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Tiaretian Speakers Attitudes towards Rural Speakers Dialect
Case Study: Master Two English Language Students at Ibn
Khaldoun University.

A Dissertation Submitted in Partial Fulfillment for the Requirements
of the Master's Degree in Linguistics

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Dedications

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List of Abbreviations and Acronyms used in the Dissertation:

CA:	Classical Arabic.
FR:	French.
MSA:	Modern Standard Arabic.
TSC:	Tiaret Speech Community
TRT:	Tiaret Dialect

Abstract

Algeria has a diverse linguistic repertoire that corresponds to a number of dialects in different regions such as Algiers, Tiaret and Oran. Each of these dialects is distinguished by its linguistic variation at the level of vocabulary, grammar and pronunciation. The present study attempts to investigate the sociolinguistic situation in Tiaret speech community and its three rural areas (Ain Dzarit, ksar chelala, Rahouia) in general and the language variation in specific. The main goal of this study is to explain certain characteristics related to lexical variation, as well as, the distinction between rural and urban dialects. However, it determines language attitudes of tiaretian speakers towards rural ones. Therefore, this researchwork will define all the variables used on it. Thus, this study adopted a mixed- method approach that includes qualitative and quantitative methods. Two data collection tools were used: a questionnaire, which is divided into three sections, delivered to students of Ibn Khaldoun University and an interview meant for the inhabitants of the three rural areas. The findings show that there is a huge distinction between urban and rural dialect of Tiaret speech community, this difference led to racism among the speakers, the majority of tiaretian speakers havenegative attitudes towards rural ones.

Key words: urban dialect- rural dialect- lexical variation- language attitudes.

Résumé

L'Algérie a un riche mélange de dialectes tels que le dialecte d'Alger, de Tiaret et d'Oran. Chacun de ces dialectes se distingue par sa variation linguistique au niveau du vocabulaire, de la grammaire et au niveau de la prononciation. La présente étude a tenté d'enquêter sur la situation sociolinguistique dans la communauté linguistique de Tiaret et ses trois zones rurales (Ain Dzarit, ksar chelala, Rahouia) en général et la variation linguistique en particulier. L'objectif principal de cette étude est d'expliquer certaines caractéristiques liées à la variation lexicale, ainsi que la distinction entre dialectes ruraux et urbains. Cependant, il détermine quelles attitudes linguistiques sont utilisées par les locuteurs natifs du Tiarétien envers les ruraux. Par conséquent, le travail de tentative définira toutes les variables utilisées. Ainsi, cette étude a adopté une approche à méthode mixte qui comprenait des méthodes qualitatives et quantitatives. Deux méthodes de collecte de données ont été utilisées : le questionnaire qui s'est divisé en trois sections qui sont représentées par les étudiants de l'Université Ibn Khaldoun, cependant, la deuxième traitera de l'entretien qui est représenté par les habitants des trois zones rurales. Les résultats ont montré qu'il existe une énorme distinction entre le dialecte urbain et rural de la communauté de langue tiaret se concentre sur ses trois zones rurales, ces différences ont conduit au racisme parmi les locuteurs, la majorité des locuteurs natifs de tiarétien ont des attitudes négatives envers les ruraux.

Mots clés : dialecte urbain- dialecte rural- Variation lexicale- attitudes langagières.

الملخص:

تتمتع الجزائر بمزيج غني من اللهجات، مثل لهجة تيارت ووهران، تتميز كل من هذه اللهجات باختلافها اللغوي على مستوى المفردات والقواعد ومستوى النطقحاولت هذه الدراسة الحالية تقصي الوضع اللغوي الاجتماعي في مجتمع الكلام بتيارت ومناطقها الريفية الثلاثة (عين دزاريت- قصر الشلالة- الرحوية) بشكل عام والاختلاف اللغوي بشكل خاص. الهدف الرئيسي من هذه الدراسة هو شرح بعض الخصائص المتعلقة بالتنوع المعجمي، وكذلك التمييز بين اللهجات الريفية والحضرية، ومع ذلك فهي تحدد المواقف اللغوية التي يستخدمها الناطقون الأصليون في ولاية تيارت اتجاه المنحدرين من المناطق الريفية. وبالتالي فإن محاولة العمل سيتحدد جميع المتغيرات المستخدمة فيها. فلماذا استخدمت هذه الدراسة نهجا مختلفا شمل الأساليب الكمية والنوعي تم استخدام طريقتين لجمع البيانات: الاستبيان الذي تم تقسيمه إلى ثلاثة أقسام يمثلها طلاب جامعة ابن خلدون، أمّا الثاني فيتناول المقابلة التي يمثلها سكان المناطق الريفية الثلاثة، أظهرت النتائج أن هناك فرقا كبيرا بين اللهجة الحضرية والريفية في مجتمع خطاب تيارت الذي يركز على المناطق الريفية الثلاثة، وقد أدت هذه الاختلافات إلى العنصرية بين المتحدثين.

الكلمات المفتاحية: اللهجة الحضرية- اللهجة المنطقية- التباين اللغوي- المواقف اللغوية.

General introduction

General introduction

General introduction

Language is by far the most powerful and versatile medium of communication. It is so obvious that the most formal and abstract work on linguistic structure is colored by the awareness that language is uniquely human phenomenon characterizing a social interaction. In fact, the use of language differs from an individual to another, from one point of time to another and from place to another. However, language may vary even in the same region; each person may have a variety of linguistic to express the same thing via using different terms with distinct accents or different vocabulary even in the same speech community. For this reason, a number of linguists have incited the inclusion of the linguistic studies in social context, and so a new hybrid discipline called sociolinguistic as Hudson (1996) notes that: « *sociolinguistic which is rooted in traditional dialectology, is the study of language in relation to society* ».

Sociolinguistic research has provided a significant development in recent years. It is a term that includes the aspects of linguistics applied towards the connection between language and society, and the way we use language in different social situations. Sociolinguistics ranges from the study of the wide variety of dialects across a specific region. Therefore, it focuses on the urban context influenced by the non-urban ones and most of Arab sociolinguists researchers study the difference between urban dialect and rural dialect. However, the growth in sociolinguistics has taken place since the late 1960s.

In sociolinguistics, to study language variation, variationists proceed mainly by observing language use in natural social settings and categorizing the linguistic variants according to their distribution. Stylistic variation involves variation in the speech of individual speakers, speakers shift deliberately or unconsciously from one style to another and use features that they may be very aware of or do not realize the use evenly.

Language variation carries social meanings and so can bring very different attitudinal reactions, or even social disadvantages or advantages (Garret 2010:2). Language attitudes are noticed throughout different societies. Therefore, there are different reports in the research literature of language attitude. People usually tie up their attitudes towards languages and varieties to attitudes that they have towards groups of people, people react, whether positively or negatively to the pronunciation, vocabulary, or grammar of language or dialect. The present research work attempts to unveil the differences between urban dialect of Tiaret town and rural outskirts of Rahouia, ksar Chelala, Ain Dzarit that are

General introduction

situated far away from the town. It deals mostly with aspects of language use and attitudes in this Algerian town in relation to a particular linguistic phenomenon. To assess the relative complexity of sociolinguistic variation and language attitudes presented at the beginning of the work, it was imperative to relate this investigation with the TRT urban speakers' attitudes towards rural speakers. This dialect focuses on lexical variation, as an illustration to sustain the theoretical part with the practical part.

The present research aims at investigating the sociolinguistic situation in Tiaret, discovering some of the reasons behind the heterogeneity of the linguistic practices and mainly describing and analyzing the impact of such variations on the co-participants in the wilaya.

This sociolinguistic investigation was carried out by means of a questionnaire composed of four sections, the first section is personal informants, second one, investigating the attitudes of rural speakers towards urban ones, third part aims to find about attitudinal affective behaviours of urban speakers towards rural. According to their dialect, speakers and the last section a description of the dialect differences between the three rural areas of Tiaret speech community for a comparison to Tiaret dialect at lexical variation. At this point, only one answer out of a suggested series of two, three or four choices, we wanted to know the native speakers own opinions and attitudes towards rural dialect in general. However, second instrument of this investigation is an interview, which composed of 20 questions, 10 for urban speakers and 10 for rural speakers with number of 20 participants.

We selected 80 participants to complete the questionnaire, which divided into: 20 participants are natives living in city center of Tiaret, among them 60 participants, 20 for rural inhabitants of Ain Dzarit, 20 for inhabitants of Ksar Chellala, and 20 for inhabitants of Rahouia, both gender and from different ages at Ibn Khaldoun University. Whereas, for the interview, we selected 20 participants both gender aged between 20 to 30 years old at Tiaret transportation of Tiaret city (park).

All along the study, which reference to sociolinguistic variation and language attitudes notions, we tried to answer the following research questions:

- 1- Is there a difference between rural and urban dialect in Tiaret speech community?
- 2- If yes, how this speech variation (particularly at lexical variation) influence speakers' attitudes towards each other's?

General introduction

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

-1 There may exist a considerable difference (distinction) between rural and urban dialects in Tiaret speech community.

2 Tiaretian speakers' attitudes towards the rural dialect especially at lexical variation in the language of those speakers coming from the rural areas, May also be a clear proof of this variation.

This dissertation contains of three chapters organized as follow: the first chapter deals with literature review, we attempt to present the most important linguistic key concepts which are thought to be relevant to our study of and presents the difference between rural and urban dialect. In the second chapter, we introduce the story and history of the sociolinguistic situation in Tiaret speech community and its three rural areas (Rahouia, Ain Dzarit, Ksar – Chellala), however, we give general observations on the Tiaretian sociolinguistic repertoire at all linguistic features focuses on lexical variation. The third chapter is devoted to the practical aspect. It describes the sampling and research method and presents the findings and analysis.

Accordingly, our study, being of an exploratory and interpretive nature, raises a number of opportunities for future research, both in terms of theory of development and concept validation. More research will in fact be necessary to refine and further elaborate our novel. It can be studied from different angles.

CHAPTER ONE

Literature Review about sociolinguistics and Dialectology

1. Introduction

Every human knows at least one language, spoken or signed. Linguistics is the science of language, including the sounds, words, and grammar rules. Words in languages are finite, but sentences are not, it is this creative aspect of human language that sets it apart from animal languages, which are essentially responses to stimulus.

The rules of language, also called grammar, are learned as one acquires a language, these rules include phonology, morphology, syntax, semantics and Lexicon, or mental dictionary of words. When you know a language you know words in that language,

Language is the simple ability of communication. People use language to engage with every others. This primary capability wonderful from one society to another.

Sociolinguistics, as a huge field, research the large variety of dialects throughout a given region, to the analysis of the exceptional social variables influencing the speaker's language. It often indicates us the humorous realities of a human speech and how a dialect of a given language can regularly describe the age, gender, and the social category or degree of education of the speaker.

Sociolinguists have generally devoted more attention to urban communities, but substantial research has explored language variation and change in rural area.

This chapter introduces some key standards regarding dialect use in urban and rural regions. In addition, it tries to differentiate between the two regions. It includes different phrases as properly as.

1.2. Sociolinguistics and Dialectology

In the following sections, we will give a detailed description of disciplines namely sociolinguistics and dialectology.

1.2.1. Sociolinguistics

Sociolinguists study the relationship between language and society. They are interested in explaining why we speak differently in different social contexts. Moreover, they are concerned with identifying the social functions of language and the ways it is used to convey social meaning. Examining the way people use languages in different

social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community, and the way they convey and construct aspects of their social identity throughout their language. Chambers (2002: 03) points out: “*Sociolinguistics is the study of the social uses of language and the most productive studies in the four decades of sociolinguistics research have emanated from determining the social evaluating of linguistic variant.*”

In the same stream of thought, Paoletti (2011:1) explain that: “*Sociolinguistics and language and society are terms that are often used interchangeably to refer to an interdisciplinary field of research in which linguistics and sociology, and other human sciences, join together to study verbal and other human conducts*”.

Then, Gumperz (1970, p.223) has observed that: “*Sociolinguistic is an attempt to find correlations between social structure and linguistic structure and to observe any changes occur.*”

From these definitions, it is apparent that sociolinguistics is a discipline that hyperlinks sociology with linguistic, and it examines the position of language in a range of social context, thinking about each language and society can be used to signal and interpret more than a few element of social identity. In addition, sociolinguistic suggests how corporations in a given society are separated through a volume of social variables like age, gender, degree of education, region and so on.

Sociolinguistics is different from the sociology of language. Sociolinguistics focuses on society and language while the sociology of language focuses on language effects on society. The field of sociolinguistics studies consists of varieties of language, language in contact, language change, language planning etc.

1.2.2. Dialectology

Dialectology is the study of the way sounds, words and grammatical forms vary within language. The term is usually used to describe the study of both of accents (the varying sounds used within a language) and dialects (the differing grammatical structures and words used). Overall, dialectology has focused on the geographical distribution of different accent and dialect. Dialectologists deal with linguistic variation from the perspectives of dialect, and they are involved in the linguistic variation on the degree of dialect and its geographical and social spread, Crystal (1999:87) defined

dialectology as “the study of dialect, especially regional dialect”. Dialectology exceeded via two necessary events: Traditional dialectology and modern dialectology.

Traditional dialectology since 19 century, it concerns the study of the geographical spread of regional varieties in rural areas, it deals with the relationship between language and geography. Chambers (2000:1996) points out: “*Traditional dialectology took region as its work, and often its only independent variables.*”

However, modern dialectology since 1960 focuses on the relationship between language and social features, and it had gone past the rural area. The shift of activity from standard to modern-day dialectology offers beginning to sociolinguistics which links between dialectology and social sciences.

Additionally, while sociolinguistic attempts to find out about speech version in relation to a given social context, dialectology is the study of the way phrases and grammatical varieties vary in language. According to Chambers and Trudgill (2004:188) say:

“Dialectology and sociolinguistic converge at the deepest point. Both are dialectologies, so to speak, they share their essential subject matters. Both fix the attention on language in communities. Prototypically, one has been centrally concerned with rural communities, and the other with urban centuries.”

1.2.3. Dialect

Dialect is variety of language that signals where a person comes from. The notion is usually interpreted geographically (geographical dialect continua), for instance, in a country, village A and village C may have different dialects. However, the people may understand each other. On the other hand, village A and village Z may have different dialects but cannot understand each other, and it has also application in relation to persons social background (social dialect continua). The dialect of the upper and lower class people use may be different.

A dialect is chiefly distinguished from other dialects of the same language by features of linguistic structure; grammar morphology, syntax, lexicon and so on.

A view echoed by Thomas Blount (1656): “*Dialect is a manner of speech peculiar to some part of country or people, and differing from the manner used by other parts or people, yet alluding the same radical.*”

1.2.3.1. Urban Dialect

People over the world use language otherwise to suit different situation. Urban areas are characterized by high cultural and linguistic diversity that stems from an increased political and labor immigration since the last century. Urban dialectology, the focal point had been on rural dialectology most of the time. Samarai (1997:7L) pointed that:

“The urban language is language that passed many years of her existence to be a mirror of high and proper literature and as motivated thinking, which means in the linguistic logic to contain different meanings, means in the linguistic logic To contain different meanings which express different needs of people in differentNeeds of people in different periods”.

Urban dialectology has a diversified scope. In fact, this latter addresses the relationship between language and social factors as age, gender, social status, and so forth, in urban dialectology we shed light on variation and language change in urban areas.

1.2. Rural Dialect

A linguistic variety involves features of pronunciation, vocabulary and grammar which differ according to the geographical area the speakers come from. People who live in a rural area live in distinctive way than urban areas, they are interested in agriculture and framing, and they use their own vocabulary, sound and phrases structure. Dialectologists have been interested in the language sorts used in the rural areas and they call it dialects. In this respect, Jonthan claims that: “Bedouin dialect features’ are more conservative than rural dialect features”. This latter in the Arabic language refers to one who lives in desert and the Arabic word “badawiyin” is a conventional title for a desert-dweller and the English word ‘Bedouin’ its foreign equivalent.

Rural dialects focuses on traditional dialectology and how they vary according to a specific linear or continuum.

1.4. Language

Over thousands of years of evolution, the human species have developed a vocal tract flexible enough to make a wide range of distinguishable sounds and the ability to perceive differences among those sounds, but most important, the human species developed the ability to use these sounds in systems, which could communicate meaning through language. Language is a distinctive attribute of the human species; it is a system of conventional spoken, manual, or written symbols by means of which human beings, as

members of a social group, and participants in its culture. The functions of language include communication, the expression of identity and emotion release. Edward Sapir (1884-1939) defines language as:

“Language is purely human and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols”.

In the same words Robins, (1990) says that: *“Language is form of symbols principally transmitted by vocal sounds”.*

In addition, Francis (1984) claims that: *“A language is arbitrary system of articulated sounds made use of by a group of human as means of carrying on the affairs of their society”.*

Based on the above definitions of language, we deduce that language plays a crucial role in our lives as functional systems of communication. It is at the center of our cultures, societies, and a highly sophisticated tool we use to communicate with one to another in multitude ways.

In addition, language is the capacity to gather and use complicated device and certain languages contain a number of linguistic object as Hudson (1996:32) states: *“a variety called a language contains more items than one called dialect”.*

1.4.1. Language Varieties

When we look at any language, we notice that there are many varieties of it. Language varies from one place to another, from the most formal and standardized to the most informal. In fact, making a distinction between language and dialect is important in linguistics and sociolinguistic which strive to differentiate between the two. As Hudson (1996:32) says that: *“A language is larger than dialect, that is a variety called a language contains more items than one called dialect”.*

In this respect, Wolfram mentioned that: *“If structure is the heart of language, then variation defines its soul”.*

Dialects are considered as sub categories of language. Therefore, if we take Arabic language as language, we can find different dialects on it such as: Algerian dialect. As Sapir (1921:147) claims that: *“Everyone knows that language is variable”.*

Furthermore, language variation allows us to differentiate individuals, states, groups, communities and notions. Dialect is soul language of language because each one use language in simplify way according to his age, level of education and even his profession.

1.4.2. Regional Variation

A language is used in many ways, and sometimes speakers of the same language have a hard time understanding each other. Within our own countries we see that use of national languages can vastly differ from one region to another- whether it is in terms of grammar specific expressions or even words that have been localized to some extent. Chambers and Trudgill (1998:5) say in this respect: *“If we travel from one village, in a particular direction, we notice linguistic differences, which distinguish one village from another. Sometimes these differences will be larger, the further we get from our starting point, the larger the differences will become.”*

Regional variations is how the same language is constructed and employed is thus what are referred to as regional dialects. Regional dialects are considered a distinct form of a standard or common language that could be geographically from a province, rural spaces or in some cases also specific to a social group. Hudson (1996:38) states the following: *“The dialect geographer may then draw a line between the areas where one items was found, showing a boundary for each area called an isogloss.”*

Though dialects can be considered of various kinds, the most widespread and evident way of differentiating or defining a dialect is regional or geographical. The differences between regional dialects, as it would seem, depend on proximity the further you move from one region to another in the same country or territorial space, the more dissimilar the dialect is. The classification of regional dialects, however, more concretely follows specific linguistic features as displayed in the usage of the language. Grammar and vocabulary, studying the word formation, helps us understand better, where the classification of one regional dialects starts, and another stops.

1.4.3. Social Variation

People from different places clearly speak differently, but even within the same small community, people might speak differently according to their age, gender, ethnicity and social or educational background, by these factors humans use the same language of the crew who is belonging to our use. (Hudson 1996:42) state that: *“Moreover, human beings pick out their personal dialect in order to display their belonging to certain crew or*

ethnic identity".

All native speakers also adjust their speech according to context: from relaxed conversation in familiar surroundings to more formal situations. In a job interview, for instance, or when delivering an important presentation to an unfamiliar audience, most of us consciously seek to avoid overtly stigmatized features such as dropping the initial sound in words like help and hot. In more relaxed environments, such as when chatting with friends and family.

In this respect, Romaine (2000:2) mentioned that: "*Social dialects say who we are and regional dialects where we come*".

Social dialects are conditioned by way of the existence of some social elements such as educational level, professions, religion, and cultural backgrounds.

1.5. Speech Community

A speech community is a group of people who speak the same language, which differentiates that group from others. As Trudgill (2003:126) says: "*A community of speakers*

Who share the same verbal repertoire, and who also share the same norms for linguistic behavior".

The study of the speech community has drawn the interest of many linguists who give varied, i.e. do not agree, about the exact definition of speech community. We can start with a definition put forward by Bloomfield as a simple one: "*A speech community is a group of people who interact by means of speech*". In this definition he focuses on the frequency of social interaction.

Forward mention that the speech community is: "*A speech community is made up of individuals who regard themselves as speaking the same language.*"

Some linguists have regarded the speech community as homogenous entity. Hochektt (1958:8), for instance, equates speech community with a single language, stating that: "*Each language defines a speech community*". This type of definition ignores some the facts, that it is impossible to define the speech community on purely linguistic terms, especially when the social aspects of considered.

All the efforts for defining the speech community share: "the concern for a definition

of speech community as a real group of people who share something about the way in which they use language". (Duranti, 1997:72). In an attempt at evaluating the various proposals, Hudson (1996:27) writes:

“How do we evaluate these different definitions? One answer of course, is that are correct, since each of them allows us to define a set of people who have in common linguistically a language or dialect interaction by means of speech, a given range of varieties and rules for using them, a given range of attitudes to Varieties and terms.”

1.5.1. Speech Communities versus Communities of Practice

A speech community is a group of people who shares a set of norms and expectations regarding the use of language. On the other hand, communities of practice are groups of people who share similar interests and objectives. ‘Etienne Wenger’ states that: *“Communities of practice are groups of people who share a concern, a set of problems, or a passion about a topic, and who deepen their knowledge and expertise in this area by interacting on an ongoing basis.”*

He also add that: *“Communities of practice are a practical way to frame the task of managing knowledge. They provide a concrete organizational infrastructure for realizing the dream of a learning organization.”*

In pursuing these interests and objective, they make use of common practices, work with similar artifacts, and use a common language. Because communities of practice play an important role in shaping their members’ participation in the world and their orientation to it, they create a connection between the individual and the group in the larger social order. The concept has been extended over a period of more than 20 years since it was initially proposed, and it has been applied in several different environments. It has received special light within organizational contexts and in the field of linguistics, particularly in variationist sociolinguistics and studies of language, gender, and sexuality, extending also to studies of applied linguistics, institutional discourse, in cultural communication, and online communities and using methods as varied as conversation analysis, corpus analysis, politeness, and focus-group research. Communities of practice have many valuable benefits. They include accelerating professional development, breaking down organizational silos, enabling knowledge sharing and management, building better practice, helping to hire and retain staff, and making people happier.

Speech Accommodation Theory

People or speakers may additionally shift styles chiefly in response to their audience, they regulate their speech toward their listeners if they want to express or achieve solidarity. This method is rooted in a social psychological approach to stylistic variation at the start known as speech accommodation theory, (Giles 1973, Giles and Powlsland 1975, Giles 1984); it explains some of the cognitive reasons for code choice, code switching and other changes in speech, as individuals seek to adjust their speech to the needs of the addressee.

Giles (1991) state that speech accommodation started as “socio-psychological mannequin of speech-style modification”. It then developed into communication idea in order to well known that no longer solely speech but other “communicative behavior” (Giles 2007:134), effect interpersonal or intergroup interaction,, i.e. an individual’s speaker identification is constructed from interplay with various social groups. Each crew constitutes a unique culture and social category. An individual’s membership of a social group will usually affect the individual’s linguistic choice. The person will be a member of a group because he desires to be part of the group. That is to say, in order to decrease the social distance between that character and the group he wishes to be section of, he will then have to reduce the linguistic intergroup differences.

There are two strategies of speech accommodation: convergence and divergence.

“Convergence” when speakers are likely to adjust their speech to that of the interlocutors. Meanwhile, “divergence” refers to the instance in which individuals accentuate the speech and non-verbal differences between themselves and their interlocutors.

People will strive to converge linguistically towards the speech patterns believed to be attribute of their recipients when they wish their social approval and the perceived prices of so acting are proportionally decrease than the rewards anticipated; and / or (b) wish a high stage of communication efficiency, and (c) social norms are not perceived to dictate alternative speech strategies .

1.6. Language Attitudes

The word “attitude” is derived from the Latin word “aptitude” and the Italian “atto”, which means “aptitude for action”.¹⁹ Over time, the term has undergone various interpretations depending on the area of use. The notion of attitude is revealed as a stimulus and response, which is studied in many scientific disciplines, including psychology and sociology. Indeed, attitude is an essential concept in the explanation of

social behavior. In order to study language attitude, it is very important to look at certain key variables.

Attitudes toward language tend to change with age. Children may change their attitude when they become teenagers, and teenagers' attitudes often change when they grow up to be adults. They adopt language attitudes according to their social interaction and environmental experience. Attitudes toward language might be different according to the socio-cultural behaviors of males and females. The educational context in which language attitudes develop can be significant factor. More or less favorable attitudes and attitude change may be produced through the formal or hidden curriculum in school. Other variables that may affect language attitudes are ability, language background and cultural background for the people in a society. Baker (1992:11) describes 'attitude' as latent and inferred from external behavior. He says that: "*Attitudes often manage to summarize, explain and predict behavior.*"

However, he carries on and explains that observation of external behavior does not lead to accurate and valid understanding because sometimes-expressed attitudes can deceive. He says that: "*Observation of external behavior may produce mis-categorisation and wrongful explanation. Such behavior may be consciously or unconsciously designed to disguise or conceal inner attitude.*" (1992:15)

Baker (1992:32) states that there are two components of language attitudes: 'instrumental attitude to a language is mostly self-oriented. Instrumental attitudes of people toward a language can be both positive and negative because of the desire to gain achievement, status, personal success, self-enhancement, or basic security and survival, personal success, self- enhancement, or basic security and survival. On the other hand, an integrative attitude to a language is mostly social and interpersonal in orientation. It is the desire of people to be like members of the other language community. People who have positive attitudes toward particular language want to identify themselves with a language group and their cultural theories about the nature of attitudes. One theory focused on "a mentalist view of attitude as a state of readiness". While the other one focused on the behaviorist view that "attitudes are to be found in the responses people make to social situations". (Falsod, 1984). People who accept the behaviorist view consider attitudes as a single unit. However, people who accept the mentalist definition consider attitudes to have three elements: cognition, affect, and readiness for action. Cognition concerns

thoughts and beliefs. A favorable attitude to the

Language of people might entails a stated belief in the importance of continuity of the language.

The affective component concerns feelings towards the attitude's object. The action component of attitudes concerns a readiness for action. It is a behavioral intention or plan of action under distinctive context and circumstances, attitudes towards language, whether positive or negative, are often influenced by the process of standardization in languages. Milroy (2007:133) writes "*Language attitudes are dominated by powerful ideological positions that are largely based on the supposed existence of this standard form, and these taken together, can be said to constitute the standard language ideology or "ideology of the standard language"*".

According to Peter Garrett (2010E:7); "*People are apparently not conscious of the influence of these ideological positions and tend to consider it as a question of common sense*".

1.7. The Algerian Linguistic Profile

The linguistic situation in Algeria is very complex. Algeria is considered as a complicated multilingual country, a complexity that lies in the coexistence of several languages and language varieties. What makes the language setting so complex is the use of Arabic with its different varieties. It is considered as a complicated multilingual country also because of the presence of three languages the existence of which is due to many factors, historical, socio- cultural and political ones. For a long time, Algeria used to be considered as an interest of many invaders referred to for instance, the French settlement, Spanish, the Turkish ... all have left certainly an extraordinary impact on its linguistic situation.

1.7.1. Languages of Algeria

The Algerian linguistic environment is characterized by the presence of four languages namely: Classical Arabic (CA), Algerian Arabic (AA), Berber (B) and French (F). Therefore, we shall shed some light on each one of them alone.

1.7.1.1. Classical Arabic

Within the Academic program, Classical Arabic refers primarily to the language of

the Qur'an, and secondarily to the various text and works that are directly inspired by both its form and content. It is based on the medieval dialects of Arab tribes. Modern Standard Arabic (MSA) is the direct descendant used by today throughout the Arab world in writing and in formal speaking, for example, prepared speeches, some radio broadcasts, and non-entertainment content. While the lexis and stylistics of Modern Standard Arabic are different from Classical Arabic, the morphology and syntax have remained basically unchanged. The vernacular dialects, however, have changed more dramatically. In the Arab world, little distinction is made between CA and MSA.

In Algeria, the Arab settlement took place during two main periods: the first Arab conquest began in the 7th century, the second wave dated from the 11th century with the migration of large numbers of Arab Nomads. This second invasion was the most important one because of the great linguistic, sociological and political transformations.

Algeria is considered to be an Arab-Muslim country in which Arabic is the official language. In addition to its religious functions, Arabic is used in education systems, administrations and state institutions. This variety is mainly learnt at schools to be used in particular formal contexts such as court of justice or political and religious speeches. However, it is not practiced within the Algerian society in usual conversations.

Because the Qur'an is in Classical Arabic, the language is considered by most Muslims to be sacred.

1.7.1.2. Algerian Arabic

Algerian Arabic is an Arabic dialect spoken in Algeria characterized via the absence of writing sources and standardization, subsequently it is considered as an under-resourced language. It differs from Modern Standard Arabic on all ranges of linguistic representation, from phonology and morphology to lexicon and syntax (Known as Darija); is a dialect derived from the form of Arabic spoken in northern Algeria. It belongs to the Maghrebi Arabic language continuum.

Algerian Arabic encompasses different dialects spoken by two genetically different groups namely Hilalian and pre-Hilalian dialects. Algerian Arabic is mostly used for daily communication while Modern Standard Arabic is reserved for official use.

1.7.1.3. Berber

The first language of North Africans was Berber. According to some historians, the

indigenous humans of the place were the Berbers who lived here for more than 4000 years. It is also known as Amazigh, it became a constitutional national language of Algeria in 2001. The majority of Berber speakers languages are found in Morocco. Then the second country in which Berber languages are found is Algeria. The majority of the Berber speakers are found in Kabylia, centered on prefectures of Tizi Ouzou and Bejaia, but also found in Bouira and Boumerdes they use Kabyle variety.

In the different countries, the Berber audio system are observed in very small numbers such as in Tunisia, Mauritania, Egypt and Libya. These latter characterize minority groups in these international locations because of the technique of Arabisation that started out with the invasion of the Arabs at the beginning of the seventh century.

1.7.1.4. French

The French (1830-1962) captured Algeria and annexed the country. When the French came, they tried to obliterate the native culture, and they imposed the French language on the people. The arrival of French in Algeria now not only profoundly affected indigenous language and culture however additionally defined the boundaries of the state. It is often stated that French colonialism was once based totally on assimilation; being the wholesale conversation of a society to French language and cultural values. At independence, Arabic was declared the official language after a conflict that lasted seven and half years. Of all the invaders, the Muslim and French conquests have had the biggest and heavy lasting impacts.

French has stored its prestige in Algeria mainly in intellectual fields. Algerian speakers use French in unique domains in everyday life, as student, traders, business people or politicians. Thus, French represents the language of the elites and it competes with CA in many areas along with economics. French is now not solely a colonial legacy; it is nonetheless current in the Algerian society through different famous French each day newspapers that have their devoted readers such as “Le quotidien”, “Le Soir d’Algerie”, “Liberte”, and many more, in addition to customary French TV channels such as TF1, France 2 and TV5 that still document a top number of Algerian viewers. The Internet should also be cited as a device to engage in French, which also enables its diffusion.

1.8. Conclusion

A dialect is term for socially and geographically linked speech variations in terms of lexical, speech characteristics can lead to identify the speaker’s social origin, identify

his/her gender and whether he/she comes from urban or rural areas.

This chapter aims to provide a clear image about the subject of sociolinguistics in specific and dialectology in general. It is additionally worried about language editions, which differ according to every vicinity, and every area has its traits, which distinguish dialect from one vicinity to another. It is stated also the differences between the dialect in the rural areas and urban areas.

This chapter introduce also the linguistic Algerian profile or the real linguistic situation in Algeria, this complex linguistic situation was created due to the different languages that are incontact .It has also reviewed some primary ideas relevant to this to apply them our learn aboutof Tiaret city and rural types in the next chapter .

CHAPTER TWO

Sociolinguistics Situation in TRT

Introduction

This chapter will start with a short geographical presentation of the wilaya of Tiaret. And the sociolinguistic landscape of the town. It will also include some examples of Tiaretian speechcommunity and communities of practice. It shed light on the phonological, morphological variation especially lexical variation of TRT.

II.1. Historical Background of TRT

Tiaret is a town of about 1500,000 people located about 100 miles inland from the Mediterranean seacoast known variously as Tiaret, Tahert or Tihert in it is the main city on 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. They were the first people who settled in the region of Tahert. Muslims came from the east.

Tiaret has fourteen Dairas and forty two municipalities, it covers an area of 20.050.05 sq km². It is bounded by several wilayates namely (Tissemsilet and Relizane to the North), (Laghouat and El Bayad to the South), (Mascara and Saida on the Western side), and finally (Djelfa from the east).

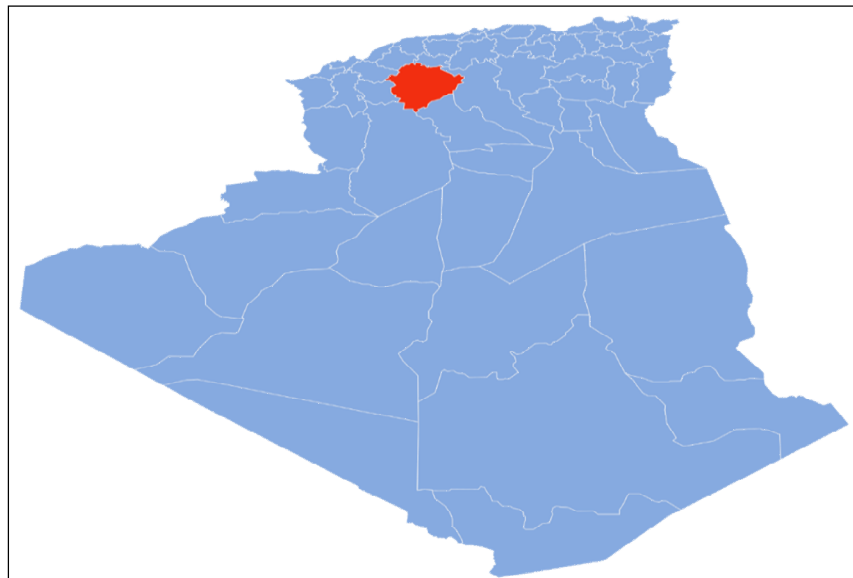
The Wilaya of Tiaret appears as being a focal point of several important wilayates and a contact area between the South and North. Its size gives the space a rather ingenious underpinned by a mountainous area to the North. The high plains in the center, and (semi-arid areas) south of the wilaya. These characteristics show the variety of landscape and terrain.

Tiaret is considered as a farming region because of its good quality wheat with its different types and other agricultural products, which have a great contribution to the national economy. The state provides animal resources estimated of 7,190,000 of sheep, 347,652 cows, and 615,957 goats. It is also known for the original Arabic horses (The

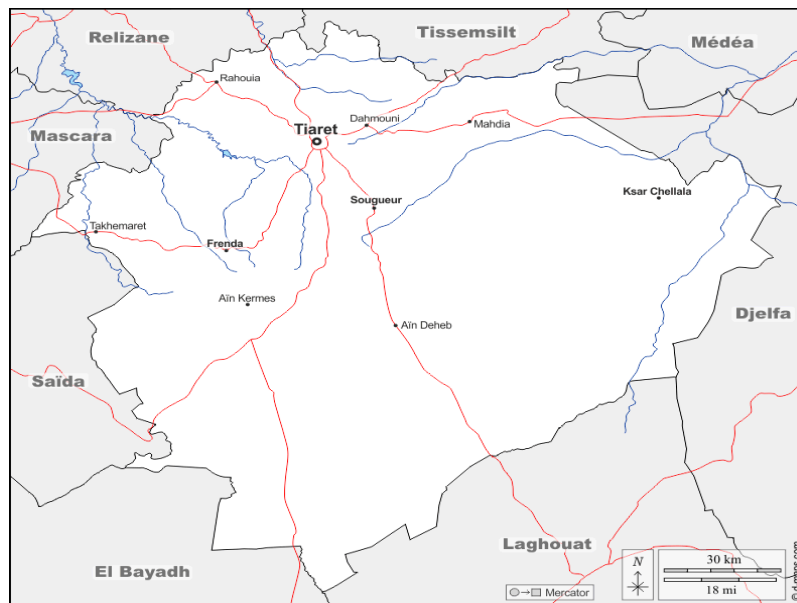
Chawchawa barn). It takes care of 288 horses, including 174 indigenous Arabian horses and 68 other barbarian horses.

Tiaret became a part of the Almohads dynasty (Al Mowahidin) in 1153. Then it was a part of the Ziyani state in 1253. In 1377, Abd Ar Rahman Bin Muhammed ibn khaldoun, rests on his Muqaddima, intended a history of the contemporary Maghreb and began the introduction (Muqadimma), setting forth his idea about critical historiography. The Muqadimma rapidly grew into a general theory of history. Or science of civilization. As he termed it. His book was translated into different languages. Tiaret University was named after him.

Tiaret is a part of the fifth military region. Oran, and fell under the leadership of the revolutionary leader Larbi Ben Mhidi.



**Map 2.1 Map of Algeria Locatin the Wilaya of
Tiaret**



Map 2.2. Tiaret: Borders, hydrography, main cities, and roads.

II.2. Tiaretian Sociolinguistic Landscape

Throughout the years, linguistic landscape has emerged as formidable approach in examine the role of public signs in social life in different communities, from a wider perspective, the use of public signs with different languages shows the influence of multilingualism in the social life of communities as they are tied to cultural sociopolitical and even ideologies.

Sociolinguistic landscape is the one that was proposed by Landry and Bourhis, and it is as follows: *“The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs of government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration”*. 1997 p.25

After defining the term Sociolinguistic landscape. Now we shed light on the Tiaretian Sociolinguistic landscape.

The linguistic situation in Tiaret speech community is very interesting as can be safely labeled multilingual nation, presently Tiaretian people use several language varieties. Modern Standard Arabic MSA, Classical Arabic CA, Algerian Dialect AD, French and Berber. So it can say that they use multiple varieties within the same situation to perform a precise communicative purpose. For CA is the language of holy book (Quran), MSA is the official language that use in the administrations schools, ADA is considered as the dominant language variety which is spoken by the majority of people of

Tiaret community, however, MSA and CA are used by the majority of people, besides the minority group Berbers use their native language variety with one another

French language is the most commonly foreign language used by majority of inhabitants, because after fifty five years of independence, the French language is still widely used by some governments officials, administration. Today French language is getting more and more visible through the commercial signs especially in urban public signage of Tiaret town.

While French language is the dominant spoken language used by the majority of inhabitants. We do not forget the English language which is the first choice of foreign language in most other countries of the world, and it is that status that has given it position of a global lingua franca.

English in Algeria has a foreign language status, as in Tiaret. It is taught from middle school to secondary school for seven years. It is becoming more and more attractive to the new Algerian generations, and that can be observed in clothes, advertisements, the popular culture choices. However, English may express a means to success, job opportunities as many societies and private schools ...etc. And as we noticed most of shop owners code switch between the English language and French or Arabic, which seems that it is useful language now days.

II.3. Tiaret Speech Community

The Algerian dialect is the main language of mutual communication in Tiaret, the mother tongue of 75/80 % of the population and it is used by 95/100 % on the Tiaretian population. Speakers call it Arabic or Daridja.

Arabic is the official language in Tiaret since the constitution of 1963. In addition the Tamazight language. Arabic and Tamazight are spoken by about 99 percent of Tiaretian. 72 percent of them speak Arabic while 221 percent speak Berber. As for the French language, it is widely used in the Tiaretian state, such as in cultural fields, media and education in universities, against the background of the French colonization of Algeria. French is considered a semiofficial language in Tiaret speech community although there is no mention of it in any of the official publications of the state.

The Algerian Arabic dialect is characterized by several regional formations belonging to two different groups. The pre Hillel dialects are urban, and the Hillel dialects

are Bedouin.

Algerian dialects belong to three languages groups, Eastern Hillalian dialects, in it in the high plateaus around Setif, Tebessa, Biskra, Bordj Bou Arreridj, Mesilla, Djelfa, and Laghouat. It is distinguished by the pronouncement of burning [gha] as [qa].

Central Hillalian dialects, from central and Southern Algeria, south of Algiers and Oran.

Al Maeqal dialects, it is spoken in the western part of Algeria as Tiaret, they note the suffix [ah], for example [□ əftæh] (I saw him), [Gutlæh] (tell him), while it is [□ əftu:] in other dialects.

Tiaretian speakers are characterized by ease of use of all existing letters. They have the ability of imitating all existing dialects of the other regions. For instance a Tiaretian speaker who moved to Oran, he can easily imitate their dialects and coexist with them with any difficulties. The same case with the other dialects. In the same stream of thought, the traveler Al Maqdisi says about Al Maeqal dialect which is spoken by the western part of Algeria such as Tiaret town. Their language is Arabic, but it is closed contrary to what we mentioned in theregions, and they have another tongue that is close to Rumi.

The wilaya of Tiaret has forty two municipalities which are, by they turn grouped into fourteen main dairas as follow:

	Dairas	Communes/ Municipalities
01	Tiaret	01 Tiaret
02	Sougueur	02 Sougueur 03 Faidja
		04 Si Abdelghani 05 Tounina
03	Rahouia	Rahouia Guertofa
04	Oued Lilli	08 Oued Lilli 09 Sidi Ali Mellal 10 Tidda
05	Meghila	11 Meghila 12 Sebt 13 Sid Hosni
06	Medroussa	Medroussa Sidi Bakhti Mellakou

07	Mechraa Safa	17 Mechraa Safa 18 Djilali Ben Ammar 19 Tagdemt
08	Mahdia	20 Mahdia 21 Ain Dzarit 22 Nadora
		23 Sebaine
09	Ksar Chellala	24 Ksar Chellala 25 Serghine 26 Zmalet El Amir Abdelkader
10	Hamadia	Hamadia Bougara Rechaiga
11	Frenda	30 Frenda 31 Ain El Hadid 32 Takhmert
12	Dahmouni	33 Dahmouni 34 Ain Bouchekif
13	Ain Kermes	35 Ain Kermes 36 Medna 37 Medrissa 38 Djebilet Rosfa 39 Sidi Abderrahmane
14	Ain Deheb	40 Ain Deheb 41 Chehima 42 Naima

2.1. The administrative organization of the wilaya of Tiaret.

II.4. Communities of Practice

People belong to different communities of practice where they use w certain kind of variety that is linked to their speech community such as family, work place and so on. People construct their identities depending on the community of practice they belong.

However, in Tiaret speech community, there are inhabitants who belong to different communities of practice that share a particular goals, distinctive language, different speech and dialect such as Rahouia, Ain Dzarit, Ksar Chellala.

So the next step of our research focus on the description of the three later rural areas including the dialect of each of them by using some examples.

a. Rahouia

The commune of Rahouia is located 38 kilometers northwest of the capital of Tiaret, it covers an area of 27,061 hectares. It is primarily agricultural, ranked first nationally, particularly in terms of cereal production (hard wheat). Its population is 24,657, including 17,255 in the capital, according to the last census.

Rahouia was created in 1906. Before independence, it was called Montgolfier and depended on the mixed commune of Zemmora (Relizane). It is bounded to the north by the communes of Oued Esselam and Mendes, Relizane, to the east by Sidi Ali Mellal, to the west by Mechraa Sfa and Djilali Benamar and to the south by Guertoufa. The ancient Montgolfier is connected to national roads 23 and 91 respectively, thus serving as an important link between the large cities in the west of the country, such as Tiaret, Oran and Mostaganem via Relizane or even Mascara.

Rahouia, an important capital of *daira* in the wilaya of Tiaret, which had known ten APC presidents since independence, is in search of real local development at all levels. To this end, its few active associations draw up inventory to the first person in charge of the wilaya, whom they trust to draw his attention to the current situation in their municipality.

The social accent of Tiaret is totally different from the regional accent. Every area is far from the city, has its own dialect which is characterized by some differences at all linguistic features. In fact at phonological level, Rahouia dialect is remarkable by the addition of the phoneme [w] after each verb. For example;

[ritiw] - did you buy? [klitiw] _ did you eat? [ktəbtiw] _ did you write?



Map 2.3 Location of Rahouia town in Tiaret

b. Ain Dzarit

One of the municipalities of the district of Mahdia, in the Algerian wilaya of Tiaret. Ain Dzarit is located to the east of the state capital, it has a wide geographical extension, bounded to the north by the municipality of Sab ain, to the south by the municipality of Si Abed al Ghani, to the east by the municipality of Nador, and to the west by Ain Bouchakif.

Ain Dzarit, is a mixed municipality created in 1912 in Oran department, district of Tiaret. It owes its origins to the recognized need to expand the large empty spaces of the highlands with villages. Ain Dzarit is a very old appellation before the arrival of the settlers. Its name is that of EL Mabdoua which means the invented for the good landscape at the time, Originally Ain Dzarit was intended to become an agricultural village, cereals and animals, the majority of farmers towards sheep breeding. Extensive breeding directed towards the production of meat and wool, is practiced on nearly thousands of hectares following the transhumant mode.



Map 2.4 Location of Ain Dzarit town in wilaya of Tiaret

Ain Dzarit speakers use a dialect that distinguishes them from the rest of the villages. These speakers in their dialect use the morpheme [wa] at the end of a question. For example;

[Klitw] _ did you eat?

[‘ru:ħu: mənæ wa?] _ we go there?

Also they vary in the pronunciation with notable vowel [I] by [j], for

instance; [sbəjt’ar] _ Hospital,

[zajtu:n] _ Olive.

[rani b’kħajr] _ I am fine.

b. Ksar Chellala

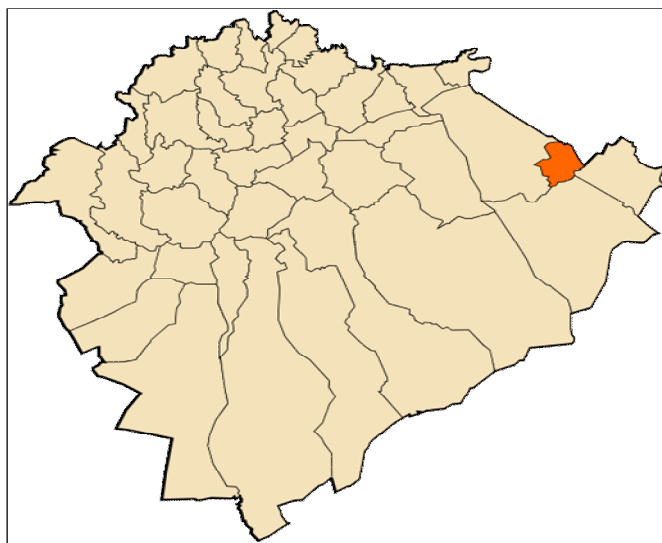
It is a municipality of the municipalities of the state of Tiaret, and it is considered one of the oldest regions in Algeria as it is a witness to the remnants of the Ottoman Empire, and it is a department consisting of three municipalities, namely; Ksar Chellala, which is a pastoral region famous for raising sheep and cattle, where water is available, and the

municipality of Sarguin, which contains many water sources, which made it a patrol region as well, and it is considered a marginalized tourist area, as there's only the Sarguin bath, which treats some skin diseases, and the municipality of Zmalet El Amir Abdelkader, which is the municipality that he used as his base during the French colonial period.

Ksar Chellala is located in the southeast of the state of Tiaret, and is bordered from the north by the state of Djelfa, to the east by Sarguin, to the south by Zmalet EL Amir Abdelkader, and to the west by Rashaika, and it is located at the foot of the mountain southwest of Algeria, with an area of about 13429 square kilometers. About 250 km from the capital, it rises 900 meters from the sea level, and in the middle of the following Atlas from the North and desert from the south, and away from the state of the streams about

120 km, and it is dominated by a dry continental climate, and its population is about fifty thousand people 500000 people.

Ksar Chellala speakers use a dialect that distinguishes them from the rest of the villages. The speakers in their dialects use most G'bala dialect which seems like Laghouat and Djelfa dialects. They usually prolong the word, for instance in the word /ma:lki./ which mean (what is wrong with you), and / ha: enti: khaajti:/ which mean (please, you are my sister). They also use the vowel /q/ instead of /gh/, for example in the word /moq'ruf/, instead of /مغرف/ which mean in English (spoon). And they replace the word (oh my god) by / ja'3a'jti/.



Map 2.5. Location of Ksar Chellala town in Wilaya of Tiaret

II.5. Language Variation in TRT

In Tiaret, today, about 80 percent of the total population speak Algerian Arabic or Darija that is used as lingua franca, but in writing, Tiaretians use CA classical Arabic. Tiaretian Arabic dialect is originated from the classical Arabic and it has been mixed with French sometimes as prestige and it has been also spoken throughout the country with some differences according to the region. The way of speaking Darija differs from one region to another. For instance, a Tiaretian (person from Tiaret province) may have more difficulty in understanding an Annabi (person from Annaba province), and vice versa, However, this usually not a barrier to communication since the accent is more often used to recognize the regional origin of the speaker. El Darija is mainly spoken in Constantine, Annaba, and Oran, and other wilayas.

The classical Arabic is the official language in Tiaret. It is practiced by public administrations and all public institutions of a cultural and educational nature. However administrations use French as their working language in their dealings with investors.

II.5.1. Phonological Variation

People who live in the same region and who seemed to speak the same language, still vary in some aspects of their language. The variation may occur in terms of pronunciation, lexicon, accent ...

The phonological variation is a situation where the choice among expressions is phonologically conditioned, sometimes statistically, sometimes categorically, However, some speakers might be difficult to move geographically, while others who speak with a broader accent might use a number of localized pronunciations features, This might include the articulation of certain consonant or vowel,

All the phonological level, The Tiaretian dialect is notable for the use of the morpheme [ahat the end of the verb like;

/ˈgutl^h/ _ I told him.

/Seˈləktah/ _ I saved him.

/ˈCheftah/ _ I saw him.

Language another notable feature is the use of the pragmatic marker [ess], for example;

/‘malek’s/, /س’ مالك/_ what is wrong with you?

/_ take look at him. /شو كيدايير’س. /ʃ u ki dajər’s/,

II.5.2. Morphological Variation

Morphology is the study of words, how they are formed. And their relationship to other words in the language. It analyzes the structure of words such as stems, root words, prefixes, and suffixes, Morphology also looks at parts of speech, intonation and stress, and the way context can change a words pronunciation and meaning. The phonology of a language concernsthe generalizations about the sound patterns in that language.

At the morphological level, Tiaret speech community is characterized by the use of the suffix [u]. It is used both as possessive suffix in these examples;

/Tilifu:nu:/, /تيليفونو/_ his phone.

/Kt ą bu:/, /كتابو/_ his book. And as object pronoun; [gutlu:] __I said to him.

[khabartu:] __ told him. /saqsitu:/, /سقسيتو/_ I asked him.

II.5.3. Lexical Variation

Lexical variation is to use English linguistic element instead of other without making changes in the meaning of words or phrases. However, the introduction of new vocabulary and the change in lexis spread rapidly among language users. Lexical variation is observable that people speak differently in different areas. As Chambers and Trudgill argue in this aspect;

‘‘If we travel from one village, in a particular direction, we notice linguistic Differences, which distinguish one village from another. Sometimes these Differences will be larger, sometimes smaller, they will be cumulative. The Further we get from our starting point, the larger the differences will become’’.

Lexical variation plays a crucial role in the study of regional variation, which occurs because people usually speak differently in different area. As Bloomfiled 1933 state, the spread of words among people and their tendency to adopt new vocabulary, conduct to variation in speech and ultimately to the distinction between dialects in the quotation below

All languages changes over time, and according to place and social setting, we can observedifferences in words and phrases by comparing lexical and morphological aspects

of regions of the same country.

The reason for this intense local differentiation is evidently to be sought in the Principle of density. Every speaker is constantly adopting his speech habits to those of his interlocutors, he gives up forms he has been using, adopts new ones, and perhaps oftenest of all, changes the frequency of speech forms without abandoning any ones or accepting any old ones that are really new to him.

Bloomfield, 19, p.328

All languages change over time, and according to place and social setting, we can observe differences in words and phrases by comparing lexical and morphological aspects of regions of the same country.

II.5. A Focus on Lexis in TRT

This research focuses on the description of the lexical difference between the listed region of Tiaret town and their three rural areas (Rahouia, Ain Dzarit, and Ksar Chellala). The table below lists a group of words where each area is noteworthy as a comparison to Tiaret spoken dialect.

MSA	TIARET	RAHOUIA	AIN DZARIT	KSAR CHELLALA	ENGLISH
أطفال	Dhr:əry	'bəzz'	wə q'æʃ	Gh'rəwy:n	Children
انتظري	q' ə r3y	rəydhy'	q':ar3y	's tən əy	Wait
خطوبة	Kho'to'b ə	'mssə'm'ə n	Kho'tt'b ə	Kho'tt'b ə	Engagement
علك	ʃ'wingu':m	M'əska	ʃ':ykly	M'əska	Showing um
درج	Q'dǧ'ər	F'nyq	Q'dǧ'ər	Q'dǧ'ər	Drawer
أنظري	ʃuf'y	ʒəndky	Kh;əzry	ʃuf'y	Look
يتشاجر	Y'd':əbzuz	Y'əd':əgu	Y'd':əbzuz	Y'd':əbzuz	Fighting
تعثرت	T'3ak əlt	N'3əgəlt	T'3akə lt	T'3ak əlt	Stumbled

كيف الحال	kyrə:k d ə yæ'r	Khb ə r ə k	Kyrə:k d ə yæ'r	Kyrə:k d ə yæ'r	How are you?
منشفة	S' ə rbyta	F'æ f ki:r	S' ə rbyta	S' ə rbyta	Towel
العصا	ʒ'ss ə	Z:'ən' ə	ʒ'ss ə	ʒ'ss ə	Stick
يتذكر	ʒ' ə qæl	h ə ss'i	ʒ' ə qæl	ʒ' ə qæl	Remember
وعاء	Gho'r' ə f	Z'wyr	Gho'r' ə f	Gho'r' ə f	Bowl
الطابونة	Kænu:n	g ə 'z lək'h' ə l	Kænu:n	R'y f u:	Drum
برقوق	b ə rqu:'q	Moly:'ss	B ə rqu:'q	B ə rqu:'q	Plum
هل انت متأكد؟	r ə k s:'ur	ʃ u:f træ:n	R ə k s:'ur	R ə k s:'ur	Are you sure ?
زوجتي	m ə r'ty	ʒ'yəly'	M ə r'ty	M ə r'ty	My wife

2.2. The lexical difference between the listed region of Tiaret ton and their rural area

In spite of there is some similar words in the table above, but we noticed that each region mentioned in the table characterized by its own vocabulary. So, the far we go the less we understood.

II.6.1. Rural versus Urban Variation

People over the world use language differently to suit different situations. In fact, people who live in Tiaret town are characterized by high cultural and linguistic diversity, they use different linguistic items, phonological and also sentence order, While, rural area who are situated outside towns such as. Frenda, Ksar Chellala, Takhmert, Rahouia... etc, live in a totally different way from who live in urban ones. They are mostly interested in agriculture and farming, they also vary in the way of speaking in which they used their own lexis, pronunciation, and words meanings and sentences structure. In fact, the social accent of Tiaret is totally different from the regional (ones who live in rural areas), for instance the phoneme [ʌ] in Tiaret, it realized as /æ/ or /ʌ/. In Frenda, Ksar Chellala...ect, in the word [mælki:] / مألكي / what do you want?

Also for the realization of the variable [dʒ], is pronounced in some rural area as [ʒ] like in the word [ʒibli]،/جيبلي/ bring me. They also vary in the vowel [I] by [j]، /ي/ in some rural areas for instance; [bkha:jr]،/بخير/ in Ain Dzarit, Takhmert...ect

Another variation is related to lexical, each geographical region has its own vocabulary and words use which makes it different from the other regions. For instance, the word طفل /tifl/ (Child) means /dʌ'ri/ in Tiaret, /ghoriyʌn/ in Frenda, /bʌz/ in Sougeur. And the word quarreled, in Tiaret /'dabzu:/، /دابزو،/ Rahouia /da'g:/، /دافوا،/ In Ain Dzarit [t'nagru:/، /تنافروا/.

Another example; the expression oh my god, in Tiaret [yʌ həwdʒji], the same thing in both Rahouia and Ksar Chellala. But [ya 'ʒʒi] in Frenda.

I.7. Factors of Lexical Variation in TRT

No language remains the same in all its domain and, even in the same place, it presents an incalculable number of differentiations. But these varieties of a geographical, social and even individual order, insofar as each one seeks to use the idiomatic system in the way which best expresses taste and thought, do not undermine the superior unity of the language, nor to the consciousness that has Speak it differently using the same instrument of communication, manifestation and emotion.

Lexical variation presents the clearest examples of sociolinguistic variation in many countries. With lexical choices often systematically associated with signers of a particular region, age, gender, religion, or ethnicity...etc.

II.7.1. Sex

Several authors have noted the male / female asymmetry in the face of the tongue. Labov, observed that: “*women are more sensitive than men to prestige models, use fewer stigmatized linguistic forms, considered faulty, in monitored discourse*”. In reality, Labov observes a sort of paradox: “*women use the most New in their familiar speech, but correct themselves to go to the other extreme as soon as they pass to the supervised speech*”.

Subsequently, however, Labov returns to this first interpretation of the linguistic conformism of women: “*it is possible to interpret the linguistic conformism of women as being the reflection of their greater responsibility in the social advancement of their children*” (Labov, 1998, p32)

II.7.2. Gender

Tiaretian Arabic has two genders, masculine and feminine. Masculine nouns and adjectives generally end with a Consonant, while the feminine nouns generally end with an {a} (though exceptions do exist such as; Ibtissam and Nawal, Which are feminine words with no final {a}).

Examples:

_ /dʒmel/ (a camel), dʒemla (a female camel).

_ / tʃol/ (a little boy), tʃofla (a little girl).

II.7.3. Ethnicity

As Muslims in an Arabic-speaking community, we are differentiated from any other ethnic group in being an ideological ethnic group characterized by our strong faith in our religion Islam and our language that is an important defining specificity of ethnic group membership. As a Tiaretian, though there are Berber and Arab origins of the population, the ethnic group that marks this country is an Islamic ethnic group because Berbers are not enumerated by the government as a separate ethnic group. These two groups, Arabs and Berbers, are rather grouped under the banner of Islam. Similarly, in any part of Algeria every individual identifies his belongingness as a Muslim sharing with his Group cultural values presented in customs and traditions specific to this group.

II.7.4. Social Class

Theories of class in the history of humanity date back to the politico-economist Karl Marx (1818-1883) who divides the world into two classes according to the individuals' means

of production. And so, those who possess the means of Production such as factories are called capitalists, and those who do not are called proletariat.

In Tiaret, social class stratification is mainly based on the level of education, because language variation according to this criterion is swinging between the uses of MSA, AA and French though a great deal of elder Tiaretian speakers master spoken French without even having been educated.

Tiaret, as is the case of all Arabic speaking Communities, is characterized by a diglossic situation in the use of these two related varieties, where we can find Modern Standard Arabic (MSA) in formal situations (such as education, mass media and for official purposes) and Algerian Arabic (AA) in informal settings (for example at home, at work place, the market, and among friends and common acquaintances). The use of these two varieties among speakers can be investigated on the basis of the level of education.

II.8. Similarities and Differences

William Marçais has presented several papers on the origins of Arabic dialects in Morocco Al Arabi, and he concluded from his research groups that the region was Arabized and Maghreb dialects appeared in it later on, that was known as Urban Arabic dialects and Bedouin Arabic dialect, William Marçais says;

‘ La conquête arabe de l’Afrique du nord a commencé au cours de la seconde Moitié du VIII^{ème} siècle AD a été rencontrée par une réaction berbère qui a duré une période de temps relativement longue, et au huitième siècle, il a pris le Relais les Arabes sont en permanence au Maghreb et sont devenus un adepte de l’Orient arabe et de l’étroite association du Maroc avec l’Est les dirigeants Arabes ont réussi à mettre des empreintes digitales dans la région que le temps ne pourra ni effacer ni cela supprime son impact, car les autorités supérieures de Damas ont réussi à arabiser la population ce qui en a fait la langue Fusha est la langue nationale de la nation arabe et de tous ses pôles.’

This means: The Arab conquest of north Africa began during the second half of the seventh century AD was met by a Berber reaction that spanned a relatively long period of time, and in the eighth century it took over the Arabs are permanently on the Maghreb and became a follower of the Arab East, and with Morocco’s close association with the East. The Arab leaders managed to put fingerprints in the region that time will not be able to erase or remove its impact, as the higher authorities in Damascus managed to arabize the population. Which made it the language Fusha is the national language of the Arab nation and of all its poles’’ (Our translation)

This means that the Arabic language is the common factor between them. Although they are somehow far apart geographically, they share the same language with some dialect differences that we mentioned above.

However, this does not prevent the existence of distinguish each region from the other. For example, urban speakers are distinguished by the mixing of other languages such

as French and English in their speech, also they show some of urbanization and modernization characteristics. In this context Bouhdiba in 1967 says;

“نلمح عدد لا بأس به من الافتراضات الفرنسية في استعمالنا اليومية ، وخاصة في المناطق الحضرية ، أين نجد لهذا الافتراض وجودا أكثر مما هو عليه في المناطق البدوية فالمجتمع الجزائري تأثر شديدا باللغة الفرنسية الى درجة لا يمكننا سماع حديث من دون ادخال كلمات فرنسية.”

This means; a great number of French borrowings, both adapted and non-adapted, can frequently attested in everyday speech, particularly in urban areas where French got hold more firmly than in rural ones. As matter of fact, the Algerian society has so deeply influenced by French that we virtually cannot hear a conversation without at least a few French lexical items or expressions`.

In the other side, the Bedouins are distinguished by slow speech and without showing any boasting in another language, but only by their dialect with adding some variations at times or replacing the word with another word of their accent. In the same stream of thought Halliday in 1978 claims that;

‘ The urban speech community is a heterogeneous unit, showing diversity not only between one individual and another, but also within an individual and another, but also within an individual. And this leads us to recognize a basic fact about Urban speech that the language itself is variable. The variation is intrinsic in the system, a system with a great deal of flexibility in it’.

Conclusion

This chapter sheds light on the sociolinguistic situation in Tiaret which is characterized with a mixture of many dialects; urban Tiaret town dialects, and rural (Rahouia, Ain Dzarit, KsarChellala) dialects, it also introduces briefly the sociolinguistic landscape, the geography and the population of Tiaret town and its three rural areas,

The chapter shows also the different phonological, morphological and lexical features of each region.

Chapter Three
Field Work and Data Analysis

Introduction

This chapter describes the methodology used for the descriptive survey research study. The purpose of this study was to determine which language attitudes is used by urban speakers towards rural ones. First, the research design section will define the type of research design, motivation, interesting, and the procedures used for the study.

Second, the data analysis section will define all the variables used in the study, as well as describe the statistical analysis process of the study.

Finally, the validity section focuses on the reliability and validity of the instruments, as well as the research study as a whole.

The purpose of this research is to discover answers to questions through the application of scientific procedures. The main aim of this research is to find out the truth which is hidden and which has not been discovered as yet.

III.1. Methodology

Since the current chapter is dedicated to data analysis and interpretations, it seems appropriate to discuss a descriptive method which used to address the research questions briefly. In this case, the quantitative approach, such as a questionnaire, is used as a study tool. This research tool is a written method of collecting information that involves questions that the researcher must respond to. In addition, there will be an interview and, ultimately, an observation. It is achieved by analyzing the following graphs and tables, which will provide us with a variety of percentages revealing the participants' usage of various dialects.

III.1.1. Research Questions and Hypothesis

The aim of this study is to investigate the sociolinguistic situation of Tiaret, an Algerian town, and its three rural dialects. The main goal of this study is to explain certain linguistic characteristics related to lexical variation, as well as the differences between the two dialects (urban and rural). This study also aims to demonstrate the distinction between rural and urban dialects.

Our objectives of the study are to seek answers to these research questions:

- 1- Is there a difference between rural dialect and urban dialect in Tiaret speech community?
- 2- If yes, how does this speech variation (particularly at the lexical level) influence speaker's attitudes towards each other's?

Based on the research questions, the following hypotheses are proposed for this study. Our Hypothesis seems to suggest that:

- 1- There may exist a considerable difference (distinction) between rural and urban dialects
- 2- Tiaretian speakers attitudes towards the lexical variation in the language of those speakers coming from the rural areas, May also be a clear proof of this variation.

III.1.2. Sampling

For the purpose of this research, Cohen (2000) claims that *"a valid sample is very important as it represents the whole population in question"*.

Our data is collected from a sample of 80 participants from Tiaret speech community which divided into two parts, 20 participants from Tiaret town, 20 participants from Ksar Chelala, 20 participants from Rahouia, 20 participants from ain dzarit. We choose the university transportation of Tiaret city as a search location for rural statistics, because it is the meeting place for the three villages, which made it easy for us to collect the required research sample that consists of 20 students for each group meaning a total of 60 students male and female from different ages. However, English Master two students at Ibn Khaldoun University to count the research sample of Tiaret town that consists 20 students male and female from different ages, so that the total studies sample is 80 participants.

In addition to the interview participants which consists of 20 participants, 10 for the urban speakers at Ibn Khaldoun University, 10 for the rural speakers at University transportation of Tiaret city (park), a number of 20 participants.

III.2. Research Tools

The research methodology will investigate lexical variation and its impact on attitudes of urban speakers towards rural ones. We have used mixed method which include two parts: the first part will include questionnaire which divided into three sections that represented by students of Ibn Khaldoun University, however, the second will deal with interview that is represented by the inhabitants of the three rural areas.

III.2.1. Questionnaire

This investigation of language use and language attitudes was carried out by means of questionnaire, we handed trop each participants according to their preferences. The questionnaire was divided into three main sections: the first one investigating the attitudes of the rural speakers towards the urban speakers dialect, the second part, investigating the attitudes of the urban speakers towards rural ones according to their dialects, and the third part description of the dialect differences between the regions, (Ain Dzarit, Ksar Chellala, Rahouia), each region for a comparison to Tiaret dialect at lexical level.

III.2.2. Interview

The field interview was a five teen set of questions related to different aspects of the research. The interview was distributed to twenty responders, ten from Tiaret town, and the other to rural speakers. The interview consists mixture of males and females which was distributed at randomly, fluctuating in age between 18 and 35 years. As our sampling is stratified according to, gender and especially place of birth and living the data is analyzed following these variables. Therefore, the selection of the stratification variables was according to the answers to the research questions. Thus, we interviewed ten urban English students in Tiaret faculty. And the other ten in university transportation of Tiaret city (Bus stand).

The informants included in this interview are adults from different age ranges. They have common educational levels.

III.3. Data Analysis

In this research the study is both quantitative and qualitative. The quantitative method will enable to make systematic analysis of the numerical data that focuses on the quantity of things. It generally takes the form of numbers, and their analysis involves counting and quantifying. In this research we choose questionnaire as quantitative method to analyze the speaker's attitudes towards each other that have been selected by the participants in Tiaret speech community. In the other hand, the qualitative method focuses on the quality of things, and how they can described, it often involves the views or internal words of participants. In this research, the data collect by means of interview are analyzed qualitatively: an interview were held with urban speakers, therefore, the second one for the rural speakers. Tiaret city consists of regions , each one has specific language variety, Tiaret and their three rural areas (Ain Dzarit, Ksar Chelala, Rahouia), are taken as sample to study urban and rural dialect, and how this variation particularly at lexical variation influence speaker's attitudes towards each

other's.

III.3.1 Questionnaire

The first pole of our investigation will be graded by a questionnaire. So in order to analyze the results obtained in, we are going to introduce different tables and graphs which will give us different percentages of the findings.

Each table corresponds to its graph below:

Section two: For rural speakers

Question 01: As rural speaker, do you think that the difference in the dialect between urban and rural still exist?

Suggestions	Sex	Numbers	Percentage
Yes	Male	28	47%
	Female	15	25%
No	Male	05	08%
	Female	12	20%

Table 3.1. As rural speaker, do you think that the difference in the dialect between urban and rural still exist?

To begin with graph 3.1 of this section display , it can be seen in the table above that forty two 42% from sixty 60% speakers respond with “yes” that’s mean twenty eight 28% of our responders are males. Whereas, fifteen 15 are female with percentage of twenty five 25% from 100%. However, seventeen 17 from sixty 60 speakers respond with “No”, that’s mean five 05 of our responders are male. Whereas, twelve 12 are females with percentage of twenty high 28% from 100%.

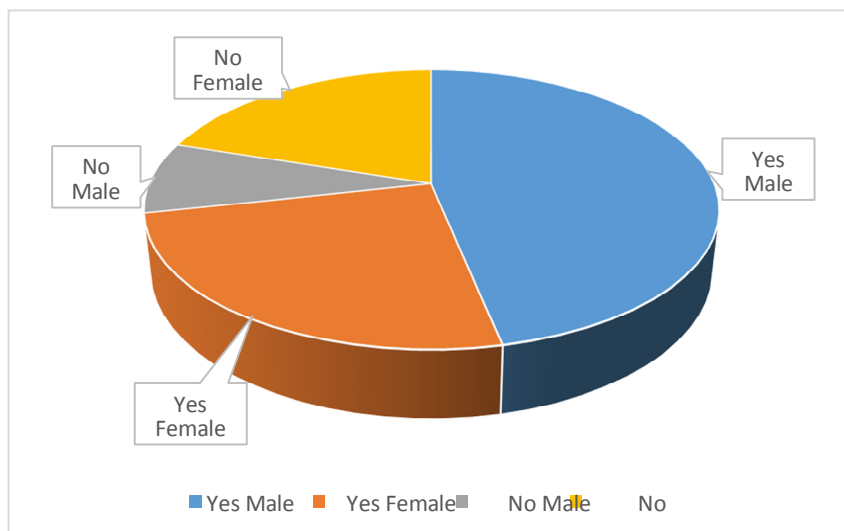


Figure 3.1. As rural speaker, do you think that the difference in the dialect between urban and rural still exist?

In graph 3.1 the result obtained from analysis of data show that the majority of rural speakers respond with “yes there’s a difference between the two dialects”.

Question 02: Do you have any difficulties in using your dialect while speaking with urban speakers?

Suggestions	Sex	Number	Percentage
Yes	Male	08	13,3%
	Female	15	25%
No	Male	02	3,3%
	Female	03	5%
Sometimes	Male	04	6,6%
	Female	09	15%
Always	Male	10	16,6%
	Female	09	15%

Table 3.2. Do you have any difficulties in using your dialect while speaking with urban speakers?

Based on the respondents answer in table 3.2 above, we noticed that only five 05 members of speakers respond with “No” with percentage of 8,3%. 21% of them respond with “sometimes”. Whereas the majority of the rural responders agreed that they have difficulties in using their dialect while speaking with urban speakers with percentage of 38% who said “yes” and 31,6%who respond with “always”.

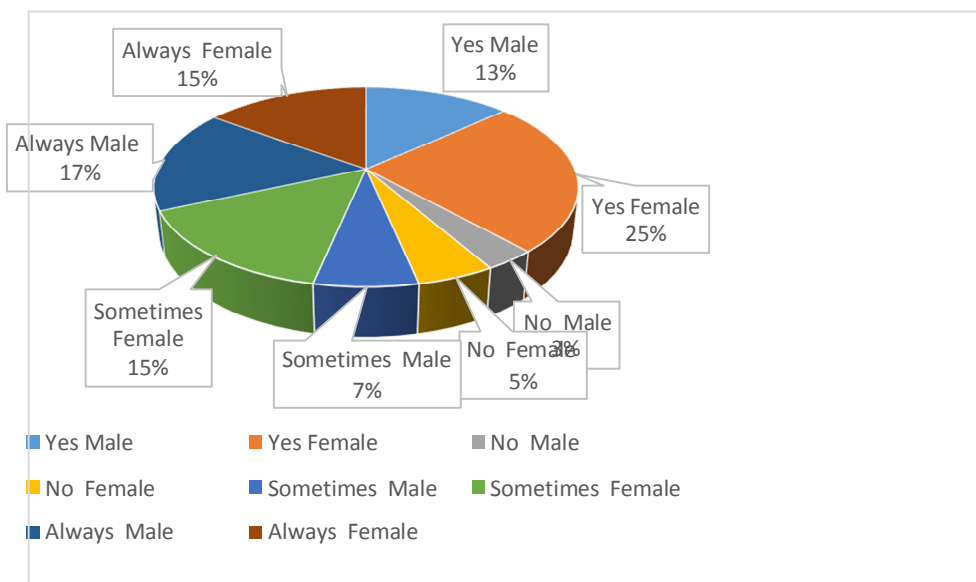


Figure 3.2. Do you have any difficulties in using your dialect while speaking with urban speakers?

From the data collected, it’s observed in graph 3.2 above that more than the half of the sample agreed that they face difficulties in using their dialect with percentage of 70% from 100%. Therefore, we noticed only 30% from the total percentage said “No they have not any difficulties in using their dialect while speaking with urban ones”.

Question 03: Did you ever mix the dialect of your region with the dialect of your town?

Suggestions	Sex	Number	Percentage
Yes	Male	07	11,6%
	Female	12	20%
No	Male	10	16,6%
	Female	04	06,6%
Rarely	Male	04	06,6%
	Female	07	11,6%
Always	Male	05	08,3%
	Female	11	18,3%

Table 3.3. Did you ever mix the dialect of your region with the dialect of your town?

The statistical data in table 3.3 above reveal that 20% are females and only 11% are males from the total percentage who responded with “Yes”. Moving to the second suggestion, we noticed that 26% responders who respond with “always”, whereas 22% from 100% respond with “No”. In contrast, just 19% from them respond with “Rarely”.

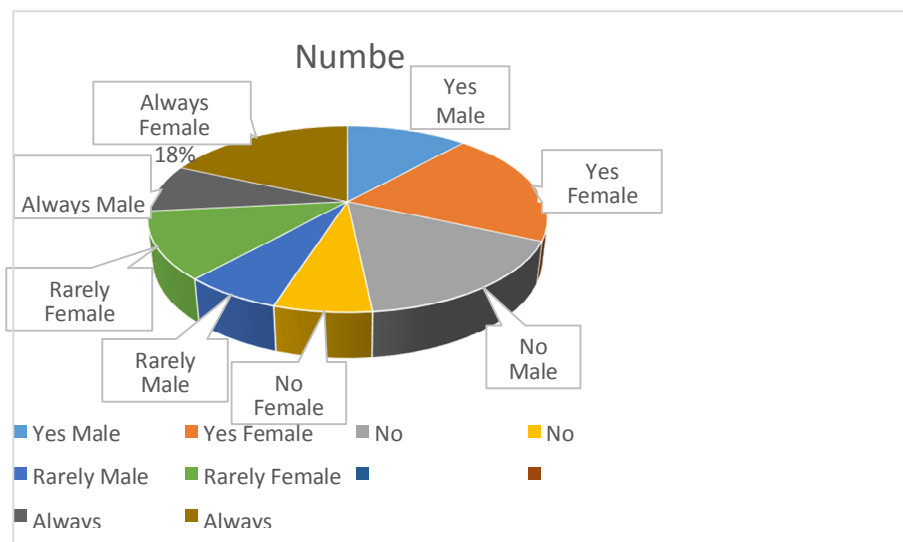


Figure 3.3. Did you ever mix the dialect of your region with the dialect of your town?

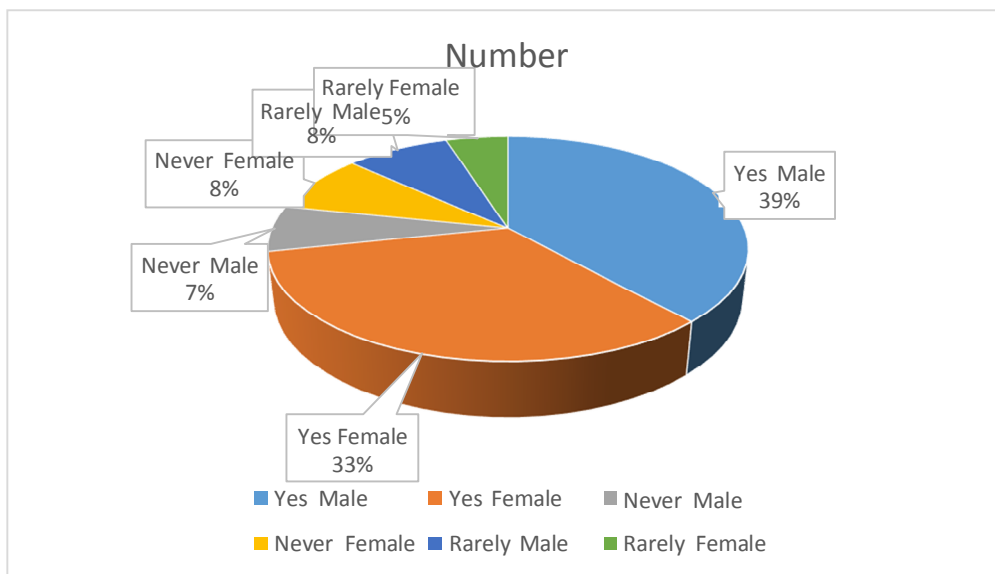
According to the result in graph 3.3 above, it seems that more than the half of the sample are females with percentage of 38% that respond with “yes and always, rural females’ speakers are the most who mixed between their dialect and the dialect of the town. In contrast, the minority of the sample are males who respond with “No and rarely” with percentage of 23,6%.

What is noticed about the answers provided by females’ responders who are the most who mixed their dialect, we can say that rural females are ashamed of using their dialect that is why they assorted it.

Question 04: Do you face any racism while using your dialect?

Suggestions	Sex	Number	Percentage
Yes	Male	23	38,3%
	Female	20	33,3%
Never	Male	04	6,6%
	Female	05	8,3%
Rarely	Male	05	8,3%
	Female	03	5%

Table 3.4. Do you face any racism while using your dialect?



3.4. Figure Do you face any racism while using your dialect?

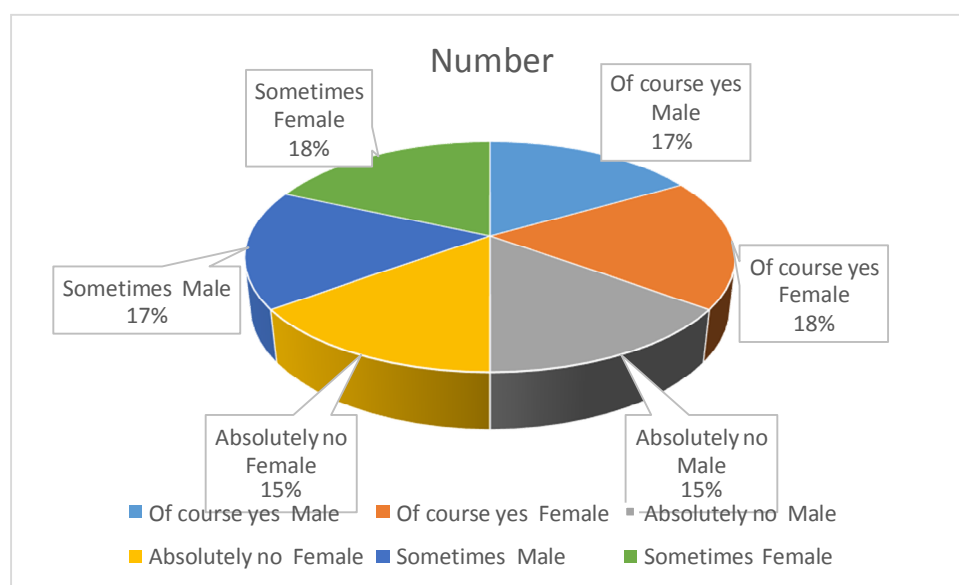
In the next question in table 3.4 above, participant were asked if they face any racism concerning their dialect, we found that twenty four 24 of them are males, and twenty 20 are females with percentage of 72% who respond with “yes”. However, less than the half of the sample they respond with “rarely and never” it is almost the same percentage of 28%.

Question 05: Do you think that your dialect makes you face problems?

Suggestions	Sex	Number	Percentage
Of course yes	Male	10	16,6%
	Female	11	18,3%
Absolutely no	Male	09	16,6%
	Female	09	15%
Sometimes	Male	10	16,6%
	Female	11	18,3%

Table 3.5. Do you think that your dialect makes you face problems?

From table 3.5, we can observed that 33,6% of responders respond with “yes”, in contrast 31,3% who respond with “No”. Whereas, the rest of the sample with percentage of



34% who said “sometimes”.

Figure 3.5. Do you think that your dialect makes you face problems?

From the responder’s answers in graph 3.5, we can say that the majority of the rural speakers faced problems in using their dialect.

Question 06: Did you ever try to change your dialect when you leaving your region?

Suggestions	Sex	Number	Percentage
Yes	Male	07	11,6%
	Female	20	33,3%
No	Male	18	30%
	Female	15	25%

Table 3.6. Did you ever try to change your dialect when you leaving your region?

It is clearly shown in table 3.6 above that more than the half of the sample respond with “No” with percentage of 55%, most of them are male with percentage of 30%. However, the rest of the sample with percentage of 45% respond with “yes”, most of them are females.

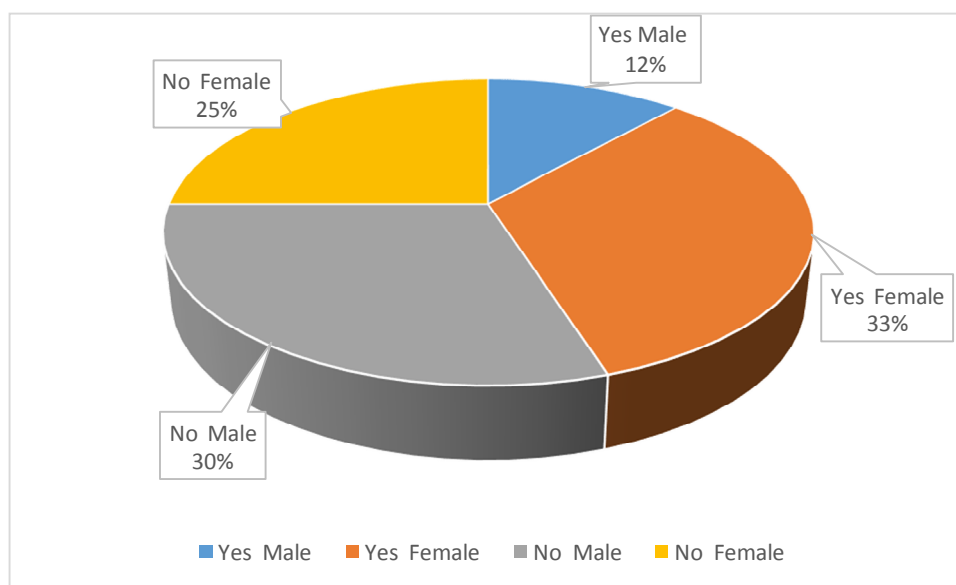


Figure 3.6. Did you ever try to change your dialect when you leaving your region?

According to the result obtained from graph 3.6 the majority of the responders with rate of 33,3% are females who changed their dialect when moving to another region. In contrast, 30%from the responders are males who didn't change their dialect.

Question 07: Do you change your dialect when you speak with urban speakers?

Suggestions	Sex	Number	Percentage
Yes	Male	06	10%
	Female	30	50%
No	Male	20	33,3%
	Female	04	6,6%

Table 3.7. Do you change your dialect when you speak with urban speakers?

The scores obtained from table 3.7 above showed that the half of responders who respond with “yes” are females, who changed their dialect while speaking with urban speakers. In contrast, just 10% from males were agreed to change their dialect. However, the rest of sample with percentage of 40% respond with “No” most of them are males.

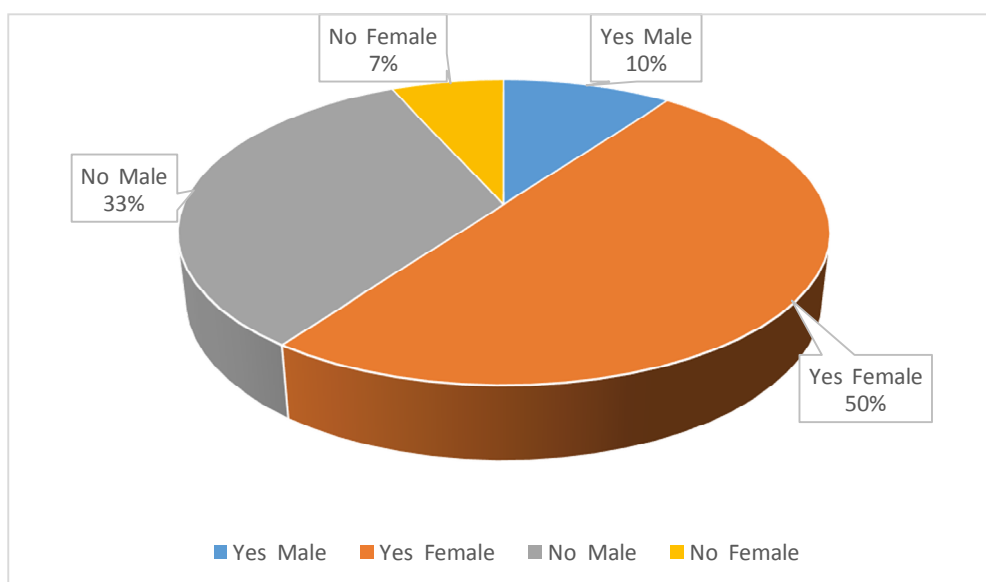


Figure 3.7. Do you change your dialect when you speak with urban speakers?

From the responder’s answers in graph 3.7, it is clearly shown that females are ashamed of their dialect, they showed some prestige in using language. Whereas, majority of males are against to change their dialect while speaking with urban speakers.

Section Three:

The third part of a questionnaire has dealt with urban speakers.

Question 01: As urban speaker, how do you see the ones who come from rural areas?

Suggestions	Sex	Number	Percentage
Normal persons	Male	07	35%
	Female	03	15%
Civilize persons	Male	00	00
	Female	00	00
Bedouin	Male	01	5%
	Female	09	45%

Table 3.8. As urban speaker, how do you see the ones who come from rural areas?

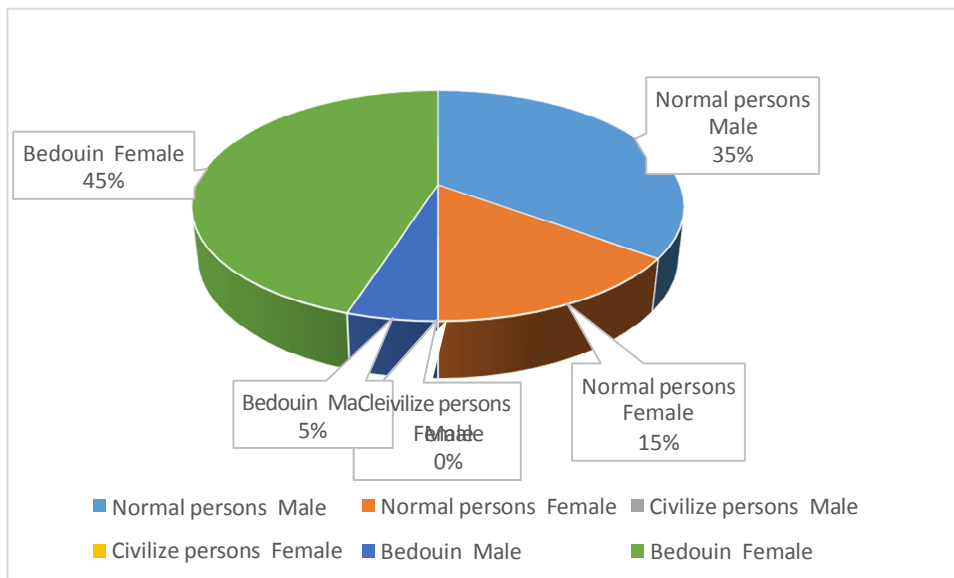


Figure 3.8. As urban speaker, how do you see the ones who come from rural areas?

To begin with, the previous table 3.8 reveal that 00% from the sample who respond with “no”, which means that no one seen the ones who come from rural areas as “civilize person’s” Further, seven 07 from twenty 20 students are males with percentage of 35%, and three 3 females from twenty 20 students with rate of 15% who seen them as “normal person” with percentage of 50%. However, the other half of the sample with 50% seen rural speakers as “Bedouin”, including 45% are females and only 5% are males.

The respondents has different attitudes, yet most of the females responders seen the rural ones as “Bedouin persons”, these answers shown that females has negative attitudes towards rural.

speakers. In contrast, males’ responders with the rate of 35% seen the rural ones as “normal persons”.

Question 02: What is your reaction when you hear someone using different dialect from yours?

Suggestions	Sex	Number	Percentage
Nothing	Male	06	30%
	Female	02	10%
Confused	Male	01	5%
	Female	09	45%
Amazed	Male	00	00%
	Female	02	10%

Table 3.9. What is your reaction when you hear someone using different dialect from yours?

The result shown in table 3.9 that the half of the sample including 5% are males and 45% are females who feels “confused” when they heard someone using different dialect from their dialect, less than the half of the sample with percentage of 40%, including 30% are males and 10% are females who respond with “nothing”. Further, only 10% from 100% who feels “amazed” towards someone using different dialect.

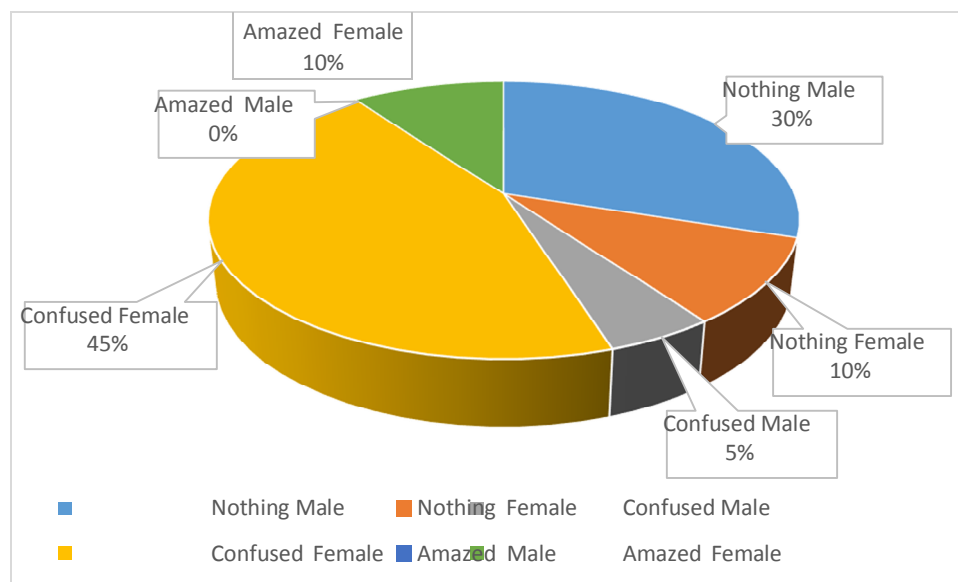


Figure 3.9. What is your reaction when you hear someone using different dialect from yours?

Graph 3.9 represents responder’s reaction concerning the dialect, we can say that, most females’ responders do not accept someone using different dialect from their dialect. However, most of males’ responders do not react and respect the variation of the dialects.

Question 03: Do you think that a person using a different dialect from yours has lower level of education?

Suggestions	Sex	Number	Percentage
Yes	Male	02	10%
	Female	02	10%
No	Male	05	25%
	Female	01	5%
Never	Male	03	15%
	Female	02	10%
Maybe	Male	02	10%
	Female	03	15%

Table 3.10. Do you think that a person using a different dialect from yours has lower level of education?

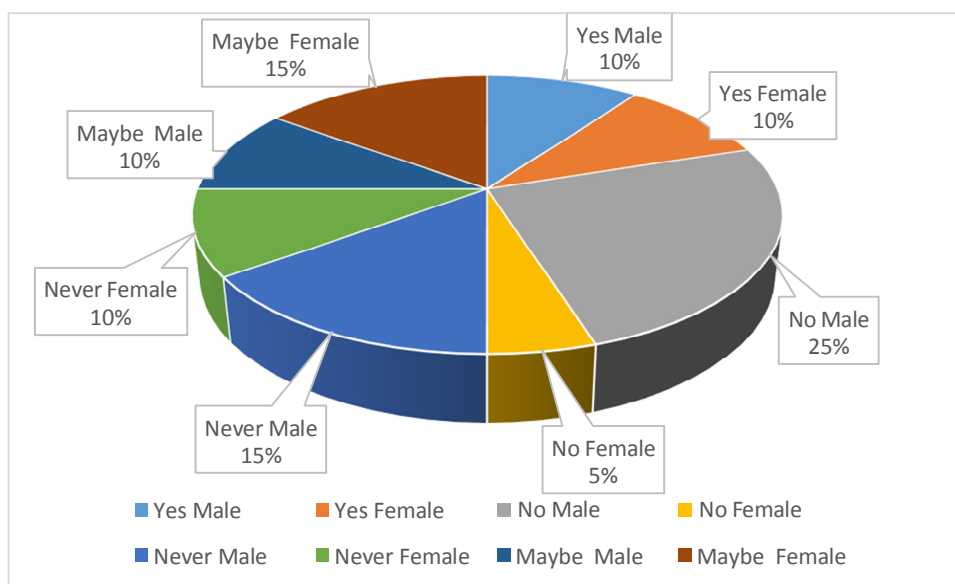


Figure 9.10. Do you think that a person using a different dialect from yours has lower level of education?

According to the table 3.10 we obtained the result of 30% from 100%, almost male with percentage of 25% who respond with “no”. Whereas, the half of the sample, 25% who said “maybe”, and 25% who respond with “never”. However, the rest of the sample both genders agreed that person using different dialect has lower level of education.

According to the result, we noticed that the responders answers were almost equal, most of males respond that we are “all equal”, and here are some comments provided by them:

- Different regions means different dialects.
- dialect has nothing to do with level of education.
- we are all in the same situation.
- it is their way of speaking, not their level of education.

In the other hand, some of other responders were not agreed and here are some comments provided by them:

- Because something in there is in their minds, they are not civilized.
- dialect is the face of the level of education.
- They don’t speak the language well.
- They have weird dialect.

Question 04: Do you face any difficulties in communicating with them?

Suggestions	Sex	Number	Percentage
Yes	Male	00	00%
	Female	03	15%
No	Male	08	40%
	Female	06	30%
Rarely	Male	02	15%
	Female	01	5%
Always	Male	00	00%
	Female	00	00%

Table 3.11. Do you face any difficulties in communicating with them?

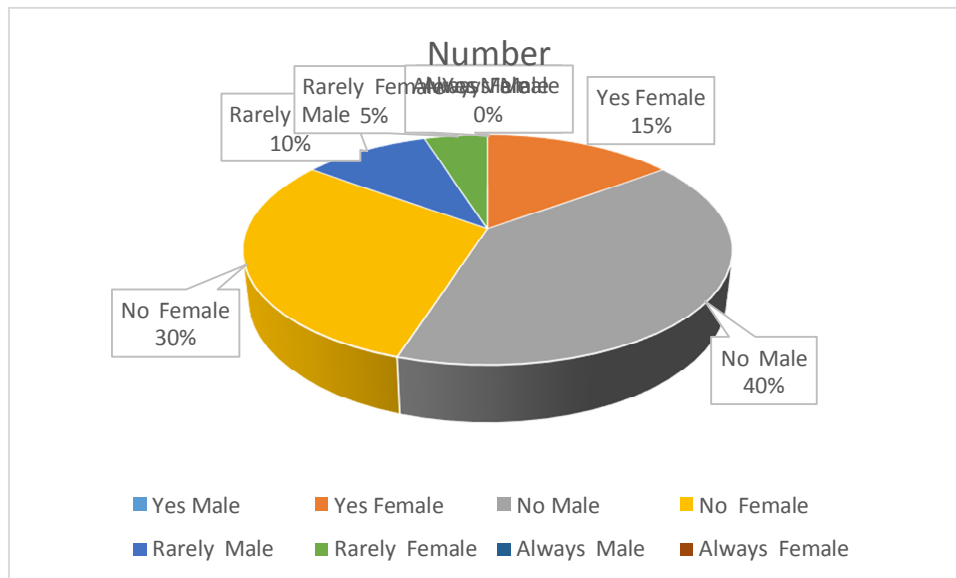


Figure 3.11. Do face any difficulties in communicating with them?

It is clearly shown in the table 3.11 that the majority of the participants face difficulties in communicating with rural speakers with the rate of 70%, including 30% are males and 40% are females. Whereas, 15% from 100% who respond with “no”. However, the rest of the sample with rate of 20% including 15% males and 5% are females who respond with “rarely”. This question was asked to analyze if the urban participants faced any difficulties in communicating with rural ones.

From these result, we observed that more than the half of the sample, almost were females who faced difficulties, however the minority of the participants do not face any difficulties.

Question 05: Have you ever tried make fun of them because their dialects?

Suggestions	Sex	Number	Percentage
Yes	Male	03	15%
	Female	03	15%
No	Male	08	40%
	Female	06	30%

Table 3.12. Have you ever tried make fun of them because their dialects?

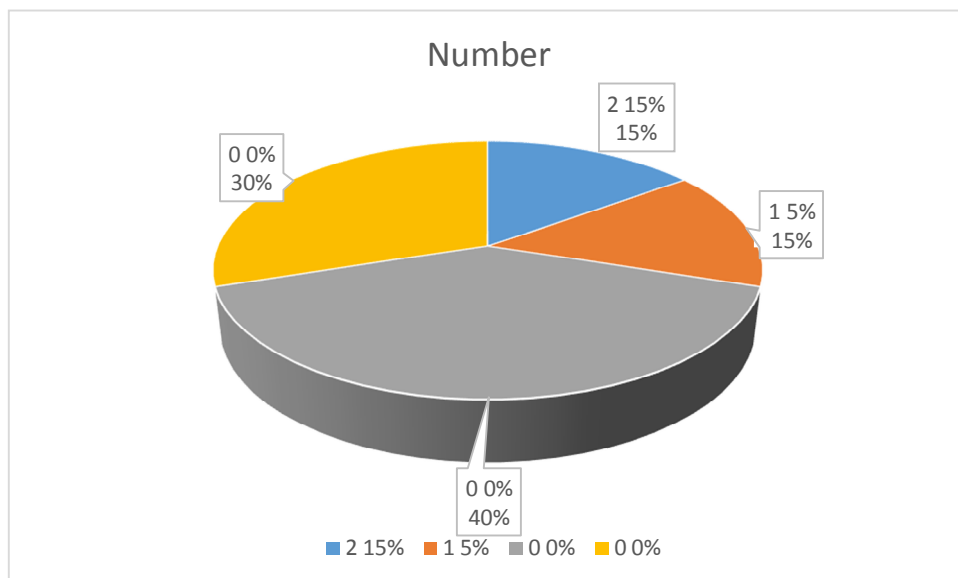


Figure 3.12. Have you ever tried make fun of them because their dialects?

In table 3.12 above, it is surprising that a great number of participants with rate of 70% including 40% are males’ and 30% are females who respond with “no”. In contrast, only 30% from 100% who respond with “yes”.

Responders’ answers were very positive, the majority of my informants agreed to respect their dialect.

Question 06: In your opinion, how does dialect effect communication?

Suggestions	Sex	Number	Percentage
Positively	Male	06	30%
	Female	04	20%
Negatively	Male	02	10%
	Female	08	40%

Table 3.13. In your opinion, how does dialect effect communication?

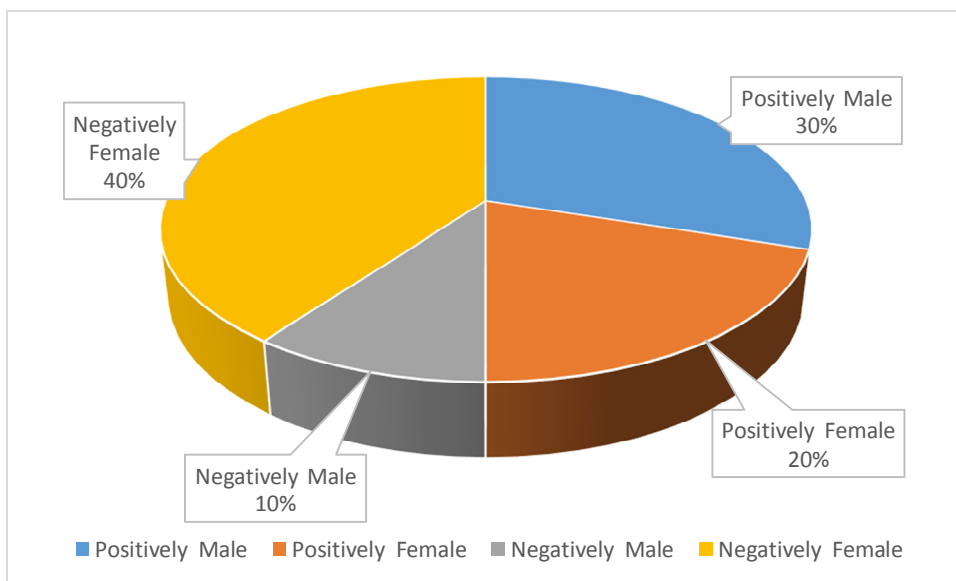


Figure 3.13. In your opinion, how does dialect effect communication?

From results shown in both table and graph 3.13, we clearly notice that 50% of the answers were positive and the other 50% were negative. But the results were not uniformly distributed, most of negative answers were by females with percentage of 40%. However, males respond with positive with percentage of 30%.

Question 07: In your opinion which dialect from those is the nearest one spoken to yours?

Suggestions	Sex	Number	Percentage
Rahouia	Male	06	30%
	Female	08	40%
Ain Dzarit	Male	01	5%
	Female	00	00%
Ksar Chellala	Male	03	15%
	Female	02	10%

Table 3.14. In your opinion which dialect from those is the nearest one spoken to yours?

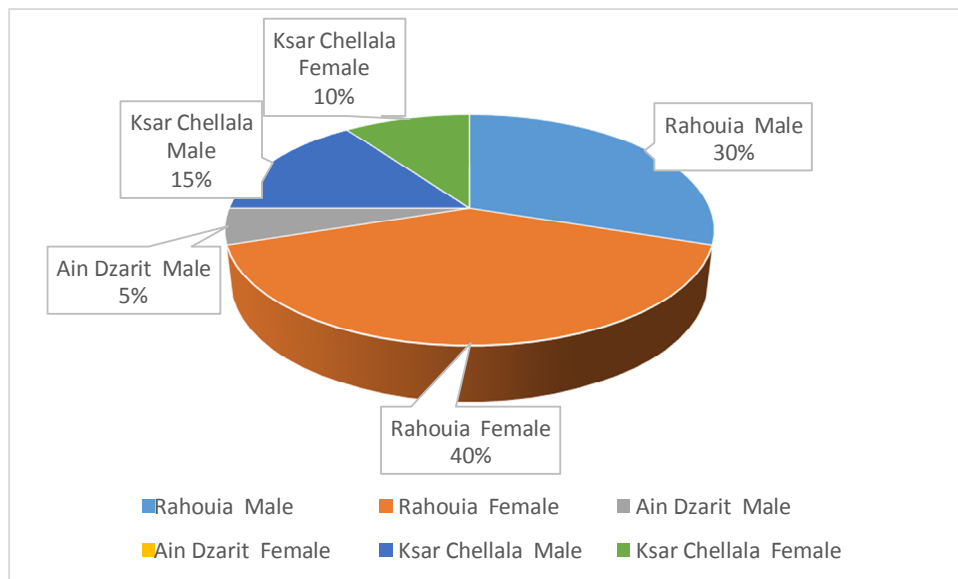


Figure 3.14. In your opinion which dialect from those is the nearest one spoken to yours?

As the last question in this section, we have asked our participants about which dialect is the nearest one to Tiaret center. Table 3.14. Shown that most of them including both gender answer that Rahouia is the nearest one with the rate of 70%. Further, 25% of the participants said that ksar Chellala is nearly same as Tiaret Center, only 5% from them believe that Ain Dzarit's as the nearest dialect.

We can clearly notice that those who answered that Rahouia is the nearest dialect to Tiaret Town, claimed that they have the same language variety, probably they took distance into consideration since that Rahouia is 35km away from Tiaret Town.

III.3.2 Interview

The second pole of our investigation will be graded by an interview, so, in order to analyze the result, we are going to introduce different answers of the interviewers.

Section one: For urban speakers.

Q 01: what do you think about rural areas language?

Four (04) of the interviews agree that rural areas language is totally different from urban language, by saying:

–عندهم شي كلمات مشي قاع مفهومين en plus اللهجة تاعهم يفهموها غي هوما ، سما ما همش متحلبين .

Our translation: since they are not civilized, their dialect is understood only by each other, and they have some incomprehensible terms.

Four (04) of them have same attitude as the previous answer:

-ما يستعملوش français في هدرتهم وما يفهموهاش ، اللهجة تاعهم مختلفة على تاعنا ، par exemple قصر الشلالة يهدرو ب/ج وعين دزاريت ب/ه/ .

Our translation: they do not code switch and do not understand foreign language, so their dialect is different from our. For instance; Ksar Chellala's dialect distinguish by the consonant /ج/ and Aïn Dzarit by /ق/.

Further, the rest of the interviewers answers have positive attitudes towards rural areas language, by declaring:

Cest normal- كل واحد وهدرتو على حساب المنطقة نتاعهم.

Our translation: It is totally normal, they distinguish by their own language depends on their region.

Q 02: How do you see the ones who come from the countryside's?

In this question, the majority of the participants react negatively towards the ones who comes from the countryside's, supporting these by:

- نشوفوهم عروبية ، ميعرفوش la voie moderne ، يفهموا غير هدرتهم.

Our translation: We see them as bedouin persons, they do not know enough about modern life, they are bigoted.

However, just three (03) of them respond as follows:

-ناس عادين كيفنا، و عندهم ثقافة خاصة بهم.

Our translation: they are normal people like us, but they have their own culture.

Q 03: do you have any friends or family members from rural areas? How do you describe their behavior towards you?

Firstly, all the responders answered with “yes” Since they have all friends and family members from rural areas.

Secondly, the half of the interviews answers confirmed that they are polite with them, supporting their answers as follows:

-عندي صحابي و la famille من تما ، ناس ماشاء الله .

Our translation: we have family members and friends from there, they are well educated and generous people.

Moreover, the other half of the interviewer's have another point of view concerning their behavior, by saying:

Our translation: they do not treat us as well, they love and help each other only.

ما يبيغوناش وما يعاملوناش غايا، en plus ييغو غي باعضاهم .

Q 04: Did you ever avoid speaking with them because of their dialect?

In this question, the interviewer's answers were almost similar, all of the participants do not ignore them because of their dialect. Some of them supporting their answers as follows:

-حاجا مليحة لينا، نتعلموا منهم كلمات جدد.

Our translation: it is good thing for us, in contrast, we know more and knew vocabulary from them.

Q 05: While communicating with someone whom you don't know, and you hear /mu'qruf/ instead of the common word /مغرف/, what comes to your mind?

Majority of the responders agreed to make fun of them when they hear someone use different lexical like /muq'ruf/ by these answers:

-واه des fois نزعقوا عليهم ، parceque عندهم كلمات يضحكوا .

Our translation: yes, sometimes, we make fun of them because they use some weird vocabulary,. But it is totally normal since each one has. Their own dialect.

Q 06: What attitudes come to your mind when seeing a group of people using a different dialect from yours?

In this question, the majority of the participants have negative attitudes towards whom using different dialect:

-بزاف صوالح ، أفف deja متفكرونيش

Our translation: a lot of things, oh god!

However, the minority of the responders seen them as a normal persons and they do not judgethem for their dialect:

-اللغة ماهيش معيار ، المهم الاخلاق و التربية.

Our translation: Dialect is not a scale, what necessary is politeness and level of education.

Section two: for rural speakers:

Q 01: where are you from?

(This question was asked to all participants since it's obligatory to know where they live). the interview's answers were different, (04) four of them were from Rahouia, and (02) two from Aïn Dzarit and the rest answered that they are from Ksar Chellala..

Q 02: In your opinion what is the difference between rural and urban life?

Two (02) of the interviewer's respond with the same answer:

-المعيشة في المدينة فيها الحرية خير من هنا.

Our translation: urban life is more independent than rural.

Another two (02) responders respond with:

-في المدينة نصيبوا فرص العمل بزاف.

Our translation: in urban areas there are so many work opportunity.

However, three (03) of them claims that:

-في راي ناس المدينة متفتحين ومتحضرين علينا.

Our translation: In my opinion, urban people are more civilized than us.

The rest of interviewer's, criticized the dialect of urban speakers by saying:

-في la ville ما يهدروا بزاف بال francais ، مشي كيما حنا.

Our translation: In the city most of speakers mixed between French and Arabic language in their dialect. However us, we use just our dialect to communicate with.

Q 03: Have you ever been ashamed of your dialect while speaking with urban speakers?

Three (03) of responders affirmed that they have any complex while speaking with their

dialect by saying:

__ بالعكس نبغي اللهجة تاعي ونفتاخر بها بصح تاع لمدينة دايرينا مضحكة.

Our translation: Absolutely no, I like my accent and the way we speak.

However, just two claim that they have some complex in using their dialect.

__ واه خطرات يشوفونا كي الفضائيين و لا معلابالنيش .

Our translation: sometimes yes, because they look at us as we are aliens.

The majority of them show some self-confidence by using this comment:

__ لا عندي الثقة في روجي.

Our translation: ever, I have self-confidence.

Q 04: Do urban people have any racism towards you? If yes give example.

The answers of these questions are divides into two parts as follows. The majority claims that they face racism many times:

__ واه صراتلي بزاف خطرات , يشوفونا دايمن عروبية.

Our translation: Yes, it happened always to me , they call us Bedouin.

However, the minority confirm that they never face racism, they responds as follows:

__ صحاب لمدينة . متفتحين وناس ملاح .

Our translation: No, urban people are very friendly and Open minded.

Q 05: As rural speaker, is using different vocabulary from urban ones makes you face difficulties?

The majority of responders answers about if they face difficulties while hearing some different vocabulary from urban speakers agreed that:

__ بزاف واه لاخاطرش اللهجة تاعهم مختلفة بزاف على تاغنا .

Our translation: Yes we do, because it is totally different from ours that is why it seems difficult.

However, few of them support their answers as follows:

__ لا مكانش ، بزاف اختلاف بيناتنا ، اصلا والفناهم.

Our translation: No, there is not a whole difference between us, in addition, we adapt to them.

Q 06: How do you communicate with people who do not understand your dialect?

In this question, the majority agreed to replace some words with others so that the other party could understand them by this arguments:

فالحالة هاذي نولو بسيف علينا نبدلو كلمات يصولح لي يفهمومهم.

Our translation: In this case we are forced to replace our terms by their terms.

Further, the few others, said about if they face difficulties in using their dialect with urban speakersrs by this example:

تبانلي لا مشي مشكل تاينا كي ميفهموناش يفهمو ناش هو حرين في رواهم.

Our translation: of course no, we do not care if they do not understand us. It is their problem not ours.

III.4. Discussion of The Findings

Language as system of communication vary from one place to another according to geographical place and social setting. Tiaret as large town includes many regions: urban one like Tiaret town and rural one like Ksar Chellala, However, people from different geographical places speak differently within the same community. The study of language variability, as we have seen in this research tried to make the difference variation between the both dialects particularly at lexical level and analyzing urban speaker's language variation and attitudes towards rural ones.

III.4.1. Analyzing Urban Speaker's Language Variation and Attitudes

Differences in the lexis are one aspect of the dialect variation which is noticeable in all types of speech community, these variation can be within same dialect. Our result obtained that lexical variation plays an important role in dialects of Tiaret speech community, such as urban and rural as we mentioned in table 2.2 on the second chapter that these differences are reflected especially in variation according to geographical groups, however, all Tiaretian rural speakers use their own vocabulary in their conversation according to their region. Language change submits to a set of important factors.

In the last chapter of this work, I analyzed the data collected from my responders in

different situations. As a result, I perceived that there is a huge distinction between rural and urban dialect, as it is mentioned on the first question of our questionnaire in the papers above. One possible explanation of this phenomena is as follows; that dialect across space. It changes because of how people interact with each other in different areas, how words and sounds are used in different areas, and how culture is expressed in different areas, the further away you are from your area and its inhabitants, the less you understand their dialect. This means that the geographical factor plays an important role in language variation. However, other factors may contribute to these differences as well. For instance, there is a possibility that speakers from rural areas are less socially attached to urban speakers, and this is what is confirmed by interview's answers.

Secondly, if we compare the responses from the attitude questionnaire of urban speakers, there seems to be a mixture between positive and negative attitudes, this does not mean that the positive side was overshadowed, on the contrary, we concluded that the majority had a negative attitude towards rural dialect. Those speakers who express positive attitudes were also somehow hesitant about their point of view. Let's move on to the basic aspect, which can prove the validity of our hypothesis that the negative attitudes dominated the majority of urban speakers answers, and this is what it proved by the results of the questionnaire presented to them on the first five questions above about if urban speakers see rural ones as civilized or uncivilized persons and if they have less or lower education from them. Further, analysis of the results from the sixth question reveal negative attitudes towards them, it showed that the great majority of speakers, more importantly, females, support this negative attitudes by confirming that the dialect effect communication negatively. In addition, most of them showed racism towards rural speakers' dialect as it is presented in the fourth question of the second section above. This mean that our second hypothesis has been confirmed, provided we look at the open-ended responses from the attitude- questionnaire, it also means that however the questions we asked about attitudes to languages and beliefs about language behavior, as well as the methodologies we adopt, are of paramount important for the results we get.

III.4.2. Dialectal Conflicts in Tiaretian Speech Community

Our previous study and results shown that Tiaret Speech Community is facing a kind of conflict between rural and urban dialect at all linguistic features, which led to racism among the speakers. However, we have noticed that Tiaret native speakers showed negative attitudes towards the use of the rural variety, and this creates a conflict between the two dialects, what led to the geographical factors in doubt. Moreover, this confirmed that the further you go far

from the town and its citizens, the less you recognize their dialect.

From the result documented above, we observed that Rahouia dialect is not completely different from the dialect of the town, and this what is confirmed by interview's answers of Rahouia inhabitants, probably we took distance into consideration since that Rahouia is close to Tiaret relative to Ksar-Chelala and Ain Dzarit. Therefore, it is witnessing less racism than the other rural areas, this conflict, born out of racism, that was represented in negative attitudes such as ridicule or insults by native Tiaretian speakers towards rural Tiaretian speakers even this difference at lexical level as we noticed in the previous results, or at phonological level for instance, /مغرف\ / instead of the common word /muq'ruf\ and /نزاق / instead of the word /nza3aq/, and the addition of the pragmatic marker at the end of the verbs in Ain Dzarit's dialect like /nroho mena wa/, /takol wa/. Moreover, as we noticed that these differences increase the further we go far from the town, and decrease the further we get closer from the town.

Our findings support the confirmation of the hypothesis states above, the general outcome of the experiment showed clear negative attitudes towards rural speakers.

Conclusion

Many sociolinguists give evidence of how patterns of linguistic variation reflect and contrast social differences. Referring to the different features of language variation and language attitudes, we have chosen to focus on a very restricted linguistic phenomenon in the community of Tiaret and its three rural areas. The results denote relatively clear difference between the dialects of Tiaret speech community. From the present study, we were able to note that most of urban speakers indicated negative attitudes towards rural dialect. In addition to this, there is a difference in opinion between males and females.

Limitations of the Study:

During the data collection and analysis process, the researcher faced a few difficulties which are :

- 1_ Difficulty of communicating with people in compliance with the health protocol of covid-19.
- 2_ No existing research studies about the topic in TSC
- 3_ Difficulty in receiving the required results, as the majority refuses to reveal the truth since they were very conservative.
- 4_ Of the participants did not answer all the questions included in the questionnaire.

Suggestions and Recommendations:

Throughout the study conducted to investigate the sociolinguistic situation in Tiaret Speech Community, it is clear that Tiaretian speakers even they live in the same speech community, but each speakers speaks the dialect of his region, and these variation in the speech led to racism among the speakers, so the following factors and tips can be recommended:

- We have to respect each other
- Rural dialects are part of the history of the region, refers to the culture, identity of the speaker.
- All speakers are equal even they are in the same speech community
- Dialect is not criterion for personality or level of education, it is just way of speaking.

*General
conclusion*

General conclusion

General conclusion

From a sociolinguistic point of view, although attitudes cannot be observed directly and must be demonstrated through the actual behavior, but the attitudes towards language can be observed from the way of the language users in talking, in communicating, and in using the language itself. It means that, language cannot be separated from the attitude because language attitudes usually entail attitudes to the speakers of a particular language or dialect. Based on the above description, it can be assumed that attitudes toward language can be formulated as the evaluation of language in positive and negative way.

To go over the main points, this research study was an attempt to investigate the significant distinction in Tiaret speech community dialects, and more especially the influence of this speech variation in on speakers attitudes towards each other's. To break the pieces of this puzzle, urban attitudes towards rural dialect were the basis of this study. Moreover, this dissertation was divided into three main chapters. Chapter one dealt with the theoretical background of our study, which was based on sociolinguistics and dialectology in general, and some key standards regarding dialect use in urban and rural regions. In brief, its core was about the previous studies of Sociolinguistics and dialectology conducted in different contexts.

Chapter two identified the sociolinguistic situation of Tiaretian speech community in general and of the three rural areas (Rahouia, Ksar Chellala, Aïn Dzarit) in particular. This chapter enabled us to take a glance at the linguistic composition of our current context and repertoire of Tiaret speech community. Chapter three involved the practical side of our study . It incorporated the methodology, data collection methods and analysis process along with a careful discussion of the findings.

Interestingly, this study incorporated the use of two different research instruments ; a questionnaire to shed the light on the investigation of language use and attitudes towards rural speakers. In addition, an interview, which involves the views or internal words of participants. It were held with urban speakers, therefore, the second one for the rural speakers.

Hence, the results obtained emphasized the above-mentioned hypothesis that there exist a considerable difference between urban and rural dialect. The data analysis of this study

General conclusion

reveals that speakers' attitudes towards each other's were negative.

The findings of this study shown that Tiaret Speech Community is facing a kind of conflict between rural and urban dialect at all linguistic features, which led to racism among the speakers. It support the confirmation of the hypothesis states above, the general outcome of the experiment showed clear negative attitudes towards rural speakers.

As a result, our exploratory and interpretive study opens up a variety of possibilities for future research, both in terms of theory of development and concept validation. In order to improve and expand our invention, more research will be required. It can be examined from various perspectives.

Limitations of the study :

During the data collection and analysis process, the researcher faced a few difficulties which are :

- 1_** Difficulty of communicating with people in compliance with the health protocol of covid-19.
- 2_** No existing research studies about the topic in TSC
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- 4_** of the participants did not answer all the questions included in the questionnaire.

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Appendix

Appendix 1
Questionnaire in English

Questionnaire

This questionnaire is provided to gather information about the different dialect of **Tiaret speech community** and their three rural areas (**Rahouia – Ain Dzarit - Chellala**) at lexical level and attitudes of **TR** urban speakers towards rural ones . You are kindly requested to answer the following questions:

Section one :

Place of Birth :

Date of birth:

Place of living :

Gender : Female Male

Age :

Section two :

1- Where are you from?

Tiaret Ain Dzarit Rahouia Chelalla

2- As rural speaker, do you think that the difference in the dialect between urban and rural still exist?

Yes No

3- Is there a large percentage of different words between the two dialects (Tiaret toward rural areas) ?

Yes No Maybe Of course

4- Do you have any difficulties in using your dialect while speaking with urban speakers?

Yes No Sometimes Always

5- Did you ever mix the dialect of your region with the dialect of your town?

Yes No Rarely

Always

6- Do you face any racism while using your dialect?

Yes Never Rarely

7- Have you ever tried to change your speech?

Yes No

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- If yes, why?

.....

.....

8- Do you think that your dialect makes you face problems?

Of course Yes Absolutely No Sometimes

9- Did you ever try to change your dialect when you leaving your region?

Yes No

- If yes, Why?

.....

10- Do you change your dialect when you speak with urban speakers?

Yes No

Section Three:

1- As urban speaker, how do you see the ones who come from rural areas?

Normal persons Civilize persons Bedouin

2- What is your reaction when you hear someone using different dialect from yours?

Nothing confused Amazed

3- Do you think that a person using a different dialect from yours has lower level of education?

Yes No Never Maybe

4- Why?

4- Do you face any difficulties in communicating with them?

Yes No rarely always

5- Have you ever tried make fun of them because their dialects?

Absolutely No yes but just for joke

6- In your opinion , how does dialect effect communication ?

Positively Negatively

7- In your opinion which dialect from those is the nearest one spoken to yours ?

Rahouia Ain dzarit Chellala

Section Four :

These are some common terms using by **TR** and the three other dialects (Rahouia- Ain Dzarit –Chellala) :

Questionnaire in Arabic

استبيان:

تم توفير هذا الاستبيان لجمع معلومات حول اللهجة المختلفة لمجتمع خطاب تيارت ومناطقهم الريفية الثلاثة (الرحوية-عين دزاريت- قصر الشلالة) على المستوى المعجمي ومواقف المتحدثين المدنيين في مدينة تيارت اتجاه المتكلمين في المناطق الريفية. يرجى الإجابة على الأسئلة التالية:

المرحلة الأولى:

- مكان الميلاد:
- مكان الاستقرار الحالي:
- الجنس: ذكر أنثى
- العمر:

القسم الثاني:

1. من أين أنت: تيارت عين دزاريت قصر الشلالة الرحوية
2. بصفتك متحدثا ريفيا هل تعتقد أن الاختلاف في اللهجة بين المدينة والريف لا يزال موجودا:
نعم لا
3. هل توجد نسبة كبيرة من الكلمات المختلفة بين اللهجتين (تيارت نحو المناطق الريفية)
نعم بالطبع لا ممكن
4. هل توجد أي صعوبات في التحدث بلهجتك مع سكان المدينة؟
نعم لا أحيانا دائما
5. هل سبق لك أن مزجت لهجة منطقتك بلهجة المدينة؟
نعم لا أحيانا
6. هل تواجه أي عنصرية أثناء التحدث بلهجتك؟
نعم لا أحيانا
7. هل سبق أن حاولت تغيير لهجتك؟ نعم لا
- لماذا.....
8. هل تعتقد أن لهجتك تجعلك تواجه مشاكل؟

بالطبع نعم لا

9. هل حاولت تغيير لهجتك عندما تغادر منطقتك؟ نعم لا

إذا نعم لماذا؟

10. هل تغير لهجتك عندما تتحدث مع سكان المدن

نعم لا

القسم الثالث:

1. بصفتك متحدثًا حضريًا كيف ترى الأشخاص المقيمين بالمناطق الريفية؟

إنسان عادي متحضر ريفي

2. ما هو ردّ فعلك عند سماع شخص ما يستخدم لهجة مختلفة غير لهجتك؟

نعم لا أبدا ممكن

3. هل تواجه أيّ صعوبات في التواصل معهم؟

نعم لا أحيانا يوميا

4. هل سبق لك أن حاولت السخرية بسبب لهجتهم؟

بالتأكيد لا نعم لكن للمزاح فقط

5. كيف تأثر اللهجة على التواصل؟

إيجابيا سلبيًا

6. برأيك أي لهجة من بين هذه المناطق هي الأقرب إلى لهجة مدينة تيارت؟

الرحوية عين دزاريت قصر الشلالة

القسم الرابع:

هذه بعض المصطلحات الشائعة التي يختلفون في استخدامها سكان مدينة تيارت وسكان المناطق الثلاثة

Appendix

المذكورة أعلاه (الرحوية/ قصر الشلالة/ عين دزاريت).

الإنجليزية	العربية	تيارت	الرحوية	عين دزاريت	الشلالة

Appendix 3 Urban/ Rural interview in English

For urban ;

- 1_ what do you think about rural area's language ?
- 2_ how do you see the ones who come from the countryside ?
- 3_ do you have any friends or family from rural areas ? How do you describe their behavior towards you ?
- 4_ did you ever tried to avoid speaking with them because of their dialect ?
- 5_ while communicating with them, and hear /muq'ruf/ instead of the common word / مغرف/, what comes to your minds ?
- 6_ what attitudes come to your mind when seeing a group of people using different dialect from yours ?

For rural :

- 1_ where are you from ?
- 2_ in your opinion, what is the difference between rural and urban life ?
- 3_ have you ever been ashamed of your dialect while speaking with urban speakers ?
- 4_ do urban people have any racism towards you ? If yes , give example
- 5_ as rural speaker , is using different vocabulary from urban ones became makes you face difficulties ?
- 6_ how do you communicate with people who don't understand your dialect ?