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The Role of Regional Accents in Causing Social Discrimination.

Case of study: Social Discrimination Exercised by Tiaret's Citizens and Rural Dwellers.

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DEDICATION

In the name of Allah, Most Gracious, Most Merciful I dedicate this work to:

my grandparents Simerabet Abdeljalil and Benamer Zehour , to my parents Nafissa & Habib , to my brothers, Walid & Abdeljalil , to my auntie Zoubida and my beloved cousins , to my uncles and   my colleagues at work , to all my teachers

for their love, encouragement, endless sacrifices, and for being special and making me a special individual.

Zehour

DEDICATION

This dissertation is dedicated to my dear parents, who have been nicely my supporters until my research was fully finished, and my beloved sister Hanane who, for months past, has encouraged me attentively with her fullest and truest attention to accomplish my work with truthful self-confidence.

Zahia

Acknowledgments

Glossary

(All the definitions were taken from Wikepidia and Encyclopedia Britannica).

Accent Stereotyping: Stereotypes may result in prejudice, which is defined as having negative attitudes toward a group and its members. Individuals with non-standard accents often have to deal with both negative stereotypes and prejudice because of an accent.

Dominant Language: Among the languages spoken in an area, the one with the greatest numbers of speakers, prestige or institutional support.

The Equality Act : Is a law which protects you from discrimination. It means that discrimination or unfair treatment on the basis of certain personal characteristics, such as age, is now against the law in almost all cases.

Ethnic accent bullying : Refers to bullying in the forms of 'laughing' and 'joking' towards ethnically and linguistically different background speakers' biographical English accent.

Ethnic Group: A community or population made up of people who share a common cultural background or descent.

Linguicism: The unfair treatment of an individual or community based on their use of language.

Ideolect: Idiolect is an individual's unique use of language, including speech. This unique usage encompasses vocabulary, grammar, and pronunciation.

Generation Z : Is the demographic cohort succeeding Millennials and preceding Generation Alpha. Researchers and popular media use the mid-to-late 1990s as starting birth years and the early 2010s as ending birth years. Most members of Generation Z are children of Generation X or younger Baby-Boomers. The older members may be the parents of the younger members of Generation Alpha.

Glossophobia: A very common phobia characterized by a strong fear of public speaking. Individuals with glossophobia may avoid speaking in public, as they typically experience fear and anxiety when speaking in front of a group of people

Glottophagy: The absorption or replacement of minor languages or dialects by major ones.

Glottophobia: Linguistic xenophobia, linguicism; discrimination against people based on their native language or dialect.

Linguistic Insecurity: Linguistic insecurity can be described as a sense of unease, discomfort or anxiety experienced when using or attempting to use one's first language or a second language due to a variety of environmental, perceptional, interpersonal, organizational, cultural and social factors.

Linguistic Racism: Occurs when acts of racism are perpetuated against individuals on the basis of their language use.

Linguistic Stereotyping: The tendency for people to categorize and judge others on the merits of their language output (Lippi-Green 2012).

Millennials : Also known as Generation Y or Gen Y, are the demographic cohort following Generation X and preceding Generation Z. Researchers and popular media use the early 1980s as starting birth years and the mid-1990s to early 2000s as ending birth years, with the generation typically being defined as people born from 1981 to 1996. Most millennials are the children of baby-boomers and older Generation X. In turn millennials are often the parents of Generation Alpha.

Negative Stereotype: Stephan & Stephan (1996) postulated that because negative stereotypes represent negative expectations about the out-group, negative stereotypes appear together with negative emotions (e.g. fear, anger) towards the out-group that intensifies negative attitude of the out-group.

Official Language: The language or one of the languages that is accepted by a country's government is taught in schools, used in the courts of law.

Regional Language: Is a term used to refer to a language that is spoken by a sizeable number of people but is not the de facto language of communication in the rest of the country.

Self Marginalization: The act of placing a person or thing in a position of lesser importance, influence, or power; the state of being placed in such a position

Social Mobility: Movement of individuals, families, or groups through a system of social hierarchy or stratification.

Social Stratification: Refers to a society's categorization of its people into groups based on socio-economic factors like wealth, income, race, education, ethnicity, gender, occupation, social status, or derived power (social and political).

Stigma: Stigma is a negative stereotype. Stigma is a reality for many people with a mental illness, and they report that how others judge them is one of their greatest barriers to a complete and satisfying life.

Sociolect Dominant Class: The speech of the dominant class is referred as the standard speech whereas the speech of the minority groups is referred as dialects.

Xenophobia: Dislike of or prejudice against people from other countries.

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Bs: Bachelor degree.
Fr: France or French.
Inc: Is an abbreviation for incorporated when it is used after a company's name.
Ms : Master degree.
Nd: No date.
Tv: Televesion.

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Abstract

Does it matter if you speak with a regional accent? Speaking immediately reveals something of one's own social and cultural identity, be it consciously or unconsciously. Perceiving accents involves not only reconstructing such imprints but also augmenting them with particular attitudes and stereotypes. Even though we know much about attitudes and stereotypes that are transmitted by: skin color, names or physical attractiveness, we do not yet have satisfactory answers how accent perception affects human behaviour. How do people act in economically relevant contexts when they are confronted with regional accents? The study looks for the existence of accent-based discriminations in Tiaret city and its rural areas. Nonetheless, it is not deniable that social discrimination based on accents exists in Tiaret, and the gap of superiority complex is getting even wide between citizens of Tiaret and peasants. This study aims to emend this kind of thoughts and attitudes.We will confirm the existence of social discrimination in Tiaret city and how impactful it is on their lives.

General

Introduction

Our work entitled: the role of regional accents in causing social discrimination in Tiaret city and rural areas. The latter aims to explore the accents used in the daily matters in Tiaret city. Through this research, we will study the impact of the linguistic accentism in everyday talking of Tiaretians with rurals. Our study begins with the idea of: discriminating the accent used by people from rural areas who are considered as inferior and vulgar. Indeed, Accents are an integral part of our identity. They are also prone to quick judgments and stereotypes. Many studies have shown that it takes us less than 30 seconds to linguistically profile a speaker, and make quick decisions on their ethnic origin, socio-economic class, and their backgrounds. And, we are more likely to be biased against speakers who have accents different to ours or are markers for undesirable characteristics that we unconsciously attributed to certain accents. We form a hierarchical view of accents as per societal and cultural acceptability, and assign values such as pleasantness and prestige but also intelligence. We even subconsciously develop sort of discrimination toward rustic accents as having a feeling of superiority. The matter doesn't stop here, social discrimination is well recognized between wealthy people and poor ones in which phonological aspects are differentiated between these two. Based on this initial idea, we have chosen Tiaret as a research territory. Therefore, it is considered as a linguistically rich place that people come from its rural areas as well as from other Wilayas for studies, work, trading and even for healthcare. This city brings together people from different origins and with different backgrounds, resulting in a diversity of linguistic production. Nevertheless, the city considerably witnesses toxic sociolinguistic relationships such as exclusion and segregation with a specific dominance of certain accents than others. This study attempts to provide a reflection on glottophobia, which is a topical and unfamiliar subject in Algeria and it aims to explore the phenomenon in the city of Tiaret and determining how the glottophobia emerges, what are the causes behind this type of discrimination and their reasons to be. Therefore, we will examine the social and linguistic representations, that is to say: opinions, attitudes, behaviours of people. And on whom linguistic discrimination is practised. We will analyse their daily speech between people from different urbanistic regions. The data will be collected through a distributed questionnaire and interviews. To begin our research, we opted for problem statement: The people who live in rural areas in Tiaret city are suffering from social discrimination due to the accents.

This issue has raised other research questions:

▪ Does the linguistic discrimination affect the personality of an individual?

▪ Does the accent-based bias play a role as a barrier to social mobility?

• To what extent have rural dwellers experienced linguistic discrimination due to their low proficiency?

• To what extent does linguistic discrimination provoke language anxiety?

• How do gender, work status, and education of participants correlate with anxiety and linguistic discrimination?

We intend to use two different methods. A quantitative method that will be characterized by questioning people from rural areas. This questionnaire aims to discover the existence of linguistic discrimination and as well as their experiences while facing it. Secondly, we resort to a qualitative method, to confirm the results obtained by our questionnaire, which will materialize through semi-structured interviews with citizens of Tiaret in order to detect their representations on the common accents in Tiaret and its rural areas. We used as well observation to confirm the results obtained with the spotted attitudes and behaviours of the participants. In order to respond precisely to our problem and to manage our object of study.

We propose two hypotheses:

• Tiaret citizens can be discourteous and bad-mannered towards rural accents.

• Rural people feel inferior and insecure when it comes to speak in urbanistic regions.

Chapter One

Literature Review

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Literature Review

Contents

1.1 Introduction

Linguistic prejudice and discrimination have most probably existed as long as human language has existed since much of human cognition, and arguably language, is based on our abilities of categorization and analogy (Hofstadter and Sander 2013). Indeed, linguistic discrimination is a sign of intolerance on the part of those who practice it. In this research, we devote this chapter, at the first place, a brief history about the genealogy of Tiaret, and introducing linguistic discrimination as a concept. Secondly, we define the notion the language security and what overcorrection trait is. As well, Glottophobia and its effects and how it is treated by law, in addition to avoid it. Furthermore, we will discuss the language profiling and language stereotyping at the latest, we will talk about the effect about the language body and social relationships and likeability.

1.2 History of Tiaret

Tiaret is a town of about 150,000 people located about 100 miles inland from the Mediterranean seacoast. Known variously as Tiaret, Tahert or Tihert, it is the main city in the province of Tiaret, an upland agricultural region in the Tell Atlas area of Algeria. The word "Tihert" means "station" in the local Berber dialect, and from ancient times Tiaret has been a station, or stopping place, for travelers, traders and armies. Situated in a strategic mountain pass, Tiaret was essential to any power that sought to control the surrounding land and the lucrative trade routes that passed through it. Slaves from sub-Saharan Africa were funneled through Tiaret on their way to markets on the coast. Caravans wound their way through the pass in either direction, allowing the local rulers to charge a tax on each visit. When the Romans controlled the area before the coming of Islam in the 7th century, they called the place "Tingurtia", meaning – you guessed it – "station". Besides the scattered Roman ruins in and around Tiaret, there are also other archeological points of interest and attractions in the area. As Roman power faded, local Berber kingdoms sprang up and built pyramidal tombs on hilltops. Known as the Jedars, these tombs are concentrated in an area approximately 20 miles southwest of Tiaret. Another site of interest near the Mina river is Mechra-Sfa, or "Ford of the Flat Stones", a large group of megalithic monumental stones and structures about which very little is

known. Tiaret changed hands many times during the thousand years before the French came to colonize Algeria in the 19th century. Often the changeover was violent, as local and regional power brokers of different religious sects and political ideals clashed for control of the pass. France brought stability to Tiaret when they arrived in 1843, as well as substantial numbers of colonists who constructed many grand buildings in the European style. When Algeria achieved independence in 1962, however, most of the French and other European "pied noirs" (literally "black feet") left the city that had been their home for in some cases several generations. Today, Tiaret is suffering from environmental degradation due to the intensive agriculture practiced around it, as well as an influx of people that has put severe strain on the city's infrastructure.

1.3 Linguistic Discrimination

According to Lippi-Green (1997), discrimination based on language could manifest daily in different sites such as schools, restaurants, shopping markets, and workplaces. The following extracts depict cases of linguistic discrimination in an educational context: "One professor didn't like me because my English was bad. He was impatient" (Lee & Rice, 2007, p. 397), and: "I know the first time I can't understand [because] my English is not too good. But if I ask questions the professor will say, 'I do not understand' and so that makes me very embarrassed. I don't ask questions any more. I ask other students. I don't ask the professor. I just talk to other student" (Lee & Rice, 2007, p. 397). Researchers report that there is a multitude of possible adverse health and emotional consequences to linguistic discrimination. Interview-based research conducted by Lee and Rice (2007) reports that discomfort, inferiority complex, feeling of ignoring, and the feelings of disrespect are some of the consequences of perceived linguistic discrimination. Yoo et al. (2009), in their quantitative study on language discrimination, argued that perceived linguicism is correlated with chronic health conditions in patients, which include heart disease, cancer, diabetes, anxiety, depression, obesity, and asthma, and concluded that "The impact of language discrimination can be cumulative and long standing" (Wei et al., 2012, p.341).

1.4 Linguistic Security and Insecurity

William Labov was the first to introduce the notion of linguistic insecurity, when of his investigation in New York City, in his famous book The Social Stratification of English in New York City (1966), he showed that there are speakers who valued certain pronunciations and considered them more prestigious than theirs. It is a feeling of unease that manifests itself during a verbal communication. The speaker, who feels that kind of discomfort and doubting his way of speaking and tries constantly adjusting it to the dominant norm. According to J. Darbelnet (1970, p.117) "Linguistic insecurity is wavering, hesitation between one mode of expression and another. Linguistic insecurity involves linguistic security, the feeling of comfort during verbal exchanges because we know that our way of speaking the language is the norm and the model to follow. J.L. Calvet (1993) addresses the notion of linguistic insecurity in his book, He asserts: "We speak under the linguistic security when the speakers do not feel questioned in their way of speaking, when they see their norm as the norm. Conversely, there is a presence of linguistics insecurity when speakers consider their way of speaking as unrewarding and having in mind another model, more prestigious, but in which they do not practice." Linguistic insecurity begins with a person becoming aware that there is a prestigious and valued dominant linguistic form. Therefore, it must conform to the prescribed standard. Michel Francard defines linguistic insecurity as: "[…] the awareness, by speakers, of a distance between their idiolect (or their sociolect) and a language that they recognize as legitimate because it is that of the dominant class, or that of other communities where "pure" French is spoken, not bastardized by the interference with another idiom, or even that of fictitious speakers holding LA standard conveyed by the educational institution. (Francard et al., 1993, p.13). Michel Francard's definition is particularly relevant because it emphasizes on the trigger that causes the feeling of linguistic insecurity. This insecurity is mainly manifested by a change in the way an individual speaks in order to conform to the speech that is considered "ideal", to feel intimidated in front of people speaking this linguistic form and try to imitate the speakers of this one at the maximum level to bend to the crowd. From all this, it stems a tendency to constantly self-correct and "straighten out" one's language, this is what Jean-Louis Calvet calls: hypercorrection.

1.5 Overcorrection

The fear of making a linguistic mistake, i.e., using the language in a deemed way that is unacceptable or deviating from the prescribed standard is the primary cause of overcorrection. This can be defined as the adaptation and imitation of the prestigious languages but in an exaggerated or even abusive way. What will ridicule the speaker who self-corrects immoderately and seeks at all costs to respect the rules imposed by the dominant norm because it is very likely to fall into faults by dint of "over-correcting". Calvet (1993, p.37) discusses the notion in his work La Sociolinguistique: "This overcorrection of course testifies to a linguistic insecurity: it is because one considers his way of speaking as unglamorous that one tries to imitate, in a way exaggerated, prestigious forms."

1.6 The Birth of Glottophobia

A language is certainly a communication tool, but it is also an identity marker. It is an important criterion for identification of people in society. How someone speaks goes a long way to provide information about their origin, ethnic group, social class, gender. Though many languages coexist in such a society, there is often a dominant language which everybody speaks or ought to speak. According to Philippe Blanchet, glottophobia is a very French phenomenon, that we can also find it in ex French colonies such as Algeria. In this regard, he writes: "I don't know of any other country where the standard of the language is so heavy on the population, […] in France, we consider the differences in the ways of speaking as deviations, like so many obstacles […]" (Blanchet, 2016). It is such a paradoxical aspect that Blanchet declares in one of his interviews with Express.fr, interviewed by Michel Feltin-Palas: "France cannot present itself as the homeland of human rights and ignoring one of them" (published 2018). According to Blanchet, linguistic discrimination can be regarded as two forms:

- Either the person concerned speaks a regional language and he is forced to use the official language of the majority orally and writing because his language is considered incorrect, informal or inferior.

- Otherwise, the person with glottophobia does not speak or speaks the language of the country badly in which it is. It is then the subject of a rejection because of his bad pronunciation and he faces difficulty in understanding and being understood as well.

1.7 Caption of Glottophobia

Glottophobia uses the word-forming element from the Ancient Greek phobos, meaning 'fear, panic, terror, outward show of fear; object of fear or terror'; however, since the proper term glossephobia – fear of public speaking (literally 'fear of tongue') – already exists, the authors utilized an alternate form of glosso-,glotto-, though the understanding of a derisive implication towards someone for the way that they speak is still well understood. Glottophobia has a stronger negative meaning than linguistic discrimination, and this shows how destructive it could be in any given society. The struggle to consider a language superior to another or better than another is only observed in a multilingual setting. Language discrimination or glottophobia does not encourage linguistic diversity. Being dissatisfied with the expression "linguistic discrimination" in which P.Blanchet finds it as limited and deficient to encompass certain situations that he has experienced himself. Philippe Blanchet coined the term "glottophobia" as a neologism which was nod to "glottophagy", a concept coined by Louis-Jean Calvet in 1974, subtitle of his famous book: Linguistique et Colonialisme. According to M. Raspail (Revue Lidil, number 53/2016), glottophobia refers to exclusions or linguistic discrimination, in other words the process of excluding or stigmatizing someone for linguistic reasons. And as stated by Blanchet, glottophobia is indeed a: Contempt, hatred, aggression, rejection, exclusion, of people, thus the negative discrimination is allegedly based on incorrect and inferior linguistic forms (perceived as languages or dialects) used by these people, generally focusing on the linguistic forms (and without always being fully aware of the extent of the effects produced on people) (Blanchet, 2016, 45). It can be determined as the rejection, mockery, criticism, hate speech or judgment, written or oral, on:

- A regional accent.
- A foreign accent.
- A person speaking other language than his mother tongue.
- A foreign language speaker.

- The method of learning a foreign language.
- The choice to learn a particular dialect of a language.

Going back in history, it is clear that glottophobia is not a recent phenomenon. In pre-industrial France, people spoke very local languages, "parlers ". They sometime laughed at the speech of the neighboring villages, and sometimes it was difficult to understand the dialect of the villages on the other side of the mountain. Travelling was a hard task, people had to put an effort to communicate effectively. So, the world was not globalized. Everything was less accessible to everyone than today, so everything was played out on smaller scales. The first globalization accompanied industrialization and led to the increase of prestigious classes as well as the stigmatization of the lower classes. This stigma included their way of speaking, since they were the less educated classes. During this time, the imperialism that ran in the air of time took on the task of convincing Western civilization of its absolute superiority over the others (and consequently of the superiority of its languages over those of the others). Nevertheless, many Algerian situations contain a high glottophobic potential:

- A TV show that was displayed at the Ennahar channel, where the broadcaster "el Noui "has a non-welcomed accent with aggressive intonations which made him being harassed online many times.
- The oppression of west accents in AlgerianTV shows and media.
- A farmer attacking a fox in Wilaya of Tissemsilet with bucolic and rough accent "takli jaj "which got viral and considered as ridiculous way of speaking.
- The prejudice and racism of Algerians with each other through vehicle registration plate.

1.8 The Effect of Glottophobia

Accent-based discrimination actively disadvantages certain groups at key junctures for social mobility, such as job interviews. This creates a negative cycle whereby regional, working class and minority ethnic accents are heard less in some careers or positions of authority, reinforcing anxiety and marginalisation for those speakers. "It is natural for people to associate accents with social groups, but relying on accent stereotypes to judge professional ability in this way is discriminatory. Indeed, accent bias often becomes a

proxy for discrimination against characteristics protected under the Equality Act. However international students are more often the victims of linguistic racism and linguistic stereotyping, they are overwhelmingly deprived of living a meaningful full social life. Because these two types of linguistic racism appear to instil a perpetual sense of 'inferiority complexes' (Kenchappanavar 2012,1) such as self-marginalization, self-vindication, loss of social belonging, social withdrawal. The psychological damages resulting from the homogeny of hegemonic English (Piller 2016). Anything in the individual that is 'below the average, that provokes unfavourable comment or gives him a feeling of impotency or ineptitude leads to inferiority complex (Kenchappanavar 2012, 1). Piller (2016, 192) notes that the key components of an inferiority complex are directly associated with traits of linguistic racism such as linguistic subordination, '[…]   which may further develop severe mental health issues such as depression and suicidal ideation.

1.9 The Absence of Glottophobia in Official and Legal Texts

Linguistic discrimination is ignored and neglected by law and society. The latter does not recognize glottophobia, and it is not taking into consideration that subsequently affected more victims and the relationships in general. Blanchet (2016) denounces the absence of linguistic discrimination in the French legal texts of authorities in which he considers discrimination as an offensive behaviour and punishable by law. According to Article 225-1 of the French Penal Code: Constitutes that any discrimination made between people for any axiomatical reason: their origin, their sex, their family situation, their pregnancy, their physical appearance, surname, state of health, disability, genetic characteristics, their mores, their sexual orientation or identity, their age, their political opinions, their union activities, their membership or of their non-belonging, real or supposed, to an ethnic group, a nation, a race or a particular religion." However, linguistic discrimination does not appear in this legal text, it is ignored by French law. The latter is only and rarely mentioned in texts dealing with discrimination and those relating to human rights. Algerian legal texts are no exception, discrimination is certainly repressed by Algerian law, but glottophobia does not fall within the definition of the indignity according to the official texts. According to the first paragraph of article 295-1 of the Algerian penal code: "Constitutes discrimination at any distinction, exclusion, restriction

or preference based on sex, race, colour, ancestry, or national or ethnic origin, or disability, which has the purpose or effect of hindering or impairing the recognition, enjoyment or exercise, under conditions of equality, of the rights, and fundamental freedom in the political, economic, social and culture or any other area of public life." The second paragraph of the same article speaks of incitement to hatred and discrimination against a person or a group of people because of their difference (gender, racial or ethnicity), but there is no mention of the linguistic discrimination. "Is liable to the same penalties, anyone who publicly incites hatred or discrimination against a person or a group of people because of their racial or ethnic affiliation or organizes, propagates, encourages or conducts acts of propaganda for the same purposes." Blanchet (2016) denounces the absence of glottophobia and the lack of interest that can be observed at the level of laws and official texts as well as at the level of the social community. Linguistic discrimination turns out to be "trivialized", "accepted" and "legitimized". The official institutions, the media and society contribute to its trivialization.

1.10 How to Avoid Glottophobia

A lot of researches such as the ones conducted by Lanehart (1996), Zelmay (2017) have shown that discrimination based on the language an individual can speak or cannot speak, or based on their level of fluency can be illegal. The potential legal aspects of linguistic discrimination include the many reasons why linguistic discrimination should be avoided. Even outside the workplace, linguistic discrimination is to be shunned in order to ensure the trust and confidence of everyone. Those in leadership position in the society are expected to show the good example by being fair and equitable in how they treat other group members who do not speak their language. Employers should adhere to employment laws protecting employees from any practice of discrimination at work. Employees in the same institution or organization should refrain from using discriminatory language that offends one another (Kokemuller, Nd). Some tips listed by Muller (2016) reveal in clear terms how to avoid linguistic discrimination, among which the following few had been traced:

-. Do not keep certain roles only for a certain set of individuals. Whenever one is found fit or qualified for a job position, the same should be given to him or her notwithstanding the language/dialect they speak.

- Never require for only one specific language to be spoken at all times (except for safety reasons).

- Every society must be taught at various levels to avoid using language or expressions that could imply discrimination.

- Workers whose English is not fluent for instance cannot be stopped from speaking their own language as that may be an indirect act of discrimination. But depending on the office occupied which requires communicating with clients, customers and service users, it is of necessity that the worker be able to communicate effectively in English.

1.11 Linguistic Profiling

Linguistic profiling is not different than glottophobia, linguistic profiling occurs when a listener uses auditory cues to identify social characteristics, such as race, gender, sexual orientation, or geographic origin. Linguistic profiling is a natural and automatic psychological process. Though it is not itself inherently discriminatory, it can contribute to racial profiling, which is inherently discriminatory. A number of studies have investigated the extent to which people essentialize a variety of different social cues, such as race, gender, socio-economic status, nationality, and so forth. Empirical evidence across cultural samples suggests that people categorize social groups the same way that they categorize other biological species without realizing that many of the features are socially constructed. Nevertheless, people do not assign the same weights to different social cues. Thus, linguistic profiling is helpful in establishing the issue of identity.

1.12 Language Stereotyping

The notions of stereotypes and prejudices have their origin in social psychology. The term stereotype was first coined by Lippmann in 1922 (as cited in Dovidio, Hewstone, Glick & Esses, 2010) in order to describe a social group's perceived characteristics. Furthermore, according to Allport (1954, p. 191), a stereotype is an exaggerated belief associated with a category. This concept has been adopted by sociolinguistics to designate a set of images that we have in our heads about a group of people, we attribute to them

positive or negative characteristics based on their way of expressing themselves, and how they use their language. Through these stereotypes, subconsciously we categorize any group of people with common characteristics and we try to contrast them with the prescribed standard. We evaluate the speeches of others by referring to standard language that we consider as "correct" or "normal". Thus, It has been widely accepted that language plays a crucial role in the communication and maintenance of social-category stereotypes (Collins & Clément, 2012; Maass, 1999; Sutton & Douglas,2008). The link between stereotypes and language use is generally seen as two-directional. That is, stereotypes are reflected in language use of speakers, and language use in turn feeds social-category stereotypes in message recipients. Negative stereotypes are the drivers of social linguistic discrimination, when people display negative behavior toward specific social groups or their group members. This is what constantly feeds them. They are socially shared through family, school, the media, for instance. Speakers judge languages as well as people who speak those languages; they evaluate their behaviors, their personality, their tastes, their socio-economic status. In other words, it is based on their way of speaking a language. Stereotypes are not only about languages but also about variants of a language as well as accents and dialects, because the opinions, that the speakers of the dominant variant have on speakers of the minority and dominated variant, often confuse with the opinions that these same people have about the speakers of the minority variant. They judge these variants as "unpleasant", "not beautiful to hear, inelegant. In second hand, linguistic stereotyping applies even when those Asians, Africans or Middle Easterners are in fact native speakers of English. Just seeing an Asian face makes some Americans consider that speaker's English to be hard to understand, regardless of how they actually speak or where they were born. These perceptions feed into linguistic racism, or racism based on accent, dialect and speech patterns. The overt form of linguistic racism can involve deliberate belittling or shaming, such as "ethnic-accent bullying" that occurs despite someone's actual English proficiency. Or it can be more covert, like the unwitting social exclusion of people with foreign-accented English, or a seemingly well-intended compliment toward an Asian American's English. These examples show that it may not be obvious to the perpetrators what they're doing, because there are a number of subtle psychological mechanisms at play. Cognitively, it takes more work to understand a less familiar accent.

The extra brainpower involved, as well as warmer feelings toward members of one's own group, can lead to negative attitudes toward a person speaking a different type of English. Overall, it's common to assume that non-native speakers are less truthful, less intelligent and less competent; psychology studies suggest that people attach less credibility to statements spoken in a foreign accent. These subtle mechanisms feed into behaviours that can impact negatively on people speaking different forms of English. This type of bias can take a significant psychological toll. Dovchin's research shows that many people who are shamed or excluded because of their language develop inferiority complexes, and start to believe that they're actually less intelligent. Lots of multilingual people report being fairly confident in their language speaking skills in their home countries, then losing their confidence due to the way they're treated. At worst, linguistic racism can lead to deprivation in education, employment, health and housing. In the workplace, people with certain accents can be openly harassed (like a Puerto Rican call centre worker who was told by a customer, "your stupid accent makes me sick"), or excluded from specific opportunities (like a Pakistani transport worker in London whose manager kept him out of conference calls).

1.13 The Effect of Body Language on Social Relationships and Likeability

Nonverbal communication is also described as body language. It often conveys a person's true feelings when words may not. Most spoken communication actually involves nonverbal transmission. Body language is the key component of nonverbal communication. It includes eye contact, facial expressions, grooming, hand gestures, clothing, space between ourselves and others, posture, tone of voice, touching, and many other aspects. An individual's desire to get along with someone and an interaction partner's body language can effect social interactions. For instance, if an individual has high associated motivation to get along with their partner, but their partner conveys through their body language that they are not interested in the interaction, then this may limit the likelihood that social tuning would occur as it may inadvertently humidify the relationships. We can refer to it as rejecting and being discriminated in a such way. Our bodies translate and convert our thoughts and feelings to body movements, especially in case of linguistic discrimination, in which it is significant sign of feeling inferior,

ashamed,and humiliated. Verbal and non-verbal language barriers are significant because they are often an impediment to building and maintaining relationships with others. They can cause misunderstandings that lead to conflict, frustration, offense, embarrassment, racism discrimination, hate crimes, violence, hurt feeling, frustration, disappointments, and wasting time, effort, money, and lives of the people. Summary, language barriers are problems or issues that interfere with a person's ability to send, receive, and understand a message. They are one of the main obstacles that limit or block effective communication. They can lead to misunderstandings and misinterpretations or verbal and non-verbal messages between people across cultures.They can also refer to the complete absence of communication between the two people who speak different languages and from different cultures.

Posture/Gesture	Interpretation
Brisk, erect walk	Confidence
Relaxed posture	Openness
Rigid posture	Defensive
Standing with hands on hips	Readiness, aggression
Sitting with legs crossed, foot kicking slightly	Boredom
Sitting with legs apart	Openness, relaxed
Sitting with locked ankles	Apprehension
Sitting with hands clasped behind head, legs crossed	Confidence, superiority
Sitting with crossed arms/legs	Defensive
Sitting with uncrossed arms/legs	Willingness to listen
Leaning away	Defensive, uninterested
Looking down, face turned away	Disbelief
Quickly tilted head	Interest
Prolonged tilted head	Boredom
Hands clasped behind back	Anger, frustration, apprehension

Table 1: Interpretation of Postures and Gestures

1.14 Conclusion

Language discrimination is a prejudice based on a person's place of origin, place of birth, culture, language, accent, pronunciation. It is proven illegal to prefer a language over another, especially in a multilingual or multicultural environment. Thus, glottophobia is a killer: it kills the moral, it kills self-esteem, and it kills confidence and productivity of relationships. People should be aware of its dangerosity that is threatening our relationships and mental health. Supporting language diversity is a warranty that strengthens and nourishes other people's cultural heritage and identity.

Chapter Two

Research Methodology, Data Collection, Analysis and Interpretation of Findings

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Contents

2.1 Introduction

In this chapter, our interest will focus mainly about quantitative and qualitative research methods. The data collection procedures offer a synopsis of acquiring and preserving data, while the data interpretation delineates the statistical techniques and methodologies employed in scrutinizing the information. Thus, we will discuss the methods of observation as well as qualitative and quantitative methods, the distinction between survey techniques: observation (participant and non-participant), interview (semi-structured and free) and the questionnaire will also be highlighted in the last section of the chapter. As well, we used the APA method. In the second section, we will carry out the analysis of the questionnaire. It was distributed in 21/03/2023, in which we used Google Forms to create a digital version of the questionnaire. This latter was shared in different social media groups of students. We collected fifty responses spread over three parts, we will take each part with its questions and represent them in the form of tables and graphic figures, then present the analysis and comments through the different responses collected. At the end, we will expose global balance sheet in which we will show our results deduced from our analyses and comments.

2.2 Research Methodology

In this segment, we justify the use of selected methodology in conducting the research. The study employed mixed methods, which is defined as gathering, evaluating, and combining both for quantitative and qualitative data.

2.2.1 Qualitative Data Collection

Qualitative research data collection allows us to better understand the experiences of participants, they allow us to explore how decisions are made and provide us with a detailed insight into how interventions may alter care. To develop such insights, qualitative research requires data which are holistic, rich and nuanced, allowing themes and findings to emerge through careful analysis.

2.2.1.A Observation Method

Firstly, we begin with the structured observation, it consists of examining finely in real context the behaviours of the people observed as well as their linguistic practices and

to understand and evaluate sociolinguistic phenomena present in the community studied. It involved looking and listening carefully to a sample of rural and city residents in Tiaret in order to obtain a natural setting of words and accents. We include that the sample group members are not aware that they were being observed which is a covert observation. It is considered to be more effective because in this case sample group members are likely to speak naturally with positive implications on the authenticity of research finding. We played both roles in observation as being a participant and non-participant observer, thus we have been a part of the daily talking of Tiaretians, and in rural areas too, having a normal and natural discussion with each individual mostly in Tiaret and El Kherba. In second hand, we stood apart from the faction and observing them how they communicate with each other as unnoticed manner.

2.2.1.B Interview Method

Secondly, comes the interview; in which we decided to do it with Tiaret citizens. The sampling was varied, we worked with different age ranges for both gender – five persons in general. Three interviews were unstructured, and the other three were semi structured. It was an appropriate method when to collect in-depth information on people's opinions, thoughts, experiences, and feelings with accents and discrimination based on accents. For unstructured interview, we worked with a child aged 10 years old, and two elderly women where we had to follow the orientation of the speech, we had no specific guidelines, restrictions, predetermined questions, or list of options, it was more likely to be a storytelling. For semi-structured interview, we used a set of predetermined questions and the respondents answer in their own words. With adding some supplementary questions for clarification. It was done with well qualified people (an English student, and a teacher). These people were chosen according to their common traits which usually they do meet different people from dissimilar social classes.

2.2.2 Quantitative Data Collection

The main purpose of quantitative research, according to Borg and Gall (1989), is the detection of causal relationships between variables. In quantitative research information of observed behaviours of samples is obtained through statistical data collecting of the

observed behaviours of the samples. The data, which are collected, are analysed in numerical form (Borg and Gall, 1989; Gall et aI., 1996). This type of research is more concerned with the objectivity and the validity of what has been observed.

2.2.2.A Questionnaire

We guaranteed the use of a questionnaire in order to assure the reliability of a quantitative research. It aims at detecting the existence of linguistic discrimination, whereas qualitative analysis was used in order to elaborate findings from quantitative data and gain insights about the extent to which variation of accents cause social discrimination in Tiaret. The questionnaire consists mainly of collecting data in Tiaret city, we felt to gather data from different institutions such as University of Ibn Khaldoun, from different departments, and from specialized hospital of maternity and children care "Mebrouk Cheikh" and lastly from downtown of Tiaret. The questionnaire was distributed into two different languages, Arabic and English. The disparity of samples will help us to confirm or refute the results of our hypothesis.

The questions that appear in the questionnaire are more likely to be opinion questions in which we obtain subjective information that are honest thoughts, opinions and attitudes of respondents. For example: "how do you define your accent?"

These questions can take two forms:

- Open: It gives the interviewee the freedom to express their ideas and thoughts with no influence by any specific alternatives suggested by the interviewer.
- Closed: respondents are asked to make one or more choices from a list of pre-determined answers.

The questions were:

1.What do you think of your accent?
2. What do you think of the accent from rural areas?
3. Does it give you the feeling to be worthier or superior than them?
4. What words in rural dialect do you find as cringe or awkward?
5. What do you think of the accent of the city compared to those of rural areas?
6. Have you ever made a joke on rural accents?

2.3 Tiaret and Its Peripheries

Figure 1 : Map of Tiaret

Tiaret is a major city in north-western Algeria that gives its name to the wider farming region of Tiaret Province. Both the town and region lie south-west of the capital of Algiers in the western region of the Hautes Plaines, in the Tell Atlas, and about 150 km from the Mediterranean coast.

The wilaya of Tiaret has 42 municipalities:

Aïn Bouchekif,	Ksar Chellala,	Serghine
Aïn Deheb,	Madna,	Si Abdelghani,
Aïn El Hadid	Mahdia	Sidi Abderahmane
Aïn Kermes	Mechraa Safa	Sebt
Aïn Dzarit,	Medrissa	Sidi Ali Mellal
Bougara ,	Medroussa	Sidi Bakhti
Chehaima	Meghila	Sidi Hosni
Dahmouni	Mellakou	Sougueur

Djebilet Rosfa	Nadorah	Tagdemt
Djillali Ben Amar	Naima	Takhemaret
Faidja	Oued Lilli,	Tiaret
Frenda ,	Rahouia	Tdda
Hamadia	Rechaïga	Tousnina
Guertoufa	Sebaïne,	Zmalet El Emir Abdelkader

Table2: the 42 municipalities of Tiaret.

2.4 The Accent Spectrum in Tiaret

The spoken accent in Tiaret is an intricate mixture of its peripheries' accents.

The black decade period of terrorism affected the nature of accent in Tiaret, some of the former citizens departed to other coastal cities or abroad. And other rural residents thought that Tiaret was safer than being in the peasantry, this latter attitudinize the spoken accent in Tiaret. However, the language spoken varieties accumulate over distance, we notice that the accents used in Dahmoni , Gartoufa, Oued lili, Bouchakif, and Sougeur are slightly similar to the one spoken in Tiaret. Indeed, numerous of Tiaret citizens have roots from these municipalities. Every time, the accent spectrum gets deeper, the difference gets wilder. In result, those who live in Ain Dheb , Medrissa , Ain El Hadid, Ksar Chellala , Takhmert, and Ain Kermess are more susceptible to social discrimination based on accent.
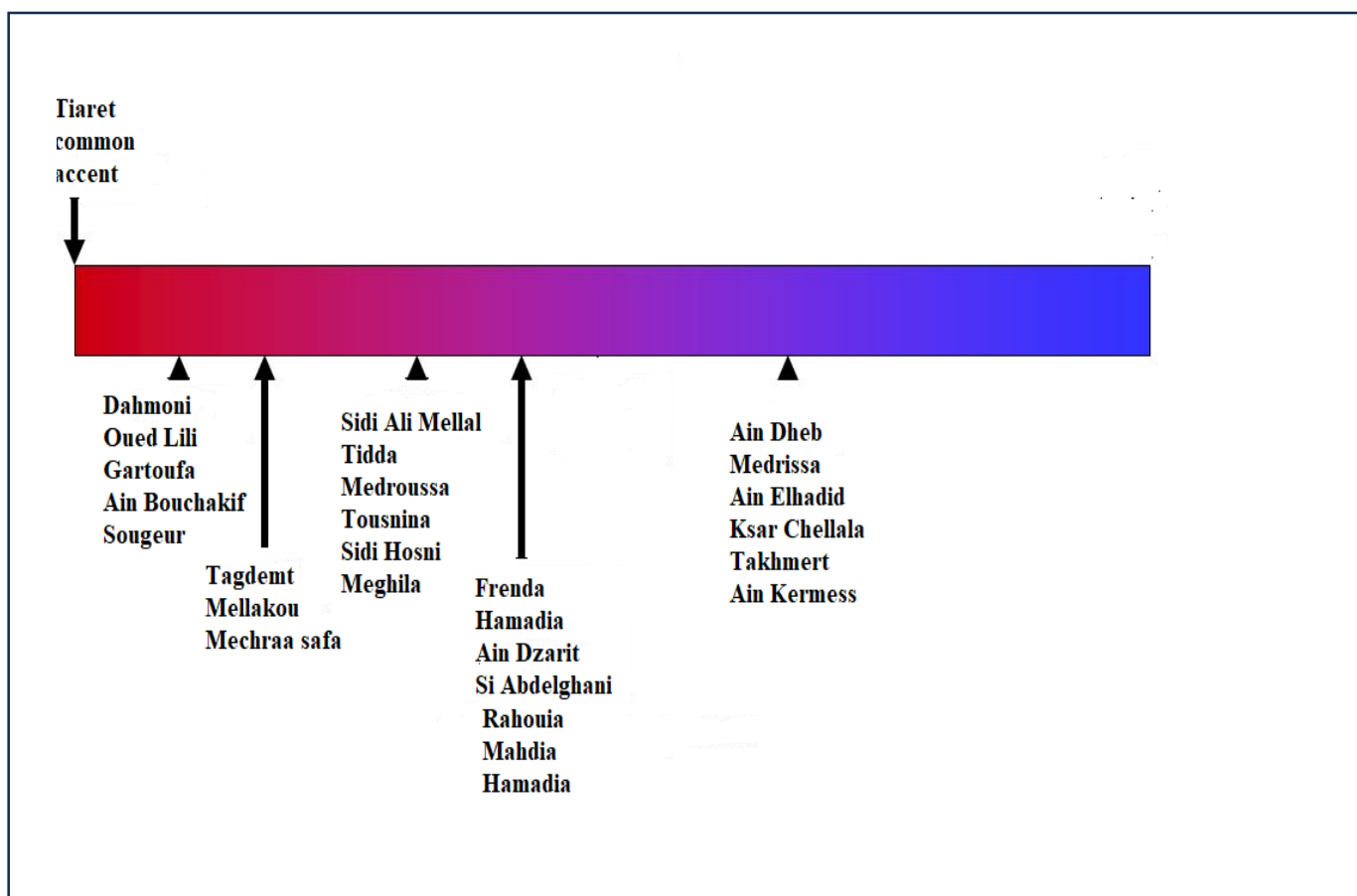
Figure 2: The Spectrum of Accents in Tiaret City

2.5 Analysis of a Questionnaire

This first question about indicating your gender, in order to check if the sex has an effect on the social discrimination based on accents.

Gender	Number of Participants	Percentage
Female	39	78%
Male	11	22%
Total	50	100%

Table 3: Distribution of individuals according to their gender

The table above shows that women are more than men. There are 39 women (78%) against 11 men (22%). We have chosen to ask this question to see if gender is a determining factor in causing glottophbia and who is discriminated more.

2.5.1 City of Residence

The following table represents the place of residence of each participant.

Place of Residence	Number of Participants	Percentage
Ain Dheb	2	4%
Tiaret	12	24%
Mechraa Sfa	5	10%
Ghardia	1	2%
Oued Lili	4	8%
Takhmert	1	2%
Melakou	2	4%
Mahdia	3	6%
Biban Mesbah	1	2%
Medroussa	1	2%
Sougeur	7	14%
Chellala	2	4%
Dahmoni	3	6%
Ain Bouchakif	1	2%
Frenda	1	2%
Ain Kermes	1	2%
Tousnina	1	2%
Tissemssilet	1	2%
Hamadia	1	2%
Total	50	100%

Table 4: Dispensation of Participants According to Their Place of Residence

2.5.1.A Interpretation:

The complexity of the visitors to Tiaret city is elevated, in which many people from rural areas come by for their daily needs. The accent used in Tiaret has been changed through the years, and reconstructed to the actual spoken variety.

2.5.2 Place of origins:

The following table represents the origin of each participant.

City of origins	Number of participants	percentage	City of origins	Number of participants	Percentage	Total Percentage
Mechraa Sefa	4	8%	Dahmoni	1	2%	
Ain Kermess	3	6%	Faida	1	2%	
Sidi Ali Mellal	2	4%	Sougeur	5	10%	
Oued Lili	3	6%	Mahdia	3	6%	100%
Ain Dheb	4	8%	Frenda	2	4%	
Tiaret	10	20%	Takhmert	1	2%	
Chelala	2	4%	Medea	2	4%	
Tissemsilet	3	6%	Tipaza	1	2%	
Oran	1	2%	Tizi Ouzou	2	4%	

2.5.3 Level of education

Table 5: Dispensation of Participants according to their Place of Origins.

Figure 3: The Level of Education of Participants.

In the following chart, we introduce the level of education of each participant; the mentioned levels start from untutored, primary or middle school, high school, vocational diploma, Bs/ Ms degree, PhD or higher. Almost all of our respondents are educated people with university degrees and who work in sensitive sectors citing:

education and the medical field., and three untutored women. The small minority is made up of women who did not go to university but who have a level of study (primary,
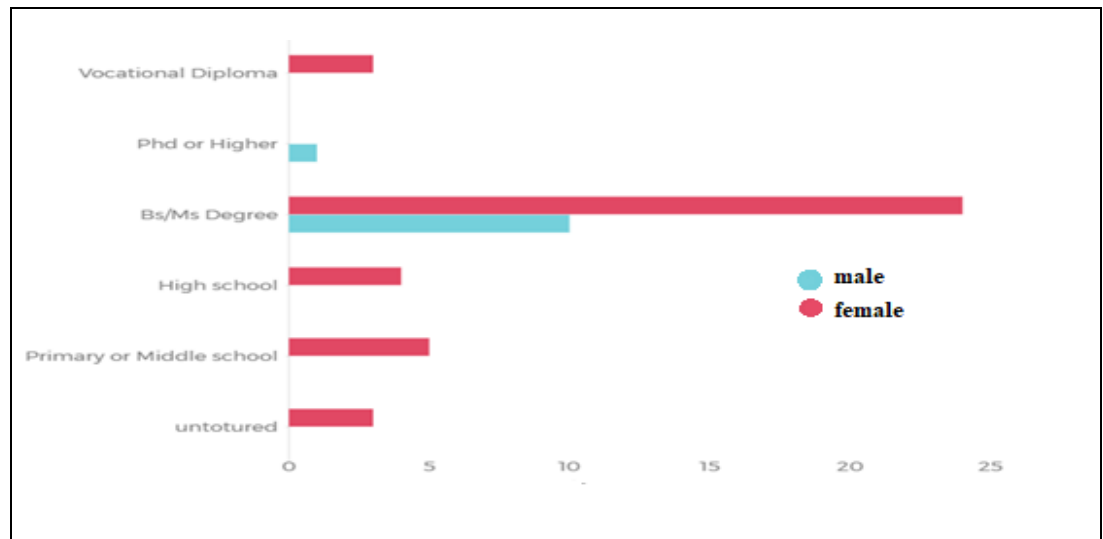
middle or high school) that allowed them to educate their children.

2.5.3.A Interpretation

We figure that the participants are the product of their upbringings and circumstances. Thus, education can provide individuals and skills and knowledge, but it does not determine a person's behaviour.or attitude.

2.5.4 Analysis of 4th Question

The following illustration shows the answers of our respondents to the following question: "How do you define your accent" which aims to understand how the respondents perceive their own accent. This can be a first clue to check if our respondents experience linguistic insecurity or not.
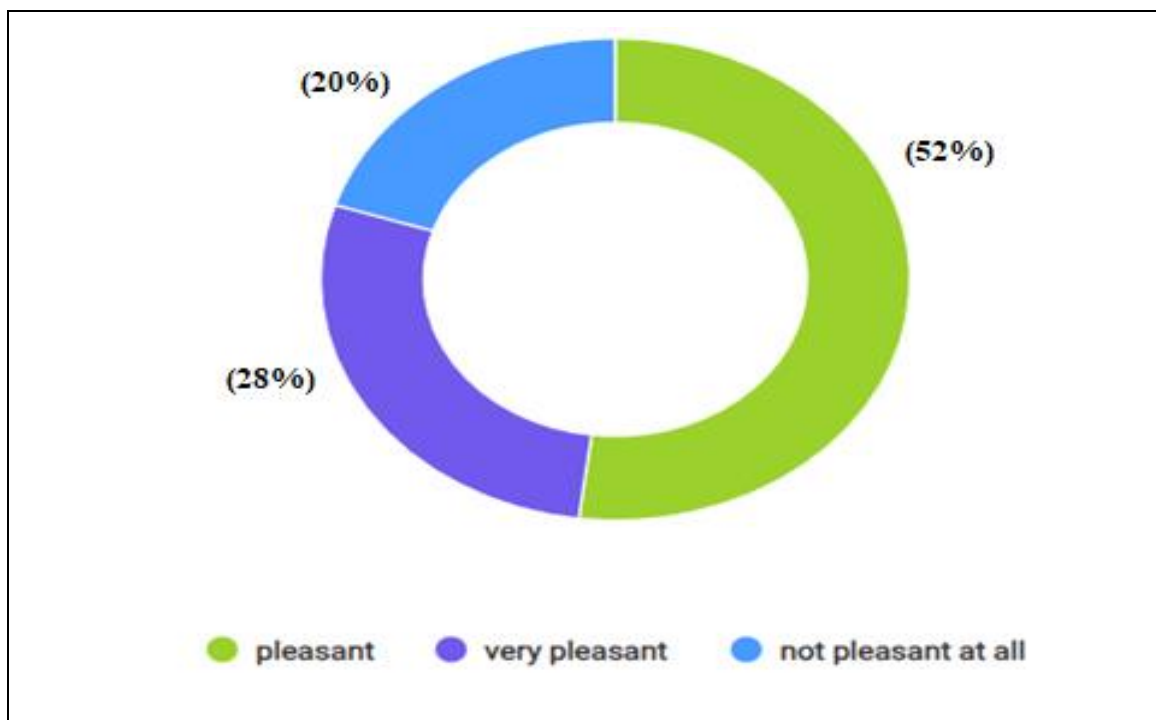
Figure 4: Scale of Accent's Pleasness of Participants.

This illustration summarizes the respondents' perception of their own accent, we note that the majority of our respondents answered that they perceive their accent as being "pleasant" (52%) of our respondents, most of them think of it as a sign of pride, it represents their descent and where they come from. Thus, (28%) of respondents answered "very pleasant" to describe their own accent. Then "not pleasant at all" was the choice of (20%) of our respondents, they consider their accent as rough and manner-less in which it's not welcomed in many areas. They still prefer those accents of Algiers.

2.5.5 Analysis of 5th Question

The following illustration summarizes the responses to the following question:" Do you change your accent when you are in Tiaret city?".
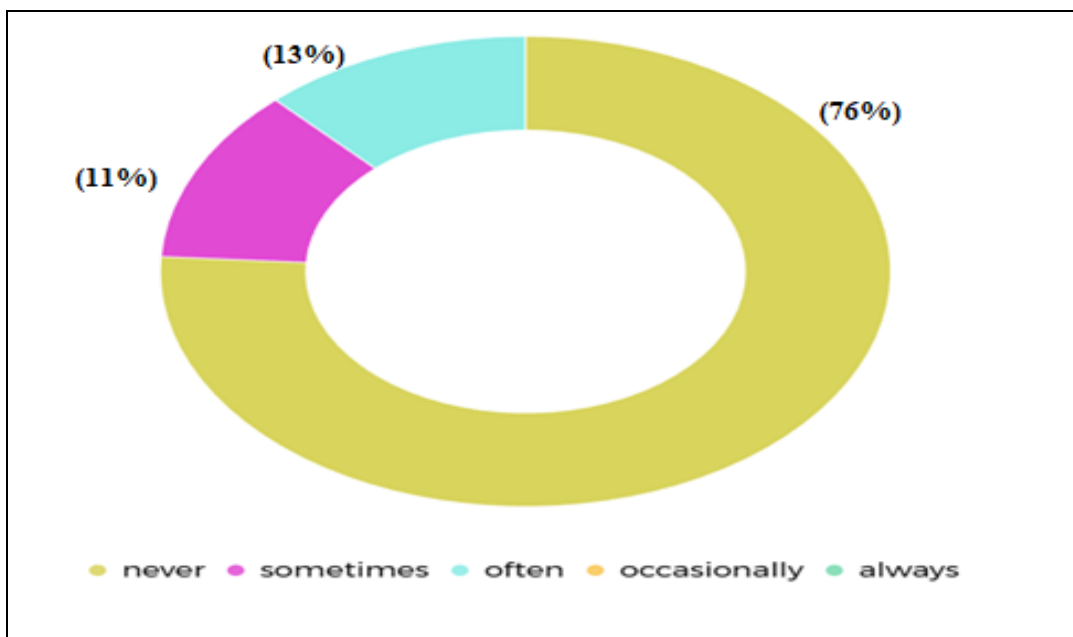
Figure 5: The Frequency of Participants Changing their Accents in Tiaret.

People who live on the periphery and rural areas of tiaret are more likely to be proud of their accents. Most of them are against changing it in order to be accepted. (76%) of the respondents do not change their accent when they visit Tiaret, indeed they do not feel discriminated. And (24%) of the respondents do change it for their own reasons, (11%) do sometimes change it, and (13%) always modify it. Some of them think that it helps them to disguise when they buy stuff or going to administrative institutions. One of the respondents who lives in Chellala told us that Tiaretians usually describe her accent as "funny». It gave her the impression that she belongs to a different world.

2.5.5.A Interpretation

This behaviour of changing the accent can be explained in two different ways: people who change their accents when they are surrounded by city dwellers feel unease and a sense of discomfort with their accent. In other words, they suffer from linguistic insecurity. They may not want to be subjected to linguistic discrimination so they would do anything to avoid it, including changing their accent.

2.5.6 Analysis of 6th Question

The following table demonstrates the answers of the following question: Were you treated differently because of your accent?

Degree of Frequency	Never	Occasionally	Always	Sometimes	Often
Number of participants	20	2	9	5	14
Percentage	40%	4%	18%	10%	28%

Table 6: The Frequency of Linguistic Discrimination Experienced by Participants.

We observe from this table that (40%) of respondents from the periphery never suffered discrimination or even any sort of a different behaviour, (18%) suffered from it all the time, and (28%) suffer several times, (2%) of the respondents were occasionally treated differently because of their accent. Therefore, these results confirm the existence of discrimination in the city of Tiaret but it is not towards all the people who live in rural areas.

2.5.6.A Interpretation

Those accents from the farest areas of Tiaret face more a misconduct and disapproval.

2.5.7 Analysis of 7th Question

The following chart illustrates the answers of our respondents to the following statement "Speakers from Tiaret are more likely to be treated better than you thanks to their accent. " We asked this question in order to answer our initial question and to understand on whom linguistic discrimination is exercised.
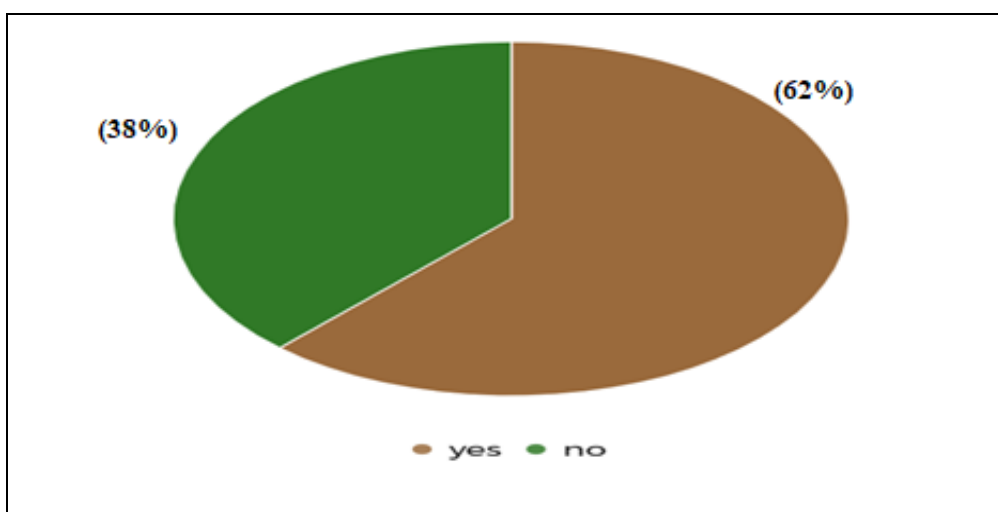
Figure 6: Mistreatment of Peasants in Tiaret.

(62%) of the population thinks that citizens of Tiaret are well treated than them, and (38%) thinks that is not the case. For the people who answered by Yes, we asked

them what is in fact bothers them in their accent. The following table represents the concluded data.

Discriminatory behaviour	Your intonation	Your way of enunciating vowels	Your way of enunciating consonants	Your prolongation of syllables	Other	Total
Number of participants	11	6	7	5	2	31(out of 50)
percentage	35,5%	19,35%	22,58%	16,12%	6,45%	100%

Table 7: The Elements of Accent that are Subject to Discrimination.

According to the table above, (35,48%) of the participants think that their intonation upset them while talking, and (19,35%) believe that the way of enunciating vowels makes them less attractive especially with borrowed words from French. Same thing with consonants, (22,58%) of the participants feels that they do not sound polished in speaking. And (16,12%) of them consider that the prolongation of syllables makes them sound more rustic. The (6,45%) thinks that each generation has its own way of speaking, The generation Z sounds more stylish and modern than of the Millennials.

2.5.8 Analysis of the 8th Question

The following table gives information about this question:" if you've ever been exposed to prejudice before (in other Wilayas too). What type of discriminatory behaviour did you experience?

Discriminatory Behaviour	Laughs	Jokes	Insults	Repetition Of words	Overlooking	Treating You with Arrogance	Other	Total
Number of participants	5	7	0	12	10	14	2	50
percentage	10%	14%	0%	24%	20%	28%	4%	100%

Table 8: Type of Mistreatments that were Exerted towards Participants.

It appears that all respondents who were victims of discrimination were the target of laughter, mockery and repetition of words. (24%) answered that people repeated words or sounds of their accent not just in Tiaret, but other Wilayas too. In second place (28%) of the respondents suffer from the ill-manners of some people that they treat them with arrogance especially in Algiers and Tizi-ouzou. Then, (20%) of our respondents affirmed that they were victims of overlooking and horrific staring. Finally (4%) denied to be discriminated, but indeed they were questioned about their place of living and the meaning of some words that they used in their talking. It should be noted that no participant specified other discriminatory behaviours.

2.5.8.A Interpretation

The behaviours cited above are the manifestation of attitudes that are resumed by rejection and hatred. Discrimination is an abstract concept that we cannot grasp but we can detect its manifestations.

2.5.9 Analysis of the 9th ,10th and 11th Questions

The following tables summarize the responses to the following statements: "You are treated with less courtesy/respect than other Tiaretians when they hear you speaking. » You receive poorer service than other people at restaurants, stores or at university." and "People act as if they are annoyed/ disgusted from you.

		Frequency					
		Never	Occasionally	Sometimes	Often	Always	Rarely
Statement 1	Percentage	48%	6%	18%	6%	10%	12%
	Number of Participants	24	3	9	3	5	6
Statement 2	percentage	26%	2%	26%	12%	2%	32%
	Number of Participants	13	1	13	6	1	16

Statement 3	**Percentage**	54%	4%	18%	8%	6%	10%
	Number of participants	27	2	9	4	3	5

Table 9: The Frequency of Discriminatory Behaviours in which Participants were Victims.

For the first statement: you are treated with less courtesy / respect than other Tiaretians when they hear you speaking. (48%) of population denied that, and (40%) agreed that it happens to them, but on different degrees. For the second statement: you receive poorer service than other people at restaurants, stores or at university, (26%) of the participants failed to agree with this statement, but in return, another (26%) of the participants do agree about receiving low services in such places, and (32%) think that it happens but at a rare scale. For the third statement, people act as if they are annoyed / disgusted from you. (54%) of the participants think that the degree of discrimination did not reach that level of rudeness in Tiaret, and (36%) of the participants think it does.

2.5.9.A Interpretation

We have noticed that the participants from the farthest areas than Tiaret are experiencing such attitudes when they are in Tiaret. Thus, they are certainly victims of social discrimination based on their accents, but in second hand, after hearing the opinions of Tiaretians, they do not also tolerate with brusque and shameless behaviours of peasants. It is still an invalid opinion, but Tiaretians think those people who are coming from here and there do lack of a good protocol of manners.

2.5.10 Analysis of 11th question

The following table demonstrates the answers of the following question:" How many times do you have to adjust your accent in order not to be discriminated?". The table discusses the frequency of changing their accent.

	Frequency					
	Never	**Occasionally**	**Sometimes**	**Often**	**Always**	**Total**
Number of Participants	23	6	13	4	4	50

Percentage	46%	12%	26%	8%	8%	100%

<div align="center">

Table 10: Prevalence of Adjusting the Accent of Participants.

</div>

The participants expressed their discrepancy with the adjustment of accents in order not to feel offended. The data from the table show that (46%) of respondents say that they never change their own accent; but a minority does, that is (8%) of the population. And (26%) of the participants do not deny that sometimes adjust their accent, thus (12%) do it occasionally.

2.5.10.A Interpretation

The respondents who refuse to adjust their accent in order not to get discriminated, think even with changing it will not fix the problem and it will not prevent them from the impolite behaviour of some minorities. The rest of the population commonly adjusts their accent for various and personal reasons. But most of them seek to obtain an equal treatment comparing to the privileged citizens.

2.5.11 Analysis of 12th Question

The following table shows the answers related to the following question: "Having a fluency in French would give you the benefit to be socially accepted even if you have a rural accent?" (52%) of our respondents think that speaking French is a feature of being well reputable in the public eye. It is a stereotyped language for richness and nobleness, and (48%) of our respondents disagree, thinking that French is only and will be always as a language to communicate and does not reflect any of the previous views.

2.5.12 Analysis of the 13th Question

The table below gives the most noticeable answers about the following question" Do you think the city accent is more legitimate than yours"?

Dealings with Answers
•   All the accents are good. The only reason behind the bad treatments are people.
•   The accent is a way of communicating Some people use other words that it can be difficult for others.
• Because I'm living in the city and I'm originally from Tiaret so I do not think that our accent is better than the others accents, because I believe that each one of us has his own way of

talking his own dialect, and I also believe that people are different and we cannot judge a person just from his accent however we can judge him from his behaviour (bad or good person).

• I find my accent or the original accent of anyone more expressive than any other language that surrounds him.

• The Tiaretian accent is understandable for everybody, it sounds like the original and standard accent due to its easiness.

• It is more natural and old school.

• It has more the benefit to be accepted.

• It sounds kinder and smoother than the one rural area.

• We are all a one community, and when you can understand what I am saying, it does not matter about my accent.

• The citizens of Tiaret sound more respectful and gentlemanly.

• The accent of the city is way more polished.

Table11: Opinions of The Legitimacy of the Tiaretian Accent.

According to the main noticeable answers, most of the participants agree that the accent of Tiaret is more legitimate than the one of rural areas. It has the credit to be used in many administrative institutions.

2.6 Analysis and Interpretation of Interviews

▪ The first interview was with an 11 years old child based in Oran, he had harsh and laborious attitudes towards those people who would come from rural areas. His answers just reflected his age, he could not really accept the idea to be a friend with peasant boy. He kept referring to them as rural people.

▪ The second interview was with a student girl who studies English, aged 23 years old lives in Tiaret city, thus, she does not have any aversion towards those people who live in rural areas, but she thinks that those people are indeed categorizing themselves as strangers and not well welcomed in the city. She used to study in a middle school whereas it is shared with those who live in the vicinity of Tiaret "Senia". They were more likely to create their own groups and not speaking with those from the city, she could never understand their behaviour.

▪ The third interview was with a peasant woman from Mechraa Sfa who got married in Tiaret, the woman had the sense of vanity toward her origins, she denied completely changing her accent in the city. Unquestionably, it represents her roots and her identity. But she expressed to be socially discriminated in other cities like Algiers or Oran.

▪ The fourth interview was with a woman aged 27 years old from Algiers and has gotten married with a Tiaretian. She did not consider that the Tiaretian dialect or accent is unbidden or unrefined, It is still a factual task to understand completely the spoken dialect in Tiaret, especially the one of old people that is opulent with unused words.

▪ The fifth interview was with a married woman aged 26 years old, who lives in Oued Tolba which is a suburb allied to Tiaret, she thinks that social discrimination has always existed, but with Tiaret, it is a bit different, because most of the Tiaret citizens are originally from rural areas who have been pushed to come to Tiaret in the 90s. Terrorism chnaged unreservedly the monoploy of Tiaret.

2.7 Conclusion

The purpose of the use of mixed-methods, was to investigate the perceived linguistic discrimination and glottophobia in Tiaret. Our analysis of the data obtained from the questionnaire and semi-structured interviews show that sociolinguistic discrimination based on accents exists in Tiaret and with deep roots as well. The victims are more likely to be those who live in the farest areas than Tiaret, in which the the accents' spectrum gets wider. For instance, the exclusion of rustic accents becomes more familiar in the city.   Indeed, rural dwellers change their accent and try to hide the phonetic differences that mark it in order to get fit with the group. We consider this behavior to be a mechanism that aims to avoid demeaning comments about their accents and protects them from unecessary hk :opinions and disturbing reactions towards their accents. They experience more often linguistic insecurity and feel ashamed about their way of speaking. In order to confirm the results of the questionnaire, we decided to conduct semi structured interviews with different samples of Tiaretian society. According to the opinions obtained, we noted that those people feel contempt for the other's accent. On the other hand, city dwellers value their own accent and attribute to it ameliorative representations such as "the modernity", "urbanity", "elegance" and "progress". They find the accent of the city "correct" and "beautiful to hear", contrary

to the accents of the periphery which they consider "weird", "unpleasant", "funny" and "heavy".

General

Conclusion

As a part of our research, it comprises the linguistic discrimination based on accents in Tiaret's city and rural areas, we tried to understand how and on whom linguistic discrimination manifests. To answer this problem, we opted for two chapters where in the first chapter, we presented notions directly related to our research subject: language insecurity, glottophobia, stereotypes and prejudices affecting languages and their speakers. We ended the chapter by addressing the notion of glottophobia and the absence retribution in Algerian laws. We devoted the second chapter to the methodological notions relating tosociolinguistic fieldwork, it describes the methods used in navigating. As well, it was also devoted to the analysis of the results that is obtained respectively from questionnaires, semi-structured interviews and observation. In order to verify our hypotheses, we carried out a sociolinguistic survey using a questionnaire and a semi-structured interview. After data collection and analysis of the results, we realized that the linguistic discrimination on the peasants exists when they feature such uncivilized behaviours in public such as yelling, staring at others, disdaining the public areas, etc. Linguistic discrimination can take the form of hate speech and towards speakers and their accents, contempt, mockery, stigma and exclusion. We have noticed that majority of participants from the rural areas get defensive and oversensitive when it comes to which accent is better. Defensiveness is most often a response to criticism. It's when a person tries to defend himself from feeling hurt, or ashamed, it is more likely when they perceive the other person as critical. Defensiveness may be triggered by subconscious thoughts or feelings that you are being judged, attacked, or threatened. In other words, participants from rural areas are experiencing a linguistic discrimination in Tiaret, but they did not want to admit out of pride or shame that they were subject to linguistic discrimination, even if some of their answers contradict them because there were contradictions in their words and their answers that proved that they were victims of the phenomenon of glottophobia.We have shown through the results of the questionnaire that participants from the periphery prefer the accent of the city to their own and change it from time to time to fit in to the group and go unnoticed. The main people behind these behaviours discriminating are untutored and illiterate people. We could recognize from the results of the semi-structured interviews that the people from rural areas feel unaccepted and non-qualified to remain with the citizens of the city. The interests are different and the open-mindness is many-sided, even for the citizens of the city feel uncomfortable to have deep talks

with peasants. The accent plays a major role in identifying people from rural areas. We have noticed as well the social discrimination appears on the accent spectrum of Tiaret. the further that we move deeper, the more linguistic racism gets worse. In summary, social discrimination has profound roots in Algeria, and Tiaret is no exception. Fighting it back would not bring solutions, but it will just create a sort of racism, and such a deterrence from haters. It was not a piece of cake for us to collect honest opinions, but we had to assimilate with the population, and observing participants as well. Words weren't sufficient, however body language, posture, gestures facial expressions, and the tone of speaking helped us a lot to know about the participants, and how uncomfortable they were in Tiaret. We could confirm our hypotheses, how Tiaret citizens can be discourteous and bad-mannered towards rural accents, of course not all, but these kinds of behaviours occur, and in second hand, how rural people feel inferior and insecure when it comes to speak in urbanistic regions. We could not come up with better than this solution with the help of our supervisor Mr.Touaibiya, we suggest to insert moral lessons for the youth generations in teaching books at a young age, and showing them the importance of respect and attentiveness for people from different backgrounds. Respect is something that carries a lot of power. It has the power to bring people together or tear them apart.

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Appendices

Questionnaire

Divergence of Accents in Causing Social Discrimination

Thank you for participating in this study. This information will help the study in illustrating the degree and prevalence of social discrimination in Tiaret city. The questionnaire should be answered with sincere opinions. It should take about 10 minutes to complete. Your answers will be kept confidential. They will be combined with answers from other candidates to calculate totals and averages of linguistic discrimination.

This questionnaire asks for information about:

- Impact of social discrimination on people.

- Chaos that results from social discrimination.

- Measuring discrimination in Tiaret city.

1. Your gender:

- Male ▢

- female ▢

2.City of residence……………………………….

City of origins…………………………

3. Level of Education (what is the highest degree you have completed?)

- Untutored ▢

- Primary or middle school ▢

- High school ▢

- Vocational Diploma ▢

- Bs / Ms Degree ▢

- Ph.D. or higher ▢

4.How do you define your accent?

- Very pleasant ▢

- Pleasant ▢

- Not pleasant ▢

- Not at all pleasant ▢

5.Do you change your accent when you're in Tiaret city?

- Never ▢

- Rarely ▢

- Often ▢

- Always ▢

5.Were you treated differently because of your accent?

- Never ▢

- Rarely ▢

- Often ▢

- Always ▢

6. Speakers from Tiaret are more likely to be treated better than you thanks to their accent

- Yes ▢

- No ☐

If yes, what does it bother you in your accent

    Your intonation ☐

    Your way of pronouncing vowels ☐

    Your way of pronouncing consonants ☐

    Prolongation of syllables ☐

    Other ☐

Point out
…………………………………………
………………

7.if you've ever been exposed to prejudice before (in other Wilayas too), what type of discriminatory behaviour did you experience?

- Laughs ☐
- Jokes ☐
- Insults ☐
- Repetition of sounds and words
- Overlooking
- Treating you with arrogance

If there is any behaviour that is not mentioned here, please, indicate it here:

....
....

8.You are treated with less courtesy/respect than other Tiaretians when they hear you speaking.

- Always ☐
- Often ☐
- Sometimes ☐
- Rarely ☐
- Never ☐

9.You receive poorer service than other people at restaurants, stores or at university.

- Almost always true ☐

- Usually, true ☐
- Occasionally true ☐
- Usually not true ☐
- Rarely true ☐

10.People act as if they are annoyed from you.

- Always ☐
- Often ☐
- Sometimes ☐
- Rarely ☐
- Never ☐

11.how many times do you have to adjust your accent in order not to be discriminated?

- Always ☐
- Often ☐
- Sometimes ☐
- Rarely ☐
- Never ☐

12.Having a fluency in French would give you the benefit to be socially accepted even if you have a rural accent.

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

13. Do you think the city accent is more legitimate than yours?

    Yes ☐

    No ☐

justify your answer
……………………………………………
……………………………….................

Summary

Our work entitled "The role of regional accents in causing social discrimination in Tiaret city and rural areas "aims to reflect on the notion of glottophobia between Tiaretians and people from rural areas.This study attempts to examine how and on whom the social discrimination is applied, and to study its manifestations at the linguistic level. In our research, we conducted a field survey using three different but complementary data collection methods: the questionnaire, the semi-structured interview and observation of the population. This research brought fresh concepts in socio-linguistics, and fair results as well about social discrimination based on accents in Tiaret city.

Résumé

Notre travail intitulé « Le rôle des accents régionaux dans la discrimination sociale à la ville de Tiaret avec le milieu rural » qui vise à délibrer la notion de glottophobie entre les Tiarétiens et les personnes habitent dans les environs de Tiaret. Cette étude tente d'examiner comment et sur qui la discrimination sociale s'exerce, et d'étudier ses manifestations linguistiques. Dans notre recherche, nous avons mené une enquête de terrain en utilisant trois méthodes de collecte de données différentes mais complémentaires: le questionnaire, l'entretien semi-directif et l'observation de la population. Cette recherche a apporté des nouveaux concepts en sociolinguistique, et des résultats aussi peu commun mais également honnête sur la discrimination sociale basée sur l'accent dans la ville de Tiaret.

ملخص

يهدف عملنا بعنوان "دور اللهجات الإقليمية في إحداث التمييز الاجتماعي في مدينة تيارت والمناطق الريفية" إلى التفكير في فكرة التمييز اللغوي بين سكان تيارت والأشخاص من المناطق الريفية. وقد حاولنا بهذه الدراسة التحقيق في كيفية ومن يتم تطبيق التمييز الاجتماعي ، ودرسنا بالطبع مظاهره على المستوى اللغوي.في بحثنا ، أجرينا مسحًا ميدانيًا باستخدام ثلاث طرق مختلفة ولكنها متكاملة لجمع البيانات: الاستبيان ، والمقابلة شبه المنظمة ، ومراقبة السكان. جلب هذا البحث مفاهيم جديدة في اللغويات الاجتماعية ، ونتائج عادلة أيضًا حول التمييز الاجتماعي القائم على اللهجات في مدينة تيارت.

الكلمات المفتاحية: التمييز اللغوي ، لهجات المواطنين في تيارت ، طيف اللكنة ، الاختلافات الإقليمية ، أمن اللغة