinguistically speaking, Tiaret is a province whereby the whole majority of population are Arabic in origin, and the other minority groups like: Berbers who live in the

region for a long time ago. So, in Tiaret there are different varieties spoken including Arabic (ADA/MSA), French, Berber and its varieties mainly kabyle.

### **II.7. Conclusion**

The second chapter deals with the sociolinguistic situation in Algeria, a number of concepts related to the current study; these include a brief historical background of Algeria since it was influenced by different cultures. Moreover, the languages and dialects used as 'Arabic, French, and Berber with its varieties.

The term language loyalty introduced in order to describe the way people are loyal to their language and preserved it from disappearance. Also, introducing briefly an overview about Tiaret community.

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# Chapter Three

## Field Work

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**III.1.** Introduction

**III.2.** Research Design

**III.3.** Presentation of the participants

**III.4.** Research Instruments

**III.4.1.** The Questionnaire

**III.4.2.** The Interview

**III.5.** The Analyses of the Results

**III.5.1.** Questionnaire Results

**III.5.1.1.** Participants personal informations

**III.5.1.2.** Respondent's point of view

**III.5.2.** Interview Results

**III.6.** Interpretation of the results

**III.6.1.** Questionnaire results Interpretation

**III.6.2.** Interview results Interpretation

**III.7.** Conclusion

### **III.1. Introduction**

The present chapter illustrates the research aims, and instruments that are included in this study in order to gather and realize a set of objective results which are analysed by means of tables and figures.

Furthermore, it discusses the methods that are used in the research work with the analyses of both: the questionnaire and the interview. It tends to show Berber attitudes about the different language varieties and which variety is used during communication in the region of Tiaret, the analyses discuss their own and preferable choices which clarify and confirm loyalty towards language.

### **III.2. The Research Design**

This dissertation revolves around investigating the language loyalty in Tiartian speech community with reference to Berber speakers, it is concerned to people attitudes about the use of different language varieties and how Berber is presented by its speakers in Tiaret speech community.

Berber speakers are living in all regions of Algeria and Tiaret is one of the cities on which they live. Although, they try to preserve their mother tongue which expresses their identity and use it according to each situation.

In order to measure public attitudes towards language loyalty, a questionnaire and an interview are designed. It aims to look at respondents attitudes with respect to their own opinions and views.

### **III.3. Presentation of the Participants**

The participants who answered the research tools were Berber speakers from Tiaret speech community.

The sample is composed of both males and females, the purpose of the study is to collect different views and investigate berber opinions whether they are loyal or not to language.

### **III.4. Research Instruments**

Research work requires research tools in order to collect informations and data for answering questions and solving certain issues.

The current research involves different instruments which are as follow:



### III.4.1. The Questionnaire

The questionnaire has become one of the most used means of collecting data in a written form, it is useful instrument because it helps researchers gather evidence from a large number of participants and analyse different responses of the same question. It was defined by many scholars, seliger & shohamy (1989,p.172) stated that:

“ printed forms for data collection, which include questions or statements to which the subject is expected to respond, often anonymously”.

The questionnaire is an instrument that consists of a set of questions which aims to collect informations from respondents. In other words, a questionnaire is a printed paper which consists a list of questions to be answered for collecting data for the goal of gathering informations.

In the current research, the questionnaire is directed to berber speakers in Tiaret speech community. The aim of the present questionnaire is to find out different attitudes about language loyalty, it includes two parts; the first is about personal informations (Gender, Age). Whereas the second part includes 12 questions, the purpose is to know respondent's views.

### III.4.2. The Interview

The interview is a formal meeting of a researcher with someone who is asked certain questions, it allows to exchange ideas. Also it is suitable research tool to use with different people whether they are younger or older, educated or non-educated.

Cohen et al (2007:267) argue that interviewees are asked “ to discuss their interpretations of the world in which they live, and to express how they regard situations from their own points of view ”. moreover, it helps to obtain oral and written data for analyses. Interview is a technique used by qualitative researchers to different participants .

In the current research, the interview is addressed to berber speakers from Tiaret speech community which aims at asking them some questions about the language they use in Tiaret region, also people attitudes.

The questions are as follow:

**Q1:** what is your preferable language variety?

**Q2:** how do you consider your mother tongue?

**Q3:** which language do you prefer, apart from your mother tongue?

**Q4:** Do you think that Berber expresses your identity?

**Q5:** Are you loyal to your mother tongue?

**Q6:** which are the situations you use Berber variety?

**Q7:** Do you use your native variety with local speakers of your town?

**Q8:** what are people's attitude when you use your ethnic variety?

**Q9:** Is there a difference between varieties of berber?

**Q10:** Do people have positive or negative attitudes towards berber?

### **III.5. Research results and analyses**

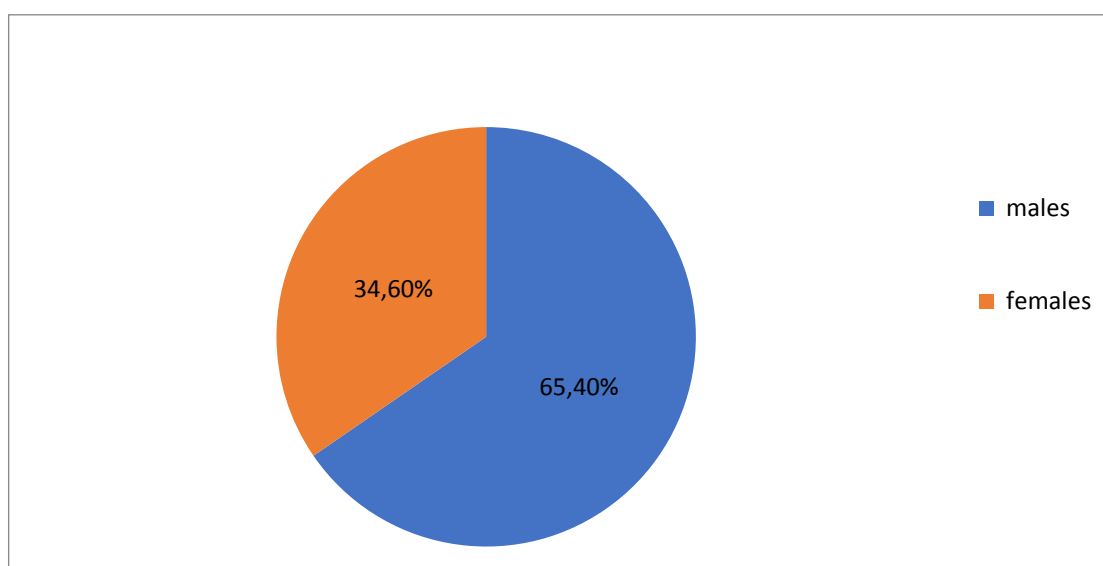
This section includes the results of questionnaire and an interview.

#### **III.5.1. Questionnaire results**

Eighty questionnaire sheets were distributed randomly to 80 people, the data of this study is taken from the questionnaire answered by 80 berber speakers from Tiaret city. All respondents are Berber in origin came from different regions to Tiaret, they have different social statuses: employed, unemployed, teachers, housewives, and university students.

Tiaret community is characterized by different language varieties and dialects which are spoken, the questionnaire used in the current research was dived into two parts.

##### **III.5.1.1. Participants personal information**



**Figure 3.1.** Gender of participants

The total of participants is 80. (65,4%) of them are males and (34,6%) of them are females, as we noticed the majority of respondents are males.

• **Respondent's age:**

<b>ages</b>	<b>number</b>	<b>percentage</b>
18-20	30	37,5%
20-30	50	62,5%

**Table 3.1.** respondent's age

The data about respondent's age (table 3.1) indicates that 30 respondent's ages range between (18-20). Whereas 50 respondent's ages range between (20-30).

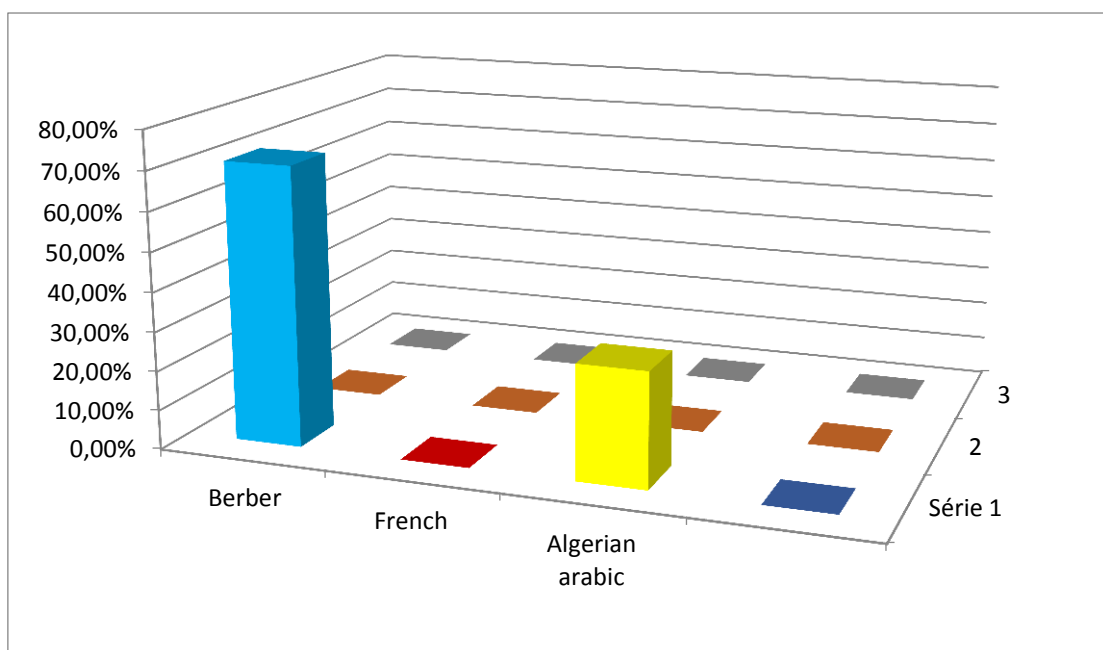
### III.5.1.2. Respondent's point of view

• **What is your mother tongue ?**

<b>Languages</b>	<b>Berber</b>	<b>French</b>	<b>Algerian Arabic</b>
<b>Percentage</b>	70,9%	0%	29,1%
<b>Number of respondents</b>	56,72%	0%	23,28%

**Table 2.** The mother tongue of respondents

According to the results listed in the table 2, the majority of respondents (70,9%) stated that berber is their mother tongue, while (29,1%) of them stated that Algerian Arabic is their mother tongue. Whereas no statistics concerned to French.



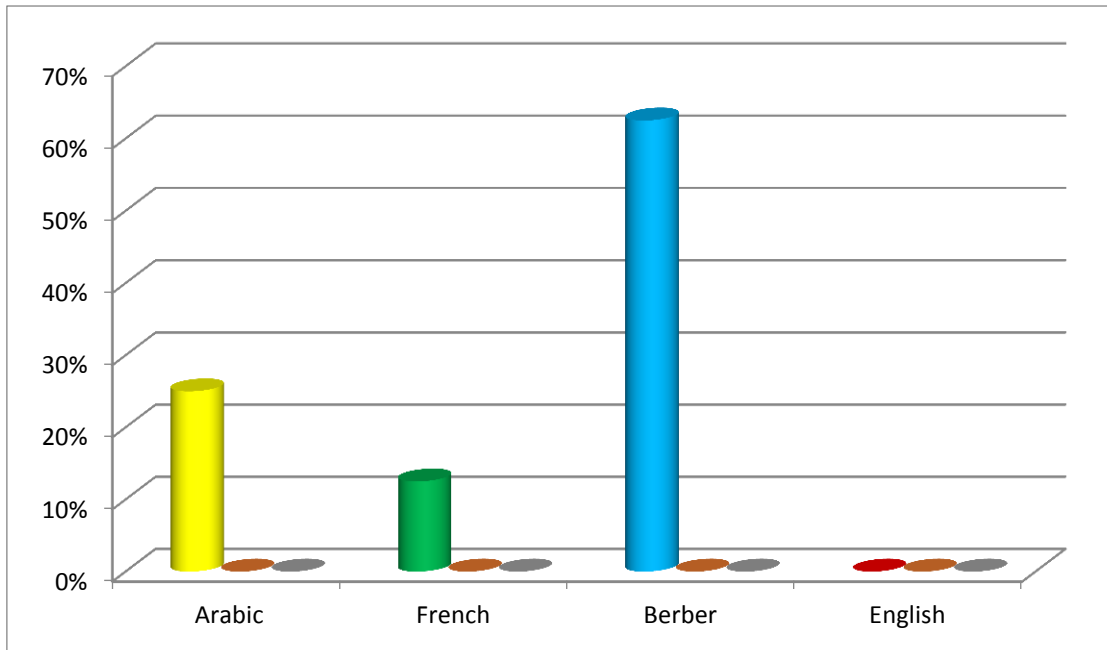
**Figure 2.** The mother tongue of respondents

• **which language do you use in your daily speech?**

Languages	General percentage
Arabic	25%
French	12,5%
Berber	62,5%
English	0%

**Table 3.** Language use in daily speech

The data in table (3) illustrates that (62,5%) of respondents use berber in daily speech, whereas (25%) use Arabic during speech. And only (12,5%) use French .however, no anweres provided to English which means it didn't used.



**Figure 3.** Language use in daily speech

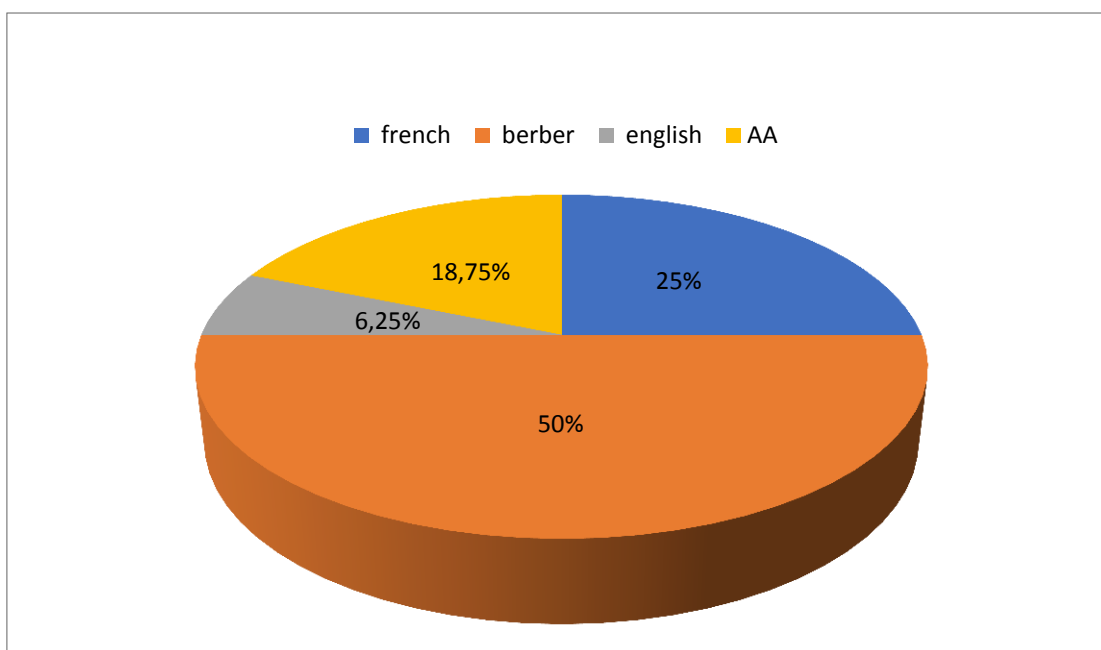
• **which language do you use when you speak to your family?**

Languages	Algerian arabic	french	berber	english
percentage	18,75%	25%	50%	6,25%

**Table 4.** language used with family

The data obtained in the table (4) shows that most of respondents (50%) speak berber with their family, while (25%) of them speak French; it is widely used by berber speakers. Moreover (18,75%) speak Algerian Arabic and only (6,25%) of respondents speak English which is used in specific situations.

The figure below represents the results obtained:



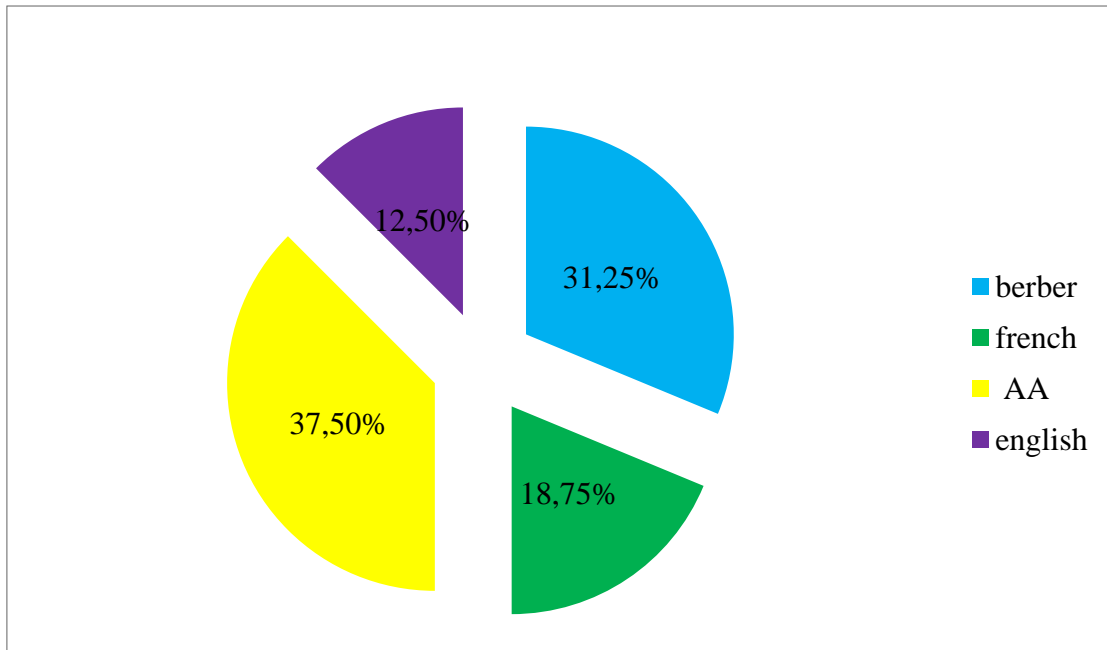
**Figure 4.** Language used with family

• which language do you use when you speak to your friends?

Languages	berber	french	Algerian arabic	English
percentage	31,25%	18,75%	37,5%	12,5%

**Table 5.** Language used with friends

From the table above, we noticed that (37,5%) of respondents speak Algerian Arabic with their friends, while (31,25%) of them speak and use berber. Moreover (18,75%) speak French and only (12,5%) use English most of them are university students and teachers.



**Figure 5.** Language used with friends

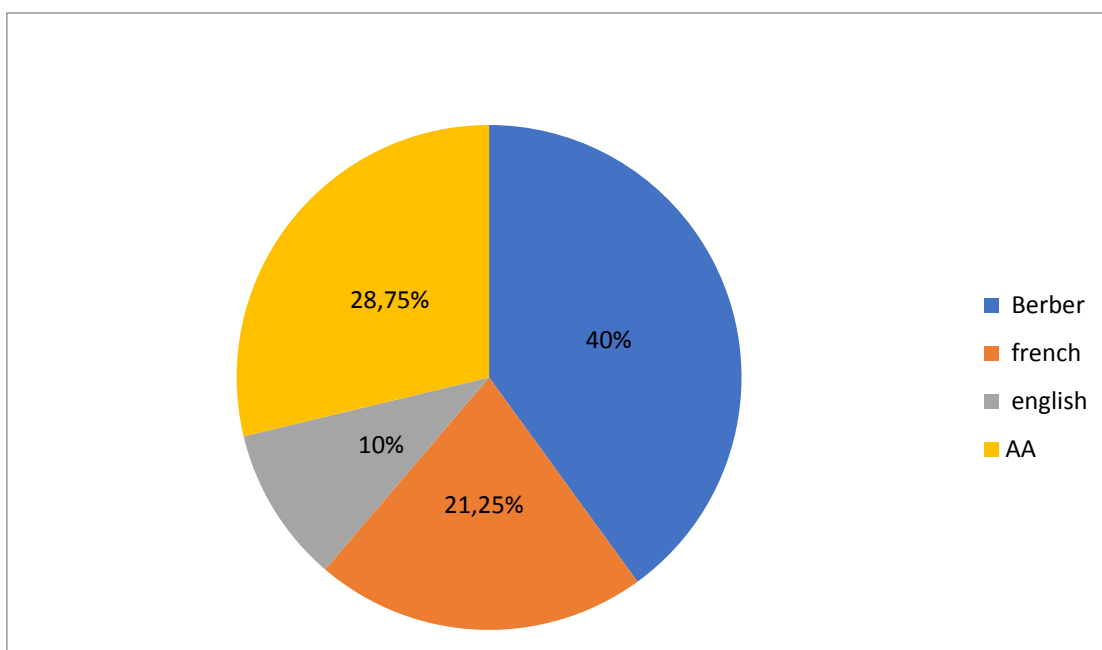
• **which language do you prefer to talk during conversations?**

Languages	AA	Berber	French	English
percentage	28,75%	40%	21,25%	10%

**Table 6.** Preferred language during conversations

According to the results obtained (table 6), the majority of respondents (40%) prefer to talk berber during conversations, while (28,75%) of them prefer Algerian Arabic and (21,25%) prefer French and only (10%) prefer to talk English.

The next figure represents the results:



**Figure 6.** Preferred language during conversations

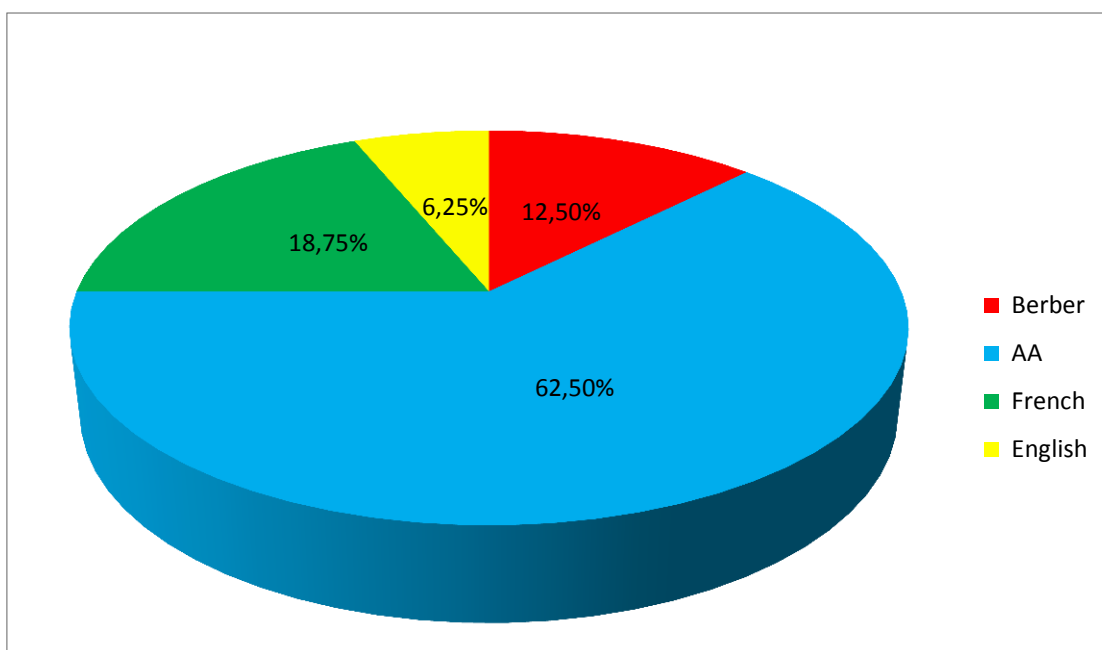
• Which language do you talk when you are in different regions?

Languages	percentage
<b>Berber</b>	12,5%
<b>Agerian Arabic</b>	62,5%
<b>French</b>	18,75%
<b>English</b>	6,25%

**Table 7.** Language used in different regions

The table shows a high score of (62,5%) of participants talk Algerian Arabic when they are in different regions, (18,75%) of them mentioned that they prefer to talk French. However others (12,5%) use berber because of their own reasons, only (6,25%) talk English.





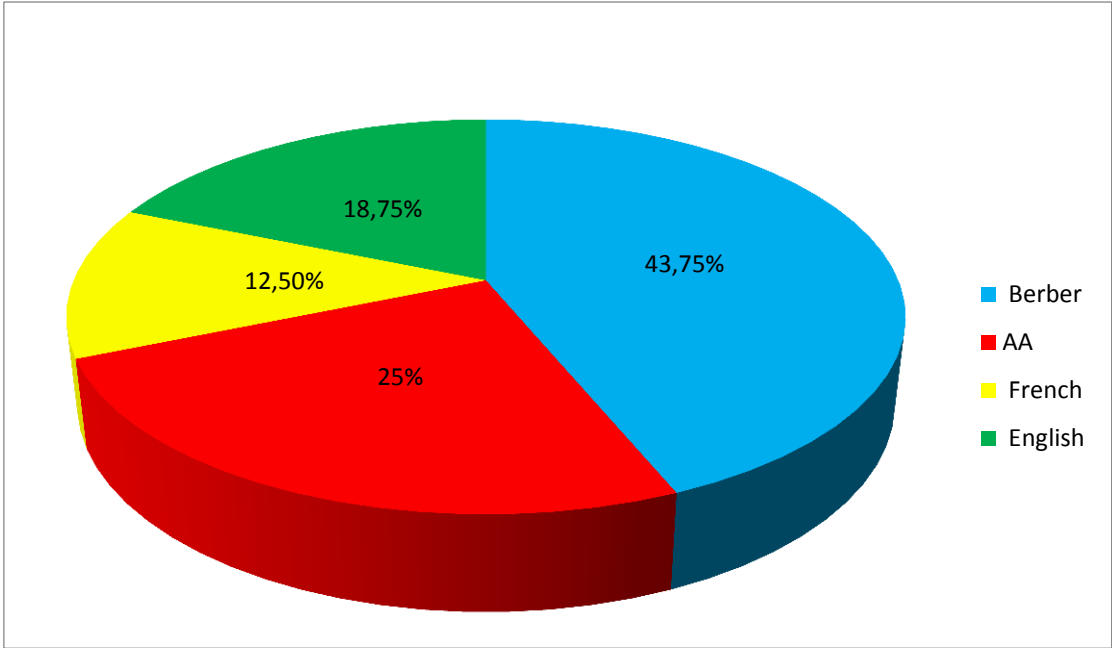
**Figure 7.** Language used in different regions

• **Which language do you consider the easiest?**

Languages	Berber	AA	French	English
Percentage	43,75%	25%	12,5%	18,75%

**Table 8.** The Easiest language

For table (8), the results show that most of participants consider that berber (43,75%) is the easiest and (25%) choose Arabic, while some of them (18,75%) stated that English is the easiest language and only (12,5%) mentioned French .



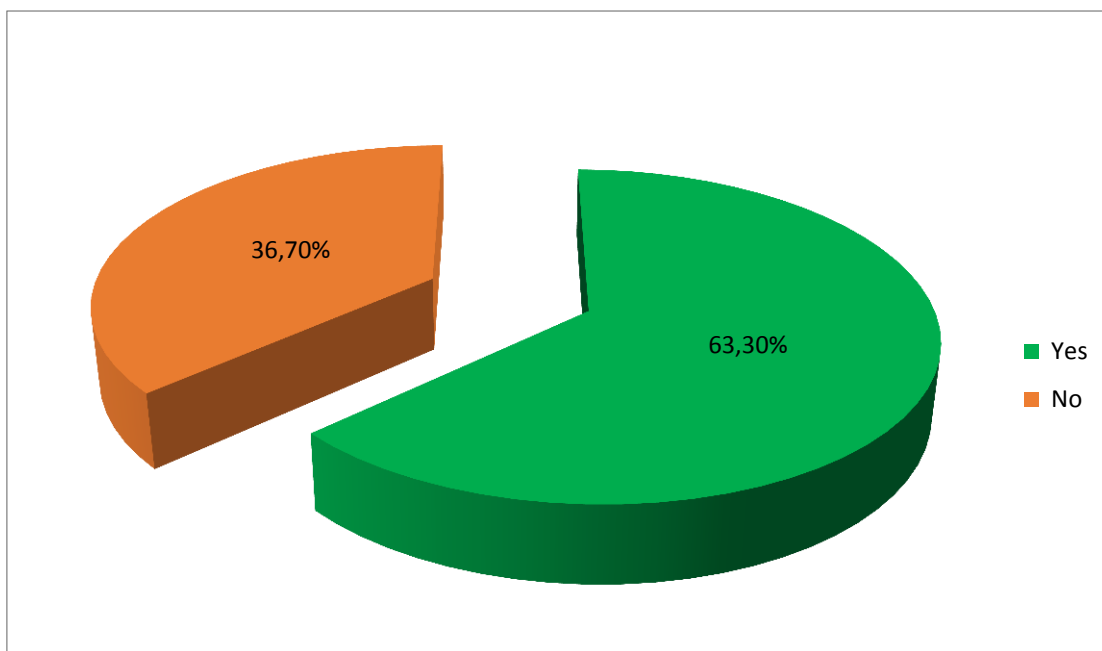
**Figure 8.** The Easiest language

**• Do you pronounce words differently from other people?**

options	yes	No
<b>General percentage</b>	63,3%	36,7%

**Table 9.** the pronunciation of words differently

According to the results listed in the table reveal that a majority of respondents (63,3%) pronounce words differently from other people, while other participants (36,7%) do not pronounce it differently.



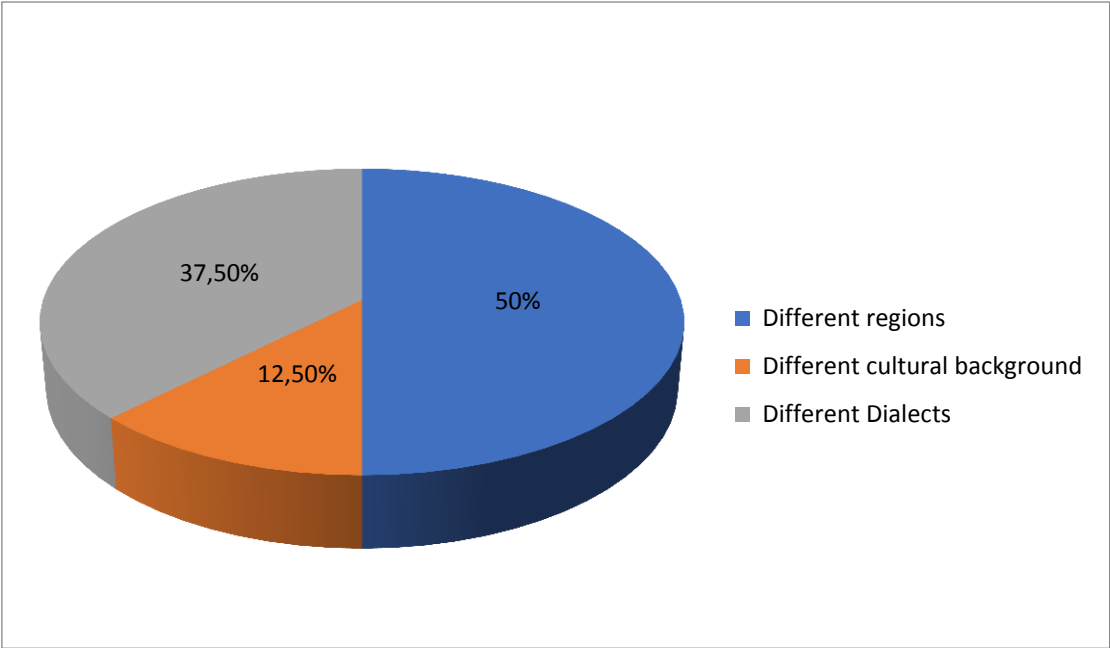
**Figure 9.** the pronunciation of words differently

• If yes, is it referring to:

Reasons	Different regions	Different cultural background	Different dialects
percentage	50%	12,5%	37,5%

**Table 10.** the reasons behind the pronunciation of words differently.

The data in table (10) shows that most of informants (50%) pronounce words differently and refer that to different regions, while (37,5%) of them refer to different dialects and only (12,5%) refer to different cultural background.



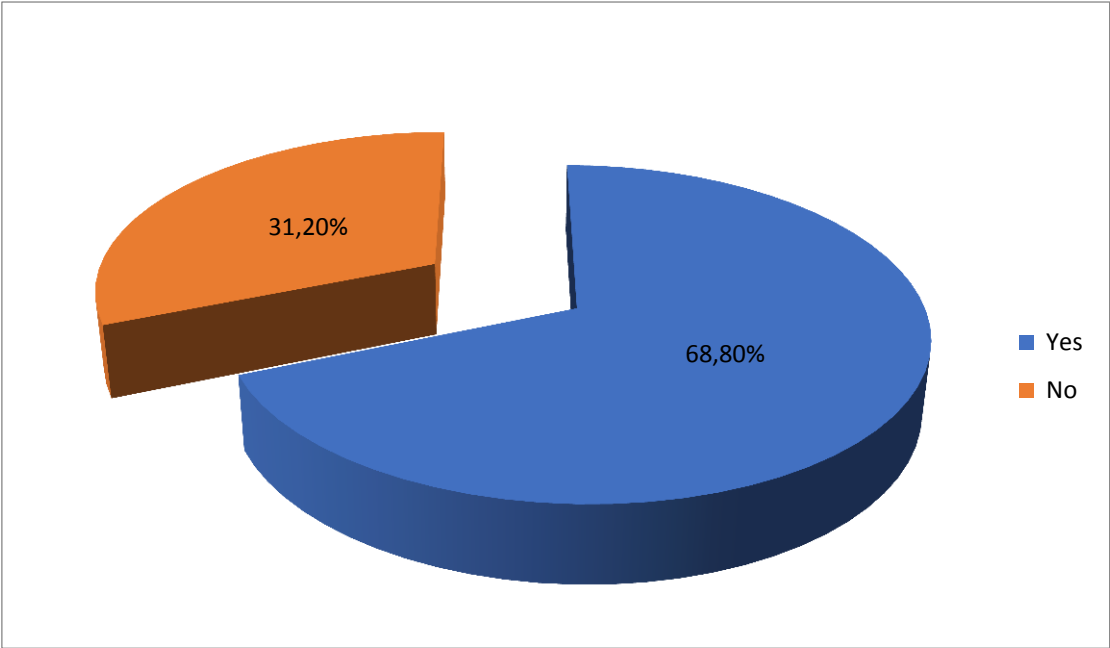
**Figure 10.** The reasons behind the pronunciation of words differently.

- **Do you change some words from your dialect when you speak to other people you don't know?**

Options	Yes	No
General percentage	68,8%	31,2%

**Table 11.** Changing words from a dialect when speaking to other people.

The results reveal (68,8%) of respondents change some words from their dialect when speaking to other people whom they don't know because of own reasons, while others (31,2%) don't change words from a dialect.



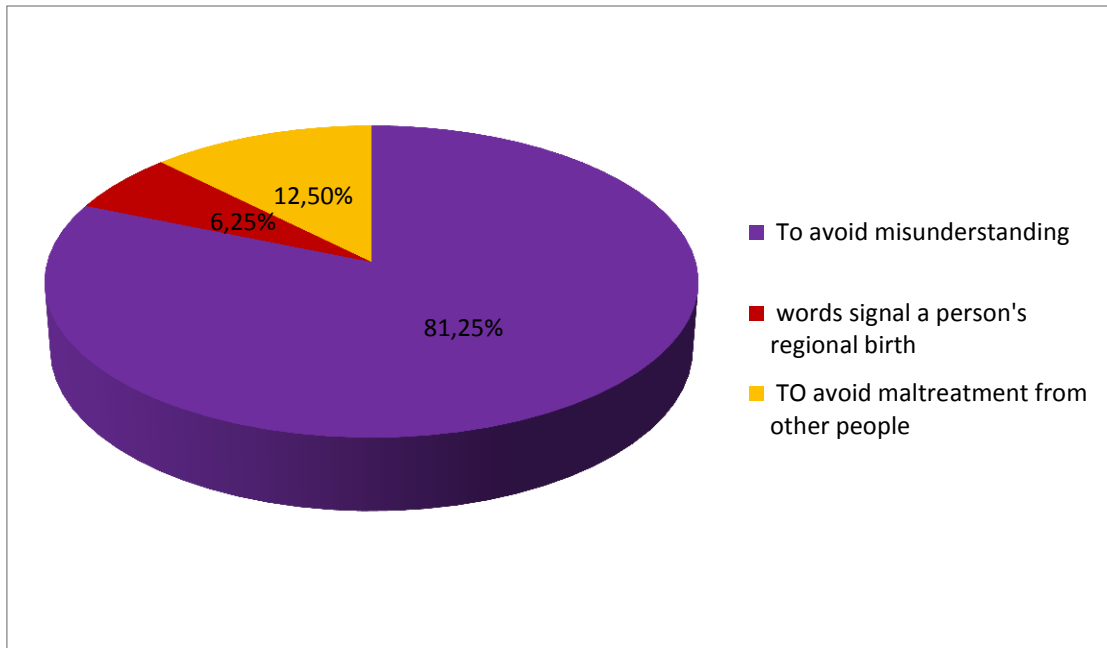
**Figure 11.** Changing words from a dialect when speaking to other people.

• If yes, is it because:

Reasons	To avoid misunderstanding	Words signal a person’s regional birth	To avoid maltreatment from other people
percentage	81,25%	6,25%	12,5%

**Table 12.** The reasons behind changing words from a dialect.

The results obtained in the table above (12) illustrates that (81,25%) of participants change words from a dialect during speaking in order to avoid misunderstanding, and (12,5%) of them in order to avoid maltreatment from other people, only (6,25%) refer to words signal a person’s regional birth.



**Figure 12.** the reasons behind changing words from a dialect during speaking.

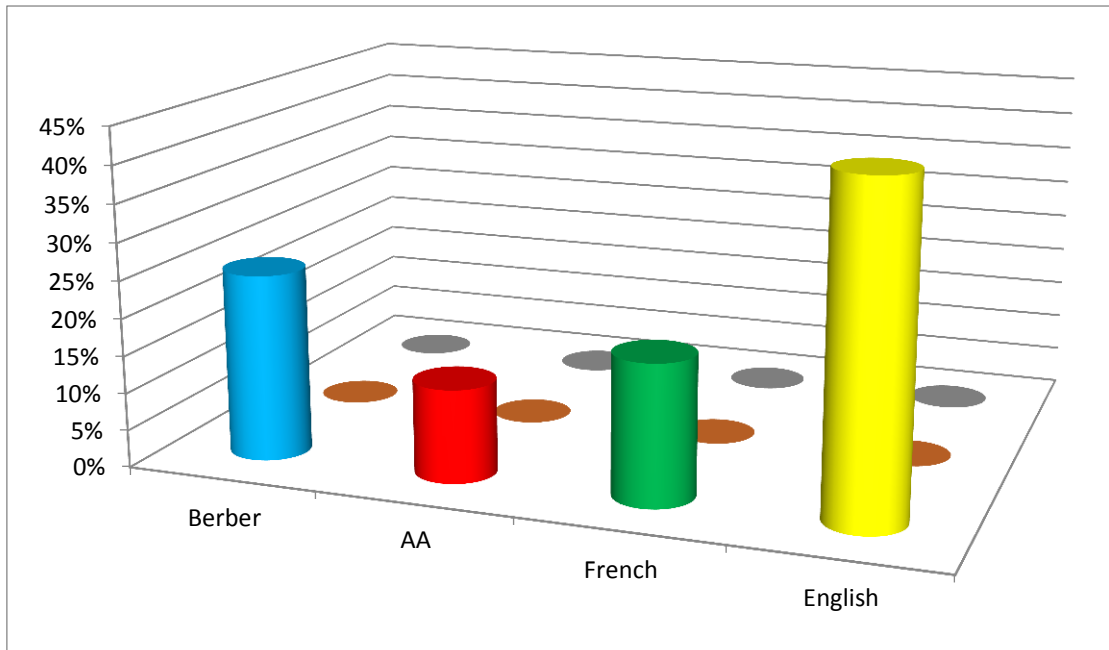
• **Which language do you consider as the most prestigious?**

Languages	Berber	AA	French	English
Percentage	25%	12,5%	18,75%	43,75%

**Table 13.** The prestigious language

From the table above (13) , the results show that a majority of respondents (43,75%) consider English as the most prestigious language because it is an international language, and (25%) stated Berber while (18,75%) consider French as prestigious language and only (12,5%) mentioned Algerian Arabic.

The figure below represents the results obtained:



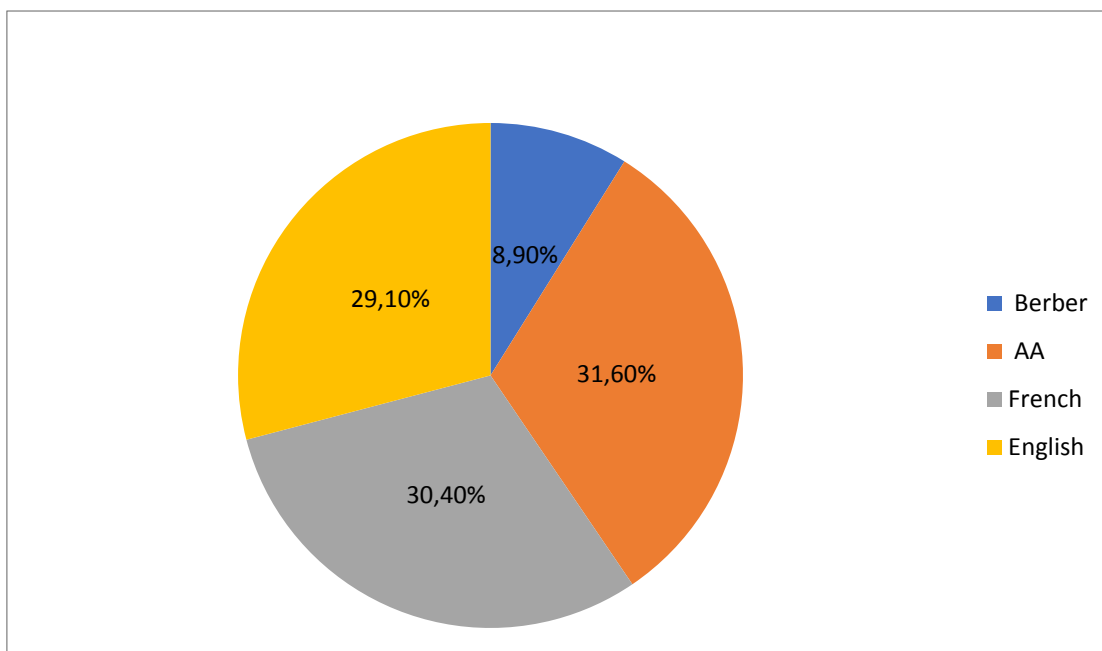
**Figure 13.** The prestigious language

• Which language do you use at university or work?

Languages	Berber	AA	French	English
percentage	8,9%	31,6%	30,4%	29,1%

**Table 14.** language used at university or work

According to the results which reveal that most of respondents use algerian Arabic (31,6%) at university and work, while (30,4%) use French. moreover (29,1%) of them use English and only (8,9%) use berber.



**Figure 14.** Language used at university and work

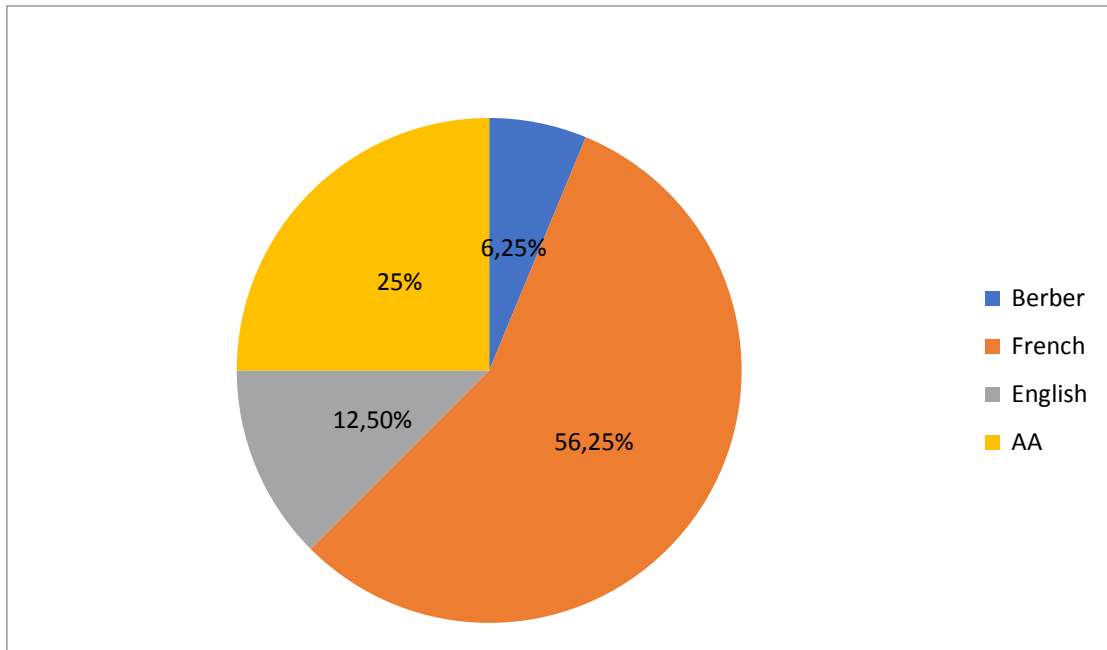
- Which language do you use when you speak to a person of a higher social status?

Languages	percentage
<b>Berber</b>	6,25%
<b>French</b>	56,25%
<b>English</b>	12,5%
<b>AA</b>	25%

**Table 15.** Language used with a person of a higher social status

The data obtained in the table show that a majority of respondents (56,25%) prefer French when speaking with a person of a higher social status, while (25%) of them use Algerian Arabic and (12,5%) use English, only (6,25%) use berber. As we noticed that berbers prefer to use French more.





**figure 15.** Language used with a person of a higher social status

### III.5.2. Interview results

The Interview consists of 10 questions asked for ten Berber speakers who live in Tiaret speech community, the questions were generally simple and precise. The purpose is to gather different views and opinions about the subject of research work.

This section will report the main results concerning language loyalty in Tiartian speech community with reference to Berber speakers.

#### III.5.2.1. The own preferable language variety

We asked our participants about the language variety they prefer

**Speaker 01:** Berber (chawiya)

**Speaker 02:** Tamazight

**Speaker 03:** Tamazight (kabyle)

**Speaker 04:** Firstly, the study of language variation is an important part of sociolinguistics. To the extent that requires reference to social factors so my preferable language variety is Berber, here I mean kabyle variety. Then language vary from place to another, from one social group to another, and from one situation to another

**Speaker 05:** Berber

**Speaker 06:** Berber

**Speaker 07:** Berber

**Speaker 08:** Berber

**Speaker 09:** Tamazight

**Speaker 10:** Berber

According to the participant's responses, we can notice that all of them prefer Berber (Tamazight) language variety which is considered as the mother tongue, this also indicates loyalty towards language.

### **III.5.2.2. The Mother Tongue**

We asked the respondents how they consider their mother tongue

**Speaker 01:** My mother tongue is a mirror that reflects my existence, culture and identity.

**Speaker 02:** I consider my mother tongue as the simplified language comparing it with others

**Speaker 03:** I consider my mother tongue as an easy language that can be learnt by everyone but sometimes I feel ashamed because almost all its vocabulary is borrowed from other languages as Arabic, Spanish and French

**Speaker 04:** sometimes the term mother tongue is used for the language that a person learned as a child (usually from their parents) children growing up in bilingual homes can, according to this definition have more than one mother or native language. So, my mother tongue is the first language I learned since i was a child at home it also helps providing definite shape to our emotions and thoughts

**Speaker 05:** it is considered as a backbone of our daily communication

**Speaker 06:** it is the most widely spread dialect in the north of Algeria, any of the descendants of the pre-Arab inhabitants in north Africa, more than four millions inside speak this language

**Speaker 07:** I consider my mother tongue as the unique one

**Speaker 08:** my mother tongue represents my identity

**Speaker 09:** It defines as a person

**Speaker 10:** it expresses my thoughts

All the interviewees said that their mother tongue is an easy language variety which represents identity and their existence and is an important tool of communication

### **III.5.2.3. Preferred language apart from mother tongue**

We asked our participants about the language they prefer apart from their own mother tongue

**Speaker 01:** I prefer both French and English

**Speaker 02:** I prefer English language

**Speaker 03:** I prefer French because it's the first foreign language i master

**Speaker 04:** the language i like apart from my mother tongue is English

**Speaker 05:** English

**Speaker 06:** I prefer speak my native which is Berber but with people who do not understand this language I use French language

**Speaker 07:** I prefer the German one

**Speaker 08:** Arabic, English and Turkish

**Speaker 09:** French

**Speaker 10:** French

According to the respondent's point of view which are different, most of them prefer French a lot also English apart from the mother tongue, others prefer Turkish and German.

They all have their own choices which should be respected

### **III.5.2.4. Berber expresses Identity**

We asked our respondents about their thinking whether berber expresses their identity or not

**Speaker 01:** yes, it does

**Speaker 02:** of course, Berber expresses my identity

**Speaker 03:** yes sure, Berber expresses my identity it's our ancestral or mother language as Latin for French and Spanish

**Speaker 04:** absolutely, and without doubt Berber expresses my identity as we said before it is different from another language

**Speaker 05:** yes, Berber expresses my identity

**Speaker 06:** of course, Berber or Tamazight expresses my identity

**Speaker 07:** yes, it expresses my identity

**Speaker 08:** yes, it does because it becomes well known nowadays especially it is used in poems and music

**Speaker 09:** yes

**Speaker 10:** yes

From the results above, we can notice that all speakers agreed that Berber expresses their identity since it is their mother tongue.

### **III.5.2.5. Loyalty towards the mother tongue**

We asked our respondents whether they are loyal to the mother tongue or not

**Speaker 01:** it depends to whom I'm speaking to

**Speaker 02:** of course, I'm loyal to my mother tongue

**Speaker 03:** yes I'm loyal to my language I already studied it for ten years in primary, middle and high school and still studying it in faculty of Tizi-ouzou and wherever I'll live or go, I'm intended to teach my kids Berber language

**Speaker 04:** of course, I'm loyal

**Speaker 05:** for sure, I'm loyal to my mother tongue

**Speaker 06:** of course, I'm loyal

**Speaker 07:** yes I'am

**Speaker 08:** yes I'am

**Speaker 09:** yes

**Speaker 10:** yes sure

All the interviewees said that they are loyal to their mother tongue whenever and wherever they are

### **III.5.2.6. Situations of using Berber variety**

We asked our informants about the situation which they use Berber variety

**Speaker 01:** I use Berber when I'm addressing my grandparents or friends who share the same variety

**Speaker 02:** to be honest, I use it with family and friends

**Speaker 03:** I use Berber when I'm with Berber people or when I'm asked to translate or introduce my culture to foreigners or when I'm speaking with very old people of our village

**Speaker 04:** the situation I use Berber variety when I was with a group of people who speak same language

**Speaker 05:** I use Berber variety when I meet the Berber people who can understand my speech

**Speaker 06:** I use it when I meet friends, and with parents at home

**Speaker 07:** in many situations such as in the street or university

**Speaker 08:** it depends with whom I'm talking back, like young or old people, in the administration ...etc

**Speaker 09:** family and friends

**Speaker 10:** Berber groups

From the responses above, we notice that respondents use Berber variety in specific situations especially with those who understand and share the same variety as friends, family, at university or in the street...etc. it depends on the person who speaking with and also the place.

### **III.5.2.7. Using the native variety with local speakers of the town**

We asked our participants about the use of native variety with local speakers of their town

**Speaker 01:** sometimes I do and most of the times I don't in order to create a comfortable atmosphere

**Speaker 02:** yes I do

**Speaker 03:** sometimes

**Speaker 04:** I use native variety with local speakers of my town because we have same language, and same accent we don't need to use another language to communicate to each other

**Speakers 05:** sometimes

**Speaker 06:** yes I do

**Speaker 07:** no

**Speaker 08:** sometimes I do

**Speaker 09:** no

**Speaker 10:** no I don't use it

According to the responses of participants about whether they use their native variety with local speakers of their town, we notice that some of them use it while others do not use it.

### **III.5.2.8. People's attitude towards the use of Ethnic variety**

In this part, we asked our interviewees about people's attitudes when they use their ethnic variety

**Speaker 01:** feeling uncomfortable sometimes

**Speaker 02:** actually there are some people who dislike using Berber language variety because of political purposes. However, I don't care about their views because Berber is my mother tongue

**Speaker 03:** the attitude of others is that they ask me where I'm from or just they try to guess

**Speaker 04:** there is no doubt, there are different opinions about my use of my language, there is who accept it without any objection or criticism, on the other hand there is who consider it racist or even doesn't exist

**Speaker 05:** they accept it with a big existence

**Speaker 06:** people actually like it, they want to learn this dialect and sometimes they want to learn some words

**Speaker 07:** they have different views

**Speaker 08:** it depends on people mentality there're who accept this difference and there're who don't and all this in one Algerian society

**Speaker 09:** each one of them has own views

**Speaker 10:** they like it

From the responses of informants, we notice that they mentioned different opinions about people attitudes towards the use of ethnic variety; they said that most of people accept and like this ethnic variety while others criticize and consider it as racism

### **III.5.2.9. The difference between Berber varieties**

We asked respondents whether there is a difference between varieties of Berber

**Speaker 01:** yes, there are some differences in terms of words and pronunciation

**Speaker 02:** actually there is just a slight difference between them, in a sense that the varieties almost share some vocabulary and expressions that people use during everyday life

**Speaker 03:** yes, Berber differs from a town to another and also from one city to another, it can be phonological changes

**Speaker 04:** of course, there is a difference between varieties of Berber, major Berber languages include; tashawit, tashalhit, taqbailit ...etc

**Speaker 05:** yes, there are differences between Berber varieties

**Speaker 06:** of course, there are a lot of varieties

**Speaker 07:** yes, there are many differences

**Speaker 08:** there are differences at many levels

**Speaker 09:** yes, there is a big difference between Tamazight (in Tizi-ouzou, Bejaia, and Bouira) Chawiya (in Batna) and Targui in Sahara ....etc

**Speaker 10:** there are a lot differences

According to the results above, we notice that all interviewees mentioned that there are differences between Berber varieties at the level of words, pronunciation and vocabulary. Berber includes different varieties as “ taqbailit, tashawit, tamzabit, tamahaq, tachelhit...etc.

### **III.5.2.10. Positive/ Negative attitudes towards Berber**

We asked respondents about people attitudes that could be positive or negative

**Speaker 01:** it depends on the person to whom you're talking, but most of the times people stereotype which is considered as negative attitude

**Speaker 02:** there are some people who dislike Berber and Berber population, but there are who like it

**Speaker 03:** they have positive attitude because they all encourage us to maintain our language in order not to lose it

**Speaker 04:** each of them has own opinion about a particular language, there is who like it and push them to search and understand how and from where come this language and tries to learn it while there is who refuse it

**Speaker 05:** some of them have positive attitude and others have negative attitude

**Speaker 06:** some of them see it as a positive one while others see it negative

**Speaker 07:** yes they have both

**Speaker 08:** people react positively when we use our mother tongue

**Speaker 09:** they have negative attitudes

**Speaker 10:** it depends on the person mentality

According to responses of interviewees about people attitudes, we notice that they mentioned that there are both attitudes; positive or negative , but it depends on the person mentality.

## **III.6. Interpretation of the results**

In this part of our research work, the data gathered from the questionnaire and the interview will be interpreted in the following sections:

### **III.6.1. Questionnaire results Interpretation**

The questionnaire is one of the instruments used in this research work, and after the analyses of results by the use of tables and figures for each question which was addressed mainly to Berber speakers from Tiaret speech community; we get views and choices of participants. Therefore, we notice from the obtained results which reveal that most of



respondents use Berber variety in specific situations such as; with friends, family or Berber groups which means they use it only with those who share the same variety and can understand during communication and contact.

Moreover, there are exceptional situations they don't use Berber language variety especially at work, in the street or university because they live in a different region (Tiaret) which includes different language varieties and not all of local speakers belong to Berber origin. So, they try to communicate using another language variety whether Algerian Arabic or French in order to avoid misunderstanding and convey an explicit and clear meanings to other people.

On the other hand, we notice that most of Berber speakers master the French language well besides their mother tongue. Even though, they don't neglect or ignore Berber variety and use it according to an appropriate and convenient situation and this indicates and clarifies language loyalty.

### **III.6.2. Interview results Interpretation**

The interview is one of the instruments used in our research work; we gather different views of our participants for the purpose of getting reliable data.

After the obtained results, we notice that Berber which is the mother tongue of participants plays an essential part in their daily life because it expresses their identity since it is one of the most important tools of communication for sharing ideas, thoughts to others.

Furthermore, we notice from answers of participants that Berber is their preferable language variety even they are in different region they use it, Berber consists of different varieties that differs in terms of pronunciation, accent and vocabulary. Also, they mentioned that Berber is used according to situations like when they meet Berber people and who share the same variety.

On the other hand, from the responses of interviewees about people's attitude in Tiaret region they stated that there is who like it and try to guess where they are from and learn some words. Unlike others who don't like it. Therefore, there are positive and negative attitudes towards this variety and this depends on people's mentality. Although, there are no obstacles through communication way because Tiaret community has different language varieties (AA, MSA, French and Berber).

### **III.7. Conclusion**

In the current chapter, we explained the methods used in the whole chapter; we dealt with findings and data interpretation of our research.

This chapter aims to examine people's attitudes towards language varieties used in daily life and motivations that lead them to prefer one language rather than another in different situations with different speakers and interlocutors. Therefore, by asking participants various types of questions we get different views. The analyses of the results obtained enabled us to highlight several points in relation to people's preferences to use their languages. So, every speaker try to transmit speech by using a language which can be comprehensible to others especially when the person lives in a different speech community that share various language varieties.

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# **General Conclusion**

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Algeria is a multilingual country and characterized by the co-existence of different language varieties i.e. modern standard Arabic, Algerian Arabic, Berber and French.

The current study shed light on language loyalty in Tiartian speech community with reference to Berber speakers. More precisely, it has attracted our attention to focus our interest on the different language varieties among Berber speakers in Tiaret. It attempts to investigate their language use in different situations and their attitudes.

In fact, Berber (Tamazight) language variety is the mother tongue of the majority of Berber speakers in Algeria which consists of various varieties; each variety has its own distinctive features on different levels.

The purpose behind the present investigation is to know whether Berber speakers of Tiaret are loyal to their mother tongue and which language variety is used; we tried to check this through analysing their attitudes towards different languages that exist in the speech community of Tiaret.

Therefore, the research work is organized in two chapters; the first chapter is a theoretical part; some definitions of sociolinguistic concepts like language contact, language and dialect, language attitudes. Then, the second chapter is about the sociolinguistic situation of Algeria and brief informations about Berber and Tiaret region. The third chapter deals with analyses of the research instruments and results interpretation.

Our work reveals that a Berber group minority use their mother tongue in specific situations and they tried to use another language variety to people who can't understand Tamazight (Berber) language throughout communication in Tiaret speech community. Also, they master the French language well and use it in several domains; they really proved language loyalty wherever they live.

In this respect, most of participants in Tiaret speech community show that their mother tongue plays an important role in daily life and it is considered as a preferred language variety during conversations. Although, there are exceptional situations on which they are obliged to use another variety in order to make others understand them as Algerian Arabic or French ...etc. the obtained results reveals that Berber (Amazigh) people speak Algerian Arabic with local speakers of Tiaret city at work or in the street and with friends. However, they speak Berber (Tamazight) at home with their family or with those who share the same variety, while they speak French more, especially students at university or with people who have higher social statuses as a prestigious one. Furthermore, Tamazight (Berber) expresses their identity,

thoughts and beliefs that is to say it affects the way people speak especially when they lives in a different speech community who share various language varieties as Tiaret speech community.

To conclude, people try to simplify their way of speaking , the most important thing is the way we speak. This kind of research is not an easy work because it is difficult to evaluate others language preference and language loyalty.

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# Appendices

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**APPendices**

**APPendix 1**

**Questionnaire**

Dear people,

You are kindly invited to help us by answering the following questions which is about “Investigating the language loyalty in Tiartian speech community with reference to Berber speakers”. This research is conducted by a second year master student of linguistics and this questionnaire is an essential part of our MA dissertation.

We will be grateful for your contribution.

**Section one: Background information**

1. Gender:        male         female   
2. Age:            18-20         20-30

**Section two: respondent’s point of view**

**3. What is your mother tongue?**

Berber     French     Algerian Arabic

**4. Which language do you use in your daily speech?**

Arabic     Berber     French     English

**5. Which language do you use when you speak to your family?**

AA     Berber     French     English

**6. Which language do you use when you speak to your friends?**

Berber     AA     French     English

**7. Which language do you prefer to talk during conversations?**

AA     Berber     French     English

**8. Which language do you talk when you are in a different region?**

Berber     AA     French     English

**9. Which language do you consider the easiest?**

Berber         AA     French     English

**10. Do you pronounce words differently from other people?**

Yes         no

If yes, is it referring to?

Different regions

Different dialects

Different cultural background

**11. Do you change some words from your dialect when you speak to other people you don't know?**

Yes

no

**If yes, is it because:**

To avoid misunderstanding

Words signal a person's regional birth

To avoid maltreatment from other people

**12. Which language do you consider as the most prestigious?**

AA

Berber

French

English

**13. Which language do you use at university or work ?**

Berber

AA

French

English

**14. Which language do you use when you speak to a person of higher social status?**

AA

Berber

French

English

**Thank you for your corporation**

## **Appendix 2**

### **Interview**

**Interview questions are as follow:**

**Q1:** What is your preferable language variety?

**Q2:** How do you consider your mother tongue?

**Q3:** Which language do you prefer, apart from your mother tongue?

**Q4:** Do you think that Berber expresses your identity?

**Q5:** Are you loyal to your mother tongue?

**Q6:** Which are the situations you use Berber variety?

**Q7:** Do you use your native variety with local speakers of your town?

**Q8:** What are people's attitudes when you use your ethnic variety (Berber)?

**Q9:** Is there a difference between varieties of Berber?

**Q10:** Do people have positive or negative attitudes towards Berber?

## الملحق 1

### استبيان

يا شعبنا العزيز،

أنت مدعو إلى مساعدتنا من خلال الإجابة على الأسئلة التالية التي تدور حول "التحقيق في الولاء اللغوي في مجتمع الكلام في تيارت مع الإشارة إلى المتحدثين الأمازيغ". يتم إجراء هذا البحث من قبل طالب ماجستير في اللسانيات في السنة الثانية وهذا الاستبيان هو جزء أساسي من أطروحة الماجستير لدينا.

سنكون ممتنين لمساهمته.

القسم الأول: معلومات أساسية

1. الجنس: ذكر  أنثى

2. العمر: 20-18  30-20

القسم الثاني: وجهة نظر المستفتي

3. ما هي لغتك الأم؟

بربري  فرنسي  جزائري  عربي

4. ما هي اللغة التي تستخدمها في حديثك اليومي؟

العربية  البربرية  الفرنسية  الإنجليزية

5. ما هي اللغة التي تستخدمها عندما تتحدث إلى عائلتك؟

أمازيغية  فرنسية  إنجليزية

6. ما هي اللغة التي تستخدمها عندما تتحدث إلى أصدقائك؟

بربري  الدارجة  فرنسي  انجليزي

7. ما هي اللغة التي تفضل التحدث بها أثناء المحادثات؟

أمازيغية  فرنسية  إنجليزية

8. ما هي اللغة التي تتحدثها عندما تكون في منطقة مختلفة؟

بربري  الدارجة  فرنسي  انجليزي

9. أي لغة تعتبر أسهل؟

بربري  الدارجة  فرنسي  انجليزي

10. هل تختلف نطق الكلمات عن الآخرين؟

نعم  لا

إذا كانت الإجابة بنعم ، فهل تشير إلى؟

مناطق مختلفة

لهجات مختلفة

خلفية ثقافية مختلفة

11. هل تغير بعض الكلمات من لهجتك عندما تتحدث إلى أشخاص آخرين لا تعرفهم؟

نعم  لا

إذا كانت الإجابة بنعم ، فهل ذلك بسبب:

لتجنب سوء الفهم

تشير الكلمات إلى الولادة الإقليمية للشخص

لتجنب سوء المعاملة من الآخرين

12. ما هي اللغة التي تعتبرها الأكثر شهرة؟

أمازيغية  فرنسية  إنجليزية

13. ما هي اللغة التي تستخدمها في الجامعة أو العمل؟

بربري  الدارجة  فرنسي  انجليزي

14. ما اللغة التي تستخدمها عندما تتحدث إلى شخص ذي مكانة اجتماعية أعلى؟

أمازيغية  فرنسية  إنجليزية

شكرا لتعاونكم

## الملحق 2

### مقابلة

أسئلة المقابلة هي كما يلي:

س 1: ما هو التنوع اللغوي المفضل لديك؟

س 2: كيف تعتبر لغتك الأم؟

س 3: ما هي اللغة التي تفضلها باستثناء لغتك الأم؟

س 4: هل تعتقد أن البربر يعبر عن هويتك؟

س 5: هل أنت مخلص لغتك الأم؟

س 6: ما هي المواقف التي تستخدم فيها بربرية متنوعة؟

س 7: هل تستخدم تنوعك الأصلي مع المتحدثين المحليين في بلدتك؟

س 8: ما هي مواقف الناس عندما تستخدم التنوع العرقي (البربر)؟

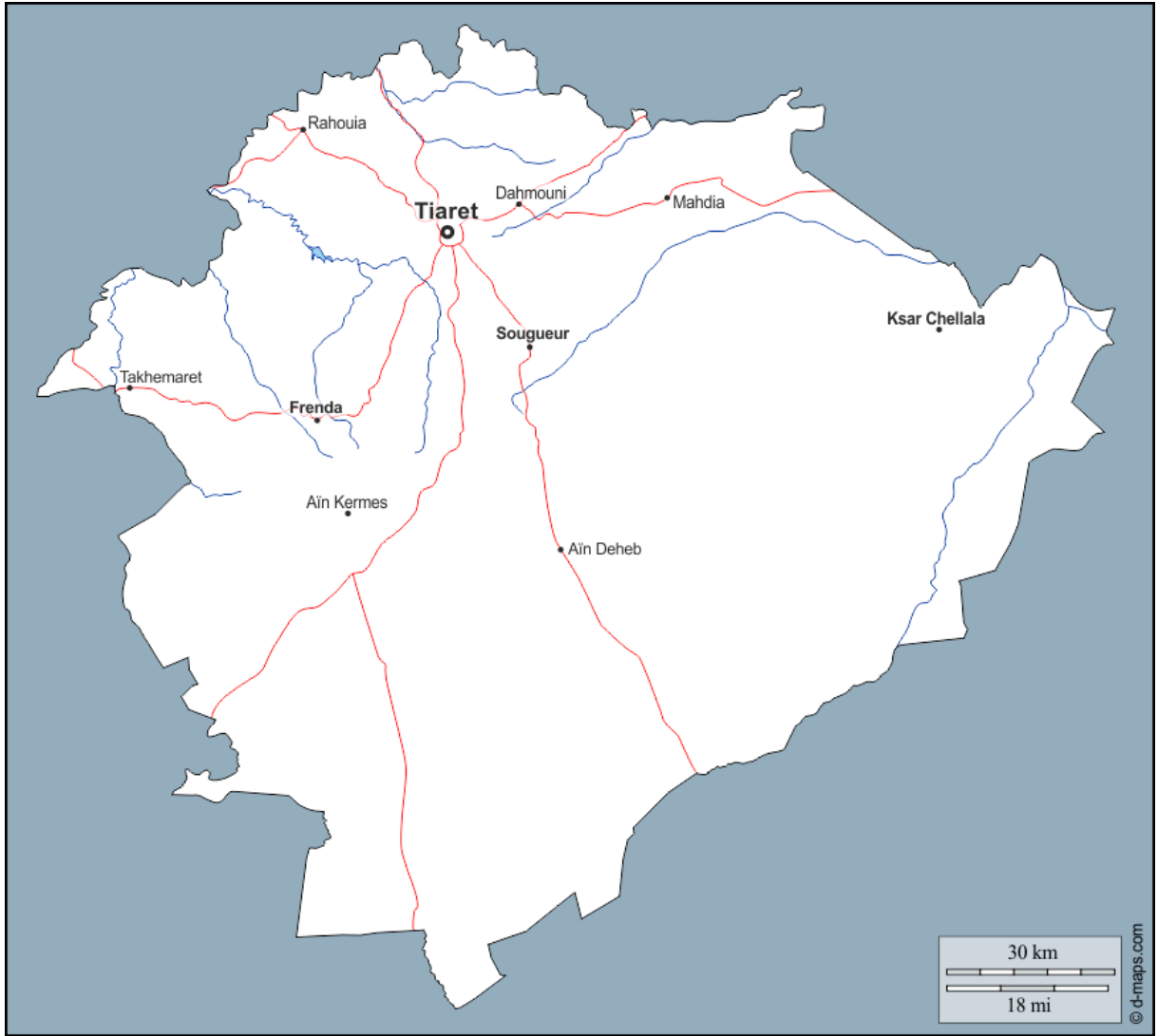
س 9: هل هناك فرق بين أصناف البربر؟

س 10: هل لدى الناس مواقف إيجابية أم سلبية تجاه البربر؟

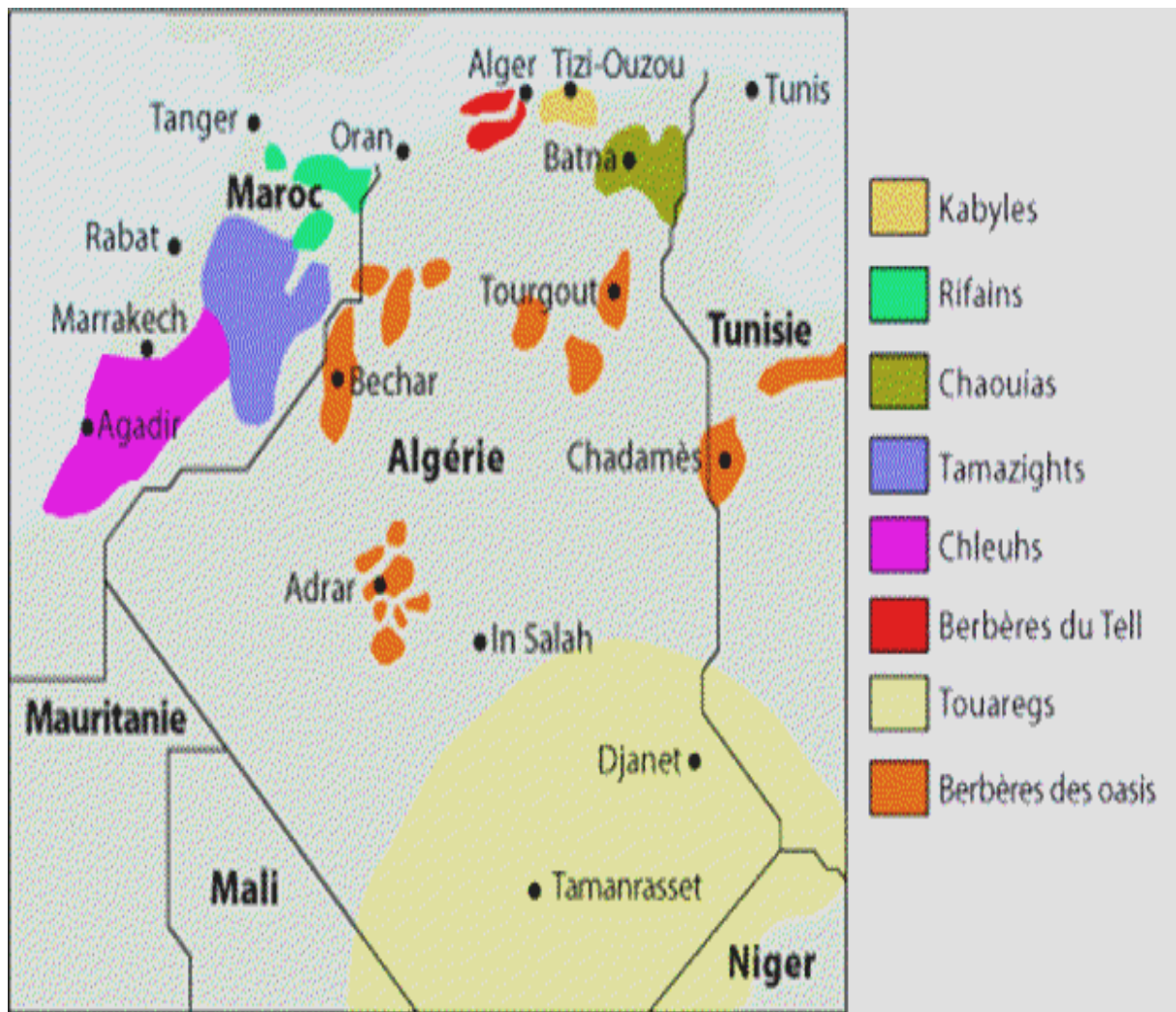


Map 2.1. Map of Algeria highlighting Tiaret





Map 2.2. Wilaya of Tiaret



Map 2.3. Berbers in Algeria

## Résumé:

Le présent travail de recherche est destiné à étudier la loyauté linguistique dans la communauté de la parole tiartienne en référence aux locuteurs berbères, il vise à enquêter sur le groupe minoritaire berbère vivant à Tiaret car ce groupe a sa propre variété linguistique qui se compose de diverses variétés distinctives qui sont totalement différentes des autres. variétés de langues qui existent dans le répertoire de discours de Tiaret. Il mettra également en lumière les attitudes linguistiques, les préférences linguistiques qui jouent un rôle important dans la communauté de la parole.

Le but de cette étude est de savoir si un groupe minoritaire de locuteurs berbères vivant à Tiaret est fidèle à sa langue maternelle ou utilise d'autres langues qui existent dans la communauté de langue Tiaret; il tend également à analyser leurs attitudes à l'égard des langues utilisées dans cette communauté, à savoir l'arabe algérien, le français et le berbère. L'étude tente d'expliquer comment les locuteurs berbères communiquent et utilisent différentes variétés de langues, nous mettrons également en évidence la situation sociolinguistique de l'Algérie.

Afin de collecter des données, plusieurs instruments de recherche ont été utilisés, ces instruments comprennent un questionnaire et un entretien destinés aux locuteurs berbères de la communauté de Tiaret; les résultats obtenus ont été analysés et interprétés. Les résultats ont montré que cette catégorie de personnes a une forte corrélation et un attachement à leur langue maternelle, nous pouvons également dire que les membres de ce groupe d'expression minoritaire expriment leur fidélité à la langue et à la culture berbères (tamazight) tout au long de leur utilisation de la langue et de leurs préférences pendant des et différentes situations.

**Mots clés:** fidélité linguistique, communauté de parole, berbère, attitudes, langue maternelle, conversation quotidienne.

## ملخص

يهدف العمل البحثي الحالي إلى دراسة الولاء اللغوي في مجتمع الكلام في تيارت بالإشارة إلى المتحدثين البربر ، ويهدف إلى التحقيق في مجموعة الأقلية البربرية التي تعيش في تيارت لأن هذه المجموعة لها تنوع لغتها الخاصة التي تتكون من أنواع مختلفة ومميزة مختلفة تمامًا عن غيرها. أنواع اللغات الموجودة في مرجع خطاب تيارت كما سيسلط الضوء على المواقف اللغوية وتفضيلات اللغة التي تلعب دورًا مهمًا في مجتمع الكلام.

الغرض من هذه الدراسة هو معرفة ما إذا كانت مجموعة أقلية من المتحدثين باللغة البربرية الذين يعيشون في تيارت موالية للغتهم الأم أو يستخدمون لغات أخرى موجودة في مجتمع الكلام في تيارت ؛ كما أنه يميل إلى تحليل مواقفهم تجاه اللغات المستخدمة في هذا المجتمع مثل العربية الجزائرية والفرنسية والبربرية. تحاول الدراسة شرح كيفية تواصل المتحدثين الأمازيغ واستخدام أنواع مختلفة من اللغات ، وسنسلط الضوء أيضًا على الوضع الاجتماعي اللغوي للجزائر.

من أجل جمع البيانات ، تم استخدام العديد من أدوات البحث ، وتشمل هذه الأدوات استبيانات ومقابلة موجهة للمتحدثين الأمازيغ في مجتمع تيارت ؛ تم تحليل النتائج التي تم الحصول عليها وتفسيرها. أظهرت النتائج أن هذه الفئة من الأشخاص لها ارتباط قوي وتعلق بلغتهم الأم ، وقد نقول أيضًا أن أعضاء مجموعة الكلام هذه الأقلية يعبرون عن ولائهم للغة والثقافة البربرية (الأمازيغية) من خلال استخدامهم للغة وتفضيلهم خلال فترة محددة. ومواقف مختلفة.

الكلمات المفتاحية: الولاء اللغوي ، الحديث للمجتمع ، البربر ، المواقف ، اللغة الأم ، المحادثة اليومية.