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**Lexical Choice and Identity Construction in Tiaret Speech**  
**Community**

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in Linguistics

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Dedications

In the name of Allah, Bismillah

To the years of the countryside, years of exhaustion and hardship...

I always remember the struggles I faced in travelling from the countryside to the city to pursue my education, where I encountered many difficulties in my study, but, with the continuous support and encouragement of my parents, I never gave up, but rather increased my efforts and became ready for anything to achieve my goals. Now, with the help of Allah, I am proud of what I have accomplished...Therefore, I dedicate this dissertation to the secret of my success in all my life, to my beloved mother who stayed up late many nights for my studies and comfort, and who supported me in times of hardship, to the one who wakes up early every morning and waits for me outside the house until I leave, I dedicate this graduation to you, my dear mother. To the most precious person in the universe, my dear father, whose efforts were not in vain. This moment makes us forget the hardships we endured together to achieve this success.

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### **Dedications**

My university journey has finally come to an end after much toil and hardship.

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## List of Algerian Arabic Phonetic Symbols

### 1. Consonants

A A Script	Symbols in IPA	Examples
ء	/ʔ/	/ʔamsik/
ب	/b/	/ba:b/
پ	No equivalence	/
ت	/t/	/tafa:dʒaʔa/
ث	/θ/	/θawb/
ج	/dʒ/	/dʒamal/
	/ʒ/	/ʒamal/
ح	/ħ/	/ħaqiba/
خ	/x/	/xajr/
د	/d/	/di:na:r/
ذ	/ð/	/ðahab/
ر	/r/	/rumħ/
ز	/z/	/zawraq/
س	/s/	/sa:ʕa/
ش	/ʃ/	/ʃarika/
ص	/sʕ/	/sʕira:tʕ/
ض	/dʕ/	/dʕari:ba/
ط	/tʕ/	/tʕa:ʔira/
ظ	/ðʕ/	/ðʕuhr/
ع	/ʕ/	/ʕulba/
غ	/ɣ/	/ɣiʔa:ʔ/
ف	/f/	/faqi:r/
ق	No equivalence	/
ك	/q/	/qina:ʕ/
گ	No equivalence	/

ك	/k/	/kita:b/
ل	/l/	/luʃba/
م	/m/	/manzil/
ن	/n/	/naha:r/
ه	/h/	/hidzara/
		/hiʒra/
و	/w/	/wari:d/
ي	/j/	/jasmaʃ/

## 2. Short Vowels

Vowel (IPA)	Description
/i/	High front unrounded short vowel
/a/	Low central unrounded short vowel
/u/	High back rounded short vowel
/e/	Mid front unrounded short vowel
/ə/	Mid central vowel
/ɔ/	Mid back rounded short vowel

## 3. Long Vowels

/i:/	High front unrounded long vowel
/a:/	Low front unrounded long vowel
/u:/	High back rounded long vowel
/ɔ:/	Mid back rounded long vowel

## **List of Acronyms**

**AAVE:** African American Vernacular English

**ADA:** Algerian Dialectal Arabic

**CAT:** Communication Accommodation Theory

**ESL:** English as Second Language

**ICT:** Identity Control Theory

**MSA:** Modern Standard Arabic

**SCT:** Social Categorization Theory

**SIT:** Social Identity Theory

**TAA:** Tiaretian Algerian Dialect



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### **Abstract**

The current research aims to identify the relationship between lexical choice and identity construction. It seeks to determine how Tairetian speakers of different age groups use words and expressions to reflect aspects of their identities. The research at hands attempts to explore the lexical items utilized by these speakers to refer to a set of nouns, verbs and adjectives, to investigate how speakers in Tiaret speech community use their lexical choices to communicate aspects of their identities. To reach the objectives of this study, two research experiments were conducted with 105 Tairetian speakers. The first experiment was implemented to collect all the possible words and expressions used by the Tiaretian speakers of different age groups in their daily life conversations. In the second experiment, the participants were asked to choose, from all the possible lexical items collected in the first experiments. At the end of this experiment, a questionnaire was conducted with the participants to examine the extent to which their lexical choices are influenced by other social factors, and explore the attitudes of the participants towards the lexical items used in Tiaret speech community. The results of the study revealed that there is a strong relationship between lexical choice and identity construction. The Tiaretian speakers of different age groups employ various lexical items to refer to nouns, adjectives, and verbs. They select words and expressions to define themselves as members of different age groups and convey aspects about their, educational level, occupation, and social status. Despite these differences, they exhibit positive attitudes towards the members of other groups.

*Keywords:* Lexical Choices, identity construction, language variation, Tiaret speech community

## **General Introduction**

### **1. Introduction**

Language is an essential aspect of our human existence that allows us to communicate, express ourselves, and maintain our identity. Language use plays a significant role in shaping individuals' sense of identity by influencing how they perceive themselves and how others view them. The relationship between language and identity has become an important area of research as it sheds light on human behaviour and relationships within society. Lexical choices, in particular, provide insights into how individuals distinguish their membership in a particular group to construct their social identities and personal experiences. Algerian Arabic as spoken in Tiaret presents an opportunity for exploring the relationship between lexical choices and identity construction. Investigating how Tiaretian speakers of different age groups employ words and expression to refer to a set of nouns, adjectives, and verbs, and the attitudes these speakers have towards the words and expressions utilized in Tiaret speech community, can explain how these speakers select their lexical items to communicate aspect of their identities.

### **2. Research Motivation**

Language and identity have been thoroughly investigated in previous studies. However, the importance of lexical choices and identity construction, which is a significant element in language use, receives less attention worldwide and has not been well researched in Algerian dialect. This research gap motivates us to investigate the relationship between lexical choices and identity construction in Tiaret speech community, specifically across different age groups.

### 3. Research Aim

The primary aim of this study is to examine the relationship between lexical choice and identity construction in Algerian Arabic as Spoken in Tiaret. The present research seeks to:

- a. Identify the lexical items used in Tiaret speech community to refer to the following nouns and adjectives: ‘cover’, ‘downhill’, ‘bald person’, ‘market’, ‘barber’, ‘a moment ago’, ‘poor person’, ‘arrogant person’, ‘my father’, ‘my mother’, ‘my wife’, ‘hi/hello’, ‘box’, ‘hair tie’, ‘papers’, ‘a good-looking person’, ‘there is no need’, ‘zipper’, ‘I’m fine’, ‘bundle’, and determine the lexical items used in Tiaret speech community to refer to the following verbs: ‘hurry up’, ‘shut up’, ‘he expelled him’, ‘he is busy’, ‘he remembered him’, ‘he lies’, ‘wait’, ‘he walks slowly’, ‘stay calm’, ‘he wanders around’, ‘he was shocked’, ‘he lost his way’, ‘hold’, ‘he is looking out from the balcony’, ‘he moves around a lot’, ‘he realizes’, ‘he asks’, ‘stop’, ‘he ties up’ and ‘I thought you were’.
- b. Investigate how speakers in Tiaret speech community use their lexical choices to construct their identities.
- c. Examine the attitudes that speakers of Tiartian dialect have towards these lexical choices.

### 4. Research Questions

The present study aims to answer the following research questions:

1. What are the lexical items used in Tiaret speech community to refer to the nouns, adjectives and verbs mentioned above?
2. How do speakers in Tiaret speech community use their lexical choices to construct their identities?

3. What are the attitudes that speakers of Tiartian dialect have towards these lexical choices?

## **5. Hypotheses**

As an attempt answer the research questions expressed above, the following hypotheses have been proposed:

- a. Speakers of different age groups in Tiaret speech community may use various lexical items to refer to the nouns, adjectives, and verbs mentioned earlier.
- b. Speakers in Tiaret speech community may use specific lexical choices to convey some aspects of their identities.
- c. Speakers in Tiaret speech community may have positive attitudes towards the lexical choices used in Tiartian dialect.

## **6. Significance of the study**

The significance of this study lies its potential to fill a crucial gap in the existing literature by examining the relationship between lexical choices and identity construction across different age groups in Tiaret speech community. To the researchers' knowledge, investigating how lexical choices of Algerian Arabic shape individuals' identities, has not been examined yet. Therefore, this research contributes to the scientific knowledge by providing the first comprehensive analysis of the relationship between Algerian Arabic lexical choices and identity construction across different age groups. Moreover, the findings of this study can be used to inform and expand the existing literature on the role of lexical choices in shaping individual identities across different age groups, especially in the context of Algerian Arabic.



## **7. Methodology**

To collect data, two research experiments were conducted with 105 speakers from Tiaret speech community who were randomly selected to be representative sample of the study. The speakers were divided into seven age groups, each consisting 15 speakers. The first experiment was implemented to construct two corpora of lexical items, one for nouns and adjectives, and one for verbs. The participants were given two sheets of paper. The first sheet includes twenty nouns and adjectives, whereas the second one consists of twenty verbs. The participants were asked to list all the possible words they use in their daily life conversations to refer to each lexical item (noun, adjective, and verb). The items were written in Modern Standard Arabic (MSA), but the participants were instructed to write the words using the variety they usually utilize in their daily speech, including Algerian Arabic, French, English, and Arabized words. Concerning the participants who were unable to list their words, a set of pictures that represent the target lexical items was provided. These participants were asked to describe orally the words they use to refer to each item.

The second experiment was conducted to examine how participants' lexical choices reflect their identities. In this experiment, the participants were asked to select, from all the possible lexical items collected in the first experiments, the words and expressions they utilized by taking into consideration the situation (s) in which find themselves, and other factors like educational level, occupation, and social status. This experiment was conducted in Modern Standard Arabic, However, oral translation into Algerian dialect was required for the participants who could not write their answers.

## **8. Dissertation's Structure**

This dissertation contains three chapters. The first chapter provides an overview of language and identity, discussing the concept of identity, its components, and various theories such as self-categorization and borderland theories. It also examines the relationship between

language and identity, including how language use influences identity and social factors that affect identity. The second chapter delves into the sociolinguistic situation in Algeria, describing the linguistic landscape, language variation, and aspects of language contact such as diglossia, bilingualism, code-switching, and borrowing. Moreover, the chapter includes a literature review of previous studies on language and identity. The third chapter is practical. It outlines the methodological approach to data collection and analysis. It describes the procedures followed to collect the data and analyses the results obtained from the two experiments.

## **Chapter One**

# **Language and Identity Construction**

### **1.1. Introduction**

There is a strong relationship between language use and identity. The way an individual performs his/her linguistic behaviour (s) conveys some aspects of his/her identity, which are not directly communicated, such as, his/her age, gender, social class, ethnicity, religion, and level of education. This chapter is devoted to shedding light on the powerful influence of language in constructing and reflecting a speaker's identity. It explains how language use is influenced by various social elements that may shape one's identity, and how national and group identities are constructed through language. This chapter also addresses important theories and examines different linguistic varieties that explain the relationship between language use and identity.

### **1.2. The Concept of Identity**

The word identity which is derived from the Latin word 'identitas' is used to describe sharing a certain level of sameness with others on a given dimension. Several definitions have been proposed in psychology and other social and behavioural sciences to explain what the word identity means (Chisholm et al., 2018, p. 626). According to Jenkins (2008, p. 1-2), the concept of identity is the most fundamental level that encompasses all living things, resources, objects, and people worldwide. Jenkins clarifies that the main determinant of identity is the degree (s) of similarity and difference among identity bearers. Since identity is something that must be built instead of being possessed, he confirms that each identity construction has specific temporal and geographical characteristics. According to him, identity is spatially and temporally bounded; therefore, its social implications may also be understood in context. Moreover, Jenkins asserts that identity appears to be relative in which the only distinguish of its bearers is based on how similar or unlike they are to one another.

The concept of identity is referred to how people describe themselves in terms of others. Individual variances in personality, character, and life experiences have an impact on

the formation of identity, which is shaped by the intricate interaction of psychological, biological, and social elements. Identity has several aspects that may be impacted by social norms, historical settings, and cultural customs. It includes both an individual's sense of self and a sense of belonging in society. Understanding identity is crucial to comprehending social interactions and human behaviour (Erikson, 1980, p. 27).

Furthermore, Cross (1991) determines identity as an essential, complicated, and multidimensional concept, which includes how people view and define themselves in relation to the social, cultural, and historical circumstances in which they live both individually and collectively. Multiple factors, such as biology, psychology, socialization, and cultural norms and expectations, influence identity. As a way to obtain a stronger understanding of the variability and complexity of identity, psychological research on identity development has highlighted the significance of investigating the dynamic interplay among various aspects of identity such as self-concept social identity, and relational identity.

Similarly, Emberling (2010,p.01) considers identity “a complex phenomenon in the modern world we all have a variety of identities that may be based on our age, gender, cultural background, physical difference, religion, nationality, profession, political views, wealth, personal style, or other traits”.

Mol (1978), explains that there are two distinct uses for the idea of identity in the social sciences. The initial conceptualization of identity with the idea of immutability, or at least the slowly developing core of an individual's personality that shows up in all of their projects, regardless of the impact of different role models, and the second approach addresses the ephemeral and flexible self-individuals have as they shift from one social context to another, maybe presenting a somewhat different identity on each occasion. Supporting this further, he points out that the second conceptualization addresses the flexibility of identity, whereas the first highlights the problem of the involuntary feature of identity.

Identity is fundamental to the human experience which includes both social and special features of the self. It represents who we are, how we perceive ourselves related to others, and the significance we give to the things that happen in our lives. Individuals frequently negotiate their personal and social identities throughout their lives as a result of both internal and external influences, including historical circumstances, social expectations, self-awareness, and norms of culture. This view is supported by Schwartz, Luyckx, and Vignoles (2011, p.2) who argue that “research on identity development has highlighted the role of the family, peers, and community in shaping individuals' sense of self, and has pointed out the importance of exploring the role of power, privilege, and social inequality in shaping diverse identities”.

### **1.3. Components of Identity**

Identity is a complicated and multidimensional construct that represents a person's sense of self and social interactions. Nationality, age, gender, race, ethnicity, religion, and class, are just a few of the components of social and personal identity that it includes. McLeod (2018, p.1) affirms that identity plays a crucial role in the development of personal and social identity and it is formed by our experiences, interactions, and associations with others. Overall identity formation is a continuous process that is impacted by several social, cultural, and historical elements.

Likewise, Parksetal (2021) asserts that a person's identity is a dynamic and multifaceted construct that is shaped by a range of elements, such as socioeconomic class, education level, familial background, race, nationality, gender, and personal experiences...etc. These elements, among others, and together, influence how we view other people, ourselves, and our role in society. Similarly, Yarwood et al. (2020) maintains that “identity is an intricate

construct that consists of a wide range of elements (...) [that] interact with each other over time, shaping individuals' sense of self, relationship dynamics, and social perceptions”(p. 66).

It is true that many elements are involved in shaping one’s identity, however, according to Phinney (1992), language, culture, and religion are the main essential features. Language is a tool for communication and expression that influences how people interact with and perceive the environment, and the common values, beliefs, and rituals that help people feel like they belong and are recognized in a wider group are all included in the concept of culture. Similar to how it forms values and ideas, religion offers a framework for comprehending the world and one's role in it. Through these features, a person constructs his/her identity that represents both personal and social facets of the self.

### **1.3.1. Language**

Since people use language to create and express their identities in social interactions, language and identity are intrinsically connected phenomena. On the one hand, language is considered as an essential means for reflecting one's social, political, and cultural ties. On the other, it plays a crucial part in the formation of an individual's sense of self (Karimnia& Latifi, 2020, p. 66). In this regard Joseph (2004, p.224) demonstrates that:

Any study of language needs to take consideration of identity if it is to be full and rich and meaningful, because identity is itself at the very heart of what language is about, how it operates, why and how it came into existence and evolved as it did, how it is learned and how it is used, everyday, by every user, every time it is used.

Language is crucial for the construction and expression of identity. Individuals may convey their social connections, values, and beliefs, as well as their ideas, feelings, and experiences, through language. In addition to helping people negotiate their place in social groups and create their sense of self, language also contributes to the maintenance and

development of current patterns of power and inequality. Language is a tool for expression and communication, but it also contributes to the complex system of social interactions that forms our identities and ways of living (Pavlenko, 2008, p. 143). In addition, Pavlenko, explains that our language has an impact on our self-perception and how we view the world, and our mother language profoundly forms our identity by influencing our attitudes, behaviours, and convictions. For him, whether we are multilingual or speak a particular dialect, our cultural heritage has a significant influence on who we are and how we relate to other people.

Moreover, Krashen, S. D. (2008), describes language as a strong force that shapes our identities in addition to be a tool for interaction through which we communicate our cultural beliefs and ideas, in addition to our thoughts and feelings. Krashen argues that a lot about our identities and origins may be inferred from the words, accents, and dialects we use. For him, language is therefore essential for establishing our sense of ourselves and relating us to our communities.

### **1.3.2. Culture**

Identity is a dynamic process rather than an unchangeable structure. It is profoundly influenced by cultural and social elements and is formed over time by the experiences, views, and attitudes of individuals. Culture is dynamic and ever changing, formed and created by the people who make up a society. Identity and culture are therefore intricately intertwined, one continuously and dynamically affecting and developing the other (Adams & Markus, 2001, p. 177). Actually: “cultural identity is the generic concept referring to the attribution of a set of qualities of a given population” (Friedman, 1994, p. 29).

Cohen (2015) highlights how closely culture and identity are related, emphasizing how culture acts as an image through which people interpret their experiences and create societal



norms and expectations that influence behaviour. Cohen thinks of identity as the way individuals understand who they are in connection to society. Identity as well as culture, from his view point work together to establish the framework for social interaction and the creation of both personal and societal meaning.

Furthermore, Rogoff (2003), asserts that individual identities are shaped by different cultural norms and practices. In this regard Rogoff (2003, p.6) says that “people construct their identities based on the cultural narratives they receive about their place in the social world”. Rogoff shows that individuals’ culture gives them a sense of identity and belonging as well as a framework for analysing and comprehending the environment in which they live. People acquire the values and ideas that characterize their cultural identity through cultural practices, which also shape their attitudes, behaviours, and interpersonal interactions.

### **1.3.3 Religion**

One particular form of identity construction is religious identity. It is specifically the feeling of belonging to a religious group and the significance of this group membership in relation to one's self-concept (Arweck& Nesbitt, 2010, p. 68).

Moulin-Stožek & Schirr (2017), argue that one of the most utilized words in the social sciences is ‘religious identity’, which can refer to various things depending on the study paradigm. They clarify that sociologists and anthropologists use the concept of religious identity to investigate related processes within specific social contexts, in addition to psychological examinations. For example, they mention research conducted in the United States following the events of September 11, 2001, which investigated how changes in how others considered Muslims changed the way American Muslims presented themselves. They point out that other research has used race theory concepts, such as disidentification to examine essentialist interpretations of religious identity, these essentialist beliefs claim that a

person's religious identity is "fixed" and unaffected by the systems of representation and the individuals who participate in them, for example Jain, K. (2021, August 30) presents in her article *‘What do Muslims believe and do? Understanding the 5 pillars of Islam’* that the Islamic faith has five pillars which are: the declaration of faith (Shahada), praying five times per day (Salat), charity (Zakat), and fasting (Sawm), and pilgrimage to Mecca in Saudi Arabia (Hadj), these pillars mean to Jain, K. that each one of them is an essential component of being Muslim, and they are the core practices that every Muslim must adhere to, in which these beliefs are considered fixed nature of their religious identity and non-negotiable in Islam.

However, Zinnbauer, B. & Pargament, K. (2000) suggested that religious identity is not stable it can change over time due to personal experiences, cognitive types, and social situations. People who are more cognitively flexible tend to have weaker religious convictions and are more likely to change their religious membership than those with a more fixed cognitive style, for instance, a person raised in a strict religious tradition may start to doubt parts of their beliefs as they become older and encounter new ideas, and a person who suffers a big life event, such as illness or the death of a loved one, might change their religious belief in the world.

#### **1.4. Identity Theories**

Various theories have been proposed in a variety of domains to examine the concept of identity, such as social identity theory, self-categorization theory, identity control theory, and borderland theory.

##### **1.4.1. Social Identity Theory**

Social Identity Theory (SIT), introduced by Henri Tajfel and John Turner in the 1970s, holds that people create an important part of their self-concept from their membership in

social organizations. The theory attempts to explain the cognitive processes and social situations that underpin intergroup behaviours (McLeod, 2023, October 05).

Many social psychology researchers began investigating how people attach their identities to the organizations with which they associate. This gave rise to social identity theory, which holds that through largely unconscious cognitive processes, individuals who value and closely identify themselves within a specific social group (e.g., familial, ethnic, religious, partisan, national, etc.) will tend to adopt characteristics and exhibit behaviours consistent with the group's positive attributes. These individuals not only identify themselves within the social groups to which they belong but also draw comfort, security, and self-esteem from them (Rowling, 2019).

Rowling assumes that group members frequently show discrimination for their social group and, on occasion, denigrate other social groups to defend or enhance their own group identity, and because people identify with different groups, the idea of salience, which is also important for our understanding of social identity theory, and individuals will endeavour to defend or enhance a certain group identity (through words or actions) when they believe it to be under threat or identify an opportunity to promote or improve it.

#### **1.4.2. Self-Categorization Theory**

Self-Categorization Theory (SCT) began in 1971 when John Turner started his PhD at the University of Bristol in the United Kingdom, supervised by Henri Tajfel. SCT, like SIT, starts with small group research published in the first volume of the *European Journal of Social Psychology*.

Self-Categorization Theory refers to people's inclination to classify themselves and others into distinct social groups based on characteristics such as race, gender, nationality, or religion. We classify items to better understand and recognize them. In a similar way, we categorize others (including ourselves) to better comprehend our social environment. We

utilize social categories such as black, white, Australian, Christian, Muslim, student, and bus driver because they are practical. Categorization helps people simplify their social surroundings, but it may also lead to stereotyping. Assigning people to categories reveals information about them (McLeod, S. 2023, October 05). Similarly, McLeod, S. confirms that understanding which categories we fall into helps us learn more about ourselves. She believes that we define appropriate behaviour by referring to the norms of the groups to which we belong, but this is only possible if you know who your group's members are, and a person can belong to a variety of groups, for example, if you classify yourself as a student, you are likely to assume the identity of a student and begin to act in ways that you believe students do.

### **1.4.3. Identity Control Theory**

Identity control theory (ICT) is a sociological theory that focuses on the establishment of personal identity. It originated by Peter Burke when focuses on the nature of people's identities as well as the relationship between their identities and their conduct within the context of their social structures (Owens, 2003). Moreover, Owens considers individual identities to be deeply embedded in their social structures, and identity control theory was developed using classic symbolic interaction perspectives, in which people select their actions and how those behaviours correspond to the meanings of their identities. According to him, one of the most important parts of ICT is how people see their own identities and respond to others' reactions to their identities. He believes that when an individual acts according to the identity control theory, they consider their own identity as well as how others perceive their identity.

Identity control theory (ICT) is concerned with the nature of people's identities (who they are) and the connection between those identities and how they behave in the context of the social structure in which the identities are established (Burke,., 2007).

#### **1.4.4. Borderland Theory**

Borderlands theory originated from Gloria Anzaldúa's socio-ethnic experiences in (1987) as a native of the United States-Mexico borderlands. Anzalda asserts that we created borders to distinguish ourselves from others and to differentiate between safe and dangerous areas, she also affirms that a border is a separating line, a narrow strip along a sharp edge, and it is the emotional residue of an artificial barrier, creating an ambiguous and undefined space. It is always changing, and its residents include the prohibited and prohibited.

Anzaldúa, G. E. in 2012, declares that the word Borderlands refers to the geographical area most susceptible to la mezcla (hybridit), which is neither completely of Mexico nor fully of the United States. She also used this term to describe a rising population that cannot identify these invisible "borders" and has instead learned to be a part of both worlds with cultural norms that they must still achieve.

Borderlands are also defined by Newman (2003, p. 18) as areas in "nearest geographic proximity to the state border within which spatial development is influenced by the existence of the boundary". For him, boundaries can be closed and rigid or open and permeable, facilitating the emergence of 'trans-boundary regions' that reflect a socio spatial transition between core areas.

### **1.5. Language and Identity**

Language is an essential part of who we are as people and not merely a means of communication. Our spoken languages influence our worldview, social interactions, in the end, our identity. We may learn about our culture, history, and beliefs through language, and we also get a feeling of identification with a specific speaking community. Consequently,

language turns into a potent symbol of identity, both personal and societal (Spitulnik, 2010, p. 15).

Every individual is impacted by the strong unbreakable tie that exists between language and identity. Both of them influence the other in some manner. The relationship between language and identity has become a transdisciplinary area of study that includes applied linguistics, sociolinguistics, and linguistic anthropology. Several studies have been proposed to investigate how various identities influence and are influenced by languages in general (Alshehri, S. A. M. 2023). Many scholars have examined the diverse ways in which identities are produced, identified, and conveyed via variances in language usage (Zernker, 2018).

Zernker asserts that the formation and expression of individuals identities, which includes their membership in social groups and categories, their sense of spatial as well as social belonging, their conceptions of who they are, and their general positions in the world as perceived by them and assigned to them by others, depend heavily on their communicative processes, because languages, as crucial tools for communication, play a salient role in creating and expressing identities.

Language usage is a key mechanism in the continuous process of identity negotiation (Bucholtz. & Hall, 2005). Individual language choices affect and indicate their social identities: The words they use place them inside specific social groupings and identify them as members of these social groups. In this regards, Pennycook (2001) explains that identity and language have a dynamic and intricate interaction, and language may be used to create identities as well as challenge them and it has the power to perpetuate social hierarchies and classifications, for instance, using a certain dialect or accent may be discriminatory as it is

connected to a certain social group. However, Pennycook believes that language can also be an effective instrument for subverting prevailing narratives and forming fresh identities.

Language is not static; instead, it is a dynamic constantly changing system that is molded by the social circumstances in which it is employed. Many characteristics, including our socioeconomic status, race...etc., have an impact on the way we communicate. These social constructs influence our understanding of language, the meanings we ascribe to words and phrases, and the specific linguistic resources at our disposal. Thus, language may be understood as both a reflection of and a source of our social identities (Blommaert, 2010, p. 12).

One of the commonly used theories to express the relationship between language and identity is the Communication Accommodation Theory (CAT). This theory which was proposed by Giles in 1971 clarifies the cognitive underpinnings of code-switching and other behavioural shifts in communication when people try to highlight or downplay the social distinctions between themselves and their conversation partners. The hypothesis was first focused on speech, but it has now been extended to include both verbal and nonverbal behaviours. Speakers' linguistic choices throughout the discussion are determined by how these speakers interpret the other persons' words and actions in relation to their own (McLaughlin, 1987).

The communication accommodation theory, or CAT, is established as a framework to comprehend why and how people modify their speech. The post positivist tradition that gave rise to CAT relied heavily on experimental techniques in the early stages of the theory's development. CAT provides a framework for comprehending how human communication is performed to preserve relational, personal, and familial identity and how it influences and is affected by these familial distinctions. The communication changes in human interactions are

the main emphasis of CAT, with two main types (Convergence and Divergence) of adjustments that are being emphasized. According to CAT, people can modify a range of linguistic and nonverbal aspects to include them in their interactional techniques (Soliz Colaner, 2017).

### **1.5.1. Social Factors Affecting Language and Identity**

Language, society, and identity are intimately related. Atmawati (2018) argues that language is a social phenomenon that is essential to everyday life, and there are sociological elements, such as age, gender, ethnicity, occupation, social class and region, that influence language use and identity as well.

#### ***1.5.1.1. Age***

There are several aspects to the link between language and age. First, there's the idea that various age groups will pick up and utilize language in various ways. And there's the relationship that exists between an individual's language use and their age, and each of these language and age branches is influenced by a multitude of factors (StudySmarter, n.d.).

Social views about language and age can impact identity formation. Perceptions about "youthful" or "old-fashioned" language use can create pressure to comply or reject. By deliberately using language in ways that either challenge or support age-related assumptions and people can strategically shape their identity (Coupland, 2007). Although identity is shaped throughout life by language learning in which children use words to express themselves, their vocabulary changes as they grow and gain a sense of themselves. Even in adulthood, they modify their ways of speaking to convey their changing identities in various social contexts (Ochs, 1996).

Moreover, Eckert, (2010) makes the assumption that language use might represent social categories, including age. Eckert claims that adopting slang and informal approaches



can help young people identify with a particular group and set themselves apart. An expression of generational identity or more formal language may be used by older persons, fostering a language-based feeling of community.

Similarly, Vizuetta (2022) points out that adults and young people speak in various ways. One of informal language styles that teenagers commonly use in social gatherings is slang. Young speakers may use terms like "awesome," "sick," or "wicked" to refer to something that is "really good." Slang is a way for young people to adapt to their environment and convey what's going on in society. For them, speaking informally is more convenient than speaking in official terms.

#### ***1.5.1.2. Gender***

Meyerhoff (2006) discusses, in her book '*Introducing Sociolinguistics*', the concept of gender. This concept is distinct from grammatical gender, or groups of nouns that fall under the masculine and feminine labels. Not the speaker's sex, which mostly represents individual variances in biology or physiology. However, the term is used more and more in sociolinguistics to denote a social identity that is developed or created by social interactions. In addition, she argues that the study of language and gender is one of the most active and much debate areas in sociolinguistics.

Since the early 1990s, when the idea that men are from Mars and want action while women are from Venus was introduced, there has been a prevalent metaphorical link between language and gender. A number of scholars believe that men view language as a weapon for conflict or competition; whereas women view it as a way of interpersonal communication (Kubota, 2003).

Males have a lot of terms that are unique to them that women can comprehend but never use. However, women use terms and expressions that males never employ, or otherwise

they would be mocked and laughed at. As a result, it frequently appears in their talks that the women speak a different language than the males, this is certainly the case (Rocheft 1665, p. 237, as cited in Mesthrie, R. et al, 2009). According to Trudgill's "self-evaluation" tests, women "over-reported" their use of prestige language forms, claiming to have used them when in fact they had not, while many men "under-reported" their use of the same forms, claiming to have used further vernacular forms than prestige forms, As noted by Trudgill, male speakers were more drawn to vernacular speech because of its "covert prestige" than female speakers (Mesthrie, R. et al, 2009).

### *1.5.1.3. Ethnicity*

Fought, C. (2006) says that I saw a television program called Urban Invaders, which deal with rats in New York City in a funny manner. An African-American lady, a Puerto Rican American woman, and a European-American man were among the locals asked about their interactions with rats. Each of these folks sounded like a New Yorker, yet none talked precisely like the others. All of them demonstrated some traits distinctive of New York City in their phonology, such as raised [ɔə] (found in, e.g., more or floor), which occurred across all three speakers. However, each of these people employed variations tied to his or her ethnicity. He mentions that the African-American lady employed African American Vernacular English (AAVE) phonology, such as [f] for [θ] in teeth and monophthongization of [aj] as [a] in ascending. Vowels [i] and [u] were pronounced with no glide and significantly higher than in other dialects by Puerto-Rican American women, and the questioned European-American man most likely indexed his ethnic identification in some way.

Even though Americans, for instance, live in the same community, there are clear linguistics differences between them, which serve as an excellent illustration of how ethnicity affects the way speakers of a given languages are categorized and subcategorized. The African American Vernacular English, or B.E.V. as it was subsequently shortened to AAVE,

is regarded as a very disparate variant spoken by speakers in the United States, and people adopt their language to designate a position in the world and feel that they are contributing as a recognized group, both phonologically and syntactically (Brahmi, 2019).

Gottlieb (2004) focuses attention to the complex interplay in multilingual communities between language and ethnicity. He believes that educational policies and language policies have an impact on minority language vitality and ethnic identity formation. While language revival initiatives can increase ethnic identity, minority language suppression can damage it. On the other hand, Susan Gal and Gail Irvine (1995) look at the deliberate use of language in the construction and negotiation of ethnicity. They contend that people may switch between dialects or languages based on the social context and meaning they wish to express. For instance, a person may speak in public in the prevailing language while at home in their ethnic language.

#### ***1.5.1.4. Occupation***

Occupational language is fundamental to workplace communication and establishes the groundwork for productive and successful employee interaction. It serves to enhance productivity, accuracy, and clarity in professional communication by providing a means for the expression of ideas and concepts unique to a certain profession or workplace (Bonner, 2016, p. 3).

Almut Koester (2004) points out that “when we enter the world of work, we encounter many forms of spoken and written communication that are completely new to us, but, with time, we learn how to understand and use them ourselves”. Accordingly, he argues that the majority of people's lives are significantly impacted by the language of workers, and people are engaged in professional interactions as consumers, clients, or patients even when they are not at work, examples of these interactions include dealing with physicians,

attorneys, real estate brokers, and so on. Most of individuals comprehend that their interactions with friends and family differ greatly from their interactions with coworkers, clients, and bosses. However, they might not be capable of identifying the precise characteristics that set professional and business language apart from more colloquial language.

Additionally, jargon and limited lexis in a person's vocabulary indicate that a person's language is influenced by their field of work. Since jargon is the specialized language exclusively used in one particular field of work, understanding the workplace jargon's inaccessibility to non-professionals gives validity to the theory that a person's employment shapes their language with comprehension of language features special to a certain field serving as a primary indicator of a member's identity. Medical Profession Slang is a perfect example of the significance of jargon in some professions (Omolegan, 2022, June 13).

Richard Nordquist (2019) affirms that Jargon denotes the specialized vocabulary of a certain profession or occupation. This language is typically nonsensical for individuals outside the group, but for members of the group, it is frequently necessary or helpful. Certain professions have so much jargon exclusive to them that it has its name, for instance, academics use academese, while lawyers use legalese. In this regard Yule (2010, 259) says:

In social terms, jargon helps to create and maintain connections among those who see themselves as “insiders” in some way and to exclude “outsiders.” This exclusive effect of specialized jargon, as in the medical register (e.g. Zanaxyn is a nonsteroidal anti-inflammatory drug for

arthritis, bursitis and tendonitis), often leads to complaints about what may seem like “jargonitis”

#### *1.5.1.5. Social Class*

When we refer to "working-class speech" we are talking about a social dialect in which the terms "upper" and "lower" are utilized to further separate the groups, primarily on an economic basis, making "upper-middle-class speech" another variety of social dialect. In the social study of dialect, social class is mostly used to define groups of speakers as having something in common. The two main groups are typically referred to as "middle class" those who have more years of education while performing non-manual work, and "working class" those who have fewer years of education and conduct labour of some kind (Yule, 2010. p, 254).

Moreover, 'restricted' and 'elaborated' codes were concepts suggested by Bernstein 1971. Working-class speech is linked to restricted codes, which are distinguished by short phrases and a restricted vocabulary. Elaborated codes, associated with middle-class discourse, include a broader vocabulary and complicated sentence constructions. This structure demonstrates how language use and educational possibilities may be influenced by social class.

Furthermore, Holmes (2013) notes that social class is regarded as a significant characteristic in linguistic attitude research. She asserts that cultural, economic, and political variables have a significant impact on people's attitudes about language, and that persons in various social classes may have distinct language attitudes. As stated by Holmes, language may be an asset for reproduction and social mobility, and people who can be adept at changing their language to fit various social situations may be more advantageous in social

hierarchies. However, if particular accents or dialects are seen as indicators of lower socioeconomic status, language can also serve to maintain social inequality.

In addition, William Labov (1966) studies how various socioeconomic strata pronounce the letter /ing/. In contrast to working-class speakers who would pronounce words more alveolarly (e.g., "think"), he discovered that speakers from higher socioeconomic groups were more likely to adopt velarized pronunciations (e.g., "thing"). This study shows how little changes in pronunciation can have an impact on social mobility by being associated with a certain social class. Labov looks at the connection between pronunciation and socioeconomic class. An important discovery is that specific pronunciation traits were consistently associated with specific socioeconomic strata. For example, people from higher socioeconomic groups in US were more likely to pronounce the post-vocalic [r] correctly. In formal settings, speakers from the lower middle class pronounced more [r]-s than speakers from the upper middle class, which is another interesting observation. The finding might be explained by the upward social mobility factor which states that members of the lower middle class may linguistically imitate those in the upper middle class because they have aspirations of rising further up the social ladder.

#### ***1.5.1.6. Region***

Located somewhere between local and national identities, regional identity is the sense of belonging or home in a particular place on a meso-scale (Pohl, J, 2001). According to Pohl, regional identity is based on a variety of factors, such as the region's unique language or dialect, its history, the surrounding environment, and other factors that are unique to the area in issue, and it may be viewed as a component of one's identity and, as such, represents a person's attachment to a place. However, he considers a group's favourable perception of an area or anything generated by it can also be referred to as regional identity, and through their

practical consciousness and acts, people create and repeat social cohesiveness, forming a regional community in the process.

Additionally, regional languages, which serve as a reflection of the distinct histories and cultural experiences of the people that speak them, are essential in forming both individual and social identities. These languages, typically firmly rooted in local customs, contribute greatly to the unique fabric of regional identities (Chambers, J. K., 1995).

Abdulfattah and Mansour (2017) assert that dialectical variants exist in all languages. Although the phonology, morphology, spelling, vocabulary, and syntax of these dialects vary from those of the standard language, and language is always evolving, it might not be clear to an outsider what is truly spoken. Abdulfattah and Mansour assert that a person's geographic origins have an impact on linguistic variety. Regional location, for instance, is crucial in the diversity of dialects spoken across England. For example, English people in the Northeast pronounce bus as /bus/, as opposed to Received Pronunciation, which the accent typically is connected to comfort and education (Abdulfattah and Mansour, 2017 as cited in Jessica Vizuetta, 2022).

However, it is impossible to exaggerate the importance of regional languages in identity construction. They act as a vital conduit to the past, bringing people closer to their heritage and encouraging an awareness of place-specific identity. The authenticity of communities and their linguistic variety depend on the promotion and preservation of regional languages (Milroy, L., 2000).

### **1.6. Language and Nationhood**

In a globalized society, nationhood is a notion that becomes increasingly complicated. However, Blommaert (2010) believes that a single language is no longer sufficient to

determine a nation's identity in which multilingualism is becoming increasingly common. This offers chances and challenges for forming a national identity. According to him by accepting linguistic variety, language policy and educational institutions may foster social cohesion and inclusion or aggravate conflicts by prioritizing the dominant national language, for example South Africa has 11 official languages, which represent its varied linguistic landscape, and this policy seeks to encourage multilingualism and diversity while recognizing each language's cultural and historical relevance, and the government promotes education in all official languages and their use in public administration and the media, and this approach has contributed to an awareness of national unity and an appreciation for cultural variety (Anon, Constitution of the Republic of South Africa. 1996).

Furthermore, Anderson, B. (1983) believes that language is essential to the creation and representation of national identity. According to him it serves as an effective symbol for our common history, beliefs, and life experiences, creating a sense of belonging and shared awareness among citizens. Anderson also emphasizes the significance of language in imagining and developing nationhood by adding that language is frequently used to envisage the existence of a community or nation. Anderson (1983, 122) clearly says:

It is always a mistake to treat language in the way that certain nationalist ideologues treat them as emblems of nation-ness, like flags, costumes, folk-dance, and the rest. Much the most important thing about language is its capacity for generating imagined communities, building in effect particular solidarity.

In addition, Bilewicz et al. (2020) indicate in terms of language preference and use, that social interactions also play a role in the creation and negotiation of identities. According



to them speakers may use a language that is not their "own language" which offers opportunities for identity exploration and redefining. Additionally, they believe that the social relations that are brought into the discussion can influence speakers' choice of language in interactions, and multilingual individuals use their two languages to express themselves within a group as well as to define themselves in disagreement with an outside society, leading to inside-group against out-group interactions.

One of language's special powers is its capacity to bring people together instantly, even in blindness. Consider how playing the national anthem may unite a group of strangers into a singularity as they sing together, synchronize to the same melody, and share the conviction that the song symbolizes their country. The act of repeating or singing the same words simultaneously is sufficient to foster a sense of unity that is exhibited in a few other activities; the words need not be the most passionate. Language may be a source and a conduit of nationalism just as readily as it can be of a nation since this oneness is achieved through language (Babel Young Writers' Competition, 2018).

Governments have a major impact on how nations' identities are shaped by language policies. They aim to promote a sense of national cohesion and inclusiveness among their people by supporting the use of a specific language in official fields such as education, media, and public services (Kaplan, R. B. 1966).

### **1.7. Conclusion**

This chapter focuses on the relationship between language usage and identity, examining the concept of identity and its components such as language, culture, and religion. It has investigated a variety of identity theories, including the Self-categorization Theory, the Identity Control Theory, and the Borderland Theory. The chapter also explored how social characteristics such as region, gender, age, occupation, class, and ethnicity affect identity

development in the context of language and identity. Furthermore, it has discussed the role of language in forming and reflecting a speaker's identity, based on Communication Accommodation Theory, and the relationship between language and nationhood. This comprehensive research highlights the essential role of language in constructing individual and group identities, focusing on how language can be utilized to share and define parts of one's identity in a variety of social contexts.

## **Chapter Two**

# **Sociolinguistic Situation in Algeria**

## **2.1. Introduction**

Algeria has a rich and varied linguistic landscape, this chapter explores the complex world of language in this country. It embarks on a journey to understand the diverse linguistic landscape, where Arabic reigns supreme while co-existing with French, Berber languages, and the growing influence of English. It analyses language variation witnessing how factors like region, social class, and ethnicity shape the use of Algerian Arabic and other languages, revealing a tapestry woven with distinct dialects and expressions. Furthermore, it also delves into the fascinating phenomenon of language contact, exploring how historical and contemporary interactions have led to intricate processes like diglossia, bilingualism, multilingualism, code-switching, and borrowing.

## **2.2. Linguistic Landscape in Algeria**

The Algerian linguistic landscape has many difficulties. Rivalry over usage and prestige can occasionally bring from different languages coexisting (Belhouari, 2019). Furthermore, there are worries about possible risks to linguistic diversity and cultural domination due to the expanding impact of English, which is frequently considered as necessary for economic connectedness (Kasdi, 2017).

Algeria's official language, Arabic, is the official language which is widely used in the government, the media, and the educational system, and it is closely related to the Islamic faith (Belaidi, 2012). Moreover, he assumes that there are two different varieties of Arabic language, though: the more informal Algerian Arabic used in daily conversations, and the formal Modern Standard Arabic used in formal contexts.

Algeria continues to be greatly influenced by French culture, which dates back to the colonial era (Sidhoum, 2016). Although it is no longer as common, French is still used in several fields, such as business, administration, and education (Anon, The growing wave of

English on the linguistic landscape in Algeria, 2017). French has a certain social standing for some groups in society, especially those who have ties to the colonial past (Benrabah, 2014).

The native tongue of the Berber people, Tamazight, has recently received significant attention (Belaidi, 2020). It is now recognized as an official language alongside Arabic, demonstrating the increasing recognition of Algeria's rich cultural legacy (Fodil, 2014). Speaking in a variety of dialects among diverse populations, Tamazight represents a significant advancement in linguistic inclusivity and cultural validation (Ouahmiche et al., 2017).

### **2.2.1. Modern Standard Arabic**

According to Belaidi (2012) Modern Standard Arabic (MSA) is the formal form of Arabic used in official domains such as government papers, media, and education in Algeria. Although it is recognized as an official language, most Algerians do not use it as their primary language for daily communication (Benrabah, 2014). In fact, Modern Standard is mainly acquired through formal schooling, much like a second language. Speaking MSA fluently is still unusual in everyday communication, despite the language being widely understood thanks to exposure in education and the media. Algerian Arabic, a distinctive dialect with its own vocabulary, syntax, and accent, is the language most Algerians use for communication (Ferguson, 1959). This leads to a diglossic scenario in which Algerian Arabic and MSA coexist but serve different purposes (Ferguson, 1959). Furthermore, changing perceptions further complicate the role of MSA in Algeria. Despite being historically linked to grandeur, some younger generations place less value on it than they do on Algerian Arabic in day-to-day interactions (Maraf, Osam, V. 2022).

### **2.2.2. Algerian Arabic**

Algerian Arabic dialect is the primary language used in daily communication, despite the country's constantly changing linguistic environment (Belaidi, 2012). Algerian Arabic serves as the primary language for the majority of Algerians, in contrast to Standard Arabic, which is mostly used in official contexts (Ferguson, 1959). Maraf, B., Osam, U.V. (2022) describes this particular dialect as having its own specific vocabulary, syntax, and pronunciation that distinguish it from other Arabic variants. Algerian Arabic demonstrates internal diversity, with distinct sub-dialects spoken in different parts of the country, underscoring the multiplicity of the nation's cultural heritage.

Alongside MSA, Algerian Arabic is recognized as an official language (Taleb-Ibrahimi, 1995). But the actual situation depicts diglossia, in which two different forms of the same language are used in disparate contexts (Morsly, 1991). Because of its connection to national identity and religion, MSA is the language of choice in formal domains such as official media, education, and administration (Cherrad, 1998). Conversely, Algerian Arabic is more successful in casual contexts such as everyday conversations, family gatherings, and watching popular media. Compared to MSA, it has a different vocabulary, pronunciation, and grammatical structure (Miliani, 1997).

### **2.2.3. Berber**

Unlike Arabic, Berber languages are members of the Afroasiatic language family (Chachou, 2013). Algeria is home to a wide variety of Berber dialects, most of which are spoken in the Sahara desert, the Aurès Mountains, and the Kabylie region (Achour, 2019). Algerian Arabic and Berber are the native languages of almost 99% of Algerians, with 90% speaking Algerian Arabic and 10% Berber. Algeria's colonial heritage has led to the use of French in media (certain newspapers) and education, despite its lack of official status.

However, in the country of Kabyle, the Berber language is the most widely spoken, and it is taught and partially co-official (with some limits) in certain areas of Kabyle (Leclerc,(2009, April 5).

Berber languages, collectively known as Tamazight, were given official status in 2016. This was a big step in getting them acknowledged and included in the public discourse. Still, there are obstacles to overcome. Tamazight is still not taught in many schools, which makes it difficult to ensure that the language is passed on to future generations and revitalized. Besides, it is underrepresented in the public sphere since Arabic frequently predominates in official signage and media (Ben Ramdane, 2017).

#### **2.2.4. French**

During the French colonization of Algeria, France took all means to eliminate the Arabic language and replace it with French as the official language and Arabic as a secondary one. Their main objective and structure were to restrict Arabic from being used or taught in any official way. The French used a social dominance approach to govern Algeria, concealing its social identity. However, the French language has had such a strong influence on Algerian linguistic reality that, even after over five decades, it continues to play an important role in both spoken and written domains. French is widely used in urban areas since it is seen as a noble language (Brahmi, 2019).

As emphasized by Charles Ferguson (1959) in his seminal research on diglossia, the presence of French in Algeria is symptomatic of the enduring effects of colonial power structures and the intricate interrelationships across languages in post-colonial civilizations. The historical context, the varied socioeconomic needs of different groups, and the promotion of an inclusive discourse that prioritizes the linguistic identities and aspirations of the Algerian people are all important considerations for conducting a thorough analysis of this situation. According to Nasser (2013), though French faces numerous challenges, it is

unlikely that it would entirely disappear. He acknowledges that the situation is complicated and that French is able to preserve "a space in specific domains due to a combination of pragmatic needs and symbolic prestige" (Nasser, 2013, p. 22).

### **2.2.5. English**

The real existence of English in Algeria began in the early 1990s, with the introduction of multinational energy businesses specialized in gas and petroleum in the country's southern area. Algerian intellectuals began to study English in order to conduct scientific research and publish their work (Belmihoub, Kamal 2018).

In addition, Brahmi, (2019) presents that the U.S. Government office in Algeria provides educational exchange programs for Algerian people, contributing to the dissemination of deethnicized English. The Fulbright program is one of these programs that has the most worldwide recognition, and the critical use of English may distribute information and promote discourse on human rights in many circumstances, bringing together individuals globally.

## **2.3. Language Variation**

Language variation in sociolinguistics exhibits how language is used in different social situations, locations and communities, and this contains the analysis of pronunciation, vocabulary, grammar and dialects across different social groups. Wardhaugh (2015) believes that language variation is affected by a variety of factors, including geographical location, socioeconomic class, ethnicity, age, gender and attitudes towards language and identity.

Bucholtz (2004) posits that language variation exists in the middle of social interactions, and it can provide crucial insights into group of identity, social organization and cultural values. Furthermore Bucholtz considers this variation as the result of a multifaceted interact between linguistic factors such as pronunciation, vocabulary, grammar, dialects, and



social aspects such as age, gender, ethnicity, and social class. According to him these interactions are diverse and complex, resultant to examine the use of different theoretical and methodological approaches.

Labov (2010) has confirmed that examining language variation is not only fundamental in its own right, but is important in the development of a scientific comprehension of the psychological mechanism of language production and perception. To elaborate how language varies across different social groups, contexts and geographic regions can give insightful detections about the functioning of the human mind when producing and processing language. In addition, Labov has asserted that language variation is a developed and structured system of choices, and that comprehending this system is important in appreciating the complexities of communication within various socio-cultural environments.

Furthermore, language variation differs according to context and social-cultural setting, which includes various linguistic features such as word, structure, phrasing, sentence, usage and pronunciation, and by exploring language variation, one can gain insights into how language is used in specific social and cultural conditions and how it reflects and enhances social hierarchies, power dynamics and cultural norms, this view is supported by Eckert and Rickford (2001), who argues that studying language variation provides us with a deeper understanding of the role language plays in society.

Additionally, the relationship between linguistic and sociolinguistic factors creates the complex tapestry of language variation (Wardhaugh, 2011). Linguistic variables are the building blocks of a language, indicating distinct features that allow for several forms, for example, the pluralization of nouns can be a linguistic variable, with some languages using a "-s" suffix (cat -> cats) and others using alternative markers (Bokhari & Carreira, 2014). Sociolinguistic variables, on the other hand, are linguistic characteristics that may be

impacted by social factors such as age, ethnicity, or socioeconomic status (Labov, 1966). According to Labov, sociolinguists can shed light on the interesting connections between language usage and social identity by analyzing how speakers select between accessible variants of a linguistic variable based on the social environment.

### **2.3.1. Linguistic Variables**

The concept of linguistic variables is important in sociolinguistic research because it provides a structure for investigating linguistic variation and change. A linguistic variable is an aspect of a language that changes in sound or function across speakers or in different social contexts. Finding the linguistic and social features that influence how they are distributed, as well as examining how they are used to communicate meaning and identity, constitute significant aspects of researching linguistic variables. William Labov's seminal research on the social stratification of language usage in New York City (1966/2006; 1972) laid the foundation for many aspects of sociolinguistic approach and analysis (Tagliamonte, 2012).

The study of language variation has been conducted by linguists using a variety of language variables, many of which are phonological, for example the (ng) variable has been employed extensively, according to Labov (2006, p. 259) "it has been the subject of the most fruitful study, and has been found to have the greatest generality over the English-speaking world".

Moreover, Brahmī (2019) in this case confirms that Algerian speakers may use at the lexical level several words to refer to 'car' like /llo:t<sup>h</sup>o:/, /t<sup>h</sup>o: no: bi:l/. They also use /fendza:l/ and /kas/ to refer to 'coffee cup'. In addition to these different lexical choices, the Algerian speakers use different allophones for the same phoneme. They use, for instance, the allophones [t] and [θ] to realize the phoneme /θ/, as in /tla:ta/ and /θla:θa/ (three).

### 2.3.2. Sociolinguistic Variables

The rich linguistic diversity of Algeria presents an intriguing interaction between different languages and dialects. Language variables are components of a language that have distinct forms or values. Examining these parts is necessary to comprehend the interaction. These variances show how social dynamics, historical settings, and cultural identities interact in Algerian culture.

Regional variation is a significant linguistic characteristic in Algeria. This speaks to how language is used differently in different parts of the world. For example, regional differences can be heard in the pronunciation of Arabic vowels. The short vowel "a" is pronounced closer to "a" in Western Algerian dialects than as "e" in Eastern Algerian dialects (Guessaïri, 2018). Similar differences may be found in Berber dialects across various populations; the most common dialect, Kabyle, has unique characteristics when compared to other regions' spoken Chaoui or Mzab (Ben Ramdane, 2017).

A further significant factor influencing language choice is social stratification. Arabic dialects are mostly used as the common language for daily communication in Algeria. However, based on one's educational background and social level, one's vocabulary and register may vary. Higher social class people may speak Arabic in more formal registers, whereas lower social class people may speak Arabic in more colloquial forms (Achour, 2019). Furthermore, even though it is not the official language, French is nevertheless used in some professional domains, social groups connected to higher education, and particular industries (Taleb-Ibrahimi, 1995).

A major determinant in the Algerian sociolinguistic setting is age. Because English is seen as being more important for job and education prospects in a globalized society, younger generations tend to have more positive attitudes toward learning and utilizing it (Osam, 2018). Older generations, on the other hand, may feel more at ease speaking mostly in Arabic and

Berber, which reflects their social structures and life experiences. This generational divide emphasizes how language attitudes are flexible and susceptible to shifting social conditions (Osam, 2018).

Language variation is also shaped by the gap between urban and rural areas. Because of increased media exposure, a wider range of social interactions, and access to education, urban locations typically have higher concentrations of speakers of English, French, and standardized Arabic (Guessaïri, 2018). On the other hand, rural communities may speak mostly Arabic and Berber regional dialects, which would indicate a stronger connection to customary social systems (Guessaïri, 2018).

#### **2.4. Aspects of Language Contact in Algeria**

Algeria has an interesting and complicated linguistic landscape as a result of its past as a colony and as a crossroads of civilizations. Diglossia characterizes this environment, in which Algerian Arabic dialects predominate in daily conversation despite Standard Arabic being the official language (Taleb-Ibrahimi, 1995). Some of Algerians can clearly be bilingual or multilingual; they can move between Arabic and the Berber languages that a large section of the population speaks (Ben Ramdane, 2017). There are also residual French influences, especially in some fields like education and administration (Guessaïri, 2018). The increasing use of English, which is viewed as a means of accessing opportunities around the world, is another proof of this multilingualism (Osam, 2018). The phenomena of code-switching, in which speakers fluently transition between languages throughout a single discussion, attests to the difficulties associated with the dynamic interplay of these languages (Aït-Hammou, 2006). Furthermore, vocabulary and grammatical structures have been borrowed by Algerian Arabic due to the influence of French and English, thereby enhancing and developing the language (Guessaïri, 2018). Diglossia, bi/multilingualism, code-switching, and borrowing are all

features of language contact in Algeria that must be understood in order to fully appreciate the diversity and complexity of Algerian society and identity.

#### **2.4.1. Diglossia**

The language situation in Algeria is characterized by the intriguing phenomena called diglossia. Charles Ferguson first used this term in 1959 to describe the existence of two different varieties within a single language community, with one variety, the "low" variety, being the primary language used for everyday communication and the other, the "high" variety, holding a dominant position in official contexts. In this regard Ferguson (1959, p. 435) states that:

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation.

In Algeria, Modern Standard Arabic is considered as "high". The official language of the country is used in formal media, government, and education (Taleb-Ibrahimi, 1995). Most Algerians, still do not speak Standard Arabic as their native tongue. In this diglossic situation, the Algerian Arabic dialects that comprise their difficult tapestry of daily life are classified as the "low" variety. These dialects differ from standard Arabic in terms of vocabulary, grammar, and pronunciation.

According to Guessaïri (2018) diglossia in the Algerian context has both advantages and disadvantages. In their common dialects, Algerians are able to preserve a unique cultural identity. Besides, the use of MSA makes it easier for them to participate in religious and intellectual contexts and gives one a link to the larger Arab world. However, because the skill in this formal version is frequently linked to higher education and social standing, the use of Standard Arabic can also lead to social inequality, and those who speak Algerian Arabic as their first language may suffer as a result.

Diglossia's future in Algeria is still up in the air, and the function of Algerian Arabic dialects and their promotion are still up for debate. Some support their integration into the educational system as a means of bridging the "low" and "high" versions. Others stress how crucial it is to have Standard Arabic as the recognized language, and the development of this diglossic condition will surely be influenced by social, educational, and economic elements as Algeria makes its way through a globalized world (Osam, 2018).

#### **2.4.2. Bi/Multilingualism**

With a high rate of bilingualism and multilingualism, Algeria has a dynamic and diverse linguistic landscape in which historical, cultural, and social elements have influenced Algerian communication patterns, causing this phenomenon. Algerians who speak both Modern Standard Arabic (MSA) and Algerian Dialectal Arabic (ADA) are the most widely bilingual people in the country (Taleb Ibrahim, 1995).

In addition to these two varieties, the French colonial era (1830–1962) left a lasting linguistic heritage in Algeria. A sizable segment of the populace, especially older generations and those with higher education, speak Arabic and French to varied degrees. French is still used in various fields such as administration and education. Over time and due to globalization, English has become more and more common in Algeria in recent years and essential for job and educational prospects (Osam, 2018). Younger generations are exposed to

English more and more, and they see multilingualism as a great quality. Osam (2018) assumes that English's ascent broadens Algeria's linguistic mosaic and adds a new facet to multilingualism, especially for young people who look to engage with the globalized world.

### **2.4.3. Code Switching**

Algeria's diverse linguistic environment gives rise to an intriguing phenomenon known as code-switching. This technique entails switching between two or more languages naturally within a single conversation. In order to comprehend code-switching in Algeria, one must look at its causes, manifestations, and social environment, where Algerians alter codes for a variety of reasons. It can have a tactical purpose by facilitating speakers' more effective expression of particular ideas or notions. When talking about technical matters, for example, a person may switch to French to use specific language that is not available in their Algerian dialect (Guessaïri, 2018).

Additionally, Aït-Hammou, (2006) considers that code-switching can serve as a sign of social identification and group membership, and changing to a different language could create a distinct social dynamic or indicate sympathy with the listener. As well as he believes that different languages evoke different emotions or registers, and code-switching may be an unconscious habit or a reflection of the speaker's emotional state.

Code-switching can take many different forms. Inter-sentential switching is the practice of switching languages inside sentences, frequently indicating a change in subject or emphasis (Vermes, 2017). Moreover, Vermes argues that languages are switched around within a single sentence in intra-sentential switching, resulting in a lively interaction. For example, "Yallah, let's get started on this project". According to him code-mixing is the process of incorporating words or phrases from one language into another to produce a distinctive expression that is hybrid.

Code-switching is greatly influenced by the social setting it's usually discouraged in professional settings like lectures or meetings, since Standard Arabic is the preferred language for formality and clarity. According to Taleb-Ibrahimi (1995), code-switching is more common in casual circumstances such as chats with friends and family, as it conveys a comfortable and familiar mood. He also assumes that code-switching can be influenced by the power dynamics between interlocutors, and when trying to impress or make accommodations for someone they are speaking to, people may switch to a language that is seen as prestigious or connected with greater social standing.

Although code-switching is a common language occurrence, it causes controversy in Algeria. There are many people who perceive it as a danger to the integrity of languages, especially to Standard Arabic; others contend that it enhances communication and accurately depicts the nation's multilingual reality (Guessaïri, 2018). Guessaïri (2018) adds that another layer of complication to code-switching is the growth of English as an aspirational language, which may have consequences for social disparities in language learning resources access.

#### **2.4.5. Borrowing**

The linguistic environment of Algeria, with its interwoven Arabic dialects, Berber languages, remains of French and English aspirations, has given rise to an intriguing phenomenon which known as borrowing. Languages exchange terms and expressions, expanding their lexicon and capturing social and historical exchanges, and the dynamic character of languages and the interdependence of civilizations are revealed by an understanding of borrowing in Algeria. According to Dulay, Hernández-Chávez, and Krashen (1982, p. 263)“language borrowing has always occurred when people have been bilinguals. In actuality, it is unimaginable without bilinguals, and it appears unavoidable in areas with sizable bilingual populations”. In the Algerian context, French is usually the source of words with meanings connected to law, administration, education, and technology. The terms



"bureau" (office) and "professeur" (teacher), for instance, are frequently used (Guessaïri, 2018). Beyond just words, Guessaïri, (2018) confirms that grammatical structures can also be borrowed in which some Algerian Arabic dialects exhibit verb conjugations or the usage of specific prepositions that have French influence.

In addition to French terms, English loanwords are becoming more common in Algerian Arabic, especially among younger generations, as a result of globalization and the increased significance of English for education and employment prospects (Osam, 2018). It is becoming usual to use terms such as "like" and "download".

The use of borrowed language can affect one's identity and social standing. According to Aït-Hammou (2006), some Algerians may utilize loanwords from French to convey an air of sophistication or intellectual accomplishment, as French has historically been associated with better social rank. Similar to this, the usage of English loanwords might suggest a desire for upward mobility and a connection to worldwide trends.

### **2.5. Previous Studies on Language Variation and Identity**

Numerous studies have been introduced to examine the relationship between language variation and identity. Fuller, J. M. (2008), discusses in his article "*Language Choice as a Means of Shaping Identity*" the topic of how language choice which is used to convey and negotiate identity. Language choice is demonstrated to be a strategy for social identity construction among four Mexican-American fourth grade students in a Spanish-English bilingual classroom. The four youngsters act their identities in both Spanish and English, but they employ the same language resources because of the variety of their social identities in several ways. The findings reveal a complicated pattern of language choices made by these bilingual nine- and ten-year-olds, demonstrating several ways in which identity may be negotiated through code-switching. Creating an identity involves more than just utilizing Spanish to represent a Mexican identity and English to represent an American or Mexican-

American one. Each code has a variety of meanings that change depending on the speaker and social setting.

Moreover, Abdul Ghafar (2017) argues in his master dissertation “*Language Choice and Identity of Tertiary Level Malay ESL Learners*” that the phrases "language choice" and "code choice" relate to the same thing the selection of a language or a language variation (see Chapter 1, Section 1.8), this research aims to investigate the language choices of Malay learners who are learning English as a second language (ESL) from Kelantan, Terengganu, and Kedah, for reasons related to their identity, three domains: the house, the university, and the social network that have been recognized as domains. This research collects data using a combination of interview and questionnaire methods. Based on the Social Identity Theory, it also examines the question of identity because it may influence the language choice. The study next provides an examination of the tertiary Malay learners' language choices in each of the three domains, taking into account the diverse addressees and contexts. Consequently, the results show that while the local dialect is the predominant code used at home, English is spoken mostly in academic and social networking settings. It also demonstrates that language behaviour, the participants' backgrounds, and their sense of confidence in their history all play a larger role in shaping identity than English.

Furthermore, Brahmi, Belaïd, Hammouda, & Azzi (2019), examine in their article “*Language as a Marker of Identity in Tiaret Speech Community*” the differences between speakers who move from one dialect region to another and speakers who remain in their hometown in terms of their identity. This research compares two distinguishable Tiaret linguistic traits to those acquired by speakers who relocated to different dialect regions, using the approach of sociolinguistic variation studies in conjunction with qualitative analysis, assessments of speakers' social identities, attitudes, and language practices that are qualitative align with quantitative assessments of phonological variation patterns. This study used the

Labovian Method, which discriminated primarily between two types of variables: social factors such as age, gender, and socioeconomic class, and language variables such as morphological, lexical, and phonological. Since they believe that many speakers' attitudes and identities in the city of Tiaret are marked by phonological factors, they have chosen to focus only on these variables while gathering data, and to conduct the interviews, they have selected university students and reduced the sample size. Fifty (50) native speakers studied at Tiaret University during their whole academic career, whereas the same number (50) of migrants who relocated to Mostaganem University continued their studies and resided on campus the entire time. As a result of their constant exposure to a new dialect, the study concludes that immigrant populations change the way they produce language. Furthermore, the results imply that the nation's broader sociopolitical framework, social networks, identities, and language attitudes are all strongly correlated with speakers' linguistic behaviour.

Then, Nyamekye (2023), Anani, and Kuttin view in their article “*Language Choice and Identity Construction among Bilinguals at the University of Cape Coast, Ghana*” that identity and language are two different yet deeply connected ideas, and this suggests that individuals particularly those who are bilingual could adjust their language repertoire to project various identities in various social contexts. In this sense, they look at how university students construct their identities through language and the words they choose to employ in various social contexts. Depending on the sequential transformational mixed method design used in the study, qualitative and quantitative data were gathered for analysis throughout two distinct periods, their research had 627 individuals in total, and an online survey was completed by 567 participants, while 60 students were interviewed in person. The study's insights imply that the University of Cape Coast students use English and their mother tongues in various circumstances to represent two separate identities. Because it is utilized to fortify familial ties at home, the indigenous language is perceived as a symbol of ethnic

identity, whereas English is seen as a marker of intellectual identity. The study's most significant finding is that, in general, students do not believe they can utilize their native tongue to improve their social standing in the new setting. As a result, there's a chance that children will always use English to establish themselves in society.

In addition, Haibin (2023) investigates, in his article “*Identity Construction through Lexical Choices: A Corpus-based Approach*”, the discursive construction of the Hong Kong identity by examining the words employed in the Chief Executive's Hong Kong Policy Address Speeches between 1997 and 2020. The correlations between discursive activities and social practices are ascertained by applying the corpus-based findings in the social, historical, or cultural context. The results of the study revealed that the Chief Executive portrays himself as a representative of the people and the government of Hong Kong, as evidenced by the corpus's linguistic choices. Furthermore, the people's cause in HK is most often mentioned in these speeches. The circumstances and the wish for a better future are presented in the main phrases.

Besides, Alshehri, S.(2023) conducted research to investigate the attitudes of people towards the relationship between language variation and identity. To collect data, she preferred working with a random category of people from various origins and levels of society. She addressed several age groups. She employed a survey with multiple-choice, open-ended, and percentage-based response options. She used a large sample size to capture participants' ideas and thoughts. As a result, she discovered that 64% of participants thought that a person's identity and thoughts are connected to their language, while 24% were unsure. Additionally, 61% of participants thought that a person's identity might change after learning a new language, while 19% were unsure. Most of them believe that language has a significant impact on an individual's development, which in turn has an impact on growth and the acquisition of knowledge about diverse cultures.

## **2.5. Conclusion**

In conclusion, this chapter delves into the vibrant tapestry of languages that defines Algeria. It embarks on a journey to understand the intricate interplay between Arabic, French, Berber languages, and the rising presence of English. By analyzing language variation across regions, social classes, and ethnicities, it explores how Algerians navigate a landscape rich with distinct dialects and expressions. Furthermore, it delves into the fascinating phenomenon of language contact, examining how historical encounters and contemporary interactions have shaped communication patterns in Algeria. Through exploring diglossia, bilingualism, multilingualism, code-switching, and borrowing, it unveils the complex relationship between languages, identities, and the ever-evolving sociocultural fabric of this North African nation.

## **Chapter 3**

# **Methodology, Results, and Discussion**

### **3.1. Introduction**

The present chapter is practical. It is devoted to describe the process of data collection and analyse it in relation to the research objectives. The chapter, first, presents the research approach, the research questions, the participants involved in this study, and the research setting. Then, it explains the two experiments used to collect the necessary data. The chapter details the design of each experiment, and illustrates how it was conducted. The chapter also presents and analyses the results obtained from the two experiments. It examines how Tiaretian speakers of different age groups choose different lexical items to refer to a set of nouns, adjectives and verbs, and discusses how these lexical choices reflect and construct their identities.

### **3.2. Research Approach**

The primary aim of this research is twofold. First, it seeks to determine what Tiartian speakers from different age groups use to refer to specific nouns, adjectives and verbs. Second, it attempts to investigate how these speakers' lexical choices shape and reflect their aspects of their identities, and explore the attitudes of the speakers towards the lexical choices. Hence, to conduct this research, a mixed-method approach that combines both qualitative and quantitative research methods is adopted. The qualitative research method is chosen to create two corpora. The first one includes all the possible words used in Algerian dialect as spoken in Tiaret to refer to the nouns and adjectives mentioned above. The second one contains all the possible words that exist in the same dialect to refer to the verbs mentioned earlier. The quantitative research method is selected to quantify how Tiaretian speakers of different age groups use each word, and how their choices construct their identities.

### 3.3. Research Questions

To explore the relationship between lexical choices and identity construction within Tiaret speech community across different age groups, these research questions are proposed:

1. What are the lexical items used in Tiaret speech community to refer to the nouns, adjectives, and verbs mentioned above?
2. How do speakers in Tiaret speech community use their lexical choices to construct their identities?
3. What are the attitudes that speakers of Tiaretian dialect have towards these lexical choices?

### 3.4. Participants

To conduct the present study, the researchers chose 105 participants from Tiaret speech community to be the representative sample of the study. The participants were equally divided into seven (07) groups. Each group contains fifteen (15) speakers within a particular range of ages. The participants, in each group, were randomly selected. Table (01) below presents the seven age groups involved in this study.

Table (01): *Age Groups*

Group	Age	Number of Participants
01	10 to 20	15
02	21 to 30	15
03	31 to 40	15
04	41 to 50	15



05	51 to 60	15
06	61 to 70	15
07	Older than 70	15

### 3.5. Research Setting

The study was carried out at different places in Tiaret, including the department of English at Ibn Khaldoun University, the high school of Bey Bouzid, the middle school of Wassel Mostapha, the primary school of Haddou Miloud, home, street...etc. It worth noting that the first experiment was conducted on March, 2024. It lasted five days. After organizing the results of the first experiment, a second experiment was conducted on April, 2024. This experiment took seven days to be completed.

### 3.6. Data Collection

To examine the relationship between lexical choices and identity construction across different age groups in Tiaret speech community, and to identify the attitudes of Tiaretian speakers towards these choices, two different experiments were used.

#### 3.6.1 Experiment 01: Building the Corpora

The first experiment was carried out to build two corpora, one for the words used by the Tiaretian speakers of different age groups to refer to the nouns and the adjectives listed above, and another one for the words used by the same speakers to refer to the verbs mentioned earlier.

In this experiment, the participants were given a sheet of paper which includes twenty columns. Each column is devoted to one lexical item, a noun or an adjective (written in Modern Standard Arabic). The participants were asked to list all the possible words they used

in their daily life to refer to each lexical item. The participants were asked to write the nouns and the adjectives using the variety they usually use in their daily life speech, (i.e. Algerian Arabic, French, English, Arabized words, etc.). After writing the words, the same participants were asked to follow the same process to write the list of verbs. Some of the participants (children, individuals who are older than 70) were not able to write the words. To this end, a set of pictures that represents the target lexical items were given to these participants who were asked to describe orally the words they use to refer to each lexical item. The words used in this research were presented in table (02) and (03) below.

In addition to this experiment, daily life conversations of people of different age groups (family members, students, teachers, friends, strangers in streets) were observed.

Table (02): *Nouns and Adjectives*

Nouns and adjectives in MSA	Phonetic Transcription	Equivalents in English	Nouns and adjectives in MSA	Phonetic Transcription	Equivalents in English
غطاء	/ɣitʔa:ʔ/	Cover	زوجتي	/zawɗʒati/	My wife
منحدر	/munħadar/	Downhill	مرحبا	/marħaban/	Hi/Hello
شخص بدون شعر	/ʃaxsʔbidu:nʃaʃr/	Bald person	علبة	/ʃulba/	Box
متجر	/matɗʒar/	Market	ربطة شعر	/rabtʔat ʃaʃr/	Hair tie
حلاق	/ħala:q/	Barber	أوراق	/ʔawra:q/	Papers
منذ لحظة	/munɗulahɗʔa/	A moment ago	شخص جميل	/ʃaxsʔɗʒami:l/	Good looking person
شخص فقير	/ʃaxsʔfaqi:r/	Poor person	لا داعي	/la: da:ʃi:/	There is no need
شخص متكبر	/ʃaxsʔmutakabir/	Arrogant person	سحاب سروال	/saħħa:bsirwa:l/	Zipper
أبي	/ʔabi:/	My father	أنا بخير	/ʔana:bixayer/	I'm Fine
أمي	/ʔumi:/	My mother	حزمة	/ħuzma/	Bundle

Table (03): *Verbs*

Verbs in MSA	Phonetic Transcription	Equivalents in English	Nouns and adjectives in MSA	Phonetic Transcription	Equivalents in English
أسرع	/ʔasriʕ/	Hurry up	تفاجئ	/tafa:dʒaʔa/	He was shocked
اسكت	/ʔuskut/	Shut up	ظل طريقه	/ðʕallatari:qah/	He lost his way
طرده	/tʕaradah/	He expelled him	امسك	/ʔamsik/	Hold
مشغول	/maʃyu:l/	He is busy	ينظر من الشرفة	/yanðʕur mina ʔaʃʃurfa/	He is looking out from the balcony
تذكره	/taðakarahu/	He remembered him	يتحرك كثيرا	/yataharaku kaθi:ran/	He moves around a lot
يكذب	/yakðib/	He lies	افطن	/ʔiftan/	realize
انتظر	/intaðʕir/	Wait	يسأل	/yasaʔal/	He asks
يمشي ببطء	/yamʃi :bitama:tʕul/	He walks slowly	توقف	/tawaqaf/	Stop
ابق هادئا	/ibqa: hadiʔan/	Stay calm	يحزم	/yahzim/	He ties up
يتجول	/yatadʒawal	He wanders around	ظننتك	/ðʕanantuk/	I thought you were

### 3.6.2 Experiment 02: Questionnaire

After collecting and organizing the data of the first experiment, a questionnaire was conducted to examine how the participants' lexical items used to refer to the nouns, the adjectives, and the verbs listed above reflect their identities. This second experiment was designed based on the results of the first experiment. The questionnaire consists of four sections. Section one is used to identify, in addition to the participant's ranges of ages, some important social factors that may influence the relationship between their lexical choices and

identity, such as gender, level of education, occupation, the mother's level of education, the father's level of education, the mother's occupation, the father's occupation, and social class.

Section two is structured to determine the lexical choices the participants used to refer to the nouns, the adjectives and the verbs listed above. This section includes two tables, one for nouns and adjectives, and another one for verbs. Each lexical item was written in Modern Standard Arabic, and a list of words (from the two corpora), were written next to this item. The participants were asked to choose the words they use to refer to each lexical item and mention the situations in which they use each word.

Section three is designed to investigate the relationship between the participants' lexical choices and their identities. It is composed of seven questions. The aim of these questions is to explain how the participants' uses construct their identities. Section four is devoted to determine the attitudes the participants have towards their lexical choices.

The questionnaire was conducted in Modern Standard Arabic. However, the researchers were obliged to use the Algerian dialect to translate orally the questions for the participants who were not able to write their answers.

### **3.7. Data Analysis**

Three sections are used to analyse the results obtained from the two experiments. The first sections is devoted to present and analyse the words (corpora) used by the participants to refer to each lexical item and the frequency use of each word. The second section is dedicated to describe and discuss the relationship between the participants' words and their identities. The third section is used to determine the speakers' attitudes towards their lexical choices.

#### **3.7.1. Lexical Choices**

This section presents and analyses the lexical items used by the participants to refer to the words listed in table (02) and (03). First, it displays all the possible words used by the

participants to refer to the nouns and the adjectives. Then, it shows the variety of linguistic expressions employed by the same participants to speak about the verbs. The participants' lexical choices are described and discussed in relation to the age group to which they belong. The frequency of use of each lexical item in each age group is also highlighted.

### ➤ Nouns and Adjectives

Two tables (4 and 5) are used to display the words selected by the participants to refer to the nouns and the adjectives listed above (table 02)

Table (04): *Nouns and Adjectives from Tiaretian Dialect (01)*

Words in English	Words used by the participants	10-20	21-30	31-40	41-50	51-60	61-70	Older than 70
Cover	/bla:ʃ/	13%	27%	33%	60%	20%	27%	13%
	/ɣul:g/	13%	20%	13%	13%	13%	/	27%
	/ɣta/	53%	33%	27%	27%	27%	53%	47%
	/mayta/	33%	20%	47%	40%	27%	13%	33%
Downhill	/tahwi:da/	53%	33%	26%	53%	33%	47%	/
	/ħdu:ra/	40%	80%	67%	67%	33%	73%	87%
	/habt'a/	13%	/	13%	13%	27%	13%	33%
	/pāt/	/	/	/	/	7%	/	/
bald	/fat'a:s/	27%	53%	53%	33%	13%	67%	53%
	/ʃlaʃ/	60%	66%	20%	53%	60%	40%	47%
	/graʃ/	20%	20%	33%	20%	33%	33%	33%
	/ʔu:npeɣsənn sāʃevø/	/	/	/	/	7%	/	/
Market	/ħa:nu:t/	93%	100%	100%	93%	93%	100%	100%
	/su:pi:ra:t/	7%	7%	/	13%	/	/	/
	/bu :ti :k/	7%	13%	/	/	/	/	/
	/magazē/	7%	/	/	/	7%	/	/

A Barber	/haffa:f/	/	13%	27%	13%	13%	27%	13%
	/hala:q/	/	/	/	/	13%	/	7%
	/hassa:n/	7%	7%	/	/	57%	/	13%
	/kwafœ:r/	93%	93%	87%	87%	73%	87%	73%
A moment ago	/ʃwiyaha:k/	13%	33%	20%	66%	47%	40%	53%
	/yi:darwak/	47%	40%	27%	33%	20%	27%	20%
	/yisa:ʃ/	7%	/	/	/	/	27%	/
	/gbi:la/	33%	33%	40%	7%	33%	27%	33%
	/munðudaqi:qa/	/	13%	27%	/	/	/	/
	/munðuburha/	/	/	13%	/	/	/	/
	/haðawin/	/	/	/	13%	/	/	/
A Poor person	/faqi:r/	13%	13%	20%	/	20%	27%	27%
	/za:wa:li:/	40%	13%	40%	13%	20%	20%	/
	/tayhabi:h/	7%	/	/	/	/	/	/
	/maski:n/	13%	20%	/	/	13%	/	/
	/maʃnduʃ/	13%	27%	13%	13%	20%	/	/
	/gili:l/	40%	60%	47%	73%	27%	80%	67%
	/mayasʃaʃ/	/	/	/	13%	/	/	/
	/mahta:dʒ/	/	/	/	7%	13%	/	/
	/mʃawmar/	/	/	/	/	/	/	20%
Arrogant	/hasab fi roħah/	73%	80%	80%	60%	67%	40%	40%
	/rafedni:fu:/	13%	13%	/	/	/	/	/
	/za:yadfi:ha/	/	7%	/	13%	/	/	/
	/la:ʃabha/	/	7%	/	/	/	/	/
	/mayru:r/	/	7%	20%	/	/	/	/
	/mutakabir/	20%	13%	13%	27%	40%	60%	33%
	/ħawa:sʃ/	/	/	/	20%	/	/	27%
	/ʃiku:r/	/	/	/	/	/	13%	/
My father	/ʔabi/	7%	13%	/	/	13%	/	/
	/buji/	20%	33%	33%	67%	67%	87%	13%
	/si:di:/	/	13%	/	13%	7%	/	93%

	/ʃiba:ni:/	/	7%	/	7%	7%	7%	/
	/lha:dʒ/	/	7%	/	/	13%	/	/
	/papa/	73%	67%	67%	33%	33%	20%	/
My mother	/ʔumi/	/	/	/	7%	13%	/	/
	/ʃi:ba:niya/	/	7%	/	7%	7%	/	/
	/ma/	13%	40%	67%	27%	73%	87%	87%
	/mama/	87%	60%	40%	60%	20%	13%	7%
	/leʃdzu:z/	/	/	/	/	/	/	7%

A comprehensive look at table (04) shows that a number of linguistic expressions are used by the speakers of Tiaretian dialect to refer to the words :‘cover’, ‘downhill’, ‘bald person’, ‘market’, ‘barber’, ‘a moment ago’, ‘poor person’, ‘arrogant person’, ‘my father’, and ‘my mother’. The results reveal that to speak about the word ‘cover’, the speakers employ four Algerian Arabic words which are /bla:ʃ/, /ɣul:g/, /ɣta/, and /maɣta/. These words are used by all the speakers of different age groups. However, it seems that the word /bla:ʃ/ is the most commonly used word by the speakers who are between 41-50 years old, while the word /ɣta/ is frequently used by the speakers who are between 61-70 years old. This word is also by young users. The table shows that 53% of the participants who are between 10-20 years old select this word to refer to ‘cover’. The table also presents that the word /ɣul:g/ is the best lexical choice for speakers who are older than 70 years old, whereas the word /maɣta/ is the prototypical choice for users who are between 31-50 years old.

The results in table (04) also indicate that three main Algerian Arabic words are used in Tiaret speech community to speak about ‘downhill’. These words are /tahwi:da/, /hdu:ra/, and /habtʃa/. The first word is usually used by speakers whose age is between 10 -20 years old, and those who are between 41-50 years old. The second word is considered as the best choice for speakers who are between 21-30 years old. This word alongside the third one, are frequently employed, by users who are older than 70 years. In addition to these three Algerian

Arabic words, the table displays that 7% of the participants who are between 51-60 years old prefer to use the French word /pɑ̃t/ (pente).

Moreover, the findings show that young users who are between 10-30 years old prefer to employ the word /ʃlaʃ/ to refer to ‘bald’. However, old speakers, especially those who are between 51-70 usually use the words /fatʕa:s/ and /graʃ’/. Some speakers who are between 51-60 years old choose the French expression /ʔu :n pɛʁsɔnnɔ̃sɑ̃ʃevø/ (uneperonne sans cheveux). Furthermore, the table demonstrates that all the speakers of different age groups prefer to utilize the Algerian Arabic word /ħa:nu:t/ to speak about ‘market’. Alongside this word, other French words, such as /su:pi:ra:t/, /bu :ti :k/, and /magazɛ̃/ are employed by the young participants. However, when it come to the word ‘barber’, it seems that all the users tend to use the French word /kwafœ:r/ (coiffeur). Only some old speakers choose the Algerian Arabic word /ħaffa:f/ and the Modern Standard Arabic expression /ħala:q/.

Concerning the expression ‘a moment ago’, table (4) displays that the speakers who are older than 40 years employ the Algerian Arabic word /ʃwiyaħa:k/, while the younger ones prefer the word /γi:ðarwak/. The linguistic expression /gbi:la/ is also used Tiaret speech community by speakers who are between 10-20, and those who are between 31-40. Interestingly, some speakers, especially those who are between 21-40 utilize the Modern Standard Arabic expressions /munðudaqi:qa/ and /munðuburħa/. These words are employed in specific context, such as education, where the users are expected to use the formal language.

Furthermore, table (4) shows that the words /gili:l/ and /ħasab fi roħah/ are most commonly used by all the age groups to refer to ‘apoor person’ and ‘ an arrogant perosn’ respectively. However, it seems that old speakers use other words such as /faqi:r/ /mʃawmar/, /mayasʃaʃ/, /maħta:dʒ/ (poor perosn), /mutakabir/, /ħawa:sʕ/, and /ʃiku:r/ (arrogant perosn) ; while the young speakers prefer to employ other expressions such as /maski:n/, /maʃnduʃ/ (poor person), and /rafedni:fu:/ (arrogant person). /maγru:r/ is another word is used by some



speakers who are between 21-40 to talk about an arrogant person. This MSA word is used in specific context such as education.

To speak about their fathers, the old speakers of Tiaret dialect usually use /buji/ and /si:di:/. They, also use the word /ma/ to refer to their mothers. However, young users prefer the French words /papa/ and /mama/. Other words are employed by different age groups, especially those who are older than 21, such as /ʃiba:ni:/, /lha:dʒ/, /leʃdʒu:z/, /ʃi:ba:niya/. Their lexical choices vary from one context to another. For instance, to speak with a member of their family or to call their mothers, these speakers usually use the word /buji/ and /ma/, however, talking with a stranger forces them to employ the words /lha:dʒ/, /leʃdʒu:z/, /ʃi:ba:niya/. Besides, the MSA words /ʔabi/, and /ʔumi/ are also utilized by some speakers in specific formal context.

*Table (05): 10 Nouns and Adjectives from Tiaretian Dialect (02)*

Words in English	Words used by the participants	10-20	21-30	31-40	41-50	51-60	61-70	Older than 70
My wife	/marti:/	93%	86%	86%	100%	73%	100%	93%
	/ʃya:li:/	/	13%	/	/	20%	20%	27%
	/da:r/	/	20%	20%	7%	20%	20%	27%
	/mada:m/	7%	/	/	/	/	7%	/
Hi/ Hello	/xi:r/	7%	/	/	/	/	20%	/
	/salam/	47%	47%	27%	13%	27%	13%	40%
	/kira:k/	7%	/	20%	/	/	20%	/
	/marħba/	7%	7%	/	20%	13%	7%	33%
	/ha:wajta/	20%	13%	20%	/	7%	/	/
	/salu:/	13%	/	/	/	20%	/	/
	/ʔahla/	/	47%	53%	47%	40%	40%	27%
	/hai/	/	7%	/	/	/	/	/
	/garab/	/	/	/	27%	/	13%	/

Box	/ba:kia/	/	/	27%	/	13%	/	13%
	/ba:ta/	7%	47%	27%	20%	/	40%	13%
	/qa:bsa/	87%	60%	47%	80%	67%	87%	67%
	/ʃulba/	/	/	7%	7%	7%	/	/
	/bwa:t/	13%	/	13%	13%	13%	/	/
	/kartʰu:na/	/	/	/	/	/	/	13%
Hair tie	/bondu:/	73%	73%	87%	87%	53%	53%	60%
	/ʃu:ʃu:/	7%	7%	7%	/	/	7%	/
	/kaki:na/	7%	13%	7%	7%	20%	20%	27%
	/la:sti:k/	13%	13%	/	13%	47%	/	20%
	/msa:k/	/	/	/	20%	/	20%	/
Papers	/wra:qi:/	87%	87%	67%	87%	73%	93%	60%
	/kwa:yetʰ/	7%	7%	27%	13%	20%	13%	47%
	/li:papyi/	13%	13%	13%	7%	13%	7%	/
A good looking person	/bogo:s/	/	20%	27%	20%	27%	20%	20%
	/ʃba:b/	87%	87%	87%	93%	47%	80%	80%
	/zal/	13%	7%	/	/	/	/	/
	/ʔartist/	7%	20%	7%	/	/	7%	13%
	/ʔanu:ʃ/	/	/	/	/	20%	/	/
There is no need	/yi:mayaʃqa:ʃ/	13%	20%	20%	27%	33%	40%	33%
	/makanla:h/	73%	67%	73%	53%	33%	53%	40%
	/maʃila:zm/	7%	/	/	/	/	/	/
	/la ʃa:y/	7%	/	/	/	13%	/	/
	/xali:ʃli:k/	/	7%	/	/	20%	/	/
	/matʃaʔabʃruʃak/	/	13%	13%	/	/	/	/
	/maʃli:ʃ/	/	13%	/	20%	/	13%	27%
	/si pa la pen/	/	/	13%	7%	13%	/	/
Zipper	/dʒra:ra/	67%	67%	53%	53%	53%	20%	53%
	/sabta/	7%	/	20%	/	/	60%	13%
	/sari:fa/	33%	20%	13%	33%	33%	20%	40%

	/fermitu:r/	7%	13%	20%	53%	53%	7%	/
	/zip/	7%	/	/	/	/	/	/
I'm Fine	/ʔalhamdu:lah/	7%	27%	20%	20%	33%	33%	33%
	/ra:ni: bxi:r/	/	27%	13%	13%	40%	/	/
	/ra:ni: ɣa:ya:/	67%	33%	13%	20%	/	47%	27%
	/ra:ni: laba:s/	13%	27%	40%	40%	33%	40%	67%
	/ra:ni: mli:h/	7%	13%	13%	13%	20%	/	20%
	/sa:va:/	47%	20%	20%	/	13%	20%	/
Bundle	/ruzma/	7%	20%	20%	/	/	27%	27%
	/huzma/	33%	33%	47%	27%	33%	27%	/
	/rubtʕa/	60%	47%	13%	73%	60%	53%	60%
	/kamʕa/	/	/	/	13%	7%	/	/
	/gabdʕa/	/	/	/	/	7%	33%	13%

Table (05) exhibits an additional set of ten Tiaretian dialect nouns and adjectives. A thorough examination of this table reveals that Tiaretian dialect speakers utilize a variety of linguistic expressions to refer to the terms ‘my wife’ ‘hi/hello’ ‘box, ‘a hair tie’, ‘papers’ a good looking person’ ‘there is no need’ ‘zipper’ ‘I’m fine’ and ‘bundle’. For instance, the Algerian Arabic word /marti:/, which means ‘my wife’, is the most commonly used expression by all the age groups. Other expressions are used especially by old speakers, such as /ɣya:li:/, /da:r/. However, some of the young users prefer the French word /mada:m/.

As far as greeting is concerned, all the age groups tend to select the word /salam/. However, the old speakers prefer also the words /ʔahla/ and /marhba/, while the young users opt for the word /ha:waʕta/. Some of these users choose to use foreign words like /salu:/ and /hai/. These words are used to speak with people who tend to employ French and English in their conversations.

The findings in table (5) also display that all the age groups choose the word /qa:bsa/ which means ‘a box’. These speakers, especially those who are older than 21 years old, also

use the Arabized word /ba:ta/, while the young ones prefer to utilize the French word /bwa:tt/. Some speakers who are between 31-60 employ the MSA word /ʕulba/ ;wherease those who are older than 70 opt for the expression /kart<sup>s</sup>u:na/.

Moreover, all the speakers of different age groups utilise the words /bundu:/ to talk about ‘hair tie’. In addition to this word, it seems that old speakers, especially those who older than 20, use other expressions such as /kaki:na/, /la:sti:k/, and /msa:k/. However, users who are younger than 20 prefer to employ the arabized word /la:sti:k/, and the French term /f:ufu:/.

Furthermore, the findings show that all different age groups prefer to use the word /wra:qi:/ to refer to ‘papers’. The findings also demonstrates that the linguistic expression /kwa:yet<sup>t</sup>/ is the preferable word choice tospeakers who older than 70 years old. However, younger speakers, usually use the French word /li:papyi/ (les papier).

The table also represents that all Tiaretian speakers of different age groups prefer to use the Algerian Arabic term /ʃba:b/, and the French term /bogo:s/ to describe ‘a good-looking person’. However, the young speakers who are between 10-20 and 21-30 years oldtend to use the term /zal/, whereas, older ones who are between 51-60 years old prefer to use the word /ʔanu:ʃ/. Some participants use the French expression /ʔartiste/ (artiste) to speak about ‘a good-looking person’.

When it comes to the linguistic expression ‘there is no need’, all speakers of different age groups in Tiaret speech community utilise the Algerian Arabic words /ʕi:mayaʃqa:ʃ/, and /makanla:h/, while some of them prefer to use the term /mafli:ʃ/. Only 7% of younger participants utilise the expression /mafj: la:zm/, whereas, /xali:ʕli:k/ is the best choice for older speakers, especially those who are between 51-60 years old. However, some participants, especially who are between 30-60 years old, choose the French expression/si pa la pɛn/(c’est pas la peine), while some of them employ the Arabized word /laʃa:y/. 13% of

Tiartian speakers who are between 20-40 years old choose the Algerian Arabic expression /matʕaḏabfru:ħak/.

Besides, the table displays that all the speakers of different age groups prefer to use the Algerian Arabic word /dʒra:ra/ to speak about ‘zipper’. Alongside this word, /sabta/ and /sari:fa/ are the commonly used by older participants. Additionally, the table shows that most of the participants, especially those who are between 41-60 years old, use the French word /fermitu:r/. Only 7% of younger speakers who are between 10-20 tend to use the English term /zip/.

In addition, the results exhibit that the linguistic expression /ra:ni: ɣa:ya:/ which means ‘I’m Fine’ is the best lexical choice for younger speakers, especially those who are between 10-20 years old, while older ones tend to use the term /ra:ni: laba:s/. The results also reveal that old participants utilize other Arabic expressions like /ʔalħamdu:lah/, /ra:ni: bxi:r/, /ra:ni: mli:ħ/. However, younger ones frequently employ the French word /sa: va:/ (çava).

Concerning the word ‘bundle’, it seems that all the users of different age groups tend to utilize the word /rubtʕa/. Besides, /ħuzma/ is another common term used by the Tiaretian speakers, especially by those who are between 31-40 years old. To speak about ‘bundle’, old speakers also lean towards utilizing /kamʕa/ and /gabdʕa/.

### ➤ Verbs

To present the terms utilized by the participants to describe the verbs listed above (table 3), two tables are used (06 and 07).

Table (06):10 Verbs from Tiaretian Dialect (01)

Words in English	Words used by the participants	10-20	20-30	30-40	40-50	50-60	60-70	Older than 70
Hurry up	/dʒri/	7%	/	13%	13%	/	27%	20%

	/xuf/	100%	100%	73%	73%	67%	93%	40%
	/rapi :d/	7%	/	/	/	/	/	/
	/zrab/	/	7%	13%	7%	13%	/	/
	/ndah/	/	7%	/	/	13%	/	20%
	/γs <sup>ə</sup> ab/	/	/	20%	13%	13%	/	20%
	/fi sa:ʃ/	/	/	/	7%	/	/	/
Shut-up	/ʔuskut/	33%	33%	27%	27%	13%	33%	40%
	/balaʃ/	67%	67%	73%	90%	53%	60%	47%
	/xaytah/	/	7%	/	/	/	/	/
	/zamah/	/	7%	/	7%	/	13%	/
	/sakar/	40%		/	7%	33%	13%	13%
	/ixras/	/	/	/	/	13%	/	/
	/γumah/	/	/	/	/	7%	/	/
He expelled him	/hawzah/	93%	93%	80%	87%	40%	93%	67%
	/xardʒah/	13%	/	13%	/	7%	/	/
	/t <sup>ə</sup> ardah/	7%	/	13%	/	27%	/	/
	/sarhah/	13%	13%	/	/	20%	/	/
	/zaʃkah/	/	13%	/	20%	13%	7%	40%
	/fahtah/	/	/	/	/	20%	13%	/
He is busy	/xada:m/	13%	/	/	7%	/	/	/
	/ʃandahswalaħ/	13%	/	/	/	/	/	/
	/la:hi:/	80%	80%	73%	73%	67%	67%	/
	/ʔokupi/	13%	20%	20%	7%	7%	/	93
	/ännatāt/	/	7%	/	/	/	/	/
	/mahu:ʃfa:ray/	/	/	20%	20%	/	/	/
	/maʃγul/	/	/	/	13%	20%	20%	7%
	/maʃtu:n/	/	/	13%	/	13%	20%	/
He Rememberd him	/tfakrah/	87%	80%	60%	93%	100%	100%	80%
	/ʃfa:ʃli:h/	7%	/	33%	/	/	/	7%
	/ʃaqlah/	13%	20%	47%	13%	7%	/	13%
	/tka:ka/	/	/	7%	/	/	20%	7%

He lies	/bu:na:b	7%	/	/	7%	/	/	/
	/jakðab/	80%	80%	46%	60%	33%	60%	87%
	/juxrutʕ/	27%	33%	26%	40%	83%	60%	13%
	/jagni:ni:/	13%	20%	/	/	13%	/	/
	/jaqli/	/	40%	33%	/	/	/	7%
	/jansaf/	/	/	7%	/	20%	13%	/
Wait	/ħabas/	7%	7%	7%	13%	/	/	13%
	/rayaɖ/	7%	/	/	/	/	/	/
	/ʕʕbur/	7%	/	13%	/	/	/	/
	/qa:raʕ/	93%	100%	73%	87%	60%	80%	80%
	/stenna/	/	13%	26%	7%	27%	27	20%
He walks slowly	/jetkasal/	53%	67%	47%	73%	40%	73%	47%
	/jetgaraɖ/	33%	13%	20%	7%	20%	13%	27%
	/jemʃibaʃwi/	13%	7%	/	/	20%	/	/
	/jetarxa/	7%	/	7%	7%	13%	/	/
	/jetmaraɖ	/	7%	/	7%	7%	/	40%
	/jeθθaqaɭ/	/	7%	20%	7%	20%	27%	/
	/jemʃi:ʃlalbayaɖ/	/	/	13%	/	/	/	/
	/jetsaħab/	/	/	7%	/	/	/	7%
	/jatlakaʕ/	/	/	/	/	/	7%	/
	/jetma:wet/	/	/	/	/	/	/	13%
Stay calm	/ʔskut/	27%	7%	7%	/	/	/	/
	/ka:lmi:ru:ħak/	13%	/	13%	13%	13%	/	40%
	/ʔgʕudʕa:qaɭ/	47%	47%	/	/	/	/	/
	/ka:lm twa/	13%	40%	13%	7%	/	/	/
	/ʔstaʕqaɭ/	/	7%	7%	/	/	20%	/
	/bqatranki:l/	/	/	7%	7%	/	/	/
	/ʔrtab/	/	/	53%	27%	33%	47%	60%
	/tka:lma/	/	47%	27%	47%	40%	33%	/
	/rijaħ/	/	/	/	13%	13%	/	/

	/ʔgʕudhadi/	/	/	/	/	13%	13%	7%
	/ʔthadan/	7%	7%	/	/	/	13%	/
He wanders around	/jedu:r/	60%	27%	33%	7%	7%	20%	80%
	/jehawas/	53%	73%	67%	87%	60%	93%	13%
	/jedʒawmat/	/	7%	13%	/	13%	/	13%
	/jeyzannaq/	/	/	13%	/	20%	/	/
	/jedaglal/	/	/	/	7%	/	/	/

An extensive look at table (06) reveals that a number of linguistic expressions are used by the speakers of the Tiaretian dialect to refer to the words: ‘hurry up’, ‘shut up’, ‘he expelled him’, ‘he is busy’, ‘he remembered him’, ‘he lies’, ‘wait’, ‘he walks slowly’, ‘stay calm’, and ‘he wanders around’. To say ‘hurry up’, seven words can be used. These words are: /dʒeri:/, /xuf/, /rapi :d/, /zrab/, /ndah/, /ʔsʕab/, and /fi sa:ʕ/. The findings demonstrate that all the speakers of different age groups prefer the word /xuf/. They also sometimes utilize the word /dʒeri:/. The findings also show that some old speakers prefer to employ /nedah/ and /ʔsʕab/, while others, especially those who are between 20-60 tend to use /zerab/. Only a minority of young speakers chooses the French word /rapi i:d/ (rapide), and a small group of users who are between 50-60 select the word /fi sa:ʕ/.

Moreover, the results of this table displays that all the speakers of different age groups in Tiaret speech community tend to use the words /ʔuskut/ and /balaʕ/ to say ‘shut-up’, while some users prefer to utilise the term /zamah/, especially older ones who are between 61-70 years old, whereas, the word /sakar/ is consider as the best lexical choice by younger speakers who are between 10-20 years old. Only 7% of younger participants who are between 21-30 years old use /xaytah/. However, older ones who are between 51-60 years old choose the terms /ixras/, and /ʔumah/.

Furthermore, the table presents that the word /hawzah/ is the prototypical choice for all speakers of different age groups to refer to ‘he expelled him’. Likewise, the expression



/xardzah/ is used by old speakers who are between 30-40 years old, and young participants, especially those who are between 10-20 years old. However, old speakers, who are between 50-60 years old, prefer to utilise the term /tʰardah/. Some young Tiaretian participants tend to use the word /sarħah/. The table shows that speakers who are older than 70 prefer the word /zaʃkah/, while those who are between 40-50 years employ the word /faħtah/.

To speak about 'being busy', the Algerian Arabic expression /la:hi:/ is frequently used by most of the Tiaretian speakers of different age groups. Some older speakers prefer to use the terms /maʃtu:n/, and /maʃɣul/, while, the words /xada:m/, and /ʃandahswalaħ/ are considered as the best word choices for young participants who are between 10-20 years old. The French expression /ʔokupi/ (occupé) is the preferable lexical choice to older speakers, especially those who are older than 70 years old, whereas, only 7% of younger speakers tend to use the French word /ãnnatãt/ (enattente), as well as, it seems that the word /mahu:ʃfa:ray/ is the most commonly used word by the speakers who are between 31-50 years old.

The findings in table (06) also exhibit that all the speakers of different age groups prefer to utilize the Algerian Arabic word /tfakraħ/ to refer to 'he remembered him'. Alongside this word, the term /ʃfa:ʃli:h/ is frequently used by speakers who are older than 20 years especially those who are between 30-40 years old. Some of the Tiaretian participants tend to use the Algerian Arabic expression /ʃaqlah/ to refer to 'he remembered him'. However, only some of older speakers, especially those who are between 61-70 use the word /tka:ka/.

When it comes to the word 'he lies', the result reveal that all the speakers of different age groups use the terms /jakðab/ and /juxrutʰ/, while, 7% of some participants, especially those who are between 10-20 and 40-50 years old, use the word /bu:na:b/. However, some of older participants use the term /jansaf/, whereas some younger speakers use the words /jagni:ni:/ and /jaqli/.

In addition, the table demonstrates that the word /qa:raʃ/ is best lexical choice for all the speakers of different age groups to talk about ‘wait’, while some participants use the expression /stenna/. Only a minority of young participants employ the expressions /ħabas/ and /ʃʃbur/.

Besides, the table shows that all the speakers across different age groups use the words /jetkasal/, and /jetgarað/ to refer to ‘he walks slowly’. The word /jeθθaqa/ is also utilized by speakers who are older than 20 years old, while young ones prefer the word /jemʃi: baʃwi/. The table also displays that old speakers sometimes choose other lexical expressions such as /jetmarað/, /jemʃi:ʃlalbayð/, /jetsaħab/, /jetarxa/, /jatlakaʃ/, and /jetma:wet/.

To say to someone ‘stay calm’, it seems that young speakers tend to use the Arabic expression /ʔgʃudʃa:qa/ and the French expression /ka:lm twa/. These speakers also utilize other expressions like /ʔskut/ and /ʔstaʃqa/. However, older ones prefer the words /ʔrtab/ and /tka:lma/. They sometimes employ more different expressions such as /ka:lmi: ru:ħak/, /ʔstaʃqa/, /rijah/, /ʔgʃudħadi/, and /ʔthadan/.

Concerning the expression ‘he wanders around’, it seems that the Tiaretian dialect utilizes five main words which are /jedu:r/, /jeħawas/, /jedzawmat/, /jeyzannaq/, and /jedaglal/. The words /jedu:r/ and /jeħawas/ are the most commonly used by all the speakers of different age groups. However, the terms /jedzawmat/, and /jeyzannaq/ are the preferable word choices for speakers who are older than 30 years, whereas, only 7% of older speakers who are between 40-50 years old use the expression /jedaglal/.

Table (07): 10 Verbs from Tiaretian Dialect (02)

Words in English	Words used by the participants	10-20	21-30	31-40	41-50	51-60	61-70	Older than 70
He was shocked	/tʃu:ka:/	7%	13%	/	/	13%	27%	/
	/nexlaʃ/	100%	93%	100%	100%	73%	87%	100%

	/ndeħaf/	13%	13%	/	/	27%	/	/
	/tafgaŝ/	/	/	7%	/	/	/	/
He losthisway	/twadar/	53%	67%	67%	67%	40%	80%	40%
	/bahratlah/	/	13%	/	/	/	13%	/
	/hmal/	47%	40%	33%	27%	40%	47%	53%
	/ta:h/	/	/	/	13%	20%	/	/
	/ɣlatftʰari:g/	7%	/	20%	/	/	/	/
	/talaftʰri:g/	20%	/	/	/	/	/	13%
Hold	/ʃad/	60%	67%	33%	53%	40%	60%	67%
	/gbad/	60%	60%	80%	53%	53%	53%	40%
	/ha:k/	7%	/	/	/	/	/	/
	/ħkam/	/	/	13%	/	13%	/	/
He is looking out from the balcony	/jetʰul/	53%	80%	80%	33%	33%	93%	40%
	/jbargag/	40%	27%	13%	13%	33 %	20%	73%
	/jeʃu:f/	20%	/	7%	/	/	/	/
	/jeʃas/	/	/	/	/	20%	/	/
He moves around a lot	/jeazyud/	60%	47%	47%	33%	47%	80%	67%
	/jebu:dʒi/	13%	47%	53%	40%	27%	33%	20%
	/maʃi:rateb/	7%	/	/	/	/	/	/
	/xfi:f/	27%	7%	/	20%	20%	/	20%
	/jerdaħ/	/	/	7%	/	7%	/	/
	/zarbu:tʰ/	/	/	/	13%	/	/	/
Realize	/tka:ka:/	13%	13%	20%	20%	20%	20%	53%
	/ftʰan/	33%	53%	27%	27%	20%	13%	40%
	/fi:q/	7%	/	20%	7%	/	20%	47%
	/nu:d/	53%	40%	33%	47%	47%	47%	/
	/ʃaħʃaħ/	/	/	20%	13%	/	/	/
He asks	/jesaqʃi/	87%	87%	73%	73%	100%	100%	100%
	/jesal/	13%	13%	33%	27%	/	/	/
Stop	/ħabas/	100%	87%	87%	100%	60%	87%	93%

	/tawaqaf/	/	7%	/	/	/	/	/
	/s <sup>s</sup> bur/	/	7%	/	/	/	/	/
	/qa:raʃ/	/	7%	20%	/	27%	13%	/
	/rajjad <sup>f</sup> /	/	/	/	/	13%	/	20 »
He ties up	/jeħzam/	67%	47%	20%	13%	33%	33%	47%
	/jeʃgud/	13%	13%	20%	40%	13%	13%	27%
	/jerbat/	27%	47%	67%	53%	80%	80%	27%
	/jeʃad/	/	/	7%	/	/	/	/
	/jeqfal/	/	/	13%	/	/	/	/
I thought you were	/ħsabtek/	80%	93%	93%	93%	60%	73%	67%
	/ʃaki:tek/	7%	/	/	/	/	/	/
	/d <sup>f</sup> ani:tek/	13%	7%	13%	13%	20%	13%	7%
	/nasxa:jlak/	/	/	/	/	13%	/	7%
	/ʃamba:li/	/	/	/	/	/	13%	/
	/waθrantak/	/	/	/	/	7%	/	33%

A careful examination of Table (07) demonstrates that Tiaretian dialect speakers employ a variety of linguistic words to refer to the expressions: ‘he was shocked’, ‘he lost his way’, ‘hold’, ‘he is looking out from the balcony’, ‘he moves around a lot’, ‘he realizes’, ‘he asks’, ‘stop’, ‘he ties up’ and ‘I thought you were’.

The findings expose that to speak about the word ‘he was shocked’, the speakers use four Algerian Arabic words which are /tʃu:ka:/, /nexlaʃ/, /ndeħaʃ/, and /tafgaʃ/. These words are used by all the speakers of different age groups. However, it seems that the word /nexlaʃ/ is the best lexical choice used by all the speakers of different age groups, while, 27% of participants who are between 61-70 years old utilise the word /tʃu:ka:/. This word is also used by young users who are between 10-20 and 21-30 years old. The table represents that the term

/nedhaʃ/ is the best word choice for older participants who are between 51-60 years old, whereas, some speakers of 31-40 employ the word /tafgaʃ/.

Moreover, the results display that the Algerian Arabic expression /twadar/, and /hmal/ are the best lexical choices for all the speakers of different age groups in Tiaret speech community to say ‘he lost his way’, while 13% of participants, who are between 21-30 and those who are between 61-70 years old, tend to utilise the term /baħratlah/. However, the expression /ta:h/ is considered as the prototypical choice for older speakers who are between 41-60 years old. The results also demonstrate that 20% of older speakers who are between 31-40 prefer to employ the word /ɣlatʃtʃari:g/, while, 20% of younger ones who are between 10-20 tend to select the term /talaftʃri:g/ as the best lexical choice. To say ‘hold’, table (07) indicates that all the Tiaretian speakers opt for the words /ʃad/ and /gbaɖ/. However, young users, who are between 10-20 years old, prefer to employ the word /ha:k/, whereas, those who are older than 30, tend to use the word /ħkam/.

Furthermore, table (07) shows that all the Tiartian speakers of different age groups, especially those who are older than 60, utilize the terms /jetʃul/, and /jbargag/ to describe someone who is looking out from the balcony. Some young speakers who are between 10-20 years old prefer the word /jefu:f/, whereas, /jeʃas/ is the prototypical lexical choice for some older participants who are between 51-60 years old.

Besides, to describe someone who moves around a lot, all the speakers across different age groups tend to use the Algerian term /jezyud/, and the Arabized term /jebu:dʒi/, while some of them utilise the word /xfi:f/. Only a minority of speakers who are between 31-40 and between 51-60 years old, selects the word /jerdaħ/. However, some young speakers employ the expression /maʃi: rateb/. Other users, especially those who are between 41-50 years old, prefer to choose the word /zarbu:tʃ/.

In addition, the table indicates that all the speakers of different age groups prefer to utilize the Algerian Arabic words /tka:ka:/ and /ftʕan/ to say ‘he realizes’. /nu:d/ is also considered as the prototypical word for the young participants, especially those who are between 10-20 years old, whereas, those who are older than 30 years, utilize the Algerian Arabic word /ʃaḥʃaḥ/. The table also displays that speakers who are older than 70 years tend to use the word /fi:q/. When it comes to the expression ‘he asks’, it seems that all the Tiaretian speakers utilize the term /jesaʕsi/. Some speakers, who are younger than 50, also use the Modern Standard Arabic word /jesʔal/. This term is used in specific context like education.

The results in table (07) also show that the Tiartian speakers use five main words to say ‘stop’. These words are /ḥabas/, /tawaqaf/, /sʕbur/, /qa:raʕ/, and /rajjadʕ/. The first word /ḥabas/ is the most commonly used expression by all Tiaretian speakers of different age groups. Alongside this word, /sʕbur/ is considered as the best choice for some young speakers who are between 21-30, whereas, some old speakers who are between 50 and 70 years old sometimes employ the term /qa:raʕ/. Old participants prefer to use the term /rajjadʕ/. Interestingly, only 7% of participants who are between 21-30 years old prefer to employ the Modern Standard Arabic expression /tawaqaf/. This term is used in educational context.

To describe the action of tying something up, the findings in table (07) reveal that the Algerian Arabic word /jeḥzam/ is the best word choice for young participants, especially for those who are between 10-20 years old. However, older speakers who are between 30 and 70 years old prefer to use the word /jerbat/. Some of the Tiaretian participants utilize the expression /jeʕgud/. Only a minority of speakers who are between 31-40 prefer to use the words /jefad/ and /jeqfal/.

Regarding the expression ‘I thought you were’, table (07) exhibits that all the speakers of different age groups employ the Algerian Arabic word /hsabtek/, while only some speakers tend to utilise the word /dʕani:tek/. Other linguistic expressions, such as /nasxa:jlak/, /ʕamba:li/, and /waθrantak/ are also utilized by some speakers who are older than 50 years.

### 3.7.2. Lexical Choices and Identity Construction

This section is devoted to discuss how the speakers’ lexical choices construct their identities. It analyses how speakers of different age groups select their expressions according to the age of the individuals they are talking to, their levels of education, and their social class.

- **The relationship between the participants’ lexical choices and the age of the individual they are speaking to**

Table (08): *The Relationship between Participants' Lexical Choices and Age of the addressee*

Age Groups	Yes(there is)	No(thereis not)
10-20	73%	27%
21-30	80%	20%
31-40	80%	20%
41-50	53%	47%
51-60	60%	40%
61-70	60%	40%
Olderthan 70	40%	60%

Table (08) exhibits the relationship between the participants' lexical choice(s) and the age of the individual they are speaking to. The table shows that most of the participants of different age groups, except those who are older than 70 years, agree that the age of the individual (s) they are speaking to determine their word selection. These participants,

especially the young ones, maintain that they feel comfortable to use their lexical choices to speak with young individuals, however, they sometimes change their vocabularies when they communicate with old people.

➤ **The relationship between the participants' lexical choices and the educational level of the individual they are speaking to**

Table (09): *The Relationship between the Participants' Lexical Choices and the Educational Level of the addressee*

Age Groups	Yes (thereis)	No (thereis not)
10-20	47%	53%
21-30	73%	27%
31-40	47%	53%
41-50	53%	47%
51-60	60%	40%
61-70	53%	47%
Olderthan 70	33%	67%

Table (09) shows the relationship between the participants' lexical choice and the educational level of the individual they are speaking to. The findings demonstrate that 73% of the speakers who are between 21-30 years old emphasizes that the educational level of the addressee influence their lexical choices. Similarly, those who are between 41-70 years old believe that they choose their words based on the educational level of the person they are talking with. These speakers believe that speaking with someone who has a high educational level allows them to use more sophisticated words from different languages, while communicating with an individual with a low educational level obliges them to employ simple Algerian Arabic words.



However, many young and old speakers think that there is no relationship between the words they employ and the educational level of the individual they are communicating with.

- **The relationship between the participants' lexical choices and the social class of the person they are speaking to**

Table (10): *The Relationship between the Participants' Lexical choices and the Social Class of the addressee*

Age Groups	Yes (there is)	No (there is not)
10-20	40%	60%
21-30	27%	73%
31-40	27%	73%
41-50	33%	67%
51-60	60%	40%
61-70	33%	67%
Older than 70	7%	93%

Table (10) displays the relationship between the participants' lexical choices and the social class of the person they are speaking to. All the speakers maintain that the social class of the addressee does not determine their linguistic expressions. However, those speakers who are between 51-60 assume that they can utilize different expressions from different languages to communicate with someone from a high social class, while they use ordinary linguistic choices to talk with someone from a low social class.

- **The relationship between the participants' lexical choice (s) and aspects of their identities**

Table (11): *The Relationship between Participants' Lexical Choice and Aspects of their identities*

Age Groups	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
10-20	33%	13%	47%	7%	/
21-30	20%	40%	20%	20%	/
31-40	33%	13%	47%	7%	/
41-50	13%	33%	20%	27%	7%
51-60	13%	27%	33%	27%	/
61-70	33%	40%	7%	13%	7%
Older than 70	33%	7%	33%	20%	7%

Table (11) presents the relationship between the participants' lexical choices and aspects of their identities. As it's indicated in this table, 33% of the speakers who are younger than 20 years old, and 66% of the speakers who are older than 61 years old strongly agree that some aspects of their identities are reflected in the words they use to communicate with other people. The findings also suggest that 40% of the speakers who are between 21-30, 33% of the users who are between 41-50 years old, and 40% of the participants who are between 61-70 agree that their lexical choices convey some aspects of their identities. Only few speakers, of different age groups, think that the words they select does not express aspects of their identities.

### 3.7.3. The Participants' Attitudes towards Different lexical Choices

This section is dedicated to describe and analyse the attitudes of the participants towards the lexical choices used by other speakers. It discusses how speakers of different age groups feel when communicating with people who use different expressions, the extent to which other speakers accept/refuse the lexical terms used by the participants, the extent to which the

participants insist on using their words while communicating with other people who use different words, and the extent to which the participants adopt other speakers' lexical choices.

➤ **The attitude of the participants towards people who use different words**

Table (12): *The Participants' attitudes towards People using Different Words*

Age Groups	Very Positive	Positive	Neutral	Negative	Very Negative
10-20	13%	20%	67%	/	/
21-30	13%	20%	67%	/	/
31-40	20%	7%	53%	13%	7%
41-50	7%	7%	73%	33%	/
51-60	7%	<b>33%</b>	47%	13%	/
61-70	/	7%	80%	13%	/
Older than 70	33%	7%	33%	20%	7%

Table (12) presents the attitudes of participants towards people who use different linguistic expressions. It shows all the age groups are neutral towards individuals who use different terms. The table also demonstrates that 33% of the speakers who are older than 70 years old feel very positive when communicating with people who employ distinct vocabularies.

➤ **The extent to which people accept/reject the participants' lexical choices**

Table (13): *Acceptance/Rejection of Participants' Lexical Choices by Other Users*

Age Groups	Strongly accept	Moderately accept	Partially accept	Partially reject	Moderately reject	Strongly reject
10-20	13%	60%	20%	/	/	7%

21-30	7%	40%	47%	7%	/	/
31-40	20%	33%	20%	7%	7%	13%
41-50	/	40%	47%	13%	/	/
51-60	13%	33%	40%	7%	7%	/
61-70	7%	27%	40%	13%	13%	/
Olderthan70	33%	27%	33%	7%	/	/

Table (13) shows the extent to which people accept or refuse the lexical choices employed by of the participants of different age groups. The results indicate that 60% of the speakers who are younger than 20 years, and 33% of the users who are between 31-40 maintain that their lexical choices are moderately accepted by other users who utilize different expressions. The other age groups assert that their words are partially accepted. Only few speakers claim that their vocabularies are rejected by other users.

➤ **The extent to which the participants insist on employing their lexical choices with people using different words**

Table (14): *Participants' Persistence in Using Their Lexical Choices with People Using Different Words*

Age Groups	Always	Often	Sometimes	Rarely	Never
10-20	47%	13%	27%	/	13%
21-30	33%	7%	47%	/	13%
31-40	67%	7%	13%	13%	/
41-50	47%	13%	40%	/	/
51-60	40%	20%	20%	13%	7%
61-70	33%	13%	40%	7%	7%
Olderthan 70	73%	20%	/	7%	/

Table (14) displays the extent to which the participants insist on using their lexical choices across various age groups. The findings in table (14) reveal that most of the speakers agree that they tend to keep using their lexical choices while communicating with individuals who use different vocabularies. However, 47% of the speakers who are between 21-30, 40% of the users who are between 41-50, and 40% of the speakers who are between 61-70 years old assert that they sometimes insist on utilizing their lexical terms to speak with people who employ different words.

➤ **The extent to which the participants adapt to others' lexical choices**

Table (15): *Participants' Adaptation to Others' Lexical Choices*

Age Groups	Always	Often	Sometimes	Rarely	Never
10-20	/	/	40%	/	60%
21-30	/	13%	33%	7%	47%
31-40	/	/	40%	/	60%
41-50	/	13%	<b>47%</b>	13%	27%
51-60	7%	/	<b>53%</b>	7%	33%
61-70	7%	13%	<b>40%</b>	20%	20%
Olderthan 70	/	20%	13%	7%	60%

Table (15) presents the extent to which the participants adapt to the linguistic expressions employed by other speakers. The results demonstrate that 60 % of the speakers who are younger than 20 years old, 60% the users who are between 31-40 years old, and 60% of the speakers who are older than 60% maintain that they never adapt to the lexical choices used by other people. However, 53% of the participants who are between 51-60, 47% of the informants who are between 41-50, and 40% of speakers who are between 61-70 years old affirm that they sometimes accommodate their linguistic expressions by selecting words that

seem comfortable for the individuals they are speaking with. Only a minority of the speaker claim that they always adapt to others' lexical choices.

### 3.8. Discussion of the Findings

The present study aims to investigate the relationship between lexical choice and identity construction. This study examines how speakers of different age groups refer to various items in Tiaret speech community, as well as how their lexical choices reflect their identities. It also seeks to identify the speakers' attitudes concerning these lexical choices.

The results indicate an evolving relationship between the lexical choices used in Tiaret speech community and the age of the users. Speakers of Tiaretian dialect of different age groups select and employ various vocabularies. For instance, young users usually use youthful expressions such as /tahwi:da/, /ħdu:ra/ (downhill), /šlaʃ/ ( bald), /papa/ ( my father), /mama/ (my mother)/marti:/ (my wife),/ha:wafʃa/ (hi), /wra:qi/ ( papers), /zal/ ( aggod-looking person), /rubtʃa/ ( bundel), /dʒeri:/, /xuf/( hurry-up),/ʔuskut/ ( shut-up), /ħawzah/, /xardʒah/ (he expelled him), /tfakrah/, /ʃfa:ʃli:h/ ( he remembered him), /jakðab/, /jaqli/, /jagni:ni:/ ( he lies), /jedu:r/, /jeħawas/ ( he wanders around), /tʃu:ka:/ ( he was shocked), /jeʃu:f/, /jbargag/ (he looks from the balcoony) , /ħabas/ ( stop), /jeħzam/ ( he ties up), and /ħsabtek/ ( I thought you were), while old speakers frequently employ specific expressions which are considered 'old fashioned' like /ɣul:g/ (cover), /graʃ/ (bald person), /ħassa:n/, /ħaffa:f/( barber), /mayasʃaʃ/ ( a poor person), /ħawa:sʃ/ , /ʃiku:r/(arrogant person), /buyi/, /si:di:/ (my father), /ʃi:ba:niya/ (my mother), /ʃya:li:/ (my wife), /xi:r/ ( hi), /ba:kia/ ( box), /kaki:na/, /msa:k/ (a hair tie), /kwa:ʃetʃ/ ( papers), /sari:fa/ (zipper), /kamʃa/, /gabdʃa/ ( bundle), /ɣsʃab/, /fi sa:ʃ/, /nedah/ ( hurry up), /zaʃkah/ ( he expelled him), /tka:ka/ ( he remembered him), /jatlakaʃ/, /jeθθaqa/ ( he walks slowly), /ʔthadan/ (calm down), /tafgaʃ/ ( he was shocked), /ta:h/ ( he lost his way), /rajjadʃ/ ( wait), /waθrantak/, and /nasxa:jlak/( I though you were). Interestingly, it

seems that speakers of each age group select their lexical choices and avoid other age groups' vocabularies in order to distinguish themselves from the other groups, and communicate, therefore, a sense of belonging to their age group.

The relationship between the lexical choices used by the Tiaretian speakers and the age group to which they belong is influenced by other variables, such as the speakers' educational level, social class, and occupation. Tiaretian users with higher level of education and social class frequently incorporate some French expressions, such as /pãt/ (downhill)/?u :n pɛɣsɔnnsãfɛvø/ (bald person)/bu :ti :k/, /su:pi:ra:t/, /magazẽ/ (market), /kwafœ:r/ ( barber), /papa/ (my father), /mama/ (my mother), /madame/ (my wife), /salu:/ (hi), /bwa:t/ (box), /fu:fu:/ (a hair tie), /li:papyi/ (papers), /sava/ (I am fine), /ʔokupi/, /ãnnatãt/ ( he is busy), and /ka:lm twa/ (calm down)to reflect their intellectual achievement. Some of these speakers also prefer to employ certain English expressions like /hai/ and /zip/ to communicate with people who are familiar with the English language, and convey their solidarity with the members (users) of this group who share the same language. In addition to maintaining their in-group membership, these speakers utilize some English expressions to connect themselves to the global world. Conversely, participants who have had limited opportunities for education and exposure to foreign languages, and who are from a lower social class are more likely to use traditional Tiaretian dialect words such as /ɣul:g/ (cover), /graɣ/ ( bald person), /mayasɣaf/ ( a poor person), /si:di:/ (my father), /ɣya:li:/ (my wife), /kwa:ɣetɣ/ ( papers), /sari:fa/, /dʒera:ra/ (zipper),/ɣsʰab/, /fi sa:ɣ/( hurry up),/tafɣaɣ/ ( he was shocked),/rajjadɣ/ ( wait), /waθrantak/, and /nasxa:jlak/ ( I thought you were).

The use of foreign expressions by some Tiaretian speakers of different age groups conveys some aspects of their professions. The Tiaretian speakers who have government jobs or private jobs that require the use of French language are more likely to employ French words while communicating with others, while those who work in educational field where

they have to use Modern Standard Arabic, utilize some expressions from MSA, like /munḏudaqi:qa/ /munḏuburha/, (a moment ago), /hala:q/ (A barber), /ʔumi/ (my mother), /ʃulba/ (a box), and /ixras/ (shut-up). However, those who work in occupations that do not necessitate knowledge of foreign languages use more ordinary Tiartean dialect words.

The Tiartean speakers' lexical choices are also influenced by the age of the individuals they are speaking to, as well as their educational level and social class. It is true that the Tiartean speakers of each age group have specific vocabularies that distinguish them from other age groups, however, some users exhibit a larger percentage of using the appropriate lexical choices when interacting with individuals from different age groups and social classes, and with individuals who have different educational levels. These users usually tend to change their vocabularies and opt for more old-fashioned expressions and ordinary Tiartean terms while communicating with old people and with individuals with a low educational level in order to signal solidarity and affiliation with these people, and reflect, therefore, their social identity.

Despite the fact that the Tiartean speakers of each age group utilize specific expressions that distinguish them from the other age groups, it seems that these speakers feel neutral when communicating with individuals who uses different vocabularies similarly, it appears that their lexical choices are accepted by other people from different age groups. This suggests that most of the speakers in Tiaret speech community has a great sense of unity and belonging to this community. The Tiartean speakers define themselves as members of distinct groups like 'youth group', 'elderly group', 'highly educated group'. However, these speakers have positive attitudes towards the other groups, instead of discriminating them. These speakers maintain intergroup relations. They accept the lexical differences of the members of each group and cooperate linguistically with them.



### **3.8. Conclusion**

In conclusion, this chapter has provided an overview of the research approach, participants, and setting for the study on lexical choices and identity construction in different age groups in Tiaret speech community. The chapter details the design of two experiments using a mixed methods approach combining both quantitative and qualitative methods to collect data, and creating two corpora to identify words used by Tiaretian speakers to refer to specific items. The results of the experiments show how speakers of different age groups use different lexical items to refer to specific nouns, adjectives, and verbs, and how these choices reflect their identities. Overall, this chapter sets the stage for further analysis and discussion on the relationship between lexical choices and identity in different age groups in Tiaret speech community.

### **General Conclusion**

This research aims to examine the relationship between lexical choice and identity construction. It seeks to examine what speakers from different age groups use to refer to specific nouns, adjectives, and verbs, and investigate how these speakers' lexical choices shape and reflect their aspects of their identities. It also attempts to determine the attitudes of the speakers towards these lexical choices. To conduct this study, three chapters are used. The first two chapters are theoretical. The First chapter expends on language and identity. The second chapter focuses on the sociolinguistic situation in Algeria. The third chapter is practical. It describes the research methodology utilized to conduct this study. Furthermore, it shows and examines the data gathered from participants.

The results of this study indicate that speakers of different age groups in Tiaret speech community use distinct lexical items to refer to various items nouns, adjectives, and verbs in which young speakers use youthful expressions and old speakers use traditional, 'old fashioned' expressions. The findings present that the lexical choices used by Tiaretian speakers are influenced by their educational level, social class, and occupation, in which higher educated and higher social class speakers incorporating French, English, and Modern Standard Arabic expressions to reflect their intellectual achievement and global connections.

Though Tiaretian speakers define themselves as members of distinct groups like "youth group", 'elderly group', and 'highly educated group', they generally have positive attitudes towards the lexical choices of other age groups, indicating a sense of unity and belonging within the community, and they also maintain intergroup relations by accepting and cooperating linguistically with members of other age groups.

## **Limitations**

This research work is not without limitations

- As the present study is a new topic, it needs more time and efforts to be examined.
- The data collection took longer time due to the number of the lexical items examined in this study and the number of the participants.
- The process of data collection was very difficult because many participants hesitate to participate in the first and the second experiments.
- Some participants, especially the older one have difficulties in understanding and answering some words in Modern Standard Arabic. This delayed the process of data collection and data analysis.

## **Recommendations**

The following recommendations are proposed.

- Researchers are highly recommended to examine lexical choices and identity construction with other social factors rather than the age that may influence identity construction, such as gender, socioeconomic status, and education level in Algerian Arabic, especially in Tiartian dialect.
- Researchers who examined lexical choices and identity construction in different age groups are recommended to compare the lexical choices and identity construction in Tiaret speech community with those of other speech communities to identify similarities, differences, and unique characteristics.
- Researchers are recommended to conduct this study by using interviews or focus group discussions with participants in which can provide a deeper understanding of the motivations behind their lexical choices and how they perceive their identities within Tiaret speech community.

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## Appendix A

### تجربة 01

في إطار التحضير لشهادة الماستر تخصص لغة انجليزية (لسانيات), نقوم نحن الطالبان قداري نورية ولعموري أمين بإعداد مذكرة التخرج.

و في سبيل ذلك يسرنا أن تكونوا جزء من دراستنا وذلك خلال مشاركتكم في هذه التجربة. قراءتكم الحذرة و إجاباتكم النزيهة، والتي سنحرص بدورنا على إبقائها مجهولة الاسم، ستساهم في زيادة مصداقية دراستنا . نشكر لكم مجهودكم وحسن تعاونكم.

#### الجزء الأول: المعلومات الشخصية

السن:

الجنس:

المستوى التعليمي:

#### الجزء الثاني: التجربة

فيما يلي مجموعة من الكلمات ( أسماء وصفات وأفعال) باللغة العربية. يرجى قراءة كل كلمة وكتابة الكلمة المرادفة لها والتي تستعملها في حياتك اليومية.

1. يرجى كتابة الكلمة المستعملة كما تتطوقها/ تتطوقينها ( عربية جزائرية – فرنسية - فرنسية معربة.....)

#### الجزء 01: الأسماء والصفات

اللغة العربية	الاستعمال في الحياة اليومية
غطاء	
منحدر	
شخص بدون شعر	
متجر	
حلاق	

	منذ لحظة
	شخص فقير
	شخص متكبر
	أبي
	أمي
	زوجتي او زوجة فلان
	مرحبا
	علبة
	ربطة شعر
	اوراق
	شخص جميل
	لا داعي

	سحاب السروال
	أنا بخير
	حزمة

الجزء 02: الأفعال

اللغة العربية	الاستعمال في الحياة اليومية
اسرع	
اسكت	
طرده	
يشغول	
تذكره	
يكذب	
انتظر	
يمشي بتماطل	



	ابق هادئاً
	يتجول
	تفاجأ
	ظل طريقه
	امسك
	ينظر من الشرفة
	يتحرك كثيراً
	افطن
	يسال
	توقف
	يحزم
	ظننتك

## Appendix B

## تجربة 02

في إطار التحضير لشهادة الماستر تخصص لغة انجليزية (لسانيات), نقوم نحن الطالبان قداري نورية ولعموري أمين بإعداد مذكرة التخرج.

وفي سبيل ذلك يسرنا أن تكونوا جزء من دراستنا وذلك من خلال مشاركتكم في هذه التجربة. قراءتكم الحذرة و إجاباتكم النزيهة، والتي سنحرص بدورنا على إبقائها مجهولة الاسم، ستساهم في زيادة مصداقية دراستنا . نشكر لكم مجهودكم وحسن تعاونكم.

## أ- القسم الأول: معلومات أساسية

الجنس: ذكر  أنثى

السن: 20-10  30-20  40-31  50- 41  60-51  70-61  أكثر من 70 سنة

## مستوى التعليم:

غير متعلم  ابتدائي  متوسط  ثانوي  جامعي  دراسات عليا

## الوظيفة:

غير موظف (ة)  وظيفة حكومية  وظيفة خاصة

## مستوى تعليم الأم:

غير متعلمة  ابتدائي  متوسط  ثانوي  جامعي  دراسات عليا

## مستوى تعليم الأب :

غير متعلم  ابتدائي  متوسط  ثانوي  جامعي  دراسات عليا

## وظيفة الأم:

غير موظفة  وظيفة حكومية  وظيفة خاصة

## وظيفة الأب :

غير موظف  وظيفة حكومية  وظيفة خاصة

## المستوى المعيشي

منخفض  متوسط  حسن  عال

## ب- القسم الثاني: المفردات المستعملة

فيما يلي مجموعة من الكلمات ( أسماء وصفات وأفعال) بالغة العربية وما يقابلها من كلمات وعبارات مستعملة في اللهجة الجزائرية كما يتحدث بها سكان مدينة تيارت.

1. يرجى قراءة الكلمات والعبارات بتمعن واختيار الكلمات والعبارات التي تستخدمها في حياتك اليومية.
2. يرجى ذكر المواقع التي تستخدم/ين فيها الكلمات و العبارات المختارة.

## الجزء 01: الأسماء والصفات

المواقف	الكلمات والعبارات المستعملة في اللهجة الجزائرية	اللغة العربية الفصحى
	بلاع	غطاء
	غلاق	
	غطا	
	مغطى	
	تهويدة	منحدر
	حدورة	
	هبطة	
	La pente	
	فرطاس	شخص
	صلع	بدون شعر
	قرع	
	Une personne sans cheveux	
	حانوت	متجر
	Supérette	
	Boutique	
	Magasin	
	حفاف	حلاق
	حلاق	
	حسان	
	Coiffeur	
	شويا هاك	منذ لحظة
	غي ضرورك	
	غي ساع	
	قببلا	
	منذ دقيقة	
	منذ لحظة	
	هذا وين	
	فقير	شخص فقير
	زوالي	
	طايحة بيه	
	مسكين	
	معندوش	
	قليل	
	ميسعاش	
	محتاج	
	مشومر	
	حاسب في روجه	شخص متكبر
	رافد نيفو	
	زايد فيها	
	لاعيها	
	مغرور	
	متكبر	
	حواص	
	شيكور	
	أبي	أبي
	بوي	
	سيدي	
	شيباني	
	لحاج	

	Papa	
	أمي	أمي
	شبيانية	
	ما	
	Mama	
	لعجوز	

	مرتي	زوجتي
	عيالي	
	دار	
	Madame	
	خير	مرحبا
	سلام	
	كيراكي	
	مرحبا	
	هوشنا	
	salut	
	أهلا	
	Hi	
	قرب	
	باكية	علبة
	باطة	
	قابسة	
	علبة	
	La boîte	
	كرطونة	
	بوندو	ربطة شعر
	Chouchou	
	كاكينة	
	lastik	
	مساك	
	وراق	اوراق
	كواغط	
	Les papies	
	Beau gosse	شخص

	شباب	جميل
	زل	
	artiste	
	أنوش	
	غي ميشقاش	لا داعي
	مكان لاه	
	مشي لازم	
	لا صاي	
	خلي عليك	
	متعذبش روحك	
	معليش	
	C'est pas la peine	
	جرارة	سحاب السروال
	سبتة	
	سريفة	
	Fermeture	
	Zip	
	الحمد لله	أنا بخير
	راني بخير	
	راني غايا	
	راني لباس	
	راني مליح	
	Çava	
	رزمة	حزمة
	حزمة	
	ربطة	
	كمشة	
	قبضة	

الجزء الثاني: الافعال

اللغة	الكلمات والعبارات	المواقف
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	المستعملة في اللهجة الجزائرية	العربية الفصحى
	جري خف Rapide زرب نده غصب في ساع	اسرع
	اسكت بلغ خيطة زمه سكر اخرص غمه	اسكت
	حاوزه خرجه طرده سرحه زعه فحته	طرده
	خدام عنده صوالح لاهي Occupé En attente مهوش فارغ مشطون مشغول	يشغول
	تفكره شفاعليه عقله تكاكا	تذكره
	بوناب يكذب يخرط يقنيني يقلي ينسف	يكذب
	حبس ريض صبر قارع سنتي	انتظر
	يتكسل يتقرض يمشي بشوي يترخى يتمرض يثقل	يمشي بتماطل

	يمشي على البيض يتسحب يتلعب يتماوط	
	اسكت كالمي روحك اقعد عاقل Calmetoi استعقل ابقي ترونكيل ارتب تكالما ريح اقعد هادي اتهدن	ابق هادنا
	يدور يحوس بجومط يزنق يدقلل	يتجول
	تشوكا نخلع ندهش تققع	تفاجأ
	تودر بجرتله همل تاه غلط فالطريق تلف الطريق	ظل طريقه
	شد قبض هاك حكم	امسك
	يطل بيبرقق يشوف بعس	ينظر من الشرفة
	يزغد بيوجي مشي راتب خفيف يردح زربوط	يتحرك كثيرا
	تكاكا افطن فيق نوض صحصح	افطن

	يسأل	يسأل
	يسأل	
	حبس	توقف
	توقف	
	صبر	
	قارع	
	ريض	
	يحزم	يحزم
	يعقد	
	يربط	
	يشد	
	يقفل	
	حسبتك	ظننتك
	شكيتك	
	ظنيتك	
	نسخايلك	
	عمبالي	
	وثرنتك	

### ج - القسم الثالث : المفردات المستعملة وعلاقتها بالهوية

1. هل اختيار المفردات له علاقة بعمر الشخص الذي تتحدث (ين) معه؟

نعم  لا

إذا كان الجواب نعم، يرجى التوضيح

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2. هل اختيار المفردات له علاقة بالمستوى التعليمي للشخص الذي تتحدث (ين) معه؟

نعم  لا

إذا كان الجواب نعم، يرجى التوضيح

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3. هل اختيار المفردات له علاقة بالطبقة الاجتماعية التي ينتمي اليها الشخص الذي تتحدث (بين) معه ؟

نعم  لا

إذا كان الجواب نعم، يرجى التوضيح

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4. هل اختيار المفردات مرتبط بأحد جوانب هويتك ؟

نعم  لا

إذا كان الجواب نعم، يرجى التوضيح

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5. هل تعتقد ان المتحدث يختار مفرداته كعلامة مهمة لعكس هويته ؟

اوافق بشدة  اوافق  حيادي  لا اوافق  لا اوافق بشدة

6. هل يمكن أن تشرح العلاقة بين اختيار المفردات وهوية الفرد





### الملخص

الهدف الرئيسي لهذه الدراسة هو تحديد العلاقة بين اختيار المفردات وبناء هوية. المنهجية المستخدمة في هذه الدراسة تبدأ بتجربتين مختلفتين لتحليل اختيار المفردات للمتحدثين في تيارت من مختلف المجموعات العمرية. التجربة الأولى شملت إنشاء كتالوجين من المفردات المستخدمة للإشارة إلى المفردات الأسماء, الصفات والأفعال. التجربة الثانية استخدمت استبيان لتحقيق كيفية اختيار المفردات للمتحدثين في تيارت للإشارة إلى هوياتهم. شملت الدراسة 105 مشاركا من مجتمع الكلام في تيارت، الذين تم تقسيمهم بالتساوي إلى سبعة (07) مجموعات كل مجموعة تضم خمسة عشر (15) مشاركا لتمثيل نطاق عمر معين. أظهرت النتيجة الرئيسية أن المتحدثين في تيارت من مختلف المجموعات العمرية يستخدمون مفردات مختلفة للإشارة إلى الأسماء, الصفات, و الأفعال للتعبير عن هويتهم.

### Résumé

L'objectif principal de cette étude est d'examiner la relation entre le choix lexical et la construction de l'identité. La méthodologie utilisée dans cette étude commence par deux expériences distinctes pour analyser les choix lexical des locuteurs de la communauté de Tiaret à travers différents groupes d'âge. La première expérience a impliqué la création de deux corpus de termes lexical utilisés pour se référer à des noms, des adjectifs et des verbes spécifiques. La deuxième expérience a utilisé un questionnaire pour étudier comment les choix lexical des participants reflètent leurs identités. L'étude a inclus 105 participants de la communauté de Tiaret, divisés également en sept groupes, chaque groupe comprenant quinze locuteurs pour représenter un certain âge. La résultat principal montrent que les locuteurs de différents groupes d'âge dans la communauté de Tiaret utilisent des termes lexical distincts pour se référer à des noms, des adjectifs et des verbes pour communiquer leur identité.

### Summary

The primary aim of this study is to examine the relationship between lexical choice and identity construction. The methodology employed in this study begins with two distinct experiments to analyze the lexical choices of Tiaretian speakers across different age groups. The first experiment involved creating two corpora of lexical items to refer to specific nouns, adjectives, and verbs. The second experiment utilized a questionnaire to investigate how participants' lexical choices reflect their identities. The study included 105 participants from the Tiaret speech community, who were divided equally into seven (07) groups each group contains fifteen(15) speakers to represent a specific age range. The main result exhibit that speakers of different age groups within the Tiaret speech community utilize distinct lexical items to refer to specific nouns, adjectives, and verbs to communicate their identities.