



**Democratic and Popular Republic of Algeria**  
**Ministry of Higher Education and Scientific Research**



**Ibn Khaldoun University, Tiaret**  
**Faculty of Letters and Foreign Language**  
**Department of Foreign Languages**

**English Section**

**Phonological and Lexical Variations: The Case of Ksar Chellala**  
**Speech Community, Tiaret**

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

**Submitted by :**

Miss. Amina Koura

Miss. Rachida Haid

**Supervised by :**

Dr. Naima Boukhelif

**Board of Examiners :**

Dr. Amina Abdelhadi

Chairwoman

University of Tiaret

Dr. Naima Boukhelif

Supervisor

University of Tiaret

Dr. Founes Oussama

Examiner

University of Tiaret

**Academic Year : 2020/2021**

## **Dedication**

To our dearest parents for their support and to whom we are deeply indebted, and for helping us a lot in keeping our spirits up.

To our supervisor Dr. Naima Boukhelif.

To our dear friends for their support and help.

## **Acknowledgements**

Before all, our thanks go to Allah.

It is after a great work and strong will that we have reached the end of this work and it is thanks to several people to whom we would like to express our gratitude.

First, all the thanks go to our teacher and supervisor Dr. Naima Boukhelif, who has guided us with great professionalism and whose guidance and suggestions have helped us a lot in the fulfillment of this research work.

We also welcome this opportunity to express our appreciation to the examiners Dr. Amina Abdelhadi and Dr. Founes Oussama and all the teachers of the department of English, from whom we have learnt a lot.

## **List of Abbreviation**

**AA:** Algerian Arabic

**KC:** Ksar Chellala

**TA:** Tiaret Arabic

**KCA:** Ksar Chellala Arabic

**MSA:** Modern Standard Arabic

**CA:** Classical Arabic

## List of Tables

<b>Table 1:</b> The number of the participants involved in the study.....	24
<b>Table 2:</b> The use of /q/ in correlation to age.....	30
<b>Table 3:</b> The use /q/ in correlation to gender.....	31
<b>Table 4:</b> Frequency of using /q/ instead of /y/ in correlation to age inside KC.....	32
<b>Table 5:</b> Frequency of using /q/ instead of /y/ in correlation to gender inside KC.....	32
<b>Table 6:</b> The use of /ʃ/ in correlation to age.....	34
<b>Table 7:</b> The /ʃ/ sound in correlation to gender.....	35
<b>Table 8:</b> Frequency of using /ʃ/ instead of /ʒ/ in correlation to age inside KC.....	36
<b>Table 9:</b> Frequency of using /ʃ/ instead of /ʒ/ in correlation to gender inside KC.....	37
<b>Table 10:</b> The /ʒ/ sound in correlation to age.....	38
<b>Table 11:</b> The /dʒ/ sound in correlation to gender.....	39
<b>Table 12:</b> Frequency of using /ʒ/ instead of /dʒ/ in correlation to age inside KC.....	40
<b>Table 13:</b> Frequency of using /ʒ/ instead of /dʒ/ in correlation to age inside KC.....	40
<b>Table 14:</b> The lexical variations in correlation to age.....	42
<b>Table 15:</b> The lexical variations in correlation to gender.....	43
<b>Table 16:</b> Reasons behind using the sociolinguistic variations inside KC.....	45

## List of Figures

Figure 1: The use /q/ in correlation to age .....	30
Figure 2: The use /q/ in correlation to gender.....	31
Figure 3: Frequency of using /q/ instead of /ɣ/ in correlation to age inside KC .....	34
Figure 4: Frequency of using /q/ instead of /ɣ/ by male speakers inside KC.....	33
Figure 5: Frequency of using /q/ instead of /ɣ/ by female speakers inside KC.....	33
Figure 6: The use of /ʁ/ sound in correlation to age.....	34
Figure 7: The /ʁ/ sound in correlation to gender.....	35
Figure 8: Frequency of using /ʁ/ instead of /ʔ/ in correlation to age inside KC.....	36
Figure 9: Frequency of using /ʁ/ instead of /ʔ/ by male speakers inside KC.....	37
Figure 10: Frequency of using /ʁ/ instead of /ʔ/ by male speakers inside KC.....	10
Figure 11 : The /ʒ/ sound in correlation to age.....	38
Figure 12: The /ʒ/ sound in correlation to gender.....	39
Figure 13: Frequency of using /ʒ/ instead of /dʒ/ in correlation to age inside KC.....	40
Figure 14: Frequency of using /ʒ/ instead of /dʒ/ by male speakers inside KC.....	41
Figure 15: Frequency of using /ʒ/ instead of /dʒ/ by female speakers inside KC.....	41
Figure 16.1: The The lexical variations in correlation to age.....	42
Figure 16.2: The The lexical variations in correlation to age.....	42
Figure 17.1: The lexical variations in correlation to gender.....	44
Figure 17.2: The lexical variations in correlation to gender.....	44

## List of Maps

<b>Map 1:</b> The geographical location of Ksar Chellala in Tiaret.....	25
---	----

## Table of Contents

<b>Dedication.....</b>	<b>ii</b>
<b>Acknowledgements.....</b>	<b>iii</b>
<b>List of Abbreviation.....</b>	<b>iv</b>
<b>List of Tables.....</b>	<b>v</b>
<b>List of Figures.....</b>	<b>vi</b>
<b>List of Maps.....</b>	<b>vii</b>
<b>Table of contents.....</b>	<b>viii</b>
<b>Abstract.....</b>	<b>x</b>
<b>General Introduction.....</b>	<b>1</b>

### Chapter One: Literature Reveiw

1.1.Overview.....	5
1.2.Dialectology and Sociolinguistics.....	5
1.3.Language Varieties.....	8
1.4.Speech Community.....	11
1.5.Linguistic Variables.....	12
1.5.1. Social Class.....	14
1.5.2. Ethnicity.....	14
1.5.3. Age.....	15
1.5.4. Gender.....	15
1.6.The sociolinguistic Profile in Algeria.....	17
1.6.1. Diglossia.....	19
1.6.2. Language contact.....	19
1.6.3. Bilingualism.....	20
1.6.4. Code switching.....	21
1.7.Conclusion.....	22



## Chapter Three: Methodology

2.1.Overview.....	23
2.2. Research questions.....	23
2.3.Research design.....	23
2.4.Participants.....	24
2.5.Research setting.....	24
2.6. Methods of Data collection.....	25
2.6.1. The questionnaire.....	25
2.6.2. The interview.....	26
2.7.The pilot study.....	27

## Chapter Three: Results and Discussion

3.1.Overview.....	29
3.2.Data Analysis.....	29
3.2.1. Phonological Variation.....	29
3.2.2. Lexical Variations.....	41
3.2.3. Speakers' Attitudes Towards their Sociolinguistic Variations.....	45
3.3.Discussion of the Findings.....	46
3.4.Conclusion.....	47
<b>General Conclusion.....</b>	<b>48</b>
<b>List of References.....</b>	<b>50</b>
<b>Appendices.....</b>	<b>52</b>
<b>Résumé .....</b>	<b>56</b>
<b>الملخص.....</b>	<b>56</b>

## **Abstract**

The present study investigates the sociolinguistic variations at Ksar Chellala speech community. The aim of this study is to examine the use of the phonological and lexical variations in relation to age and gender, and the attitudes that speakers at Ksar Chellala speech community have towards these sociolinguistic variations. To collect the data, a questionnaire was distributed to a sample consisting of 100 native speakers of Ksar Chellala dialect. The sample was equally divided into two groups: males and females. Each group is further divided into different age groups. In addition to the questionnaire, an interview was conducted with the participants. The findings of the study revealed that KC dialect uses a set of phonological and lexical variations and words which are not used by other speakers in neighboring speech communities. The use of these sounds and words is determined by two sociolinguistic variables, namely age and gender. The results also revealed that males and females speakers, regardless of their age, have nearly the same attitudes towards their dialect. These speakers maintain these phonological and lexical variations which reflect their identity.

**Keywords:** Language variation, speech community, Ksar Chellala's dialect phonological and lexical features, social factors,

# **General Introduction**

## **1. Introduction**

In any speech community, language, as an essential means of communication, has piqued the interest of numerous linguists, who have used various ways to investigate the complexities of this phenomenon. There is no doubt that language differs from one country to the next, and even within a single country, we can see a range of local varieties, and even within individuals, we can find a variety of linguistic ways to convey the same thing. This fact is explained by sociolinguists as language variation.

Language variation has been discussed by many sociolinguists in different dimensions, but it was William Labov who laid the foundation for such research by focusing on the relationship between social structure and linguistic structure. Quantitative and qualitative methods are used to analyze and interpret social variables such as the speaker's age, gender, ethnicity, and social class, as well as linguistic variables such as phonological, and lexical variables.

Many studies have been carried out in order to determine the conditioning factors that influence that variation. A number of sociolinguists have looked into how social theory could be included into the study of linguistic variation. They have investigated language variation by examining language use in natural social settings and categorizing linguistic variants based on their prevalence.

## **2. Research Motivations**

Ksar Chellala variety is one of the most distinct, unique and different variety in Tiaret. Many linguistic variations can be observed in this variety. This motivates us to examine the phonological and lexical variations of Ksar Chellala Speech Community and the attitudes that speakers of this community have towards these sociolinguistic variations.

### **3. Research Aims**

The purpose of this study is to look at how language varies in relation to social factors. To better understand the linguistic variation of Ksar Chellala speech community, phonological and lexical features are analyzed in relation to age and gender differences. Moreover, the study seeks to determine the attitudes that speakers of Ksar Chellala variety have towards their phonological and lexical variations.

### **4. Research Questions**

In light of this, the research questions could be structured in the form of the following questions:

1. What are the phonological and lexical variations used in Ksar Chellala?
2. Does age influence the use of these sociolinguistic variations?
3. Dose gender influence the use of these sociolinguistic variations?
4. What are the attitudes that speakers in Ksar Chellala community have towards their sociolinguistic variations?

### **5. Research Hypotheses**

Five hypothetical answers have been proposed to answer the questions mentioned above:

- Ksar Chellala dialect includes so many phonological and lexical variations. The sound /q/ is the most phonological feature used in Ksar Chellala, and the word /qə:b/ "thirsty" is distinct lexical feature characterized the Ksar Chellala speech community.
- It seems that age influences the use of these sociolinguistics variations. The young generation avoids the use of these sociolinguistic variations; while the elders tend to use these sociolinguistic variations and maintain their language use.
- Gender influences the use of the sociolinguistic variations. The phonological and lexical variations used by males are not always used by females.

- Some speakers in Ksar Chellala speech community tend to make their speech distinct by avoiding the use of their sociolinguistic variations; while other speakers are characterized by stability in the use of their sociolinguistic variations.

## **6. Significance of the Study**

To our Knowledge, the study of the phonological and lexical variations of Ksar Chellala variety has not been examined yet. This study, therefore, is considered as the first attempt that investigates the sociolinguistic variations of Ksar Chellala Speech Community. Moreover, the results of the study can be used as a relevant source that highlights the language diversity in Tiaret in particular and Algeria in general, and presents the dialect of Ksar Chellala as a distinctive variety distinguished by specific linguistic characteristics.

## **7. Research Methodology**

To conduct our research, a questionnaire was distributed to a sample consisting of 100 native speakers of KC dialect. The sample was divided equally into two groups: males and females. Each group is divided, in relation to the speaker's age, into five age groups. In addition to the questionnaire, an interview was conducted with the participants who found difficulties in writing their answers.

## **8. Organization of the Dissertation**

This dissertation is divided into three chapters. The first chapter is about the literature review. It describes the sociolinguistic profile of Algeria. It shows the functions of CA, MSA, and AA, and explains the sociolinguistic situations that exist in Algeria like diglossia, language contact, Bilingualism, and code switching. The second chapter is devoted to the practical part. It describe the research protocol followed to collect the data . Finally, the third chapter is dedicated to describe and analyze the data obtained from the questionnaire and the interview.

## **Chapter one**

### **Literature Review**

## **1.1. Overview**

Language has been studied for a long time and from distinct perspectives. Language was initially studied in terms of its structure; however, with the advent of sociolinguistics, it began to be studied in terms of the society in which it is used, allowing language to be described objectively, as there was a more scientific and descriptive approach to linguistic analysis with an emphasis on spoken usage.

Many researchers have become interested in sociolinguistics, which focuses on the relationships between language and society, as well as the way speakers use language in various social circumstances. This field of study, which was first proposed by William Labov (1966), describes linguistic variation in its social context.

Sociolinguistics is a broad field that analyzes anything from the great diversity of dialects found a specific place to the investigation of the various social factors that influence a speaker's language. It frequently demonstrates the amusing truths of human speech, such as how a dialect of a particular language may often indicate the speaker's age, gender, or level of education...etc. This chapter introduces some key concepts which are regarded as important and central in any sociolinguistic research such as dialectology, speech community, language variation, and linguistic variables. The chapter also tackles the sociolinguistic profile of Algeria.

## **1.2. Dialectology and Sociolinguistics**

Linguists have devoted a lot of time and efforts to studying the phenomenon of language complexity, and they have used various methods to do so. Language, before the advent of sociolinguistics, was studied in "abstraction from the society in which it operates" (Lyons, 1995, p.221). The famous scholars, De Saussure (1916) and Chomsky (1995) were interested in studying

language as a homogeneous system, with the objective of introducing a set of rules that govern proper language use. In his theory of syntax, Chomsky (1965), on the basis of De Saussure's dichotomies "langue" and "parole, distinguished between "competence" and "performance". Competence refers to a native speaker's innate capacities that allow him/her to use his/her native language. By contrast, performance is the application of that knowledge through acts of speech. According to Chomsky, to study language one has to examine competence. Chomsky maintained that humans frequently make language errors when speaking that is why speakers' performance was neglected. For him linguists should investigate an idealized version of language. Chomsky (1965) clearly stated that "linguistic theory is concerned primarily with an ideal speaker-listener in a completely homogenous speech community" (p.3).

However, unlike Chomsky, many linguists argued that in addition to the pure linguistic system, language is used in a variety of ways to convey information, thoughts, emotions, and feelings, as well as to communicate social and geographical backgrounds. This theory prompted linguists to investigate language variability, and the focus of linguistic research shifted to the relationship between language and society. Instead of analyzing ideal version of language, linguists started to think of many sociolinguistic variables such *as* who speaks, what language, to whom, and on what occasion (Hymes, 1974). Ward Haugh (2006) indicated that:

[.....] meaningful insights into language can be gained only if such matters as use and variation are included as part of the data which must be explained in a comprehensive theory of language; such a theory of language must have a something to say about the uses of language (p.5)

In opposition to Chomsky's ideas, language studies in the second half of the 19<sup>th</sup> century were based on linguistic data collection. Traditional dialectology or traditional dialect surveys were terms used to describe such a research. Dialectologists gathered data in order to examine the



geographical distribution of linguistic components, dubbed regional dialects, with a focus on rural areas and the so-called NORMS: non-mobile, older, and rural males (Chambers and Trudgill 2004).

Traditional dialectology research tried to produce dialect maps, dictionaries, and atlases, such as the linguistic atlas of the United States and Canada in 1930 and Wright's English dialect dictionary. Traditional dialectology focused on old people, males, and those who live in rural areas, and neglected young people, women, and those who live in cities. According to Chambers and Trudgill (2004), this was the main weak point of Traditional dialectology. For them (2004)

All dialects are both regional and social, all speakers have a social background as well as regional location, and in their speech, they often identify themselves not only as natives or inhabitants of a particular place, but also as members of a particular social class, age group, ethnic background, or other social characteristics (p.45).

Unlike traditional dialectologists; modern dialectologists have turned their attention to social dialects. Language variation and language change, in the complexities of large urban areas, taking into account the various social dimensions. So, this shift in interest from rural to urban, and from the focus on geographical distribution of different accents and dialects to the investigation of social factors such as age, gender and position in society, consequently led to the birth of sociolinguistics (Chambers and Trudgill, 2004)

Traditional dialectology studies and sociolinguistics are comparable in that they both check and identify linguistic features before collecting data. The main difference between them is that while regional dialectology does not correlate linguistic variation with non-linguistic variables, social dialectology demonstrates the relation between linguistic variables and social ones such as age, gender, social class, and ethnicity. The difference between the two has been explained by Chambers and Trudgill (2004) who stated that

For all their differences, dialectology and sociolinguistics converge at the deepest point. Both are dialectologies, so to speak: they share their essential subject matter. Both fix the attention on language in communities. Prototypically, one has been centrally concerned with rural communities (pp.187-188)

One of the pioneers of sociolinguistics is William Labov. His research (1972) on sociolinguistic variation in New York City had an impact on scholars who were interested in social variation. According to Labov, many intriguing facts would be overlooked if language were studied in isolation from its context of use. In this regard, Hudson (1996) argued that “to study speech without reference to the society which uses it, is to exclude the possibility of finding social explanations for the structures that are used” (p.3). So, with such a study, another discipline of sociolinguistics appears, it is variationist sociolinguistics, which will be discussed later on this chapter

### **1.3. Language Varieties**

When we observe any language, we notice that there are many varieties of it, which may range from the most formal and standardized to the most informal and colloquial. One of the complicated theoretical issues in linguistics is how to make the distinction between language and dialect. Sociolinguistics has tried to find a solution to such a dichotomy, and there are many ways of distinguishing them.

The term language “is used to refer to a single linguistic norm or to a group of related norms, and dialect is used to refer to one of the norms” (Wardhaugh 2006, p.25). This suggests that “a language is larger than a dialect. That is, a variety called a language contains more items than one called a dialect” (Hudson; 1996, p.32). Dialects are seen as subcategories within a language. So,

if we consider English as a language, we can find a variety of dialects, such as cockney, Yorkshire....etc.

A language's dialects differ from one another in terms of grammar, lexis, and pronunciation, and they are split into two types: Regional and social dialects. Regional dialects reveal where we come from, whereas the latter, social dialect, is characterized by its restricted use. It determines a speaker's ethnic identity (Hudson, 1996). Speakers sometimes choose consciously to use a particular dialect in order to display their belonging and membership. The majority of black Americans, for instance use black vernacular English (B.E.V) to represent their ethnic identity and pride in the USA.

Any language is a collection of mutually intelligible dialects. Such a definition characterizes a dialect as a sub part of a language, and provides a criterion for distinguishing language and dialect. It means that, if two speakers can understand each other, they are speaking dialects of the same language; and if they cannot, they are speaking distinct languages. This is referred to as mutual intelligibility (Chambers and Trudgill, 2004). At first sight, it does not satisfy the ability of communication, take for example the Scandinavian languages: Norwegian, Swedish, and Danish. These are typically regarded as distinct languages, in other words, standard languages to distinct states, which means that they are all autonomous. However, speakers of these three languages can understand and communicate freely with each other, but in spite of this mutual intelligibility, it would not make sense to say that Norwegian, Swedish, and Danish are really the same language, this would constitute a direct contraction of the political and cultural facts, i.e., Norwegian, Swedish and Danish are considered linguistically 'the same language', however, politically and culturally they are three different languages (Chambers and Trudgill, 2004). On the other hand, in the case of non-standard dialects in Germany, Australia and German-speaking Switzerland, Trudgill (1995, p.4) wrote:

The criterion of ‘mutual intelligibility’, and other purely linguistic criteria, are, therefore, of less importance in the use of the terms language and dialect, and they are political and cultural factors, of which the two most important are autonomy and heteronomy.

This suggests that, rather than linguistic factors, autonomous language are the result of political and cultural forces. “A language is a dialect with an army and navy” (Chambers and Trudgill, 2004, p.12).

Another distinction between language and dialect is that the former is more prestigious than the latter. Dialects are commonly defined as “a substandard, low-status, often rustic form of a language” (Chambers and Trudgill, 2004, p.3). For the most part, whether a variety is employed in official writing determines its level of prestige. Unwritten varieties are known as dialects, whereas written varieties are known as ‘proper language’. Standard English, for example, is a dialect. It differs from other variations of English grammatically and lexically. It’s vital to remember that this variety has no linguistic advantages over others; variety selection is based on social rather than linguistic criteria. Trudgill (1995, pp.8-9) asserts the following:

The scientific study of language has convinced scholars that all languages, and correspondingly all dialects, are equally ‘good’ as linguistic systems. All varieties of a language are structured, complex, and rule-governed systems which are wholly adequate for the needs of their speakers. It follows that value judgments concerning the correctness and purity of linguistic varieties and social rather than linguistic.

To avoid the issue of drawing a distinction between language and dialect, and to avoid negative attitudes to the term dialect, sociolinguists have chosen to refer to the two, as well as diverse expressions of language, using the neutral term “variety”. According to Holms (2001) the

term ‘variety’ “is linguistically neutral and covers all the different realizations of the abstract concept ‘language’ in different social contexts” (p.6).

#### **1.4. Speech Community**

The speech community is one of the fertile fields of research in sociolinguistics, which deals with various varieties of language. It refers to a group of people who speak the same language in a way that distinguishes them from others. According to Trudgill (2003, p.126), a speech community “is a community of speakers who share the same verbal repertoire, and who also share the same norms for linguistic behavior”. Following the same line of thought, John Lyons (1970, p.326) argued that a speech community refers to “all people who use a given language or dialect”. Based on these definition, one may consider the native speakers in the Arab countries as members of the same speech community because they speak and use the same language. Corder (1973, p.53) defined a speech community as “individuals who regard themselves as speaking the same language”.

However, as Dendane (2007) stated that “in sociolinguistics, we cannot speak of a speech community when its members have virtually no ‘direct’ or ‘indirect’ contact, as they do not communicate with each other” (p.29)

Bloomfield’s (1933) definition emphasized the frequency of social interaction. For him, a speech community denotes a group of people who use speech as a means of interaction. Hymes (1974) later asserts that a speech community refers as “the definition of situations in which, and identities through which, interaction occurs is decisive” (p. 47).

Some linguists see the linguistic community as a single entity. Hocket (1958), for instance, equates a speech community with a single language, claiming that “each language defines a speech community” (p.8). Many scholars have claimed that definition ignores some factors, such as the fact that defining the speech community in strictly linguistic terms is impossible, especially when social

components of language are taken into account. As Labov (1972) writes: “a speech community cannot be solely conceived as a group of speakers who all use the same linguistic forms, but rather as a group of speakers who share the same norms in regard to language” (p.158)

According to Gumperz (1968), a speech community is “ an aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from aggregates by significant differences in language usages” (p.114). This term seems, for many scholars, more relevant, as it assumes a common set of grammatical norms.

## **1.5. Linguistic Variables**

The linguistic variables have been described by Wardhaugh (2006) as: "a language element with identical versions" (p.143). Linguists described language variability as 'free variation' before the study of urban dialectology. Linguistic variables were introduced in Labov's pioneering work and subsequent research by various sociolinguists, such as, Trudgill (1974).

The linguistic variables have also been described by both Chambers and Trudgill (2004) as "a linguistic unit with two or more variations involved in co varying with other social and/or linguistic factors" (p.50). Linguistic variables, which exist at all levels of linguistic analysis, can be thought of as socially varied but linguistically identical ways of doing or saying the same thing.

Labov (1972) established three types of linguistic variables, each of which behaves differently and has various social implications. A variable, according to him, can be an indicator, a marker, or a stereotype.

An indication is the most subtle sort of variable; it can fluctuate with speakers' social characteristics but isn't socially marked. In North America, for example, some people distinguish between the vowels in the words "cot" and "caught," while others do not. For example, Labov (197, p:314) uses the merging of the vowels in the words "hock" and "hawk" as an example of a

sociolinguistic signal. The degree to which these vowels are blended varies by group and individual, but it is frequently below the level of conscious awareness of the speaker.

A marker has been linked to social characteristics or significance such as class and race, as well as speaking styles. People are aware of the existence of markers. Wardhaugh (2006) writes: "Markers may be strong bearers of social information," (p.145). For example, in Labov's New York study (1966), the variable /r/ denotes people's social strata. Those who pronounce the [r] correctly belong to the upper class, whereas those who do not do so belong to the lower class. For example, [ha:rd] vs. [ha:d] in preconsonantal [r], and [ka:r] vs. [ka:] in final [r]. In Britain, the situation is the polar opposite.

Stereotypes, the third form of linguistic variable, are the most prominent type of variable. They are easily commented on by listeners, and they are frequently exploited or avoided as a result of their stigmatization.

Due to Labov's work, urban dialectology became more interested in linguistic variation and adopted many techniques in investigating the nature of language and its relationship to social factors, as opposed to rural dialectology, which was concerned with mapping the different geographical distribution of different linguistic features (1963,1966, 1972a, 1972b).

Fasold (1990, p.223-224) defined the idea of sociolinguistic variable as: a series of alternate ways to state the same, even if the alternatives or variants have social relevance. A sociolinguistic variable, in particular, is a linguistic element that co-varies not only with other linguistic elements, but also with a variety of other independent language variables such as socioeconomic class, age, sex, ethnic group or contextual style.

### **1.5.1. Social Class**

The term social class was first commonly used in the early 19th century following the industrial and political revolution of the late 18th century. Trudgill (1995) defines social class or stratification as: “a term used to refer to any hierarchical ordering of groups within a society” (p.23). And Wardhaugh (2006:148) adds socio-linguists utilize a range of different sizes when they try to categorize people into a social system.

According to Trudgill (1995), there are grammatical distinctions between two speakers' speech that reveal information about their social backgrounds...these discrepancies will be complemented by phonetic and phonological variances. For him, “Various social groups utilize different language varieties,” he continues (p.22). Likewise, Trudgill (1995) assumes that “there are grammatical differences between two speakers' speech that disclose information about their social backgrounds.” (p,22).

### **1.5.2. Ethnicity**

An ethnic group is a collection of individuals who are linked by cultural, racial, economic, political, linguistic, religious, and other elements, and could be a little bit more or a little bit less. Among these factors, we have language which is a primary characteristic that separates groups of humans from others. Language is always an important part of cultural identity and group affiliation. Trudgill (1995) notes that: “Language may be an important or even essential concomitant of ethnic group membership” (p.41). However, this is a social fact, and it is critical to be aware of the mechanisms that may be involved.

Linguistic features may be the most essential defining criteria for ethnic-group membership in some circumstances, particularly where language rather than variants of a language is involved. For instance, in the United States, speakers actively adopt their own dialect to show that they



belong and are a part of the majority of black identity. Similarly, speakers in Belfast desire to interact in their own English vernacular to distinguish themselves from others, and they employ the B.E.V to do so. The name B.E.V. became known as AAVE African American Vernacular English later on. The most studied association between language and ethnicity with phonological and grammatical aspects is in the United States.

### **1.5.3 Age**

We know that language changes over time, these changes have all been observed through diachronic studies of historical texts. And we can make a lot of progress by looking at the role of speakers' age in synchronic studies of linguistic variation. Age plays an important role in variation, as sociolinguists argued that young people sound different or speak differently from adults. And this can be explained in the phenomenon of age grading<sup>1</sup>, which explains speech appropriate to age. Sankoff says that: "Speakers might be changing various aspects of their language over the course of their lives". (as cited in, Carmen Fought, 2004:121).

Each generation of speakers changes their linguistic behavior at a certain point in their lives, sometimes even into adulthood. However, the language itself does not change throughout time. Child hears speakers of various ages and he notices that the younger the speaker, the more advanced the change. Studies of linguistic change in progress relied on the concept of apparent time; this involves analyzing the speech of a structured sample of group of speakers of different ages. Labov (1994,p. 112) says that "generational change is the basic model for sound change".

### **1.5.4 Gender**

Gender prior to the advent of variationist sociolinguistics, many dialectologists based their surveys almost entirely on the speech of men and excluded women. However, sociolinguists turned their attention to the language of both men and women, and become more interested on language

and gender as they proved that in most societies, the speech of men differs in certain respects from women's speech.

The men have a great many expressions peculiar to them, which the women understand but never pronounce themselves. On the other hand, the women have words and phrases which men never use, or they would be laughed to scorn. Thus it happens that in their conversations it often seems as if the women had another language than the men. (Rochefort 1665, cited Jespersen 1922, p. 237).

According to many sociolinguists, women as opposed to men are likely to speak in a more prestigious way. It has long been observed that women, particularly in western societies, utilize more standard forms than men. Trudgill (1995) writes: "Women on average utilize forms that more closely resemble those of the standard variety or the prestige accent than those used by men," (p.69).

According to Romaine, Trudgill (1972) suggested that speaking non-standardly provides "covert" prestige for men, but the "overt" prestige associated with speaking the standard variety is more essential to women.

However, the situation is not the same among Arab-speaking areas. Studies of synchronic variation in Arabic seemed to reveal men using more of the overtly prestigious variations associated with classical Arabic, and women using more of the variants connected with the local vernacular variety of Arabic (Meyerhof, 2006).

Bachir (1986) conducted a social dialect survey in numerous Arab countries, including Cairo, Iraq, Damascus, and Hamas (Syria). He discovered that, even if women are well educated, they are more inclined to utilize regional varieties, whereas men are more likely to employ classical Arabic versions.

## **1.6. The Sociolinguistic Situation in Algeria**

Algeria is regarded as a complex multilingual country, this complexity. For a long period of time, Algeria was considered to be regard of many occupiers mentioned for instance, the French colonialism, the Spanish, the Turkish.... all have left great influence on its linguistic situation.

Arabic is considered as the official Language in Algeria. In addition to Arabic, other languages are used in Algeria like, French and Berber. Besides, several varieties can be found. Arabic language is one of the most extensive languages in the world. It is a member of the Semitic subgroup of the Afro-Asiatic global language family. More than 200 million people speak it as their first language, and it is the official language of more than 20 nations in a territory ranging from western Asia to northern Africa. In Algeria, Arabic appears in three forms which performs different sets of function : CA, MSA, and AA.

- **Classical Arabic**

The language of the western Hijazi tribe of Quraysh, the language of pre-Islamic era, served as the foundation for classical Arabic. It is the variety chosen by God (Allah) to be the language of the holy book, the Quran; and to avoid the Quran being read incorrectly, Arab grammarians codified Arabic in the 8th and 9th centuries during the Abbasid era. As a result, it became the common language of all Arab countries from the Atlantic to the Persian Gulf. It is Islam's liturgical language. With the arrival of Islam, Arabic took on a new significance, and as Islam spread, so did Arabic (Warson, 2002). This type of Arabic is usually used for religious purposes ( to read the Quran or to pray).

- **Modern Standard Arabic**

The period of modern Arabic begins at the end of the eighteenth century. Arabic was contemporary with the idea of universal education, the birth of journalism, and exposure to western

writing methods and forms such as editorials, short tales, dramas, and novels at this time (Ryding 2005). Many linguists distinguish between Classical Arabic (CA), the designation for the literary language of former eras, and Present Standard Arabic, the modern version of literary Arabic (MSA).

Though the linguistic structures of CA and MSA are remarkably similar; CA differs from MSA in style and vocabulary. MSA syntax and style are described as complex forms that include modernized expressions in the fields of journalism, broadcasting, and advertising. Despite this, there is a degree of commonality between CA and MSA that demonstrates a close connection to the literary and Islamic traditions (Ryding, 2005).

Modern Standard Literary Arabic (MSLA) is mostly utilized in the press and other forms of media such as television and radio. Furthermore, it is regarded as the language of diplomacy and formal communication among Arab states. MSA is commonly utilized in contexts requiring more formality, such as conferences, socio-economic, or political gatherings. It's also employed in education, public venues, such as the media, religious contexts, and communication between Arabs from various regions.

- **Colloquial Arabic**

Colloquial Arabic refers to the spoken varieties that Arabs nowadays use in their daily conversations like Algerian Arabic. The rise of this new kind can be seen not only in Algeria, but throughout the Arabic world.

With the coexistence of three forms of Arabic and other varieties, Algeria is then regarded as a multilingual country, the relationship between these codes can produce a diglossic situation (MSA and AA), and it can also produce a bilingual one (Arabic and French, or Berber and French). These situations and other ones are presented in the following sections.

### **1.6.1. Diglossia**

The term diglossia refers to the coexistence of two varieties of the same language, used under different conditions. Albirin (2016) claims that the term was first used by the German linguist Karl Krumbacher (1902) and then by the French orientalist William Marçais (1930) to describe the situation of Arab world.

In places like Greece, the Arabic world in general, German speaking Switzerland and the Islam of Haiti, there is the coexistence of two distinct varieties of the same language used under different conditions, in which one is used only on formal situations, while the other is used in informal situations, the two variations are called High (H) and Low (L), Wardhaugh (2006, p.89) describe Diglossia as follows:

A diglossic situation exists in a society when it has two distinct codes which show clear functional separation, that is, one code is employed in one set of circumstances and the other in an entirely different set.

In Algeria, the Arabic language is considered as the national and official language, it is generally materialized in its two forms; MSA which is a simple version of it, or Algerian Arabic (Derja). MSA is used in all formal and official situations, it is the language of educational system, administrative institutions, the media, press and writing in general. While Algerian Arabic (Derja) is practiced in the acts of everyday contact. This distinction clarified that MSA is regarded as prestigious language, more formal, logical and classy than AA which is seen as informal language and language of lesser prestige.

### **1.6.2. Language Contact**

The study of the effects of language contact has been a focal point of interest to linguistics ever since the earliest period of scientific study of language in the nineteenth century, because language in contact has been an interesting domain in the field of linguistics.

Many linguists have made great development in this field, such as Schuchardt (1884), Michael Clyne (1987), and Weinreich (1953). These Sociolinguists have always admitted that language contact is due to socio-cultural factors resulting from wars, colonialism, migration. When speakers of different linguistic systems contact with each other, it is clear that their languages influence each other.. For instance, in Algeria, after a long period of time of French colonialism, the French language becomes widely used by the Algerian people.

### **1.6.3. Bilingualism**

Bilingualism is a linguistic phenomenon, regarded as the most distinct and inevitable consequence of language contact, it refers to the coexistence and use of two languages or more, it is the ability to speak and use two languages or more. Being bilingual does not signify complete ability in the two languages. People can be balanced or unbalanced bilinguals. Balanced bilinguals refer to people who are more or less equally proficient in both languages but will not necessarily pass for a native speaker in both languages, however unbalanced bilinguals are persons who are more proficient in one of the two languages (Hamers,1981).

In addition to individual, sociolinguists assume that even societies can be analyzed in relation to bilingualism, this is known as societal bilingualism. This term refers to the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual, it is the outcome of several factors such as international immigration, colonialism and the spread of international languages (Hamers,1981)

Algeria is considered as a bilingual country due to the existence of two languages (Arabic, French), the French language has great impact on the Algerian society, it was introduced to Algeria through the French colonization in 1830 and has existed as a part of the linguistic landscape of the country. Though Algeria is a bilingual country, not all individuals in the Algerian society are bilingual; in some areas in the country individuals are monolingual.

Bilingual speakers can be classified into active and passive bilinguals. Most individuals in Algeria. Especially educated individuals, are active bilinguals, they have the capability to speak and understand French, while the uneducated or old individuals are passive bilinguals, because they understand French but do not speak it.

#### **1.6.4. Code Switching**

The term code switching was defined in different ways, one of the primary definitions of CS was provided by Wienreich (1986) in his description of bilingualism as “the practice of alternately using two languages” (p.87). Bokomba (1989) claimed that “code switching is the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within a speech event” (p.198). Likewise, Myers Scotton (1993, p.vii) which sees it as “the use of two or more languages in the same conversation”.

According to the different definition of CS, the switch can be in the same conversation, but also in the same utterance, However, certain rules should be taken into consideration, Hudson (1996, p.51) described the point as follows:

Anyone how speak more than one Language choose between them according to circumstances, the first consideration ; of course, is which language will be comprehensible to the person addressed, generally speaking, speakers choose a Language which the other person can understand.

In Algeria, individual usually code switch between Algerian Arabic and French. They use both intersentential code switching and intrasentential code switching. The former refers to type of switch type occurs at sentence and/or clause boundary, for instance the use of Arabic utterance and French utterance in the same conversation. The later denotes a type of switch that takes place within the sentence or even inside the word, for instance, adding Arabic inflection to the French verb, saying for example [suprimito] ‘I have delete it’, or [confirmiti ?; confirmiti ?] « have you confirmed» . in these examples, the French verbal root is conjugated with Arabic inflection.

## **1.7. Conclusion**

In this Chapter, we have attempted to present a clear picture of the field of sociolinguistics. Language varieties, speech community, and linguistic variables were our main interest. The chapter also describes the sociolinguistic profile of Algeria. It shows the functions of CA, MSA, and AA, and explains the sociolinguistic situations that exist in Algeria like diglossia, language contact, Bilingualism, and code switching.

## **Chapter Two**

### **Methodology**



## **2.1. Overview**

The present chapter describes the research protocol followed to collect and analyze the data. It outlines in details the design of the research plan. This chapter is structured as follow: Section 2.2 presents the research questions. Section 2.3 illustrates the research design. Section 2.4 describes clearly the participants involved in this study. Section 2.5 presents the research setting. Section 2.6 explains the process of data collection. Section 2.7 outlines briefly the pilot study.

## **2.2. Research Questions**

The main goal of this study, as mentioned in the general introduction, is to determine (1) the phonological and lexical variation in Ksar Chellala community, (2) the role of age and gender on the use of these sociolinguistic variations, (3) the amount use of these sociolinguistic variations inside KSC, and (4) the attitudes that native speakers in this community have towards their sociolinguistic variations. The study at hands attempts to answer the following questions:

1. What are the phonological and lexical variations used in Ksar Chellala?
2. Does age effect the use of these sociolinguistic variations?
3. Dose gender effect the use of these sociolinguistic variations?
4. What are the attitudes that speakers in Ksar Chellala community have towards their sociolinguistic variations?

## **2.3. Research Design**

To find answer to the research questions mentioned above, a quantitative approach was used. A questionnaire was distributed to a sample consisting of one hundred native speakers of Ksar Chellala dialect to quantify the sociolinguistics variations in relation to two social variables: Age and gender. To achieve the aim of this study, a qualitative approach was also used. An interview with native speakers of Ksar Chellala dialect was conducted to gain a thorough grasp of the speakers' attitudes towards such variety and change.

## 2.4. Participants

A group of 100 native speakers of Ksar Chellala dialect has been randomly selected to be the representative sample of this study. To make sure that all the members of the Ksar Chellala community were represented in this study, the sample was objectively divided into five age groups, each consisting of 20 participants : 10 males and 10 females. The first age group range is from 5 to 12 ; the second age group range is from 13 to 20 ; the third age group range is from 21 to 35 ; the fourth age group range is from 36 to 50 ; and the fifth age group is older than 50. Table (1) shows the number of the participants involved in this Study and the way these participants were categorized into age and gender groups.

**Table (1): The number of the participants involved in the study**

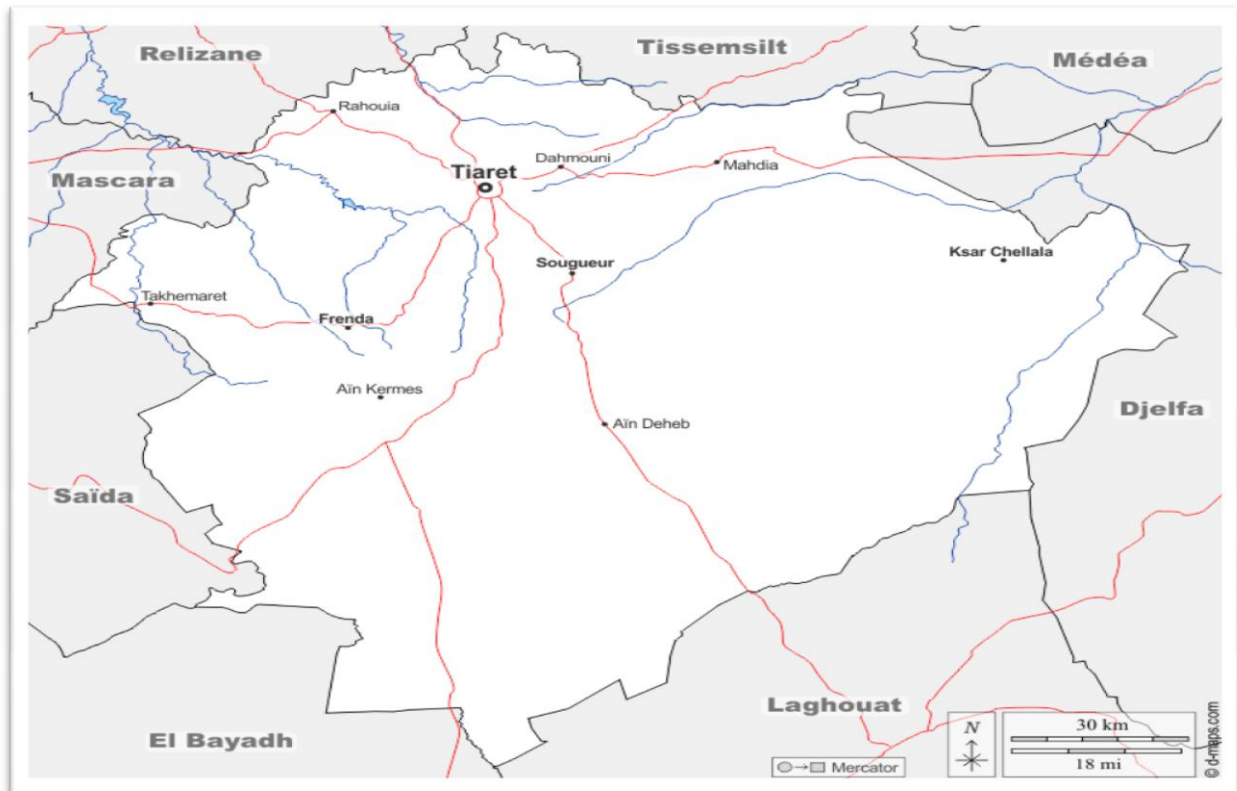
Age group	Gender	
	Male	Female
From 05 to 12 years old	10	10
From 13 to 20 years old	10	10
From 21 to 35 years old	10	10
From 36 to 50 years old	10	10
Older than 50 years	10	10

## 2.5. Research Setting

Regarding the questionnaire, the data were collected in primary, middle and secondary schools of Ksar Chellala. As far as the interview is concerned, the data were collected from informants we met in the street or in their homes.

Ksar Chellala is a district in Tiaret, consisting of three municipalities: Ksar Chellala, Sergin and Zamalat El Amir Abdelkader, and it share with them a number of linguistic features.

Ksar Chellala is located about 116 km southeast of tiaret, 43 km north of Zamalat El Amir Abdelkader, 18km west of Sergin, and 49 east of El Rchaiga, and 160 km south El Jelfa, it about 900 m above sea level (Mediterranean), Ksar Chellala has a surface of 13429 km<sup>2</sup>, and a population of about 52,753 inhabitants.



**Map 1: The geographical location of Ksar Chellala in Tiaret.**

## **2.6. Methods of Data Collection**

To analyze language use in relation to social variables and to test the hypotheses mentioned in the general introduction section, the participants were assigned to two different data gathering procedures that may confirm or refuse our hypotheses.

### **2.6.1. The Questionnaire**

In early dialect studies, dialectologists employed the method of written questionnaire in collecting data. Georg Wenker was the first person who used this method in his 19<sup>th</sup> century research of northern German dialects. It was a kind of postal questionnaires. The use of

questionnaires by sociolinguists differs from that of dialect geographers. The difference is “not so much in the instruments used but how they are applied” (Milroy and Gordon, 2003, p.51). Sociolinguists include all population centers and people of different ages, social and educational backgrounds in their research on the process of urbanization and mobility; unlike early studies, which tended to focus on a small number of older male speakers.

The questionnaire used in this study includes five important sections. Section one is used to gather general information about the participants such as, age, gender, and level of education. Section two which is devoted to the phonological variations is divided into three subsections. Each of which is designed to collect data about one phonological variation. Interestingly, the subsections one, two and three are designed to gather data about the phonological variations /q/ or /ɣ/, /dʒ/ or /ʒ/, and /ʕ/ or /ʔ/ respectively. Section three is dedicated to extract the lexical variations. Ten lexical items are listed in this section. Section four is used to collect data about the extent at which the participants use the phonological and lexical variations inside their community. Section five is structured to gain information about the participants attitudes towards their phonological and lexical variations.

It is worth mentioning that the data were anonymous. To provide spontaneous answers, the respondents were not requested to submit their names. This guarantees the reliability of our data. The questionnaire was written in Algerian Arabic. This helped the participants to choose the right words which reflect their phonological and lexical variations.

### **2.6.2. Interview**

Another form of data collection technique that we have used for the sake of acquiring trustworthy data is the interview which entails the verbal contact between the researcher and the informant. Interviews are frequently used in survey designs as well as exploratory and descriptive research. There are several methods to interviewing, ranging from completely unstructured, in which the participant is free to talk about whatever they like, to highly organized, in which the

participant replies are confined to answering direct questions, we have followed this latter in order to avoid the pressure on the informants for best quality of data.

The interview was conducted with the children who are between 5-12 years old and old people who are not familiar with the questionnaire and find difficulties in writing their answers. It is worth mentioning that the questions used in the questionnaire were used to undertake an interview with the children and old people.

## **2.7. Pilot study**

A pilot study was conducted to test the reliability and the validity of the method used to collect the data. Three university students from Ksar Chellala were asked to answer the questions of the questionnaire. Their remarks and comments regarding the questions and the design of the questionnaire were taken into consideration to structure the final version of the questionnaire before the process of data collection.

## **Chapter Three**

### **Reults and Discussion**

### **3.1. Overview**

The present chapter is devoted to present and analyze the data obtained from the questionnaire and the interview. It describes the phonological and lexical variation that speakers of Ksar Chellala used in their daily conversations, the frequency of use of these sociolinguistic variations by males and females from different age groups inside Ksar Chellala speech community, and the attitudes that speakers of this dialect have towards these variations.

### **3.2. Data Analysis**

To analyze the data, three sections are developed. Section one is devoted to the phonological variations, section two is dedicated to the lexical variations, and section three is used to analyze the speakers' attitudes towards these variations. It is worth mentioning that each type of variation is analyzed in relation to age and gender.

#### **3.2.1. Phonological variations**

To determine the phonological variations that exist in KC dialect, three phonemes are analyzed, namely /ɣ/, /dʒ/, and /ʕ/. These phonemes are examined to identify if they are pronounced as [ɣ], [dʒ], and [ʕ], or they are realized as [q], [ʒ], and [ʔ]. These phonemes are examined in relation to two social variables which are age and gender.

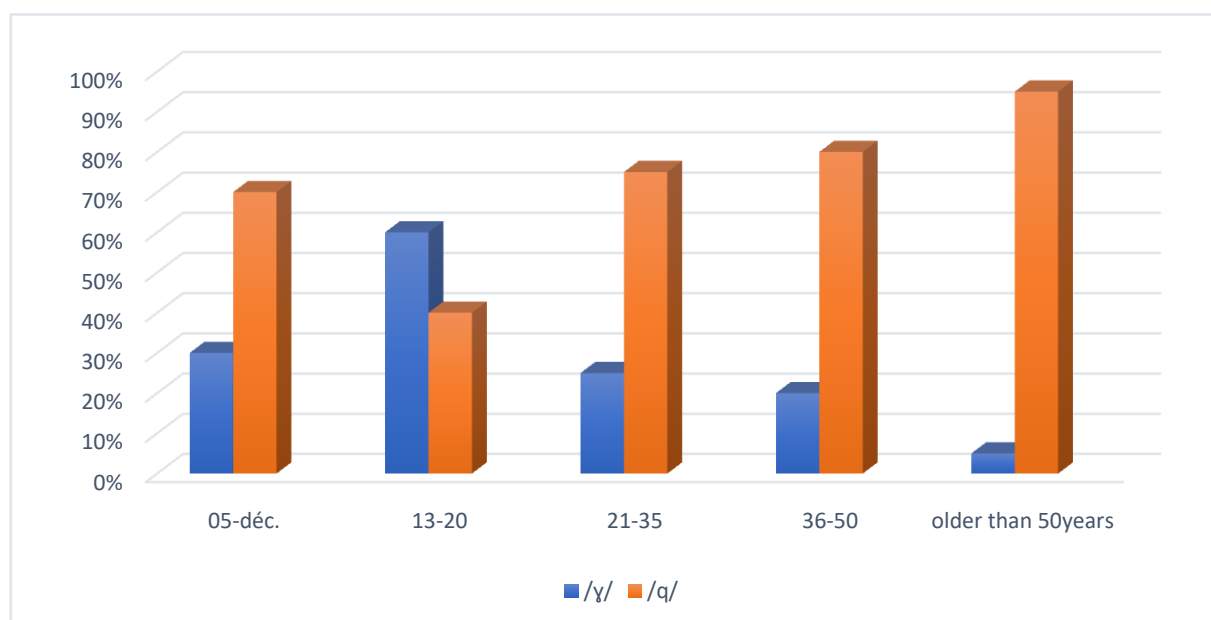
##### **1. The /q/ sound**

The results of the study reveal that the phoneme /ɣ/ can be realized in two different ways. It can be pronounced as [ɣ] or as [q]. The results show that the allophone [q] is usually used more than [ɣ] by males and females of all age groups.

- The sounds /q/ in correlation to age

Age group	Phonological variation		Total
	/ɣ/	/q/	
5-12	30%	70%	100%
13-20	60%	40%	100%
21-35	25%	75%	100%
36-50	20%	80%	100%
Older than 50	5%	95%	100%

**Table 2: The use of /q/ in correlation to age**



**Figure 1: The use /q/ in correlation to age**

A comprehensive look at figure (1) indicates that the majority of the participants (95%) who are older than 50 use [q] instead of [ɣ]. They use words such as /qɔdwa/ (tomorrow) and /mɔqrɔf/ (spoon). The figure also shows that the first, the third and the fourth age groups prefer the sound [q].

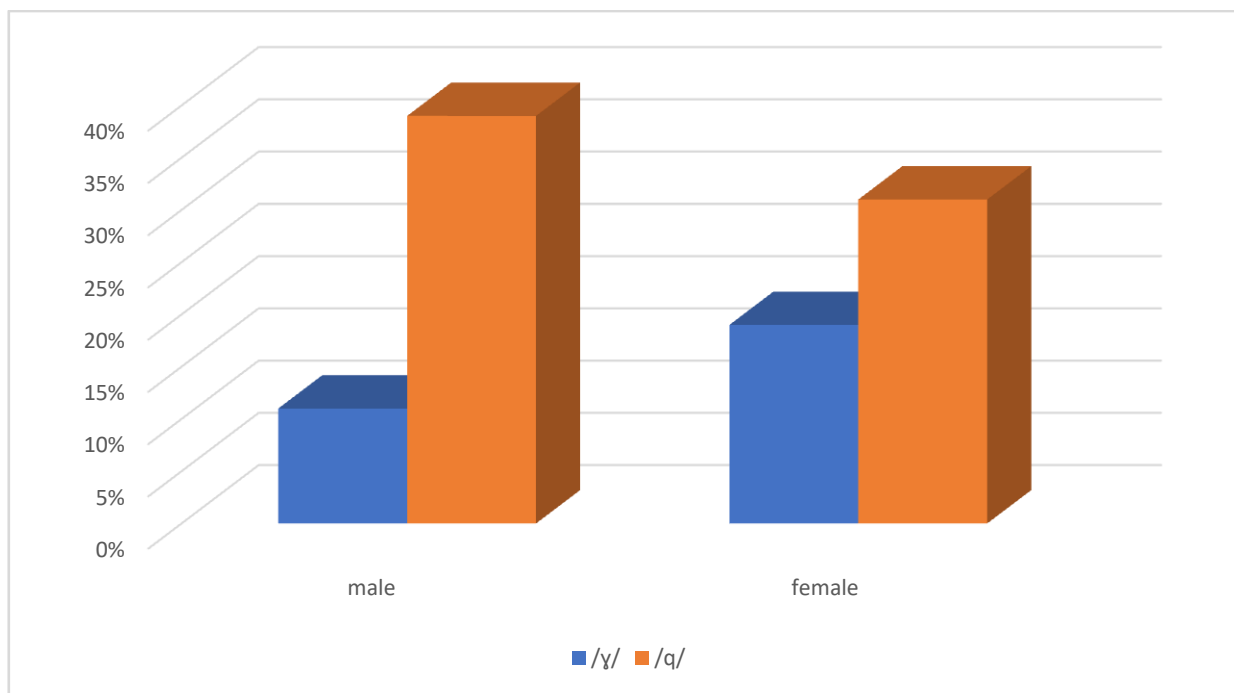


However, unlike these age groups, it is clear that the participants who are between 13 to 20 years choose the sound [ɣ]. These participants prefer to say /ɣɔdwa/ instead of /qɔdwa/ (tomorrow), and /mɔɣrɔf/ instead /mɔqrɔf/ of (spoon).

- **The sound /q/ in correlation to gender**

Gender	Phonological variation		Total
	/ɣ/	/q/	
Male	11%	39%	50%
Female	19%	31%	50%

**Table 3: The use /q/ in correlation to gender**



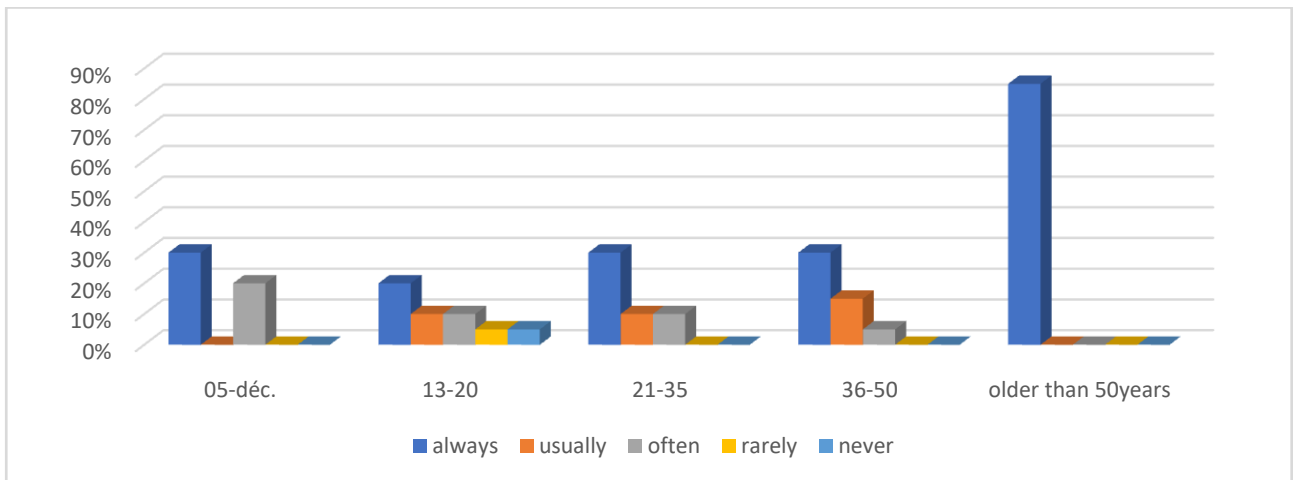
**Figure 2: The use /q/ in correlation to gender**

Figure 2 clearly shows that both males and females use the allophones [q] more than [ɣ]. The figure also reveals that male participants (39%) use this allophone more than female participants (31%).

- **Frequency of using /q/ instead of /y/ in correlation to age inside KC**

Age Group	Always	Usually	Often	Rarely	Never
05-12	50%	0%	45%	5%	0%
13-20	30%	20%	10%	30%	10%
21-35	50%	25%	20%	0%	5%
36-50	45%	35%	10%	5%	5%
Older than 50 years	85%	0%	15%	0%	0%

**Table 4: Frequency of using /q/ instead of /y/ in correlation to age inside KC**



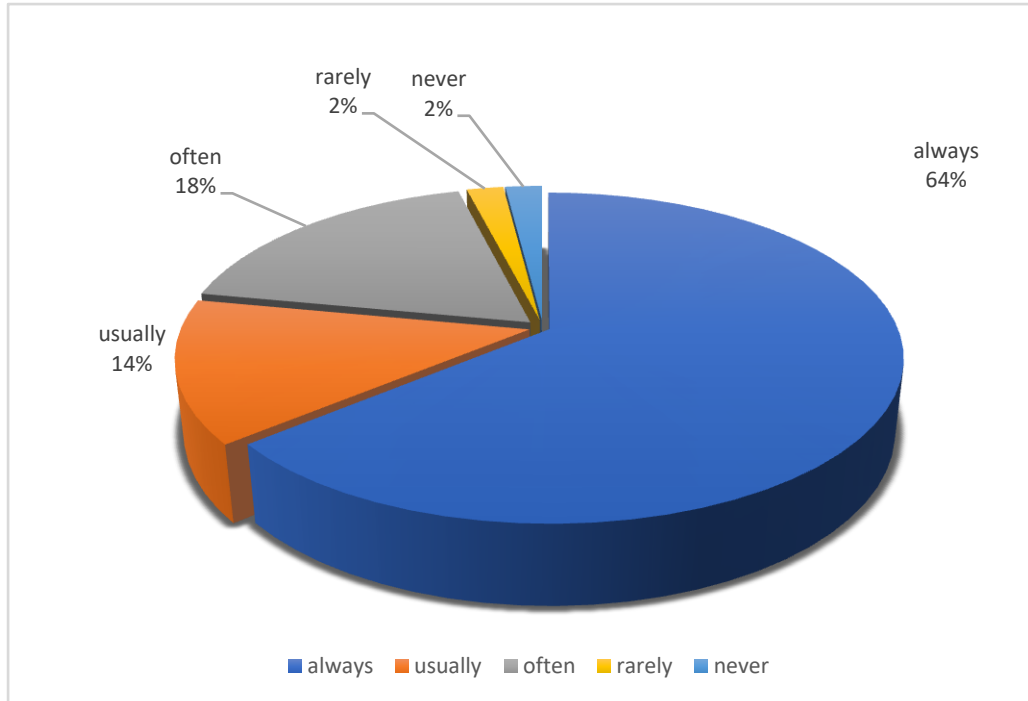
**Figure 03: Frequency of using /q/ instead of /y/ in correlation to age inside KC**

A comprehensive look at figure 03 indicates that speakers of from different age groups use the sound /q/ more frequently inside Ksar Chellala, especially speakers who are older than 50 years. The table shows that the majority of these speakers ( 85%) always use this sound inside KC. Besides, 50% of speakers who are between 5-12 and 50% of speakers who are between 21-35 indicate that they always utilize the sound /q/ inside KC.

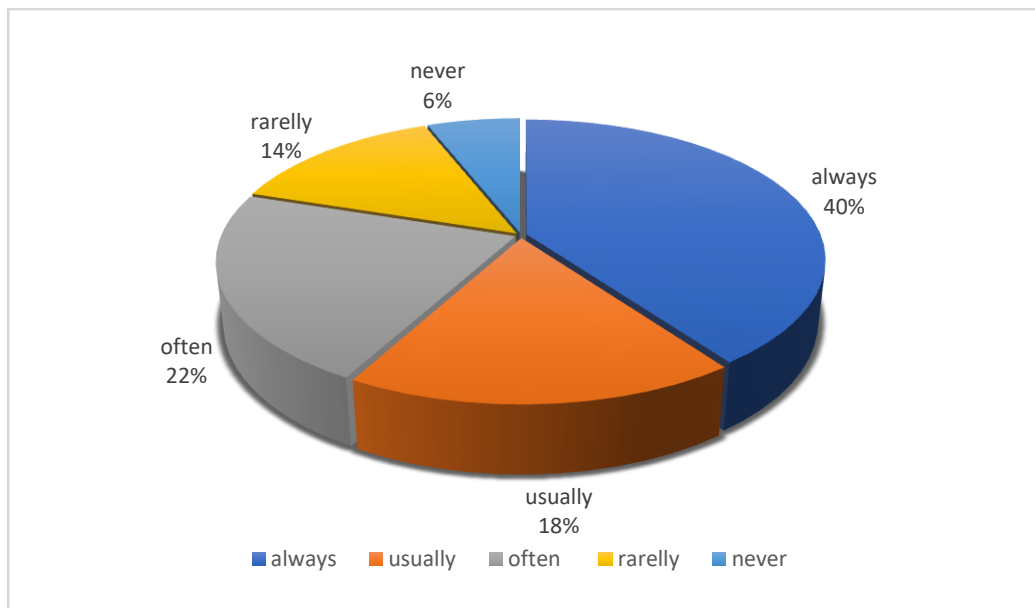
- **Frequency of using /q/ instead of /y/ in correlation to gender inside KC**

Gender	Always	Usually	Often	Rarely	Never
Male	64%	14%	18%	2%	2%
Female	40%	18%	22%	14%	6%

**Table 5: Frequency of using /q/ instead of /y/ in correlation to gender inside KC**



**Figure 4: Frequency of using /q/ instead of /y/ by male speakers inside KC**



**Figure 5: Frequency of using /q/ instead of /y/ by female speakers inside KC**

It is obvious from figure (4) and figure (5) that the majority of male speakers use the sound /q/ inside Ksar Chellala with more than females do. Table 5 shows that 64% of female speakers use always the sound /q/ inside Ksar Chellala, while 40% of female speakers say that they always use it.

Besides, 6% of female speakers indicate that they never use this sound inside KC. However, only 2% claim that they do not use the sound /q/ inside their speech community.

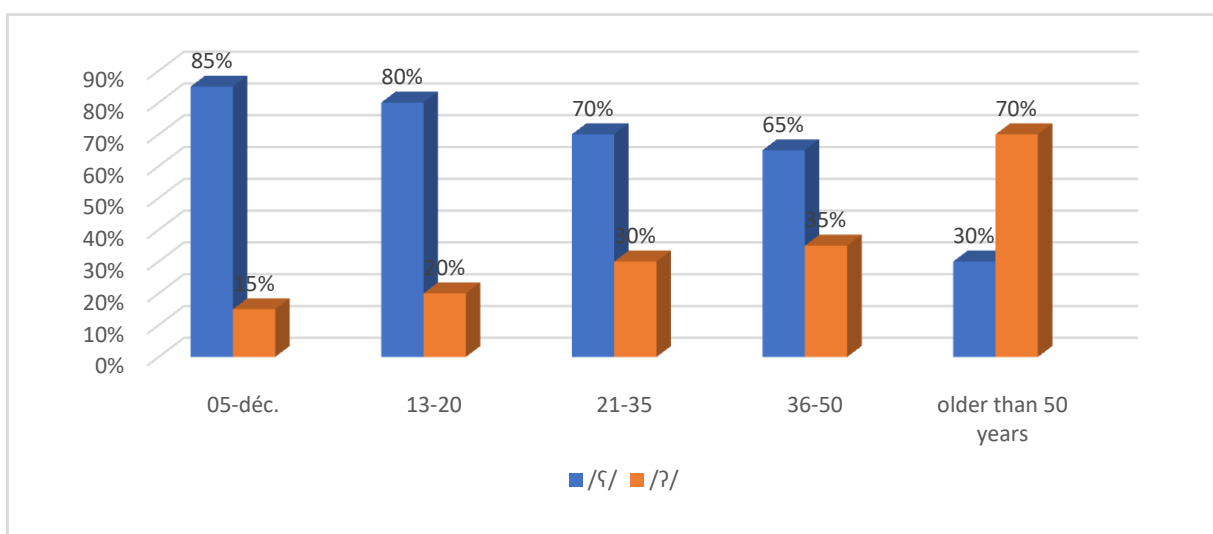
## 2. The /ʃ/ Sound

The results of the study show that the phoneme /ʃ/ can be realized in two different ways. It can be pronounced as [ʃ] or as [ʒ]. The results show that the allophone [ʃ] is usually used more than [ʒ] by males and females of all age groups.

- **The /ʃ/ Sound in correlation to age**

Age group	Phonological variation		Total
	/ʃ/	/ʒ/	
<b>5-12</b>	85%	15%	<b>100%</b>
<b>13-20</b>	80%	20%	<b>100%</b>
<b>21-35</b>	70%	30%	<b>100%</b>
<b>36-50</b>	65%	35%	<b>100%</b>
<b>Older than 50</b>	30%	70%	<b>100%</b>

**Table 6: The use of /ʃ/ sound in correlation to age**



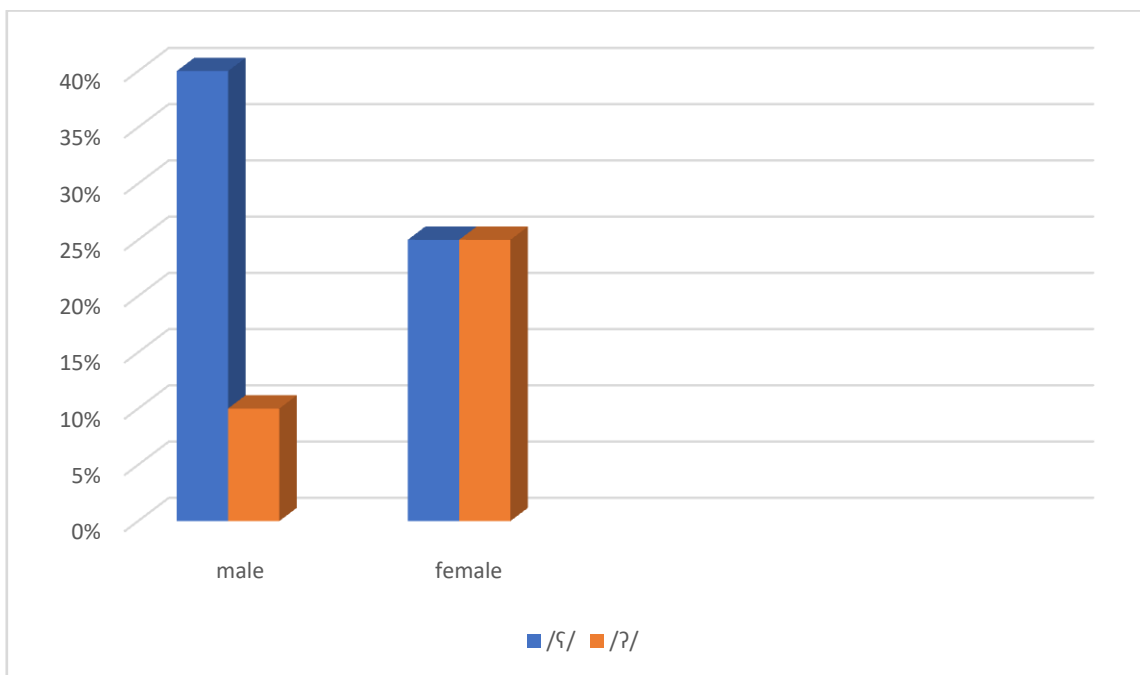
**Figure 6: The use of /ʃ/ sound in correlation to age**

Figure 6 reveals that, the variant [ʕ] is highly used by all age groups, except the fifth age group. Speakers, who are older than 50, still, use the variable [ʔ]. They prefer to say /ʔa:di/ instead of /ʕa:di/ ( normal). Besides they use /ʔɜ:m/ instead of /ʕa:m/ ( a year).

- **The /ʕ/ Sound in correlation to gender**

Gender	Phonological variation		Total
	/ʕ/	/ʔ/	
Male	40%	10%	<b>50%</b>
Female	25%	25%	<b>50%</b>

**Table 7: The /ʕ/ sound in correlation to gender**



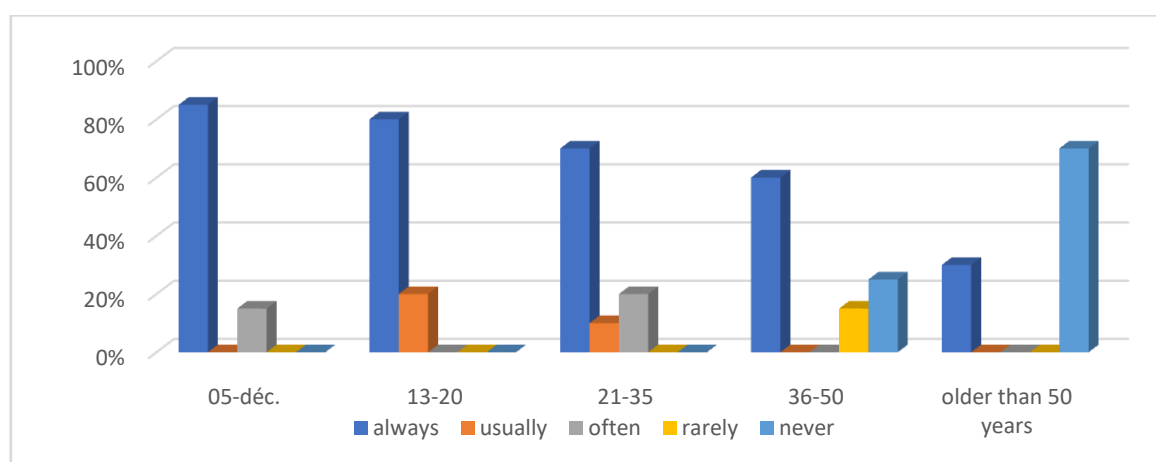
**Figure 7: The /ʕ/ sound in correlation to gender**

It is clearly shown, from figure 7 above that most male participants (40%) use the sound /ʕ/ instead of /ʔ/, while female participants (25%) use both sounds /ʕ/ and /ʔ/

- **Frequency of using /ʃ/ instead of /tʃ/ in correlation to age inside KC**

Age group	Always	usually	Often	Rarely	Never
<b>05-12</b>	85%	0%	15%	0%	0%
<b>13-20</b>	80%	20%	0%	0%	0%
<b>21-35</b>	70%	10%	20%	0%	0%
<b>36-50</b>	60%	0%	0%	15%	25%
<b>Older than 50 years</b>	30%	0%	0%	0%	70%

**Table 8: Frequency of using /ʃ/ instead of /tʃ/ in correlation to age inside KC**



**Figure 8: Frequency of using /ʃ/ instead of /tʃ/ in correlation to age inside KC**

The figure above reveals the percentage of using the variable /ʃ/ by the five age groups inside KC, it is clearly shown that the four first age groups use the variable /ʃ/ always with high proportion inside KC, especially the first age group. The majority of speakers (85%) who are between 5- 12 years old say that they always use the /ʃ/ sound inside KC.

However, the results reveal that the last age group (older than 50 years ) do not use this sound in their daily conversation. 70% of speakers who are older than 50 say that they never use the sound /ʃ/ inside their speech community.

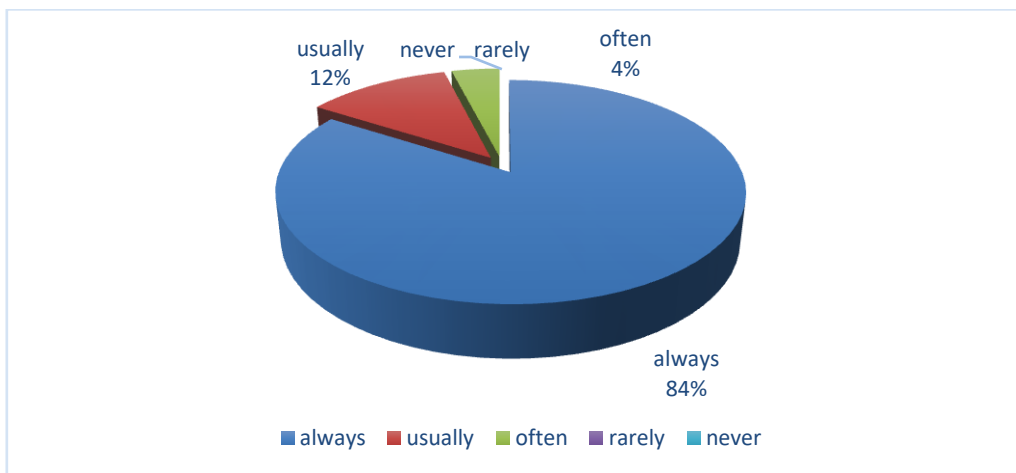
- **Frequency of using /ʃ/ instead of /ʔ/ in correlation to gender inside KC**

Gender	Always	Usually	Often	Rarely	Never
Male	94%	6%	0%	0%	0%
Female	84%	12%	4%	0%	0%

**Table 9: Frequency of using /ʃ/ instead of /ʔ/ in correlation to gender inside KC**



**Figure 9: Frequency of using /ʃ/ instead of /ʔ/ by male speakers inside KC**



**Figure 10: Frequency of using /ʃ/ instead of /ʔ/ by female speakers inside KC**

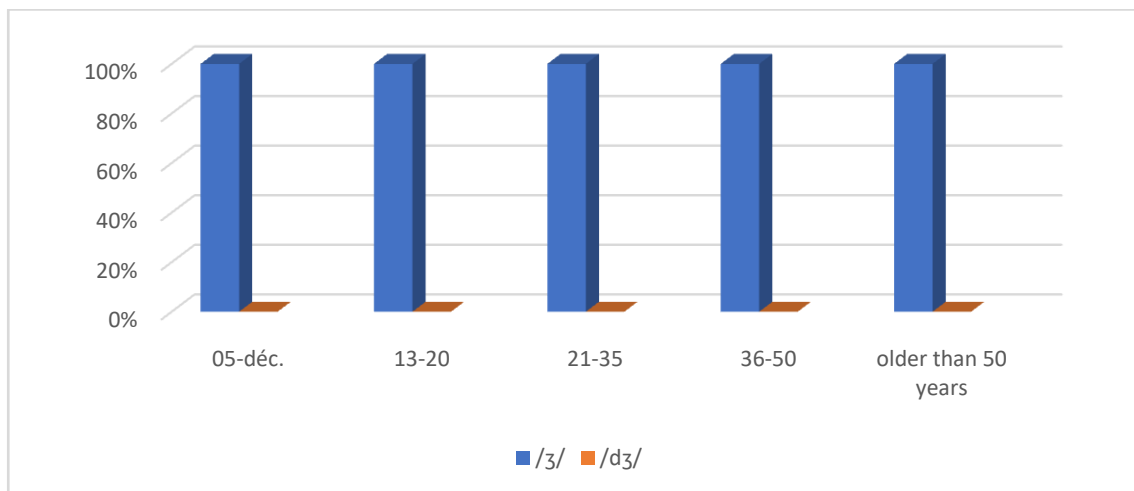
Figure 9 and 10 demonstrate that 94% of male participants always use the variable /ʃ/ inside KC speech community, while the rest of them (6%) they usually use this sound inside KC. The figures also indicate that 84% of female participants always use the sound /ʃ/ inside KC speech community, 12% of the participants usually use this variable inside KC, and 4% of the participants often use this variable inside KC.

### 3. The /ʒ/ Sound

- The /ʒ/ Sound in correlation to Age

Age group	Phonological variation		Total
	/ʒ/	/dʒ/	
5-12	100%	0%	100%
13-20	100%	0%	100%
21-35	100%	0%	100%
36-50	100%	0%	100%
Older than 50	100%	0%	100%

**Table 10: The /ʒ/ sound in correlation to age**



**Figure 11 : The /ʒ/ sound in correlation to age**

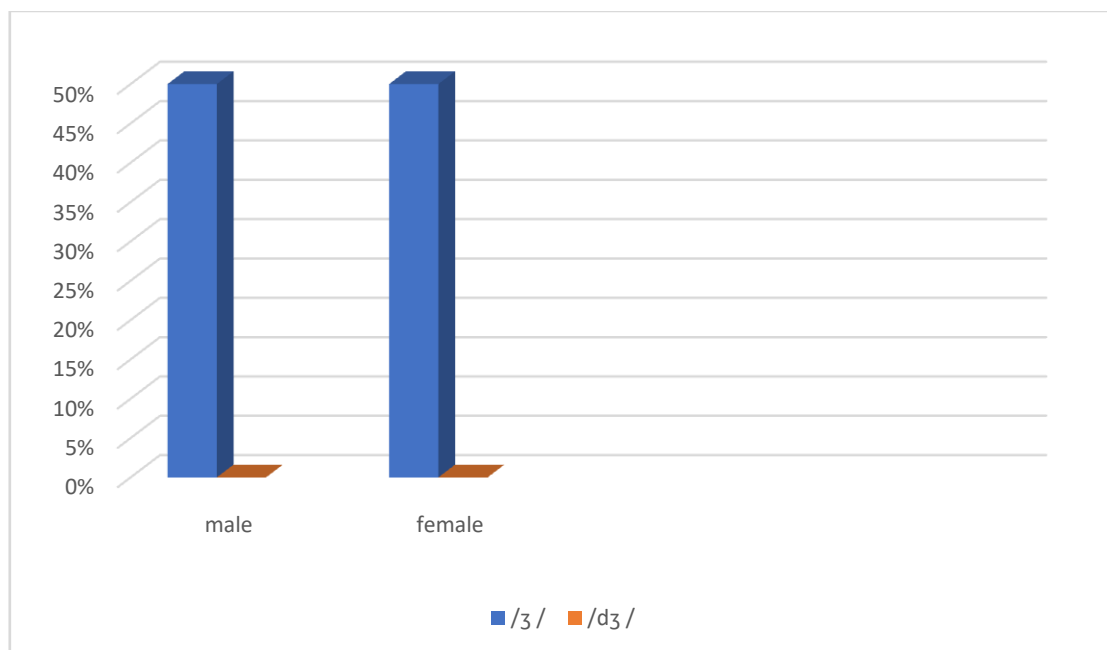
A comprehensive look at figure 5 indicates that all participants (100%) in the five age groups prefer to use [ʒ] instead of [dʒ], they use words such as /ʒa:ʒ/ (chicken) and /ʒɜ:məʃ/ (masjid).



- **The /z/ Sound in Correlation to Gender**

Gender	Phonological variation		Total
	/z/	/dz/	
Male	50%	0%	<b>50%</b>
Female	50%	0%	<b>50%</b>

**Table 11: The /dz/ sound in correlation to gender**



**Figure 12: The /z/ sound in correlation to gender**

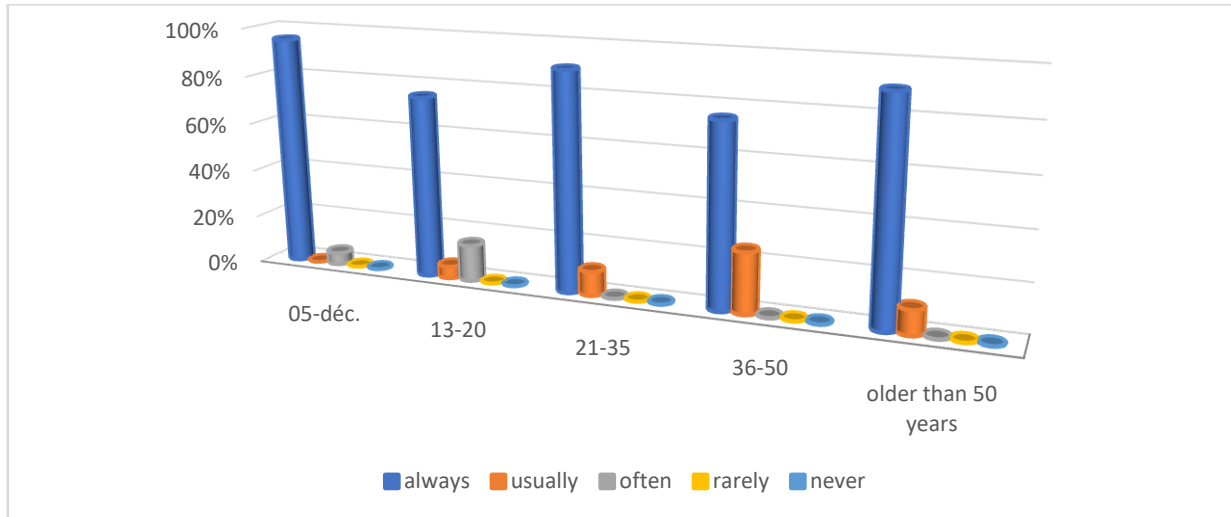
Figure 6 clearly shows that both males and females use the allophone [z] instead of using [dz], the figure also reveals that male participants (50%) use this allophone equally as female participants (50%).

- **Frequency of using /z/ instead of /dz/ in correlation to age inside KC**

Age group	Always	usually	Often	Rarely	Never
<b>05-12</b>	95%	0%	5%	0%	0%
<b>13-20</b>	75%	5%	20%	0%	0%
<b>21-35</b>	90%	10%	0%	0%	0%

<b>36-50</b>	75%	25%	0%	0%	0%
<b>Older than 50 years</b>	90%	10%	0%	0%	0%

**Table 12: Frequency of using /ʒ/ instead of /dʒ/ in corellation to age inside KC**



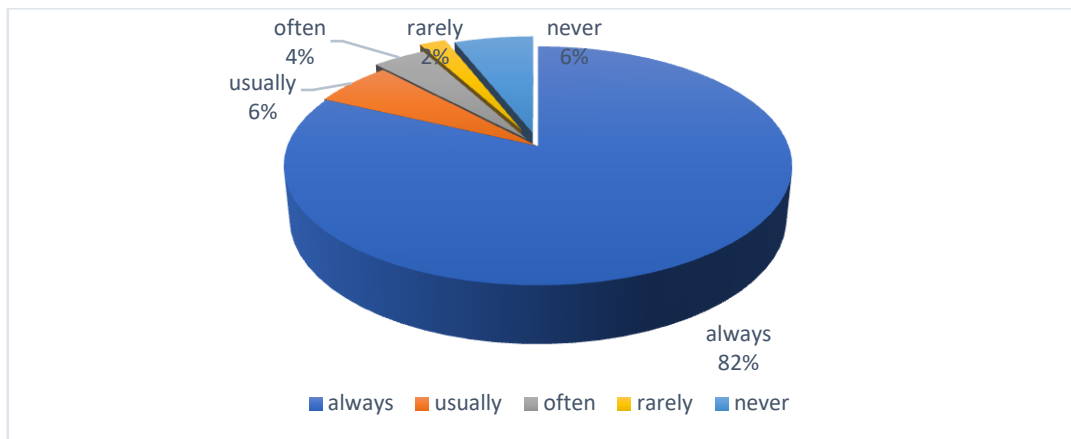
**Figure 13: Frequency of using /ʒ/ instead of /dʒ/ in corellation to age inside KC**

Figure 13 reveals the percentage of frequency of using the variable /ʒ/ inside ksar chellala by different age groups, the table demonstrate that all age groups use the variable /ʒ/ always with high rate inside KC, especially speakers who are between 5 to 12 years old who use it with highest rate(95%), and it is obvious that all the age groups have a nihilistic percentage for « rarely » and « never » using of this variable inside KC.

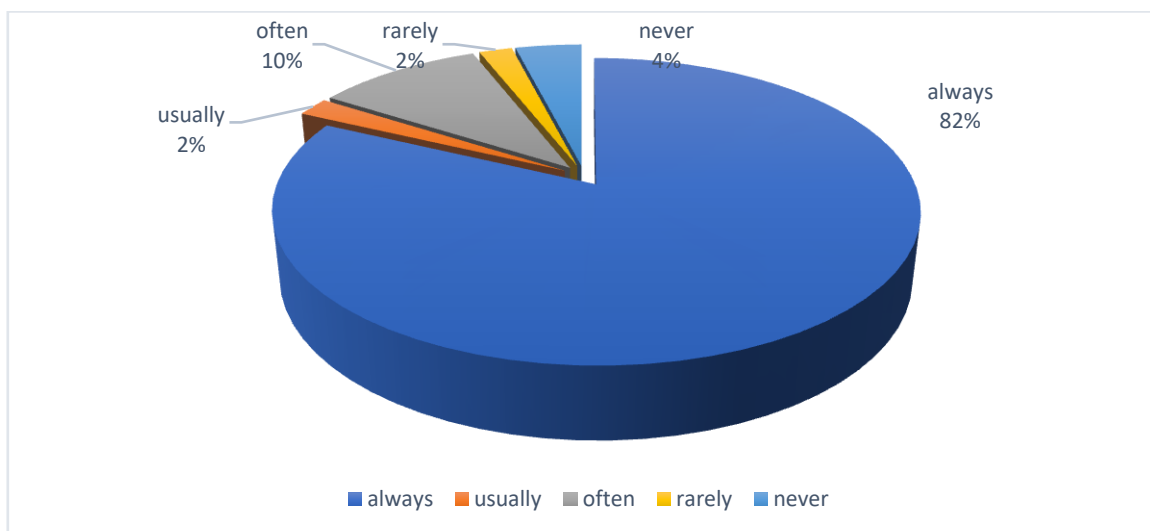
- **Frequency of using /ʒ/ instead of /dʒ/ in corellation to gender inside KC**

<b>Gender</b>	<b>Always</b>	<b>Usually</b>	<b>Often</b>	<b>Rarely</b>	<b>Never</b>
<b>Male</b>	82%	6%	4%	2%	6%
<b>Female</b>	82%	2%	10%	2%	4%

**Table 13: Frequency of using /ʒ/ instead of /dʒ/ in corellation to gender inside KC**



**Figure 14: Frequency of using /z/ instead of /dʒ/ by male speakers inside KC**



**Figure 15: Frequency of using /z/ instead of /dʒ/ by female speakers inside KC**

Figures 14 and 15 reveal that the majority of male and female participants use the sound /z/ inside ksar chellala speech community. The table shows that 82% of both male and female speakers always use the /z/ sound.

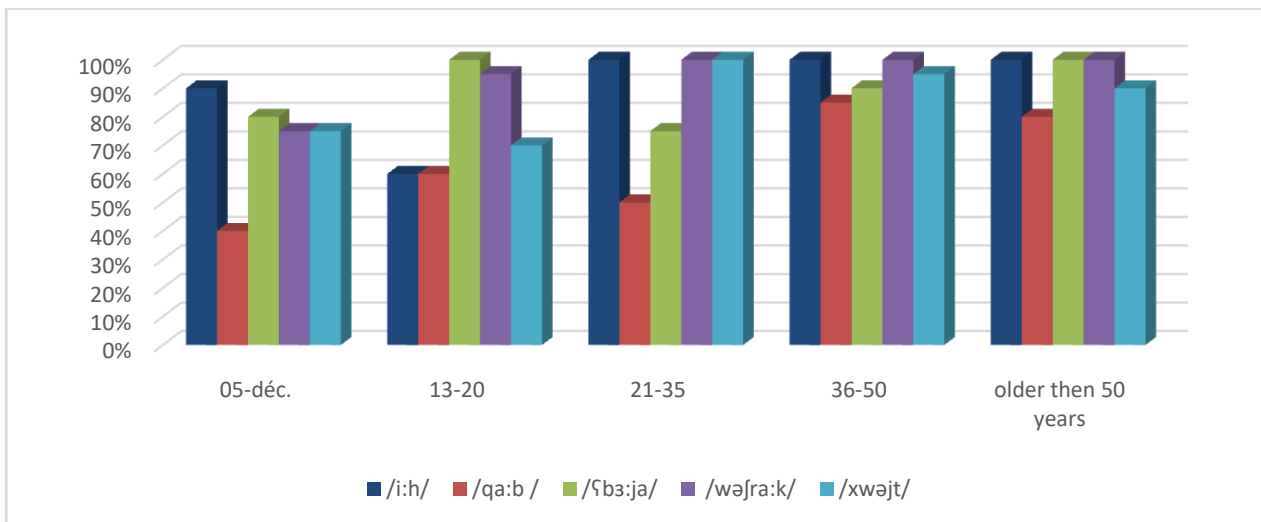
### 3.2.2. Lexical Variations

The results of the study show that members of KSC use some specific words which are different from those used by other Algerian speech communities. Ten words are examined in this study, these words are: / i:h/, /qa:b /, /ʕbɜ:ja/, / wəʃra:k/, /xwəjt/, /hdəni/, / neʃti/, / tʃɔl/, / akʌr/, / qɜʃəb/. The lexical variations are examined in relation to age and gender.

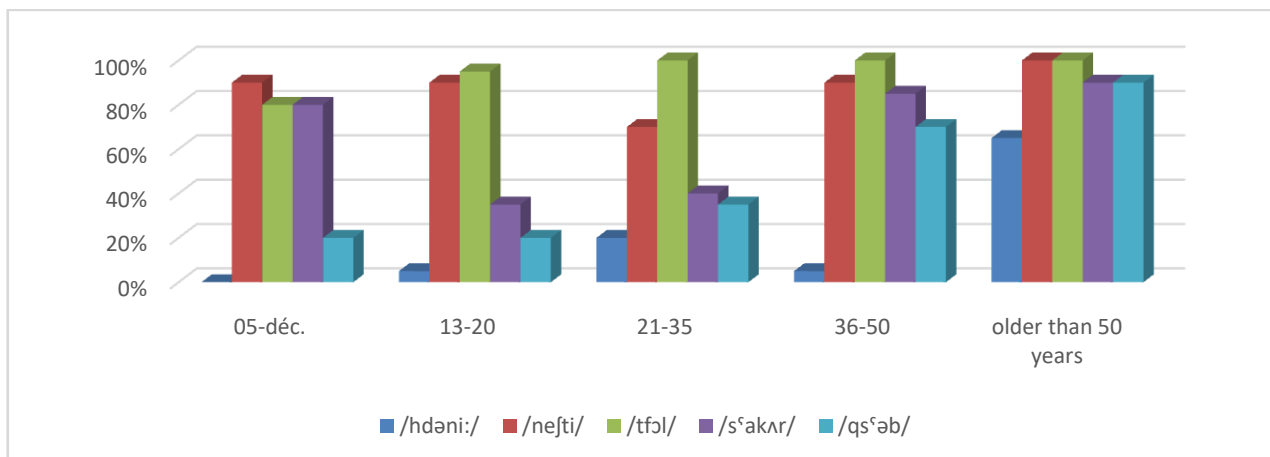
- The lexical variations in correlation to Age

	5-12 years old	13-20 years old	21-35 years old	36-50 years old	Older than 50 years old
/i:h/	90%	60%	100%	100%	100%
/qa:b /	40%	60%	50%	85%	80%
/ʃbɜ:ja/	80%	100%	75%	90%	100%
/wəfra:k/	75%	95%	100%	100%	100%
/xwəjt/	75%	70%	100%	95%	90%
/hdəni/	0%	5%	20%	50%	65%
/nefti/	90%	90%	70%	90%	100%
/tʃɔl/	80%	95%	100%	100%	100%
/sʰakɫr /	80%	35%	40%	85%	90%
/qsʰəb/	20%	20%	35%	70%	90%

**Table 14: The The lexical variations in correlation to age**



**Figure 16.1: The The lexical variations in correlation to age**



**Figure 16.2: The The lexical variations in correlation to age**

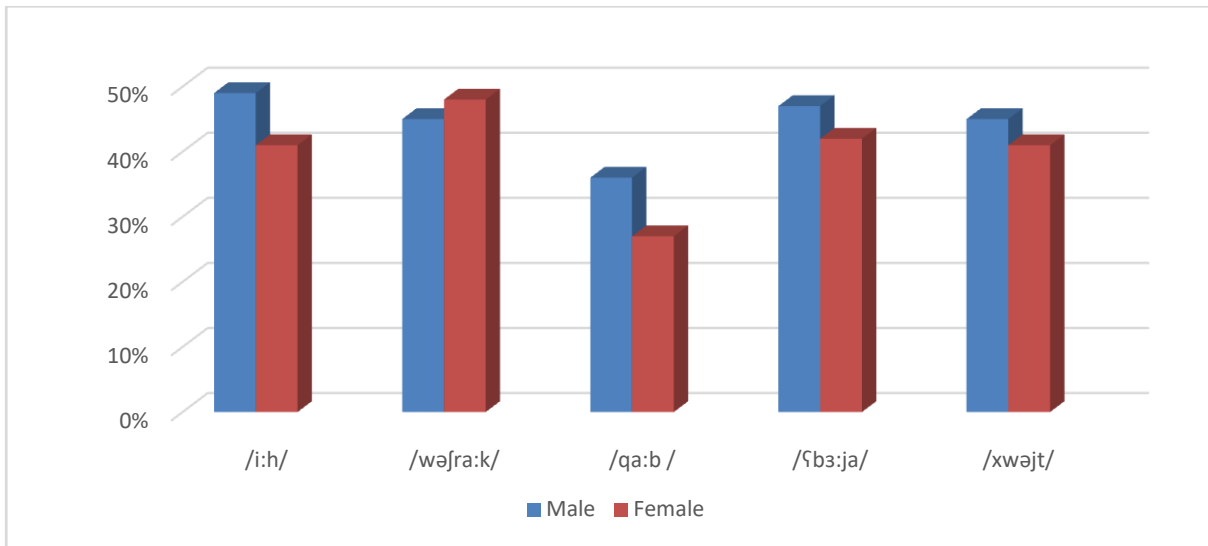
A comprehensive look at figures 16.1 and 16.2 reveal that the use of the ten lexical variation differ from one age group to another. The table shows that the majority of the speakers from the five age group use the lexical items / i:h/ ( yes), / ʃbɜ:ja/ ( dress), / wəʃra:k/ ( how are you), / xwəjt/ ( I am hungry), / nefti/ ( I like), / tfɔl/ ( a boy), / sʰakʌr/ ( close) Regarding the lexical items / qa:b/ ( thirsty), and /qsʰəb/ it seems that speakers who are older than 21 years old use it more than those who are younger than 20 years old.

Concerning the lexical item /hdəni/ ( let me alone). The results show that speakers who are younger than 20% avoid using it. This word , as table 14 indicates, is used by speakers of other age groups , especillay speakers who are older than 50 years old.

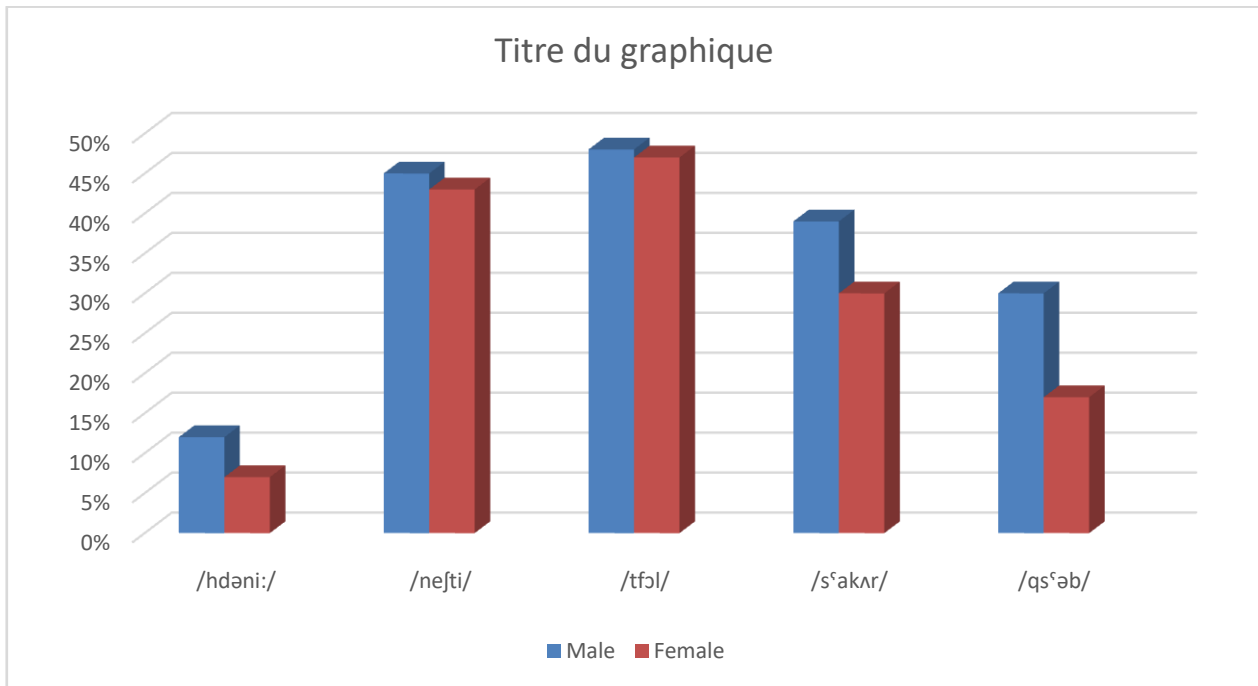
- **The Lexical variation in correlation to gender**

	English Meaning	Male	Female
/ i:h/	Yes	49%	41%
/qa:b /	Thirsty	36%	27%
/ʃbɜ:ja/	Dress	47%	42%
/ wəʃra:k/	How are you	45%	48%
/xwəjt/	Hungry	45%	41%
/hdəni/	Let me	12%	7%
/ nefti/	I like	45%	43%
/ tfɔl/	A boy	48%	47%
/ sakkar /	Close	39%	30%
/ qsʰəb/	Thirsty	20%	35%

**Table 15: The lexical variations in correlation to gender**



**Figure 17.1: The lexical variations in correlation to gender**



**Figure 17.2: The lexical variations in correlation to gender**

It clear from the figure 17.1 and 17.2 that both male and female speakers use the lexical item / i:h/, ʕbɜ:ja/, / wəfra:k/, /xwəjt/, / nefti/, / tfɔl/, and / sakkar/.

Regarding the lexical item /qa:b/ the results reveal that male speakers (36%) use this word more than female speakers (27%). The same is true for the lexical item /hdəni/, the results show 12% of male speakers use this word, while only 7% of female speaker prefer to use it.

However, concerning the word / qʂʰəb/, the results indicate that female speakers (35%) use this word more than male speakers (20%).

### 3.2.3. Speakers' Attitudes Towards Their Sociolinguistic Variation

To determine the speakers's attitudes towards the phonological and lexical variations discussed above, the participants were asked about the reasons that let them to use the variations mentioned above, and those reasons that let them to avoid using these variations.

- The reasons behind using the variation inside KC

Age Group	Gender	I used to use these variables	Express my identity	No need to change it	To be understood	I do not use this variable	Other reasons	Total
5-12	Male	25%	20%	5%	0%	0%	0%	100%
	Female	25%	15%	0%	0%	10%	0%	
13-20	Male	25%	10%	5%	10%	0%	0%	100%
	Female	15%	20%	15%	0%	0%	0%	
21-36	Male	15%	20%	10%	5%	0%	0%	100%
	Female	25%	15%	10%	0%	0%	0%	
36-50	Male	15%	20%	0%	15%	0%	0%	100%
	Female	20%	25%	0%	0%	5%	0%	
Older than 50	Male	35%	15%	0%	0%	0%	0%	100%
	Female	25%	5%	20%	0%	0%	0%	

**Table 16: Reasons behind using the sociolinguistic variations inside KC**

It seems that most of speakers, both males and females, from different age groups use phonological and lexical variations for mainly two reasons. Table 16 shows that, the majority of speakers from the five age groups they use the sociolinguistic variables because they used to use these variations which refelect their identity.

The table also shows that speakers who are older than 21 years old, and younger than 36 years old indicate that they use these variations because they believe that there is no need to change it.

Only 10% of female speakers who are between 5- 12 years old, and 5 % of female speakers who are between 36-50 years old say that they do not use these sociolinguistic variations. According to the first age group, acquiring another dialect prevent them sometimes from using the phonological and lexical variations discussed above. However, it seems that the female speakers who are between 36-50 years old avoid the sociolinguistics variations because they do not reflect their cultural and social levels, and they are old fashioned.

### **3.3. Discussion of the Findings**

It seems that the findings described and analyzed above validate what have been hypothesized earlier regarding the influence of age and gender on the use of the phonological and lexical variations in KC speech community, the frequency of use of these variations by male and female speakers from different age groups, the speaker's attitudes towards these sociolinguistic variations.

The findings of the study demonstrate that Ksar Chellala dialect includes so many phonological and lexical variations. Regarding the phonological variations, the results show that the native speakers of KC dialect use a set of sounds which are not used by other speakers in neighboring speech communities. Interestingly The use of these sounds is influenced by the speaker's age and gender. Both male and female speakers, from different age groups, usually use the sound [q] instead of [ɣ]. They use words such as /qɔdwa/ (tomorrow) and /mɔqrɔf/ (spoon). However, the results show that users who are between 13-20 years old prefer the sound [ɣ]. These participants prefer to say /ɣɔdwa/ instead of /qɔdwa/ (tomorrow), and /mɔɣrɔf/ instead /mɔqrɔf/ of (spoon). In addition to the [q] sound, Ksar Chellala dialect is characterized by another sound which is[ʔ]. This sound is used only by male and female speakers who are older than 50 years. Moreover,



the results reveal that all the speakers of KC dialect, regardless of their age and gender, use the sound [ʒ]. They use words such as /ʒa:ʒ/ (chicken) and /ʒɜ:məʃ/ (masjid).

As far as the lexical variations is concerned, the results show that KS speech community use some specific words which are different from those used by other neighboring speech communities such as : / i:h/, /qa:b /, / wəʃra:k/, /xwəjt/, /hdəni/, / neʃti/, / sakkʌr/, and /qsʕəb/. The findings indicate the majority of the speakers from different age groups use the lexical items / i:h/ ( yes), / ʕbɜ:ja/ ( dress), / wəʃra:k/ ( how are you), / xwəjt/ ( I am hungry), / neʃti/ ( I like), / tʃɔl/ ( a boy), / sʕakʌr/ ( close). Concerning the lexical item /hdəni/ ( let me alone). The results show that speakers who are younger than 20% avoid using it. However it is used by speakers of other age groups , especillay speakers who are older than 50 years old. The results show that male speakers tend to use these lexical items more than females.

Concerning the speakers' attitude towards these soiciolinguistic variations, the results it seems that the majority of male and female speakers use frequently these sociolinguistic variables inside their speech community to maintain their identity. Only a minority of female speakers avoid to utilize the phonological and lexical variations mentioned above. For them these sociolinguistic variations do not reflect their educational and social level.

### **3.4. Conclusion**

The present chapter presents the practical part of the research. It presents, describes, analyzes, and discusses the data obtained from the questionnaire and the interview in order to find answers to the research questions. The chapter shows clearly that KC dialect includes some phonological and lexical variations. The chapter also demonstrates that the use of these variation is influenced by speakers' age and gender.

## **General Conclusion**

The present study examines the phonological and lexical variation in KC speech community. It aims at exploring the influence of age and gender on the use of these phonological and lexical variations, and the attitudes that speakers have towards these variations.

To achieve the aim of this dissertation, three chapters have been structured. Chapter one is devoted to the literature review. Several concepts and ideas which are related to the topic under investigation were reported like dialectology and sociolinguistics, language varieties, speech community, linguistic variables and the sociolinguistic profile of Algeria. Chapter two details the research protocol followed to collect the data. To obtain reliable data, a questionnaire was distributed to a sample consisting of 100 native speakers of KC dialects. The sample was equally divided into two groups, male and females, each group was further divided into different age groups. Moreover, an interview was conducted with participants who find difficulties in writing their answers. Chapter three is dedicated to present, describe, analyze and discuss the data obtained from the participants.

The results of the study reveal that native speakers of Ksar Chellala dialect use some specific sounds and lexical items. The frequency of use of these sounds and lexical items is determined by the speaker's age and gender. The result also indicates that most of the native speakers of KC, regardless of their age and gender, use frequently these linguistic variables to show and maintain their identity.

### **Limitations of the Study**

This research has a number of potential shortcomings that should be considered :

- The present study does not take into consideration all the phonological and lexical variations that exist in KC dialect.

- The present study does not take into consideration other social variables like ethnicity, social class, and level of education.
- Some participants changed their way of speaking when we recorded them
- We faced so many problems while collecting the data, especially with children who are between 5-12 years old

### **Recommendation and Further Research**

In light of the above limitations, the following recommendations are proposed:

- Researchers are recommended to study the linguistic variables in KC dialect by examining a large sample to provide valid and accurate results.
- Other research on the phonological and lexical variation in other Algerian dialect should be conducted.
- Other social variables could be taken into consideration when investigating the linguistic variations of particular variety, such as ethnicity, social class, and level of education.

## List of References

- Chambers, J.K and Trudgill, P. (2004). *Dialectology*. 2nd Edition. Cambridge: Cambridge University Press.
- Chambers, J.K ,Trudguill. P and Schilling- Estes, N. (2004). *The Handbook of Language Variation and Change*. Oxford: Blackwell Publishing Ltd.
- Chomsky, N. (1965). *Aspects of the Theory of Syntax*. Cambridge, MA: MIT Press.
- Dendane, Z. (2007). *Sociolinguistic Variation and Attitudes towards Language Behaviour in an Algerian Context. The Case of Tlemcen Arabic*. Unpublished Doctorate Thesis. Oran University.
- Fasold, R. W. (1990). *The Sociolinguistics of Language*. Oxford: Blackwell Publishing Ltd.
- Fought, C. (2004). *Sociolinguistic Variation: Critical Reflections*. New York. Oxford University Press.
- Gumperz, J.J. (1968). "The Speech Community". Giglioli, P. P. (1972). *Language and Social Context*. Harmondsworth, England: Penguin books. 219- 231.
- Hudson, R. A (1996). *Sociolinguistics*. 2nd Edition. Cambridge: Cambridge University Press.
- Hymes, D. H (1974). *Foundations in Sociolinguistics: An Ethnographic Approach*. Philadelphia: University of Pennsylvania Press.
- Labov, W. (1966). Hypercorrection by the Lower middle Class as a Factor in Linguistic Change. In W. Bright ed (1964). *Sociolinguistics, Proceedings of the UCLA sociolinguistics Conference*. Mouton and Co. The Hague- Paris. pp. 84-113.
- Labov, W. (1972a). *Language in the Inner City: Studies in the Black English Vernacular*. Philadelphia: University of Pennsylvania Press.
- Labov (1990). The Intersection of Sex and Social Class in the Course of Linguistic Variation. *Language Variation and Change* 2, 205-254.
- Lyons, J. (1970). *New Horizon in Linguistics*. Harmdsworth, England: Penguin Books.
- Marçais, Ph. (1960). The Arabic Dialects of Algeria. *Encyclopaedia of Islam*. 385-390.

- Meyerhoff, M. (2006). *Introducing Sociolinguistics*. London and New York: Routledge.
- Myers-Scotton, C (1993). *Social Motivations for Code Switching: Evidence from Africa*. Oxford: Clarendon Press.
- Trudgill, P. (1986). *Dialects in contact*. Oxford: Blackwell Publishing.
- Trudgill, P. (1995). *Sociolinguistics: An Introduction to Language and Society*. England. Clays Ltd., St Ives plc.
- Trudgill, P. (2002). *Sociolinguistic Variation and Change*. Edinburgh: Edinburgh University Press Ltd.
- Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. 5th Edition. Blackwell Publishing LTD.
- Watson, J.C.E. (2002). *The Phonology and Morphology of Arabic*. New York: Oxford University Press

## Appendices

### إستبيان حول المتغيرات الفونولوجية والمعجمية المستعملة في قصر الشلالة (ولاية تيارت)

هذا الاستبيان خاص بطلبة ماستر لغة إنجليزية لجامعة ابن خلدون، يسرنا أن تكونوا جزء من بحثنا وذلك من خلال إجاباتكم الصادقة على الوضعيات المرفقة. هذه الدراسة تركز على المتغيرات الفونولوجية والمعجمية المستعملة في قصر الشلالة، كما أنها تهدف إلى تحديد مختلف العوامل المتحكمة والمساهمة في استعمال هاته المتغيرات. قراءتكم الحذرة وإجاباتكم النزيهة، والتي سنحرص بدورنا على إبقائها مجهولة الاسم، ستساهم في زيادة المصداقية لبحثنا. شكرا لتعاونكم.

#### البيانات الأساسية

- الجنس:  نكر  أنثى
- السن:  من 05 إلى 12 سنة  من 13 إلى 20 سنة  من 21 إلى 35 سنة  من 35 إلى 50 سنة  أكبر من 50 سنة
- مكان الميلاد: .....
- المستوى الدراسي:  غير متعلم  ابتدائي  متوسط  ثانوي  جامعي
- المهنة: .....  عاطل عن العمل

#### الجزء الأول: المتغيرات الفونولوجية

اختر الكلمة التي تستعملها مع أفراد منطقتك بقصر الشلالة

#### المتغير "ق":

- ملعقة:  مُقْرَف  مُعْرَف
- غالي:  قَالِي  غَالِي
- غدا:  فُدُوَة  غُدُوَة
- يغطس:  يَغَطْس  يَغَطْسُن

#### المتغير "ج":

- دجاج:  جَاَج  دُجَاَج
- قادم:  جَائِي  دُجَائِي
- جيران:  جَوَارِيْن  دُجَوَارِيْن
- مسجد:  جَامَع  دُجَامَع

#### المتغير "ع":

- عادي:  عَادِي  أَدِي
- عام:  عَام  أَم
- لا عليك:  مَغْلِيْش  مَالِيْش
- سمعت:  سَمَعْت  سَمَأْت

اختر الكلمة التي تستعملها مع أفراد منطقتك بقصر الشلالة

- دعني وشأني:  حَلِيْنِي  هُدَايْنِي

<input type="checkbox"/>	أَصْبَبَ	<input type="checkbox"/>	خَفَّ	أسرع :
<input type="checkbox"/>	وَاهُ	<input type="checkbox"/>	إِيَّةُ	نعم :
<input type="checkbox"/>	وَشْرَاكُ	<input type="checkbox"/>	كَيْرَاكُ ؟	كيف حالك ؟:
<input type="checkbox"/>	نَشْتِي	<input type="checkbox"/>	نَبْغِي	أحب :
<input type="checkbox"/>	طُفْلٌ/طُفْلَةٌ	<input type="checkbox"/>	شِيرٌ/شِيرَةٌ	طفل/طفلة :
<input type="checkbox"/>	سَكَّرَ	<input type="checkbox"/>	بَلَّغَ	اغلق :
<input type="checkbox"/>	قَابَ	<input type="checkbox"/>	عَطَّشَانُ	عطشان :
<input type="checkbox"/>	بَدَّعِيَّةُ	<input type="checkbox"/>	عَبَايَةٌ	فستان :
<input type="checkbox"/>		<input type="checkbox"/>	جِيعَاةٌ خَاوِيَةٌ	جائعة :جِيعَاةٌ خَاوِيَةٌ

الجزء الثالث: نسبة استعمال سكان منطقة قصر الشلالة للمتغيرات الفونولوجية والمعجمية

لا أستعملها أبدا	نادرا	أحيانا	غالبا	دائما	المتغيرات الفونولوجية والمعجمية
					هل تستعمل المتغير "ق" خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟
					هل تستعمل المتغير "ج" خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟
					هل تستعمل المتغير "ع" خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟
					هل تستعمل المتغيرات المعجمية المذكورة سابقا خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟

لماذا تستعمل المتغيرات المذكورة سابقا خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟

اعتدت عليها  تعبر عن هويتي  لا داعي لتغييره  حتي يفهمني سكان المنطقة

أسباب

أخرى.....

.....

.....

لماذا لا تستعمل المتغيرات المذكورة سابقا خلال محادثاتك اليومية مع أفراد من قصر الشلالة ؟

لا تعبر عن مستواي الثقافي والاجتماعي  لا تتناسب مع لهجات العصر الحديثة  إكتساب لهجة ثانية

أسباب

أخرى.....

.....

## QUESTIONNAIRE

This questionnaire is used to conduct a study on the phonological and lexical variations that exist in KC dialect. We are pleased to be a part of our research through your honest answers to the attached questions. Your careful reading and honest answers, which we will also ensure to keep anonymous, will contribute to increase the credibility to our research. Thank you for your cooperation.

Gender: Male  Female   
 Age: from 05 to 12  from 13 to 20  from 21 to 35  from 36 to 50  older than 50   
 Place of birth: .....  
 Level of education: uneducated  primary school  middle school   
 secondary school  university   
 Occupation: .....

### Part 1: Phonological Variables

#### A: Variable (q): Realization of /q/ as [q] or [ɣ]

*I-Choose the word that you use frequently with KC speakers*

#### B/ Variable (dʒ): realization of /ʒ/ as /dʒ/

- |             |              |           |                          |            |                          |
|-------------|--------------|-----------|--------------------------|------------|--------------------------|
| • /ʒa:j/    | "I'm coming" | /ʒɜ:j/    | <input type="checkbox"/> | /dʒɜ:j/    | <input type="checkbox"/> |
| • /dʒɜ:ʒ/   | "chicken"    | /dʒɜ:ʒ/   | <input type="checkbox"/> | /dʒɜ:dʒ/   | <input type="checkbox"/> |
| • /ʒɜ:məʃ/  | "masjid"     | /ʒɜ:məʃ/  | <input type="checkbox"/> | /dʒɜ:məʃ/  | <input type="checkbox"/> |
| • /ʒwəri:n/ | "neighbors"  | /ʒwəri:n/ | <input type="checkbox"/> | /dʒwəri:n/ | <input type="checkbox"/> |

#### C/ Variable (ʕ) Vs (ʔ)

- |             |           |                          |          |                          |
|-------------|-----------|--------------------------|----------|--------------------------|
| • normal    | /ʕɜ:di/   | <input type="checkbox"/> | /ʔɜ:di/  | <input type="checkbox"/> |
| • year      | /ʕɜ:m/    | <input type="checkbox"/> | /ʔɜ:m/   | <input type="checkbox"/> |
| • It's okey | /məʃli:f/ | <input type="checkbox"/> | /mʔli:f/ | <input type="checkbox"/> |
| • I heard   | /sməʃt/   | <input type="checkbox"/> | /sməʔt/  | <input type="checkbox"/> |

#### ❖ Lexical variables

*Put an × on the Box in the word you use with Ksar Chellala speakers.*

- |                   |                 |           |                          |           |                          |
|-------------------|-----------------|-----------|--------------------------|-----------|--------------------------|
| a. How do you say | "Let me":       | /xəli:ni/ | <input type="checkbox"/> | /hdəni:/  | <input type="checkbox"/> |
| b. How do you say | "Quickly":      | /qsʕəb/   | <input type="checkbox"/> | /xəf /    | <input type="checkbox"/> |
| c. How Do you say | "Yes":          | /wa:h/    | <input type="checkbox"/> | /i:h/     | <input type="checkbox"/> |
| d. How do you say | "I like":       | /neɣi/    | <input type="checkbox"/> | /neʃti/   | <input type="checkbox"/> |
| e. How do you say | "What's wrong": | /ma:lək/  | <input type="checkbox"/> | /wəʃbi:k/ | <input type="checkbox"/> |



- f. How do you say “boy” : /ʃi:r/  /tʃɔl/
- g. How do you say “close”: /sʰakʌr/  /baləʃ/
- h. How do you say “thirsty”: /qa:b/  /ʃatʃʒ:n/
- i. How do you say “dress”: /ʃbʒ:ja/  /bədʃija/
- j. How do you say “hungry”: /xwajt/  /ʒəʃt/

**Part 3: percentage of using the phonological and lexical variables by Ksar Chellala speakers.**

The phonological and lexical variables	<i>always</i>	<i>usually</i>	<i>often</i>	<i>rarely</i>	<i>never use</i>
Do you use the variable (q) when talking to speakers from Ksar Chellala?					
Do you use the variable (ʒ) when talking to speakers from Ksar Chellala?					
Do you use the variable (ʃ) when talking to speakers from Ksar Chellala?					
Do you use the lexical variables during your conversations inside Ksar Chellala?					

**Part 4: The Attitudes of Ksar Chellala Speakers Towards their Sociolinguistic Variation:**

1. Why do you use the above-mentioned variables in your daily conversations with speakers from Ksar Chellala?

I used to use these variables  to present my identity   
 no need to change it  to be understood by others

Other reasons.....

2. Why do you not use the above-mentioned variables in your daily conversations with speakers from Ksar Chellala?

It does not reflect my cultural and social level  to acquire a new dialect   
 Do not suit with modern dialects  I use these variables

Other reasons.....

## Résumé

La présente étude examine les variations sociolinguistiques au sein de la communauté linguistique de Ksar Chellala. Le but de cette étude est d'examiner l'utilisation des variations phonologiques et lexicales en fonction de l'âge et du sexe, et les attitudes que les locuteurs de la communauté linguistique de Ksar Chellala ont envers ces variations sociolinguistiques. Pour collecter les données, un questionnaire a été distribué à un échantillon composé de 100 locuteurs natifs du dialecte Ksar Chellala. L'échantillon a été divisé également en deux groupes : les hommes et les femmes. Chaque groupe est ensuite divisé en différentes tranches d'âge. En plus du questionnaire, un entretien a été réalisé avec les participants. Les résultats de l'étude ont révélé que le dialecte KC utilise un ensemble de variations phonologiques et lexicales et de mots qui ne sont pas utilisés par d'autres locuteurs dans les communautés linguistiques voisines. L'utilisation de ces sons et mots est déterminée par deux variables sociolinguistiques, à savoir l'âge et le sexe. Les résultats ont également révélé que les locuteurs masculins et féminins, quel que soit leur âge, ont à peu près les mêmes attitudes envers leur dialecte. Ces locuteurs entretiennent ces variations phonologiques et lexicales qui reflètent leur identité.

**Mots- Clé :** Variation linguistique, communauté linguistique, caractéristiques phonologiques et lexicales du dialecte de Ksar Chellala, facteurs sociaux,

## الملخص

تبحث الدراسة الحالية في الاختلافات اللغوية الاجتماعية في مجتمع الكلام في قصر الشلالة. الهدف من هذه الدراسة هو فحص استخدام الاختلافات الصوتية والمفردات فيما يتعلق بالعمر والجنس، ومواقف المتحدثين في قصر الشلالة اتجاه هذه الاختلافات اللغوية الاجتماعية. لجمع البيانات، تم توزيع استبيان على عينة تتكون من 100 متحدث أصلي لهجة قصر الشلالة. تم تقسيم العينة بالتساوي إلى مجموعتين: ذكور وإناث. تنقسم كل مجموعة إلى فئات عمرية مختلفة. بالإضافة إلى الاستبيان، تم إجراء مقابلة مع المشاركين. كشفت نتائج الدراسة أن لهجة قصر الشلالة تحتوي على مجموعة من الاختلافات الصوتية والمعجمية والكلمات التي لا يستخدمها المتحدثون الآخرون في مجتمعات الكلام المجاورة. يتم تحديد استخدام هذه الأصوات والكلمات من خلال متغيرين

اجتماعيين لغويين ، وهما العمر والجنس. كما أظهرت النتائج أن المتحدثين من الذكور والإناث، بغض النظر عن أعمارهم، لديهم نفس المواقف تقريباً تجاه لهجتهم حيث يحافظ هؤلاء المتحدثون على هذه الاختلافات الصوتية والمعجمية التي تعكس هويتهم. **كلمات مفتاحية:** تنوع اللغة ، مجتمع الكلام ، السمات الصوتية والمعجمية لهجة قصر شلالا ، العوامل الاجتماعية