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**Investigating the Authenticity of Modern Standard Arabic Roots in the
Speech of the Algerians :Clues and Evidence from Tiaret Speech
Community.**

**A Dissertation Submitted to the Department of English in Partial Fulfillment of the
Requirements for the Master's Degree in *Linguistics***

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DEDICATION

First of all, I am extremely grateful to Allah, who helped me
to finish this modest work.

This dissertation is lovingly dedicated to my parents for their support, encouragement, and
constant love that sustained me throughout my life.

Dedicated to my best friend BENABDALLAH ZOHRA

May Allah give mercy to her.

I also dedicate this work to my lovely brothers and sisters.

I dedicate it to all my friends and thank them for their support.

Khaoula



DEDICATION

First and foremost, I thank Allah Almighty for illuminating my path to completing the work at hand.

I would like to dedicate this dissertation to my lovely mother, who gave birth to meaning and love in my life and gave me strength, encouragement, and hope. I would also be proud to dedicate my work to my lovely father, who was my source of strength. May Allah have mercy on him.

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ABSTRACT

This research examines the state of Modern Standard Arabic (MSA) within the Tiaretian speech community and emphasizes the significance of MSA roots for Arab and Algerian identity. The study addresses the growing prevalence of Algerian dialectal Arabic, particularly in political, social, and economic contexts, which has resulted in a decline in MSA usage and the dominance of colloquial languages. The objective is to promote the teaching and preservation of MSA while fostering a positive relationship within the speech community. The research identifies the challenges faced by individuals in navigating linguistic differences between their local dialect, such as Algerian Arabic, and MSA. It also highlights a lack of awareness regarding the origins and importance of their linguistic repertoire. Since MSA serves as the official language in formal settings and plays a vital role in shaping cultural and national identity, the lack of awareness is concerning. The research employs qualitative and quantitative methodologies, including a questionnaire distributed to 100 third-year students in the Department of Arabic Language and Literature at the University of Tiaret, as well as a semi-structured interview with two teachers from the same department. The findings reveal a significant lack of awareness among participants regarding the origins of common words in their language. This indicates the need for greater emphasis on educating the speech community about the foundations of MSA to strengthen their understanding and connection to the language.

Key words: Modern Standard Arabic, Algerian Dialectal Arabic, speech community, language authenticity.

List of Abbreviations and Acronyms

ADA : Algerian Dialectical Arabic

CA : Classical Arabic

CM: Code Mixing

CS : Code Switching

LS: Loan Shifts

LW: Loan Words

MSA : Modern Standard Arabic

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General Introduction

General Introduction

General Introduction

In Algeria, where multilingualism prevails due to the historical influence of French colonization, MSA serves as a neutral linguistic ground that transcends regional dialects and bridges communication gaps. It acts as a common language for Algerians from different linguistic backgrounds, allowing them to engage in meaningful exchanges and express their ideas with clarity.

The prominence of MSA in Algerian society is further reinforced by its connection to the Arabic script and the Islamic religion. As the language of the Quran, MSA holds a special reverence and significance among Algerians, serving as a means to connect with their cultural and religious heritage.

Despite the widespread usage of MSA, it is important to note that Algerian Arabic dialects, influenced by Berber languages and French, continue to flourish in everyday conversations, reflecting the rich linguistic tapestry of the country. Nonetheless, MSA remains a vital component of Algerian identity, fostering national unity and enabling effective communication in various domains of Algerian society.

This study aimed to investigate and describe the linguistic features characterizing the speech community of the region of Tiaret, which prompted us to inquire about their language usage and tackle the authenticity of the language used in our daily lives in relation to MSA. Likewise, this empirical study is guided by the following objectives:

- To maintain the interrelationship between the rapid evolution of word usability and its dominance over the authenticity of MSA.
- To investigate the level of awareness among Arabic language students in the Tiaret speech community and its impact on their usability of words.
- To shed light on the issue of borrowing words and its effect on the linguistic situation of MSA in relation to speakers of the Tiaret speech community of learners.

As a matter of fact, this study was done in an effort to describe the position of MSA usability. In the Tiaret speech community and their origins of words. Therefore, the following three major Questions have been raised:

General Introduction

1. What is the correlation between the speech patterns of Tiaret speakers and MSA roots?
2. How do Tiaret speakers daily speech patterns reflect the original of MSA?
3. To what extent are Tiaret speakers aware of the origins of the words they use in regular communication?

To tackle these questions, the following hypotheses are advocated:

1. There may be an implicit relationship between the words and phraseology used and their authenticity in MSA.
2. Many of the Arabic words used on a daily basis, according to Tiaret speakers, have other origins.
3. It could also be hypothesized that Tiaret speakers use dialectical Arabic and words borrowed from MSA with no background knowledge.

The contemporary study discusses distinctive points, and each chapter deliberates knowledge about the study. It involves three chapters; the first part is devoted to the literature review, which describes concepts and theories related to the topic of our investigation. On the other hand, the second chapter describes the methodological framework and the processes of data analysis, including a questionnaire and a semi-structured interview that were designed for Arabic teachers from the Language and Literature department. Furthermore, the final chapter also discusses the key findings and results and provides ideas and advice that could help enhance speakers' knowledge of the value of linguistic authenticity.

Additionally, the dissertation concludes with a broad statement that summarizes the many methods applied to carry out this research. There is a list of references and appendices in addition to the primary conclusion.

Chapter One

Literature Review

1.1. Introduction

The contemporary chapter provides an overview of the historical background of the Arabic language by outlining its definitions, histories, and classifications throughout time. It also covers the most salient linguistic features of MSA and provides an overall description of the status of MSA in the Tiaretian speech community, including colonial linguistic inheritance, code-mixing between Algerian Arabic and French, and finally lexical borrowing.

1.2. Historical Background of the Arabic Language through Time

The origin of the Arabic language was a subject of debate among ancient Arab linguists. In a contest between two teams that took place during the Abbasid Caliphate, they claimed that it predates the Arabs themselves and that Adam spoke it in Paradise. Others asserted that Ismail, peace be upon him, was the first person to speak this language, contrary to claims made by some of them that the Ibn Qahtan tribe was the first to do so. As evidence for their claims, they cited the Holy Qur'an. The Prophet mentioned both the words of God and actual occurrences.

The Arabic language is a member of the Semitic languages that include a number of languages in the Middle East and North Africa. It was initially formed from the Afro-Asiatic languages, which in addition to Arabic also contain other languages like Hebrew and Ethiopic. The Arabic language first appeared as a universal tongue in the seventh century AD. Arabic writings are where the history of the Arabic language began. The Qur'an manuscript, which was created during the reign of the wise caliph Uthman Ibn Affan, is the oldest piece of writing (644-656). Poetry from the pre-Islamic period was first transmitted orally in the sixth and seventh centuries. The Qur'an and Arabic poetry served as the basis for the educational system developed by Arabic linguists in the eighth and ninth centuries, making Arabic the language of culture and learning. In his argument about the Arabic emergence, (Farghaly, 2010) showed that Arabic language evolved from an obscure and non-prestigious language to a major world language after the Islamic conquests, the period after Prophet Mohammed's death.

1.2.1. Arabic in Pre-Islamic Era

According to historical records, Arabic is one of more than 300 languages that make up the Afro-Asiatic family of languages (Abu-Absi, 1986). Arabic and Hebrew were living languages at that time. An ancient Arabic inscription from the fourth century has been discovered in the Syrian desert. Due to the scarcity of written records from this ancient period

between the third and seventh centuries, the Arab tribes that lived on the Arabian Peninsula and in nearby regions claim that little is known about the nature of Arabic at that time. Where the history of literature was divided into several eras according to what the Arab and Islamic nations touched upon in terms of political and social fluctuations, including the pre-Islamic era: It began with the independence of Yemen from the Adnan state in the middle of the 5th century AD and ended with the emergence of Islam in the year 622 AD. Most researchers agreed that the pre-Islamic era extended 150 years before the mission of the Messenger, may God's prayers and peace be upon him. Additionally, pre-Islamic poetry was a mirror of Arab life and the true image of Arab customs and traditions, rich in artistic values, wonderful, beautiful images, and subtle, suggestive meanings.

The poets were chanting their poetry in the markets, and the poetic purposes varied in that era—spin, enthusiasm, pride, lamentation, description, wisdom—and the artistic construction of the pre-Islamic poem was characterized by traditions that were rooted in the pre-Islamic poets. Every pre-Islamic Arab knew the language and was familiar with all of its linguistic intricacies, since among them were poets, orators, and rhetoricians. The old Arabic poem was successful in capturing the human, intellectual, and poetic sense that set the Arab apart from his ignorance.

As far as the writing system of Arabic before Islam is concerned, the Arabic writing system has undergone progressive changes over the centuries. Arabic script before revealing the Holy Quran occurred in the form of inscriptions on rocks or stones. The Arabic writing system was historically adapted from the Aramaic-derived Syriac and Nabataean scripts (Abu-Absi, 1986). Although the Arabs were aware of this writing prior to the advent of Islam, (Abu-Absi Ibid) notes that it was only after it was employed by Islam that it attained its hallowed status.

1.2.2 . Arabic at the Onest of Islam

The Islamic era began in 610 AD with the mission of the Prophet, may God bless him and grant him peace, and it comes to a close with the formation of the Umayyad state and the end of the Rightly Guided Caliphate. Prior to the rise of Islam, the Arabs had little opportunities to interact with other civilized peoples. They kept their language, as well as their traditions and values. The Arabic language did not first appear in historical writings until the sixth or seventh centuries AD, around the time of the rise of Islam, as was stated in the first section. Arabic came out of historical obscurity with the advent of the Prophet Mohammed and Islam to become a language utilized today.

As a result of the Islamic conquests in the Rashidun (632–661) and Umayyad (661–750) eras and the eras that followed, Islam spread as a religion, culture, and comprehensive approach to life, spreading widely and spontaneously among the population of the occupied countries. And it controls a very wide area, extending from the Great Wall of China in the east to the far reaches of Andalusia and central France in the west, and from the Taurus Mountains in the north to Africa in the south, where a unique cultural phenomenon of its kind appeared, thanks to which the Arabic language spread as a global civilized language, and that language spread. In that region, the Holy Quran became a resounding voice throughout this vast world for centuries.

Historians stress that Arabic has evolved into "a general language for all Muslims and a common language among Muslims" in this new civilized world. (Abu-Absi, 1986). In the Islamic world, including all of its eastern and western outposts, Arabic was the primary language used for science, education, literature, and writing. Islam's early need for literature to call people to religion, encourage good, and condemn evil led to a vibrant literary culture.

There was no organized labor, no scholars drafting its laws, and no one religion uniting them under one flag. The pre-Islamic Arabs were instead dispersed, fighting tribes, affected by ignorance, illiteracy, poverty, and diseases. The advent of Islam at that time was an inevitable outcome and a clear rejection of that way of life, emphasizing the moral values that the Arabs possessed before to Islam. In this respect, the emergence of Islam in the Arabian Peninsula had great effects in various fields of life with its various spectrums, as it abolished many customs, practices, beliefs, and concepts, modified many values, established morals, and preserved them in accordance with its teachings and correct method. Likewise, the revelation of the Quran was the most important event in the stages of its development, as it unified its different dialects into one eloquent language, based mainly on the dialect of Quraysh, added many words to its lexicon, and gave new meanings to other words.

In general, we can say that the sacred nature of the Quran and the prominent literary standing of Arab poetry both contributed to the high prestige of Arabic and paved the road for the standardization of the language.

1.2.3. Arabic Standardization

Arabic was unknown before the advent of Islam and the Prophet Mohammed, peace be upon him. It was a very small member of the southern branch of the Semitic language family (Farghaly, 2010). Arabic was only spoken in the Arabian Peninsula. At the time, Aramaic was extensively spoken and was the "lingua franca" of the region. However, native Arabic speakers at the period spoke a variety of dialects of the language that differed geographically and socially. Mecca's dialect, for example, was regarded as being as prestigious as Modern Standard because it was the dialect of the Quraish, who held a superior position among other Arab tribes as the rulers of the Arabian Peninsula, in addition to its advantageous location as a destination and crossroads for trade.

Parallel to the expansion of Islam, Arabic also expanded dramatically throughout the world: first, it reached the Middle East, beginning in Kufa (16/636) and Basra (17/638); second, it reached North Africa, beginning with the conquest of Fustat, now Cairo; and third, it reached Andalusia (711) and Uzbekistan (750). The language suddenly spread throughout a region that included Western Europe and China's western frontiers (Owens, 2004). The development of Arab settlement in the area took place over several decades, during which time the local populace was heavily Arabized and converted to Islam. As the Arab Empire grew in size, a significant amount of linguistic and cultural blending between Arabs and various foreign speakers took place. As a result, Arabic came under attack, notably with the rise in grammatical, typographical, and phonological errors and the progressive erosion of linguistic values. This led grammarians and orthographers to concentrate and begin a process of rectification and standardization. In this vein, understanding the process of language standardization in the Arab world requires looking into the socio-historical factors that influence Arabs' views toward their native tongue. Since the fifth century, there has been evidence of standard Arabic; however, it is unclear whether this standard is the result of several dialects or just one particular dialect (Hourani, 2002).

The earliest Arabic standardization procedure, according to grammarians, began in the eighth century. Early Arab grammarians began the first codification of the Arabic language. The Quranic language was selected as an example of correctness during the codification process from among the other dialects. The standardization of language used in a particular subject area, whether it is a science (like chemistry, physics, and linguistics), an art (like painting), a doctrine (such as Marxism), or a profession (such as air traffic and agriculture). Moreover, the terminological concerns and challenges in the Arab world are

widely debated, whether in language academies, specialized publications, or conferences conducted by language academies, the Bureau for the Coordination of Arabization in the Arab World (BCAAW), or by universities. The responsibility of standardizing Arabic was given to various eminent academics as a practical step towards the growth of Arabic, including Abu Al-Aswad Al-Dua'ali, IbnAbihi (16 BC–69 AH), and Sibawayh (148 AH), a non-native Arabic speaker who is regarded as the father of Arabic grammar. (Versteegh, 1997).

In this vein, Abu Al-Aswad Al-Du'ali is one of the prominent figures of Islam, jurisprudence, and poetry; he is the founder of the science of grammar and the first to shape the verses of the Holy Qur'an and put a sign on the Arabic letters, and for this reason historians called him "the king of grammar."

Every Arab nation has adopted this new variety of Arabic as its official language since the eighteenth century. Many political, technological, medical, and technical phrases entered the Arabic language as a result of globalization, internationalization, and Arabs' interactions with the outside world. Actually, the terminology issue in the Arab world is quite varied and complex. As a result, there is still much to be done to standardize Arabic terminology, which calls for additional thorough investigation. Arabic has a high number of linguistic and personalized word generation mechanisms, which contribute to the language's enormous number of synonymous phrases. The frequency of uninterested synonyms can be decreased by using word evaluation criteria to determine which expressions are more beneficial for terminological goals and, hence, more likely to remain.

1.3. The Arabic Language's Deep-Rooted Origins

Arabic is a rich language with deep roots and numerous words with important historical and cultural connotations. The authenticity of Arabic word origins is also widely accepted, and they are seen as an essential part of Arabic language and culture. There are countless Arabic words that originated in the Arabic language. Here are some examples:

1. The word Salaam (سَلَام) is the Arabic word for peace and is commonly used as a greeting. This Arabic word has a deep significance in Islamic culture and is utilized as a common form of greeting. In Ethiopian, *shalom* in Hebrew, *shlamo*.
2. Insha'Allah (إِنْ شَاءَ اللهُ) - meaning "God willing", this phrase is commonly used to express hope for a future event.

3. Alhamdulillah (الْحَمْدُ لِلَّهِ): This is the Arabic phrasal expression interpreted for "Praise be to Allah" and is frequently utilized by Algerian people to show gratitude and appreciation.

In general, Arabic is a language with deep origins and many words with important historical and cultural connotations. The language and culture they represent are significantly shaped by these deeply ingrained Arabic terms.

1.4. Arabic Language Varieties

Arabic is a Semitic language. Its earlier stages best capture its isolation, conservatism, and connection to desert life. The Semitic language family includes Hebrew, Aramic, Ethiopic, Akkadian, and other ancient Mesopotamian tongues. It is the tongue of the Prophet Muhammad, the holy Quran, Arabic poetry, and Arab-Islamic culture. Arab nations speak Arabic as their primary language, and several nations, including Algeria, have made it their official tongue. Historical sociolinguistics can be used to address this issue. It investigates how

Arabic has changed over time in reaction to the many socioeconomic situations that its inhabitants have experienced. Numerous concepts are used in this study work, including the terms "classical Arabic," "dialectal Arabic," and "standard Arabic" are employed to give a proper sociolinguistic perspective on Arabic over the ages. It attempts to highlight the social importance of this language and how cultural blending and language contact have changed it over time, rather than studying literary Arabic as it flourished during the golden periods, such as the Abbasid era. We will give a brief overview of the three main variants of Arabic in this study.

1.4.1. Classical Arabic Language

According to pre-Islamic poetry, classical Arabic is thought to have originated with the several Bedouin tribes of the Arabian Peninsula (Ferguson, 1959). In other words, historical Arabic, or Quranic Arabic, which was primarily employed in the Quran, particularly throughout the Jahiliyah period, is the foundation from which MSA arose. CA is a form of Arabic used in the mosque for religious ceremonies and at home for worship. According to (Ennaji, 2005), CA is "a sign of erudition and Arabic scholarship, it is commonly used by religious scholars to debate Islamic topics or to undertake Islamic studies." (p. 52). However, due to its extensive codification, Classical Arabic has no native speakers, and as CA is no longer spoken, it is not thought of as a mother tongue. In this instance, according to (Farghaly, 2012), despite its continued use for more than 1500 years, classical Arabic is neither the native tongue nor the language of any group, nor is it the language of modern writing.

1.4.2. Modern Standard Arabic

Modern standard Arabic is the modern standard language of the Arab world; it is the native language of around 23 million people in the Arab world, and it is the modern version of CA that was used in the Quran and in the earliest literature. According to (Ennaji, 2005), "modern standard Arabic is historically related to classical Arabic in the sense that it is simplified from it" (p.53) Additionally, MSA, a formal Arabic that is written and spoken in the modern Arab world, is the official language of many Arab countries, including Algeria. It is almost usually used in written form in printed publications nowadays, all throughout the world. Additionally, it is an oral style of communication that is used in official contexts including radio, newscasts, lectures, other official addresses, and international conferences. As defined by (Saïd, 1967), "MSA is that variety of Arabic that is found in contemporary books, newspapers, and magazines and that is used orally in formal speeches, public lectures, and television" (P. 123).

However, Algerians generally mix French and Arabic dialects in their daily conversations rather than speaking modern standard Arabic as their first language. The most extensively spoken dialect in the nation is Algerian Arabic, popularly known as "Darja," which is highly influenced by French and Berber languages. Standard French and Algerian Arabic are combined to create Algerian French, which is commonly spoken in daily life, especially in metropolitan areas and among educated people.

1.4.3. Dialectical Arabic

Dialectical Arabic, also known as colloquial Arabic or regional Arabic, refers to the diverse and region-specific forms of the Arabic language spoken across the Arab world. Unlike Modern Standard Arabic (MSA), which is the standardized literary form of Arabic used in formal settings, dialectical Arabic represents the everyday spoken language of various Arabic-speaking communities. (Versteegh, 2001)

The term "dialectical Arabic" encompasses a range of linguistic variations and distinct dialects that have emerged due to historical, geographical, and sociolinguistic factors. These dialects can differ significantly in pronunciation, vocabulary, grammar, and idiomatic expressions, making them mutually unintelligible to speakers from different regions. (Holes, 2004).

Arabs speak dialectal Arabic, a language related to MSA that has many of the same lexical elements. Despite being the official language of the Arab world and being utilized in

formal contexts like education, government, and the media, dialectal Arabic is the language used for everyday interpersonal communication. There are regional variations in Arabic dialects, each having its own vocabulary, syntax, and accent. The dialectal language is the one that is spoken among people, as opposed to the standard language used in writing and official addresses. Colloquialism tends to be simpler, with fewer pronouns and a loss of the two-fold form because there are no rules. Because it is automatic and adaptable and changes with the generations and the environment around it, it is not governed by rules.

Among the most common varieties of Arabic are Egyptian Arabic, Levantine Arabic (spoken in Lebanon, Syria, Jordan, and Palestine), Gulf Arabic (spoken in Saudi Arabia, Kuwait, Qatar, Bahrain, and the United States), and Magherbi (spoken in North Africa, specifically Algeria, Morocco, Tunisia, and Libya). Algerian Arabic is frequently distinguished in this context from MSA, which is a member of the Magherbi Arabic family of languages spoken in northern Africa. Instead of being utilized in written form, it is more often employed in spoken circumstances. In Algeria, where it is commonly spoken, dialectal Arabic can be heard at home, on the street, and in the market. It has consequently developed into the language of interpersonal communication and is now used in a number of media.

1.5. The Salient Linguistic Features of Modern Standard Arabic

As an Afro-Asian language, the Arabic language differs enormously from the English language and other Germanic and Latin-based languages. Certain grammatical differences must be known before understanding the language. Unlike English, Arabic is written from the right to the left. Modern Standard Arabic (MSA) is the standardized form of Arabic used in writing, formal settings, and the media across the Arabic-speaking world. While MSA is used across the Arab world, the Arabic alphabet has twenty-eight letters total—consonants and vowels. Arabic also lacks upper- and lower-case lettering. These letters typically have different shapes depending on whether they are in the starting, middle, or final positions in the word. As the character / is regarded as a semivowel, Arabic contains twenty-seven consonants, three short vowels (/a, I u), and three long vowels ā,ī,ū.

Regarding Arabic word order, the fundamental pattern for classical Arabic is VSO, which stands for verb, subject, and object. For instance, the English statement "Sarah went to the school" is rendered / *ḍahabat Sarah ʔilāl-madrasati* "Go Sarah to the school," which is obviously a grammatically wrong translation of the English language.

For these reasons, Arabic displays unique language characteristics at the phonological, semantic, morphological, and syntactic levels.

1.5.1. Phonological Features

Arabic, known for its complex phonology, presents several distinctive features. Its consonant inventory encompasses voiced and voiceless stops, fricatives, nasals, liquids, and semivowels. For instance, "بَاب" (baab - door) includes the consonant /b/. In terms of vowels, Arabic has a relatively small set, consisting of three short vowels (/a/, /i/, /u/) and their corresponding long counterparts (/a:/, /i:/, /u:/). Examples include "كَتَبَ" (kataba - he wrote) with the vowel /a/ and "كُتُبَ" (kutub - books) with the vowel /u/. Syllables typically follow a consonant-vowel (CV) pattern, although consonant clusters and geminate consonants also exist, as seen in "كِتَابَ" (ki-taab) and "مَدْرَسَةَ" (mad-ra-sa). Arabic exhibits a stress-timed rhythm, with stressed syllables being longer and more prominent, but stress placement lacks the predictability found in English. Additionally, the language features phonological processes such as assimilation and epenthesis, which help maintain phonotactic constraints. For example, "الْكِتَابَ" (al-kitab) [al.ki.tab] (the book) shows assimilation, while "الْبَيْتَ" (al-bayt) [al.bajt] (the house) demonstrates epenthesis. (Al-Wer & de Jong 2019) & (Watson 2002).

1.5.2. The Morphological Features of MSA

The beginning of pattern morphology is one of the most prominent features of Semitic languages, to which Arabic belongs. Many words with varied meanings are derived from the root, which is a semantic abstraction made up of two, three, or four consonants, by superimposing templated patterns. (Holes, 2004). In this regard, morphology is mostly taken into account in linguistic studies; Due to its significance in correctly interpreting sentence constructions without overlap.

In Modern Standard Arabic, new noun or verb forms are produced from these roots in a variety of ways, including by inserting vowels, doubling consonants, lengthening vowels, and occasionally by adding prefixes or suffixes in addition to the other techniques. For instance, numerous words could be descended from the Arabic root R-S-M, which stands for "draw."

Many words could be derived, such as: rasama "he drew" (masculine), Rasamat "she drew" (feminine), arsomu "I draw" (masculine and feminine), rassam "artist" (masculine), and marsam "drawing workshop"

The combination of three consonants R-S-M, also known as the root, is present in all of the words stated above, as we have seen. It is common of the Semitic morphological

system for this root to be modified by the addition of a suffix, prefix, and occasionally an infix to change the meaning of another word, especially with verbs (Ryding, 2005).

1.5.3. Syntactic Features

The Arabic language exhibits several syntactic features, which are worth exploring in order to understand its structure and word order. Firstly, Arabic generally follows a Subject-Verb-Object (SVO) word order, similar to English, although it offers more flexibility. Typically, the subject is followed by the verb, which is then followed by the object. However, Arabic allows for alternative word orders for the purpose of emphasis or stylistic variation. For example, "Muhammad ate the apple" would be expressed as "أَكَلَ مُحَمَّدٌ التَّفَاحَ" (Muhammad ate the apple). (Versteegh, 2001)

In certain contexts, Arabic can adopt a Verb-Subject-Object (VSO) word order. This occurs in sentences where a fronted element, such as a time expression or a question word, initiates the sentence. For instance, "Tomorrow, will Muhammad eat the apple?" would be rendered as "غَدًا يَأْكُلُ مُحَمَّدٌ التَّفَاحَ؟" (Tomorrow, will Muhammad eat the apple?). (Holes, 2004).

Arabic exhibits agreement between adjectives and nouns. Adjectives must agree with nouns in terms of gender, number, and case, resulting in different forms for the adjective depending on the noun it modifies. For instance, "a new book" is expressed as "كِتَابٌ جَدِيدٌ" (kitābun jadīdun), whereas "new books" would be "كُتُبٌ جَدِيدَةٌ" (kutubun jadīdatun). (Ryding, 2005).

Pronouns play a significant role in Arabic sentences. Subject and object pronouns are attached to verbs or nouns to indicate the subject or object of a sentence. Pronouns are also inflected for gender, number, and case. For example, "I go to school" would be translated as "أنا أذهب إلى المدرسة" (Anā 'adhhabu ilā al-madrasah). (Versteegh, 2001).

Arabic possesses a comprehensive case system with three cases: nominative (marfū'), genitive (mansūb), and accusative (majrūr). The case of a noun or pronoun is determined by its function in the sentence. For instance, "The book is on the table" is expressed as "الْكِتَابُ عَلَى الطَّائِلَةِ" (Al-kitābu 'alā al-ṭāwila). (Ryding, 2005).

1.6. The Linguistic Situation of MSA Language

Given the various sets of powers, multilingualism has been a defining feature of Algerian linguistic history. Thus, the two main nations that have imposed their languages on the autochthon are the Arabs and the French. A native Tribal people known as the Berbers

inhabit the whole Maghreb region. The native tongue of these residents is Berber (Benrabah, 2007).

1.6.1. Arabic Dialectes and MSA

With the spread of Islam, the Semitic language of Arabic is introduced to Algeria. Arabic quickly establishes itself as a marker of Arabo-Islamic identity as a result of the close ties between the language and the faith. Arabic, according to Benrabah (2007), has a privileged position because it is the language of the Koran and the Prophet and is spoken by all Muslims worldwide. Additionally, Arabic is a diglossic language, according to Aitsiselmi (2006:159), in the sense that two varieties of Arabic, the high variety and the low variety, coexist. In this vein, Ferguson (1959) initially used the term "diglossia" to describe circumstances in which there are two structurally and historically linked language varieties. Each variety has a certain function to play within a community; a high variety has a very varied, highly codified use for formal purposes and a low variety has everyday practices that are distributed in a complementary way to one another.

In the context of Algeria, the term "Arabic" refers to the different varieties of the language that are spoken there, each of which serves a particular purpose. Two broad categories can be made from these varieties. The high varieties of Arabic are regarded as being MSA and classical Arabic. Because it is the language of the Qur'an, CA is a paradigm of linguistic excellence. This cultivar is now only utilized in religious rituals and is no longer a part of Algerians' daily lives. On the other hand, MSA is a form that has been established in an effort to modernize traditional Arabic and better adapt it to contemporary living. Its grammar and phonology are based on classical Arabic, but its vocabulary is less sophisticated. It has numerous words that were borrowed from other languages, particularly English and French, as is the case with technical and scientific terms like "internet," "computer," etc.

Contemporary Arabic Attempts have been made and continue to be made to undermine and distort modern Arabic, which serves as the language of the Qur'an and the Arab-Islamic civilization. Recently, an unnerving pattern of English and French dominance at political, societal, and individual levels has begun to develop. This is in addition to the media's and advertising's cultural encroachment, which cements it in the brains of future generations. Additionally, MSA has served as Algeria's official language since 1936. It is only used in formal settings and is rarely heard in casual conversation. However, the majority of

Algerians actually speak Algerian Arabic, which has influenced Berber, French, and other languages, and is separated into a number of dialects according to geographical location. It's crucial to remember that the MSA issue in Algeria is not unique since it is a common tendency in many Arabic-speaking countries. Despite the fact that Algeria only recognizes Arabic as the official language and that it is compulsory to be used, particularly in the official sectors, in comparison, Algerian society exhibits the reverse. They converse in French because they see it as the language of development and culture.

In this context, the Arabic language was subjected to a variety of circumstances that hindered its prosperity and development, and there was a coordinated effort by proponents of globalization to undermine the Arabic language. There are additional languages, primarily Berber and French, in addition to the Arabophone majority.

1.6.2. Berber

According to historians, Algeria's original population spoke the indigenous language of Berber before the Arab conquest. Berber is a member of the Hamito-Semitic group of linguistic families and is also spoken in Tunisia and Morocco. Different dialects of the Berber language are spoken in various regions of Algeria. Tamazight is one of these dialects that most fundamentally defines Algerian identity (préambule de la constitution, 1996). Because of this, Berber is taught at all levels of education in the larger and lesser Kabylia east of Algiers (Abid, 2006). Despite this, there is a national radio station that broadcasts everyday in Berber, as well as a television channel.

A sizeable percentage of Algerians, especially in the countryside, speak Berber, also known as Tamazight. Approximately 20% of Algerians, according to Oakes (2008), are native Berber speakers. Many of them do not speak Arabic at all, choosing French instead as their second language. Numerous dialects, including Kabyle, Shawia, Chelha, and Mzabites, are spoken there. As a result, AA and Berber code mixing happens frequently. For instance, numerous words in AA are derived from Berber, such as "fallus" for "chick". Ibid.

In addition to Berber, French is Algeria's linguistic inheritance from the colonial period. French is regarded as being the second-most spoken language after Arabic because of how widely it was utilized following independence.

1.6.3. French

Algerian Arabic, French, and Berber, as these three languages have all had a significant impact on the country's linguistic landscape. To begin with, the use of Algerian

Arabic and French is a reflection of the country's history and its colonial legacy. French was the language of the colonizers, and after Algeria gained independence in 1962, French remained an important language of education, media, and government. In that respect, Baker and Prys (1998) stated that "French is widely used in higher education; scientific material in school and university text books is almost exclusively in French". At the same time, Arabic continued to be the dominant language in everyday conversation.

As a result, many Algerians have grown up speaking both languages and are comfortable switching between them. French is present in the spheres of everyday life; Perhaps what we notice most from the communicative and deliberative aspects of the language in Algeria is that any dialogue between two parties, whether educated or ordinary, involves some French words, sometimes within the same sentence. For example, a speaker might say: "c'est bon /sagamtha/ (it's alright, I repaired it); another example: "rani rayah / marchè /nchri khodra/ (I'm going to the market to buy vegetables) "andek/loto?" (Do you have a car?)

1.7. Language Contact

Many academics have become interested in the phenomena of language contact, which they define as the intimate usage of two or more different languages by members of the same speech group. In other words, language contact has consistently been thought of by sociolinguists as the outcome of socio-social factors brought on by wars, colonization, migration, bondage, and globalization. There is little doubt that these dialects influence one another when speakers of different phonetic frameworks interact. By becoming familiar with its vocabulary or salient features, or through the act of borrowing, speakers of one language may be influenced by that of another. For instance, in Algeria, where France occupied the country for 132 years, Algerians today mainly speak and write French freely. It's likely that Algerian speakers occasionally use French without being aware of it. This is due to the enormous number of French loanwords that have been incorporated into Algerian Arabic. Language contact can also encompass a variety of marvels, such as bilingualism and code switching.

1.7.1.Code-Switching and Code Mixing

Code switching and code mixing are two discourse patterns that come naturally and unavoidably with bilingualism. CS and CM are both defined by Grosjean (1982:145) as "the alternate use of two or more languages in the same utterance or conversation." Bilinguals in this situation combine two languages into a single word or sentence. In other words, code

mixing is the process of using words and expressions from two or more different languages in a single speech or discussion. According to Crystal (1997), CM "involves the transfer of linguistic elements from one language to another. (cited in Walwadkar, 2013:45).

In fact, speakers often blend or alternate vocabulary items, idioms, sentences, and clauses from the various Algerian dialects when speaking to one another. As a result, this is a codic alternation while being aware that these terms have assimilated into our spoken Algerian and are used by people who have never studied French. Additionally, the Algerian speech community developed the concept of Algerian-Arabic/French code switching and mixing as a result of the French occupation, which enforced its language. In fact, the majority of Algerians regularly replace and mix their codes.

Code switchers communicate in order to accomplish a certain goal, as evidenced by the fact that there are numerous justifications for doing so. Code switching cannot be seen as involving merely the lending and borrowing of words because it is a practice that is result-oriented. The discovery that it is used for multiple purposes lends weight to the idea that code switching is planned, deliberate, and more than just the simple lending or borrowing of words between languages.

1.7.2. Borrowing

Borrowing is the process of introducing a single word, phrase, or expression from one language into another by incorporating into its brand-new language structure. In other words, borrowing is the practice of employing words from other dialects to represent ideas or concepts for which the source language lacks an equivalent. According to Winford (2003), the foreign language is the "source" language, whereas the borrowed language is the "recipient" language. When the word "la classe" from French is borrowed into Arabic, Arabic is the "recipient language" and French is the "donor language."

In this context, we emphasize that lexical borrowing, the process by which a language adopts vocabulary from another language, is one of the linguistic phenomena that caught the interest of Arab scholars. When something is borrowed in the Arabic language, it refers to the exotic and Arabized lexicon that has been added to the dictionary from other languages, subject to the rules of Arabic pronunciation, which makes it simpler to say and promotes its dissemination. Borrowing is a common sociolinguistic phenomenon among the various languages of the world. Among the reasons for borrowing from one language to another is the example of French (radar) and English (television). Ibrahim (1978) said that the borrowed

words in the past took a form in the borrowed language in terms of sounds, except when the borrowed word was from scientific terms.

Arabic is a language of science and culture, just like the Semitic languages. It was faced with a massive flood of knowledge, and scientists were unprepared to handle it since it lacked language at the time. Language exchange occurs in the context of what is generally referred to as linguistic borrowing, which permits the assertion of one language's influence on another. It opened up another path for the growth of Arabic through those expressions and phrases that are not Arabic in origin.

1.7.2.1. Loanwords and Loanshifts

Loanshifts and loanwords are the borrowing of words or other words from one language to another and from one dialect to another. El Khouli, M. A. (2022) asserted that linguistic borrowing is, in fact, nothing but an imitation similar to the children's imitation of their parents' speech.

In Algerian Arabic Loanwords and loanshifts are dialects of Arabic that have been heavily influenced by other languages over the course of their history. As a result, there are many loanwords and loanshifts in Algerian Arabic. One major influence on Algerian Arabic has been French, due to Algeria's history as a French colony. Many French words have been borrowed into Algerian Arabic, particularly in areas such as politics, government, and education. Examples of loanwords from French in Algerian Arabic include "bureaw" (bureau), "derija" (dirigeant), and "lyis" (lycée). In addition to French, Algerian Arabic has also borrowed words from Berber languages, which were spoken by the indigenous people of North Africa prior to the Arab conquest. These borrowings include words such as "azul" (hello), "tizi" (mountain), and "amin" (water).

Another source of loanwords in Algerian Arabic is Turkish, due to the historical influence of the Ottoman Empire in the region. Examples of Turkish loanwords in Algerian Arabic include "koul" (eat), "baba" (father), and "souk" (market). Finally, Algerian Arabic has also borrowed words from English, particularly in the areas of technology and business. Examples of English loanwords in Algerian Arabic include "internet" (internet), "bizz" (business), and "job" (job). Overall, the loanwords and loanshifts in Algerian Arabic reflect the region's complex history and the various cultures that have influenced it over time. Also known as "loan translation orcalque," it is a linguistic phenomenon that occurs when a word or phrase from one language is literally translated into another language, often resulting in a

new expression or idiom that incorporates elements of both languages. For example, the English phrase "skyscraper" is a loanshift from German, where it was originally "Wolkenkratzer," which literally translates to "cloud-scraper." The German term was translated literally into English, resulting in the loanword "skyscraper." Another example is the Spanish phrase "pelota de tenis," which literally translates to "tennis ball." The word "tennis" has been borrowed into Spanish, but the phrase still retains elements of the original language.

Loanshifts can be useful for conveying new ideas or concepts across different languages, but they can also create confusion or ambiguity if the meaning of the original phrase or word is lost in translation. The following table illustrates some examples of loanwords

Examples of Loanwords

French words	Arabic words	English words
Cove	كهف /ka:hf/	Cave
Télévision	تلفاز /'tɪlfæz/	Television
Décore	ديكور /di'kʊr/	Décor
Archive	أرشيف /'ɑ:rtʃɪf/	Archive

Table 1. Arabic Terms with French Roots (adapted from Eshamel.net)

<u>Spanish words</u>	<u>Arabic words</u>	<u>English words</u>
Familia	عائلة	The family
Guerra	حرب	The war
Armario	خزانة ملابس	Wardrobe
<u>Semana</u>	<u>أسبوع</u>	Week
<u>Abogado</u>	محامي	Lawyer

Table 2. Arabic Terms with Spanish Roots (adapted from Abd Elmalek, M.p20 ,22)

Turkish words	Algerian Arabic	English words
Belkii	Balak ربما	Maybe
Pazar	Bazar	Big mall
Serbet	Charbat	Juice
Cobbe	Jeba	Dressed
Lambe	Lamba	Lamp
Kahvesi	Kahwaji	cafe waiter
Falan	Flan	Some body

Table 3.Arabic Terms with Turkish Roots (Adapted from Jazairhope.org)

1.7.8.The Effects of Colonial Linguistic Inheritance on the Arabic Language

Colonial linguistic inheritance refers to the lasting effects of colonialism on the languages spoken in former colonies. Colonial powers often imposed their own languages on the people they colonized, either through force or through education and cultural influence. This had significant consequences for the linguistic landscape of these countries, and the effects can still be felt today. Algeria, like other Arab countries, did not escape this linguistic reality. Beginning with the Spanish invasions during the early centuries of Islam, they arrived and settled in the west, especially along some of Algeria's beaches, like Oran in 1505 and Bejaia in 1510. Due to this occurrence, the Ottomans entered Algeria in 1516 as a garrison force to defend Algeria against the Spanish invasion. The Ottomans responded to the request of the Algerians for help, and they succeeded in expelling the Spaniards in 1521. But the Ottomans didn't leave the country and stayed there until 1830. In his book "Ancient and Modern History of Algeria," which is divided into three parts, the Algerian historian Muhammad Ben Mubarak Al-Mili(1964) made reference to this on his book "The history of Algeria in ancient and modern times " assert that "the attempts and invasions of the Spaniards against Algeria were among the direct reasons that paved the way for the stability of Turkish rule in Algeria".(p.86) .In 1580, as a result, Algeria was ruled by "Dey" and joined the Ottoman Empire. The official language at the time was Turkish instead of Arabic, while some locals in particular areas still used Arabic-based dialects.

Unlike the invasions of previous cultures, Algeria was a French colony from the mid-19th century until its independence in 1962. French took over as the primary languages of government, education and culture during this time. French thus had a significant influence on Algeria's linguistic landscape. One of the most important outcomes of French colonization was the widespread adoption of French as a second language in Algeria. Yet, the majority of Algerians continued to speak Arabic as their mother tongue at the same time. French and Arabic existed side by side, due to this bilingualism they served different functions and occupying various linguistic domains in Algeria, creating a unique linguistic situation. As the country gained independence, Arabic language was encouraged as the official tongue, and the state attempted to use it more in administration and education context. But French still had a significant influence in Algeria, particularly in the fields of commerce, technology, and higher education. We currently live by a large-scale limit that swept all areas of Algerian social life in particular and Arab social life in general as a result of the attraction with Western civilization. In front of the French circuit, those with Arabic education and illiterate people were on same footing. And as a result, we now trade many commodities in our daily lives. (salut, çava, merci, and désolé).

1.9. Conclusion

In conclusion, this chapter has tried to give an overview of the history of Arabic language which has developed through centuries, also it focuses on Arabic language varieties Modern standard Arabic, Classical Arabic, dialectal Arabic. Furthermore, this chapter has deal with three salient linguistic features of Modern Standard Arabic (phonological, morphological and syntactical features). Then it aims to give an image of status of Modern Standard Arabic which is influenced by other languages (Berber, Spanish, Turkish and French). Also this chapter deal with the practice of code-mixing between Algerian Arabic, French and Berber, lexical borrowing in the Algerian speech repertoire.

Chapter two

Research Methodology and Data Analysis

2.1.Introduction

The main objective of this chapter is to provide a thorough comprehension of the research design and methods employed for conducting the study, along with an examination and discussion of the research outcomes. In addition, this chapter highlights the participants that were selected and the techniques used with informants in order to gather relevant data under the topic of investigation.

2.2. Description of the Study Context

Tiaret is a city situated in the northwestern area of Algeria and is located around 340 kilometers southwest of the country's capital city. The city has a population of roughly 180,000 inhabitants and serves as the capital of Tiaret province. It is recognized for its abundant history and culture, along with its beautiful natural scenery.

This research study is currently being conducted in Tiaret, Algeria, specifically at the University of Ibn Khaldoun. The primary emphasis of the study is on the Arabic department, and a total of 100 third-year students were selected as participants. Furthermore, the research is taking place during the academic year 2022-2023.

2.3.Description of the Research Design

According to Kerlinger (2000) A "Research design is a plan, structure, and strategy of investigation so conceived as to obtain answers to research questions or problems. It is a logical and systematic plan that specifies the methods and procedures for acquiring the information needed to structure or solve research problems."

In the previous chapter, we explored the theoretical foundation and relevant literature that underpins our work. The next phase involves the practical aspect of the study, which is being conducted at Tiaret University for third-year Arabic students. To achieve our objectives, we are employing a mixed method approach. These two approaches are deemed suitable for this particular study. Utilizing a quantitative method enables us to obtain statistical percentages for our analysis, while employing qualitative methods allows the researcher to gather descriptive data and gain different perspectives on the topic.

2.3.1. Choice of the Research Method

In order to conducting data and provide a relevant and accurate results for any research, there are methods should be follow, in our research we choose to use both quantitative and qualitative methodologies. The goal of using this methods is to collect different responses from varied prospects.

For the sake of collecting and analyzing more reliable data that will contribute to resolving the research problem posed throughout this investigation, we decided to utilize a quantitative research instrument—a questionnaire—as well as interviews for qualitative data. One hundred (100) students in the Arabic department at IbnKhalidoun University-Tiaret filled out an online questionnaire, and the interviewees responded to the questions addressed to them.

In research, "triangulation" refers to the use of a variety of techniques to address a subject. The objective is to increase confidence in the findings by using two or more independent measures to support a claim. In order to obtain feasible results, we relied on a combination of qualitative and quantitative approaches. In this respect, the fact of using mixed-methods research implies the practice of two or more methods in a single study.

2.3.2. Participants and Sampling Processes

Participants are the individuals or groups of individuals that are being studied in a research project". (Cozby & Bates ,2015p48). In other words, they are the people or entities who are directly involved in the research process and provide data.

In the other hand “a sample is a subset of larger population that is used to study the population as a whole. The purpose of sampling is to obtain a representative sample that can be used to make valid inferences about the population.”(Neuman,2014p.175).

Out of the total of 350 students enrolled in the Arabic language and literature department, 100 students were chosen for this study and asked to complete an online questionnaire. The interview also included two instructors from Ibn Khaldoun University.

2.4. Method of Data Collection

Any instrument used to test a variable or assemble the information needed to answer a research question is referred to as a data collection or research tool. By carefully selecting data gathering tools, the researcher can achieve objectives and save time. Additionally,

Data collection method refers to the approach or technique used to gather information or data for a research study or analysis. The choice of data collection method can have a

significant impact on the quality and validity of the resulting data as well as the ease and efficiency of the data collection process (Bryman 2016). There are some common data collection methods available; however, in our research, we selected both an online and traditional questionnaire for students and an interview for teachers.

2.4.1. Questionnaire

According to Bryman (2016), a questionnaire is a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents. It is a self-administered written survey that respondents complete by themselves, either online, on paper, or by phone. The questionnaire was selected as the primary research method in this case in order to quickly gather a significant quantity of data on the study's issue and to contact a large number of respondents. This questionnaire also aims to determine how the Authenticity of Modern Standard Arabic Roots affects the Speech of the Algerians.

2.4.2. Semi-Structured Interview

A semi-structured interview is a research technique used to gather qualitative data through a guided conversation between an interviewer and a participant. It falls between a fully structured interview, which uses a predetermined set of questions, and an unstructured interview, which is more flexible and allows for free-flowing conversation. (Rubin, 2011). In a semi-structured interview, the interviewer has a list of predetermined questions or topics to cover, but they also have the freedom to explore additional areas of interest that arise during the conversation. This approach provides a balance between standardization and flexibility, allowing for comparability across interviews and the opportunity to delve deeper into specific issues. (Kvale, 1996). In terms of methodology, we performed two semi-structured interviews to gather data from teachers of the Arabic Department and determine participants' perspectives on the status of MSA, the authenticity of Arabic roots, and its impact on the speech community of Tiaret.

2.5. Description of the Research Tools

Research tools refer to a variety of methods, techniques, instruments and software applications that researchers use to collect, analyze and interpret data. The tools in our study include both quantitative and qualitative method. The choice of instrument depends on the kind of study the researcher is doing. However, in this section we will include an explanation of each approach a researcher used. The following are the tools we chose for our investigation:

2.5.1. Description of the Questionnaire

Any study should have a technique for gathering data, and in this study we used both an online and a traditional paper questionnaire to administer to 100 students enrolled in the third-year LMD students at the Arabic language and Literature department at IbnKhalidoun University in Tiaret. It also includes a range of questions, including closed-ended, open-ended, and multiple-choice ones. It is split into two parts.

Section one

It includes background information (Q1–Q3) that enables us to gather pertinent information about the participant's personal profile, including gender, age, and their mother tongue.

Section two

It covered (Q4-Q10) the applicability of MSA in casual discourse. This section tries to gather information from the respondents concerning MSA usage, preferred languages, and the most influential language on MSA. The main objective of this section is to determine the extent to which students are aware of the origin of their spoken words and which language has the most influence on MSA.

2.5.2. Description of the Interview

A semi-structured interview is the second tool we choose to complete our work because it would enable us to collect data and opinions more effectively. In this regard, a semi-structured interview with teachers from the Arabic language and literature department at Ibn Khaldoun University has been constructed with the goal of learning more about the originality of Arabic words. Our interview also includes six questions (Q1-Q6) that explore various topics linked to the veracity of Modern Standard Arabic roots in respect to the evidence of the Tiaret speech community.

2.6. Data Analysis and Interpretation of the Findings**2.6.1. Analysis and Interpretation of Student's Questionnaire**

Gender		Age		
Male	Female	18-21	22-25	More than 25

26.3%	73.7%	37.4%	34.3%	28.3%
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Table 4.Participants Age and Gender

As seen in the table above, there were 100 responders in total. With 73.7% female respondents and 26.3% male respondents, it also highlights the diversity of the respondents' gender identities.

The first age group, which corresponds to the youngest respondents (18 to 21 years old), has the highest percentage of respondents (37.4%), according to the same data. Participants in the second group (22-25) range in age from twenty-two to twenty-five (22-25), making up 34.3% of the group. The final group of responders, comprising 28,3% of students, is, however, those who are older than 25.

Question1: What is your mother tongue?

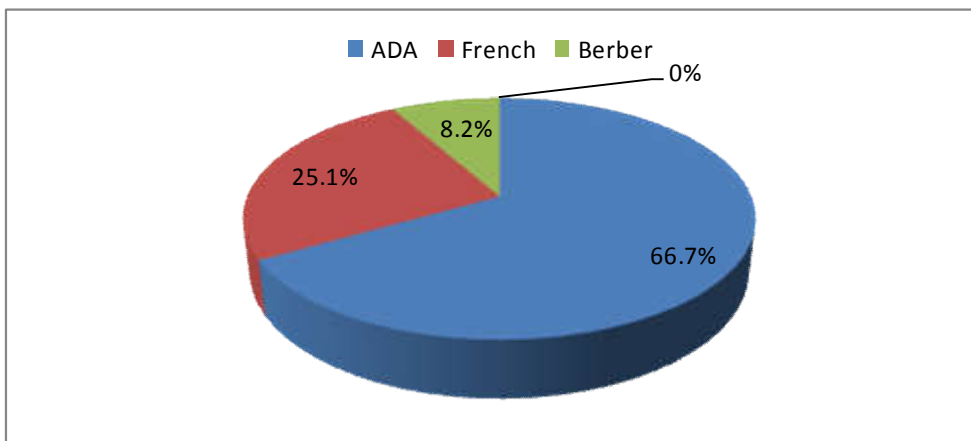


Figure 1.Participants' Mother Tongue

The main purpose of this question is to determine the participants' mother tongue because it is an important aspect of preserving one's cultural identity and heritage. Mother tongue generally refers to the first language a person learns and speaks fluently from birth or early childhood. It is also sometimes called a first language or native language.

According to the results illustrated on the pie chart above the majority of respondents (66.7%) stated that ADA is their mother tongue, however (25.1%) from the students stated that the French is the second official language in Algeria , and just (8.2%) stated that the Berber is their mother tongue . The majority of students, as observed by the researcher, utilize ADA in their speech and communication, which may be because it is simpler and more useful to employ.

Question02:In your daily life, which language variety do you use most?

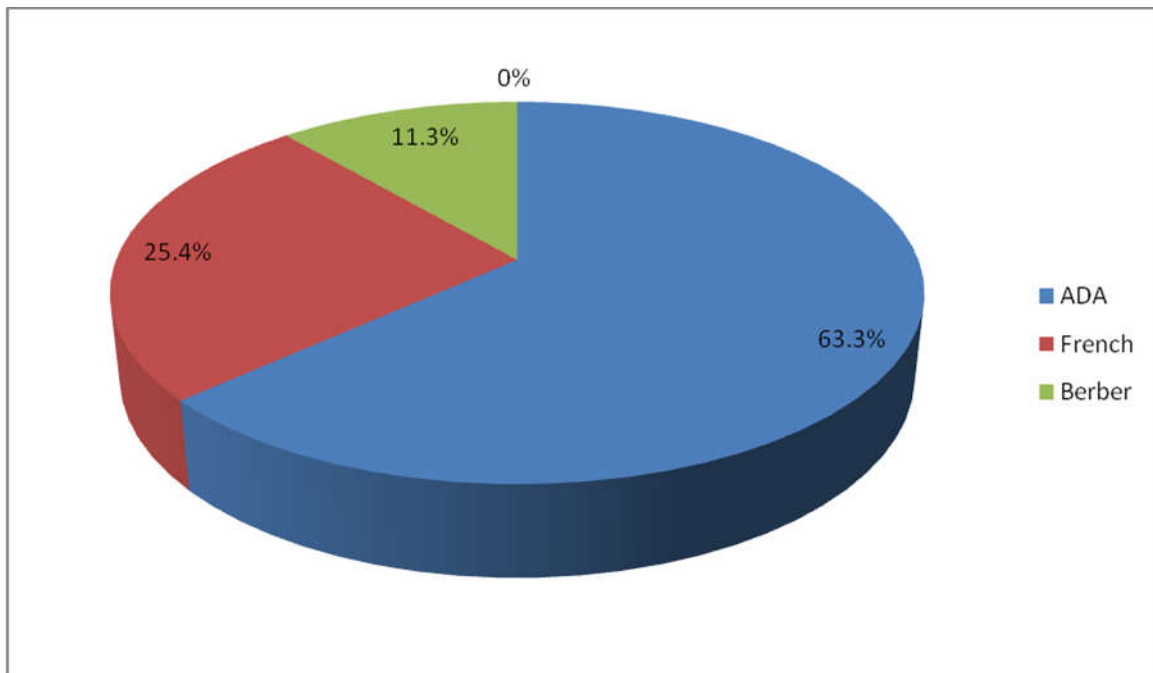


Figure 2.Students' Perspective about the Use of Language Varieties

According to the results mentioned in the pie chart above, the majority of the participants (63.3%), both males and females, prefer using Algerian dialectal Arabic, and this is due to the fact that it is simple for them to communicate in this language. French is preferred by 25.4 percent of students for conversation; it's possible that most of them speak it for prestige. Additionally, 11.3% of students—both male and female—prefer to speak Berber because they are native speakers of the language. One may say that Algerian dialectal Arabic is the most widely preferred language due to its simplicity and ease of communication. French holds a significant position, likely driven by its association with prestige, while a smaller portion of students prefer to speak Berber, primarily because they are native speakers of the language.

Question03:How do you perceive MSA language?

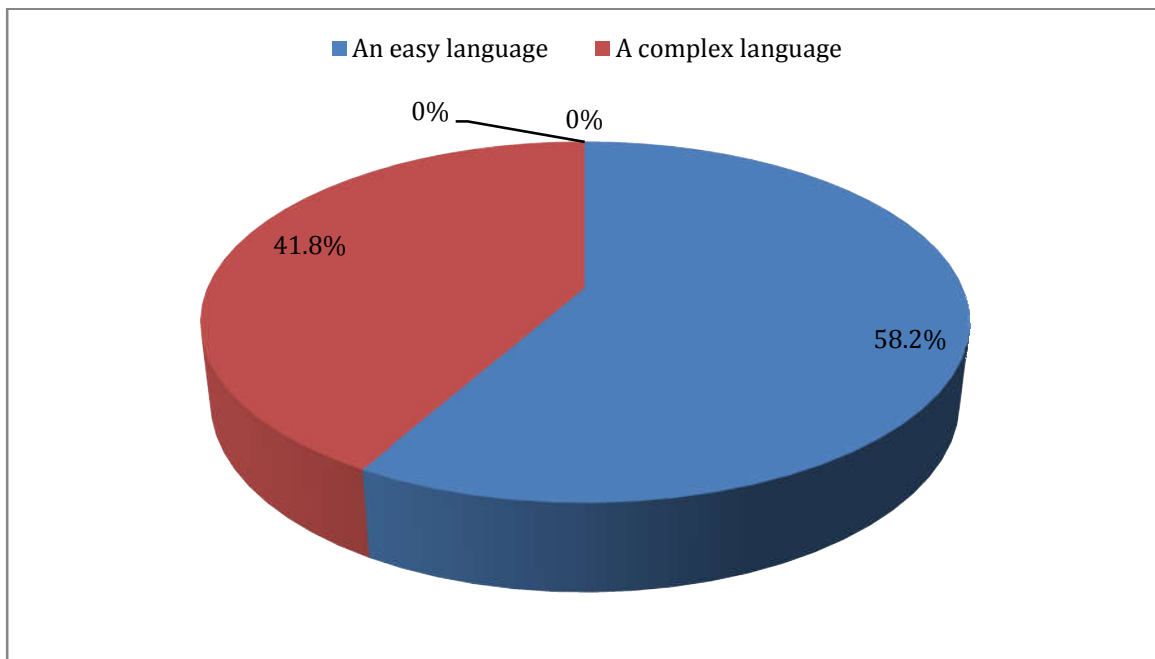
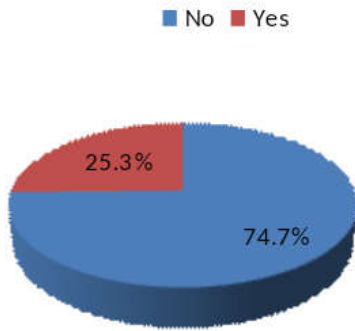


Figure 3.2The Perception of MSA Language

The question aims to understand whether students consider MSA to be complex or easy based on their own experiences or observations. The purpose is to gather subjective information and insights on how individuals perceive the difficulty level of MSA. This analysis discusses the responses of students regarding their perception of Modern Standard Arabic as an easy or complex language.

According to the graph, the majority of students (58.2%) find Modern Standard Arabic easy. They attribute this ease to the fact that it is their language, their mother tongue, and the first language they learned from elementary school to the present. On the other hand, the remaining participants (41.8%) view Modern Standard Arabic as a complex language. They highlight two main reasons for this perception. Firstly, they find its vocabulary difficult to understand, particularly for non-native speakers. Secondly, they mention the difficulty of its grammar as another factor contributing to its complexity. Additionally, some of these participants believe that using Modern Standard Arabic can lead to embarrassment.

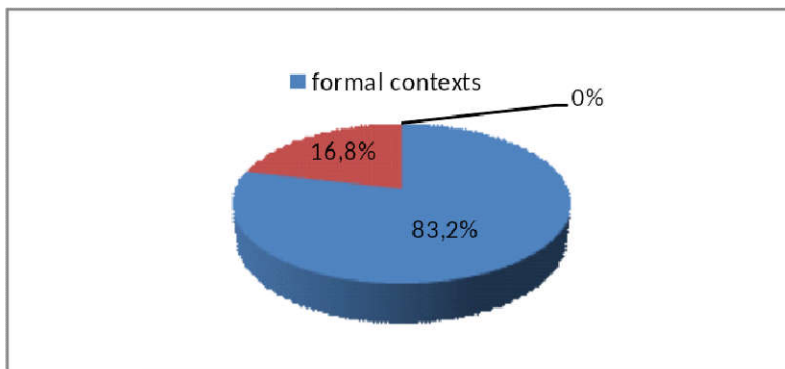
This analysis presents a snapshot of the students' views on Modern Standard Arabic, with a clear division between those who find it easy and those who consider it complex. It highlights factors such as language familiarity, vocabulary comprehension, grammar difficulty, and potential social discomfort as influencing their perception of the language.



Question04: Do you use MSA in your communication?

Figure 4.2 The Use of MSA

The main purpose of this question is to deduce the amount of MSA usability among the participants. It is clearly indicated in the pie chart above that the majority of the respondents (74.7%) do not use Modern Standard Arabic in their daily life conversation.



However (25.3%) of participants use MSA in their daily life. Overall, while MSA is recognized and taught in Algeria, it is not commonly used in everyday conversation among the majority of

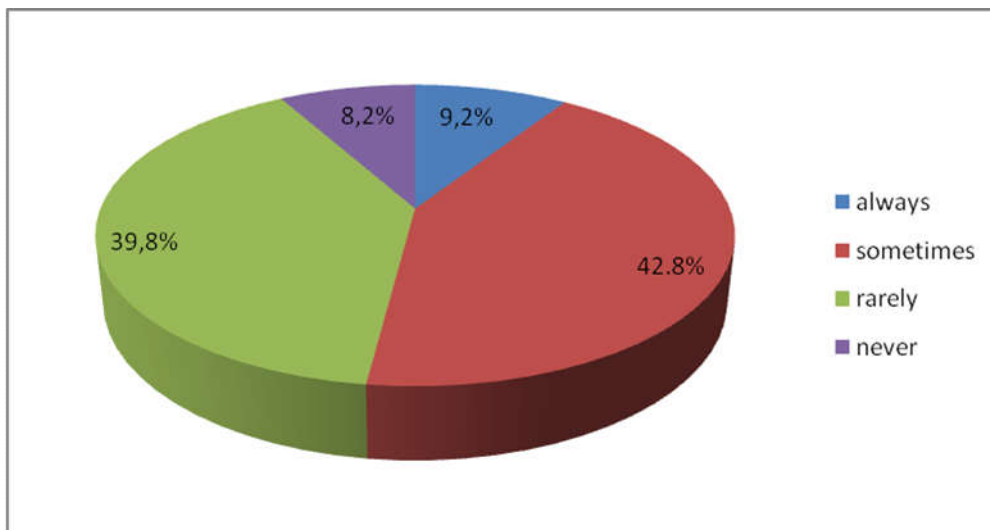
people.

Question05: In what context do you apply MSA?

Figure 5.2 MSA Usage Context

The purpose of this question is to determine whether the participants use MSA in both official and informal settings. In official settings like schools, universities, and businesses, 83.2 percent of students use the MSA, as seen in the pie chart above, In addition, we can discover that just 16.8% of students employ MSA in unstructured settings like church. Although MSA is frequently used in formal and written contexts, it's crucial to remember that students may still speak their local Arabic dialects in casual settings or with their peers. It may be inferred that the majority of respondents utilized MSA in an official environment.

Question06: How often do you use MSA in your daily conversation?

**Figure 6.2**The MSA Usability Frequency

The main purpose of asking this question of students is to gather information about their frequency of using MSA (Modern Standard Arabic) in their everyday activities. Based on the results shown on the pie chart above, we can observe that most respondents (42.8%) state that they sometimes use Modern Standard Arabic, while 39.8% rarely use MSA in their speech and 9.2% always use that language. As for the last group, which never uses MSA, their total sum is 8.2%. We can notice that students tend to utilize modern standard Arabic for specific purposes and at particular times due to the luck of their use of MSA. It can be stated

that the potential reason for students predominantly using MSA for specific purposes and limited durations could be attributed to their insufficient utilization of MSA.

Question07: Are you familiar with the origin of the words that you use?

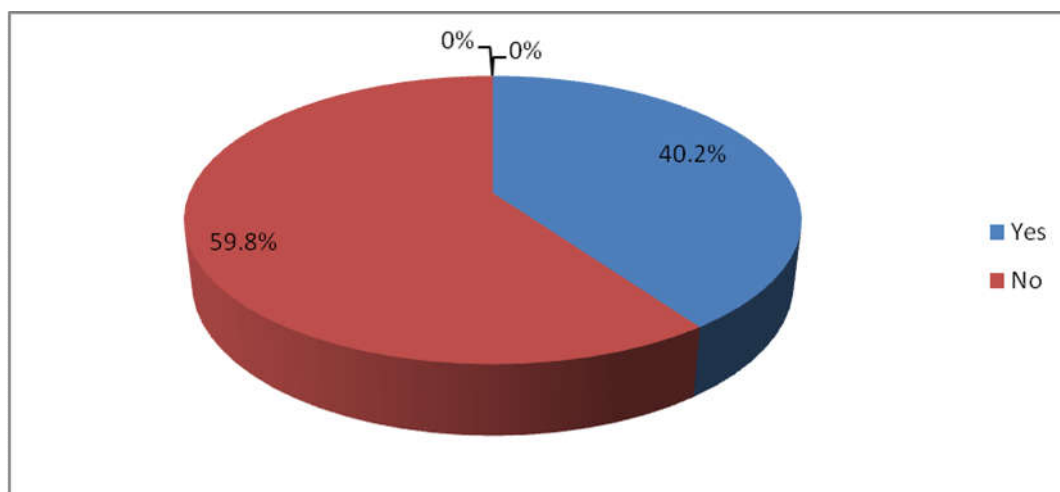


Figure 7.2Linguistic Varieties Used by Students

The main objective of asking a student about the origin of words they use is to promote awareness and understanding of the etymology, or origin and history, of words. By exploring the origins of words, students can develop a deeper appreciation for language, its development over time, and the cultural influences that have shaped it. It has been indicated in the present pie chart that most of the respondents (59.8%) do not know the origin of words that they use in daily life because Algeria lives in a state of bilingualism between the Arabic language and other languages such as Spanish, French, and English.

Where there are foreign words, most people do not know their meaning, source, or how they became part of our dialect. However, the second group of respondents (40.2%) says they know the origin of the words they speak. Through the data shown above, we can conclude that the majority of the respondents are not aware of the origin of the words that they speak, and this is due to the occupation of Algeria by many countries, such as the

Ottoman Spaniards and France, who left and left their culture in the country, which led them to adopt many languages besides the Arabic language, which is called bilingualism.

Question08: Do you think that Algerian colloquial words are of Arabic origin?

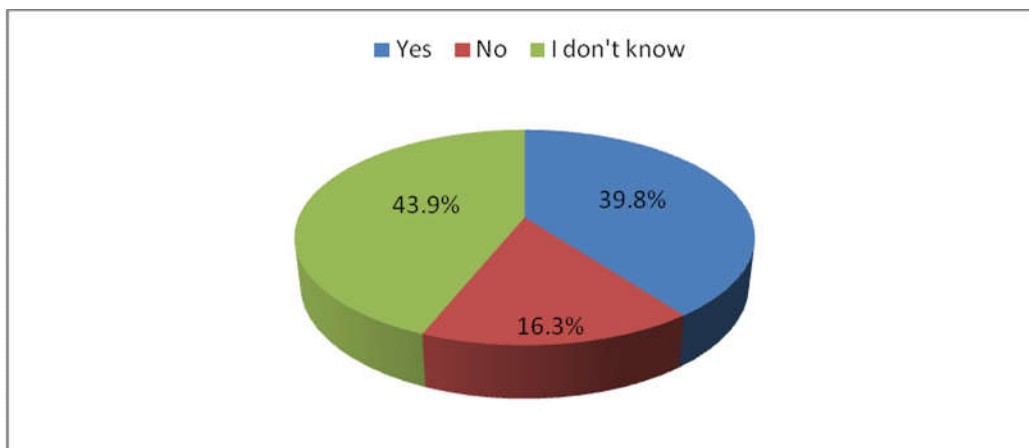


Figure 8. The Origin of Words

The purpose of raising this query is to grab their attention and get them thinking about the linguistic and historical ties between Algeria and Arabic. According to the aforementioned data, the majority of participants (43.9%) are unsure about the words' Arabic or other origins. Nevertheless, 39.8% of all respondents indicated that the language they spoke was derived from Arabic. Additionally, we see that 16.3% of respondents claim that their dialect is not Arabic in origin. It is possible to conclude that languages change and evolve over time as a result of word borrowing, adaptation, and transformation. Due to these linguistic modifications, the origins of some terms may be concealed, making it challenging for students to determine their Arabic roots without specialized understanding.

Question09: Do you borrow words from other languages? And which language have you borrowed from?

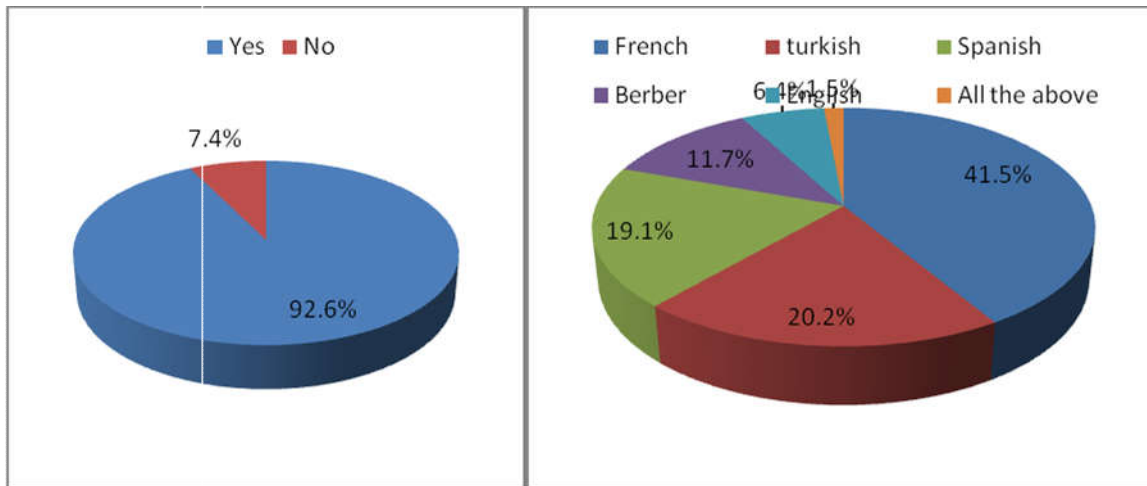


Figure 9.Language Borrowing

The main purpose of asking this question is to determine if students use just one language or if they need to use other words from other languages to communicate effectively. According to the result in the graph above, the majority of the respondents (92.6%) believe that they borrow their language from another language and add it to their own, called loanwords, and there is a lot of linguistic borrowing, especially in the fields of pharmacology, medicine, philosophy, and others, for example, television, cinema, radar, etc. While only 7.4% of the students say that they do not borrow words from other languages, they refer to different cultural knowledge.

Additionally, students are asked to select the language from which the borrowing was made to test their knowledge of it. The results obtained from the participants demonstrate that the majority of them (41.5%) borrow their language from French; they provide us with some examples such as television, radar, cinema, and camera. Besides (20.2%) of students borrowing words from Turkish, we have found that (19.1%) of the participants borrow their language from Spanish, such as kouzina, semna, and abogado. We also noticed that (11.7%) of participants borrow words from Berber because it is their mother tongue.

In addition, 6.4% of the participants used English words like "telefon," "decor," and "camel" in their sentences. Only 1.1% of the students claim to have words from every language at the conclusion; it's likely that they have a general understanding of it. Given that Algeria was occupied by France and that French is the second official language in Algeria after Arabic, one might infer that the majority of participants borrow words from French.

Question10: Which language influenced the use of Modern Standard Arabic roots in the Algerian community?

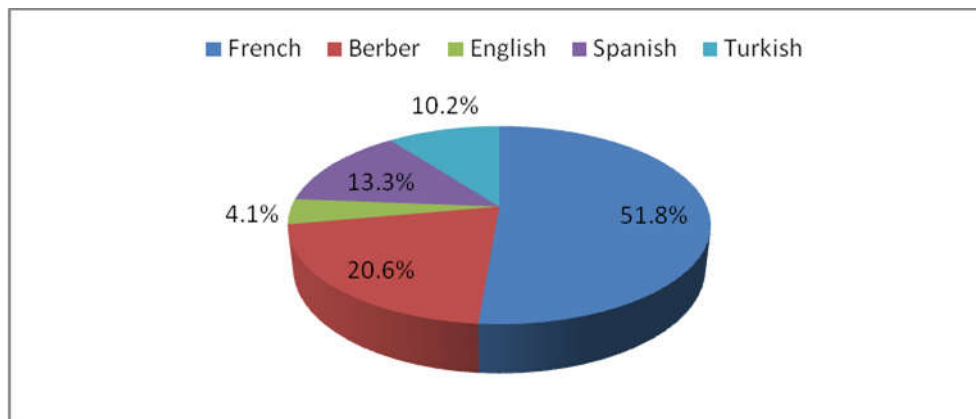


Figure 10. The Influence of other Languages on MSA Roots

We want to know how much of an impact each of these languages has had on the evolution of Algerian Arabic through this question. According to the results in graph 2.16, the majority of students (5.8%) believe that French has a greater influence in Algeria than other languages. Because Algerian is their mother tongue, 20.6% of them claim that the Berber is most impacted by that language. (13.3%) claimed that our language is influenced by Spanish. 10.2%) claim that our language has had a greater influence on Turkish culture. Even though English is the official language of the world, just 4.1% of respondents said that it had an impact on Algerian. The data shown on the pie chart indicate that individuals who select French do so as a result of the French imbalance, which elevates French to the status of the second official language in Algeria after Arabic.

2.6.1. Analysis and Interpretation of Teacher's Interview

To ensure the validity of our study, the investigator has chosen Arabic language teachers as participants to investigate the authenticity of modern standard Arabic roots in Algerian speech. This approach allows us to gather reliable data that accurately reflects the current state of the research. During the interview, a group of teachers from the Department of Arabic Language and Literature at Ibn Khaldoun University of Tiaret were asked six questions. Due to time constraints, only two teachers were able to participate in the interview.

Question 01: What is your understanding of the authenticity of modern-standard Arabic roots in the Algerian community?

According to the response of the teachers, we can confirm that the official and standard form of the Arabic language is known as Modern Standard Arabic (MSA). All over the Arabic-speaking world, it is utilized in a variety of formal contexts, including education, the media, literature, and speeches. The interviewees assert the fact that Algeria has a diverse linguistic landscape is significant when considering the authenticity of MSA origins in the Algerian community. Although Algerian Arabic, a Maghrebi dialect, is widely spoken and utilized in daily interactions, Arabic is nevertheless one of the official languages of the country. Algerian Arabic incorporates many loanwords and influences from the Amazigh (Berber) language, French, and other regional dialects. This linguistic diversity presents variations in vocabulary, pronunciation, and grammar within the Algerian community. In this context, the majority of Algerians speak Algerian Arabic on a daily basis, despite the fact that MSA is still a significant component of education and official settings in Algeria. The extent to which MSA origins are employed and taken seriously within the Algerian community may change based on the situation, the person's linguistic heritage, and their level of education.

Question 02: How do you think the Algerian community perceives the use of modern standard Arabic in their local language?

According to teachers' responses, the researcher can notice that the perception of Modern Standard Arabic (MSA) usage within the Algerian community can vary among individuals. On the one hand, there are those who hold MSA in high regard, considering it a symbol of prestige and education. They appreciate its use in formal contexts and see it as a means to connect with the broader Arab world, embracing the cultural heritage associated with it.

On the other hand, there are individuals who feel that MSA can be distant and disconnected from their everyday lives. They prefer to use Algerian Arabic, known as Darja, as it is perceived to be more familiar, expressive, and representative of Algerian identity. Some even view the excessive use of MSA as a form of elitism or an obstacle to effective communication. It's important to understand that perceptions can differ among individuals and communities, so it would be insightful to hear directly from members of the Algerian community to gain a comprehensive understanding.

Question 03: How has the use of French and Berber influenced the use of modern standard Arabic roots in the Algerian community?

Based on the given interview responses, French colonization brought about a significant shift in the linguistic landscape of Algeria. As the language of the colonial power, French was imposed as the medium of instruction in schools, the language used in government institutions, and the preferred language for economic activities. This resulted in a strong influence of French on the linguistic practices and daily lives of Algerians. Furthermore, the existence of the Berber language, which is spoken by the indigenous Berber population in Algeria, has a long history and encompasses various dialects. However, throughout history, Berber has faced marginalization and suppression, with policies and practices aimed at eradicating or devaluing the language.

Question 4: Do you think that education at the university contributes to promoting the usability and understanding of modern standard Arabic?

Yes

no?

According to the response of the teachers, we can say that education at the university level can contribute to promoting the usability and understanding of modern standard Arabic. Universities often offer Arabic language courses and programs that are designed to develop students' proficiency in reading, writing, speaking, and understanding Arabic.

Question 5: Which one among Algerian media sources helps in fostering the use and comprehension of modern standard Arabic origins in the Algerian community?

News programs

social media platforms

Based on teachers' responses, news programs are typically more structured and follow established language conventions, making them a more reliable and consistent source for learning and understanding MSA. News programs, whether on television, radio, or online platforms, often adhere to formal language standards and employ professional journalists who use MSA in their reporting. They provide a structured environment where viewers or listeners can hear MSA being used in context, which can help improve comprehension and vocabulary. On the other hand, social media platforms are more informal and user-generated, with a wide range of language styles, including dialects and colloquial expressions. While social media can expose users to different Arabic language varieties and contribute to language

development, it may not always adhere to MSA conventions.

Question 06: What can the government and other cultural organizations do to help the Algerian community preserve its origins in modern standard Arabic?

Based on the responses provided by the interviewees, it appears that a comprehensive approach that combines educational, cultural, and community-focused initiatives can greatly contribute to the preservation of Algerian origins in Modern Standard Arabic. By prioritizing language education, promoting cultural events, and providing resources and support, the government and cultural organizations can play a significant role in maintaining and celebrating the linguistic heritage of the Algerian community.

2.7 Conclusion

Finally, this chapter discusses the interpretation of the findings gathered from empirical research done for third-year students at Ibn Khaldoun University of Tiaret. The researcher has used two research tools—a student questionnaire that aims to ascertain students' attitudes toward Arabic varieties in general and MSA in particular, as well as their attitudes toward MSA roots in the Tiaret speech community—as well as a semi-structured interview with university teachers that is used to refute our hypotheses regarding the "origin of words" in order to validate our investigation into the authenticity of Modern Standard Arabic colloquial words. Unexpectedly, the information acquired demonstrates Algerians' unfamiliarity of the history of the words they use on a daily basis. In other words, the findings show that most students are bilingual and/or speak a foreign language.

Chapter Three

Discussion and Recommendation

3.1.Introduction

The current chapter is devoted to the description of the data that were assembled from the predetermined research instruments. For the objective of ensuring the credibility and quality of the data collected, we take into account the appropriate collaboration with the participants of this study. This part emphasizes the discussion of the common outcomes in light of the interpretations of the various data that were generated, as well as offering valuable suggestions and a set of limitations that hampered our investigation.

3.2.The challenges Faced by Tiaret Speech Community

Many challenges were observed during this study regarding the use of modern standard Arabic in Tiaret. However, these challenges can vary from individual to individual based on their specific circumstances and experiences.

- Language barriers between their native dialect (such as Algerian Arabic) and Modern Standard Arabic (MSA) may cause Algerian students to have difficulty in their studies. While dialects are used in casual interactions, MSA is a formal language that is taught in schools and used in formal contexts. For students, the vocabulary, pronunciation, and grammar in this transition can be difficult. Additionally, the prevalence of local dialects in certain regions overshadows the use and comprehension of Standard Arabic. Furthermore, advancements in media and technology have led to an increased use of foreign languages in communication and social media, thus diminishing the use of Arabic.
- Lack of opportunity for language immersion: Students in the Tiaret community may have few chances to use Arabic outside of the classroom because immersion is essential for language learning. Compared to a setting where Arabic is the predominant language, there is less exposure to the language through media, cultural activities, or interactions with native speakers.
- The influence of foreign languages such as French and Berber, which are taught in schools and prevalent in media and technology, makes it difficult for many individuals to use Arabic accurately. Moreover, the lack of students' awareness about the value of Arabic language usability hinder the fluency and accuracy of Arabic language usability among them, and the lack of educational programs and resources further exacerbates this issue. Lastly, there is a scarcity of resources and dedicated support to promote Arabic language usage, both within educational institutions and in public and cultural establishments. However, by prioritizing the enhancement of Arabic education

and culture and developing programs and resources that encourage Arabic language utilization, it is possible to overcome these challenges and promote the use of Arabic in Tiaret and Algeria as a whole.

3.3. Discussion of the Main Findings

The difficulties of the linguistic situation that students of Arabic face in relation to the authenticity of Arabic roots have been extensively studied and discussed. They are discussed and presented in this work.

3.3.1. Algerian Dialectal Arabic Usability Among students

It has been found that Algerian dialectal Arabic usage among students is extremely common. Monitoring students' linguistic status and addressing any issues is vital because the negative effects of the excessive use of dialects might have a negative impact on their modern standard Arabic language. The current findings of this investigation demonstrate the effects of Algerian dialectal Arabic on MSA usage, communication, and educational achievement. Because of this, a person's communication abilities are influenced by the amount of time they spend using "darija". This suggests that the compulsive use of dialects may cause language attrition and deterioration.

The findings of this study show that all third-year Arabic language students at IbnKhalidoun University of Tiaret, regardless of age or gender, are familiar with MSA values and increasingly use dialects. They use them regularly in all aspects of life without hesitation. Additionally, the vast majority of media nowadays, including TV programs and radio broadcasting, are all dependable on Algerian dialectal Arabic, which makes them more habituated to it and increases their demand to use it.

3.3.2. Awareness of the Authenticity of Arabic Words Roots

In our research, we found that the extent of Tiaret speakers' awareness of the origins of words they use in regular communication can vary. In this regard, a category of students, particularly those with higher levels of education or exposure to formal Arabic education, have a good understanding of the MSA roots of certain words. They are aware of the connections between the Tiaret dialect and MSA. However, for a small category of participants, especially those with limited education or who primarily use the dialect in their daily lives, knowledge of the specific MSA roots of words may be limited. They may simply

use the words and phrases that have been passed down through generations without delving into their etymology.

There could be several reasons why people in Tiaret might not be fully aware of the origins of words in their daily lives. Here are a few possible factors:

1. **Oral Tradition:** Tiaret, like many other regions, may have a strong oral tradition where knowledge and language are passed down through generations orally rather than through written records. In such cases, etymological information about words may not be readily available or emphasized in everyday conversations.
2. **Limited Linguistic Resources:** Access to comprehensive linguistic resources, such as dictionaries or etymological databases specific to Tiaret's dialect or language, may be limited. This can make it challenging for individuals to explore the historical origins and etymology of the words they use daily.
3. **Shift in Language Use:** Over time, languages undergo changes, and certain words or phrases might lose their original meanings or associations. Language evolution, the influence of other languages, and cultural shifts can contribute to a decreased awareness of word origins. This is not unique to Tiaret but is a phenomenon observed in many linguistic communities.
4. **Education System:** The curriculum and educational materials used in schools may not prioritize teaching the etymology or historical origins of words. The focus might be more on functional language skills, grammar, and other subjects. As a result, individuals may not receive formal instruction or exposure to the origins of words in their daily lives.
5. **Language dictionaries:** are important tools in the process of language learning and communication. They help students understand the meanings, translations, and correct pronunciation of words and phrases. However, having a standardized linguistic dictionary for each stage of general education can be challenging, as the development and updating of such dictionaries require continuous efforts and coordination between educational and linguistic institutions.

3.3.3. Correlation Between Speech patterns of Tiaret Speakers and MSA Roots

Our findings revealed that Tiaret speakers, like speakers of any other dialect, are likely to exhibit some correlation between their speech patterns and their Modern Standard Arabic (MSA) roots. MSA is the standardized form of the Arabic language used in formal settings such as literature, media, and official speeches. While dialects may have evolved over time and diverged from MSA, they still share a common root: classical Arabic. This shared root means that many words and grammatical structures in Tiaret dialects can be traced back to their MSA origins, although they may have undergone modifications and adaptations.

3.3.4. The Impact of Social Media on the Patterns of Tiaret Speech Community

The technological and global revolution that the world has witnessed has led to the emergence of new media, the most prominent being social media platforms such as Facebook and Twitter. These platforms have become the primary means of communication between people, especially among the youth. However, this has posed a negative threat to the future of the Arabic language, further weakening it as the mother tongue in Arab societies. Instead of these media becoming a tool for development, they have become a destructive force for the Arabic language.

Our findings show that the participants have created new vocabulary that aligns with their own requirements, leading them to write Arabic using Latin characters. This has created a kind of disruption in the Arabic language, resulting in the emergence of a language that combines symbols, letters, and numbers a distorted mixture of Arabic and foreign languages. The widespread phenomenon of writing Arabic using Latin characters threatens the Arabic language with extinction and erases its uniqueness. From this perspective, social media platforms have taken on a negative role in this regard. Despite these advantages, there is a growing disconnect between Arabic speakers and their language, which is a cause for concern.

The impact of social media on the use of words in Algerian Arabic, also known as Darja or Algerian Dialect, has been significant, paralleling its influence on languages worldwide. Social media platforms have facilitated language evolution by creating an informal environment for communication and idea sharing. This has led to the emergence of new vocabulary, slang, and abbreviations in Algerian Arabic, as users adapt the language to suit the digital context. Additionally, social media exposes Algerian Arabic speakers to various cultures and languages, leading to the incorporation of foreign words, expressions, and memes into online conversations. Code-switching and translanguaging have become

common features as a result. Moreover, the character limits and need for quick communication on social media have popularized the use of abbreviations and emoticons, influencing Algerian Arabic users to adopt shortcuts influenced by French, English, and other languages used in Algeria. Furthermore, social media's relaxed spelling and grammar rules have resulted in creative spellings and simplified grammar structures, both in written and spoken interactions. The spread of regional slang within Algerian Arabic has been facilitated by social media, allowing Algerians from different regions to exchange language features specific to their respective areas. This sharing of regional slang enriches the overall vocabulary and linguistic diversity of Algerian Arabic. On a positive note, social media has also played a role in revitalizing Algerian Arabic by providing a platform for users to express themselves in their native language, fostering a sense of linguistic identity and pride and countering the dominance of other languages, such as French or English, in Algeria.

3.3.5. The Languages that affected the Use of MSA Roots

It has been found that the adoption of words from other languages is a common phenomenon among participants belonging to the Tiaret speech community. The findings reveal that the authenticity of MSA roots dates back to a certain contact between them, either through trade, cultural exchange, colonization, or other interactions. When people interact with speakers of different languages, they often incorporate foreign words into their own language to express new concepts or adapt to new cultural contexts.

In the case of Tiaret speakers, it is likely that their daily vocabulary includes words that have been influenced by French, Spanish, and Turkish languages. These words may have been assimilated into the local dialect over time, leading to their regular usage in everyday conversations. These borrowed words could have originated from various sources, such as indigenous languages, historical trade routes, neighboring cultures, or colonial influences, resulting in the adoption of words and expressions from these different languages.

It is important to recognize that the impact of languages varies in a natural and dynamic process observed in all languages and cultures. The diversity of languages and cultures contributes to the enrichment of vocabulary and linguistic diversity within a community, reflecting its historical, social, and cultural interactions with other groups.

3.4.Recommendations

Considering what was previously found, some recommendations and suggestions are selected to teachers, students and government.

Reviving the Arabic language requires collective efforts and strategies across various fronts. Firstly, it is crucial to raise awareness about the significance of preserving and revitalizing Arabic. This entails highlighting its historical importance, cultural richness, and its role as a link to the past.

a) **For students**

- Build a solid foundation: Concentrate on developing a firm command of Arabic pronunciation, vocabulary, and grammar.
- Adapt your resource mix: Make use of a range of educational resources, including books, online courses, podcasts, and news articles, to familiarize yourself with various facets of MSA. Regular practice is crucial; consistency is vital.
- Make time for regular study sessions to hone your MSA skills and solidify your information: Look for opportunities to converse in MSA, whether through discussion groups, language exchange programs, or online language communities.
- Immerse yourself in Arabic media by watching and listening to Arabic-language films, TV series, and music to get exposed to the language and its speakers.

b) **For teachers**

- Creating an engaging and enjoyable experience for Arabic learners is a crucial step in improving teaching methods and developing resources that cater to different learning styles.
- Incorporating modern technology, interactive platforms, and multimedia materials can significantly enhance the process of language acquisition. Furthermore, to ensure comprehensive learning, it is important to establish clear learning objectives and design a well-rounded curriculum that covers all aspects of Modern Standard Arabic (MSA), including reading, writing, listening, and speaking.
- An interactive and communicative approach should be adopted to encourage student participation and foster meaningful communication in MSA. This can be achieved through various activities such as discussions, debates, role-plays, and real-world simulations, allowing students to practice their language skills in authentic contexts.

- Leveraging multimedia tools, online resources, and language learning apps can significantly increase student engagement and provide them with additional opportunities for practice. These resources also allow for self-paced learning, enabling students to progress at their own speed and revisit materials as needed.
- Regular assessments and constructive feedback should be utilized to monitor student progress and provide them with helpful criticism. This feedback allows students to identify areas for improvement and further develop their MSA skills.

By implementing these strategies, Arabic learning can be transformed into an interactive and enjoyable experience, empowering learners to acquire and master the language more effectively. Likewise, this situation can be improved through collaboration between educational institutions, linguistic institutions, and the scientific community to develop standardized language dictionaries and objective measurement tools that meet the needs of different stages of education. Modern technologies such as artificial intelligence and data analysis can contribute to improving this process by developing data-driven language assessment tools that ensure accuracy and objectivity.

c) For governments

- Incorporating MSA into school and university curricula will guarantee that kids have access to high-quality language learning from a young age.
- Training programs and professional development opportunities for instructors are needed to help them improve their ability to teach MSA to students in an efficient manner.
- Increasing competitions through various media in the sciences of the Arabic language and types of writing such as poetry, stories, novels, articles, and research, and presenting valuable prizes to the winners.
- The prohibition of the use of extraneous foreign words and colloquial words and the necessity of using the Arabic equivalent for them, whether in written or spoken media,
- Community support is vital in creating an environment that encourages the use of Arabic. Community organizations, cultural centers, and mosques can offer Arabic language classes and organize language exchange programs, conversation clubs, and cultural events to foster Arabic language usage and appreciation.

- Supporting the creation and dissemination of Arabic-language media and publications is another effective approach. Encouraging the production of high-quality literature, books, magazines, newspapers, and online content in Arabic covering various topics contributes to language revival efforts.
- Promoting the preservation of Arabic culture and heritage is intertwined with language revival. Celebrating Arabic traditions, festivals, music, and literature through cultural events, exhibitions, and performances further strengthens the connection between the language and its cultural roots. Lastly, seeking government support is crucial for language revitalization efforts. Advocacy for policies that promote Arabic language education, allocate funding for language programs, and support the development of Arabic language resources is vital to sustaining and expanding language revival initiatives.

d) For parents

- The role of parents in instilling the values of pride in the Arabic language among their children and developing their awareness of preserving it so that they master their mother tongue and take pride in their Arab identity so that Arab personalities are formed with a distinct entity derived from the values of Arab society
- Parental involvement plays a significant role in nurturing Arabic language skills from an early age. Encouraging parents to speak Arabic with their children at home and organizing workshops and sessions to educate parents about the benefits of bilingualism and Arabic language proficiency can help foster language retention.
- Language revival is a long-term process that requires sustained effort and commitment. By implementing these strategies and fostering a supportive environment, the Arabic language can be revived and preserved for future generations.

3.5. Limitations of the Study

Throughout this investigation, some elements were found to restrict the study. We encountered many challenges and barriers; in fact, we encountered resistance from one participant, which prevented us from analyzing the results on schedule. On the other hand, not all the respondents were cooperative; some students refused to complete the questionnaire, which is why we only received forty-nine (49) copies out of the one hundred distributed surveys. Therefore, we printed 51 sheets of questionnaires and divided them among the Arabic language students. Moreover, the lack of references and the difficulty in finding them have forced me to rely on electronic copies most of the time.

3.6.Conclusion

In this chapter, we have emphasized the noteworthy accomplishments of the participants. We have made a conscious effort to collect as much relevant data as possible pertaining to our research inquiries. The chapter summarizes the main points discussed regarding the challenges faced by the Tiaret speech community in relation to the usage and preservation of Modern Standard Arabic (MSA). The chapter also explores the awareness of Arabic word roots among Tiaret speakers, the connection between speech patterns and MSA roots, and the role of social media in the Tiaret speech community. In addition to presenting the overall findings, we have acknowledged any limitations and challenges encountered during the investigation period. Moreover, we have put forward a series of recommendations for various stakeholders, including students, teachers, governments, and parents, to support the revitalization and preservation of modern standard Arabic.

General conclusion

General Conclusion

General Conclusion

Modern Standard Arabic is a prestigious and important language for formal communication across the Arab world. While it retains the authenticity and structure of Classical Arabic, its spoken form can vary considerably due to the influence of regional dialects. The ongoing challenge lies in balancing the formal nature of MSA with the practicalities of everyday communication, ensuring its continued relevance in contemporary Arab society. Despite MSA being the official and national language of the nation, the Algerian society suffers significantly from the phenomena of linguistic insecurity, in addition to identity-related language problems and ineptitude in MSA. As a result, MSA's legitimacy and position of power are questioned in its native country and among its citizens.

The major reason for this worrying reality of MSA is the relatively insufficient usage and the lack of appropriate understanding of the etymology of words commonly employed in their daily lives in Modern Standard Arabic (MSA) within the Algerian community. The situation has become more complex due to the incorrect conceptualization of modernization and globalization, which has increased generations' belief in the superiority of Western languages and, as a result, increased their desire to learn and use these foreign languages at the expense of mastering their own.

Algerians' opinions regarding MSA are characterized by controversy and ignorance, which has major consequences for the authenticity of the language. Furthermore, cultural invasion and the introduction of terms from multiple foreign languages contribute to the erosion and distortion of the Arabic language roots as a symbol of identity and civilization, being the language of the Holy Quran.

The findings have shown that the awareness of Arabic word roots varies among Tiaret speakers, with those with higher education or exposure to formal Arabic education having a better understanding of MSA roots. However, participants with limited education or who primarily use dialects may have limited knowledge in this regard. While Tiaret speech patterns have diverged from MSA, there is still some correlation between them, as they share a common root in classical Arabic. Moreover, Social media has both positive and negative effects on the Tiaret speech community, enabling language evolution and the sharing of regional slang, but also distorting the Arabic language through the use of Latin characters, foreign words, and creative spellings. Tiaret speakers frequently adopt words from other

General Conclusion

languages like French, Spanish, and Turkish into their dialect, incorporating them into everyday vocabulary due to historical, cultural, and linguistic interactions.

Based on the findings of this enquiry, it is recommended for various stakeholders, including teachers, governments, and parents, to address the challenges and promote the proficiency, and authenticity of Arabic language within the Algerian community. Finally, this investigation provides us with an insight that the usage of Algerian dialectical Arabic (darija) in everyday life by students in Tiaret can have negative effects on their proficiency in Modern Standard Arabic (MSA) and educational achievements, potentially leading to Language attrition.

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Appendices

Appendices

Appendix A

Students' Questionnaire

Dear students,

Please spend a moment answering the following questions so that the researcher can get the data required to investigate the Authenticity of Modern Standard Arabic Roots in the Speech of the Algerians. Hence, if its possible, try to choose the appropriate selections and give thorough answers.

Abbreviations and Acronyms:

MSA: Modern Standard Arabic

ADA: Algerian Dialectical Arabic

Part One: Personal information

Q1.Gender:

Male

Female

Q 2.Age:

18– 21

22 – 25

More than 25

Part Two: The applicability of MSA in casual discourse

Q3.What is your mother tongue?

ADA

French

Berber

Q4. In your daily life, which language variety do you use most?

ADA

Berber

French

Q5: Would you provide us with some examples?

ADA:

Berber:

French:

Appendices

Q6. How do you perceive MSA language?

A complex language

An easy Language

Why?.....
.....

Q7. Do you use MSA in your communication?

Yes

No

Q8. In what context do you apply MSA?

.....
.....
.....

Q9. How often do you use MSA?

Always

Sometimes

Rarely

Never

Q10. Are you familiar with the origin of the words that you use?

Yes

No

If yes, would you please illustrate with some examples:

.....
.....
.....

Q11. Do you think that Algerian colloquial words are of Arabic origin?

Yes

No

I dont know

Q12. Do you borrow words from other languages? And which language have you borrowed from?

French

Turkish

Spanish

others

Q13. Which language influenced the use of Modern Standard Arabic roots in the Algerian community?

Appendices

استبيان

أعزائي الطلاب، يرجى قضاء بعض الوقت في الإجابة على الأسئلة التالية حتى يتمكن الباحث من الحصول على البيانات اللازمة للتحقق من صحة الجذور العربية القياسية الحديثة في كلام الجزائريين. لذلك، إن كان من الممكن، حاول اختيار الاختيارات المناسبة وتقديم إجابات مفصلة.

المرحلة الأولى: معلومات شخصية.

السؤال 1: الجنس

ذكر أنثى

السؤال 2: العمر

21-18: 25-22 أكثر من

قابلية تطبيق العربية الفصحى في الكلام غير الرسمي: الجزء الثاني

السؤال 3: ما هي لغتك الأم؟

العامية الجزائرية فرنسي بربري

السؤال 4: أي نوع من اللغات تستخدمه بشكل أكثر في حياتك اليومية؟

الجزائرية العامية فرنسي بربري

السؤال 5: هل يمكنك تزويدنا ببعض الأمثلة؟

.....
.....

.....

السؤال 6: كيف تنظر إلى اللغة العربية الفصحى؟

هل تعتبرها: لغة معقدة أم سهلة؟

ولماذا؟

Appendices

السؤال 7: هل تستخدم اللغة العربية الفصحى في تواصلك؟

نعم لا

السؤال 8: في أي سياق تطبق اللغة العربية الفصحى؟

.....

.....

السؤال 9: كم مرة تستخدم اللغة العربية الفصحى؟

دائماً أحياناً نادراً أبداً

السؤال 10: هل أنت ملم بأصل الكلمات التي تستخدمها؟

نعم لا

إذا كانت الإجابة نعم، هل يمكنك توضيح ذلك ببعض الأمثلة

.....

.....

السؤال 11: هل تعتقد أن الكلمات العامية الجزائرية لها أصل عربي؟

نعم لا لا أعلم

السؤال 12: هل تستعير كلمات من لغات أخرى؟ ومن أي لغة تستعير؟ الفرنسية، التركية، الإسبانية أو غيرها؟

السؤال 13: أي لغة أثرت على استخدام جذور اللغة العربية الفصحى في المجتمع الجزائري؟

شكرا جزيلاً على تعاونكم

Appendix B:

A Semi- Structured Interview with Arabic Language Teachers

Question 1: What is your understanding of the authenticity of Modern Standard Arabic roots in the Algerian community?

Question 2: How do you think the Algerian community perceives the use of Modern Standard Arabic roots in their local language?

Question 3: How has the use of French and Berber influenced the use of Modern Standard Arabic roots in the Algerian community?

Question 4: Do you think that education at university contribute in promoting the usability and understanding of Modern Standard Arabic?

YES

NO

Question 5: Which one among Algerian media sources helps in fostering the use and comprehension of Modern Standard Arabic origins in the Algerian community?

News programs

Social Media platforms

Question 6: What can the government and other cultural organizations do to help the Algerian community preserve its origins in Modern Standard Arabic?

مقابلة

ما هو فهمك لصحة جذور العربية الفصحى الحديثة في المجتمع الجزائري؟ **السؤال 1**

كيف تعتقد أن المجتمع الجزائري ينظر إلى استخدام جذور اللغة العربية الفصحى الحديثة في لغتهم المحلية؟ **السؤال 2**

كيف أثر استخدام الفرنسية والأمازيغية على استخدام جذور اللغة العربية الفصحى في المجتمع الجزائري؟ **السؤال 3**

هل تعتقد أن التعليم في الجامعة يساهم في تعزيز قابلية استخدام وفهم العربية الفصحى الحديثة؟ **السؤال 4**

لا نعم

أي واحدة من مصادر الإعلام الجزائرية تساعد في تعزيز استخدام وفهم العربية الفصحى الحديثة في المجتمع الجزائري؟ **السؤال 5**

منصات الشبكات الاجتماعية برامج الأخبار،

ماذا يمكن للحكومة والمؤسسات الثقافية الأخرى فعله للمساعدة في الحفاظ على أصول المجتمع الجزائري باللغة العربية؟ **السؤال 6**
الفصحى الحديثة؟

ملخص

اللغة العربية الفصحى في المجتمع اللغوي (MSA) تتناول الدراسة أصل اللغة العربية الفصحى البحثية الحالية الحديثة التياراتي تركيز هدف الدراسة يتمحور حول صحة جذور اللغة العربية الفصحى الحديثة، التي تظل علامة أساسية لهوية العرب والجزائريين ومكانتهم في العالم. المشكلة الرئيسية في هذا البحث هي انتشار ظاهرة اللهجة الجزائرية العربية في مجالات مختلفة (السياسية والاجتماعية والاقتصادية، خاصة انتشارها الواسع في المستوى التعليمي). نتيجة لذلك، يبدو أن هناك تراجعاً في قابلية استخدام اللغة العربية الفصحى الحديثة وسيطرة اللغات العامية. ولذلك، تركز هذه الدراسة البحثية لتعزيز التعليم والحفاظ على علاقة إيجابية بين المجتمع اللغوي، الذي يواجه الاختلافات اللغوية بين لهجته المحلية (مثل العربية الجزائرية) واللغة العربية الفصحى الحديثة. بالإضافة إلى ذلك، هناك وعي غير كافٍ بأصالة مجموعتهم اللغوية. من المثير للقلق تعليم مجتمع له معرفة قوية بأسس لغتهم العربية الفصحى الحديثة، التي تمثل اللغة الرسمية في البيئات الرسمية والهوية والثقافة. ومن أجل تحقيق الهدف المرجو، تمت الدراسة البحثية باستخدام منهجيات نوعية وكمية، استخدمت استبيان ومقابلة شبه منظمة على التوالي. تم تقديم الاستبيان لمائة (100) طالب في السنة الثالثة من قسم اللغة العربية وآدابها في جامعة تيارت بالجزائر، جنباً إلى جنب مع مقابلة موجهة لاثنتين (02) من أساتذة القسم نفسه. ووفقاً لنتائج البحث، كان معظم المشاركين غير واعين باللغات التي تنحدر منها كلماتهم المشتركة. الكلمات الرئيسية: اللغة العربية الفصحى الحديثة، اللهجة الجزائرية العربية، المجتمع اللغوي، صحة اللغة.

Resumé

Le présent travail de recherche aborde l'origine de l'arabe standard moderne (MSA) au sein de la communauté linguistique tiarétienne. Son objectif met l'accent sur l'authenticité des racines de l'arabe standard moderne, qui demeurent un marqueur fondamental de l'identité et de la position des Arabes et des Algériens dans le monde. Le principal problème de cette recherche est la propagation du phénomène de l'arabe dialectal algérien dans divers domaines (politique, social et économique, en particulier sa large diffusion au niveau de l'éducation). Par conséquent, il semble y avoir une diminution de l'utilité de l'arabe standard moderne et la domination des langues vernaculaires. Par conséquent, ce travail de recherche est consacré au renforcement de l'enseignement et au maintien d'une relation positive au sein de la communauté linguistique, qui lutte avec les différences linguistiques entre leur dialecte local (comme l'arabe algérien) et l'arabe standard moderne (MSA). De plus, il existe une prise de conscience insuffisante de l'originalité de leur répertoire linguistique. Il est préoccupant d'instruire une communauté linguistique qui possède une solide connaissance des fondements de leur langue arabe standard moderne, qui représente la langue officielle dans les contextes formels, l'identité et la culture. Afin d'atteindre l'objectif souhaité, le travail de recherche est mené à l'aide de méthodologies qualitatives et quantitatives, d'un questionnaire et d'un entretien semi-structuré, respectivement. Le questionnaire est soumis à cent (100) étudiants de troisième année du Département de langue et littérature arabes de l'Université de Tiaret, en Algérie, ainsi qu'un entretien mené auprès de deux (02) enseignants du même département. Selon les résultats de la recherche, la majorité des participants ignoraient les langues à partir desquelles leurs mots communs sont issus.

Mots clés : arabe standard moderne, arabe dialectal algérien, communauté linguistique, authenticité linguistique.