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Investigating Linguistic Interference of the Kabyle Variety on the Acquisition of Algerian Arabic Dialect as Spoken in Tiaret

A Case Study of Kabylian Speech Community in Tiaret

A Dissertation Submitted in Partial Fulfillment for the Requirements of the master's degree in Linguistics

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Dedications

After Allah' guidance and blessing

I dedicate this work to:

My beloved parents, I am forever grateful and thankful for their love, efforts, and sacrifices.

To my much-loved brothers Abdou, Mdjid, Said, Rachid and to my unique sister Torkia.

To my adorable nieces and nephews Brahim, Mahjouba, Nessma, and Mohamed.

To my bestie Sara, and dearest Melissa.

Kenza

Dedications

My great thanks owe to Allah

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To my sisters: Sara, Rima, Lina, Liza and Aya, I am grateful to you, for having been my inspiration.

To my darling Grandmother, may you rest in paradise.

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To my nieces and nephews: Ahcene, Salim, Zhor, and Hayet.

To my soulmates Chaimaa, Fadhila and my dearest Kenza.

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Abstract

To explore Algeria's linguistic landscape, it is essential to consider various factors, including colonial history and the emergence of multiple civilizations, which have led to significant linguistic richness. Against this backdrop, this study investigates the impact of Kabyle linguistic interference on the acquisition of Algerian Arabic (AA) as spoken in Tiaret city. The study seeks to identify whether there are linguistic errors made by Kabyle speakers when using this

spoken in Tiaret, and the type of interference. To this end, the study at hand employs a mixed-method approach. A structured questionnaire is administered to both Arab and Kabyle-speaking communities, comprising 109 participants in Tiaret, to gather data relevant to the research questions. Additionally, qualitative recordings of seven (07) Kabyle speakers making errors in the AA dialect as spoken in Tiaret are analyzed to provide deeper insights. The findings of this study indicate that Kabyle variety in Tiaret exhibit negative transfer in different linguistic levels including, phonetics, grammar, and vocabulary, in their acquisition of Algerian Arabic as spoken in the research setting. Based on these results, the study offers strategies that can be implemented to mitigate negative transfer effects and enhance the learning process for Kabyle speakers acquiring Algerian Dialectal Arabic (ADA).

Keywords: Linguistic landscape, language interference, negative transfer, Algerian Arabic, Kabyle variety.

List of Abbreviations and Acronyms

Acronyms:

AA: Algerian Arabic

ADA: Algerian Dialectal Arabic

CA: Classical Arabic

FLA: First Language Acquisition

MM: Mixed Methods

MSA: Modern Standard Arabic

SLA: Second Language Acquisition

Abbreviations:

L1: First Language

L2: Second Language

Arabic Phonetic Symbols

Arabic Letters	Transcription (IPA
ء	[ʔ]
ب	[b]
ت	[t]
ث	[θ]
ج	[dʒ]
ح	[ħ]
خ	[x]
د	[d]
ذ	[ð]
ر	[r]
ز	[z]
س	[s]
ش	[ʃ]
ص	[sˤ]
ض	[dˤ]
ط	[tˤ]
ظ	[ðˤ]
ع	[ʕ]
غ	[ɣ]
ف	[f]
ق	[q]
ك	[k]
ل	[l]
م	[m]
ن	[n]
هـ	[h]
و	[w]
ي	[j]

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GENERAL INTRODUCTION

Arabic and Berber, as official languages in Algeria, contribute significantly to the country's linguistic diversity. The coexistence of these languages has led to linguistic interference, impacting the learning of the Algerian Arabic dialect. This phenomenon, where one language affects another, is not unique to Algeria but is observed globally and has been the subject of extensive research in recent years. Linguistic interference plays a crucial role in the formation of new languages and linguistic variants, highlighting its importance in understanding language dynamics in diverse regions.

Since Arabic is widely used as the primary means of communication in Algeria, the Kabyle-speaking community may face challenges in language acquisition. These challenges can arise in areas such as communication and education, as Kabyle speakers are primarily acquainted with their native language. The interference between the Algerian Arabic dialect and Kabyle presents numerous hurdles, making this an interesting case study for second language acquisition. This situation also demonstrates how Kabyle speakers integrate their mother tongue's system to acquire the target language. The present study seeks to investigate this specific phenomenon, in other words, Kabyle linguistic interference on the acquisition of the Algerian Arabic dialect. It aims to understand the obstacles and gaps Kabyle speakers encounter while speaking this target language. Stated differently, when a speaker decides to learn a second language, their integrated linguistic system, shaped by the mother tongue, serves as the foundational framework. Therefore, the mother tongue plays a significant role in shaping the control of sounds, vocabulary, and structure in the acquisition of a new language. Consequently, language transfer can lead to either negative or positive effects on the pronunciation and communication of Algerian Dialectal Arabic. These transfers, whether negative or positive, are influenced by a variety of factors. It is essential to enhance positive transfer and mitigate negative transfer through strategic approaches.

1. Research Motivations

As EFL students of linguistics, we recognize the evident differences between the two languages codes. This distinction, and its implications for the process of acquiring and mastering a second language, are particularly reflected in Algerian Dialect Arabic (ADA).

The motivation for this research arises from the observation of widespread videos on public and accessible media platforms, which showcase Kabyle speakers making linguistic errors when attempting to speak Algerian Arabic in various settings. This phenomenon has incentivized us to conduct a study relevant to linguistics, aiming to explore the underlying factors contributing to these errors and to provide insights into the process of second language acquisition in this context.

2. Research Aims

The current study intends to investigate the influence of Kabyle linguistic interference on the acquisition of the Algerian Arabic dialect (ADA), as well as to identify the errors made by the Kabyle speech community at various linguistic levels. Furthermore, this study aims to improve the learning of Algerian Arabic by providing solutions and recommendations.

3. Research Significance

This study is significant as it examines the influence of the Kabyle variety on Algerian Dialectal Arabic with the aim of analyzing and correcting errors, facilitating pronunciation, and enriching the literature in this field. Additionally, this research provides valuable insights into the process of second language acquisition among bilingual communities, informs language teaching strategies, and contributes to the development of more effective educational programs for speakers of minority languages. By addressing these aspects, the study seeks to enhance linguistic integration and communication within the diverse Algerian society.

4. Research Questions

The primary questions this study seeks to answer are as follows:

Q1. To what extent does the Kabyle variety interfere with the acquisition of Algerian Arabic (AA)?

Q2. What specific linguistic errors do Kabyle speakers make when attempt to speak Algerian Dialectal Arabic (ADA)?

Q3. What strategies can be implemented to mitigate negative transfer effects and enhance the learning process for Kabyle speakers acquiring Algerian Dialectal Arabic (ADA)?

5. Research Hypotheses

Three hypotheses are put forth as anticipated answers to the research questions addressed:

H1: The Kabyle variety may significantly interfere with the acquisition of Algerian Arabic (AA), perhaps resulting in frequent phonological, syntactic, and lexical errors by Kabyle speakers.

H2: Kabyle speakers may commonly make specific linguistic errors when attempting to speak Algerian Dialectal Arabic (ADA), including incorrect pronunciation of phonemes, misuse of grammatical structures, and the incorporation of Kabyle vocabulary into AA sentences.

H3: Implementing targeted language instruction strategies, such as immersive language experiences, may mitigate negative transfer effects and enhance the learning process for Kabyle speakers acquiring Algerian Dialectal Arabic (ADA).

6. Research Methodology

Given the complex nature of the topic under investigation, the present research employs a mixed-method approach. A structured questionnaire is administered to a random sample selected from both Arab and Kabyle-speaking communities, totaling 109 participants in Tiaret, to collect data relevant to the research questions. Additionally, qualitative semi structured recording is made of seven (07) Kabyle speakers exhibiting errors in the Algerian Arabic (AA) dialect as spoken in Tiaret, providing deeper insights into the phenomenon. These tools are utilized to assess perceptions of interference, challenges encountered, and strategies employed in the acquisition of Algerian Arabic.

7. Research Structure

This work comprises a general introduction, three chapters, and a general conclusion. The first chapter focuses on the theoretical framework, divided into two sections. The first section aims to establish the sociolinguistic and historical context of Algeria, emphasizing the linguistic diversity present in Algerian society; including Algerian Arabic (AA) and Berber languages. The second section delves into language phenomena relevant to the case study; such as code switching. The second chapter is dedicated to data collection, employing a mixed-methods approach; this includes the administration of a quantitative questionnaire and qualitative audio recordings. The third chapter entails an analysis of the collected data; involving a

comprehensive examination of the findings and subsequent discussion. Additionally, a set of recommendations provided. It is noteworthy that the entire work adheres to the 6th edition APA style guidelines.

CHAPTER ONE:

HISTORICAL BACKGROUND AND LINGUISTIC SITUATION IN ALGERIA

Chapter One: Historical Background and Linguistic Situation in Algeria

Introduction

Algeria is distinguished by its magnificent natural diversity, extensive history, and rich legacy impacted by the French, Arabic, and Amazigh civilizations. Linguistically, Arabic and Berber are Algeria's national and official languages; the majority speak Arabic, while the minority speak Berber. In this chapter, we highlight the Kabyle community as a particular group residing in Tiaret to discuss the process of acquiring Arabic as a second language. Also, this chapter tackles the diversity of speech varieties in Algeria, notably standard Arabic, Algerian Arabic, Algerian dialectal Arabic, Berber, French, and English. Additionally, presenting a set of phenomena such as diglossia, bilingualism, multilingualism, borrowing, code switching, and code mixing. Moreover, this chapter includes a brief passage about language interference and language acquisition.

I.1 Key Linguistic Definitions

I.1.1 Language

According to Gorys Keraf (1997:1), language is a means of communication between members of the community in the form of a symbol of sound produced by the speech organs. While, according to Chomsky (2002: 1), language is a natural object, a component of the human mind, physically represented in the brain and part of the biological endowment of the species. Moreover, Ferdinand de Saussure (1916) states that langue, language, is the system of sings that a speech community has agreed upon. It is one homogeneous whole; it exists outside the individual who can never create nor modify it by himself. However, the American linguists Bernard Bloch and George L, Trager formulate the definition of language, "A language is a system of arbitrary vocal symbols by means of which a social group cooperates". Language serves a tool of communication for developing and asserting one's identity within a group or culture. According to Ralph W. Fasold (1990: 9):

> "A precise definition of language is not easy to provide, because the
> language phenomenon is complex. Slightly modifying a definition
> provided by Finegan and Besnier (1989), we might define language as a
> finite system of elements and principles that make it possible for speakers
> to construct sentences to do communicative jobs".

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I.1.2 Dialect

According to Funk and Wagnalls Encyclopedia, a version of a language differs in some aspects of grammar, pronunciation, or vocabulary from other forms of the same language. Since language is both individual and social, every speaker, whether individually or in a social group, has a set of features in his dialects that may distinguish him from other individuals. Based on this idea, a dialect is a variety of language spoken by a specific social group or class, distinguished by a systematic difference in pronunciation, syntax, and vocabulary from other variants of the same language. Chambers and Trudgill (2004:45) state:

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

Based on what Chambers and Trudgill said in their book, there are three types of dialects as follow:

A. Regional: is a sub-group variety of language associated with a particular geographical area; such as the Kabyle variety used in Bejaia and Tizi Ouzo are not the same.

B. Ethnic Dialect: a sub-group of varieties of a language that is associated with a particular ethnic group; for instance, the Tiaret and its environs, in Tiaret they use the sound /dʒ/ in /dʒibili/ while, in Tiaret's environs they use the sound /g/ in /gibili/ which means (give me)

C. Sociolect: is a form of a language (non-standard dialect) or a set of lexical items used by a socio-economic class, an age group or other. For example, oldest people greet with (asalamu alikum) /ʔæs.sæ. lɑː.mu ʕæ.læj.kum/ whereas, youngest peoples greet with (wech) /wɛʃ/ means (hello).

I.1.3 Accent

According to J.K Chambers & peter Trudgill (1980:5) "Accent refers to the way in which a speaker pronounces, and therefore refers to a variety which is phonetically and/or phonologically different from other varieties

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Recent studies, in dialectology were mainly define accent as the way in which an individual or a group of speaker pronounces words or sounds in a language specific to a country, region or social class. In other words, it is a distinct of producing speech and it contains different features, phonological such as vowels, consonants, stress, rhythm. On the other hand, accent is natural and inherent part of language, they can vary based on different factors such as region(geoFigureical), social background and individual speech habit. Accents are the many ways that native and non-native speakers of a language pronounce their language, according to Levis & Zhou (2008). According to the definition given, there are three different kinds of accents.

A.   Regional Accent*:* it is one of the most common forms of accent in sociolinguistic. People from different geographical areas often have distinct pronunciation patterns that set their speech apart.

B.   Social Accent: it is associated with social groups. Different social classes, ethnicities or cultural backgrounds can lead to a variation in pronunciation.

C.   Foreign Accent: it occurs when a person speaks a language that is not their native language.

I.1.4 Register

In the field of sociolinguistics, register is defined as a fundamental notion for writing and responding to spoken language. It is a term that refers to a specific sorts of language used for specific reasons. According to Halliday & Hassan (1985: 89), register is a language variety that is associated with the different use in different situations.

  Based on these definitions provided, there are four types of register

A.   Frozen: this form is frequently termed the static register because it refers to historic language or communication that is intended to remain unchanging such as constitutions or prayer for example: the Bible or the Holly Quran.

B.   Formal: is employed in professional, academic or legal settings where communication must be respectful, continuous and constrained. Slang is never used and constructions are rare such presidential speeches or news.

C.   Casual: this is the register that people use with their friends, intimate acquaintances, coworkers and relations. It is generally the one you think of when you consider how you communicate with other people, especially in a group environment. Slang constructions and

vernacular grammar are all commonly used and people may also use expletives or off-color language in particular circumstances such as among friends or close colleagues.

D. Intimate: according to linguists, this register is only used on exceptional occasions, typically in secrets and between two persons. Something as basic as an inside joke between two college mates.

I.2 A Historical Background of Algeria

Algeria is a country in north Africa that is officially known as the People's Democratic Republic of Algeria. It is a part of the Maghreb region and is well known for its rich cultural diversity. Algeria is renowned for its long history, which dates back thousands of years. During this time, the Carthaginian and Numidian Empires among others formed in Algerian territories and later the Roman and the Byzantine Empires partially ruled it. Algeria as a result became a mixture of languages and ethnic group. Dr Brahmi (2021,38) states that:

"Algeria as a vast Maghrib country rich with its cultural diversity and long historical events, has attacked the attention of many languages' researchers and dialectologists, the most important accessible works are those of Marcais."

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Map 1: Algeria Country Profile – BBC News

I.2.1 Algeria During the Roman and the Byzantine Empires

Numerous empires and dynasties have passed through Algeria, including the Numidians of antiquity (3rd century B.C.), the Phoenicians, the Carthaginians, the Romans, the Vandals, the Byzantines, more than a dozen Arab and Amazigh dynasties, the Spaniards, and the Ottoman Turks.

I.2.1.1 Roman Empire

Increases in urbanization and in the area under cultivation during Roman rule caused wholesale dislocations of Berber society. Nomadic tribes were forced to settle or move from traditional rangelands. Sedentary tribes lost their autonomy and connection with the land. Berber opposition to the Roman presence was nearly constant. (Helen Chapin, 1993, p 8)

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During the Roman Empire, Algeria was known as Numidia following the destruction of the Carthaginian Empire and afterwards become a part of the Empire's African provinces. The region was affluent with cities like Timgad flourishing as hubs, commerce, and culture.

I.2.1.2 Byzantine Empire

Following the collabs of the western Roman Empire, Algeria was subject to the Byzantine Empire's authority in the 16th century. The region was rolled by the Byzantine for many centuries by building fortifications and administrative hubs in order to fight against the external threats specially from the vandals and later Arab conquest. Belisarius, general of the Byzantine emperor Justinian based in Constantinople, landed in north Africa in 533 with 16,000 a year destroyed the Vandal kingdom. Local opposition delayed full Byzantine control of the region for twelve years. (Helen Chapin, 1993, p 11).

I.2.1.3 Arrival of Arabs / Islam

During the 7th century Arabs arrived to the north of Africa and preached their religion, Islam was first brought to Algeria by the Umayyad dynasty following the arrival of Uqba Ibn Nafi in drawn-out process of conquest and conversion stretching from 670 to 711.

Berber converted to Islam, Algeria was greatly influenced by Arabs especially in the cultural and religious aspects so that Islamic civilization contributed to the establishment of educational and religious institutions, teaching Berber the Arabic language and adopting it as the dominant religious and cultural language. Nonetheless, the Islamization and Arabization of the region were complicated and lengthy processes. Whereas nomadic Berbers were quick to convert and assist the Arab arrival, not until the 12th century under the Almohad Dynasty did the Christian and Jewish communities become totally marginalized. (Helen Chapin, 1993, p 11). According to Naima Mouhleb (2005, p 9) states that: "Algeria sees itself as part of the Arab and Muslim worlds. The bulk of the population is Arabophone, speaking a vernacular dialect of Arabic. Furthermore, a small percentage of Berberophones speak a range of Berber languages and dialects."

I.2.1.4 Ottomans

Between 1525 and 1550 the Ottoman Empire dominated an area known as Ottoman Algeria in the Maghreb region. The regency of Algeria was formed by Turkish admiral

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Hayreddin Barbarossa in roughly 1525 when he took the city of Algiers which quickly became the base from which the Ottoman Empire assaulted European trade in the Mediterranean in acts of piracy.

By 1545, Algiers became the center of Ottoman control in the Maghreb followed by the establishment of a proper Ottoman administration, governors with the title of Pacha king, Turkish as the official language whereas Arabs and Berbers were barred from government positions. Overall, the Ottoman Empire contributed to be diversification of language and literary culture in Algeria through language interaction and linguistic interference between Turkish and Algerian civilizations.

I.2.1.5 French Invasion

French authority in the region began in 1830 following the successful French invasion of Algeria and continued until the end of the Algerian war in the 20th century, when Algeria achieved independence in 1962; after being a French colony from 1830 to 1848, Algeria was recognized as a department or part of France, from 4 November 1848 when the constitution of the French second republic went into effect until its independence on 5 July 1962.

The colonial authorities adopted a cultural imperialism agenda aimed at suppressing Algerian cultural identity and reshaping society along French lines. Local culture was systematically eradicated, mosques were converted into churches and traditional medinas were demolished and replaced with roads. Prime farming land was reserved for European newcomers' French settlers welded the majority of political and economic authority while indigenous peoples were reduced to servile status. Algeria gained independence in 1962 following an eighteen-year period of French dominance.

I.3 Linguistic Landscape of Algeria: An Overview

The linguistic landscape of Algeria is remarkably diverse, reflecting its rich cultural and historical heritage. Classical Arabic (CA), the revered language of the Quran, is primarily used in religious contexts. Modern Standard Arabic (MSA), an evolution of CA, serves as the formal written language in media, education, and official communication. Algerian Arabic (AA) is the colloquial dialect spoken daily by the majority of Algerians. Additionally, various Berber languages, including Kabyle, Tashawit (Chaoui), Tamzabit, Tachenwit, Tashelhyit, and Tamahaq (Targui), highlight the indigenous linguistic diversity of the region. French, a remnant

of colonial influence, remains widely used in administration and education. Recently, English has been gaining prominence, reflecting Algeria's integration into the global linguistic community.

I.3.1 Classical Arabic (CA)

Arabic varieties are the linguistic systems spoken by native Arabic speakers. Arabic is a semitic language from the Afro-asiatic family that developed in the Arabian Peninsula. A few thousand years before Islam, it began in southern Arabia or what is now Saudi Arabia and Yamen and spread throughout the Arabian Peninsula. People in the Arab world either preserved their native dialects or absorbed Arabic into their existing languages resulting in a diverse range of Arab dialects.

Classical Arabic (CA, henceforth) Is the language of Quran, it is rarely used except to recite the Quran or quote ancient religious books. Nowadays only Muslim clerics who have attended religious schools can master writing and speaking CA, as Islamic and Quranic studies necessitate sophisticated mastery of Arabic syntax, lexicology and semantics.

In other word, CA holds the most esteemed place among all Muslims around the world due to its religious and historical value as the language of both Quran the literary heritage of Arabs.
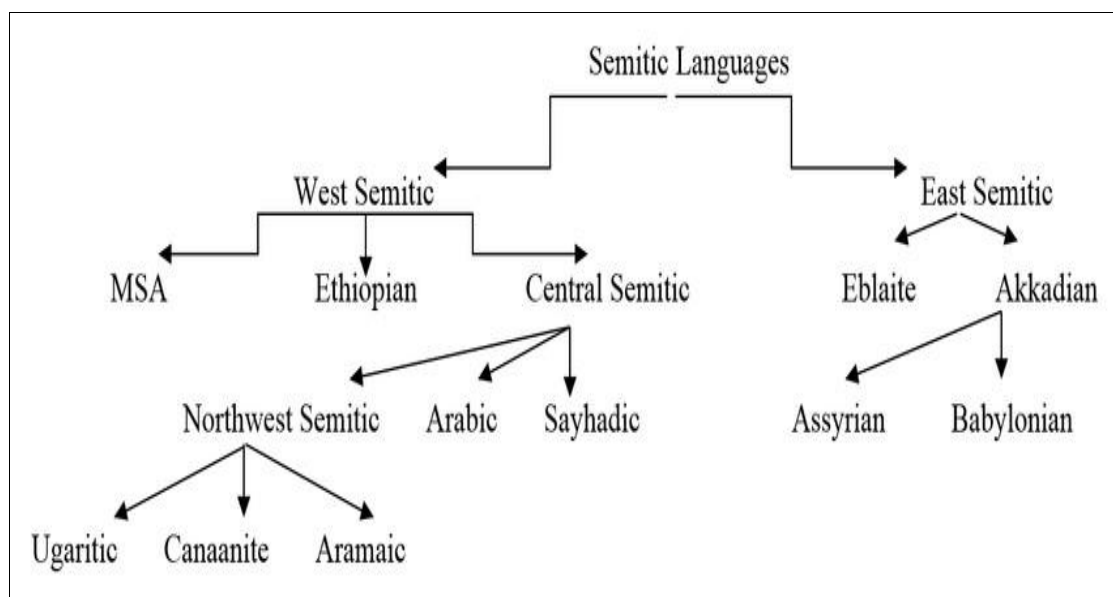
Figure 1: Semitic Languages Family Tree (Huehnergard & Rubin, 2011)

I.3.2 Modern Standard Arabic (MSA)

Overtime, the official classical Arabic, (CA henceforth) began to evolve into a more accessible and light variety known as modern standard Arabic (MSA henceforth), it is almost identical to CA but with simpler terms and fewer grammatical difficulties.

Modern Standard Arabic is the written language used in Arabic books, novels, newspapers, magazines and schools. Most educated Arabic speakers may use MSA as a common code or a lingua franca to communicate with one another regardless of nationality or local dialect. Modern Standard Arabic is practically completely absorbed and understandable to all Arabs most of them have had ample exposure to MSA through media printed materials, religious activities and specific work-related or social settings. Ennaji (2005) has said that "Standard Arabic is widely used in the media and education to the extent that it has become less archaic than Classical Arabic and accessible to the majority of schooled people." (p.54)

Regarding Algeria, MSA has been designated as the country's national and official language in addition to serving as the language of government, media, education and administration. MSA is currently acknowledged as the greatest linguistic variation.

I.3.3 Algerian Arabic

Algerian Arabic (AA, henceforth) also known as dzirya, darja or derja is a dialect of Arabic spoken in Algeria, it belongs to the Maghrebi Arabic Dialect continuum and it's generally intelligible with Tunisian and Moroccan dialects. Additionally, it is a native dialect of 75% to 80% of Algerians. Also, it is understood by 85% to 100% of them. AA is a spoken language for a daily conversation and enjoyment whereas MSA is typically reserved for formal purposes and education. As with the rest of Arab world, this language predicament has been defined as diglossia. Linguistically, speaking this colloquial language is considered to be a bland of some conventional Arabic, French, Spanish and Turkish, making it complicated and understandable among Algerians.

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I.3.4 Berber Varieties

Algeria's official languages are Arabic and Berber as established in its constitution with the former since 1963 and the latter since 2016. Berber has been recognized as a national language through constitutional amendment since March 8, 2002. In February 2016, a constitutional resolution was enacted to make Berber an official language alongside Arabic.

According to Lipinski, E. (2001) the name Berber has ancient parallels in Roman and Greek names such as Mazises, although ibn Khaldun argues that the name mazigh is taken from one of the Berbers early forebears. Berber is used as an umbrella term to refer to all of Algeria's minority languages. The Berber language is said to be native to Algeria, it covers a huge section of north Africa, including Tunisia, Morocco, Mauritania and Libya. Estimates of present, Tamazight speakers in Algeria range from 17% to 45-55 % of the population, with some districts such as Kabyle being largely Amazigh speaking. Other Tamazight-speaking populations are found in central regions such as Ghardaia and the Sahara. Amazigh culture is not homogeneous. approximately half of the Tamazight-speaking population lives in the hilly hills east of Algeria.

Over time, kabyles have relocated in considerable numbers to cities in Algeria and France in pursuit of work. The chaouia the biggest Amazigh community, lives in eastern Algeria's harsh mountains. Two minor Amazigh communities are the mozabits of Ghardaia and the Tuareg of the south. The 12,000 nomadic Tuareg live almost solely in the hilly massifs of aggar and ahaggar in southern Algeria.

Nowadays, Sunni Muslims makes up the majority of Berbers. The geography and history of north Africa are all included in the Berber identity which typically extends beyond language and ethnicity. In addition, Berbers are not a uniform ethnicity, they represent a variety of communities, ancestors and lifestyles. The Berber people's unifying powers might be their shared language or collective affinity with their Berber origins and history.

The Berber alphabet is known as tifinagh, and according to anthropologist Jean, S in his book Berbers, the origins of the word tifinagh are Phoenician. It is primarily an abjad script used for writing the Tamazight language. It was adopted and fixed in the 19th century, precisely in the 1960s by Mammeri, M. (1976) as he spoke about it in his book Berber grammar. According to Naima Mouhleb (2005, p 16) says that: "The University of Laval acknowledges

twelve Algerian Berber dialects: thaqbaylit, shawiyya, Tamazight, Thaselhit, Thumzabt, Tazenatit, Tamahaq, Shenoua, Tamazight Tidikelt, Tamazight Timacin,

Thagargrent, and Thadaksahak" (university of Laval 2005)

I.3.4.1 Kabyle

The Kabyle people are Algeria's largest homogeneous cultural-linguistic-ethnic community and they are regarded the most traditional Berbers in north Africa. They have become a dominating group of Algeria, accounting for an estimated 40% of the Algerian population and they originate from Kabylie, which is located in the northern area of Algeria. As Weitzman, M. (2001:2) states that:

> *"*The Kabylian are unique among the Berbers in that they have a
> long history of corporate identity and have been intimately
> involved in the major developments throughout Algerian history.
> Since the time of the French conquest from their fierce resistance
> to the French rule, to being the subject of sustained French
> attention in an effort to wean them away from Algeria's
> Arab Muslims"

Taqbaylith is spoken primarily in the country's center north. The kabylia region is made up of various wilayas including Tizi Ouzou the capital city of the grand kabylia and Bejaia which represents the small kabylia. In addition to other urban centers like Bouira, Borj Bouarerij, Boumerdes and some more regions like Beni Werithlan in Setif. Aside from this, takbaylith represents the Amazigh kind that we are dealing with in this research. According to Naima Mouhleb (2005, p 7): "Algeria considers itself a member of the Arab and Muslim worlds. The majority of the population is Arabophone, speaking a vernacular dialect of Arabic. Furthermore, a tiny number of Berberophones speak multiple Berber languages and dialects.'

Neo-tifinagh is an alphabet designed by the Berber academy to adopt Tuareg tifinagh for use with Kabyle; it has since been updated for use across north Africa.
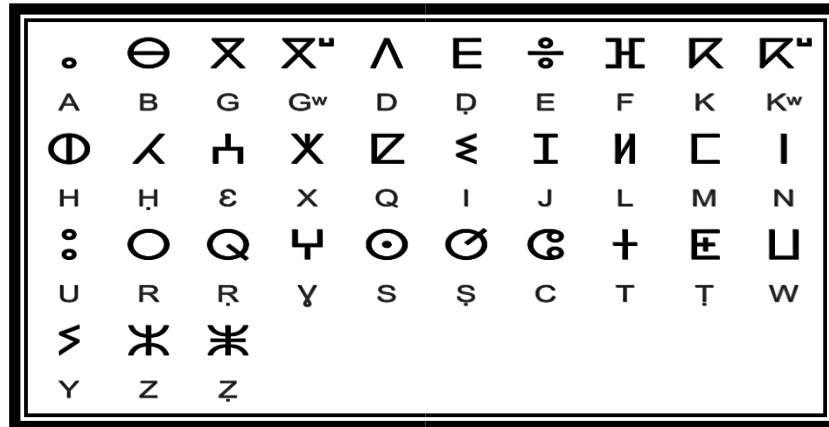
Figure 2 : Tifinagh Alphabet ‒ Wikipedia

I.3.4.2 Tashawit (chaoui)

The Chaoui people represent a significant Berber population that was traditionally isolated from many political developments in urban Algeria. Tashawit is a part of the Berber language family in northeastern Algeria including the cities of Batna, Biskra, Setif. Khanchla and Annaba.

I.3.4.3 Tamzabit

They belong to a sizable Berber tribe who's etched tifinagh letters and symbols surround the mzab valley.

The Zenati language known as tamzabit or mzab is spoken by the mozabites who inhabited in a vast portion of middle southern Algeria. A tinny population of mozabites immigrants speak tamzabit in other nearby cities they also use Algerian Arabic.

I.3.4.4 Tachenwit

The chenouis, also known as the chenwa are a Berber ethnic group native to the chenwa mountains in northern Algeria. They traditionally inhabit areas between the east of Tnes and the west of Tipaza and Cherchel. The chenouis people number approximately 160,000 and speak the chenwa language, a northern Berber language that is closely related to the chawya and zenata varieties spoken by Berbers in the Aouras mountains of eastern Algeria and the rif region. The chenwa language has approximately 76,000 speakers.

I.3.4.5 Tashelhyit

Tashelhyit also known as sheliha is a cluster of the Zenati languages, which belong to the Berber branch of the Afro-asiatic family. It is spoken in some oases in southwestern Algeria and over the border of Morocco. These locations encompass the majority of the Ksour between Mechria and Lahmar.

I.3.4.6 Tamahaq (Targui)

Is spoken in the southern Algeria regions of Tasili and Ahaggar. Together with Tamashek and Tamajak, the primary subbranches comprise the Tuareg variety, which is common in Mali and Nigger.

I.3.5 French

After 132 years of French colorization, French was introduced into the Algerian community, either directly or indirectly as previously described. Nowadays, French is still essential because of its widespread use in Algerian administration and it is the language used for various disciplines in higher education. It is also part of the Algerian standard school curriculum (Ben Rabah, 2014). According to Naima Mouhleb (2005, p 23):

> "French is a special case since it is not directly a mother tongue in Algeria, despite its important Role and prevalence. However, among a large percentage of the educated it has a prominent place also in daily communication. I have therefore included French in the figure below both as a vernacular and as a formal variety. French is included as a vernacular variety because it is used in situations of code switching or other speech behaviour, often borrows and is influenced by the other vernacular used at the same time. Hence, it is a different variety then the written and formal French variety."

Figure 3: Bilingual French-Arabic   Wikipedia

I.3.6 English

Most countries use English as their first foreign language. English has become the global language since it is the language of science and technology (Belarbi, 2013).

The new Algerian educational system promoted English. It was added in the Algerian school curriculum, and it is taught beginning with the first year of middle school. However, starting in 2023, English instruction began in third year primary school; this approach provides Algeria with the opportunity to develop its English language skills. According to Cordel (2014), In the current time, it is obvious that the high number of youths among the Algerian population may effect on the emerging of foreign languages like English, it can be the key for an active population that will be involved in the job market, especially in domains as tourism, industry and any other domains that related with technology which needs the use of English.

I.4 Language Contact Outcomes

Significant advancements have been achieved in several areas of language contact research, such as bilingualism, linguistic borrowing, diglossia, and code-switching and mixing. The connections between these domains have received less focus, making it possible to compare findings in one area with those in another.

Chapter One: Historical Background and Linguistic Situation in Algeria

I.4.1 Diglossia

Ferguson was the first linguist to coin the term "diglossia". According to him, diglossia is a situation in which two varieties of the same language are used in a linguistic situation but with distinct functions. Fishman (1967) introduced the notion that diglossia could be extended to situations found in many societies where forms of two genetically unrelated (or at least historically distant) languages.

Diglossia is a sociolinguistic phenomenon that describes a situation in which two speech types coexist.in sociolinguistics, diglossia is a situation in which two distinct varieties of a language are spoken within the same speech community. (Richard Nordquist, 2018).

Algeria is defined by the presence of two varieties of Arabic, each with specific uses. As Dr Brahmi said:

> *"*In Algeria, with the presence of more than one code because of colonization, the linguistic situation turns out to be increasingly confused as the Algerian speakers change starting with one language than into the next (French and Arabic), or blend of both languages simultaneously. Such a phenomenon is a speech behavior that has promoted a mind-boggling
> Algerian situation happening as a result of language contact." (2021, 46)

I.4.2 Bilingualism

Bilingualism is a sociolinguistic phenomenon; it can be defined as the ability to communicate in two languages. It can refer to an individual, a whole community or a society. According to Webster's dictionary (1961) bilingual is defined as "having or using two languages especially as spoken with the fluency characteristic of a native speaker; a person using two languages especially habitually and with control like that of a native speaker".

According to common belief, being bilingual means being able to speak two languages properly; this is also the approach of Bloomfield (1935: 56), who defines bilingualism as "the native-like control of two languages".

Firstly, based on these definitions, there different types of bilingualism as follows:

A.   Compound Bilingual: it refers to people who create two languages within the same situation.

B.   Coordinate Bilingual: it refers to people who learn two languages in separate circumstances.

C.   Sub-coordinate Bilingual: it refers to persons who acquire a second language utilizing their mother tongue.

Additionally, bilingualism has a set of features; firstly, belonging to two different civilizations a single culture that speaks two languages. Additionally, the different languages are not always spoken at the same level of fluency. Moreover, translating between two languages or thinking in separate languages may not be quick.

I.4.3 Multilingualism

According to Richard Nordquist (2019) multilingualism is the ability of an individual speaker or a community of speakers to communicate effectively in three or more languages.

Multilingualism is the use of many languages by a single speaker or a group of speakers. It is thought that multilingual speakers exceed monolingual speakers in the global population. People who speak multiple languages are known as polyglots. It has been claimed that those who speak more than one language are better at language learning than monolinguals. Dr Brahmi states that:

> "The linguistic landscape of Algeria product of its history and its geography. Is characterized by the coexistence of several language varieties from the Barber substrate to the different foreign languages which have more or less marked it. Including the Arabic language, vector of Islamization and Arabization of north Africa."

Figure 4: Algeria's Ministry of Higher Education and Scientific Research. (Asharq Al-Awsat

I.4.4 Borrowing

According to Thomason and Kaufman (1988: 37) "borrowing is the incorporation of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporate features." Borrowing also known as lexical borrowing, is a short of language change that occurs when one language or dialect changes due to interaction with another. In typical examples of borrowing, speakers of one language incorporate into their own speech a fresh linguistic trait that they were exposed to because it was present in different language.

  Language borrowings occur in the event of contact of different ethnic groups speaking different languages due to social, political, economic or cultural reasons (Sapir 15).

Words	Translation	Transliteration	Origin
فكرون	a tortoise	*Fakruwn*	Berber
شلاغم	Moustache	*šliʕam*	
قرجومة	a throat	*Qarjuwmaħ*	
تقاشير	Socks	*tqaʕšiyr*	Turkish
سكارجي	a drunkard	*sukaʕrjiy*	
زردة	Feast	*Zardaħ*	
فيشطة	Party	*fiyšTaħ*	Italian
زبلة	Foul	*Zablaħ*	
صوردي	Money	*Suwrdiy*	
سيمانة	a week	*siymaʕnaħ*	Spanish
سبردينة	Snickers	*Spardiynaħ*	
سّكويلة	a school	*Sukwiylaħ*	
طابلة	Table	*TaʕAblaħ*	French
تيليفون	Phone	*Tiyliyfuwn*	
فرملي	Nurse	*Farmliy*	

Table 1: The origin and the meaning of some borrowed words used in ALG

I.4.5 Code Switching

It is the process of switching from one linguistic code to another. This term was coined by the American linguists Einar Haugen.

A linguistic code might be a language, a dialect, an accent or a register. It is most commonly used in bilingual or multilingual communities, combining vocabulary, grammar, and accents from many languages and dialects. When code switching, people decide which language characteristic to use based on their social setting. (Jnaet Holmes, 2000). While code switching is something that may be intentionally done, it usually occurs naturally, and many people are not even aware that they are doing it.

According to Janet Holmes (2002), there are several reasons why people code switch, to begin, one of the most prevalent reasons people code switches is to build a sense of identifications and belonging among individuals and social groupings. Second, another important reason people code switch is to ensure successful communication and that others understand them. Furthermore, people may code switch to another language if there is no term for what they want to say in the language they are now speaking. Most languages cannot be directly translated and there are frequently terms in one language that have no counterpart t in another.

I.4.6 Code Mixing

Code mixing is the combination of two or more languages or dialects in speech. It is related to the use or development of pidgins, however unlike pidgins, which are generated among groups that do not share a common language, code mixing may occur within a multilingual situation where speakers share more than one language.

Hamers and Blanc (1989) define code mixing; is the use of elements of one language in another language. On the other hand, Nababan (1991) says that it is a mixing of two or more language or language variation in speech act or discourse in because of informal and speaker habit. According to Hoffman (1991) there are three types of code mixing based on syntactical patterns; those are intra-sentential code mixing, intra-lexical code mixing and involving a change of pronunciation.

Spoken Algerian Arabic	French	English
1. /wikandi:t/	J'ai passé le weekend à la cité universitaire.	I spent the weekend on the university campus.
2. /sjasti:t/	J'ai fait une sièste.	I had a nap.
3. /gripi:t/	J'ai la grippe.	I have flu.

Table 2: Code-Switching and borrowing in Algeria |semantic scholar

I.5 Language Acquisition

Language acquisition is the process by which people develop the ability to perceive and understand language. In other words, it is how humans develop the ability to be conscious of and understand language, as well as to make and use words and sentences for communication. Additionally, it entails structures, rules and representation. To successfully use language, humans must acquire a variety of tools. Includes phonology, morphology, syntax, semantics and a large vocabulary. According to Chomsky, humans acquire language by unconsciously storing information in the brain which can later be used for many types of written and oral communication.

a.   First language acquisition (FLA) refers to learning one's first language without instruction. It is an automatic process, which begins at birth.

b.   Second language acquisition (SLA) occurs after the first language is established. SLA occurs when a person, at any age, makes a conscious decision and attempts to learn a second language from their surroundings.

c. Students learning a second language move through five predictable stages: Preproduction, Early Production, Speech Emergence, Intermediate Fluency, and Advanced Fluency (Krashen & Terrell, 1983).

d. Preproduction: During this stage, the student often remains silent while listening to new words and learning the language.

e. Early production: At this point, students begin to practice pronouncing new words and usually acquire at least 1,000 new words and their meanings. They also begin to use their new words to form brief sentences.

f. Speech emergence: Vocabulary continues to grow, with students knowing at least 3,000 words by the conclusion of this stage. They begin to communicate in larger phrases and sentences and to ask inquiries.

g. Intermediate fluency: Students begin to think and formulate replies in the new language. By the conclusion of this stage, most people have learnt more than 6,000 new words and their meanings. They are also speaking more smoothly and continue to develop their reading and writing skills.

h. Advanced fluency: People who reach this stage continue to enhance and broaden their second-language vocabulary and skills.

To sum up, there are a significant disparity between first and second language acquisition. Some are listed below. First language learning begins at birth, whereas second language acquisition can occur at any age. FLA is instinctive and does not require any instruction, whereas SLA does. FLA is a normal part of life; however, SLA is a new addition to it.

I.6 Language Interference

Language interference refers to the effect of a language learner's first language on their output of the language they are learning, or how the learner's first language influences their second or foreign language. The impact can occur in any area of language, including syntax, vocabulary, accent, spelling, and so on. According Mackey (1976: 414),

> "Interference is the use of elements of one language when speaking
> or writing another language. It is a characteristic of speech and not

of code. It varies qualitatively and quantitatively from bilingual to bilingual and from time to time, it also varies among the same individual. It can range from the almost imperceptible stylistic variation to the absolutely obvious mixture of languages."

I.6.1 Language Transfer

According to Odlin (1989) offers a definition of transfer as the influence resulting from the similarities and differences between the target language and any other language that has been previously (and perhaps imperfectly) acquired.

Language transfer is the application of linguistic features from one language to another by bilingual or multilingual speaker, it may occur across both languages in the learning of a simultaneous bilingual from a native speaker's primary language to a second language they are acquiring, or from a first language back to the second language. According to Oxford dictionary language transfer defined as the process of using your knowledge of your first language or another language that you know when speaking or writing a language that you are learning, which may make the process of learning the new language either easier or more difficult. (James Murray, and all,1884)

I.6.2 Types of Language Transfer

When people learn a new language, they experience numerous forms of language transfer, which can be positive and negative.

I.6.2.1 Positive Transfer

It refers to how the resemblance between the target language and mother tongue might assists second language learning by expending the development sequence of specific interlinguistic skills. It can assist learners in mastering some linguistic components in their second language. Positive transfer happens when the learning task is the same in both languages and pervades all elements of the language.

I.6.2.2 Negative Transfer

It refers to how people's information and cognitive processes in their original language influence and hamper their learning of a second language. Many scholars believe that throughout the process of SLA, under the impact of the local language, students frequently have faults at all levels such as pronunciation, vocabulary, syntax, written composition.

I.6.3 Intralingual Interference

It refers to items created by learners, which represent not the structure of mother tongue, but in the generalization based on partial exposure to the target language. (Richard (1974: 6)

I.6.4 Interlingual Interference

Interlingual interference is also known as interlingual errors. It is characterized as the outcome of language transfer, which is induced by the learner's first language. This type of error occurs when learners' habits, such as systems, patterns, or rules, interfere with or hinder them from learning the patterns and rules of the second language. According to Richards (1971) Intralingual errors are also subdivided to the following categories: over-generalization, simplification, communication base, induced errors, analogical errors, ignorance of rule restriction, incomplete application of rules and false hypothesis.

Conclusion

To sum up, this chapter has shed light on the most essential key terms such as language, dialect, accent and register. Additionally, we introduced in brief the historical background of Algeria and the linguistic variation of the country. Our concern was Berber speakers in Algeria in particular as spoken in Tiaret; so, we aimed to give a clear image about the mixture languages in Algeria pointing to several linguistic phenomenon related to the impact of Kabyle interference on the acquisition of ADA such: code switching, code mixing, borrowing, bilingualism and so on.

The following chapter deals with the methodology which elaborates the method that is used in this research, the tools and the participants.

CHAPTER TWO
RESEARCH METHODOLOGY

Introduction

The purpose of this chapter is to connect both the theoretical and the practical aspects of this study by focusing on the critical methodological and conceptual frameworks required to explain the research technique. It seeks to explain the methodological approach and methodical methods followed to investigate the impact of the Kabyle linguistic interference on the acquisition of Algerian dialectal Arabic as spoken in Tiaret. It focuses on the selection of mixed-method approach, offering an overview of sample selection, data collecting methodology, the nature of the research questions addressed, analytic methods, and data interpretation.

II.1 Research Design

Research is the serious consideration of study on a particular subject or research problem using scientific methodologies. Research is a systematic and objective analysis and recording of controlled observations that may lead to the development of generalizations, principles, theories and concepts, resulting in prediction for seeing and possibly ultimate control of events. (John. Best, 1998).

According to Jenkins-Smith, et al. (2017), a research design is the set of steps you take to collect and analyze your research data. In other words, it is the general plan to answer your research topic or question. Therefore, the research design of the present study is an incorporation of qualitative and quantitative approaches, reflecting on the impact of Kabyle linguistic interference on the acquisition of ADA. Lohfeld and Brazil (2002:46) state that:

> "Both methods aim to comprehend the reality we live in, making
> them compatible. Both have a same logic and use the same
> inference rules. Combining these techniques offer diverse
> viewpoints on a topic and aims to improve the human condition by
> distributing information for practical application. Both approaches
>   allow for   cross-validation   or   triangulation,
> combining multiple theories or data sources to gain a more
> comprehensive   understanding   of   a   phenomenon
> (interdependence) of research methods), as well as achieving complementary
> results by leveraging the strengths of each
> method (independence of research methods)."

It is crucial for researchers to design a research method that is specific to their aims and successfully answers their research issue. On this foundation, Figure 2.1 shows the exact features of the research design used in this study.

According to Kerlinger (1986, p 1) "Research design is the plan, structure and strategy of investigation conceived so as to obtain answers to research questions and to control variance".

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                        │       Research Design        │
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    ┌──────────────────┐              │             ┌──────────────────────┐
    │   Quantitative   │              │             │ Qualitative Approach │
    │     Approach     │              │             │                      │
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    │                   Selected Random Sample                         │
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    │ 109 Arab & Kabyle│              │             │  10 Kabyle Speakers  │
    │    Speakers      │              │             │                      │
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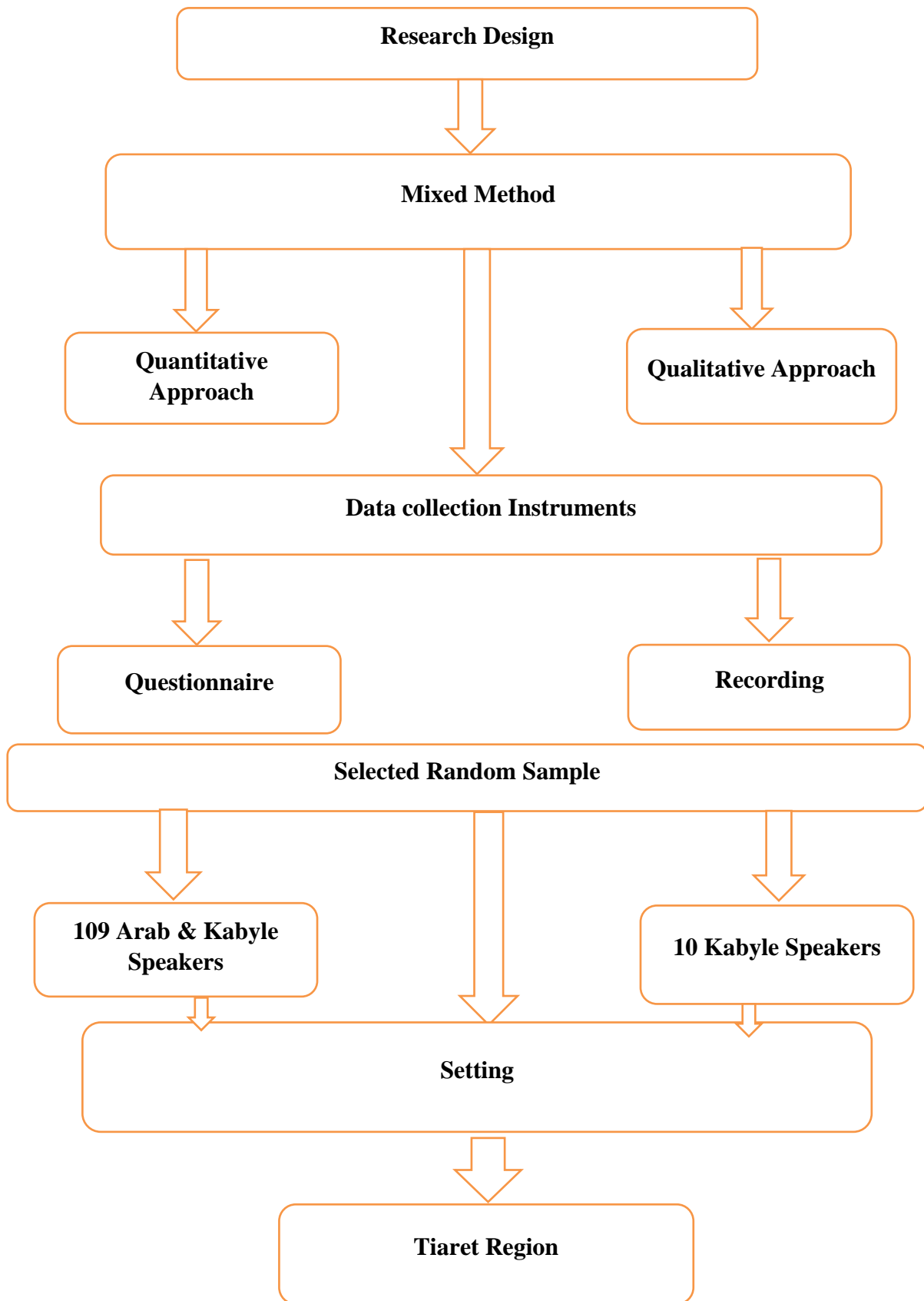
Figure II.1: The present Research Methodological Design

II.2 Triangulation

Triangulation in research refers to using various datasets, methodologies, theories, and/or investigators to answer a research topic. It is a research method that may help in improving the validity and trustworthiness of your findings while also reducing the existence of any research biases in your work. According to Noble and Heale (1919), research triangulation refers to the process that helps to increase the credibility and validity of research. In other words, research triangulation basically aims at validating the results of a study.

According to research, triangulation is critical since depending on a single source of information is insufficient to handle all aspects of a study topic and achieve good results. As a result, it is critical to vary information sources and data gathering methods in order to assure comprehensive replies to research questions and improve the validity of study findings. However, triangulation serves not just to corroborate findings but to analyze phenomena from different angles and explore other thoughts and viewpoints. According to Patton (1999), triangulation involves the utilization of multiple methods or data sources in qualitative research to develop a holistic understanding of phenomena. It is also considered a qualitative research strategy to assess validity by corroborating information from different sources.

Triangulation in this study comprises delivering a questionnaire to Tiaret speakers and Kabylians in particular as well as conducting recording only with Kabyle people.

II.3 Mixed Method: Qualitative vs. Quantitative approach:

Mixed methods research or mixed research (MM) is the class of research designs where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study for the purpose of breadth and depth of understanding and corroboration (Creswell & Clark, 2010; Denzin, 1970). Also, Venkatesh et al. (2013) suggests that a mixed research approach is particularly useful when researchers want to get "a holistic understanding of a phenomenon for which extant research is fragmented, inconclusive, and equivocal (p.36)."

Therefore, the current study's use of a mix of methods, which incorporates both quantitative and qualitative data, has the potential to increase accuracy and enhance the analysis and conclusions drawn from the data. this also makes it possible to address the study topics

using a variety of research techniques. that support the gathering of many kinds of data from a wide range of sources. resulting in triangulation, which improves the veracity of the findings. To demonstrate, the quantitative analysis of this study uses tables and Figures to examine data collected from Tiaret speakers, specifically Kabylian speakers, through the implementation of a questionnaire, it is crucial to note that, regardless of the approach taken, it is difficult to locate a sizable sample of Kabylian speakers in Tiaret because they are regarded as a minority population there. As a result, a mix of Arab and Kabyle speakers had to be made. As mentioned by Patton (1987), The quantitative approach is beneficial because it allows for the assessment of responses from a large group of people to a small set of questions, making it easier to compare and statistically analyze the data.

On the flip side, the qualitative analysis aims to describe and analyze facts (Cohen et al, 2007). The aim of quantitative insights is to investigate and evaluate data in order to make conclusions on the impact of linguistic interference caused by Kabyle on the learning of ADA in Tiaret. An audio recording including Kabyle speakers in Tiaret is utilized in this study's quantitative approach to organize data interpretation and accounting.

II.4 Research Framework

The study under investigation focuses on the Arabic populations in the Tiaret area and provides information regarding Kabyle speakers. Utilizing random sampling to ensure representative data collection, the research focuses on Kabyle variety on ADA. The objective setting, population, and sample techniques are covered in more detail in the sections that follow:

II.4.1 Setting

The physical and social backdrop of the study is referred to as the research setting. Tiaret, in northwest Algeria, is the location of the present study. Arabic is taught or spoken frequently in a multicultural urban region where a sizable group of Kabyle speakers lives. in order to give plenty of opportunities to study how Kabyle exposure affects the development of ADA.

II.4.2 Population

Polit and Hungler (1999: 37) refer to the population as an aggregate or totally of all the objects, subjects, or members that confirm to set of specifications. According to Creswell (2008: 151) population defined as a group of individuals who have the same characteristics. Based on to those statements, population is not only the existing quantity of subject and the object studied but also involves their characteristics.

The entire population is occasionally referred to as the 'target population,' while the selected subset is known as the 'study population'. When conducting research, it is essential to strive for a sample that accurately represents the target population, minimizing errors and avoiding substitution or incompleteness. This process of choosing a sample population from the target population is termed the 'sampling method' (Elfil & Negida, 2017).

Population of a research is defined as the people whom appeal to the interest of the researchers in generalizing the outcomes of the research. Population may be also defined as the total number of units (individuals, organizations, events, objects, or items) from which samples are selected for measurement (Kindy, et al, 2016).

The population of interest for the study consists of Kabylian speakers who are enrolled in Arabic communities, particularly in Tiaret.

II.4.3 Random Sampling

Kothari and Garg (2014) define sampling as the process of selecting representative elements from a given population that will form the sample. A sampling frame is a list comprising all the units of the sample of a given population.

The sampling method plays a critical role in conducting quality research by supporting the researchers to select more representative samples and generalize the research findings.

Sampling is a process of selecting a subdivision of the population in any research (Shorten & Moorley, 2014). Deming (1950) defines sampling as "the science and art of controlling and measuring the reliability of useful statistical information through the theory of probability"

The intent of simple random sampling is to choose individuals to be sample who is representative of the population. So, the researcher uses simple random sampling to choose the sample which means that all first-grade students are potential to be chosen as sample.

According to Creshwell (2012, p.143), any individual has the same probability to be the participants. So, in this research, the researcher took the students from each class.

II.4.3.1 Participants Speaking Kabyle and Arab Languages

For the questionnaire method in our study, a random sample of 52% (56) native Kabyle variety is selected and 47% (51) of ADA speakers. Gender is the sole variable of interest, with twenty-seven (27) males and eighty (80) females included in the sample. Additionally, other factors such as; age, and location.

Gender	Percentage / number
Males	27 (25%)
Females	80 (74%)

Table II.1: Personal demographics (Gender)

Native Language	Percentage/ number
Algerian Dialectal Arabic (ADA)	51 (47%)
Kabyle (Berber)	56 (52%)

Table II.2: ¨Personal demographics (Native language)

Age	Percentage/ number
Less than 30	94 (88%)
Above 30	12 (11%)

Table II.3: Personal demographics (Age)

II.5 Data Collection instruments

Based on triangulation perspectives, an observation, a questionnaire, and recordings have been chosen as data collection tools in a mixed-method approach to achieve the study's aims and test its hypotheses. These instruments are considered relevant for gathering information and evaluating people's attitudes, knowledge, and views.

II.5.1 Observation

As previously mentioned, the incentive for this study is the observed linguistic errors made by Kabyle speakers when speaking Algerian Arabic. Based on the observation method, this study aims to clarify the errors that Kabyle speakers, particularly those in Tiaret, make in various linguistic aspects, including vocabulary, pronunciation, and grammar. Through this method, the major causes of these problems can be examined. One significant factor is the widespread usage of their local language, which amplifies the influence of the Kabyle variety on the acquisition of Algerian Arabic, resulting in a set of distinct linguistic phenomena.

II.5.2 Description of the Questionnaire

According to O'Leary (2014), One of the numerous purposes of questionnaires is to find out what the general public is thinking. These consist of social science research, opinion surveys, market research, political polling, and customer service feedback and assessments.

Bell & Waters (2014), highlight a plethora of potential difficulties in wording your questions, including ambiguity and imprecision, assumptions, memory, knowledge, double questions, leading questions, presuming questions, hypothetical questions, offensive questions, and questions covering sensitive issues. It is imperative that you check for jargon within your language and return to your hypothesis or objectives often to decide which questions are most pertinent (Bell & Waters, 2014).

Bell & Waters (2014), utilizes Youngman (1982)'s Question Types:

1. Verbal / Open.
2. List.
3. Category.
4. Ranking.
5. Quantity.

6. Grid.

7. Scale.

      The questionnaire used in this study has nineteen (19) questions in four sections, including both closed- and open-ended questions. The purpose of the first section is to collect background data about participants, particularly their age and gender. In addition, the second section shed light on Kabyle interference when speaking ADA, also concentrates on the native language of Tiaret's citizens and their proficiency level in speaking it. The third section addresses the linguistic aspects of Kabyle influence on learning Arabic. The issues brought on by Kabyle influence are finally covered in the fourth section.

II.5.3 Description of the Recording

      All documents created or received by a department that allow it to conduct business are considered records, regardless of their format (paper, electronic, or even video). The value of a record is determined by its content rather than its format.

      To capture the substance of individual interviews, the majority of researchers employ audio recordings. These sorts of interviews are generally not exempt from restrictions, hence employing an audio recording equipment requires your authorization (as well as your assent when required). In the protocol form, you must explain why you are using an audio recorder and what you want to capture. Researchers regularly ask focus groups to use audio recording equipment. The Board must require researchers to provide participants with a way to quit a study; if someone decides to leave, it may be impossible to record a group session.

      When using audio recording devices during focus group sessions, keep this in mind and include a way for excluding specific members from the recording. Explain in the protocol form why using the audio recording is more important than collecting field notes. The necessity to protect a participant's identity will increase as the level of threat rises (depending on the questions asked, for example). It must be stated how the audio recordings will be kept up to date, if they will be erased, and how they will be coded to protect the participants' identities.

      The purpose of these recordings is to gather extra qualitative information to support the questionnaire's results, Semi-structured recordings with ten (07) Kabyle speakers from Tiaret are undertaken to obtain insights into the influence of Kabyle linguistic interference on learning Algerian Arabic dialect. The recordings consist of six (6) questions. The recording duration

ranged from 10minutes to 15 minutes. Also, it includes all age groups from children to the elderly. The questions were various; some were relevant to our theme, such as inquiring about their mother tongue and how they learnt ADA, while others covered their culture and customs around Ramadan and Aid. It closed with the difficulties they experienced while learning ADA.

Finally, the conversations have been recorded with the participants' awareness. In other words, the sample members are aware that they will be recorded. These recordings took place at home with relatives, neighbors, and friends.

II.5.4 Pilot Study

Performing a pilot study is crucial for pinpointing potential areas necessitating revision and adjustment, aiming to enhance both the instrument and data analysis methodologies to align with the research objectives, and reassessing the selection of statistical tools. The insights gained from the pilot study offer valuable guidance in implementing necessary modifications to research instruments, as well as refining data collection and analysis strategies (Annan, 2019).

Bell & Waters (2014) go into further detail regarding response rates and ensuring you have a representative or generalizable sample, which we believe is irrelevant to this article. More pertinent steps would be to pilot-test your questionnaire with preliminary respondents (even family and friends) and follow-through to preliminary data analysis in order to ensure your methods are effective, making adjustments accordingly (Bell & Waters, 2014).

Initially, a sample of both Arab and Kabyle speakers were given the questionnaire to assess its efficacy, intelligibility, and practicality. Their input was very helpful in finalizing the questionnaire's framework for the complete sample. Furthermore, a pilot study was carried out utilizing a sample of Kabyle speakers to evaluate the precision and applicability of the intended questions through the use of recording questions.

Pilot studies in this research serve the following purposes:

1. Testing the instruments

2. Assessing feasibility

3. Assess sampling method and technique

4. Uncover possible problem

II.5.5 Methods of Analysis

For the data obtained from the addressed questionnaire, this study utilizes frequency analysis. In contrast, the responses from the recordings are subjected to error analysis to identify and categorize the errors, without detailing the stages of these errors or the factors contributing to their occurrence.

II.5.5.1 Frequency Description

To assess the questionnaire responses, a manual technique is used through calculating the percentage of responses for each question using the following steps: firstly, the total number of responses for each question is counted. Then, the result is multiplied by 100 to obtain the percentage. After that, the result is divided by the total number of responses. While (97%) of the participants answered the questions 2 & 6, (98%) of them answered the questions 1 & 3 & 4, (93%) respond the questions 5 & 12. As for the rest of the questions, the percentages ranged between (13%) and (94%).

II.5.5.2 Error Analysis

For the recording analysis, each question is qualitatively examined using the error analysis method, which aims to identify the types, levels, and stages of errors. According to James (1998), error analysis is the study of linguistic ignorance, investigating what people do not know and how they attempt to cope with this ignorance. In essence, error analysis involves collecting, identifying, classifying, and interpreting the errors made by speakers while using a second language.

Conclusion

In order to explore the impact of Kabyle linguistic interference on the acquisition of ADA as spoken in Tiaret, the current chapter describes the data collected and the questionnaire

that was designed and administered for the community of Kabylian speech users in Tiaret. The audio recording was also utilized to look at how the Kabyle variety affected the ADA as it was pronounced in Tiaret. Now what is the results and the finding expected for the investigation of the impact of Kabyle linguistic interference on the acquisition of ADA? This is the main concern of the following chapter.

CHAPTER THREE:
DATA ANALYSIS AND

INTERPRETATION

Introduction

The current chapter deals with the analysis of the findings of the data collected from the two methods of investigation, which are the question and the audio recording that were conducted with Kabyle speakers in Tiaret. Additionally, this chapter will be devoted to the discussion of the results we have obtained from the data analysis Furthermore, this chapter includes major sections that provide answers to research questions and investigate whether the results match the previously provided hypotheses in order to confirm or refute them. The current chapter is divided into two sections, the first covering the presentation and analysis of the conclusion form, in which the major study and research will finish with some closing remarks and a recommendation for solutions to enhance the ADA pronunciation by the Kabyle and follow the process to learn and speak ADA fluently and without faults.

III.1 Data Analysis and Discussion

The data for this research was acquired via a questionnaire issued to a selected group of Kabyle variety speakers residing in Tiaret of various genders, ages, and educational levels, as well as an audio recording with 10 Kabyle speakers of varying ages. In this section, we will analyze and interpret the collected data.

III.1.1 Observation Analysis

This study provides valuable insights into how the Kabyle variety affects the acquisition and usage of Algerian Arabic (ADA). Our observations have revealed that several components of the Kabyle variety are employed when speaking ADA. These components include unique vocabulary items, distinct pronunciation patterns, and specific grammatical structures that are characteristic of the Kabyle variety. For instance, we have noticed that certain Kabyle words are frequently used in place of their Arabic equivalents, leading to a hybrid vocabulary in everyday speech. Additionally, the pronunciation of certain sounds and intonation patterns often reflects Kabyle phonetic influences, which can differ significantly from standard ADA pronunciation. Moreover, grammatical structures from Kabyle, such as verb conjugation patterns and sentence construction, are sometimes incorporated into ADA, resulting in non-standard syntax and morphology.

By examining these elements, the study seeks to uncover the extent to which the Kabyle variety shapes the way its speakers learn and use ADA. This linguistic interplay not only highlights the pervasive influence of Kabyle on ADA but also underscores the dynamic nature of language contact and bilingualism in the region. Understanding these influences is crucial for developing more effective language education programmes and for appreciating the rich linguistic diversity present in Algerian society.

To further explore and emphasize this influence, we have utilized two key methods: a questionnaire and recordings. This multifaceted approach ensures a thorough understanding of the linguistic interplay between these two languages and highlights the specific areas where Kabyle variety elements are most prominently integrated into ADA.

III.1.2 Questionnaire Obtained Results Analysis

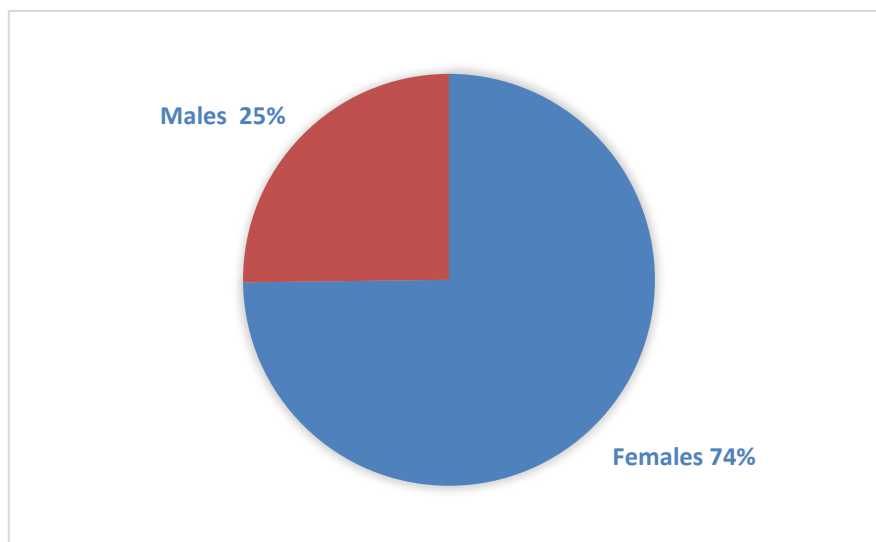**Question one:** Demographic Characteristics

Figure III.1:   Demographic Characteristics of Participants: A Focus on Gender

The data supplied in the Figure reveals a considerable gender discrepancy among participants, with a greater proportion of females (74%) compared to males (25%).
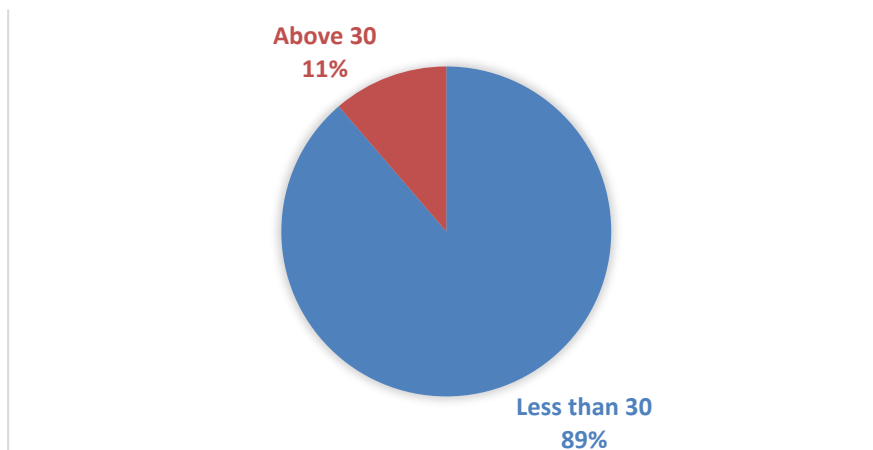
Figure III.2 Demographic Characteristics of Participants: A Focus on Age

This figure indicates that the vast majority of the study participants are younger than 30 years old. Specifically, 89% of the participants fall into this age group, suggesting that the study sample is predominantly composed of younger individuals. Conversely, only 11% of the participants are above 30 years old, indicating a much smaller representation of older individuals.

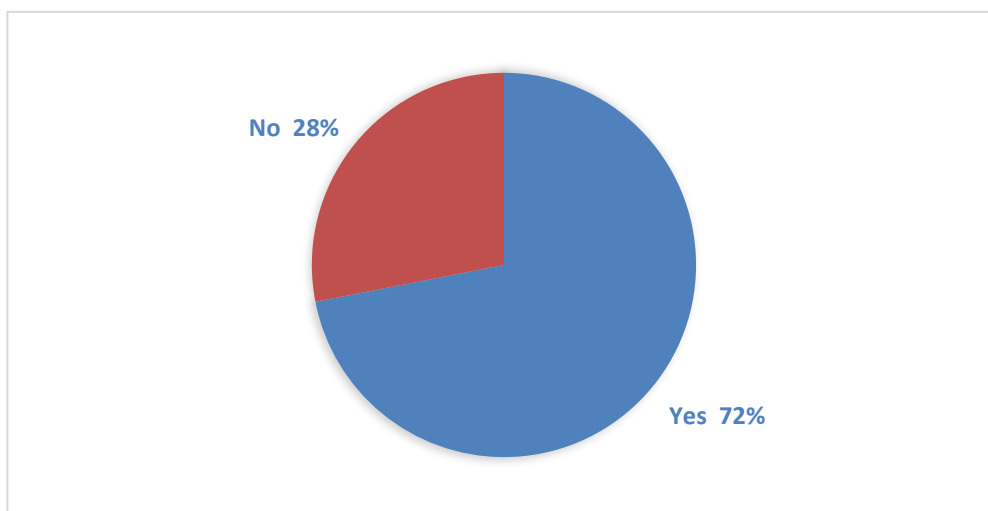○ **Question Three:** what is your native language?

Figure III.3:   The mother tongue of participants

The pie chart indicates that 72% of the participants consider Arabic (Algerian Arabic) as their native language, while 28% consider Berber (Kabyle) as their native language. This suggests that the majority of the study participants are native Arabic speakers, while a significant

minority are native Berber speakers. This distribution highlights the linguistic diversity within the participant group and reflects the bilingual nature of the region under study.

O **Question Four:** Do you speak Algerian Arabic as it is spoken in Tiaret city in your daily life?

Figure III.4. The Everyday Use of Algerian Arabic in Tiaret

It can be noticed in figure four that the majority of participants, 87%, speak ADA, while the remaining 13% do not. This data illustrates that the dominant language in Tiaret city is ADA.

O **Question Five:** If yes, how would you describe your proficiency level in speaking Algerian Arabic?
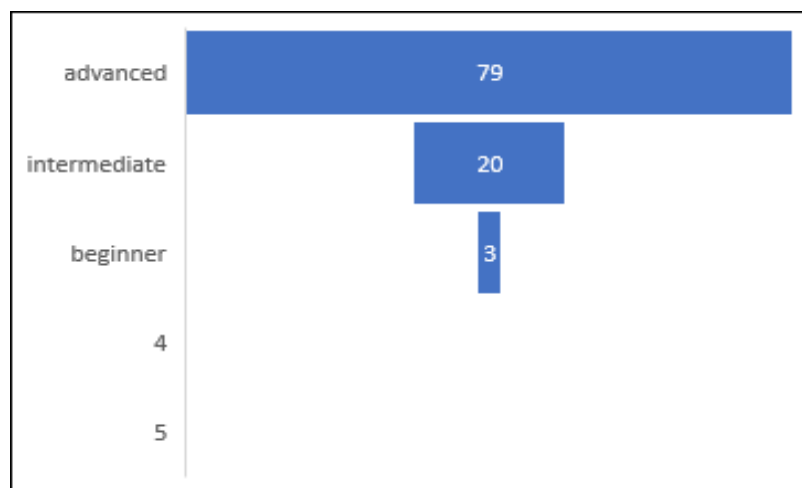

Figure III.5: The level of proficiency

As we can see, 79% of the participants are fluent in speaking ADA, whereas 20% are intermediate, and 3% represent the beginner group. Based on this data, we notice that the

majority of the participants are proficient in speaking ADA, while a significant portion of them is not.

Question six: Have you ever noticed elements of Berber (Kabyle) in your speech when speaking Algerian Arabic?
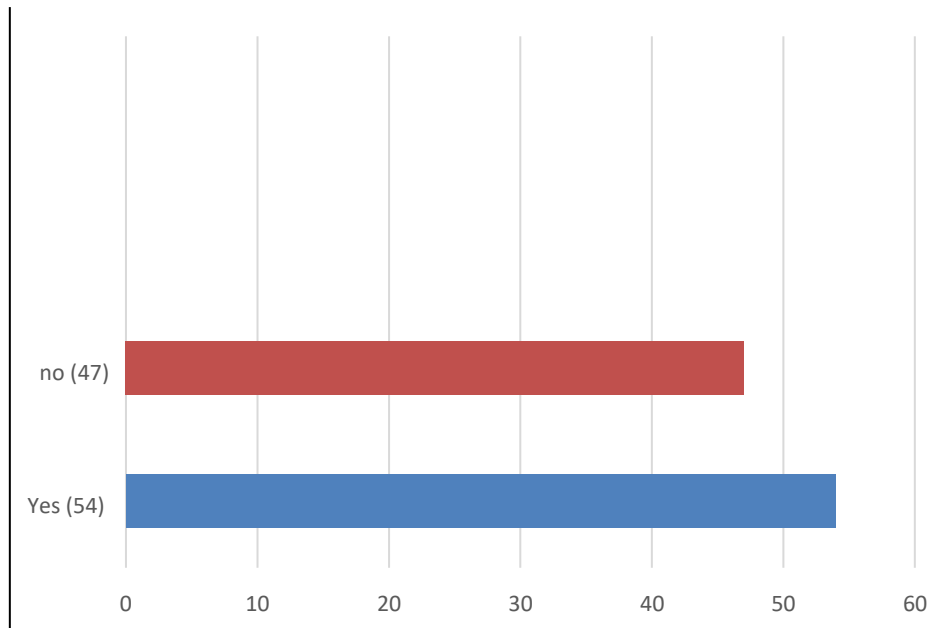

Figure III.6: The use of Kabyle elements in speaking ADA

Based on this figure, we can infer that a majority of participants (54%) who speak ADA have noticed that they incorporate elements of Berber, while 47% do not utilize Berber in their speech. This suggests that there is a significant influence of the participants' native language, which is presumably Berber, on their ADA speech. The fact that over half of the participants have observed the presence of Berber elements in their ADA speech indicates that their native language has had an impact on their language usage.In other words, this suggests that the Kabylians, assumed to be the participants in this context, are influenced by their Berber linguistic background when speaking ADA. Examples of this influence are as follows:

Open ended Question (Seven): If yes, could provide some examples:

Responses :

Examples of Kabyle	Meaning in Algerian Arabic
Azul Felawen / Aslama /aˈzul feˈlawɛn/ /asˈlama/	Asalam Alaikoum / salam alikoum

Kelakhli /keˈlakʰli/	Hchithali/ Hchitihali
Achou /aˈʃu/	Chtahi
Atas /aˈtas/	Bezaf
Amek /aˈmek/	Kifach
Awid /fkeyid /aˈwid/ /fkeˈjid/	Jibi / Atini
Mokel /moˈkel/	Chouf
Thamurth / θaˈmurθ/	Elblad
Yaya /jaˈja/	Jedati
Khati / kʰaˈti/	La
Alkhir / alˈxir/	Sabah elkhir
Ayigh / aˈjiɣ/	عييت Ayit
Arjou / arˈʒu/	قارع Karaa

Table. III.4: some examples in Kabyle

Question Eight: Before speaking Algerian Arabic, do you typically always, sometimes, rarely or never think in Kabyle and then then translate to AlgerianArabic?
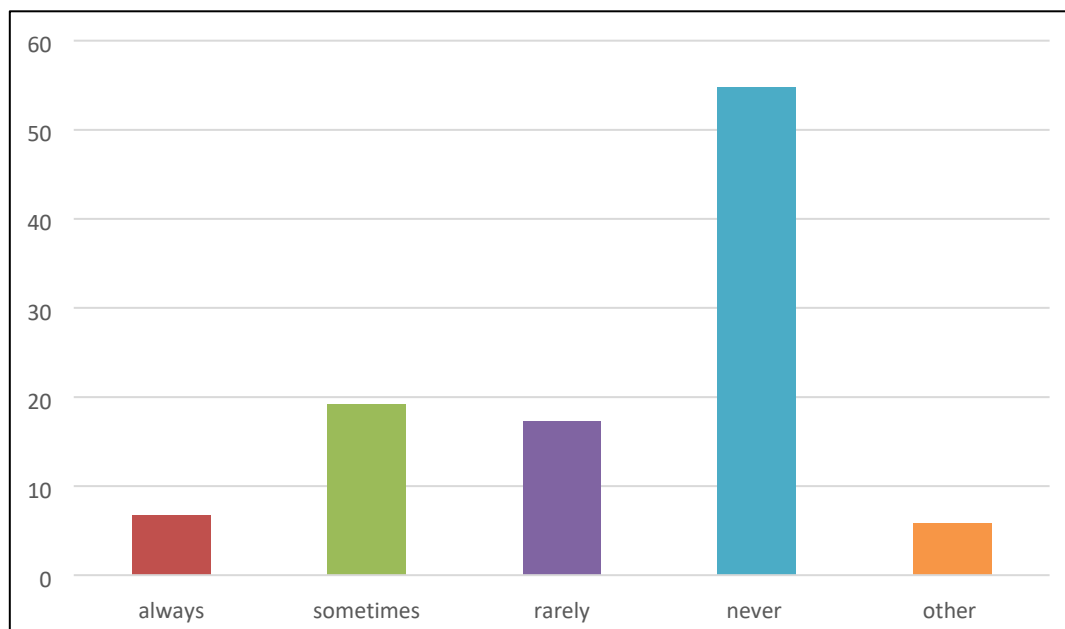
Figure III.7: The Degree of Thinking in Kabyle when Speaking Arabic
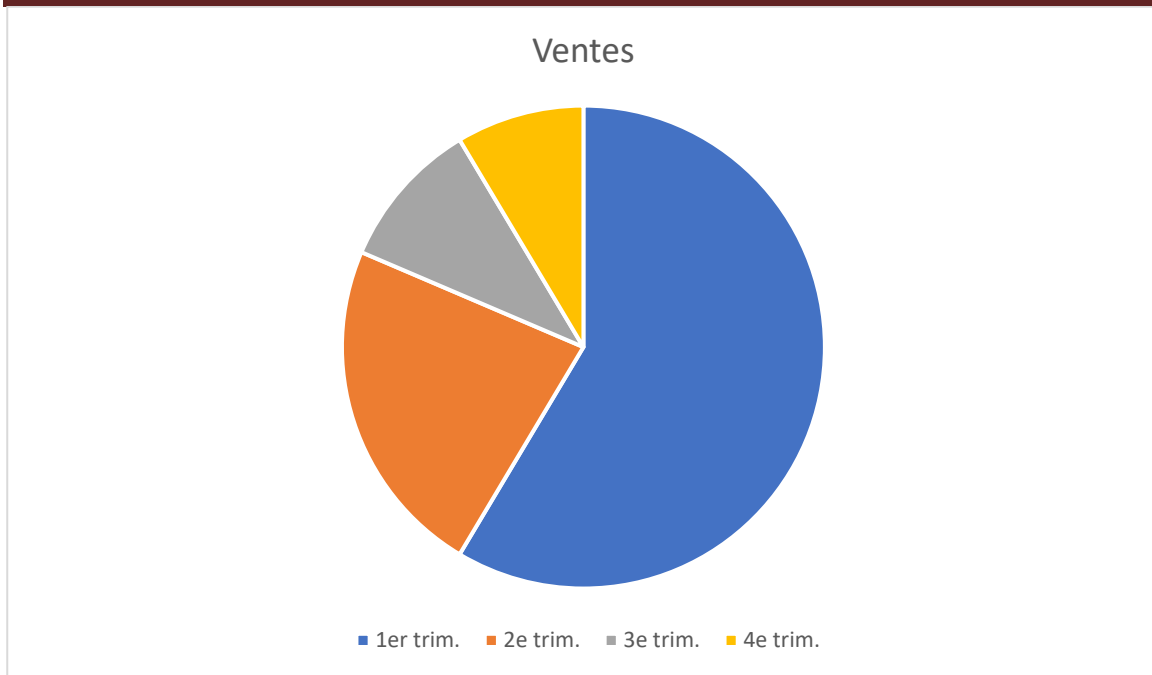
For this question which explores whether participants engage in the process of thinking before speaking, it is found that the majority of respondents do not typically think in Kabyle and then translate into Arabic. Only 19.2% of them occasionally think in Kabyle and translate into Arabic, while 17.3% rarely engage in this process. Conversely, the remaining respondents consistently think in Kabyle before translating into Arabic.

⭕ **Question Nine:** On scale from 1 to 3, how much do you think Kabyle variety influence the way you speak and understand Algerian Arabic

Figure III.9: The scale of the influence of Kabyle in speaking ADA

A significant portion of respondents, comprising 59% (62 participants), believe that Kabyle variety does not influence the way they speak Algerian Arabic. Conversely, 36% (38 participants) have observed a moderate influence of Kabyle on ADA, while 5% (6 participants) indicate a significant influence of Kabyle on ADA.

○ **Question Ten:** Have you ever found it challenging to speak ADA because of your knowledge of Kabyle?
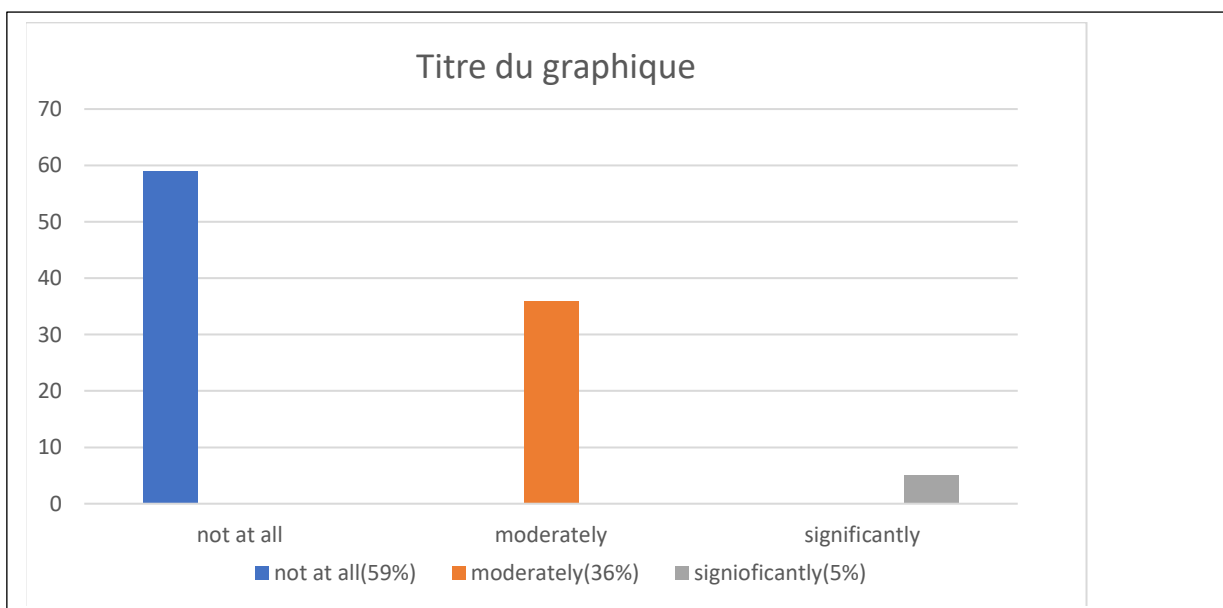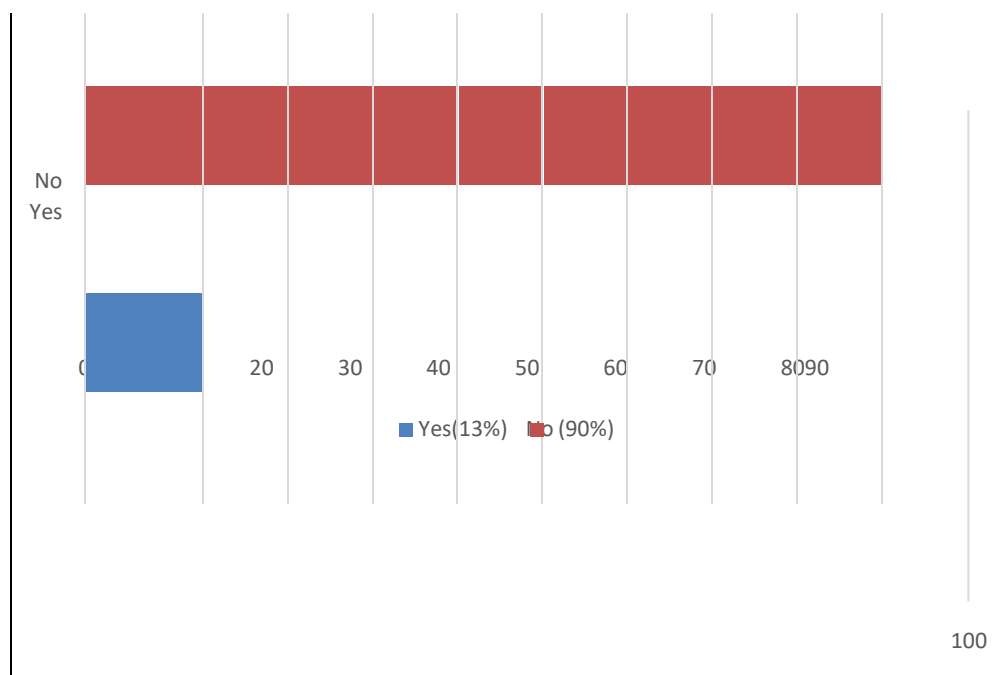

Figure III.10: The challenges during speaking ADA

The results indicate that 90% of the respondents do not encounter difficulties when speaking Algerian Arabic (ADA). However, 13% find it challenging to speak ADA due to their knowledge of Kabyle. The aim of this question is to assess the extent of influence of the Kabyle variety , thus an open ended question is asked after to specify the responses.

○ **Open ended Question (Eleven):** If yes, could you provide some examples:

Responses:

1. Sometimes I know words in Kabyle but when it comes to translate them in Arabic, I just do not know how I say them, so I say it in my own words and let them understand it from the context, for example I heard a child say to her mother (طيبيلي ملالة) /tˤajbiːli malaːlah/

2. Yes, I have found challenges to do an effective communication because of my Kabyle knowledge for instance, one time I wanted to say a Kabyle idiom but when I try to translated into Arabic, I found that the meaning is totally different.

3. For instance, instead of saying (rahi tih nou) /ʁaħi tih nu/ they say (rahi tedrob nou) /ʁaħi tədrob nu/.

⭕ **Question Twelve:** do you find certain parts of Algerian Arabic harder to learn because of Kabyle influence?

66 participants (64%) strongly answered with no, they don't find Algerian Arabic hard to learn, while 37 participants (36%) say yes, the find certain parts of Algerian Arabic harder to learn.this question show what are the difficulties they found in learning ADA.

⭕   **Question Twelve:** If yes, which aspects of Algerian Arabic do you think are most Affected by your knowledge of Kabyle?
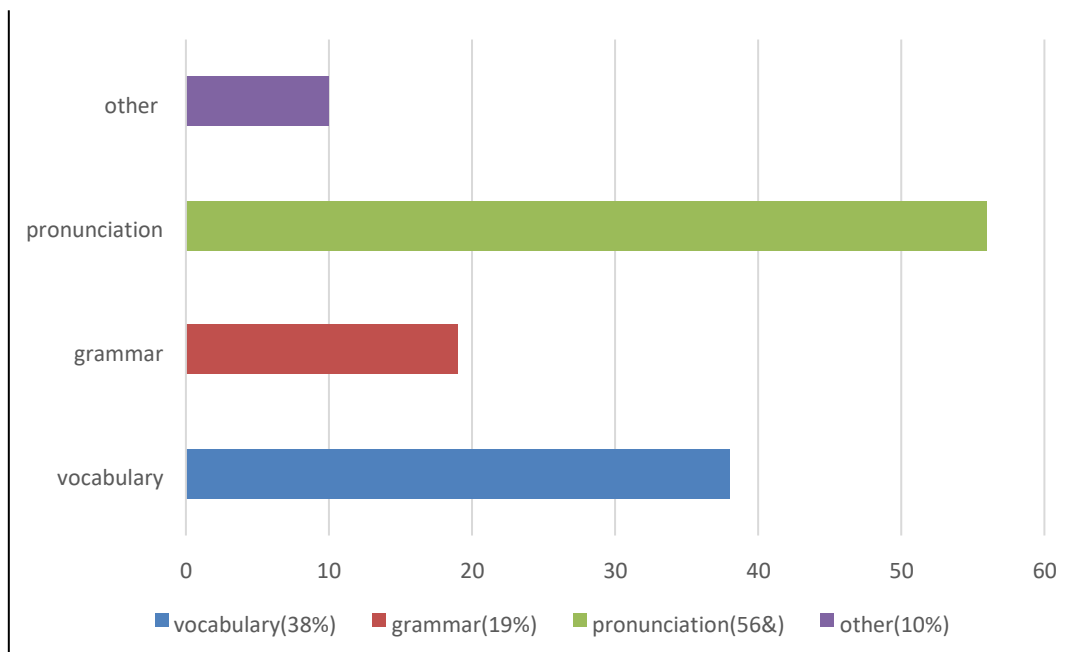
Figure III.12: The Aspect of Algerian Arabic that Affected by Kabyle variety

Based on the findings, 56% (32) of participants believe that Kabyle has influenced Algerian Arabic pronunciation. About 38% (22) of respondents suggest that vocabulary is the most affected aspect in speaking ADA, while 19% (11) consider grammar to be the influential aspect. The remaining participants cited various examples of influences noticed in speaking ADA.

◦   **Open ended Question (Thirteenth):** If any, can you provide specific examples of how Kabyle affects your understanding or usage of Algerian Arabic in the aspects you mentioned?

Responses :

1.   Vocabulary: Kabyle may contribute words and expressions to Algerian Arabic, enriching its lexicon. For example, words like "Azul" (hello), "Thamurt" (Land) /θamurt/ from Kabyle may be adopted and used alongside Arabic words in daily conversation.

2.   Pronunciation: speakers of Kabyle might retain certain phonetic features when speaking Algerian Arabic, such as specific vowel sounds or consonant pronunciations, which could affect their accent and speech patterns. For instance, the sound /s/ instead of /ch/ in (شلاطة) instead of (سلاطة)

3.   Syntax and Grammar: Kabyle's syntactic structures and grammatical rules may influence the way speakers construct sentences in Algerian Arabic. This influence could manifest in word order, verb conjugation, or agreement patterns. For example, (كي كنت في صغري)

4.   Idioms and Expressions: Kabyle idioms and expressions may find their way into Algerian Arabic, shaping the colorful language and adding depth to communicate. For instance: expressions related to rural life or traditional practices in Kabyle culture might become part of everyday speech in Algerian Arabic-speaking communities. (كرا وميزين نغانت) /kra wmiːzin ŋaːnət/ which means cooperation.

5.   Cultural concepts: concepts unique to Kabyle culture, such as familial ties, traditional practices, or folklore, could influence the cultural context and nuances of communication in Algerian Arabic, such as (ثيمحرمث، ثاصافث) /θaːsaːfaθ/ /θiːmħarmaθ/ which refer to a tradional Kabyle clothes.

○ **Question Fourteenth:** If yes, please explain why?

Responses :

1.   Geographical proximity and historical interaction: Kabyle-speaking communities and Arabic-speaking communities often coexist in close proximity in Algerian. This proximity facilitates linguistic exchange, leading to the borrowing of words, phrases, and cultural concepts between Kabyle and Algerian Arabic.

2.   Many individuals in Algeria are bilingual or multilingual, speaking both Kabyle and AA. This bilingualism fosters cross-linguistic influence, as speakers may draw upon their

knowledge of both languages when communicate. They may consciously and unconsciously transfer linguistic elements from kabyle to AA and Vis versa.

○   **Question fifteenth:** Do you believe Kabyle influence negatively affects speaking Algerian Arabic?
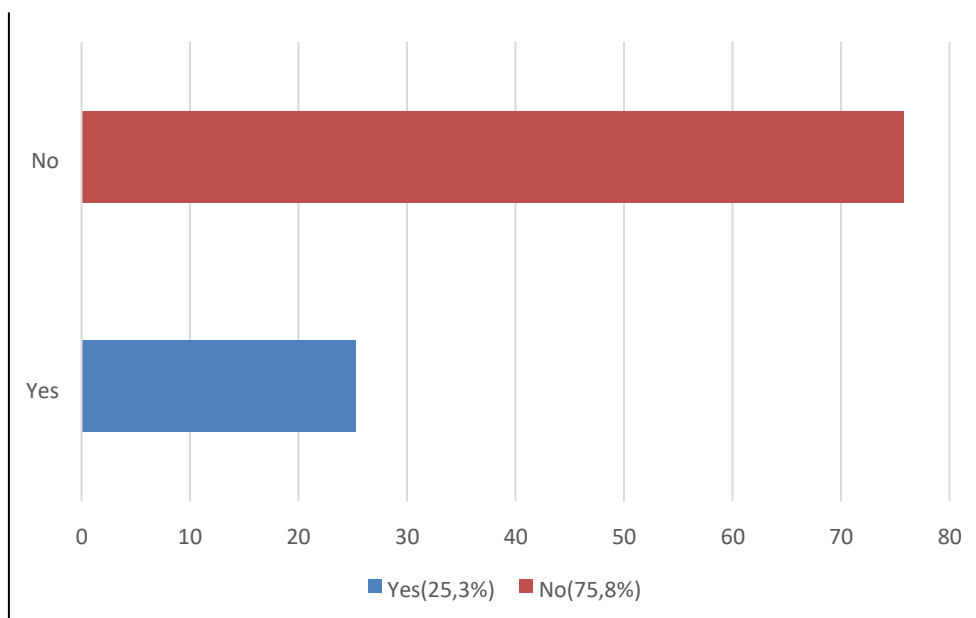
Figure III.13: examining the impact of Kabyle on AA

A significant majority of respondents, comprising 75%, believe that Kabyle does not have a negative impact on speaking Algerian Arabic (ADA). Conversely, a smaller portion, constituting 25% of participants, responded affirmatively. This suggests that while the majority perceive no adverse effects, a notable minority do acknowledge some influence. Further investigation into the nature and extent of this influence could provide valuable insights into language dynamics in the region.

○   **Question sixteenth:** if yes, what strategies have you used to help you learn Algerian Arabic despite the influence of Kabyle?
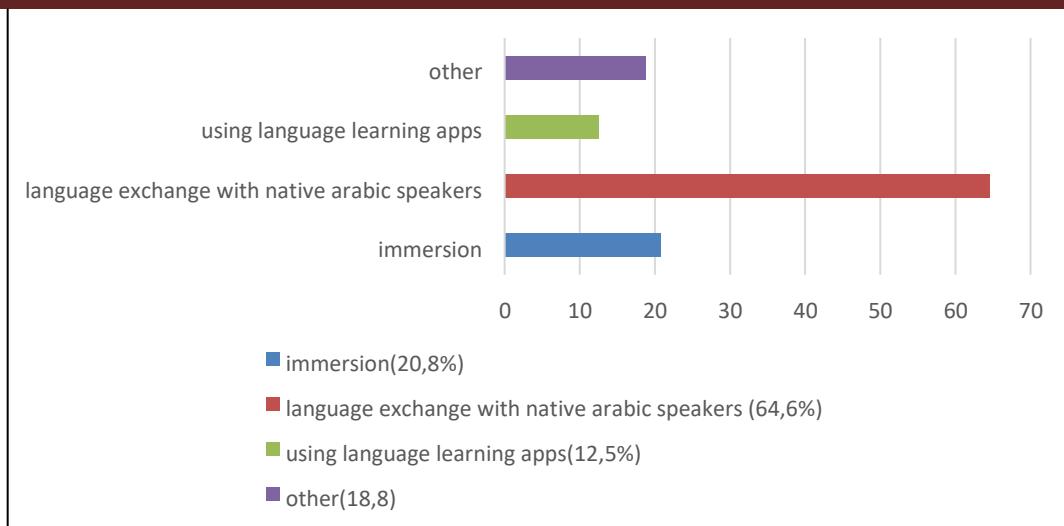
Figure III.14: Strategies used in learning AA

The majority of respondents (64%) opt for the strategy of language exchange with native Arabic speakers. However, a notable portion (20%) assert that immersion is the most effective strategy for learning Algerian Arabic. Additionally, around (12%) affirm that they utilize language learning apps to enhance their proficiency in ADA. As for the remaining respondents (18%), they employ various other strategies for language acquisition.

⭕   **Question seventeenth:** Have you sought help from any external sources to deal with Kabyle influence while learning Algerian Arabic?
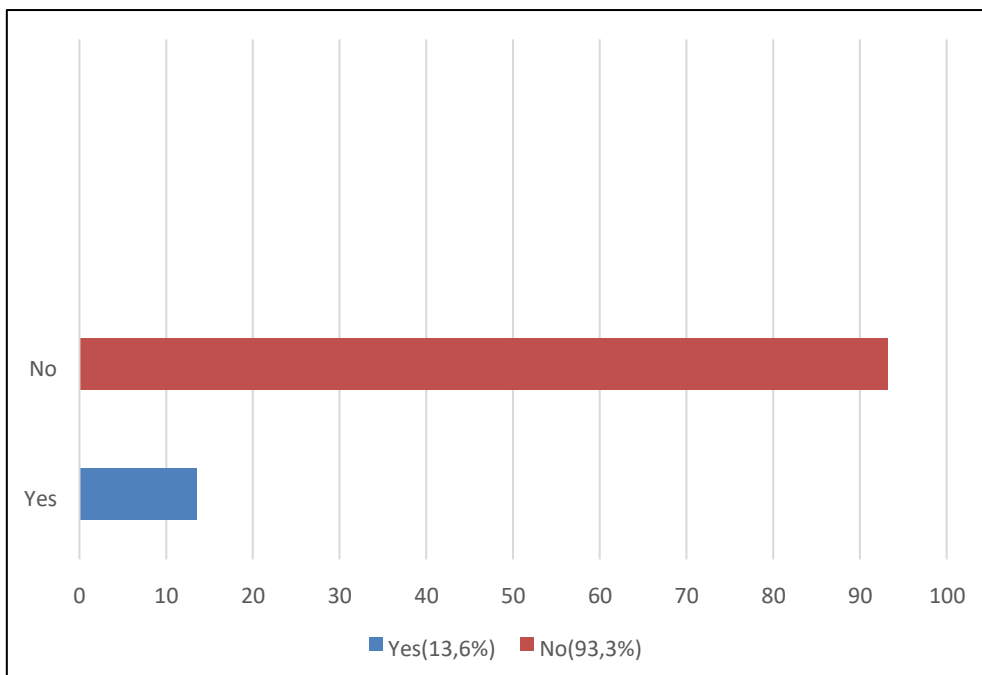
Figure III.11: yes/ No to external sources

86% of the participants strongly disagree with seeking help from any external sources, whereas 13% agree with utilizing external assistance. The purpose of this question is to ascertain whether they rely on additional sources to learn Algerian Arabic.

Question eighteenth: if yes, please describe.

Responses

1. Television
2. Friends
3. Talking to native speakers
4. Listen to conversations in media
5. School

III.1.3 Questionnaire Obtained Results Interpretation

Firstly, the results unequivocally indicate that the Kabyle variety significantly impacts the spoken Algerian Arabic within Arab communities, particularly in the Wilaya of Tiaret. Utilizing demographic distribution can yield significant implications for the study, particularly if age serves as a relevant factor in the research. For instance, the findings may predominantly reflect the linguistic behaviors and attitudes of younger populations compared to older ones.

A noteworthy observation is that the majority of Kabyle speakers tend to think in Kabyle before translating into Arabic. Furthermore, the influence of the Kabyle variety extends to one's comprehension and usage of Algerian Arabic, evident across various linguistic aspects such as vocabulary, pronunciation, grammar, idioms, and cultural nuances. Overall, the influence of Kabyle on Algerian Arabic is multifaceted, shaping vocabulary, pronunciation, idiomatic expressions, and cultural understanding among speakers of both languages. Based on the findings of the questionnaire, this phenomenon stems from various reasons, including geographical proximity, historical interactions, bilingualism in Algeria, and cultural interconnectedness.

Those who acknowledge Kabyle's negative influence on speaking Algerian Arabic have adopted strategies to mitigate these effects. These strategies include immersion, utilizing language learning apps, engaging in conversations with native Arabic speakers, and seeking assistance from external sources such as media, friends, and educational institutions.

III.1.4 Recording Obtained Results Analysis

As previously stated, this research seeks to use a mixed methodologies approach that combines qualitative and quantitative techniques. A semi-structured recording of six questions is conducted with seven Kabyle speakers residing in Tiaret City.

⭕ **Question one:** what is your native language, and what language do you use frequently at home?

Recording 1: نهذرغير لقبايلية و نعرف نهظر غي شويا عربية

[nəhðərɣiːr lqabjæliːjæ w nəʕrəf nəhðər ɣi ʃwija ʕarabiːjæ]

"I speak Kabyle extremely well and a little bit of Arabic.

Recording 2: حنا نهدر بالقبايلية برك فالدار برك و لعربية يهدروها غير صغار "

[nəhdər bəl-qabjæliːjæ bərək fəd-daːr bərək w-l-ʕarabiːjæ jəhdruːhæ ɣiːr ṣɣaːr ħna]

″We only speak Kabyle at home, and children use Arabic."

Recording 3: كونت نهدار غير لقبايلية انتاعنا

[kunt nəhdaːr ɣiːr lqabjæliːjæ ʔintaːʕna θalæːθæ]

"I speak purely Kabyle."

Recording 4: حنايا قبايل نعرفو غير لقبايلية لعربية تعلمناها هنا هنا كان

[ħanaːja: qabaːʔiːl naʕrifuː gair al-qabaːʔilijah lil-ʕarabijjah taʕallimnaːha: huːna huːna kaːna]

"We only know Kabyle, and we learnt Arabic earlier."

Recording 5: كنت نعرف غير قبايلية و لعاربية كنت نتعلمها غير كي دخلت نقرا

[kunt naʕrəf ɣiːr qabjæliːjæ w-l-ʕarabiːjæ kunt ntaʕlæmhæ ɣiːr ki dæxlət nəqraː]

"We only know Kabyle, and we learned Arabic when we start studying."

Recordin 6: فالدار نهدو لقبايلية و ميذاك كان نخلطو شويا بالعربية

[fəd-daːr nəhdaw lqabjæliːjæ w mijnaːðaːk kaːn nəxlətˤaw ʃwija bəl-ʕarabiːjæ]

"At home, we simply use Kabyle, although occasionally we combine it with Arabic".

Recording 7: نا نعرف غي لقبايلية و تعلمت لعربية كي خالطت مع لجيران

[naː naʕrəf gi lqabjæliːjæ w taʕlæmt l-ʕarabiːjæ ki xaːlətˤt maʕ l-ʒiːraːn]

"I only knew Kabyle, and I gained Arabic through exchanges with my neighbors."

As we can see, all of the participants' native language is kabyle, which they learnt since they were born. In the second part of the question, the majority of them state that Kabyle is the main language at home, although Arabic is spoken in specific circumstances such as with children, neighbors, and school.

⭕ **Question two:** where did you live before?

Recording 1:   بكري نسكن في لبلاد مبعد رجعنا في ملاكو

[bukri: nisken fi: l-bila:d mubaʕad radʒaʕna fi: mala:ku]

"I was living in Thamurth, and now we've moved to Mellakou."

Recording 2: نسكن في ملاكو ملي زدت في تيارت

[nəsken fi mla:ku mli zdət fi tjæræt]

"I live in Mellakou since I was born in Tiaret."

Recording 3 انا ماتشي من هنا انا من تيزي وزو وجيت لهنايا عروسة:

[æna: ma:ʃi min hna: æna: min ti:zi wəzzaw wəʒi:t lhna:ja: ʕru:sa]

"I am not from Tiaret; I came here when I married"

Recording 4: كي كنت في صغري عشت في فرندة قريت تماك مباعد رحت ل تيزي وزو نقرا

[ki kunt fi ṣɣiri ʕəʃt fi fərəndæ qri:t tma:k mba:ʕəd rəħt l ti:zi wəzzaw nəqra:]

"When I was a youngster, I lived and studied in Frenda. Then I went to Tizi Ouzou to complete my studies."

Recording 5: نسكنو في سوقار فلي فاكونس نروحو لتيزي

[nəsknu fi swəqa:r fli fa:kuns nru:ħu li:ti:zi]

"We reside in Sougeur and spend our holidays in Tizi Ouzu."

Recording 6: كنت ساكنا في ثامورث و جيت سكنت في مدريسة منباعد

[kunt sa:kna fi θa:murθ w ʒi:t sknət fi mdri:sa mənba:ʕəd]

"I resided in Tamurth, then we relocated to Medrissa."

Recording 7: نعيش في ملاكو ملي زدت

[naʕiːʃ fi: malaːku milli zidtu]

"I have resided in Mellakou from my birth."

In this question, we see that most of participants are not originally from Tiaret. Some of them married in Tiaret or moved here, while others were born in Tiaret and continue to reside here.

⦿ Question Three: why and how did you learn ADA?

Recording 1: كنت ما نفهش لعربية كانت صعيية عليا ماكونت نخالط ولعجايز كبار مانفهمهش مام كي نررول لطبير
مانهدرش لعربية مانعرفهاش ملي دخلو ولادي للقراية بديت نتعلمها معاهم باش ما يدوش رواحتيهم ز عمرا يقعردو وحردهم و
مايخالطوش و باش نقري لولاد نتاعي

[kunt mɑ nafħæʃ lʕarabijja kæːnæt ṣaʕiːbæ ʕalijjæ mæːkunti nxæːliṭ wælʕadʒæːjiz kbæːr mæːnafħæmʃmæːmkinrəwwəlṭṭabiːrmæːnhæddrəʃ lʕarabijja mæːnʕərfæhæːʃ milli dæxlu wləːdi llqrɑːjæ bæddejt ntaʕallæmhæː maʕæːhum bæːʃ mæː jduːʃ rwaːħtihum zʕæmmrɑjqɑʕʕdruwəħdæhumwmæːjxæːlʕuːʃ w bæːʃ nqrəj lwləːd ntaːʕi]

"I did not understand Arabic. It was difficult, and I did not interact with elderly because I did not understand them. When I went to the doctor, I did not speak Arabic. Since the children interred school, I began to learn with them so that they would not sit alone and so that I could teach them"

Recording 2: انا كي وليت نعيش في تيارت بديت نتعلم لعربية و مع لعرب نهدر بالعربية و نخلط لقبايلية

[ʔanæ: ki wəllit naʕiːʃ fi tjaːrət bæddejt ntaʕallæm lʕarabijja w maʕ lʕarab nhæddar bilʕarabijja w nxæːliṭ lqabæːjlijja]

"When i started living in Tiaret, I started learning Arabic, speaking Arabic with Arabs, and mixing with Kabyle"

Recording :3 انا نخيط و يجو لعندي بزاف لعربيات يخيطو و تعلمت من عندهم لعربية

[ʔanæ: nxiːṭ w jidʒu lʕændj bzaːf lʕarabijjæːt jxiːṭu w taʕallæmt min ʕændhum lʕarabijja]

"I sew. Many Arabs women come to sew for them, I learned from them"

Recording 4 فلول جاتني صعيبة مباعد تشويا تشويا تعلمتها هوا لازم تتعلمها على دراري و كي عندك دياف تهردري معاهم

[fulu:l ʒa:tnɪ sˤaʕi:bah muba:ʕid tʃu:ja tʃu:ja taʕallamt-ha: huwa la:zim jitʕallam-ha: ʕala dara:riwkejʕand-akdija:ftihardarimaʕa-hu]

"At first it was difficult and then little by little I learned it. It is a must-learn for the sake of children and guests"

Recording 5: كانو يدحكو عليا كي دخلت لمسيد و مباعد تعلمتها شويا شويا فالمسيد

[ka:nu jidħaku ʕalajja ki daxalt l-masdʒid w muba:ʕid taʕallamt-ha: ʃwejja ʃwejja f-al-masdʒid]

"They laughed at me when I went to school and then I learned it from school"

Recording 6: نا يا بنتي مزال ما نعرفش لعربية تعلمت شويط من لعرايس نتاوعي خاطش كامل عربيات

[ʔana ja binti maza:l ma naʕrif-ʃ l-ʕarabijja taʕallamt ʃwejjitˤ min l-ʕara:jis nta:wʕi xatˤtˤ-iʃ ka:milʕarabijja:t]

"I still do not know Arabic. I learned a little from my daughters-in-law"

Recording 7: تعلمتها من عند دار راجلي يلا خاطرش تزوجت مع عربي

[taʕallamt-ha: min ʕind da:r ra:ʒli jalla xatˤtˤ-iʃ tazawwaʒt maʕa ʕarabi]

"I learned it from my husband' house because they are Arabs"

In this question, we notice that the reasons that motivate this sample to acquire ADA differ from those who learn it to interact with others, such as neighbors. and to prevent misunderstandings and communicate effectively with others. Furthermore, mothers were required to learn ADA in order to teach their children. In terms of the second component of this question, each person learned ADA in a unique method, with the first speaker learning it when his children began studying, and she began altering this code from them. The second one engages with their customers. and the majority of them acquire the language through

interactions with native Arabic speakers in a variety of contexts such as friends, homes, and schools.

⭘ **Question four:** how did you pass Ramadhan?

Recording 1: نسري نبردا مباعد و نقضي نرول صبال نود كي روز نتاع شلاظة شربة لمتوم نطي انيا في رمضان

صحور نوجد ومباعد معاهم السهرة ندير ضياف ليا جاو يلا وفالسهرة لفطور نبدا و صوالحي قلع ندير

[fi ramadˤaːn ʔana natˤtˤi l-mitwaːm ʃurba ʃlɑːtˤɑ ntaʕ ruːz ki nwad sˤubaħ nruwwil

nqadˤdˤi w mubaːʕid nbirdaː nsiri w ndiːr qallaʕ sˤwaːlħi w nbidaː l-fitˤuːr w f-as-sahira

jallaː ʒaːw lijja dˤijaːf ndiːr as-sahira maʕa-hum w mubaːʕid nwuʒʒid sˤuħuːr]

"During Ramadhan I cook metewem, salad of rice, when I get up I do housework, I map the flour, I start cooking. In the evening when the guests come, I prepare some sweets, if not I prepare Sohour"

Recording 2: لفجرر نصرلو المصحف نقراو ليل لقيام نوضو وفليل نروحو لطاراويح لقران مع مليح فوتناه رمضان
نديرولر لقبايرل نتراع لعاويرد لولا لمرة طفل يصوم وكي رفيوز نتاع لخيار نتاع لحشيش شلاظة ندير قراتان لي نديرو
ثما ياكل ماش ب لقرمود فوق ياذن لمغرب يجي كي ونطلعوه لعسل مع لبيض

[ramadˤaːn fuːtnaːh malliːħ maʕ l-qurʔaːn nruːħu t-tˤaraːwiːħ w f-lajl nwadˤdˤu l-qijaːm l-lajl

nqraːw l-musˤħaf nasˤalli l-faʒʒaːr w ndiːru l-i qiraːʔaːt ndiːr ʃlaːtˤɑ ntaʕ l-ħaʃiːʃ ntaʕ l-xijaːr

ntaʕ rafiːwiz w ki jisˤuːm tˤifl l-marra l-wla l-ʕaːwid ntaʕ l-qabaːjil ndiːru-lu l-bajdˤ maʕ l-ʕasal

w natˤlaʕu-h ki jiʒi l-maɣrib jaːðin fuːq l-qarmud b maːʃ jaːkul ðamma]

"We spent Ramadhan well, reading Quran, praying. We prepare deliciouce food and when the child fasts for the first time, we bring him eggs and honey"

Recording 3: قلر نراكلو قراهوة نديو وفالسهرة لمقلي قراتان طواجين حريرة نديرو كولشي مليح فوتناه حمدولاه
للجامع نرول طراويح زلابية لوز

[ħamdullaːh fuːtnaːh malliːħ ndiːru kull-ʃi ndiːru ħariːra tˤwaːʒiːn qiraːʔaːt l-maqlij w f-as-sahira

ndiːw qahwa nraːklu qalr l-lawz zalaːbija tˤaraːwiːħ nruwwil l-ʒaːmiʕ]

"Thanks god we had a good time doing everything and cooking the soup. In the evening, we eat Kalb Louz, Zlabia, and we go to Tarwih"

Recording4: لكوزينرة نردخل نرن و لوحدة لقيس كبيرة حاجة اكاقي مانديروش رمضان في اكول كيما ناس كيما فوتو

نبدا غير شويا بشوية مع لفطور ندير ايفلفل مع طوماطيش و اغروم هرادو لازم يكونرو حاضررين ونزيردو مرن كرول حاجرة

شويا شويا و كي صام ولدي اماياس نديرل ثاحفولت نتملالين و نعطول ياكولها فوق القرمود

[fu:tu: kima: kima: na:s ʔaku:l fi: ramadˤa:n ma:ndi:ruʃ ʔaka:qi: ħa:ʒa kabi:ra lqi:s lu:ħda w nussˤ ndaxxil l-ku:zi:na nabda: ɣi:r ʃwi:ja biʃwi:ja maʕ l-futˤu:r ndi:r ʔi:flfil maʕ tˤu:ma:tˤi:ʃ w ʃ:iˤtˤu:ma:tˤi:ʃ w ʔaɣru:m ha:du: la:zim jku:nu: ħa:dˤri:n w nzi:du: min kull ħa:ʒa ʃwi:ja ʃwi:ja w ki sˤa:m wali:di: ʔama:ʒa:s ndi:r-lu θa:ħfu:lt ntamlali:n w naʕtˤu:lu ja:ku:l-ha: fu:q l-qarmu:d]

"We spent it like everyone during Ramdhan. We did not cook a lot. We went into the kitchen and brought peppers, tomatoes, and bread. My son Amayas fasted for the first time and I prepared for him eggs"

Recording 5: نرول نقرا ومباعد نصلي نبفي ماما كي طيبلنا طاجين نتاع زيتون ولبوراك و بيدزا

[naru:ħ naqra: w mubˈaːʕid naʂˈlʕi: naˈbfi: mˈmʕaːmʕa kˈi: tˈtˤiːbˤlˤnˤa tˈtˤaˈdʒˤiːn ntˈʕaːʕ zˈjˤiːtˤuːn lˈbˤuˈrˤaːk w bˈjˤiːdˤzˤa]

Recording 6: نقو نشرو صوالح لعيد نقراو لقران و فطياب نديرو لحريرة و لبوراك ديسيرو لفلان شفيت كي صمت اول مرة عطاولي نطيب اغروم و دارولي لما فيها خاتم نتاع ذهب و شوربة في لاتيراس

"I go to study, then I pray, and I love when mom cooks Oliver and pizza"

[nawq naʃru sˤwa:liħ ʒiddan naqra:w l-qurʔa:n w f-tˤ-tˤajjib nadi:ru l-ħuri:ra w l-bu:ra:k disi:r w ʃla:ða sˤafi:t ki sˤa:mt ʔawwal marra ʕtˤa:wli: tˤajjib ʔaqru:m w da:ru-li l-ma: fi:ha: xa:tim nta:ʕ ða-hab w ʃurba fi l-ʔa:ti:ra]

"We clean, bye new things, read Quran and then prepare soup, and salad. I remembered when I fasted for the first time, I prepared my bread alone"

Recording 7: جوزنا رمضان في مايدة وحدة مع لعايلة ولفطور نطيبو شربة شلاظة لبوراك وكول يوم لكسرة

[ʒawz-na ramadˤa:n fi: ma:jda waħda maʕ l-ʕa:ʔila w l-futˤu:r natˤi:bu ʃurba ʃla:ʒa l-bu:ra:k w kull jom l-ksˤra]

"We spent Ramadhan with family, we prepared soup, salad, bread and bourka"

   In this section, it can be noticed that almost all the participants share the same Ramadan traditions and lifestyle; they make various types of foods, pray, and read the Quran. They also have a specific tradition when a child fasts for the first time.

⭕ **Question Five:** how did you pass Aid El Fitr?

Recording 1: صبال لعيد نوض نصلي منباعد يجوني ضياف نتاع لمغافرة نشربو قهوة بلقاطو يجروني ماليرا و لحبر على طناش نحطو لفطور نديرو طعام و سقية

['ma:lijja w lħab'ba: ʕa'la: tˤa'na:ʃ naħ'tˤu: lfu.'tˤu:r na'di:ru tˤa'ʕa:m w si'qa:ʕi:]

"On the morning of aid, we pray, meet the guests and drink coffee with sweets, and at lunch time we prepare couscous"

Recording 2 نشرول لي عاندهم دراري صغار لحوايج حنا ثاني نشرو لرواحنا نكيني شريت جبة نتراع لقبايرل زدتلها ثيمحرمث و ثيسفيفين نديرو لفطور سكسو لحم و قاطو نديرو شويا لمبوظ قريوشة مقروض وصابلي

[niʃ'ru:l li ʕa:n'dahum dˤra'ri: sˤɣa:r lħwa:'ʒiʒ ħna: 'θa:ni niʃ'ru: lrwa:ħ'na: nki:'ni ʃri:t ʒba: ntˤraʕlqba:j'ralzdt'lha:θi:mħˤr'maθ w 'θi:sfi'fi:n ndi:'ru: lfˤtˤu:r sk'sku: lħam w 'qa:tˤu: ndi:'ru: wi.ja lmbu:dˤ qri:'wʃa maq'ru:dˤ w sˤa:'bli]

"We buy clothes for children and for ourselves, and I brought a Kabyle abaya and added thimehremth to it. Then we prepare lunch, couscous with meats"

Recording 3 : ولانواع مقروط واكي نشيكولا صابلي نتاع كونفيتور و طورنو اش امدينيغ ذاغن وشريت قندورة نتاع لقبايل و في ليلة نتاع لعيد نكونو وجدنا القاطو درت ثاصافث سنسلة و لفوطا

[fi: 'le:lat nta:ʕ lʕi:d nku:'nu: waʒar'dna: lqara:'tˤu: nardi:'ru: la:nrwa:ʕ paq'ru:tˤ wa:'kri nʃri:'ku:la: sˤra:'bli ntˤraʕtⁿ lkunfi:'tu:r w]
['tˤu:rnu ʔa:ʃ ʔamdɪ'ni:ɣ ða:ɣn w ʃri:t qan'du:ra nta:ʕ lqba:jil wdart 'θa:sˤa:fat sansan'sal w lfu:tˤa]

"On the evening of aid, we prepared sweets, and I bought a Kabyle abaya and put on thasabth and chaine"

Recording 4 كيما ناس اكول نديرو لحنة نلبسو صوالح هكا جدد نديرو لقاطو صابلي لكونفيتور مشروك طرابع و شوية مقروط

['ki:ma: na:s ʔa:'ku:l ndi:'ru: lħan'na nlbsu: sˤwa:'liħ haka: ʒdad ndi:'ru: lqa:'tˤu: sˤa:'bli lkunfi:'tu:r maʃ'ru:k tˤara:'bʕ w ʃrwi:'ja maq'ru:tˤ]

"I, like all people I put the Henna and we wear new clothes and prepare sweets"

Recording 5 ليلة لعيد مانرقدش فافا ينوض صباح نحدولو حوايجو يرول يصلي حنا نوجدو قاهوة و لقاطو أيا نتغرافرو
ونشعل لغنية نتاع لعيد ويجو لاقارب عندنا نتغافرو منباعد صلاة لعيد

[ˈleːlat lˤiːd maːnraˈqadʃ faːˈfaː jnuːdˤ sˤbaːl naħˈduːluː ħwaːjˈʒu jruːl jsˤalˈliː ħna nwaʒˈdu
qaːˈhwawlqaːˈtˤuːʔaj jaːntaɣraːˈfru]w nʃaʕˈʕal lɣaˈniːja ntaːʕ lˤiːd wiʒˈʒu lʔaqaːˈrib ʕandˈnaː
ntaɣaːˈfru mnbaːˈʕad sˤalaːt lˤiːd]

"On the night of aid, I do not slep. In the morning may father gets up to pray, I prepare coffee
and sweets then I listen to the aid song"

Recording 6: صبيحة لعيد نوضو صباح رجال يصلو فلجامع و كي يولو نتغافرو كامل نحطو لقهوة لقاطو   انا نبغي بزاف لبقلاوة
و كول حاجة فيها لعسل نلبس جبة جديدة و نغافر يايا

[sˤbiːˈħat lˤiːd nuːˈdˤuː sˤbaːl rʒaːl jsˤalˈluː falʒaːˈmiʕ wki jwallˈluː ntaɣaːˈfru kaːˈmal
naħˈtˤuːlqaːˈhwawlqaːˈtˤuːʔanˈraːnbɣˈriːbzaːf lbaqlˈlaːwa w kuːl ħaˈʒʒa fiːˈha lʔaʕˈʕal nlbas
ʒba ʒdiːˈda w nɣaːˈfar jaːjˈjaː]

"On the morning of aid, we get up, the men go to pray, and prepare coffee and sweets then we
greet the guests"

Recording 7: غسلنا دار طيبنا لحلوة و كل عام نديرو سفنج صباﻝ ونديرو سكسو بزبي ولبن و مور ضروهر نروح
نزورو لاقارب نغافروهم ونروحو للمقبرة

[ɣasˈlna daːr tˤajˈjabna lħalˈwa w kull ʕaːm ndiːˈruː sfanʒ sˤbaːl w ndiːˈruː sksku bzbˈbiː
wlbanwmruːrdˤruːˈhrnruːħˈruːnzuːˈruː lʔaqaːˈrib nɣaːˈfruːhum w nruːˈħuː lalmaqˈbara]

"We cleaned the house, and prepared sweets and Sfenj, than couscous with grapes and milk for
lunch."

In this section, it is evident that all of the participants follow the same aid traditions. Before
El Aid, they begin cooking sweets, purchase new outfits, and on El Aid Day, they pray and visit
their families. For lunch, they prepare the traditional dish, couscous with chicken.

⭘ **Question 6:** What are the common challenges you have encountered while learning Algerian
Arabic (ADA), and could you share a specific situation you have faced during your ADA
learning journey?

Recording 1: أيا نقول أرواح نقول زعما نجي لقبايلية و لعربية بين نخلط نهدر ما كل

[kull ma:nhˤdˤar nxalˈlatˤ beːn lˤaraˈbiːja w lqbaːjiˈliːja zaˤˈma nʒiː nquːl ʔarwaːl nquːl ʔajˈjaː]

"I do not speak Arabic, I mixed it with kabyle, for example when I want to say come, I say aya"

Recording 2: لحرروف برين نخلط برزاف كنت طماطيش يقولي يضحك يقعد طوماطيش عطيني نقولو كي نخرج كي
فرضاس و لهضور نقول لهدرة كيما

[kiː nxraːʒ kiː nquːˈlu ˤatˤiˈniː tˤuːmaːˈtˤiːʃ jqaˤˈˤad jdˤaħˈħak jquːˈli tˤamaːˈtˤiːs w kant
nxalˈlatˤbzaːfbreːnlħruːfkiːˈmaː lhadˈra nquːl lhˤdˤuːr w fardˤaːs]

"When I go out, I say give me tomatoes he laughs at me. I mix letters a lot"

Recording 3: زين وهي ومي كيما فلمعنرى كيف كيف ماتشي لاخاطرش عليا يضحكو بلعربية حاجة نطرجملهم نبغي كي
لمعنا يتبدل قاع بلعربية نغانت

[kiː nbɣiː ntˤarʒmaˈlhum ħaːˈʒa bilˤaraˈbiːja jdˤaħˈħku ˤaliʒˈʒa laxaːˈtˤraʃ maːˈtiʃi kiːf kiːf
flmaˤˈnaːkiːˈmaːwmriːziːnnjaːnt bilˤaraˈbiːja jitbadˈdal qaːˤ lmaˤˈnaː]

"When I want to translate a sentence into Arabic, they laugh at me because it does not have the same meaning"

Recording 4: هيا نقولها هو و هو نقولها زعما نعيط كي طفل و طفلة بين نخلط مازالني

[maːzaːˈlni nxalˈlatˤ beːn tˤifˈla w tˤifl kiː naˤiːtˤ zaˤˈma nquːlˈhaː huːwa w huːwa nquːlˈhaː
hiːjˈjaː]

"I still confuse masculine and feminine when I call"

Recording 5: مرات و بلقبايلية مرات مرات بزاف نزيد لاخاطرش قبايلية يعرفني يسمعني ولي بزاف نخلط لخبز شرولي
شلاظظة نقول كنت وثاني بولونجي خبز نقصد ونا لكسرة قتلهم روحو قتلهم جيت نهار واحد قاع نخلطها

[ʃruːˈliː lxubz nxalˈlatˤ bzaːf w lliː jsamˈmaˤniː jaˤrfˈniː qbaːjiˈliːja laxaːˈtˤraʃ nziːd bzaːf
klmaːtbilqbaːjiˈliːjawmarˈraːtnxalˈlitˤhaː qaːˤ waːˈħad nhaːr ʒiːt qtaˈlhum ruːˈħuː qtaˈlhum
laksˈra w ʔanaː nqasˈsˤad xubz buːˈluːnʒi w ˈθaːni kant nquːl ʃlaːˈdˤa]

"I mix a lot, and whoever hears me knows that I am kabyle because I add many words in kabyle"

Recording 6: حاطهم كان صباط نشري رحت نهار وحد معايا يهظرو ييغو ماولاوش ولادي بزاف نغلط ما كثرت من
نعبرو نقصد كنت ونا ماعليش طابلة قاع قيسي قالي صباط نقيس ماعليش قتلو فطابلة

[min kaθˈrat maː nɣalˈlatˤ bzaːf wlaːˈdiː maːwlaːˈwʃ jbɣuː jhˤdˤruː maʕaːˈja wħad nhaːr raħt nʃriː sˤbaːtˤ kaːn ħaːˈtˤhumftˤaːˈblaː qtlu maːʕliːʃ nqiːs sˤbaːtˤ qaːˈliː qiːˈsiː qaːʕ tˤaːˈblaː maːʕliːʃ w ʔanaː kant nqasˈsˤad naʕbˈbru]

"because of my many mistakes, my children do not like talk to me"

Recording 7: نجي نقول هاكي نقول اخن نح نقول قارعي نقول ارجو كانو فليكول دايما يضحكو عليا

[nʒiː nquːl haːˈkiː nquːl ʔaːˈxan naħ nquːl qaːrˈʕiː nquːl ʔarˈʒuː kaːˈnuː fliːˈkuːl daːjˈma jdˤaħˈħku ʕaliʒˈʒaː]

"When I wanted to say take, I said akhen and they always laugh at me in school"

Based on the responses, most participants encounter difficulties when integrating Kabyle with ADA, leading to errors in pronunciation and arrangement of words and phrases.

III.1.5 The recorded Responses Interpretation

Based on the participants' responses, it confirms the previously first and second provided hypotheses. Firstly, the strong usage of code switching and code mixing where they switch and mix terms from Kabyle into Arabic, for instance: زدتلها ثيمحرمث /zdətlha θiːmħarmaθ/ (zadtlha thimharamth), نديرو لمبوظ /ndiːru lmbwdˤ/ جيت من ثامورث /ʒiːt min θamurt/ (jeet men thamourth), (ndiro l'mbouz), طيبت (ţayyebt), اش امدينينغ ذاغن (ash amdaynegh dathan)). The second observation is that when they borrow words from Kabyle and use them in their ADA speech without modification in pronunciation, such as the word "نردمو طعام" (nrdmoo taam) instead of "نعاودو طعام" (naaoodoo taam) because they have that word in their native language, also these words are considered /tˤajbat/ as lown words: "ثاصافث" /θaːsaːfaθ/ (thasafth), "ثيمحرمث" /θiːmħarmaθ/ (thimharamth). Furthermore, phonological mistakes, such as the use of /ch/ instead of /s/ in "شلاظة" /ʃlaːdˤa/ (shlazha) instead of "سلاطة" /salaːtˤa/ (slata) and the use of /th/ instead of /t/ in "فرظاس" /fərˤdˤaːs/ (frazas) instead of "فرطاس " /fərˤtˤaːs/ (furtas), indicate a lack of adherence to the phonetic and phonology standards of ADA. In addition, they emphasize terms that should not be, such as "كول يوم" /kuːl jum/ (kool youm). Not only this but they add different letters to words; for instance, instead of saying "تاع" /taːʕ/ (taa) they say "نتاع" /ntaːʕ/ (ntaa), "اكول/كل" /akul/ /kəl/ (akool/kool), "مباعد/مبعد" /mbaːʕid/ /mbʕid/

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(mbaadd/mbaad). Furthermore, it has been seen that Kabyle speakers make several grammatical mistakes, including the usage of the pronoun "he" for girls and "she" for boys, as shown below. Also, the arrangement of phrases such as "كيما ناس اكول" /kima na:s akul/ (kima naas akool) and "هوا لازم تتعلمها" /hwa la:zim tətʕallimha/ (huwa lazim tetaallmha).

The table below outlines various linguistic errors observed in spoken Algerian Arabic (ADA), illustrating the dynamic interplay between different linguistic elements within the language. Examples include code mixing and switching, phonetic substitutions, grammatical gender inaccuracies, lexical transfers, and syntactic level mistakes. These errors offer insights into the complexity of ADA and the cultural context in which it evolves.

The linguistic phenomenon (linguistic errors)	Examples
Code mixing and switching	ثيمحرمث، جيت من ثامورث, نديرو لمبوظ, طيبرت, اش ام ردينينغ ذاغرن,زدتلها ماندير وش اكاقي
Loan words	لمبوظ , ثاصافث، ثيمحرمث
Borrowing	نعاودو طعام instead of saying نردمو طعام
Phonetics substitutions	/ch/ instead of /s/ in "سلاطة" instead of "شلاظة" /th/ instead of /t/ in "فرطاس" instead of "فرظاس" تراويح instead of طراويح in /ت/ instead of /ط/ "نتاع" they say " تاع" مباعد/مبعد /
Grammatical gender	"He" for girls and "she" for boys
Syntactic Level	رجعنا /كي خالطت مع لجيران / كيما ناس اكول/ في ملاكو / هوا لازم تتعلمها / كي كنت في صغري / في ملاكو

III.2 Synthesis of the Findings

This study examines the influence of Kabyle linguistic interference on the acquisition of Algerian Arabic (AA) as spoken in Tiaret city. It aims to determine if Kabyle speakers make linguistic errors when using this dialect, the degree to which Kabyle variety hinders the acquisition of AA in Tiaret, and the specific types of interference encountered. The findings obtained using the mixed method indicate a notable influence of the participants' native tongue on ADA, with common errors observed in pronunciation, grammar (syntax), and vocabulary (lexis). This influence, rooted in the participants' use of Kabyle as a primary language, poses significant challenges for acquiring ADA. The study suggests strategies and recommendations

to improve proficiency in speaking ADA, highlighting the need to address linguistic interference across various levels, including lexical transfer, grammatical gender, code mixing, code switching, phonetic substitutions, and syntax.

III.3 Recommendations

Algerian Arabic stands as the predominant dialect in Algeria, notably in Tiaret city, serving as a lingua franca among various other dialects. Kabylian speakers constitute a minority within Algeria's population. The prevalent usage of Algerian Arabic (ADA) poses challenges for Kabylians due to their familiarity primarily with the Kabyle variety. Consequently, while learning ADA, they are influenced by their native tongue, leading to errors in various linguistic elements. To address these issues, it is imperative to provide recommendations for improving language proficiency among Kabylians:

A. Immersion emerges as the most effective method for enhancing language skills. Therefore, Kabylian speakers should immerse themselves in the language and culture, endeavoring to integrate it into their daily lives.

B. Engaging in language exchanges with fluent Arabic speakers offers a unique opportunity to enhance linguistic abilities while gaining deeper insights into the culture.

C. Consuming diverse media, such as movies, podcasts, television shows, and social media platforms like Facebook and YouTube, exposes learners to authentic language usage and various cultural contexts, thereby facilitating language learning.

D. As a psychological guideline, Kabylian speakers should maintain patience and persistence throughout their language learning journey, recognizing that making mistakes is a natural aspect of the process. This mindset fosters self-confidence and encourages continual growth.

III.4 Implications for Further Research

More study is needed to examine the problem of language interference in order to enhance ADA speaking by Kabylian speakers. In a future study, the researchers propose expanding this research by using long ongoing studies and a larger number of participants, taking samples from different areas of Algeria in which the researchers develop the four skills to convert negative interference into effective interference in order to be a fluent bilingual without errors.

III.5 Limitations

This study was limited in terms of time and cost, in the sense that enlarging the scope of our research requires larger waging and a longer period of time to reinforce the validity of the findings, as well as large samples, so we were forced to use the observation of the Arabic speakers in our questionnaire to give their view on the Kabylian speakers who were influenced by their native language, and sometimes it was necessary to translate questions from Arabic to Kabyle to get the expected answers, without forgetting our lack in transcribing the recording because the recording was just Kabyle speakers who use a lot of words and expressions in Tamazight that what makes it challenging to transcribe it using Tamazight symbols because actually   we are not fully acquainted with the symbols of Tamazight.

Conclusion

This chapter delineates the analytic phase of the investigation, wherein the acquired and evaluated data yielded notable insights into language interference and language learning. Through rigorous examination and debate within the field of linguistics, our inquiry discerned that Kabylians residing in Tiaret experienced negative interference in learning Algerian Arabic (ADA). Additionally, we uncovered a significant influence of their mother tongue, underscoring the pivotal role of linguistic interference. However, further research is warranted to enhance the utilization of L1 and mitigate mistakes and errors in L2 acquisition.

GENERAL

CONCLUSION

General Conclusion

Sociolinguistic research has long delved into the intricacies of language variation across regions, speech groups, and individuals. Consequently, this study aimed to investigate the impact of Kabyle speakers on the acquisition of Algerian Arabic (ADA) in Tiaret.

Algeria, renowned for its diverse linguistic landscape, presented a unique setting for this study, with a specific focus on Kabylians due to their minority status in Tiaret, where Algerian Arabic predominates. Living in such an environment poses challenges for Kabylians in terms of language acquisition, interference, and negative transfer. The study sought to explore how Kabylians were influenced by their native language when learning ADA, identifying linguistic errors in pronunciation, vocabulary, and grammar, while also proposing strategies to enhance L2 proficiency. The significant influence of native languages on acquired languages, notably affecting pronunciation, underscores the complexity of language acquisition in such multilingual contexts. Consequently, the sociolinguistic complexity of Algeria, characterized by diverse languages and dialects across cities, necessitated the examination of linguistic phenomena such as language interference, acquisition, and transfer. To investigate these phenomena, the research methodology involved using an observation, a structured questionnaire and audio recordings, targeting both Arabic and Kabyle speakers in Tiaret to collect data on language acquisition and mistakes. The interpretation of findings from the questionnaire and audio recordings suggested that acquiring ADA was challenging due to the strong influence of L1. Kabyle speakers often incorporate elements of their native language into ADA, particularly in pronunciation, leading to a negative transfer that hampers their learning process.

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APPENDICES

Appendix One: Questionnaire addressed to both Kabyle and Arab speakers

<div style="border:1px solid orange; display:inline-block; padding:8px;">

Questionnaire

</div>

Dear Participants

You are kindly invited to participate in our research study titled **"Investigating the Impact of Kabyle Linguistic Interference on Learning Algerian Arabic Dialect in Tiaret."** Your responses to this questionnaire will be kept confidential and used solely for research purposes. Your contribution is invaluable to our study. Thank you for your time and participation.

Section 1: Personal DemoFigureics.　الجزء الاول:

. **Gender:**　. **الجنس:**

☐Male　☐ ذكر

☐Female　☐ انثى

.**Age:**　.**العمر:**

☐Less than 30　اقل من30

☐Above 3**0**　**فوق 30**

. **Section 2:** Impact of Kabyle Linguistic Influence on Learning Algerian Arabic.　. **الجزء الثاني:** أثر اللغة القبائلية في تعلم العربية الجزائرية

1.　Is your native language Berber (Kabyle)?

1.هل القبائلية هي لغتك الام ؟

Yes ☐ نعم　　No ☐ لا

2.　Do you speak Algerian Arabic as spoken in Tiaret city?

2.هل تتحدث العربية الجزائرية كما يتحدث بها في مدينة تيارت ؟

Yes ☐ نعم☐　　No ☐ لا ☐

3.　If yes, how would you describe your proficiency level in speaking Algerian Arabic?　3.اذا نعم ،كيف تصف مستوى اجادتك في التحدث باللهجة الجزائرية المستخدمة في مدينة تيارت ؟

☐ A. Beginner ☐ مبتدئ

☐ B. Intermediate ☐ متوسط

☐ C. Advanced ☐ متقدم

4. Have you ever noticed elements of Berber (Kabyle) in your speech when speaking Algerian Arabic?

4. هل لاحظت عناصرمن اللغة القبائلية في كلامك عند التحدث باللهجة الجزائرية العربية ؟ 4

Yes ☐ نعم☐ No ☐ لا ☐

5. If yes, could you provide some example ?

5.اذا كان جوابك نعم، هل يمكنك تقديم بعض الامثلة ؟

……………………………………………………………………………………………
…………………………..

……………………………………………………………………………………………
…………………………..

……………………………………………………………………………………………
…………………………..

6. Before speaking Algerian Arabic , do you typically :

6.قبل التحدث باللهجة الجزائرية، هل عادة ما:

☐ a. Always think in Kabyle and then translate to Algerian Arabic. ا.تفكردائما

☐بالقبائلية ثم تترجم الى العربية

☐ b. Sometimes think in Kabyle and then translate to Algerian Arabic.☐

ب.احيانا افكر بالقبائلية ثم اترجم الى العربية الجزائرية

☐ c. Rarely think in Kabyle and then translate to Algerian Arabic . ت.نادرا ما

☐افكر بالعربية ثم اترجم الى العربية الجزائرية .

☐ d. Never think in Kabyle when speaking Algerian Arabic .

☐ث. لا تفكر ابدا بالقبائلية عندما تتحدث بالعربية الجزائرية.

☐ e. Other (please specify) ج .غير ذلك)يرجى التحديد (☐

7. On scale from 1 to 3 , how much do you think Kabyle variety influences the way you speak and understand Algerian Arabic ?

7.على مقياس من 1 الى 3، كيف تعتقد ان لغة القبائلية تؤثر على طريقة تحدثك وفهمك للعربية الجزائرية ؟

□ a.Not at all   ا.على الاطلاق□

□ b.Moderately   ب.شكل معتدل□

□ c.Significantly   ت.بشكل كبير□

8.   Have you ever found it challenging to speak Algerian Arabic because of your knowledge of Kabye ?

8.هل واجهت يوما صعوبة في التحث بالعربية الجزاءرية بسب معرفتك بالقبائلية ؟

Yes □ نعم□   No □لا□

9.   If yes, could you provide some examples ?

9.اذا كان الجواب نعم ,هل يمكنك تقديم بعض الامثلة

:

…………………………………………………………………………………………
………………………………………………

Section 3: Linguistic Aspects of Kabyle Influence on Algerian Arabic Learning.

الجزء الثالث: الجوان اللغوية لتاثير القبائلية على تعلم العربية الجزائرية.

10.   Do you find certain parts of Algerian Arabic harder to learn because of Kabyle influence ?

10.هل تجد ان بعض اجزاء اللغة العربية الجزائرية اصع في التعلم بسس تاثير القبائلية ؟

Yes □ نعم   No □لا□

11.   If yes , which aspects of Algerian Arabic do you think are most affected by your knowledge of Kabyle ? (select all that apply)

11.اذا كان الجواب نعم ، فاي جوان من العربية الجزائرية تعتقد انها تتاثر اكثر بمعرفتك بالقبائلية؟(اختر كل ما ينطب)

□ a.Grammar   ا.القواعد اللغوية□

□ b.Vocabulary   ب.مفردات□

☐ c.Pronunciation   ت.النط☐

☐ d.Other (please specify)   ث. غير ذلك)يرجى التحديد(☐

…………………………………………………………

…………………………………………………………

12. If any ,can you provide specific examples of how Kabyle affects your understanding or usage of Algerian Arabic in the aspects you mentioned ?

12.اذا انت هناك ، هل يمكنك تقديم امثلة محددة على كيفية تاثير اللهجة القبائلية على فهمك او استخدامك للعربية الجزائرية في الجوان التي ذكرتها ؟

…………………………………………………………

13. If yes , please explain why ?

13.اذا كان لجواب نعم ، يرجى شرل السب ؟

…………………………………………………………

Section 4:dealing with challenges caused by Kabyle influence

الجزء الرابع :التعامل مع التحديات الناجمة عن تاثير اللهجة القبائلية

14. Do you believe Kabyle influence negatively affects speaking Algerian Arabic ?

14.هل تعتقد ان تاثير اللهجة القبائلية يؤثر سلبا على التحدث بالعربية الجزائرية ؟

Yes ☐ نعم☐   No ☐ لا ☐

15. If yes , What strategies have you used to help you learn Algerian Arabic despite the influence of Kabyle ? (select all apply)   15.اذا كانت الاجابة نعم ، ماهي لاستراتيجيات التي استخدمتها لمساعدتك على تعلم اللغة العربية الجزائرة على الرغم من تاثير اللهجة القبائلية ؟ _) اختر كل ما ينطب(

☐ a.Immersion   ا.الانغمار☐

☐ b.Language exchange with native Arabic speakers اب. تبادل اللغة☐

مع الناطقين الاصليين بالعربية

☐ c.Using language learning apps   استخدام تطبيقات اللغة☐.

☐ d.Other(please specify))اخر)يرجى التحديد☐

…………………………………………………………………………………………

16. Have you sought help from any external sources to deal with Kabyle influence while learning Algerian Arabic ? هل طلبت مساعدة من مصادر خارجية

□نعم □ Yes   للتعامل مع التاثير القبائلي اثناء تعلم العربية الجزائرية ؟   16 .
No □ لا □

17. If yes please describe   17. اذا كانت بنعم ،يرجى وصفها

…………………………………………………………………………………..

Appendix Two: Recording directed to Kabyle Speakers

> **Recording Addressed to Kabyle Speakers Living in Tiaret City**

Dear Participants

We are doing a master research about the **investigation of Kabyle linguistic interference on the acquisition of Algerian Dialectal Arabic**. we will be grateful to help us for make recording with you as a tool of investigation.

- **Question one:** what is your native language, and what language do you use frequently at home?

…………………………………………………………………………………………

- **Question two:** where did you live before?

…………………………………………………………………………………………..

- **Question Three:** why and how did you learn ADA?

………………………………………………………………………………………….

- **Question four:** how did you pass Ramadhan?

………………………………………………………………………………………….

- **Question Five:** how did you pass Aid El Fitr?

………………………………………………………………………………………….

⭕ **Question 6:** What are the common challenges you have encountered while learning Algerian Arabic (ADA), and could you share a specific situation you have faced during your ADA learning journey?

……..

ملخص

تدرس هذه الاطروحة تأثير التدخل اللغوي القبائلي على اكتساب اللغة العربية الجزائرية و فحص الأخطاء التي يرتكبها المتحدثون بالقبائل في النطق ,المفردات والقواعد خلال فترة تعلمهم. و بحثت هذه الدراسة ما اذا كان التدخل سلبيا او إيجابيا من اجل شرح مصادر هذا التأثير باستخدام عينة من التسجيلات السمعية لمتكلمي القبائلية من مدينة تيارت . استخدمت هذه الدراسة طريقة مختلطة وجمعت البيانات ذات صلة عن طريق التسجيل الصوتي و الاستبيان . مع الكشف عن نتائج الدراسة بما يتفق مع الفرضية . وبالتالي فان نتائج هذه الدراسة تؤيد الفرضية وجود تأثير كبير على مستويات لغوية عديدة .وفي الأخير , وضعت بعض الاثار العملية و التوصيات لمعالجة الأخطاء و التدخلات المحددة .

Résumé

Cette étude vise à aborder une question spécifique en évaluant l'influence de l'ingérence linguistique kabyle sur l'acquisition du dialecte algérien arabe. et d'examiner les erreurs commises par les locuteurs Kabyle tout au long de leur apprentissage, en particulier la mauvaise prononciation, en utilisant des méthodes mixtes. Cette étude a examiné si l'interférence était négative ou positive afin d'expliquer les sources de cette influence en utilisant un échantillon d'enregistrements audio des haut-parleurs Kabyle de Tiaret City. Dans ce contexte, une approche mixte a été adoptée et les données pertinentes ont été recueillies par enregistrement audio et questionnaire, les conclusions de l'étude étant communiquées conformément à l'hypothèse énoncée ci-dessus. En conséquence, les conclusions de cette étude soutiennent l'hypothèse selon laquelle il y a une influence significative à de nombreux niveaux linguistiques, ainsi que le transfert négatif vu dans ce cas. Enfin, des implications pratiques et des recommandations ont été formulées pour remédier aux erreurs et aux interférences identifiées

Summary

This study aims to address a specific issue by evaluating the influence of Kabyle linguistic interference on the acquisition of Algerian dialectal Arabic. and examine the mistakes made by Kabyle speakers throughout their learning, particularly mispronunciation, using mixed methods. This study examined whether the interference was negative or positive in order to explain the sources of this influence using a sample of audio recordings of Kabyle speakers from Tiaret City. In this context, a mixed-methods approach was adopted, and relevant data was collected via audio recording and questionnaire, with the study findings disclosed in agreement with the hypothesis stated above. As a result, the findings of this study support the hypothesis that there is a significant influence at many linguistic levels, as well as the negative transfer seen in this case. Finally, some practical implications and recommendations were developed to address the identified mistakes and interferences.

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