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Investigating on the Difficulties of Understanding the Algerian
Dialectal Arabic by the Egyptian People

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Degree of M.A in *Linguistics*

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Dedication

This work is dedicated to my family and friends with a special feeling of gratitude. To my dear father Abed El Kader and my precious mother whose words of encouragements and push for tenacity ring in my ears. To my sisters Wahiba and Rihab who have never left my side. I would like to thank also my brothers Mohamed Yazid and Islam.

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I'm dedicating this to my beloved people who have meant and continue to mean their supports. Although they are no longer of this world, there memories continue to regulate my life to my grandfathers, especially my grand-mother who raised me. May Allah bless your souls and dwell them in vast paradise.

To my lovely Hadjira and her husband Ibrahim Aissa and their son, my sunshine Yazan,

To my Dearest Chayeb Sabrina, thank you for their beliefs,

CHAYEB Nour El Houda

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List of Abbreviations and Coding Conventions Used in the Dissertation

ADA: Algerian Dialectal Arabic

BR: Berber

CA: Classical Arabic

EDA: Egyptian Dialectal Arabic

Fr: French

MSA: Modern Standard Arabic

H: High Variety

L: Low Variety

ABSTRACT

The present dual-focused descriptive study purports itself to investigate and analyze the linguistic outcomes of dialects with different coexisted foreign languages within the Algerian context in general. In the other hand, it aims to highlight the causes, reasons and results behind ADA's hardship of comprehending Algerians' verbal repertoire by The Egyptians in particular. Indeed, the coexistence of languages and dialects in the Algerian linguistic landscape has influenced its linguistic profile via the morpho-phonological adoption and adaptation from different foreign languages. In order to conduct this research, both qualitative and quantitative tools are used, i.e., questionnaire and sample ADA sentences to check respondents' understanding. The generated data reveal that the diverse linguistic profile makes ADA difficult to understand by the Egyptians for several reasons including the hybrid words used within our dialect from French language and its contact with Berber and its varieties.

Keywords: linguistic outcomes, dialect, Algerians' verbal repertoire, linguistic landscape, borrowing, Code Switching, hybrid words

General Introduction

General Introduction

It is a matter of fact that the first language acquisition is the mother tongue of each individual. To stay on the same vein, Chomsky (1950) has referred this process as the innateness ability where children are born with knowledge of fundamental principles of grammar. Thus, this process is unconsciously exposed for all human in order to acquire their languages/ dialects. Subsequently, any language is either acquired or learnt. As the case for MSA, the situation and the context varies from one place to another, i.e., countries like Algeria, Morocco and Tunisia consider this language as the first official and national language but in the reality, the dominant utterance is their dialects alongside with the French language. Despite the fact that Algerian sociolinguistic profile is actualized for ranking MSA but it remains ADA with the hybrids words from French language is mostly influential and used in the majority of domains.

Nowadays, Arabic language, mainly ADA is the dominant dialect within the Algerian speech communities as a medium of communication and alongside with MSA which remains only as a medium of instruction in certain domains such as the primary and secondary schools, law, etc. In the meantime, French keeps its popularity of widely usage for practical reasons due to the historical impact of colonization, suitability for modern scientific research and its availability of technical expressions.

In the view of that MSA is an agglutination and inflectional language. Thus, its grammatical system is built on a root and pattern structure, with about 10,000 roots and 900 patterns. The Patterns as well are used to derive the Arabic words from roots. However, due to the native tongues, the dialect has developed and extracted from MSA. Meanwhile, most Arabs do not utilize MSA in their daily discussions. Furthermore, each country has one or more dialects that are impacted by the region's history. These languages' lexicon includes new words borrowed from English, Turkish, Spanish, Italian, and French. In fact, some of the new terms are exactly adopted from the original languages, while others are hybridized to fit the contextual needs.

The present study will focus mainly on the status of foreign languages used in Algeria in one hand. In the other one, it aims to highlight the difficulties that can these diversities in

Algeria cause problems to the Arabs in general and the Egyptians in particular. Our interest and motivation is to find the causes and results of these misunderstandings of ADA by the Egyptians.

The aim of this research is to investigate mainly on the causes and results of the hardship of comprehending ADA by the Egyptians. In the other hand, it also targets the educational system and its impacts on ADA via demonstrating the policies adopted to promote MSA as the first official and national language. The MSA, French and English are integrated in the educational curricula from primary school until the secondary schools; where some branches in the Algerian universities require the coexistence of these languages on their teaching and learning process. To achieve the purpose of this study, the following questions are addressed:

1. What are the differences between ADA and The Egyptians' dialectal Arabic?

2. What are the reasons behind misunderstanding between these two varieties of MSA?

The current dissertation counts always two main hypotheses. The first one assumes that more distance between these two varieties can result less mutual intelligibilities. The second one supposes the use of French language within ADA makes the speech difficult to understand by the Egyptians.

The use of both descriptive-interpretive method, relying on a pair of research tools, viz., questionnaire and sample ADA sentences to check the respondents' comprehending, seems to be exclusively the most convenient in this research work. The research is divided into parts where descriptive review is on the theoretical frame with two chapters, while an explicative approach is devoted to the practical data on the third chapter.

The current research lends itself to analyze and explore the impact of using foreign languages within ADA context. The origin of such investigation is due the coexistences of these languages in the Algerian context.

Data are collected by means of a questionnaire and sample ADA sentences to check the respondents' comprehending. The questionnaire were designed and addressed to the

Egyptians. Meanwhile, the second tool was conducted also with the same representative sample in order to tackle these linguistic phenomena from multifarious perspectives.

The study delimited to the issue of misunderstanding ADA by the Egyptians. The study is narrowed over two varieties which are ADA and the Egyptian Dialectal Arabic.

The research work is structured in a way that endeavors to reflect the issue under survey as well as the adopted methodology. Accordingly, the present dissertation is twofold: theoretical and practical. The first part provides the conceptual framework as regards the reviewing of the relevant literature, while the second one is a fieldwork survey and interpretation of the various generated data out of questionnaire and a structured interview conducted with the Egyptians.

This study is divided into three chapters .the first chapter deals with literature review. It is about the conceptualization of the research theme. While, in the second chapter presents the influence of cinema on languages and dialects. For the last chapter which is devoted to the practical aspect.

CHAPTER ONE

Algerian Dialectal Arabic

Chapter One
Algerian Dialectal Arabic

1.1 Introduction

Arabic is the official language of all Arab countries, and it is used for official speech, news publications, government administration, and schools, as well as non-official speech, songs, and movies on a daily basis, Arabs speak in their dialect, which has been the subject of research for a long time. many linguistics have dealt with it is in their studies in which opinions differed, some scholars argue that the existence of the arabic language while other scholars agree , that the latter is the result of the conglomeration and union of those dialects, and it is noticeable and well-known in our time that these different Arabic dialects have been used over the Standard Arabic language in many other areas in which the use of the classical language is required .

1.2. Definition of Language

A language is a systematic system of communication used by humans that consists of speech and gestures (spoken language), sign language, and, in certain cases, writing. The grammar of a language is its structure, while its vocabulary is its free compnenets. Many languages, including the most widely spoken, include writing systems that allow sounds or signs to be recorded and reactivated at a later time.

Linguistics is the scientific study of a language. Critical examinations of languages, such as philosophy of language, the relationship between language and thought, and other topics, such as how words reflect experience, have been debated since the ancient Greek civilization of gorgias and plato . Some theorists, such as Rousseau (1712-1778), argue that language arose from emotions, while others, such as Kant (1724-1804), argue that it sprang from rational and logical thought. Philosophers of the twentieth century, such as Ludwig Wittgenstein (1889-1951), argued that philosophy is essentially a study of language.

Major figures in contemporary linguistics of these times include Ferdinand de – Saussure Noam Chomsky

The number of human languages in the world is estimated to be between 5,000 and 7,000. Any precise estimate, however, is contingent on the arbitrarily drawn division (dichotomy) between languages and dialects. Natural languages are spoken or signed (or

both), but any language can be encoded into secondary media via aural, visual, or tactile stimuli, such as writing, whistling, signing, or braille. To put it another way, human language is modality-agnostic, while written or signed language is the means of encoding or recording act/9ual human voice or gestures. When used as a general concept, "language" may refer to the cognitive ability to learn and use complex communication systems, or to describe the set of rules that makes up these systems, or to describe the set of utterances that can be produced from those rules, depending on philosophical perspectives on language and meaning . Semiosis is the process through which signs are linked to specific meanings in all languages. A phonological system determines how symbols are used to produce sequences known as words or morphemes, while a syntactic system governs how words and morphemes are combined to generate phrases and utterances in oral, manual, and tactile languages.

Human language is unique among known animal communication systems in that it is not reliant on a single channel of transmission (sight, sound, etc.), is extremely varied between cultures and time, and allows for a considerably broader spectrum of expression than other systems. It has productivity and displacement features, and it is based on social convention and learning.

Language is thought to have gradually diverged from earlier primate communication systems when early .hominins acquired the ability to form a theory of mind and shared intentionality . This development is sometimes thought to have coincided with an increase in brain volume, and many linguists see the structures of language as having evolved to serve specific communicative and social functions. Language is processed in many different locations in the human brain, but especially in Broca's and Wernicke's areas. Humans acquire language through social interaction in early childhood, and children generally speak fluently by approximately three years old. Language and culture are codependent. Therefore, in addition to its strictly communicative uses, language has social uses such as signifying group identity, social stratification, as well as use for social grooming and entertainment.

1.3 Arabic Language

Arabic, a Semitic language enters Algeria's linguistic area with the arrival of Islam. Due to the strong links between the language and the religion, Arabic soon emerges as a symbol of Arabo-Islamic identity. The Algerian decision- makers adopted in 1963 Modern Standard Arabic as the National and official language of Algeria (Art.3, constitution).

Arabic advocated by the Algerian rulers is not CA as it may be seen, but it is a modern literary form derived from it to meet social and linguistic needs. This contemporary variety of Arabic, which is definitely less formal than CA, has a higher rate of frequency.(Maamouri,1973:57)

A huge number of foreign words and expressions were introduced into Arabic during the 19[th]century. Hence, they gave birth to MSA. The label of Modern Standard Arabic has been applied to the written language of contemporary literature, journalism, some political speeches, television and radio newscast, administration and diplomacy. It serves as the vehicle for current forms of literature, and seen as a resource language for communication between literate Algerians. (Saïd, 1967:12) states that MSA is that variety of Arabic that is found in contemporary books, newspapers, and magazines, and that is used orally in formal speeches, public lectures, and television.

Arabic is one of the World's major languages with roughly 300 million speakers in twenty two Arab countries. In 1974, Arabic was attested as one of the sixth United Nation's official languages alongside Chinese, Russian, English, French and Spanish. As a Semitic language, Arabic possesses many unique linguistic characteristics such as writing from the right to the left, the dual number of the nouns which is not found in English, the two genders, feminine and masculine, beside the root, the most salient feature of Semitic languages. Extensively, Arabic philologists have studied the Arabic language in relation to the other Semitic languages in a bid to show the uniqueness of Arabic as compared to the other Semitic languages. (Versteegh, 1997) mentions that within the group of Semitic languages, Arabic and Hebrew have always been the most-studied languages. He shows that the reason is not only the familiarity of scholars of Semitic languages with the Arabic language and the relative wealth of data about its history, but also its apparent conservatism, in particular its retention of a declensional system (Versteegh, 1997).

1.3.1. Classical Arabic (CA)

Classical Arabic is understood to be the language that developed from the varieties of Bedouin tribes in Arabian Peninsula, as recorded in the pre-Islamic poetry (Ferguson, 1959). Due to Quran was revealed in Arabic, it has a sacred and prestigious position not only among the Arabs but rather all Muslims across the world. All Muslims around the world are required to learn Arabic to be able to carry out their religious acts properly. Farghaly in 2012 declares that despite its consistency over 1500 years, Classical Arabic is neither the native nor spoken language of any group; nor is it the language of the contemporary writing. (Ennaji,2002)

mentions that "the Muslim fundamentalists go even further to claim that only classical Arabic is worth teaching and learning because it reflects Muslim tradition, belief and values" (Ennaji, 2002). He confirms that Arabic is associated with identity, roots, cultural authenticity and tradition. Therefore, Classical Arabic is regarded by many scholars as the "real language" whereas the various colloquial dialects of Arabic are distorted forms of this pure language.

It is worth mentioning that the revelation of the Holy Quran in Classical Arabic along with the recognition of Arabic as the "Word of God" (kalimatullah) contributed to getting Classical Arabic a high sacred status among all Muslims irrespective of their regional affiliations and nationalities. (Haeri, 2003) reports that most classical languages disappeared: Sanskrit came to be replaced by the local regional languages of India such as Hindi, Urdu, Bengali etc, and Latin eventually gave way to the Europeans vernaculars, generation by generation, genre by genre, and domain by domain until even the Vatican stopped required it to be the language of prayers (Haeri, 2003).

On the contrary, Classical Arabic could have retained its purity and linguistic features over 1500 years due to its religious status as a language of Quran being recited daily and mostly five times a day (in the prayers) by all Muslims across the world. Such constant use of Classical Arabic during the frequent religious sermons gave it away to be "eternal" in that it did not die away when its speakers ceased to use it in their day to day communication and instead they had recourse to the use of their various regional vernaculars. Moreover, every Friday, all Muslims are required to gather in the mosques of their localities to listen to the weekly-based oration (Xutbah) delivered in Classical Arabic. Thus, all factors cited above have helped Arabic preserve its dynamic practicality over the years.

1.3.2. Modern Standard Arabic (MSA)

MSA is considered as modified edition of classical Arabic by many linguists. It has emerged as a result of Arabs' contact with the Western culture and the dire need of assimilating the new political, technological and technical terms that had not been included in the Arabic dictionary. It is the most widely used in education, mass media, religious sermons and official speeches. Unlike the vernaculars, "MSA is practically no one's mother tongue, and good proficiency in MSA requires more than elementary education" (Bhatia and William, 2004).

MSA is the written language used for all Arabic books, newspapers, street signs, magazines, official documents, and business-related materials. Most educated Arabic speakers

are able to use MSA as a "lingua franca" to communicate with one another regardless their nationalities or spoken native dialects. It is almost assimilated and intelligible by all Arabs because most of them have adequate exposure to MSA through media, printed materials, religious practices, and certain work-related or social situations. The Arab children also have a relative mastery of MSA because of learning this variety in schools as well as the frequent exposure to the cartoon films presented in Modern Standard Arabic. MSA is the written norm for all Arab countries as well as the major medium of communication for public speaking and broadcasting (Ryding, 2005).

However, the evolution of MSA dates back to the nineteenth century when it dropped some of the more archaic words and phrases and has added new technical and scholarly vocabulary as the times have changed. (Versteegh, 1997) considers the emergence of Modern Standard Arabic as a rebirth of Classical Arabic.

It is no one's mother tongue, MSA should be acquired through formal education in schools just like Latin and Sanskrit and would be used in religious sermons, medium of instruction in schools and universities, mass media, newspapers and official speeches. It could also be said that Arabic is a symbolic feature of Arabs unity. Despite the disputes that may occur among Arab states every now and again, Arabic is the concerted element that unifies them linguistically being constitutionally the official language of all Arab countries from the Ocean to the Gulf.

1.3.3. Colloquial Arabic (Ca) /Algerian Dialectal Arabic (ADA)

Colloquial Arabic is regarded as the mother tongue of all Arabs. It is painlessly and naturally acquired with no need to schooling or learning grammar as the case with MSA. Colloquial Arabic involves different Arabic varieties that are regionally divergent. Such varieties hold substantial differences among them in terms of Bedouin and Sedentary speech, the countryside and major cities, ethnicities, religious groups, social classes, gender differences, educated and illiterate etc., Colloquial Arabic are the varieties used for the Arabs' day to day communication.

ADA is the variety that belongs to MSA which is spoken in Algiers and its periphery. This dialect is different from the dialects spoken in the other places of Algeria. It is not used in schools, television or newspapers, which usually use standard Arabic or French, but is more likely, heard in songs if not just heard in Algerian homes and on the street. Algerian Arabic is spoken daily by the vast majority of Algerians.

1.4. Arabic from the Quran

The Quran (Islam's sacred book) is written in a variety of Arabic known as Quranic Arabic. Classical Arabic is another name for Quranic Arabic. Because the Quran was authored in the 6th century A.D., the language will differ significantly from modern Arabic.

Special symbols are employed in Classical (or Quranic) Arabic to indicate appropriate pronunciation and to give words emphasized effects, such as pauses between words. The Quran is almost entirely recited orally using these printed Arabic symbols.

Because teaching the Quran is a common part of a child's education, most Arabic speakers who are Muslims will be familiar with Quranic Arabic. Who are conversant in both Quranic and Modern Standard Arabic.

1.4.1. MSA vs. Quaranic Arabic

The only difference between MSA and Quranic Arabic is how they are presented. In literature and writing, Quranic (classical) Arabic is more common, but MSA is more widely spoken. Most Arabs can be taught one and rapidly learn the other because they are similar, with a few minor variances.

Consider why you want to learn Arabic before deciding whether to study Quranic or Modern Standard Arabic. If you want to learn to read, write, or understand the Quran better, Quranic Arabic is an excellent place to start. Modern Standard Arabic, on the other hand, is the best choice if you want to travel to an Arabic-speaking country or wish to become fluent in the language.

Because both varieties of Arabic are so similar, you'll be able to learn the other fast once you've mastered one.

Being able to communicate in Arabic has numerous advantages, particularly in the business world. It will help you stand out and provide you with many more employment options. Take a peek at our Arabic Lanuage courses and sign up today at Arab Academy to start learning either Quranic or Modern Standard Arabic.

1.5 The Sociolinguistic Situation in Algeria

The Algerian language is discussed from a sociolinguistic viewpoint, as well as considering its language policy, with the aim of analyzing the use of such language, including

its grammatical rules and pragmatic use. Within Algerian legislation, MSA is considered thestandard as an official language, and French is viewed as the country's first foreign language and second language sociolinguistically speaking, but in reality it is not actually like that. Actually, MSA is taught at school as a first language, but it has never been the main communicating language within Algerian society. The mother language for Algerians is the ADA which is used to express oneself on a daily basis. It is a language formed by different languages which have come about through the coexistence of various civilizations in the North-African lands, like Arab, Berber, French, Spanish, Turkish, Italian and also, influence from English through it being a global language.

1.5.1 Berber

The Berber languages are considered the native language of Algeria since antiquity. They are spoken in five major dialects in many parts of the territory, but mainly in Kabylia, in the Aurès, and in the Algerian Sahara desert (by Algerian Tuaregs).

Before, during and after Phoenician settlers' arrival, Berber remained spoken throughout ancient Algeria (Numidia), as later attested by early Tifinagh (or Libyco-Berber) inscriptions, and as understood from Latin and Greek historical sources. Despite the presence or growth of Latin, and later Arabic, in some urban areas, Berber remained the majority language of Algeria since ancient times until well after the French invasion in 1830.

Arabic remained Algeria's only official language until 2002, when Berber was recognized as a second national language. And in 2016 Berber was recognized as a second official language of Algeria.

The 1963 constitution and the 1976 constitution do not mention Berber and French. The Permanent Committee on Geographical Names for British Official Use (PCGN) stated "official attitudes towards both Berber and French have been largely negative" and "The Algerian authorities have even at times rejected use of the very word "Berber", either on the secular grounds that the term undermines national unity, or on the religious grounds that it is a term hostile to Identity and prefer to call it Tamazight another name for Berber." Recently, Tamazight became second national and official language after Arabic in 2018 where the educational system started to teach Tamazight variety in the primary schools and social settings in Algeria.

1.5.2. French

During the French colonization from 1830 to 1962, according to Benrabah, French *"symbolized foreign exploitation and was thus to be resisted"* but that it served as a tool to raise the population's awareness and support in favour of such resistance" because French conveyed "universal values" of liberty, equality, and fraternity. During the colonial period, about one million French native speakers lived in Algeria. The pied-noirs developed a distinctive dialect, termed Pataouète. In 1963, of the 1,300,000 literate people in Algeria, 1 million read French. Of the total population, 6 million spoke French.

In the 1960s, post-independence Algerian politicians intended to carry out an Arabization campaign to replace the usage of French with Modern Standard Arabic. The Algerian government taught French as the first mandatory foreign language for students beginning in the fourth grade in the primary cycle, from the end of the 1970s to the early 1990s. In September 1993 the Ministry of Primary and Secondary Education made French and English two separate choices for the first mandatory foreign language; students were required to pick one over the other; the great majority of students selected French as their first mandatory foreign language. Opponents of French-Arabic bilingualism in Algeria argued that French was a colonialist and imperialist language. A report for the High Council of Francophonie in Paris stated in 1986 that in Algeria, 150,000 people spoke French as a first language and 6.5 million spoke French as a second language. The total population of Algeria at the time was 21 million.

Benrabah said that from a quantitative point of view, today's Algeria is the second largest French-speaking community in the world" and that "Arabization, or the language policy implemented to displace French altogether, failed."In 1990, 6,650,000 people in Algeria spoke French, with 150,000 being native speakers and 6,500,000 being second-language speakers. In 1993, of 27.3 million people in Algeria, 49% spoke French. At the time, studies predicted that 67% of the Algerian population would speak French by 2003.The Abassa Institute polled 1,400 Algerian households in April 2000 about their language use. Of them, 60% spoke and/or understood the French language. The institute used its findings to represent the 14 million Algerian citizens who were of the age 16 or older. Benrabah said that the polls confirm the trend of French increasing in Algeria.

French in Algeria has no official status; it is considered as the first foreign language of the country (status planning). In spite of this, French is present in the spheres of everyday life; it is used as a second language to Arabic in certain public administration, especially in:

Health, commerce, etc. It is taught as a compulsory subject from the third grade in primary education until university where it is the medium of teaching scientific and technical disciplines.

When talking about the presence of the French language in Algeria, we ought to say that the French settlers intended to assimilate the Algerians by bringing them to their culture and language. They made a lot of changes in the educational and social levels. The first step they did was to control the educational system in Algeria by closing some of the Quranic schools which were widespread before the French arrival in the country. Moreover, they imposed French as the only language of instruction and made it the official language of the country. Accordingly, the Arabic language lost its status and prestige. The aim behind that severe policy undertaken by the French colonisers was to spread illiteracy among the indigenous inhabitants of Algeria and thus they would never ask for their rights.

1.5.3. English

The presence of the English language in Algeria is due to its worldwide status as a global lingua franca. It has become the language of the world because it represents the scientific and technological developments. Few years ago, the Algerian authorities designed and enforced new educational programmes to promote English and limit and reduce the impact of French. Today, English is taught from the first year of the middle school. However, only a small number of Algerians speak English, especially the younger generations.

Nowadays**,** the necessity to know languages is increasingly recognized, as the world joins together in 'global village', taking into account that the role of English in this ever shrinking global community is becoming increasingly important.

Profound linguistic changes are taking place in Algeria, as a result of advances in the field of sciences, technology and communications. According to Grandguillaume, (2004:6), English gained some more importance in the 1990s, when it was introduced to replace French, even though only 10% of parents who had the option of choosing English for their children in fourth grade did end up choosing English. Its presence in Algeria was enhanced by movies, music, globalization, as well as the international status it holds as a language of science, technology, business, cyberspace, and scientific research. The widespread of satellite TV is another factor, which has led to the infiltration of English into Arabic. This has added another dimension to variation, as many new words have entered the linguistic repertoire, which has ultimately, gave dominance to English in different contexts.

Nowadays, English is competing with both French and MSA in several domains, and notably in higher educational levels, commerce, etc. It is highly respected in Algeria, because it is more related to technological and economical matters. Thousands of new words and expressions are infiltrated into the verbal speech of the Algerian people to meet the needs of the new communicative requirements.

1.6. Arabization Process

In post independent Algeria, language strategy consists to promote the education system. This latter is designated as the basic issue for nation building and to impregnate young Algerian children their own identity and culture. We cannot appreciate the Arabization in education system, without taking into consideration the linguistic situation at that time. Effectively, a small minority of Algerian children is in school in 1962, and there are only 557 Muslim students to 4548 Europeans at the University of Algiers. (Gordon 1985). Thus, French is the predominant language for all public spheres, whereas Colloquial/Algerian Arabic is the language of daily life communication among the majority.

The Algeria experience with language in-education policy in post colonial era corresponds to two major periods: The first period corresponds to bilingual education in Arabic and French from 1960's till 1970's. The second period corresponds to monolingual education in Arabic from the late 1980's till nowadays.

Soon after, the situation of having an educational system dominates by a colonial language is clearly not acceptable for the Algerian leaders, who call for immediate arabize educational system. To understand these educational needs, Algerian language planners set specific solutions, elaborating procedures for their implementation. One important decision is the elaboration of teaching methods and materials. In this respect, important textbooks are given from the Lebanese house of Publication (Dar EnnashrLilkiteb) namely school children's grammar books and most reading materials in general.

Just after the independence of the country in 1962, the Algerian authorities especially the Nationalists wanted to regain the Arab and Muslim identity which was possible only through the establishment of Arabic as the sole national and official language of the country. Arabic was aimed to replace French which was the official language during the colonisation period. The Algerian Nationalists have launched various Arabization campaigns in all domains starting from education to administration, media and economics. However, this process (i.e. the Arabization) split the Algerians into two opposing camps; the first one was in favour of this process since its members wanted to get rid of any kind of the colonial heritage,

at the same time they aimed at restoring the Algerian national personality. The second group included those who were against the Arabization process because they thought that the choice of Arabic means a backward step and that this language was not suitable for the development of the country for it was not equipped to communicate modern knowledge.

1.6.1. Steps of Arabization

Under the influence of the late president Boumédiène in 1971 when it was the year of complete Arabization of the Algerian society. Scientific and literary subject matters were taught in Arabic. Polytechnic education was introduced for the first time in Algeria, and many university departments were gradually Arabized. Besides, many Egyptian and Iraqi teachers of Arabic were brought to Algeria to implement the Arabization policy.

In 1991 the generalization of Arabic was voted in Parliament. Accordingly, any document not written in Arabic was automatically rejected. Besides, a higher Council for Arabic was created through a presidential decree to implement the use of Arabic in Algeria. These measures were backed up by a presidential decree, issued in 1998, to generalize Arabic to all spheres of the Algerian society.

But, in spite of the slogan of Arabization, and the successive laws to implementit, many public offices still use French as a medium in their daily written documents. The post-office and the bank are striking examples. Similarly, private institutions use French in their daily transactions.

Arabization was introduced to serve the purpose of administration, schooling, and the mass-media to unite the medium of communication within the Algerian community. But to the best of my knowledge, Arabization is a source of conflict and disagreement among the Algerian people. Therefore, Arabization necessitates a strong will on the part of the civil servants.

The Arabization attempts faced many difficulties and criticisms. Most of my respondents believe that 'Arabic' is complex and difficult to learn. This fact is well noticed in their speeches, where a special register is used, i.e. a mixture of MSA, ADA and some French to meet the communicative need modern life. It considers that limitation to one level of Arabic, i.e., MSA is a disadvantage and gave reasons of the type:

    1. Arabic is an old fashioned language.

    2. Making bad impression.

    3. Problems with the opposite sex.

1.7. Diglossia in Algeria

It can be seen from the above explanation that Spoken Arabic is the variety of day to day communication of over three hundred million people around the Arab World. Unlike MSA, Arabic vernacular is the Arabs' mother tongue and acquired, as previously stated, innately without learning or formal education.

It has been asserted that the Arabic varieties are originated from the Classical Arabic or, according to some linguists' perspectives, "corrupted forms" of Arabic. The argument about historical point of the Arabic dialects' emergence has remained vague and controversial. However, there is quasi consensus among the linguists that Arabic varieties emerged as a result of the cultural and linguistic contact between the nomadic tribes of Arabian Peninsula speaking Arabic from one hand and people of the conquered regions during the expansion of the Islamic empire who had spoken different languages from the other hand besides the various processes of development to which Arabic has been undergone over the years. Versteegh (1997) reveals that *"important changes occurred in the Arabic language as a consequence of its spread over an enormous territory and its contact with many different languages (south Arabian, Persian, Greek, and Berber)."* He indicates that the process of Arabic acquisition by a large number of speakers of other languages had a considerable impact on the language.

It can be concluded from the above historical description that the spread of Islam is considered as the pivotal factor that helped Arabic spread beyond the ancient small nomadic tribes who first spoke it. Consequently, people of the regions converted to Islam began reading the Quran and also started replacing their indigenous languages with Arabic. In this manner, Arabic slowly had become familiar in many regions. The leftovers of the traditional languages of these regions contributed significantly to shaping the Arabic language. Therefore, these slight changes marked the occurrence of the Arabic dialects.

Diglossia is concerned with two varieties of the same language. One form is considered as high and another as low. As we have already mentioned, the official language in Algeria is Classical Arabic. In addition to it, there are many other regional varieties. Each region has its own dialect. However, almost no one in Algeria uses MSA, which is considered as an official form of Arabic that is used in special settings whereas Algerians used to speak their dialectal Arabic in ordinary conversations.

Dialectal Arabic is restricted in use for informal daily communication within families and in everyday life, although this is quite developed because of the huge number of loanwords from other languages; most primarily from French and Spanish and English. The table below shows different situations of H variety and L variety in Diglossic Communities (Ferguson 1959:236)

Types of discourses	High variety	Lowvariety
In the mosque	+	
Military service's utterances		+
A letter addressed to administration	+	
The decision maker's speech	+	
University lectures	+	
Discussion with family, friends, colleagues		+
Music /Radio		+
Newspapers, news story	+	
Cartoons in TV channels	+	
Poetry	+	
The social media's writings		+

Table 1.1: Situations for the High and Low varieties in Algeria

Furthermore, as shown in the above table for each context, a different variety is used. If it is an official or formal setting "H" will be used, however if it is a social, familiar or informal, then "L" would be used. By specifying the functions of each variety, a mosque should be held in H, because it is a sacred place where people should speak formally. However, we may ask ourselves about the "Imam" of a mosque who sometimes switches from MSA to ADA in order to be understood because his message is addressed to many categories of society including the older who cannot understand MSA, so Imam switches from MSA to ADA . Concerning letters addressed to administration; In this case the "H" variety is needed since MSA is the first national and official language, it is obliged to write formal letters with

MSA language. When speaking about the decision makers, the setting is formal and sometimes informal because the majority of Algerian politician uses the "H" with mixture of "L" varieties for their speeches to be understood by the all community, taking an example of President of Algeria, we can say that it is a mixture of MSA and ADA with French language combination in his speech.the teachers sometimes use ADA in order to explain and to be understood. ADA is used when people speak with their family, friends, colleagues…ect or listen to the music; however MSA is also used when people read newspapers or understanding a poetry. For the social media's writings such as Facebook, Viber, What's app. According to some statistics show that the majority of youth Algerian population uses ADA on their written form of discussions with the transliteration of French alphabet using numbers that symbolize some Arabic alphabet for instance; /3/ means/ع/ ; /7/ means / ح/.By contrast to the Algerian adults who use French language on their writing messages.

1.7.1. Extended Diglossia (1967)

- Joshua Fishman presented a modification of Ferguson's (1959) original concept of diglossia in 1967. He proposed an expansion of Ferguson's definition.
- According to Fishman (1967), *diglossia refers to all kinds of language varieties which show functional distribution in speech community. Diglossia as a consequence describes a number of sociolinguistic situations. From stylistic differences within one language or the use of separate dialects to the use of (related or unrelated) separate dialects.*

A-Function:"L"is used in informal context;"H"is used in formal context.

B-Prestige:"H" is prestigious,because thre are some spesific terms ,system should be used ;it is also superior and beautiful because of religion,for the reason that it is believed that it is the language of God ,like it is the case of Classical Arabic ,by contrast the "L" is less prestigious because it is used by ordinary people ,it is also marginalized ,isolated and unimportant veriety.

C-Litrary heritage : we mean by literary heritage the coexistence of writtings that literature is inhereted using the "H",however nothing is permanent change is expected

D-Aquisition: we acquire "H" by using big effort and it is learned in school through consciousness with a formal educational institution, while "L" is learned without spending any efforts it is unconsciously learned at home

E-Standardization:" refers to the fixation that characterizies the " H" ,in fact this latter does not regulary because it has fixed rules in teaching grammar ,vocabulary and pronunciation mean while the "L" is characterized by flexibility because it is open to change and expose to variation at three linguistic level.

F-Stability: In fact this term refers to the presistance of verieies in diffrent soeties according to ferguson because the high vareity is more coedified and stable we are able to make destinction btween the "H" and the "L".

G-Lexicon:"L" in lexiceon there are diffrent categories,some words are shred between "H" and "L"and others are diffrent for instance : technical terms.

H-Grammar:" If we compare "H"to "L" we will see a huge diffrences in inflections the "L" has no inflections in "H" it is required to respect functional words (inflection at the end).

I-Phonology:"L"is the single system of pronunciation accordingly if there is a new phoneme it is intrduced to the "H" through the "L" is richer than "H" veriety in terms of phonemes and pronunciation.

Diaglossia in Algeria does not exist ;because we mux back and forth between language and dilect ,simply for the reason that we do not master the Arabic language.

1.8. Bilingualism

One of the most important definitions was proposed by Bloomfield (1933:55), in which he says that a bilingual speaker is someone who has *"the native-like control of two languages"*. This definition implies equal and fluent competence in both languages. Another definition was given by Weinreich (1953:1), he states that bilingualism is "the practice of alternately using two languages". Following the same line of thought, Mackey (1968:555) defines bilingualism as *"the alternate use of two or more languages by the same individual"*, this means that bilingualism is an individual phenomenon.

Bilingualism is concerned with - at least - two languages. When a speaker comes in contact with people speaking another language, he/she faces a situation of language shift and bilingualism represents one case. The extent of bilingual competency differs from one person to another. The degree of fluency is not the same for all bilinguals. According to Mackey

(1968: 555), bilingualism consists in *"The alternate use of two or more languages by the same individual."*

Bilingualism is a complex concept which comprises many variables, so that every linguistic situation is taken into account. Effectively, Algeria constitutes an interesting example of different bilingualism sorts, where Arabic/French bilingualism is the most common among the big majority of Algerian bilinguals. To give a few examples for both levels, some traffic signs and administrative document are given both in MSA and French.

There are two kinds of bilinguals: the active bilinguals who are mainly constituted of intellectuals, students and educated people. They understand both languages, read and write them. The passive bilinguals understand both languages but cannot speak them correctly and cannot read or write them correctly. However, one can say that, to some extent, almost all the Algerians are bilinguals. Bilingualism is practiced, in different ways, by the majority of Algerians; either by educated people or by illiterate people.

1.9. Code-Switching/ Code Mixing

In sociolinguistics, the term "Code Switching" refers to the use of two different languages, codes within the same sentence. It is the alternation of words of two languages. It is the situation where the speaker uses two distinct varieties in his discourse. This happens very often among bilinguals who often switch between their two languages in the middle of a conversation.

Code-switching (CS) refers to the mixing, by bilinguals (or multilingual), of two or more languages in discourse, often with no change of interlocutor or topic. Such mixing may take place at any level of linguistic structure, but its occurrence within the confines of a single sentence, constituent, or even word, has attracted most linguistic attention. It surveys the linguistic treatment of such intra-sentential switching.

Though CS is apparently a hallmark of bilingual communities world-wide, it has only begun to attract serious scholarly attention in the last few decades. Researchers first dismissed intra-sentential code switching as random and deviant (Weinreich 1953, 1968) but are now unanimous in the conviction that it is grammatically constrained. The basis for this conviction is the empirical observation that bilinguals tend to switch intra-sententially at certain (morpho.) syntactic boundaries and not at others. Early efforts to explain these preferences proceeded by proscribing certain switch sites, for example, between pronominal subjects and verbs or between conjunctions and their conjuncts. However, these particular sites were soon reported to figure among the regular CS patterns of some bilingual communities. The first

more general account of the distribution of CS stemmed from the observation that CS is favoured at the kinds of syntactic boundaries which occur in both languages. The equivalence constraint (Poplack,1980) states that switched sentences are made up of concatenated fragments of alternating languages, each of which is grammatical in the language of its provenance (Muysken,2000). The boundary between adjacent fragments occurs between two constituents that are ordered in the same way in both languages, ensuring the linear coherence of sentence structure without omitting or duplicating lexical content.

The process in which the bilingual speakers shift back and forth between one language or a dialect and another language or dialect within the same conversation.(Trudgill,2003)

According to Trudgill in defining code switching, the speaker needs to be bilingual in order to shift codes within the same utterance or sentence.

1.9.1. Types of Code Switching

In the literature on code switching we can distinguish three types of code switching namely:, intra-sentential switching, inter-sentential switching. Here we will discuss them in detail.

Poplack (1980) has identified three types of code switching. Firstly, Tag code switching; it is related to the inclusion of a tag (you know, I mean, or right?) in one language into a sentence which is otherwise in the other language. Such a tag is easily included in an utterance and does not violate its syntactic structure.

Second type is Inter-sentential code switching which means the switching between language varieties at the sentence boundary, as a result one sentence can occur in one language and the following part is in another language.

The last type is Intra-sentential code switching. According to Myer-Scotton (*ibid*), Intra-sentential switches occur within the same sentence or sentence fragment. In other words, this type of switching is found within the same clause or sentence which contains elements from both languages.

1.9.2. Code Mixing

The process in which the speakers shift back and forth between two languages with such rapidity and density, even within the sentences and phrases that it is not possible to say at any time which language they are speaking.

Code Mixing is to some extent different from Code switching but it is difficult to distinguish between them. Code Mixing occurs when people mix between two different varieties, two different codes. We speak about code mixing when a word or an item of the second language is interposed into a sentence which remains in a first language. It means that we change codes from one language to another, alternatively, in the same utterance. Within the same conversation, some words are taken in one language and others are taken from the other variety and are mixed together. Sometimes, a mixed code can serve as a marker of higher social prestige, of religious identity or professional status and it constitutes an act of identity.

1.10. Borrowing

Borrowing is the process of importing linguistic items from one linguistic system into another, a process that occurs any time two cultures are in contact over a period of time. Haugen's 1950 article on borrowing marks the beginning of the current interest in the topic. Much of the earlier work had dealt with historical linguistics and much of the following work has dealt with other areas of linguistics. The early study of the process of borrowing and its results emphasized items from the linguistic systems such as vocabulary, phonology, grammar. In the last four decades added emphasis has been given to the study of the borrowing of other elements in communication systems.

In linguistics, the term 'borrowing' describes a process in which one language replicates a linguistic feature from another language, either wholly or partly. The metaphorical use of the word 'borrowing' to describe this process has some well-known flaws: nothing is taken away from what is termed the donor language, and there is no assumption that the 'borrowing' or 'loan' will ever be returned. In many ways, the idea of influence would be more appropriate. However, the term 'borrowing' has been firmly entrenched in linguistics as the usual term to describe this process since the nineteenth century, to the extent that most linguists no longer even think of it as a metaphor.

It is observed that when people speaking two different languages varieties are in contact, the two most important effects can result from this situation:
1) The first consequence is that speakers from both sides are going to learn how to say some useful words and expression from the other language.
2) The second important effect is that one of the groups in contact is going to include some words from the other group's language into his language to refer

to things, concepts or activities which are new for him.

1.11. The Linguistic Mutual Intelligibilities

Mutual intelligibility is a linguistic term that refers to a connection between languages or dialects in which speakers of different but related types may understand each other without previous knowledge or effort. Although sociolinguistic variables are frequently utilized, it is occasionally regarded as an important criteria for differentiating languages from dialects, Language intelligibility can be asymmetric, with speakers of one language comprehending more of the other than speakers of the other. It is described as "mutual" when it is substantially symmetric. It can be found in varying degrees in many related or geographically close languages across the world, typically as part of a dialect continuum.

The notion of calculating a measurement for how various languages are related is known as linguistic distance. The smaller the mutual intelligibility, the greater the language distance.

Individuals who want to attain intermediate competency or knowledge in a language other than their first language (L1) must devote a significant amount of time and effort to study and practiceAdvanced speakers of a second language usually strive for intelligibility, particularly when they are working in their second language and the need to be understood is critical.Many groupings of languages, on the other hand, are somewhat mutually intelligible, meaning that most speakers of one language find it reasonably simple to comprehend the related language (s). The languages are frequently genetically related, and they are likely to share syntax, lexicon, pronunciation, and other characteristics.

Individuals or groups within a language population can differ in their language intelligence based on their knowledge of various registers and vocabulary in their native language, their exposure to other related languages, their interest in or familiarity with other cultures, the domain of discussion, psycho-cognitive traits, the mode of language used (written vs. oral), and other factors.

Mutual intelligibility is a criteria used by some linguists to determine whether two speech types reflect the same or distinct languages. Similarly, others argue that mutual intelligibility is the key criteria for distinguishing languages from dialects, at least in theory.

The main problem with these viewpoints is that speakers of closely related languages can frequently converse effectively with one another if they wish to. Mutual intelligibility is

not binary (either yes or no) in the case of clearly cognate languages acknowledged as separate, such as Spanish and Italian. It happens in varied degrees, depending on several criteria particular to individual speakers in the circumstances of the communication.

Language classifications may change for causes unrelated to the languages themselves. The entire chain is often considered a single language in the case of a linear dialect continuum that shades gradually between varieties, where speakers near the center can understand the varieties at both ends with relative ease, but speakers at one end have difficulty understanding the speakers at the other end. Even though no real language shift happened at the time of the loss of the core varieties, they may be classed as two languages if the center varieties die out and only the varieties at both ends remain.While mutual intelligibility between speakers of distant residual languages may be severely limited in this scenario, it is unlikely to be at the level of entirely unrelated languages.

Furthermore, in both scientific and non-scientific viewpoints, political and social conventions sometimes outweigh issues of mutual intelligibility. For example, despite the fact that geographically dispersed variants of Chinese are rarely mutually intelligible, they are frequently treated as a single language. Varieties of Arabic are another such example. In contrast, while there is typically substantial intelligibility between distinct Scandinavian languages, they are classed as independent languages since each has its own standard form There is also a high level of comprehensibility across Thai languages spoken in different parts of Thailand.

Many Turkic languages are mutually intelligible to varying degrees, but more empirical research is needed to determine the exact levels and patterns of mutual intelligibility among this linguistic family's languages. At the University of Surrey, a British Academy-funded research study exploring mutual intelligibility across Karakalpak, Kazakh, and Uzbek languages is under underway,The term Dachsprache (a sociolinguistic "umbrella language") is sometimes used to deal with conflict in cases like Arabic, Chinese, and German: Chinese and German are languages in the sociolinguistic sense, even if some speakers cannot understand each other without resorting to a standard or prestige form.

Asymmetric intelligibility describes two languages that are somewhat mutually intelligible, but in which one set of speakers has greater trouble comprehending the other than the other. There might be a number of causes for this. If one language is linked to another but its grammar has been simplified, speakers of the original language may be able to

comprehend the reduced language but not vice versa. As a result of Afrikaans' simpler grammar, Dutch speakers find it easier to grasp the language than vice versa.

Mutually itelligebility is a situation in which speakers of one language may comprehend speakers of another because they are similar. This is sometimes (but not always) used to determine if two languages or dialects are distinct;Although there are obvious differences in accent, vocabulary, and spelling between British and American English, speakers can generally communicate without difficulty. As a result, these dialects are mutually understandable.

Even dissimilar languages might be mutually understandable at times. Although Hindi and Urdu are classified as separate languages, speakers of both languages may communicate effectively in ordinary situations. This is because the two languages were once dialects of Hindustani, British India's official language before independence. Because the two languages are so similar, they are often referred to as Hindi-Urdu.

Also, varieties of a language might be mutually incomprehensible at times. For example, Chinese contains hundreds of dialects, and many native speakers of those dialects are unable to communicate without first learning the other's dialect. Mandarin, Shanghainese/Wu Chinese, and Cantonese/Yue are the local dialects of Beijing, Shanghai, and Hong Kong, respectively. If inhabitants from these cities spoke to each other in their original tongues, they would be unable to understand each otherThis is due to the fact that they are too dissimilar. This is why the Chinese and Taiwanese governments encourage their citizens to speak Standard Mandarin in public so that there is a spoken dialect of Chinese that everyone understands. While the spoken dialects are incomprehensible to one another, they all utilize the same written code, Chinese characters, so they can communicate with one another.

Even for linguists, or those who study languages as a profession, the distinction between language and dialect is frequently difficult to define.

Asymmetric intelligibility occurs when a speaker of one language can comprehend what a speaker of another language is saying but not the other way around. Portuguese and Spanish are two examples of this. While Portuguese speakers claim to be able to comprehend Spanish without difficulty, Spanish speakers find it extremely difficult to understand Portuguese speakers. This is a very typical occurrence across languages.

This brief article might be expanded upon. You may contribute to Wikipedia by adding to it.

1.12. Conclusion

Language contact situation are not negative phenomena that create heterogeneous societies over others in the world but rather positive facts that lead to homogeneous group of speaker. Language contact situations bring about the emergence of new linguistic practices that may open ground field of investigation about such linguistic process to be exploited and/or tackled by potential researchers, students and sociolinguists each according to his cup of tea.

CHAPTER TWO

The influence of cinema on language

2.1. Introduction

The power of cinema with all its different types is much bigger than it looks, especially when it comes to the language. In this chapter, we will try to shed the light on the influence of cinema on Algerian dialectal Arabic and vice versa to the Egyptian one.

2.2. Cinema

It is The art of motion-picture photography is known as cinematography. A film, often known as a movie, is a collection of still pictures used to create the appearance of a moving image.

The film industry, which includes the technological and commercial institutions of filmmaking as well as the process of creating a film, typically shows cinematic works in a movie theater (also known as a cinema), which is a structure where films are displayed.

2.2.1. Cinema in Maghreb Countries

Cinema has played a great role for enhancing or promoting any language to develop. In the ongoing titles will deal in details with the importance of cinema.

2.2.2 Maghreb countries

The Maghreb, often known as the Maghreb, the Maghreb, the Great Maghreb, or the Great Arab Maghreb (historically: the Maghreb, the nation of the Maghreb, or simply "Morocco"), is a North African area that stretches from the Mediterranean Sea to the Atlantic Ocean. Morocco, Algeria, Tunisia, and Libya are the four countries that make up the Arab League. Algerian Arabic dialect is originated from the classical Arabic and it has been mixed with Berber and French and is spoken throughout the country with slight differences according to the region. An accent of speaking Darja differs from one region to another.Sep 29, 2017

2.2.3. The Cinema in Algeria

Algeria gained independence in 1962, a topic that drew a lot of attention in Algerian film productions in the 1960s and 1970s; The colonial propaganda films itself portrayed a conventional depiction of pastoral life in the colony, frequently focused on some component of local culture that the administration wished to alter, such as polygamy. Albert Durec's 1928 film" Le Désir" is an example of this type of cinema. Many of the themes prominent in

administration-funded films were also mirrored in popular French movies made or set in Algeria. L'Atlantide, for example, was a hugely successful silent film made in the Aurès Mountains, Djidjelli, and Algiers in what was then French Algeria in 1921.The film (based on a famous book) features two French Foreign Legion members and their love affair with the voluptuous queen of a fictional Saharan country, but it is not directly about Algeria. The film, one of the first to deal with the French presence in North Africa, highlights not just the romance and exoticism of the enterprise, but also European worries about their position in the regi, as well as European concerns about their position in Africa and the potential dangers of inter-racial interaction. Other films with comparable themes followed, such as Le Bled (1929), Le Grand Jeu (1934), and La Bandera (1939). (1935). And that why the Algerian cinema did not emerge and have a position between other countries .

2.2.4. Relationship between Cinema and ADA

The relation between cinema and dialect is bigger than it looks like ,not only cinema even so songs and theater, but why those are inter-related ,they have an influence on each other ,each one of them makes the other one more stronger

ADA is very difficult and complicated for other Arab nation because of its structure ;and as we have mentioned in the first chapter, how did the ADA shaped and take this form which is a bit unique and different from the other Arabic dialect ,all thought the big distance between Egypt and Syria for instance ,but there dialects are somehow similar to each other ,so here we observe that the regional difference has no influence on landuade, the main reasons for shape a dialect is its history ,so the main reason behind the difference in ADA is Berber because it has a different language "kabile" language ,this last has some influence on ADA ,but the main reason is the French colonialism which has put a big traces in ADA ,after the independence Arabic language was getting vanishing from the country, but ,but due to arabization that we mentioned in the first chapter ,was a linguistic solving problem ,to re-birth the Arabic in Algeria ,because it was disappearing ,there were only a fwe people who were speaking Arabic ,but the majority population were influenced by French ,so arabization was well appliedin all over the country by starting with teaching Arabic to Algerians by applying an obligatory educational system, education was obligatory .

So, the existence of many French words in our dialect create a wall between Algerian dialect and the EP one, they still think that ADA is not Arabic,and that what I have faced when I had some interviewing with Egyptians ,the only thing I have heard is that « ممكن تتكلمي

عربي »(would you speak in arabic please) it is so sad to hear that your arabic is strange for just another arabic person .

2.3. The status of ADA in the Arabic World (case in Egypt)

Tunisia, Algeria, and Morocco have all worked hard to produce a large number of short and lengthy documentaries and feature films. However, outside of Arab and international film festivals, Maghreb cinema is rarely seen at commercial cinemas in most Arab countries, The majority of Maghreb film producers and filmmakers do not believe there is a compelling cause for their films' distribution difficulties.

Both Moroccan Raouf Sabahi, a first-time director whose feature film "Hayat" toured dozens of festivals and won numerous awards, and Algerian director Yasmine Chouikh, whose film "To the End of Time" won an award at the Oran Festival, said Arab Middle East film distributors should keep an open mind about the marketability of Maghreb films; Moroccan cinema has witnessed a substantial increase in quality and subject emphasis since the early 1990s, according to Sabahi, thanks to a new generation of filmmakers. Moroccan cinema, he added, still has certain flaws, such as a lack of screenplays and visual identity for Moroccan films.

However, he claims that distribution is Moroccan cinema's main issue. Moroccan movie theaters are closing owing to piracy, but also because the Moroccan films being shown have an inward-looking tone, are classified as arthouse cinema, and are not intended for a broad audience.

"It is true that the Moroccan dialect is difficult to comprehend since it combines Amazigh and French components in the center and southern regions of the nation, as well as some Spanish in the north, due to our colonization by Spain. The Arab audience, on the other hand, must put out some effort and be prepared to accept and comprehend the dialect, especially because Moroccan film utilizes basic vocabulary that is closer to Arabic." The Egyptian dialect was so well-represented on Moroccan television that even persons in their 30s could comprehend it. Younger Moroccans were unable to comprehend Egyptian dialects when Egyptian programmes were withdrawn from Moroccan television schedules. As Syrian plays grew more popular on Moroccan television, people gradually gained used to the Syrian accent and language. The same may be said about Gulf film and television productions. In the

end, non-Moroccan viewers are either apathetic or too sluggish to try to comprehend Moroccan vernacular.

Chouikh said: "When we think about distributing any film, whether in Algeria or anywhere else, one must first think about how a film will be distributed in its own country.

"We have a problem of movie houses in Algeria, where there are no more than ten theatres in the entire country, only five of which are professional. It is difficult for these theatres to be able to show commercial films regularly, which would allow moviegoers to create a ritual or a cinematic habit. We as filmmakers try even to find a cinema club or a cultural body that would allow us to show our films."

The Algerian dialect was used as a justification for not distributing films in the Arab world because "we Algerians watch Egyptian, Lebanese, and other films in their own dialects." We didn't comprehend such dialects at first, but we eventually learned to understand them,

Chouikh said.

"Before, when I heard the Egyptian, Gulf or even Syrian dialects, I did not understand a thing but after being exposed to these dialects through film,

I learned and started to understand. If there had been a tradition of watching Algerian film, it would have facilitated understanding the Algerian dialect.

2.4. The Role Mass-Media

Television, radio, the internet, and other kinds of media have the ability to change our society while also reflecting it back to us. These abilities are only increasing as technologies such as mobile phones and tablet computers allow us to access various types of media from virtually anywhere. Language is a component of our society that is not immune to the impact of the media. The media, like other parts of our culture, has the ability to both affect and reflect a society's language use. Many people believe that watching television is a mindless activity that hinders a child's education. Furthermore, studies have been conducted relating to monolingual children's language development and their television watching habits, which appear to support that watching television is either a mixed bag or a hindrance to a monolingual child's language acquisition, similar to the Algerian case. One study even looked

into the impact of various toddler shows on their language acquisition and discovered negative effects on monolingual toddlers' language development. However, because that study compared monolingual infants to monolingual control groups, we can't generalize these impacts of viewing TV.Hearing a language on television is a once-in-a-lifetime chance. Immigrants to a new nation frequently live and work in ethnic enclaves with individuals who speak their native L1 language. This can reduce the amount of time kids actually get to hear the country's prevalent language spoken. For many non-native speakers, the media is frequently one of the major examples of how to talk appropriately in a second language.There are numerous more instances of videos that are meant to help with language development.

This study will move its attention from language learning to language maintenance in the world of social media. Many people are starting to realize how important it is to utilize a language online as a tool for language upkeep. Recently, there have been demands in the Welsh community for individuals to engage in greater online contact, such as podcasts and blogs, in order to promote the health of their language. These sorts of demands to maintain a language in a broader cultural context can have an influence on family and individual language maintenance.

We conclude that the impact of media on language learning and maintenance is required. Despite increasing access to media in many languages and technology advancements that might aid language preservation or acquisition, little study has been done.

2.5. Conclusion

This paper considers the media as major sources and vehicles for development through the choice and use of appropriate language, it can act as a new source of vocabulary and idioms ,as they shows innovations and spread new forms of language but they cannot force spectators to adopt them ,because these changes requires motivation from speakers to imitate that model .

CHAPTER THREE

Findings and Data Analysis

3.1 Introduction

The current chapter deals with the implemented methodology, and eventually reports quantitatively the collected data which have been collected and compiled through questionnaire and sample ADA sentences to check the informants' understandings. First, it starts by providing a general overview of language contact with Algerian speech Community. Besides, it displays two research instruments used for collecting data.

Section One: Research methodology & Design

3.2. Research Design

The study was correlation in nature, employing mixed-methods research. The present study follows a quantitative - qualitative method in order to gain statistical data concerning the informants' understanding of ADA.

3.2.1. Overall Research Design

The aim of this study was to highlight the significance of cinema in promoting languages and dialects. Therefore, it implies a descriptive & explicative research design. This work follows a non – experimental descriptive study employing two tools guided by a blend of quantitative – qualitative research method in order to check the informants' feedback towards the ADA hardships from phonological and semantical perspectives.

3.2.2. Descriptive Research

Almost all research designs are descriptive because it is important to determine what a phenomenon is prior to understanding why it is so, or what might be (Allison, 1995). Descriptive research can be said to fall into non-experimental designs, which cannot have control either on irrelevant variables or the environment under their study to decide on causal relationships as do experimental and quasi-experimental classes, in spite of the diverse degrees of their certainty (Marczyk, DeMatteo&Festinger, 2005). It has continuously gained a valuable position especially in education, for its description of events with the complexities and the most likely uncontrolled variables of human nature, which is a typical element to educational research (Knupfer&McLillan, 2001). Unlike laboratory studies, educational investigation is carried out in realistic situations where unrelated parameters cannot be controlled and where the human component of educational enquiries influences findings

(ibid.). Adopting descriptive research, researchers are supposed *"to seek accurate and adequate descriptions of activities, objects, processes and persons."*(Allison, 1995: 19). The latter quote can be an argument for opting for descriptive research, because the incentive behind conducting this study is simply to practically demonstrate what the suggested programme is and how it unfolds along the process of its planning, enactment and evaluation/follow-up. Following Allison's (1995) proposal, it is a description of a series of activities as well as the process they undergo using differentmethods. It goes without saying that descriptive studies primarily focus on investigating what issues are by providing realistic descriptions that help to explain and generate future prescriptions of educational events (Knupfer&McLillan, 2001). Describing what happens along the process of this programme design would inform and, therefore, direct decision making. Lastly, within the realm of constructivist paradigm, descriptive research fits well case studies, and can be either qualitative or quantitative. (Ibid.)

3.3. Quantitative

The quantitative component of the study employs egyptians' questionnaire. The purpose behind the questionnaire use is to collect statistical data concerning informants' level of comprehending ADA.

3.3.1 Qualitative

The qualitative component of the study was conducted using a sample ADA sentence to find out the respondents' understanding. Generally, interviews help the researcher explore new insights, opinions, and experiences.

3.4. The Main Research Question: (Research Trigger)

What is all about? This is a fundamental question around which many other sub-questions revolve. First and foremost, the audience meant by this research wants to know what the topic is. Differently couched, it entitled to ask what the research is trying to accomplish. What is the purpose behind conducting such a research and what is it trying to achieve? Thus, the following question is meant to answer this enquiry:

1-   To what extent is ADA difficult for the Egyptians?

3.5. Research Setting and Population of the Study

The target population for this research includes the Egyptians as the main representative sample.

This qualitative-quantitative study tends to investigate the students' readiness to Egyptians inhabitants. All of them were chosen randomly from the online survey. They were selected by using a random simple sampling method.

3.5.1. Participants' Identity and Representativeness

This section identifies the participant group and clarifies the degree of their representativeness to the wide population of two thirty (30). Table 1 below sums up and provides information about the interviewees' number, gender, age and their loci of studies.

Number	%	Gender	Age	Loci
40	15	14 Females- 26 Males	30-50	Egypt

Table.3.1. Interviewees' Representativeness

It is worthy to note that the interviewees represent only 15 % of the total population of targeted online sample, seeking accurate data, we referred some of the characteristics such as: gender, age, loci and number.

3.6. Data Collection Instrument

In this study, two instruments were used for collecting data, viz., a questionnaire for the first one, gauging the informants' understanding ADA. In the second tool, it sheds the light the causes and results of these difficulties.

3.6.1.Egyptians' Questionnaire

The first tool is the Egyptians' questionnaire; it was designed to investigate informants' comprehending ADA . The questionnaire contains 5 items.

3.7. Data Collection Procedure

Data were collected in the academic year 2020/ 2021, starting with the administered questionnaire which was distributed to the thirty Egyptians.

3.8. Conclusion

This section focuses on the methodology that was implemented in the current study. An explanation of qualitative research as a method for data collection and analysis was given. Measures followed during the data collection were discussed in this section and the information about the sample was provided. In fact, this section has described the research methodology and its design. In the upcoming chapter will be devoted to details as regards the data collection, analysis and interpretation of the findings.

Section Two: Data collection, Analysis & interpretation of the findings

3.9. Data Collection & Interpretation

It is worthy to mention that the total number of the questionnaires collected is 30 online surveys .The data gleaned from the questionnaire are interpreted as follows:

Question item 1: what do you think about ADA?

	French	Arabic	No idea	Total
Male	2	22	2	26
female	1	12	1	14

Table. 3.2. the Egyptians' point of Views towards ADA
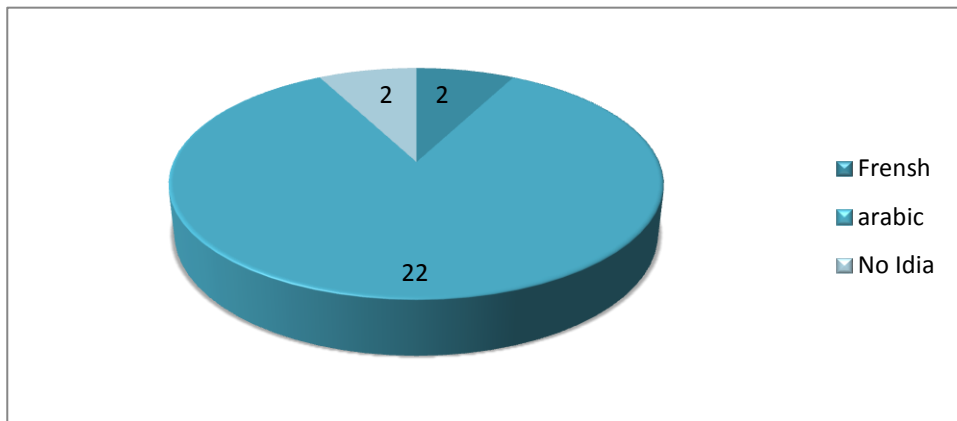
Graph 3.2. The Egyptians' Point of Views towards ADA

The numerical data reveal the Egyptians' point of view towards ADA. In fact, 34 of participants think that ADA is derived from Arabic. While 3 of them believe that ADA has been mostly influenced by French language.

It is a matter of fact that the Algerian sociolinguistic profile witnessed a linguistic problem just immediately after the independence. Thus, the policy of arabization created by Ex-president BenBellah and followed by Boumedien makes the Algerians' identity fuzzy. First, the long period of colonization still influences the verbal repertoire of our utterances via sociolinguistic phenomena such CS, CM and borrowing. Despite of promoting MSA as the first official and national language, but the reality tells another story because it is narrowed only on some particular context like primary and secondary schools, law, etc. Subsequently, this misuse of MSA leads to another linguistic problem characterized by diglossia (High and Low variety).

Question Item 2: Educational Level

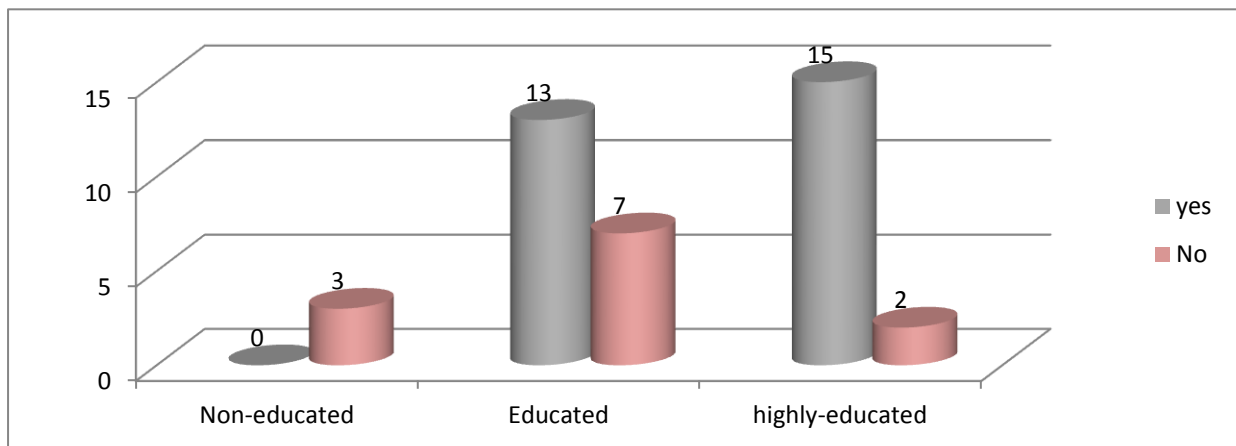| The choice	**Non-educated**	**Educated**	**highly-educated**
Yes	0	13	15
No	3	7	2

Table 3.3. Educational Level

Figure 3.3. Educational Level

From the the data above, it is highly observed that being educated got more interested when dealing with learning new dialects. In fact, the chosen sample was variant accordingly to their level and awareness of ADA comprehending.

Question item 3: have you ever watched or listened to Algerian movies and songs?

	Male	**Female**
Yes	16	14
No	8	0

Table 3.4. The participants' willingness towards Algerians' movies and songs .
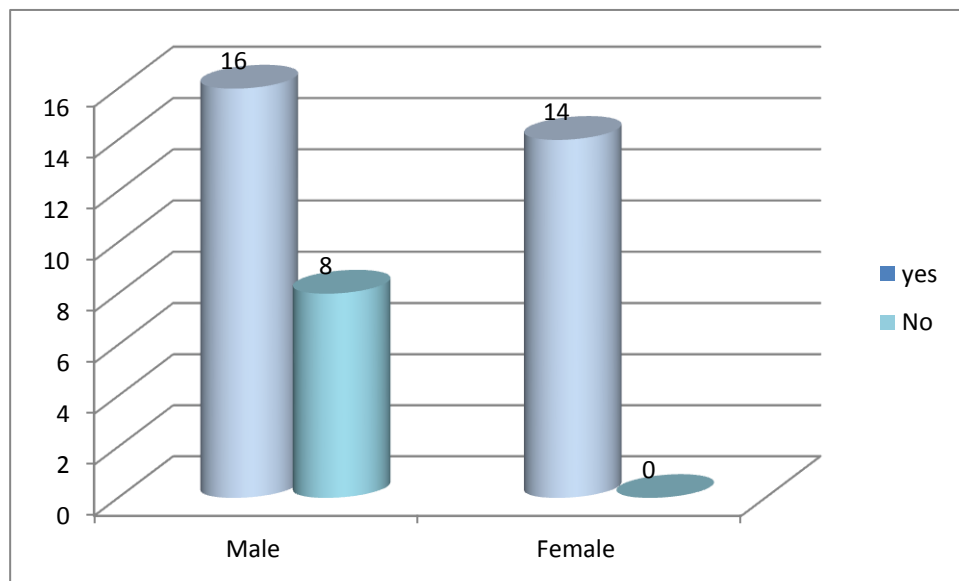
Figure 3.4. The participants' willingness towards Algerians' movies and songs.

Referring to what has been discussed in the theoretical part, chapter 1, dealing with 'Diglossia', the current question item is meant to reflect on the hierarchy imposed on two coexisting languages, viz., H and L varieties. It can be deduced that those who see Algerian song and movies in MSA as a prestigious language are typically influenced by religious beliefs, stipulating that MSA is the language of the Holy Qu'ran. Whereas those who think that Algerians movies are full of French language. Since their first foreign language is English; they are not familiar with French viz,. CD and borrowing. Yet, those who watch Algerian movies with English dub titles, it could be due to nowadays exponential technological development and the importance of the language to communicate with others from near or remote parts of the world; lingua franca.

Question item 4 : do you know some words in ADA?

Yes	واه
Mother	يما
They have not seen it	ماشافوهاش
It refers to the African cup	كحلوشة
Troma	صدمة كبيرة

With regard to the Algerian linguistic landscape, which can be categorised as both a diaglossic and multilingual society, Yet, for some others, they are only bilinguals and monolinguals. From a diaglossic optic, and referring to definitions given to the concept by Ferguson and Fishman, relating the categorisation of languages as H and L, the mastery should be reconsidered with regard to formality and informality. In other words, the H language should be mastered in written form whereas the L one is the spoken one used only in informal situations. In a nutshell, the differences about the concept of diglossia are logically related to the complex situations of language systems in the world particularly in the Arab world characterized by multilingualism.

Question item 5: In your opinion, what do you think about ADA?

	Male	**Female**
Difficult	8	7
Complicated	16	6
French words	2	1

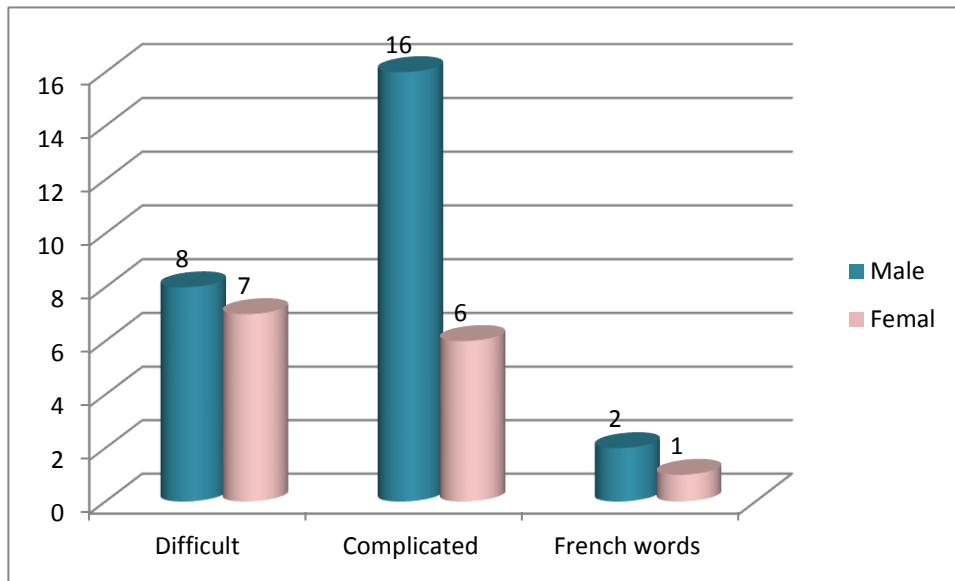**Table 3.5.** The Informants' overview towards ADA

Figure 3.5. The Informants' overview towards ADA

Being the 'booty' of the colonialist, French has been assigned the status of the first foreign language. It is learned by Algerian learners since the primary school for ten years before they reach the university. It is actually used in the formal settings such as administrations, scientific branches in tertiary education and politics speeches, so the majority of Algerians are required to learn this language in order to use it later on. Besides to its utility for Algerians' daily life, it is currently assumed that those who speak this language are highly ranked socially and regarded as learned people; a persisting stereotype. As a result, the majority of our participants find ADA difficult and more complicated due to the coexistence with French language during daily converstation.

3.10. Sample ADA sentences to check the Informants' Comprehending

In this section, it aims to check the Egyptians' understanding of ADA. the sentences and expressions below consist of ADA expressions to analyze if ADA is clearly, nearly understood by the informants.

Item 1: Hey, how are you doing? سلام واش راك

This item is meant to know the informants' attitude towards the simplest expression used in the daily conversation. In fact, the majority of them know the meaning of such expression via demonstrating of how they say it in their own dialect " إزيك"

Item 2:

Hold on a second, I want to as   استنى دقيقة ،حبيت نسقسيك ،كاين حانوت من هاد الجوايه

if is there a store around?

The choice	Number
Yes	11
No	29

Table 3.6. استنى دقيقة ،حبيت نسقسيك ،كاين حانوت من هاد الجوايه

The data above show that the majority of our informant did not understand the question. Thus, the expressions seem to be difficult for them to understand because the meaning of its words may have an ambiguous interpretation. Furthermore, some of its words are used only in some particular regional territory like the words 'استنى'or 'حبيت' which are mostly used in Algiers and its boundaries.

Item 3

this year for sure I am not going to have a god mark,I will pass the make exem for sure	العام هادا باينة منبلعش السوماستر و راطراباج فيها فيها
The choice	**Number**
Yes	00
no	40

Table .3.7. العام هادا باينة منبلعش السوماستر و راطراباج فيها فيها

Thus, the Algerian situation provides linguists and sociolinguists the most culturally and linguistically diverse and rich context. In fact, all these invasions resulted in a dynamic interplay between different cultures and languages which coexisted for centuries. Among the recent invaders to Algeria, France whose language was deliberately imposed on indigenous for about one century and thirty two years had led to a melting of the ADA with many languages. The historical impact of colonization which the ADA get influenced by French language for that treason we may find many morpho-phonological words that are adopted and used in everyday discussion. The Spanish settlers that were in the Western part of Algeria also

touched our dialect via words which are originally from that language. However, if we read deeply about the history of Algeria; Turkish language was present in our country before those languages cited above as a result of the Ottoman Empire that were established more than 400 century. The Berber is the more influential language due to the ongoing closed contact between these speech communities and demographical factor as one side and in other one is mix marriages between Arabs and Berber.

Item 04 :

Ah, I understand. You are asking about the bus stop. Go straight. The bus will come and stop there under the blue advertising screen

روح،للسبيطار يدي الكار على تسقسي راك ايه
تما يحبس ،دوك الزرقاء البلاكة عند حبس قبالة

The Choice	Number
Yes	00
No	40

Table 3.8. تما يحبس ،دوك الزرقاء البلاكة عند حبس قبالة روح، للسبيطار يدي اللي الكار على تسقسي راك ايه

We can conclude that our informant did not understand a word from the sentence above. The sentence is interpreted by our respondents' as follows:

-The words that they have mentioned are - البلاكة – حبس – قبالة – روح – للسبيطار – يدي – الكار

-The word روح(some of them think that it means Soul or spirit)

- The word يدي (the majority understand it as my hand)

Item 5 : ازرب ازرب، ظروف عندي، ياخو غاول(hurry up brother! I have an emergency)

The choice	Number
Yes	7
No	33

Table 3.9.: ازرب ازرب، ظروف عندي، ياخو غاول

The data show that there are 7 of informants who understand some the words. It might be due to the mutual use of their dialect like 'طارئ ظرف عندي أخي يا اسرع '. while other assume that these words derived from different foreign language like French or Berber.

Item 6:

This street is not wide enough   بزاف ضيقة الزنقة هاد

The choice	Number
Yes	37
No	03

Table 3.10 -بزاف ضيقة الزنقة هاد

Similar to all Arab countries, in Algeria, a variety of dialects are acquired by Algerians before they enter school; ADA, Berber, Mozabite, Tergui and Chaouia. These vernaculars are used in everyday life. The acquisition of these vernaculars endures, for most children, around 5 or 6 years. Once they enter primary school, they come into contact with the MSA, and this event marks their first linguistic break. As a result, the direct contact with MSA allows ADA speakers to borrow the majority of its words. Then, it leads to the mutual intelligibilities between the two varieties of ADA and EDA

Item 07 :

I called so many times and I عيطتلك شحال من مرة و محكمتكش وين كنت
couldn't reach you, where have
you been?

The choice	Number
Yes	27
No	13

Table.3.11.عيطتلك شحال من مرة و محكمتكش وين كنت

As a regard to theoretical chapter, mutual intelligibility in sociolinguitics is a situation in which speakers of one language may comprehend speakers of another because they are similar. This is sometimes (but not always) used to determine if two languages or dialects are distinct; Although there are obvious differences in accent, vocabulary, and spelling between British and American English, speakers can generally communicate without difficulty. As a result, these dialects are mutually understandable.

Item 08 :

I need you for something محتاجك في امر ضروري ،رحمة على والديك
important ,please do not refuse متردنيش

The choice	Number
Yes	40
No	00

Table.3.12. محتاجك في امر ضروري ،رحمة على والديك متردنيش

Mutual intelligibility is a linguistic term that refers to a connection between languages or dialects in which speakers of different but related types may understand each other without previous knowledge or effort. Although sociolinguistic variables are frequently utilized, it is occasionally regarded as an important criteria for differentiating languages from dialects,Language intelligibility can be asymmetric, with speakers of one language

comprehending more of the other than speakers of the other. It is described as "mutual" when it is substantially symmetric. It can be found in varying degrees in many related or geographically close languages across the world, typically as part of a dialect continuum.

Item 09 :

I want to cock coffee, pass me this pan	مديلي كسرونة بنطيب القهوة
The choice	Number
Yes	30
No	10

Table.3.13. مديلي كسرونة بنطيب القهوة

The paradoxical fact within the Algerian linguistic situation is that the MSA is regarded as the official and national language for all Algerians, yet it is not the mother tongue of the majority if not all Algerians. Algerian may be capable of reading and understand texts, articles, newspapers written in MSA, but when they try to explain what they read they use ADA. Similar to imams when preaching, they read verses of the wholly Qu'ran, which are written if MSA, but when it comes to explaining their meaning to the audience, they resort to ADA.

Item 10 : عاوني تعيش (Help me please)

The choice	**Number**
Yes	9
No	31

Table.3.14. عاوني تعيش

The speech above presents the misunderstanding of ADA and EDA because the ambiguity between these two varieties may be due to the large distance between Algerian and Egypt. Thus, the words vary from one place to another, one context to another because the

term 'تعيش'   has different interpretation compared to ADA. This word means a bread to their dialect, so, they got confused of understanding this particular word.

Item 10: محتاج فواياج منها نريح ،و منها نبدل شويا ،قتلنا لاروتين ‘‘ I want to travel for relaxing and changing my stance because the routine has killed us’’

The choice	Number
Yes	00
No	40

Table.3.15.قتلنا لاروتين، محتاج فواياج منها نريح ،و منها نبدل شويا

With a regard to Algerian speakers who borrow words from French due to the long period of colonization, and its status in Algeria, it is taught in schools and used in many domains of study, and it is socially valued among almost the Algerians. Borrowed words are adapted phonologically and morphologically and adopted into Algerians' speech.

3.11. Finding, Discussion & Interpretation

From the research tools, we have observed that MSA is losing its significance in the Algerian Society due to the historical French colonization that have established more than 130 years. This invasion have strongly influenced on ADA because there are many French words that are morpho-phonologically adopted in our utterances. However not only French words that are present in our dialect, there are also other language including Spanish, Turkish, Berber and even English. All these mixtures in our dialect have weakened the use of MSA in the Algerian context from one side. The other one is the lack of knowledge on MSA by the Algerians because when we sometimes do not know how to speak MSA, we go back to the ADA for better understanding and for the reason that it is mutually intelligible by the whole community. The last side is that MSA is not able to contribute in scientific studies because the all current researches are held in English or French, so as a result for that MSA is absent for these studies due to the decision makers in one hand and in other hand is not preserving our identity as well as the other countries do with their first official language.

3.12.Conclusion

This chapter was devoted to the practical part of the investigation. It mentioned the case under study which represents the languages and dialect in contact. Then, it aims to highlight the difficulties that were faced by the Egyptians to understand ADA. In fact, the multifarious languages and dialects existed in our vernacular make the comprehending process more complicated and hard for none ADA speakers especially the countries that speak fluently MSA.

General Conclusion

General Conclusion

The current research set a clear objective from the very onset; Investigating the Language Contact Phenomenon in the Algerian Context and its Impact on ADA. A special emphasis was devoted to the phenomenon of the language contact that leads to the emergence of the sociolinguistic outcomes such as diglossia, bilingualism, code switching and borrowing throughout the Algerian society. Unavoidably, through time, language contact has entailed considerable language phenomena, which have had linguistic and sociolinguistic impact on speakers' interactions. Because of the perplexing definitional issues pertaining to the terminology under concern, specific definitions have been scrupulously selected including all possible aspects of code-variations within the target population under survey and chosen as a sample in the analysis of the data.

To conduct this investigation, two methods of data collection are used, viz., census questionnaires and sample ADA sentences addressed the informants' comprehending ADA. The corpus consists of two questionnaires directed to 30 Egyptians mingled, and ADA sampling sentences used in daily conversation addressing the same representative sample.

To sketch a clear tracking of the current investigation, the following design was pursued. First, focus was put on the origin of languages namely those coexisting in the Algerian linguistic landscape, viz., French, Arabic and English by shedding some light on their development throughout time (diachronic linguistics). Meanwhile, it recalls their contact over history and puts much focus on outcomes. The conduct of any research cannot be done in a vacuum, yet it should be designed to fit in a particular context. Thus, the scope of the study was reduced to pinpoint the Algerian linguistic context, especially the tertiary environment.

The generated data reveal that the informants find difficulties when it comes the grammatical, phonological and lexical changes of ADA compared to their mother tongue in one hand. In the other one, the use of French within our vernacular via switching back and forth subconsciously or consciously makes the speech hard for none ADA users especially for our representative sample. Furthermore, their first foreign language is English so, they may not clearly understand the speeches which are mixed with French language.

The above daunting findings demonstrate that the hypotheses, which were couched in the general introduction, are true and valid. The first one assumes that more distance between these two varieties can result less mutual intelligibilities. The second one supposes the use of French language within ADA makes the speech difficult to understand by the Egyptians.

As a result to the coexisting languages via code switching and borrowing from different foreign languages such as English, French, Turkish, Berber, etc. can put some ambiguities while speaking to none ADA speakers.

No research whatsoever possibly complete and refined it is could claim to be utterly comprehensive and encompassing all the perspectives via which any academic issue can be handled. Further studies remain as an utmost necessity to illuminate the facets which are still opaque. We advise other researchers to conduct further investigations on these linguistic phenomena so as to attain insightful knowledge, revealing code-switchers' preferences and choices when it comes to shifting from a particular linguistic code to another. Undoubtedly, not all code-switchers shift back and forth for the same reasons.

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Appendices

Questionnaire :

we would like you to help by answering the following questions conserning that you find in the algerian dialect ,this research is conducted by MA English student of university of Tiaret Faculty of Letters and Languages Deparetement of English .we would thank you in advance for you time and patience.

Instructions : please press in the box next to the answer of your choice or write in space provided .

PART ONE:Background informations .

- Gender :
- Male   ☐   Female   ☐

- Educational level :
- Non-educated
- Educated
- Highly-educated

PART TWO : Respondant's point of view .

A- 1-Algerian dialect is:

_In frensh   ☐

_In arabic   ☐

-No idea   ☐

2-Do you try to speak with the algerian dialect before

Yes   ☐   No   ☐

3-watching algerans films or lestning to its songs

Yes ☐   No   ☐

If your answer is NO ,justfy why

....

4-Some words you know in algerian dialect

..

5- In your opinion why egyptians do not understand or speak the algerian dialect

    -    Because it is very difficult   ☐
    -    Because it is complicated   ☐
    -    Because it include french words   ☐

B- In this part of research there are some phrases are in algerian dialect ,this part is so easy ,you are just asked to read those sentenses ,when you understand it; you chose "YES", and if you did't comprehend it chose "NO".at the end of the questionnaire you asked to mention the words that seems difficult for you .

1-سلام واش راك لباس.

Yes ☐ No ☐

2-استنى دقيقة ،حبيت نسقسيك ،كاين حانوت من هاد الجوايه

Yes ☐ No ☐

3-العام هادا باينة منبلعش السوماستر و راطراباج فيها فيها.

Yes ☐ No ☐

4-ايه راك تسقسي على الكار اللي يدي للسبيطار ،روح قبالة حبس عند البلاكة الزرقاء ،دوك يحبس تما.

Yes ☐ No ☐

5-ازرب ازرب ،عندي ظروف ،غاول ياخو.

Yes ☐ No ☐

6-هاد الزنقة ضيقة بزاف.

Yes ☐ No ☐

7-عيطتلك شحال من مرة و محكمتكش وين كنت.

Yes ☐   No ☐

8- محتاجك في امر ضروري ،رحمة على والديك متردنيش.

Yes ☐   No ☐

9- مديلي كسرونة بنطيب القهوة .

Yes ☐   No ☐

10-عاوني تعيش

Yes ☐   No ☐

11-محتاح فواياح منها نريح ،و منها نبدل شويا ،قتلنا لاروتين .

Yes ☐   No ☐

12- واش جاتك الدارجة ،صعيبة شوي

Yes ☐   No ☐

Which sentence seems so complex for you (mention the number of the sentence, you can chose more than one sentence,),mention the difficult words that seems to you are not with arabic