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**Investigating Language Contact Phenomena in Radio Broadcasting:
The Case of Ain Temouchent Local Radio**

**Thesis Submitted to the Department of English in Fulfilment of the Requirements for the
Degree of Doctorate 'LMD' in Language Sciences and Didactics.**

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Statement of Originality

I hereby declare that this research investigation entitled “*Investigating Language Contact Phenomena in Radio Broadcasting: the Case of Ain Temouchent Local Radio*”, and which I submit for the Degree of Doctorate in Sociolinguistics, is entirely my own work and the fruit of my personal effort and investigation. To the best of my knowledge and belief, this thesis contains no material previously published or written by another person except where due references are made.

Signed: Horiya Amar Bekada

Date: 17/05/2023

Dedications

First and foremost, I praise Allah, the Most Merciful, for His guidance and blessings throughout this research journey. His strength has been my foundation in every step of this work. Nobody has been more important to me in the pursuit of this project than my parents. I would like to thank them for their unconditional love, support, and guidance. I dedicate my dissertation to all my family members and my late grandmother. It is a pity you are not here. I would have liked to share this achievement with you. You, who guided my first steps to school. This project is also dedicated to all my friends.

I would also like to express my sincere gratitude to all of my English teachers during my five years of study at the University of Ain Temouchent. In particular, I would like to pay tribute to my first dear English teacher, Mrs. Fatiha Bennacer, who never ceased to inspire me.

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Abstract

The present research work specifies the linguistic and sociolinguistic choices made by Ain Temouchent radio broadcasters. It investigates the factors that govern language contact phenomena at the local radio of Ain Temouchent by analyzing radio broadcasters' attitudes towards the use of different varieties and languages, as it looks at the deployment of the phonological, syntactic, lexical, stylistic and sociolinguistic means used in radio oral discourse. In order to determine the nature and characteristics of this sociolinguistic issue, the study provides analyses of radio broadcasters' oral discourse by using a mixed method approach (triangulation) to collect quantitative and qualitative data. Participants' direct observation, tape recordings analysis and face to face interviews with radio broadcasters will represent the research tools and instruments. The analysis reveals that rather than being chosen at random, radio language is chosen based on sociolinguistic principles, among which the heterogeneity of the public which implies the consideration of sociolinguistic variables in the conception of the oral discourse. The researcher concludes that Ain Temouchent radio broadcasters use code mixing as a conversational strategy to enhance communication with the audience. This mixture between the two varieties of Arabic plainly brings forth an intermediate level of Arabic which is fundamentally used to diminish the friction between the formal MSA and the casual AA. It is called ESA; a code which has the capacity of being understood by all people from various social and instructive backgrounds. The present research work is divided into six chapters. The first three chapters are based on a theoretical ground i.e. a review of the literature related to the issue of language contact from a sociolinguistic perspective. The fourth chapter provides a general account of the methodological issues. The fifth and sixth chapters are devoted to the analysis of Ain Temouchent radio oral discourse to discover its linguistic properties in addition to a general interpretation of the results obtained.

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List of Phonetic Symbols

Consonants

Symbols	Examples	English Gloss
[b]	[barnæ:məʒ]	programme
[f]	[fa : ʃil]	break
[m]	[maw ʒa]	wave
[t]	[tafiri :r]	redaction
[t̪]	[t̪ofu:la]	childhood
[d]	[dæ:fiʔ]	warm
[ɖ]	[ɖimna]	within
[ð]	[ʔiðaʃa]	radio
[ʒ]	[jaʒonnu]	he thinks
[s]	[safi :na]	ship
[ʃ]	[ʃawt]	voice
[n]	[naʒma]	star
[z]	[zəjt u:n]	olive
[ʃ]	[mə ʃa:ri:ʃ]	projects
[ʒ]	[ʒomhu:r]	audience
[k]	[kit æ:b]	book
[g]	[galb]	heart
[x]	[ixtija:r]	selection
[θ]	[θamæ:nijja]	eight
[ɣ]	[əl ɣi:ra]	jealousy
[q]	[qalaq]	anxiety
[h]	[hija]	she
[ʕ]	[ʕa:dijja]	normal
[r]	[rattəba]	he arranges
[l]	[l a:miʕ]	brilliant
[fi]	[safia :fa]	journalism
[w]	[wæ:ʕi:]	conscious
[j]	[juharrir]	he edits
[ʔ] (glotal stop)	[əl əwlijæ:ʔ]	parents

Vowels

Symbols	Examples	English Gloss
[i]	[iʒtimæ:ʃ]	meeting
[i:]	[ʒəʃi:d]	happy
[e]	[reða]	satisfaction
[e:]	[mare:ð]	ill
[ə]	[əwliʒæ:ʔ]	parents
[æ]	[mæntu:ʒ]	product
[æ:]	[ʃæ:ʔila]	family
[a]	[sadaqa]	chaity
[a:]	[afra:d]	members
[o]	[forsa]	chance
[o:]	[ʔo:l]	height
[u]	[muʔa:laʃa]	reading
[u:]	[ʒaf u:zu]	he wins

List of Acronyms and Abbreviations

CA: Classical Arabic

SA: Standard Arabic

QA: Colloquial Arabic

MSA: Modern Standard Arabic

AA : Algerian Arabic

ESA: Educated Spoken Arabic

M: Middle variety

F: Fus'ha

D: Dialect

F: French

H: High variety

L: Low variety

CS: Code switching

CM: Code mixing

LM: Language mixing

DS: Diglossic switching

General Introduction

General Introduction

Language is an ability which makes humans unique. It is an essential human attribute which functions not just as a means of communication but as a marker of social identity. For Bussmann (2006), language has an essential role to play in any society since it serves as a channel for expressing or exchanging concepts, thoughts, knowledge, information and experiences (p.247). The concept of “language” has been defined by traditional models as a static system. However, contemporary studies are now turning their attention to the investigation of language use to assert the dynamism of the linguistic repertoires.

Al Huri (2017:39) defines a language as “the vehicle that transfers the nations’ culture and civilization from generation to generation or to the other generation. It also represents an important marker of social change and welfare”. For his part, Whitney (1867:404, quoted in Fatmi: 13-14) states that “speech is not personal possession but a social: it belongs not to the individual but to the members of society, the whole development of speech, though initiated by the acts of individuals, is wrought out by the community”.

In fact, the study of language is a means to understanding the society and the individual as well. As part of social life, Thomason (2001:8) indicates that languages have been in contact certainly for thousands of years and probably since the beginning of human kind or at least very close to the beginning, as soon as humans spoke more than one language. In fact, once we move out of prehistory into history, we find reports of language contacts in historical records of and about all human culture. These languages exist in a number of guises with different linguistic features used in various situations. Not only are they essential to everyday living but they also are frequently important markers of identity.

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There have been major contributions to the study of language contact in relation to the wide range of phonological, morphological and syntactic patterns in a sense that the study of these patterns is of value towards an understanding of the inner structure of the languages in contact. Nevertheless, studies on the socio-cultural factors for such a phenomenon, is of similar importance. In this context, (Benrabah, 2013:20) puts forwards that “the field of language contact is rich and complex thanks to the multidisciplinary approaches that irrigate it”.

Undoubtedly, language contact in Algeria presents an intriguing study of one of the world’s most complex language contact situation, and Algerian media as a multilingual environment represents a fertile zone and open domain for sociolinguistic research where Arabic language is in constant contact with many other foreign languages across the various programmes of the radio broadcasting and therefore language contact in Algerian radio broadcasting offers an in-depth data-rich description of the phenomenon of language contact.

Yet, the topic which studies language contact in the media professional context has not been investigated in any depth at all. Only a handful of studies have directly examined language contact phenomena in the media domain. However, research projects in this area being now undertaken at the Middle East as well as some few research studies in Algeria. By far, the most numerous are those studies that draw on print media sources. In Algeria, these works emphasize especially on advertisements including Chachou’s (2011) ‘Aspects of Language Contact in Algerian Advertising Context’, and Mebarki’s (2019) ‘Study of Arabic Discourse in Algerian Printed Advertisements’.

Based on the fact that language should be studied in relation to its social context, this research sheds light on the particularity of Algerian radio broadcasters’ spoken discourse influenced and governed by the contact between many languages and varieties. Taking into account the linguistic diversity of the Algerian verbal repertoire, I attempt to explore the particularity of this oral discourse by investigating Ain Temouchent radio broadcasters’

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ability to intersperse between many languages/varieties in different situations and contexts and how this language is used to accomplish a purpose. The latter is a notion which has been developed by Austin (1962) who asserts that language can be used as a tool to fulfill a goal.

Accordingly, the major questions that the current study seeks to address are:

- What are the main language contact phenomena intervening in the spoken discourse of Ain Temouchent radio broadcasters?
- What are the factors and reasons that govern language contact phenomena at the radio broadcasting of Ain Temouchent?
- Is radio oral discourse a particular one?
- Could language contact help enrich radio broadcasters' linguistic repertoire and keep the language up-to-date or could it be a real threat?

In an attempt to answer this research questions, the following hypotheses were posited:

- Code switching/ mixing is the most prominent linguistic output of language contact phenomena in Ain Temouchent radio broadcasting which gives birth to a specific code.
- Language contact phenomenon in Ain Temouchent radio broadcasting is controlled by socio- cultural and psychological dimensions.
- Radio language functions as a flexible form of communication, strategically incorporating new terms and styles from social interactions to adapt to digital platforms and expand its audience.
- While language contact enhances broadcasters' communicative efficiency and facilitates the modernization of Arabic, it simultaneously raises questions about linguistic preservation and standardization.

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The interest of studying language in relation to its social context has just started in the few last years with the field of sociolinguistics, and few researches have addressed the implication of language contact situation in the media domain. Studies on language contact in media especially in radio broadcasting stations are very scarce although this sociolinguistic situation is largely spread in such professional milieu. Accordingly, the paucity of sociolinguistic studies of languages used in professional context, especially in media is one of the reasons to undertake this research study.

In Ain Temouchent radio station (our case study), broadcasters are in constant use of the language, a situation whereby language functions and registers occur in a sort of complementary distribution. The main focus here is to analyze their linguistic practices in relation to many factors. It is important to note that radio broadcasters are generally expected to have a solid knowledge of Modern Standard Arabic (MSA), the lingua franca of what is known as the Arab world language and the descendent of Classical Arabic (CA).

To frame our understanding of how language is used in co- present interactions of Ain Temouchent radio broadcasters, the current study offers valuable information on individual language use and interaction between languages and varieties since all the sociolinguistic aspects under investigation do not operate in isolation. Designating the languages/varieties being mixed and the preferred language of communication in Ain Temouchent radio broadcasting is one of the main interests of this study.

To better understand how language contact works in the media domain, especially in radio broadcasting, this research study incorporates a set of combined-methods approaches, using both quantitative and qualitative perspectives where the researcher delves into all phenomena related to language contact in an attempt to discover the factors responsible of such contact. Taking into account that the current research is based on studying language as it is spoken in its social context, it thus shows concerns for both linguistic and social matters.

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Setting its context, this research will study a small group of radio broadcasters in an attempt of providing rich empirical data to describe the phenomenon of language contact and its impact. Accordingly, natural speech is extracted from some programmes to be analyzed in order to elicit information about language use among radio broadcasters; how this language is used in a living and complex speech community and how it can be used effectively.

Accordingly, to have concrete examples and real situations that show the contact between languages and varieties, the current study comprises data from radio audio tape recordings extracted from different kinds of programmes with frequent language mixing and switching and which will be transcribed to the written text from Arabic to English. The research study will start by mapping out some key issues relating to the two main phenomena at the core of the overall research study: language, on the one hand, and media, on the other hand.

The overall focus of the current investigation was clearly on the sociolinguistic parameters of language contact particularly in the domain of media. The stated objective then was to provide a systematic analysis of contact-induced language change between related varieties and unrelated languages by offering an up-to-date account of these areas in the light of empirical data from recent research projects carries out by some authors. For doing so, the current study is structured all along six chapters.

Based on a theoretical ground i.e. a review of the literature related to the issue of language contact from a sociolinguistic perspective, the first chapter was divided in three parts. The first part spotlights the linguistic outcomes of language contact in order to examine the effects of this sociolinguistic phenomenon on linguistic structure and mainly to provide a systematic analysis of contact-induced language change between related varieties and unrelated languages.

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Of equal importance to an understanding of the various effects of one language on another, are the individual and societal aspects of language contact which are equally emphasized in the second and the third part of the first chapter. A distinction is also drawn between the core concepts which are thought to be relevant to the current research study, in the face of so many apparently language contact phenomena: diglossia, bi-multilingualism, and code switching/mixing. The first chapter then, mentions the paramount role that language plays in determining speakers' attitudes and shaping one's culture and identity.

The second chapter tackles the history of Algeria along with the French colonialism impact and the Arabization process in an attempt to reveal the complexity of the historical background and the linguistic profile of Algeria. It also highlights the complex nature of the Algerian multilingual and multidialectal sociolinguistic situation and brings four linguistic phenomena together: diglossia, borrowing, bi/multilingualism and code switching/mixing. It offers an up-to-date account of these areas within the Algerian context. The second chapter contains as well a brief description of today's linguistic situation in Algeria i.e., the status of languages in modern day Algeria: (Arabic, Tamazight, French, and English).

The third chapter of this research study provides a general description of the study's site by outlining and discussing how media communication has changed in recent years, and looks at ways in which media might be affecting our speech. The overall aim of this chapter is to explore current-day media language and simultaneously to look at the reverse, at how the media may be affecting language. Hence, a general description of Arabic as well as Algerian media is found to be necessary. On the basis that the rich history of Algeria's media is contrasted by major challenges on the political, economic, and linguistic levels, this chapter highlights Algeria's media development which is shaped by trajectories of French colonialism.

The fourth chapter provides a general account of the methodological issues. It

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discusses the procedures and methods adopted in the investigation in order to provide accurate and reliable results concerning the analysis of the data. Thus, the chapter draws an explicit description of the research methods (including both: qualitative and quantitative methods) used to collect, analyze, and interpret the discourse of Ain Temouchent radio broadcasters. Because the current research tends to work with oral text rather than numbers, it mainly relies on qualitative approach by opting for interviews and observation to obtain quality data needed.

In parallel, this research makes use of quantitative method to measure the occurrence of foreign borrowed words presented in the utterance being selected from the oral discourse of radio broadcasters. It relies then on the analysis of audio recordings of naturally occurring interaction which were reviewed in order to generate rich detailed descriptions of the linguistic outputs of language contact phenomena in radio broadcasting. The recordings were then transcribed and analyzed to examine participants' linguistic practices. The overall aim to opt for a quantitative method, is to determine the language/ variety which is most used among the selected informants.

The fifth chapter brings forth and analyzes the results obtained from the research tools: observation, recordings, and interviews, as it looks at the impact of language contact on radio broadcaster's daily interaction with the audience. In this context, this chapter deciphers the question: why radio broadcasters mix languages /varieties in their spoken discourse? The answer is mentioned in this chapter relying on a set of reasons following Grosjean's list of factors influencing language choice. Accordingly, three reasons have been taken into consideration and have been chosen to be tested in the analysis of the data in order to restrict the field work, namely: the topic, context and situation to trace and demystify the factors underlying language contact phenomenon inside the radio broadcasting.

In fact, one of the key background components of the fifth chapter is discourse

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analysis to discover Ain Temouchent radio oral discourse and its linguistic properties; a discourse which manifests new usage patterns which have been available by new communication technologies. More minutely, the aim is providing a nuanced look at how language contact phenomenon; influenced by new communication technologies, have an impact on radio broadcasters' linguistic practices. Accordingly, the fifth chapter touched on the different over mastering factors in the relation between socio-cultural circumferences and linguistic behaviours.

In the sixth and last chapter, a general interpretation of the results obtained. One question pursued in this chapter was whether code switching/mixing really harms literacy and the development of communicative competence of radio broadcasters or whether it fosters new ways of communication. The aim is to provide a fresh look at the directions in which media discourse is moving. In fact, one of other most important objectives of this chapter is to provide information about the status quo of Arabic language and other foreign languages in the spoken discourse of radio broadcasters. More precisely, it seeks to find out the varieties and languages predominantly employed in the selected programmes of the target radio and consequently what are the challenges that face the media language in an age of globalization and new technologies.

Taking into account that Arabic is the language originally spoken in Algeria, whereas other economically and /or culturally dominant languages are needed to gain access to valued information and upward social mobility, this research study investigates; from a sociolinguistic perspective, the way Arabic; with its different varieties, can be used in a single conversational setting giving an absolute proof of a diglossic situation and how this language coexists with other foreign languages resulting in a code switching/ mixing behaviour. It mainly highlights the status of Arabic language in the diverse programmes of Ain Temouchent radio broadcasting, and underlines the infiltration and leakage of Colloquial

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Arabic i.e. AA into the domains that are held as exclusively reserved to the literary Arabic i.e. MSA.

Therefore, the description of language contact phenomenon in this research study will concentrate on the patterns that are more salient and characteristic such as borrowing, code switching/ mixing, and the creation of entirely new varieties, which are among the linguistic outcomes that occur in Ain Temouchent local radio. The emphasis will be put on the effect of one-on-one language contact between MSA and AA, as well as code switching/mixing between Arabic and other foreign languages in which longstanding contact will primarily results in convergence between the languages and varieties involved in the contact situations.

The research has also shaded light on the interplay of these sociolinguistic aspects and the language behaviour and attitudes of Ain Temouchent radio broadcasters. By analyzing radio broadcasters' attitudes towards the use of different languages within the same discourse, results indicate that adopting a specific code is shaped by many socio-cultural factors which drive radio broadcasters to use this particular speech as a strategy of communication to convey a clear message and thus reach a wide range of audience from different cultural and educational backgrounds.

The current research work, as revealed by the six chapters, provides a fresh look at the directions in which language contact phenomena are moving in the media domain and particularly in radio broadcasting. It is exploratory in nature and would benefit from the use of instances from Ain Temouchent radio station to enhance the rigor of its findings. In fact, the study work is dependent on the descriptive approach which aims at investigating such a phenomenon i.e. language contact for the purpose of understanding its implications in radio broadcasting environment.

Chapter One

Sociolinguistic Aspects of

Language Contact

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1.1 Introduction

Language contact refers to a vast range of phenomena with their own complex set of principles that are all related to the direct or indirect influence of languages on one another. Based on a theoretical ground, i.e. a review of the literature related to the issue of language contact from a sociolinguistic perspective, the present chapter is divided into three parts. The first part spotlights the linguistic outcomes of language contact to examine the effects of this sociolinguistic phenomenon on linguistic structure and mainly to provide a systematic analysis of contact-induced language change between related varieties and unrelated languages.

Of equal importance to an understanding of the various effects of one language on another are the individual and societal aspects of language contact, which are equally emphasized in the second and third parts of this chapter. A distinction is also drawn between the core concepts considered relevant to the current research study, particularly diglossia, bi- multilingualism, and code-switching/mixing. The present chapter mentions language paramount role in determining speakers' attitudes and shaping one's culture and identity.

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1.2 Language Contact Defined

For Sarah Thomason (2013), finding any language whose speakers have successfully avoided contact with other languages for periods longer than one or two hundred years is almost impossible. That is to say, that contact between languages is inevitable. However, speakers are compelled to use two languages in such a situation.

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Law (2014) states that “ minimally, in order to have something that we could recognize as ‘ language contact’, people must learn at least some part of two or more distinct linguistic codes, and in practice, language contact is really only acknowledged when one code becomes more similar to another code as a result of that interaction” (p.172).

One of the core concepts in sociolinguistics is ‘language contact’, where many of the early sociolinguistics studies focused on analyzing monolingual speech and the language spoken by native speakers (Labov, 1966; Trudgill, 1974; Milroy, 1980). (Winford, 2007, p. 22) claims that the second half of the 19th and the first half of the 20th centuries saw the emergence of language contact as a field of study when Hesseling, Paul, Schuchardt, Whitney, and others became interested in dialect contact, pidgin and creole formation, and the functions of lexical, phonological, and syntactic transfer in language change.

Yet, at the beginning of modern sociolinguistics, studying speech communities characterized by language contact has been a significant goal (Weinreich, 1953; Ferguson, 1959; Gumperz, 1960). In modern sociolinguistics, language contact, according to Meeuwis (1991: 491), is a phenomenon that is undeniably first and foremost a socio-cultural issue. It is a result of social circumstances. According to him, factors other than those of a purely linguistic nature that bring communities into contact are socio-cultural and sociolinguistic factors.

The concept has been defined in various forms by different scholars. According to Weinreich (1974:1), “two or more languages are said to be in contact if they are used alternately by the same persons”. All important and foremost is the definition of the term ‘contact’ before tackling the grand question of the phenomenon of language contact in general. ‘Contact’ is a term employed in sociolinguistics to refer to:

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A situation of geographical continuity or close social proximity (and thus of mutual influence) between languages or dialects. The result of contact situations can be seen linguistically, in the growth of loan words, patterns of phonological and grammatical change, mixed forms of language (such as creoles and pidgins), and a general increase in bilingualism of various kinds. In a restricted sense, languages are said to be 'in contact' if they are used alternately by the same persons i.e., bilinguals. (Crystal, 2008, 107-108)

Languages that are genetically unrelated or related may come into contact. Generally, unrelated languages are vastly different in linguistic structures, as well as in social patterns. In the above definition of David Crystal, the term 'contact' is directly related to language. However, in a dissimilar way, Rendon (2008) relates contact to speakers rather than language. He contends that "it is not languages per se that are in contact, but speakers. In these terms, language contact is expected every time two or more groups of speakers meet, and thus language contact implies as much motion of people as transfer of languages" (p.07). Rendon (ibid: 7) further assumes that social and cultural factors contribute to this process "language contact mirrors the ways in which languages react as dynamic structures to their socio-cultural environments".

Relying on Crystal and Rendon's opinions, one may take into account when dealing with language contact phenomenon, linguistic and socio-cultural variables are reflected in three main components. The first component concerns the existence of two or more languages and/or varieties. In Algeria, for instance, the standard Arabic; the official and standard language, is in constant contact with Berber, French and other local dialects. This contact leads to a dialect continuum that differs from region to region but still belongs to the same language: Arabic. The contact also results in the creation of new mixed varieties between standard language and colloquial varieties. The speech community is the second component, including the speakers of these languages or varieties.

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The speaker is the locus of language contact; his/ her attitudes towards the language used in any society are crucial in determining the social status of both languages and varieties. In other words, linguistic practices and behaviours control how language is used for communication, “A speaker approach opens a largely unexplored field in contact linguistics: the psycholinguistic processes at work when two or more languages or dialects are in contact” according to Rendon (2008, p. 13). The third component relates to the socio-cultural environment in which the language-contact process takes place, “socio-cultural setting refers to a number of physical, social and cultural variables that make up the communicative situation of contact” (Rendon, 2008, p. 13). This third element is directly connected to the second component, the speech community because speakers manifest social and cultural practices. This may also include geographical space and social classes.

Introductory works devoted to language contact have mainly emphasized the structural aspect of this sociolinguistic phenomenon to examine the relation between two language systems. However, recent valuable studies from the end of the nineteenth century have approached this issue from many perspectives, considering the extra-linguistic aspects of the language. The various substantial contributions to the field (Weinreich, 1953; Thomason & Kaufman, 2002; Winford, 2003) have dealt with the principles and mechanisms involved in language contact.

The most systematic research in the field of language contact was Weinreich's 1953 pivotal study. This comparative approach aligns itself with cross-linguistic typological work where interest does not focus on the grammatical systems of individual languages, but rather on the properties such systems have in common across languages. The systematic comparison of language contact situation aims to identify constraints on the quality and quantity of mutual influence between languages (Siemund, 2008, p. 1).

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Weinreich's 1953 work must be addressed in any serious study of the language contact phenomenon. His book 'Languages in Contact: Findings and Problems' emphasized the necessity of including social and psychological factors in language research, in addition to the structural patterns of language. This work, which offers a broad sample of the early literature on language contact phenomena, is generally considered to have sparked more systematic research studies. It inspires contemporary specialists and is still regarded as the most prominent contribution to approaching the language contact phenomenon in relation to different sociolinguistic issues.

Haugen's (1969) 'The Norwegian Language in America' and Mackey's (1976) 'Bilinguisme et Contact des Langues' are less discussed but equally important sources of language contact phenomena. The work of Haugen (1953) has occupied a centre-stage position in the field of language contact. The same was true for Thomason and Kaufman's (1988) monograph; one of the most insightful works on language contact. Another inspiring research was Matras's (2009) book, which has presented the state-of-art in a wide range of sub-fields in contact linguistics, both synchronic and diachronic. It has offered some theoretical principles through which contact can be interpreted.

Matras (2009) on his part considers that “the study of language contact is of value toward an understanding of the inner functions and the inner structure of 'grammar' and the language faculty itself” (p.3). His integrated approach to language contact was an inspiring work that views language as social activity communication as goal-driven from one side and speakers as actors who use language to achieve goals. The relevant locus of contact is the language processing apparatus of the individual multilingual speaker and the employment of this apparatus in communicative interaction. It is, therefore the multilingual speakers' interaction and the factors and motivations that shape it that deserve our attention in the study of language contact (Matras,ibid: 3).

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The theory of contact proposed by Matras (2009) is not a theory in the sense of a formal, self-contained, finite set of rules and principles that identify and claim to be able to foretell every result of language contact. Instead, it is a theoretical approach based on a more profound comprehension of language and communication and aims to draw generalizations about various manifestations of language contact. For him, “manifestations of language contact are found in a great variety of domains, including language acquisition, language processing and production, conversation and discourse, social functions of language and language policy, typology and language change, and more. This makes it a special challenge to compile an overview of the subject” (Matras, *ibid*: 1). Matras (2009:7) emphasized three central themes in his book ‘Language Contact’:

1. Speakers of multiple languages do not possess language systems that can be turned on and off but rather an integrated repertoire from which elements are chosen for each communicative task.
2. Speakers are inventive communicators who use diverse techniques to improve communication.
3. The functional value of linguistic categories influences the ability of a speaker to choose structures from their repertoire.

Language contact seems to be affected by social variables to a great extent: “the number of speakers in the respective linguistic groups, the relative social status of the groups involved as well as the relative prestige of the languages to a great extent determine the linguistic outcome of language contact...it matters a lot how long two communities with different languages stay in contact and how intense the social and linguistic contact between the groups is” (Siemund, 2008, pp. 2-3). However, for Matras (2009), “contact has not just a social dimension, but a communicative dimension as well, the structure of grammar and the changes that it undergoes are a reflection of this communicative dimension” (p.6).

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Since interdisciplinarity becomes a fundamental component of this field, language contact research may no longer be in the hands of linguists. Darquennes et al. (2019:09) state that “while language contact studies are defined by interaction, exchange of information, and integration in society at large, the discipline itself can only realize these properties in dialogue with neighbouring fields of inquiry”. A point of view which has been already stated by Winford (2007:22), assuming that “the earliest conceptions of the field of contact linguistics envisioned it as a multi-disciplinary area of study, encompassing a broad range of language contact phenomena and issues, linguistics, sociolinguistics, sociology, and psycholinguistics”. In the first chapter of ‘Languages in Contact’, internal and external dimensions of language contact, i.e., structural versus social motivations, have also been considered by Weinreich (1968:4). He confirms:

Purely linguistic studies of languages in contact must be coordinated with extra-linguistic studies on bilingualism and related phenomena. Geographers and ethnographers have described bilingual populations; sociologists have examined the functioning of coexisting languages in a community; jurists have studied the legal status accorded to minority languages in various states; the inquiries of educators interested in bilingual children and in foreign-language teaching have stimulated psychologists to analyze the effects of bilingualism on personality. All the studies are described in a vast, scattered literature. But divergent as they are in purpose and scope, they are all essentially complementary in understanding a phenomenon of so many dimensions.

Languages influence one another with intensity and under diverse circumstances. Indeed, no language would be free of foreign elements; it admittedly possesses quite a number of words originating in other languages, no matter if the languages involved are closely related or genetically distant, as long as speakers of various languages and dialects interact frequently, languages constantly influence one another. Language contact generally occurs in various linguistic phenomena, such as borrowing, code-switching and language mixing. However, the most common result of language contact, according to many scholars, is the process of borrowability, in which languages involved influence each other by exchanging words.

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1.3 Contact -induced Language Change

Languages may influence one another by virtue of one language superior social standing and prestige over another or as a result of speakers trying to fill in the gaps in the lexical and grammatical representations of the recipient language. Therefore, the juxtaposition of two or more languages seems trivial unless the speakers interact somehow. If this is the case then, a transfer of linguistic features in either direction can occur due to language contact, which later leads to contact variation and change. Thomason (2001:62) defines contact-induced change as “any linguistic change that would have been less likely to occur outside a particular contact situation”.

Many studies in the field of contact linguistics demonstrate that language variation and change arise from processes that take place between speakers during social interactions: “when people talk to each other, tiny adjustments are made on the individual level, and over time, and in conjunction with numerous other factors, but especially personal, social and ideological, these shifts can lead to community-level systemic changes” (Stuart-Smith et al., 2013, p. 502).

Interest in contact-induced language change increased with the appearance of Weinreich's (1953) pioneer work, which relies on a social and psychological perspective, with Thomason and Kaufman's (1988) discussion of contact situations which has led to a greater understanding of the significance of language contact in explaining many linguistic changes. Yet, sustained academic interest in the field goes back to the late 19th and the first 20th centuries (Thomason, 2001; Winford, 2003; Muysken, 2013), where the phenomenon has received relatively more attention from some scholars. Studies on contact-induced change typically have a typological perspective at their foundation.

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Hickey (2002) distinguished internal and external reasons for language change, arguing that internal change occurs within a speech community, whereas external change is induced by speakers of a different language (p.26). Drawing from the works of Weinreich (1953) and Haugen (1950), Winford (2003) reaffirms the connection between linguistic and the socio-cultural perspective of language contact. He points out that other factors, such as the degree of bilingualism and the history and length of contact were necessary features that explain the linguistic outcomes of this particular process. Winford (2005) has then classified contact-induced language change into two broad categories: those due to "borrowing" and those due to "interference" by an L1 or other primary language on an L2 during second language acquisition (p.373).

Thomason (2007) highlights three ultimate causes of language change according to historical linguists: drift, which refers to structural tendencies inherent in a given language; dialect borrowing; and foreign interference. The last two causes are not separable precisely (p.8). Thomason (ibid) has added a fourth cause of linguistic change: deliberate change by groups of speakers to make their speech more different from the speech of their neighbours, who speak dialects of the same language or a very closely related language. She argues that "such changes, which frequently but by no means always involve lexical innovations, are found primarily in the languages of small speech communities, but they also occur in large speech communities, usually through formal language-planning activities" (p.8). Interestingly enough, an earlier assumption of Weinreich (1953) is mentioned, which considered that the true locus of contact-induced change is the bilingual individual who moves between two linguistic systems.

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Thomason (2007) proposes five crucial determinants to demonstrate the presence of contact-induced change. First, it is necessary to look at the languages as wholes. This means that if structural interference has occurred, it is doubtful to be isolated in the system. Second, to identify a source language, it is essential to show that the source language is or was in contact with the receiving language. Third, identifying shared structural features in the source and receiving languages. Fourth, to prove that interference features did not exist in the receiving language before it came into contact with the source language, and fifth, to prove that the interference features were present in the source language before it came into contact with the receiving language (p.11-12). This means that predicting how a language contact situation will turn out is still challenging.

However, in language contact environments and for several linguistic and social reasons, one language becomes more dominant and influences the less dominant one, as stated by Winford (2003:38), “As the duration of the contact increases and becomes more intense, structural change is more likely to occur”. To be widely covered, contact-induced language change went along with various methodological angles and perspectives to explore the mechanisms that bring about this phenomenon and the various factors that constrain it.

1.3.1 Thomason’s & Kaufman (1988) Frame Work

The contact between languages generally results in many outcomes. Sometimes words enter a language, sometimes new sounds and sentence structures, and occasionally, entirely new languages and varieties arise in a contact situation, According to (Hickey, 2010, p. 6):

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It would seem that language contact always induces change. However, there may well be a difference in the degree to which languages in contact influence each other...influence may vary by level of language and depend on the nature of the contact, especially on whether bilingualism exists or not and to what degree and for what duration.

The large-scale study of Thomason & Kaufman (1988) is one of the most valuable efforts to encompass reconsideration of the data on contact-induced language change. A fundamental distinction was made by Thomason & Kaufman (1988) between two types of language contact: borrowing and substratum influence through language shift (p.35). According to them, borrowing refers to incorporating foreign elements, generally lexical items, into a group's native language, where the native language is maintained but altered. In contrast, language shift involves introducing features from the mother tongue to the target language (p.37).

Thomason's & Kaufman's stance is that in contact-induced language change, reference solely to linguistic aspects is insufficient and that a combination of internal linguistic and external socio-historical and sociolinguistic factors is very crucial (ibid: 47). They consider this combination as 'the principle of multiple causations', in which linguistic results of language contact are the product of the combination of internal and external factors.

Thomason & Kaufman (ibid: 54) referred to the linguistic factors as 'typological distance' and 'universal markedness', two notions that consider both languages involved in the contact: the donor and the recipient language. In typological distance, the transferred features, according to them, are more likely to be those that fit well typologically with corresponding features in the recipient language. Conversely, universally marked features are those that are challenging for speakers of a specific language to understand and generate. Thomason & Kaufman (1988) propose four key components for the socio-cultural factors that effectively co-determine the results of

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language contact:

1. The relationship between the number of speakers and the strength and penetration of the influence in community B.
2. Community B's sociopolitical dominance over community A.
3. The level of intimacy of contact between the two communities, including whether contact is limited to formal settings or occurs in the course of daily life.

In addition to the three factors, Thomason & Kaufman mention the 'time' as the fourth element (p.72). Later on, Thomason (2007) assumed that social factors are ultimately more influential than linguistic ones in guiding contact-induced change: “the social relations between the two speech communities, not the structure of their languages, determine the direction and even the extent of interference” (p.16).

1.3.2 Sankoff's (2001) Multi-Model Proposal

Sankoff (2001) elaborated on some of the important unresolved questions regarding the linguistic, sociolinguistic, and socio-historical effects of language contact by proposing a multi-model approach to reveal the most relevant outcomes of this phenomenon. Addressing this issue from a linguistic standpoint, he argues that “phonology is very susceptible to change, both on the part of the individual L2 speakers and as a result of word borrowing” (p.19). Relying on Sankoff's assumption, it would be obvious to consider that the major linguistic outcomes of language contact take place at the phonological level, where the phonological changes in the recipient language generally occur through lexical borrowing.

In this respect, Sankoff (2001) believes that almost all the studies indicate alterations in the phonology of the borrowed words and subsequent adjustments in the phonology of the recipient language. Such alterations for him may include processes that apply only to foreign-origin vocabulary but may also spread to native vocabulary (p.5).

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To give more details on this issue, Sankoff (ibid: 9) reports that phonological adaptation of loanwords is not total. Some foreign pronunciations are retained and have often been a source of phonological innovation in the receiving language.

Phonological changes can have some influences on morphology and syntax as well. Specific changes are also depicted at the morphological level in which morphemes are transferred from one language to another. In this context, Sankoff (2001) assumes that the consequences of contact-induced phonological change may be far-reaching and extend to morphological and even syntactic domains (p.14). However, many researchers in the field have argued that morphology is much more resistant to contact-induced change.

For Sankoff, these morphological changes are infrequent: “more common, though still a minimal number, are situations in which lexical borrowings must be adapted to the morphological categories of the receiving language...morphology and syntax are the domains of linguistic structure least susceptible to the influence of contact” (p.17-19). He even considers that the lexicon is the most readily borrowable element, and borrowing the lexicon can lead to structural changes at every level of linguistic structure (p.19).

Regarding morphological changes, Thomason (2001) termed this type of change lexical and grammatical borrowing: “examples of both types with and without immediate structural effects on the receiving language can be multiplied endlessly. The most extreme of the clear cases are mixed languages: the small set of bilingual mixed languages and the much larger set of pidgins and creoles” (p.3). In the same line of thought as Sankoff, Thomason (2007) contends that derivational morphology tends to undergo contact-induced change almost as readily as syntax does, but both the transfer of inflectional categories and the transfer of inflectional morphemes themselves are relatively rare (p.10).

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Language contact has the potential to and frequently does cause or modify linguistic patterns. The influence can go deeper, extending to the exchange of basic language characteristics, such as grammar. It can also bring about a loss of grammatical categories. An illustration of this linguistic situation involves the loss of case inflections and plural inflections of the language being adopted. Still, these grammatical changes are sporadic, according to Sankoff (2001), who indicates that these changes are generally seen as subsequent to contact due to lexical or pragmatic interference that may lead to internal syntactic change (p.13).

Sankoff (2001) considers Thomason & Kaufman's distinction between borrowing and substratum inference a useful heuristic in reviewing individual cases on the basis that individual speakers can be classified in terms of native and second language speakers and that groups or communities, as collectivities of such individual speakers, are relatively homogenous in this regard (p.4). However, he went further than Thomason & Kaufman (1988) in exploring types of socio-historical situations that have given rise to different linguistic outcomes, arguing that "the linguistic outcomes of language contact are determined in large part by the history of social relations among populations, including economic, political and demographic factors" (Sankoff, *ibid*:3). In this sense, he assumes that two major social processes have given rise to contact situations of interest to linguists. These social processes are conquest and immigration. He states:

in the case of a local linguistic group that has been conquered or surrounded by a larger group, slow language shift may mean many generations of bilinguals, providing ample opportunity for substratum influence to become established in the language towards which the community is shifting...one the other hand, the kind of population movements usually described as immigration has often led to rapid linguistic assimilation of newcomers...short duration of contact has often led to borrowing into the immigrant languages, and more extensive structural changes have been documented in those that have survived for several generations (p:4-5).

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1.3.3 A Pragmatic Approach

Contact-induced language change was approached pragmatically by Michael Meeuwis (1991) based on Verschueren's pragmatic model: "when approaching macro processes such as language change, an adjustment of the pragmatic model is already required for its most basic notion, linguistic choice" (Meeuwis, 1991, p. 486). Meeuwis's pragmatic-functional approach implies that reference has to be made to non-linguistic and linguistic factors, in which essential concepts are linguistic choice or adaptation, the variability of language, and negotiability. He argues:

An essential concept in this pragmatic-functional model is linguistic choice...this process is called linguistic adaptation. The range of possible choices constitutes the variability of language, a second central notion. Thirdly, there is negotiability: the property that linguistic choices do not have fixed function correlates, in the sense that, a particular communicative need may be fulfilled by a diversity of linguistic devices and vice versa (p. 482-483).

For Meeuwis (1991), the adaptation process is the process of lexical borrowing (p.495), in which the linguistic factors and the varying quality of the socio-cultural factors determine an object of adaptation. Accordingly, he refers to such relationship between socio-cultural and linguistic determinants as a mechanism of counterbalance, believing that in the case of borrowing, the importance of linguistic factors is inversely proportional to degrees of socio-cultural factors "the more intense the pressure of the socio-cultural factors, the less influential linguistic structure will be" (p.490). This means that the socio-cultural factors determine the impact of the linguistic outcomes.

Of all the four elements determining the socio-cultural factors of contact-induced language change mentioned by Thomason & Kaufman (1988) (number, dominance, intimacy, time), time was considered by Meeuwis as an object of adaptation in the pragmatic model. He even presumes that time needed a more thorough treatment than the other three because an essentially temporal phenomenon such as language change

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requires an accurate notion of time. In this respect, Meeuwis (1991, p.498) contends that one aspect of time that undoubtedly exerts some influence on the process of language contact is 'length of time', he says:

There exists a correlation between the duration of contact between two communities and the pervasiveness of the resulting interference: the longer the communities are in contact, the more pervasive the interference is likely to be...the linguistic outcome of a contact situation is a function of the length of time in the same way as it is a function of the other socio-cultural factors and the linguistic factors.

When discussing the degrees of adaptation in detail, Meeuwis (1991) reported that the degree of contact intensity not only determines the degree of interference but also influences the selection of the particular linguistic levels to be affected by the contact (p.493). He particularly mentioned the notion of 'consciousness', which "refers to the extent to which the speakers of the borrowing language are aware of their language being affected, it applies in the first place to the process of linguistic integration" (p.497). Meeuwis even believes that language contact and change are directly related to language planning and policy. He states that "language contact and language change can be brought about by very deliberate (i.e. conscious) decisions at the level of language planning and policy" (p.497).

To show the relevance of his pragmatic framework in approaching contact-induced language change, Meeuwis (ibid) identifies three main advantages. The first one is that language is taking first place in the pragmatic approach in view of its functionality and conceptuality, two factors that Meeuwis considers very important in language change and language contact. Second, with the notion of 'consciousness' in the pragmatic model, it could be possible to determine the impact of factors such as ideology and deliberate choice on language change, and finally, language change in the pragmatic approach is given the dynamism and historicity it is entitled to (p:512).

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Other scholars mentioned other factors and features of contact-induced language change. Winford (2003), for instance, describes the outcomes of language contact, highlighting the degree of contact, ranging from casual to intense and the type of contact as the main predictor of language change. He also categorized linguistic changes along a continuum, starting with moderate lexical or structural borrowing up to heavy lexical or structural diffusion. According to Winford (2003): the concepts of: ‘need’ and ‘prestige’ are deeply ingrained in the social and cultural setting in which language contact occurs.

1.3.4 Contact -induced Language Change: a Product of Innovation

The new perspective of contact-induced language change defined by Matras (2007, 2009, 2013) relies on an approach that views languages less as static systems and more as dynamic repertoires, and speakers not just as followers of social norms but as creative contributors to the shape of linguistic structures and routines. Innovations are not seen as "gaps" or as a simple accommodation to social pressure, but rather as an attempt by speakers to make the best use of the full range of expressible options (p.11). The use of structural borrowing, which Matras (2009, 2013) refers to as the fusion or bridging of repertoire components, is one example of this. It gives us more thorough understandings of the contact behaviour of various functional categories, both grammatical and lexical.

For Matras (2013), models of contact-induced language change have taken the position that languages are self-contained systems that influence one another either as a result of the greater social prestige that one language enjoys over another or else in an attempt by speakers to fill so-called ‘gaps’ in the lexical and grammatical representation of the recipient language, by extending it to cover functions that are present in the donor language. Matras (2009:4) considered contact-induced language change as “ultimately the product of innovation that individual multilingual speakers introduce into

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discourse in a multilingual setting”. Hence, it is evident from the various viewpoints that have been used to describe language contact outcomes in the aforementioned discussions that the outcomes depend heavily on a wide range of socio-cultural factors that may have an impact on the language at the linguistic level. As contact is a major factor influencing the rate at which language changes, the speakers’ attitudes towards this language are also significant in determining which linguistic form is more adequate to adopt or more likely to change.

The linguistic outcomes of language contact seem impossible to understand without discussing the socio-cultural factors involved: “if there is any evidence of significant language contact, external motivation must be considered as well as internal causes” (Thomason, 2007, p. 12). For Thomason, this language change is generally related to innovation. She argues that “there can obviously be no language change without an innovation; equally obviously if an innovation remains confined to the speech of one speaker, or a scattering of isolated speakers, no one would call that phenomenon a change in a language” (p.13). This is to say that language change is not a matter of an individual’s competence but rather a reality of a speech community. Thomason (2007) argues that even if innovation is linguistic, it is also partly social since it is governed by social norms such as prestige and demographic factors.

Throughout history, language contact has been face-to-face; however, in the modern world, especially with mass communication and new technologies, contact now occurs even without the physical appearance of the speakers. Nowadays, the internet, along with radio/ television and telephone communication, has changed how languages can be influenced by each other. It is important to keep in mind that language change brought on by the phenomenon of language contact can frequently result in one-sided change because it can result in language exchanges on both sides, depending on a variety

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of socio-cultural factors.

1.4 Language Contact and Dialect Contact

It is difficult and problematic to distinguish between a language and a dialect. Usually, people consider linguistic varieties not written as 'dialects'. In contrast, the standard written forms; which are more prestigious and used in formal settings are considered 'languages'. Haugen (1966: 415) states that “a standard language is likely to be embraced with a reverence, a language loyalty that the dialects do not enjoy”. For Haugen (ibid: 23), “X is a dialect of language Y or Y has the dialects of X and Z, but never Y is a language of dialect X”. That is to say that a language can be used without reference to dialects, while on the contrary, a dialect is meaningless unless there is a language to which it belongs. Deciding whether it is a language or a dialect relies, in fact, on many factors, the main ones being formality and prestige. According to Hudson (1996:32), “whether some variety is called a language or a dialect depends on how much prestige one thinks it has, and for most people, this is a clear cut matter, which depends on whether it is used in formal writing”.

As a sociolinguistic concept, Trudgill (1992:23) defines a dialect as “a variety of language which differs grammatically, phonologically and lexically from other varieties and which is associated with a particular social class or status group”. Many scholars agree that a dialect is a variety of languages that can be either social or regional. For Carter (1993:20), a dialect concerns “a variety of the language that is identified geographically or socially by certain vocabulary or grammatical features”. Crystal (1997:114), for his part, assumes that dialect is “a regionally or socially distinctive variety of language”. Whereas Trask (1999:75) believes that a dialect is “a more or less identifiable regional or social variety of language”.

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It is generally argued that the terms 'language' and 'dialects' are closely related, albeit 'dialect' is mainly concerned with the form of a speech; as Sapir (1949:83) explains, “there is no real difference between a 'dialect' and a 'language' which can be shown to be related. However, the term 'dialect' is known to be a different way of speaking the same language to say the same thing”. In this regard, Sevinj (2015:01) indicates that “in linguistics, dialect is the language that is used in certain areas. Even when two people speak the same language, they may not speak in the same way...we use the terms dialect and variety to describe the particularities of the speech of any regional or social group”.

Thereby, a dialect is a variety of language that is spoken in one region or by members of a particular social class. It is generally different from a language since it represents a set of linguistic norms with special grammar, pronunciation and vocabulary. According to Fatmi (2017:15), a dialect is restricted to “a form of speech which does not differ sufficiently from another form of speech to be unintelligible to the speakers of the language”. To mention here, a dialect is different from an accent in a way that the latter signifies a variety of pronunciations of the same words.

Language contact studies and investigations were intensified with Weinreich's (1953) pioneer work on the effects resulting from languages being in contact, whereas dialect contact has emerged as a new field of research with the book of Trudgill (1986) "Dialects in Contact", considered as a turning point in the field of language contact. For Trudgill, dialect contact is the “contact between varieties of language that are mutually intelligible at least to some degree” (1986:01). Reminiscent to the way Weinreich explained how contact can lead to change, Trudgill also discussed the effects of contact between two genetically related varieties of the same language which are mutually intelligible. The linguistic process provoked by dialect contact is known as 'koineisation' (Britain, 1997, p. 142).

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Dialect contact studies in North Africa mainly investigated the Arabization process in the early years, followed by studies focusing on dialect accommodation and ethnicity. In the same context, Ball (2010:244) assumes that “most studies dealing with dialect contact in North Africa do not follow a quantitative-base variationist approach but rely on ethnographic observation or recording of a few selected speakers”. He then argues that this mushrooming of dialect studies led to the creation of an International Association of Arabic Dialectology (AIDA) in Paris in 1993, as it was felt necessary to build a network that helped the recognition of the field and its independence from general Arabic linguistics, very much dominated at that time by generative linguistics and Classical Arabic (p.242-243).

Although each field has its own boundaries, a clear distinction between a language contact situation and a dialect contact situation is not always possible. Hickey (2005) believes that the difference between language contact and dialect contact is more one of degree than of kind (p.05). Yet, it seems that the demarcation line between the two types of contact is the notion of 'mutual intelligibility'. In language contact situations, two or more languages in contact are not necessarily mutually intelligible, whereas, in dialect contact situations, the varieties of the same language involved in the contact process are typically mutually understandable. Ramos Pellicia (2004, p.13) indicates that:

Language contact refers to the interaction that involves linguistic systems not sharing many similarities in the domains of grammar and phonology, whereas dialect contact deals with linguistic varieties that share sufficient similarities between the systems to foster intelligibility. Still, there has yet to be a genuine consensus among linguists about the notion of mutual intelligibility as an absolute criterion in dialect contact situations.

In describing the linguistic outcomes of both types of contact, Jahr (1998) argues that while in the language contact case, it is reasonable to expect widespread bilingualism, development of mixed language and substantial code-switching, in dialect contact case, these phenomena are not expected (qtd in Kherbouche, 2017:15).

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However, for Trudgill (2003), despite these dissimilarities between language contact and dialect contact, both types of contact share similar linguistic outcomes (p.601). Usually, dialect contact outcomes are described by scholars as linguistic accommodation or linguistic Convergence. Evidently, when two or more dialects are in contact, Convergence is the expected outcome. It is the outcome of a protracted process in which speakers modify their dialects to fit the linguistic patterns of their interlocutors.

Ramos-Pellicia (2004, p. 15) indicates that “speakers of different dialects will accommodate their peers' dialects to foster communication. They may replace certain features of their dialect with features from another dialect in the community or may eliminate differences by reducing the variation in salient features of their dialects to come up with a more homogenous variety for the different dialectal speakers”. Convergence and divergence are two notions broadly discussed in dialect contact situations; as speakers might converge (i.e., accommodate their speech) for communication efficiency, they might also diverge their speech to make it different from their interlocutors.

Accommodation in linguistics refers to the process by which speakers in a conversation adjust their language or dialect according to the speech style of their interlocutors. Accommodation, known as 'Speech Accommodation Theory' (SAT), first appeared in "Accent Mobility: A Model and Some Data" by Howard Giles in 1973. According to Giles's theory, three social factors determine speakers' accommodation: the intention of the speakers to evoke their interlocutors' social approval, to increase communicational efficiency, and to maintain positive social identities (Wilson, 201:09 qtd in Kherbouche, 2017:19). This is to say that the speaker's first desire is to be like the person he/she is talking to.

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Accordingly, it is clear, according to Giles, that dialect contact is socially determined. Giles's theory of accommodation can be perfectly applied in the mass media and face-to-face communications, according to Bell (1984). It is worth mentioning that accommodation takes the form of Convergence when speakers use a language variety that seems to fit the style of speech of the other speakers; however, it may also take the form of divergence, where deliberate linguistic differences can be employed by speakers in order to maintain their distinct identity. Speech accommodation theory, introduced in 1973 by Giles, was later renamed 'Communication Accommodation Theory' (CAT), in which verbal and non-verbal communication features were investigated.

The terms: 'dialect contact' and 'accommodation' are closely related to each other in Trudgill's (1986) framework. According to Trudgill (ibid), accommodation can occur in short- term and long-term contacts, in which long-term accommodation is of considerable interest to the linguist. Long-term accommodation is then a result of repeated short-term accommodation. This means that, as long as speakers meet permanently, short-term accommodation becomes long-term accommodation. In this respect, Trudgill states:

Less problematical, since, in most cases where this phenomenon can be observed, we are dealing with contact between speakers of different regional varieties, and with regionally mobile individuals or minority groups who accommodate, in the long term, to non-mobile majority that they have come to live amongst. How speakers accommodate, the extent to which they accommodate, and why some situations and some individuals produce more-or different types of accommodation than others. Long-term accommodation is therefore of less interest for the social psychologist, but of considerable interest to the linguist. Trudgill (1986:3).

Socio-cultural dimensions are not taken for granted when dealing with the two concepts (dialect and language). In 'the Ethnography of Speaking', Dell Hymes (1968:113) assumes that the status of a form of speech as dialect or a language or level cannot be determined from linguistic features alone. However, many other socio-cultural dimensions must be considered.

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1.4.1 Regional and Social Dialects

Indeed, no two people speak exactly alike; however, people from the same region speak more like each other than people from other regions. This is to say that how we speak is usually an indicator of our region and social background. Regional dialects, known as 'regiolects', are typically caused by geographical barriers. As its name implies, a regional dialect concerns a distinct form of a language spoken in a particular geographical area. This dialect generally differs from the more distant and isolated it is from another. In other words, regional dialects tend to show lesser differences from closer varieties and more significant differences from distant varieties. By taking India as a case study, Gumperz (1971) states that: “a regional dialect is the native language of small town residents”.

Biber (2015:362) uses the term 'geographic dialects' instead of 'regional dialects' to refer to “varieties associated with speakers living in a particular location”. In a short yet insightful analysis, Wardhaugh (2006:43-44) mentions some characteristics of a regional dialect: “as you travel throughout a wide geographical area in which a language is spoken, and particularly if that language has been spoken in that area for many hundreds of years, you are almost certain to notice differences in pronunciation, in the choices and forms of words, and syntax”. Wardhaugh (2006) adopts a basic assumption in dialect geography, in which he regards regional dialect as quite to sample, for him “just find one or two people in the particular location you wish to investigate, people who are preferably elderly and untraveled, interview them, and ask them how they pronounce particular words, refer to particular objects, and phrase particular kind of utterances” (p.139).

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Taking the example of Algeria, Fatmi (2017:22) indicates that “dialect refers to either ‘social’ or ‘regional’ variety which may be distributed to geographical lines called ‘isoglosses’ on maps to demark a dialect from another”. He gives an example of the feature /q/ in Algerian Arabic, which is an isogloss that occurs in different regions of the Algerian territory and which is pronounced /ʔ/ in Tlemcen, /k/ in Ghazaouet and neighbouring regions, /q/ in Algiers and the central part, /g/ in the remaining parts of the country.

Boundaries between dialects can also be social, as Romaine (2000:2) confirms, “social dialects say who we are, and regional dialects where we come from”. Whereas regional dialects are geographically based, social dialects, known as ‘sociolects’, refer to the type of speech, pronunciation and vocabulary used to communicate with a specific social class or group. According to Wardhaugh (2006), social dialects originate among social groups and are related to various factors, the principal ones being social class, religion, and ethnicity (p.49). The investigation of social dialects has required the development of an array of techniques quite different from those used in dialect geography.

The pioneering study of social dialects was held by Labov, as indicated by Wardhaugh (2006:142), who mentions that “Labov (1966) has attempted to describe how language varies in any community and to draw conclusions from that variation not only for linguistic theory but also sometimes for the conduct of everyday life”. The results of Labov show clear social stratification of /r/ pronunciation, which illustrates the arbitrariness of the particular forms considered prestigious according to social judgment (ibid: 142-143).

Social dialects, in contrast with regional dialects, can be identified depending on many social variables; as Yule (1985:24) declares, “social dialects are varieties of language used by groups defined according to class, education, age, sex, and a number of other social parameters”. Other social parameters in this regard could include factors such as place of birth, ethnic origins, education, occupation, cultural background and religion. It is worth

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noting that in social dialects, women generally use more standard grammatical forms than men, and so, correspondingly, men use more vernacular forms than women.

Dialects, be they social or regional, are used in everyday conversations, and with the advent of the internet and new technologies, they are increasingly used in mass media and social networks. Converging to the dialects now is more valuable for ordinary interactions than using the standard language.

1.5 Pidgin and Creole Languages

Contact between languages often results in new languages. Due to many circumstances, pidgins and creoles were created and developed as means of communication, especially under trade and slavery. According to Wardhaugh (2006:65) “pidgins and creoles are distributed usually in places with direct or easy access to the oceans...their distribution appears to be fairly closely related to long-standing patterns of trade, including trade in slaves”. Wardhaugh (ibid) also states that pidgins and creoles are often assigned to a marginal position: “they have often been regarded as being of little intrinsic value or interest”.

In fact, works and research studies on pidgins and creoles go back only a few decades. In recent years, more attention has been given to pidgins and creoles, especially in linguistic and sociolinguistic studies. For Wardhaugh (ibid, 59), pidgins and creoles are essential to everyday living and important markers of identity. He states:

With pidgins and creoles we can see processes of languages origin and change going on around us. We can also witness how people are attracted to languages, how they exploit what linguistic resources they have and how they forge new identities. We do not have to wait a millennium to see how a language changes; a few generations suffice. To some extent, too, the speakers of such languages have benefited as more and more of them have come to recognize that what they speak is not just a ‘bad’ variety of this language or that, but a language or a variety of a language with its own legitimacy, i.e., its own history, structure, array of functions, and the possibility of winning eventual recognition as a ‘proper’ language.

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Holm (1988:4) defines pidgin as “a reduced language that results from extended contact between groups of people with no language in common”. For Wardhaugh (2006:61), “a pidgin is a contact language and the product of a multilingual situation in which those who wish to communicate must find or improvise a simple language system that will enable them to do so”. Another almost similar definition is provided by Mesthrie et al. (2009:272), in which the term pidgin is regarded as “a simple form of language, showing signs of language mixing, which no one speaks as their first language...the main aim of speakers is to enable communication rather than to learn another language”.

According to Wardhaugh & Fuller (2015), pidgin formation involves some 'simplification' of a language, including reduction in morphology and syntax, tolerance of considerable phonological variation, reduction in the number of functions for which the pidgin is used, and extensive borrowing of words from local mother tongues (p.120). The process of pidgin formation is known as ‘pidginization’, in which three languages at least are involved, one of which is clearly dominant over the others (Wardhaugh, 2006). According to Winford (2003:302), pidginization is “a complex combination of different processes of change, including reduction and simplification of input materials, internal innovation, and regularization of structure, with L1 influence also playing a role”.

Concerning the reasons that lie behind such a linguistic situation, Wardhaugh (2006:78) points out that “pidginization seems to have happened –and seems still to happen– repeatedly, for it is one of the basic means by which linguistic contact is made among speakers of different languages who find themselves in an asymmetrical social relationship, i.e. one in which there is a serious imbalance of power”.

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A creole, on the other hand, is generally considered a pidgin that has become the first language of a new generation of speakers; as Holmes (1992:95) states, “a creole is a pidgin which has expanded in structure and vocabulary to express the range of meanings and serve the range of functions required of a first language”. For Winford (2003:307), “creoles constitute a motley assortment of contact vernaculars with different histories and lines of development, though of course they still have much in common...there are no structural characteristics that all creoles share...no structural criteria that can distinguish creoles from other type of language”.

Considered as inferior to other languages; socially and linguistically, creoles, are often negatively evaluated by their speakers. Wardhaugh (2006:63) indicates that “the many millions of people who speak almost nothing but creole languages feel a great sense of inferiority about their languages”. In fact, a creole is different from a pidgin in its grammatical and semantic capacity, and the creolization process requires an extensive pattern of words that can cover all aspects of life and not just a specific domain. Mesthrie et al. (2009:287) assume that “the most fascinating part of creolization is the reorganization of the grammar that includes the development of a coherent verbal system with tense and related categories marked explicitly, and the development of complex clauses that include embedding of subordinate clauses”.

To distinguish a pidgin from a creole, Meyerhoff (2006, 247) states that “the difference between pidgins and creoles necessarily entails differences in how and where they are used. A pidgin, lacking native speakers, is a contact language that has very restricted social functions within a community, while a creole serves most or all of the functions that any natural language must serve”. The process of pidginization and creolization, thus, are almost opposed on the basis that the former involves simplification at all linguistic levels. In contrast, the latter entails expanding the language's morphology, syntax, regularizing its

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phonology, and broadening the range of functions it can perform.

Without a common language, people develop a pidgin, which may eventually become a full-fledged Creole language through creolization. It is to be mentioned that pidgin formation and creole formation are the terms proposed by Winford (1997:138) instead of pidginization and creolization. For him, the hindmost terms cover a wide range of poorly understood phenomena.

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1.6 Diglossia

1.6.1 Arabic Diglossia Origins

It has been a fascinating area of linguistic study ever since Ferguson, who is frequently credited with being the first to suggest the idea of a "high" (H) and a "low" (L) variety of a language in his journal article "Diglossia" in 1959. However, the term "diglossie" was first used in 1930 by the French Arabist William Marçais to describe the linguistic situation in the Arabic-speaking world, particularly in Algeria, Tunisia, and Morocco. Presenting diglossia as an irreconcilable situation, the new term diglossia for Marçais signifies the existence of two different forms of Arabic: written and spoken. He states:

The Arabic language appears under tow perceptibly different aspects: 1 a literary language so called written Arabic or regular, or literal, or classical, the only one that had always and everywhere been written in the past, the only one in which stilltoday are written literary or scientific works, news papers articles, judiciary acts, private letters, in a word, everything that is written, but which ,exactly as it is, has perhaps never been spoken anywhere, and which, in any case, is not spoken now anywhere.2 spoken idioms, none of which has ever been written, but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultured circles. (qtd in Bouamrane, 1986:2)

Diglossia can originate from a variety of sources and manifest itself in a variety of linguistic contexts. However, compared to other speech communities, Arabic diglossia is thought to be an old linguistic situation. Blau (1977) reports that diglossia appeared in the

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early Muslim cities during the first century of Islam. He suggests that “Arabic diglossia arose as late as the first Islamic century (seventh century CE) in the towns of the Arabic Empire, to a great extent as a result of the great changes that affected the Arabs as a consequence of the great Arab conquests” (qtd in Sayahi, 2014:57). Al Suwaiyan (2018) puts it in this way: “diglossia arose during the spread of Islam when the Arabic usage came into contact with other languages and non-Arabs began to speak Arabic” (qtd in Al Sobh et al., 2015: 275).

However, numerous arguments were made against this theory, contending that before Islam and the spread of Arabic, there was a koiné from which the dialects evolved and spread. Corriente (1975) argues that “the urban colloquials, unlike the Bedouin dialects, derive from a MA (Middle Arabic) Koiné, which is essentially pre-Islamic in its main features” (qtd in Sayahi, 2014:57). In this respect, Amer et al. (2011:21) point out “while some scholars maintain that diglossia in Arabic emerged with the Islamic conquests of the 7th century A.D, others hold that the language of Pre-Islamic poetry was radically different from that of the colloquial, and so they trace the roots of Arabic diglossia to a period predating the rise of Islam”. Explaining the present situation of Arabic diglossia, Bentahila (1991:81) states:

We have the opposition between high and low varieties which leads to such a gulf between formal written language on the one hand and everyday spoken language on the other. This duality, of course, exists within each Arab nation and within the repertoire of each individual educated speaker. On the other hand, we have the opposition between the different regions of the Arab world, which have quite distinctive dialects as their mother tongue. The situation, thus, exhibits both intranational and international diversity. At the same time, there is a unity even at the international level through the common recognition of Classical Arabic, the only clearly codified and standardized form. Paradoxically, this classical variety both unites and divides speakers of Arabic.

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1.6.2 Types of diglossia

1.6.2.1 Ferguson Situational Model (Stable Diglossia)

The linguist Charles A. Ferguson coined the term "diglossia" in 1959 to describe one of the most prominent instances of language contact situations. Ferguson's classical diglossia model, based primarily on four languages—Arabic, Modern Greek, Swiss, German, and Haitian Creole—represents a significant development that ushers in Arabic sociolinguistics. The idea behind Ferguson is the coexistence of two dialects of the same language, each serving a particular social purpose. Ferguson referred to the standard form as the high variety (H) and the low variety (L) as the "superposed variety" and "the vernacular form", respectively.

According to Ferguson (1959, p.328), a “person who uses the H variety in an informal setting or the L variety in a formal setting becomes an object of ridicule due to his /her violation of the sociolinguistic rules associated with these two varieties”. In his initial configuration of diglossia, Ferguson (1959) takes the Arabic language as a particular case of the diglossic situation. The Arabic diglossic situation, which Ferguson distinguishes as being characterized by different values, distribution, and acquisition of the Standard and colloquial Arabic, is as follows:

Diglossia in Arabic refers to the phenomenon of co-existence of two distinct language varieties in the same speech community each of which is used for specific linguistic and communicative purposes by its speakers. In the case of Arabic, the standard variety (Classical Arabic) is used in formal speeches, university lectures and news media. In contrast, the colloquial variety is used in everyday speech in informal conversational situations by ordinary educated and uneducated Arabs alike. (p.245)

Ferguson's full-fledged theory of diglossia (1959) essentially relies on a set of nine features to identify and distinguish diglossia from other sociolinguistic situations. First and foremost, the two varieties are in a strict complementary functional distribution,

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i.e. the H variety is exclusively used in formal settings. In contrast, the L variety is often restricted to informal and casual situations. Second, the H variety is associated with written literature. It means that the totality of the literary body in the written form is in the H variety. Third, the H variety holds high esteem; members of the speech community favourably value it. Fourth, proficiency in H is attained through schooling, whereas proficiency in L is acquired as a mother tongue. i.e. transmitted naturally.

The Fifth feature indicates that grammar, vocabulary and pronunciation of H are standardized with limited variation, whereas grammar, vocabulary and pronunciation of L tolerate wide variation. Sixth, the diglossic situation is stable and persists for many centuries, meaning that H and L varieties can exist alongside each other for long periods. Seventh, the grammatical structure of H is different from L. The L grammar is considered less complex than the H variety's grammatical structure. Eighth, a Series of phonologically unrelated lexical doublets exist between H and L, which implies that the most significant part of the vocabulary is shared between both varieties. Finally, the sound system of H and L constitutes a single phonological structure of which L is the primary system (p.328-336).

In this classical model, Ferguson described diglossia as a stable situation in which two varieties of the same language continue to exist for centuries. A high variety H, which holds a prestigious status and is used in formal situations, and a low variety L, with less prestigious status, is used in everyday interactions. In this context, Djennane (2014:53) indicates that "the high prestige attributed to the H in the Arabic language is due to its direct relation to the Quran, making it a venerated and sacred language; it is also associated with a very large body of literature from the pre-Islamic poetry to the contemporary writings. The L variety on the other hand, being the spoken variety of Arabic, is less worthy, as it is simply an aberration of

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the norm”.

Hudson (1984), who favoured the term 'elevated variety' rather than the H variety and the 'vernacular variety' rather than the L variety, elaborated on Ferguson's model that:

- In the code matrix, there is a sharp complement functionality between the codes.
- The elevated variety enjoys more prestige than the vernacular variety.
- The elevated variety has a rich literary tradition attached to it.
- The elevated variety is acquired through some explicit, formal educational process, whereas the vernacular variety is acquired through normal language acquisition processes.
- Standardization only applies to the elevated variety.
- Over the long term, frequently over centuries, the functional relationship between the elevated and the vernacular varieties is stable.
- The elevated variety is more complex than the vernacular variety.
- Despite having a large portion of their vocabulary in common, the elevated and vernacular varieties both contain lexical doublets that are unrelated phonologically.
- The elevated variety's phonology is more distinct than the vernacular variety's phonology.

Additionally, Hudson (2002:8) relates diglossic situations to social circumstances, assuming that “these social circumstances lead to the appearance of diglossia, which once in place, promotes divergence between the two varieties concerned”. Moreover, Hudson (ibid) contends that Ferguson's model negates the possibility of new varieties to accommodate new(or imported) social functions that may not be served by either H or L.

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Giving his opinion on classical diglossia, Sayahi (2014) argues that understanding diglossia in its classical sense opens the possibility for a better understanding of bygone contact situations and the mechanisms at work. It even allows for a careful examination of the role of writing in the progress and outcome of contact between the H variety and the L variety (p.13). In contrast, according to Ball (2010), the Fergusonian diglossia concept was compatible with the pan-Arab ideology and was, therefore, used widely by both Westerners and Arabs. However, it led to several refinements or adjustments (p.240).

In his book 'Diglossia and language contact', Lotfi Sayahi (2014:2) indicates that Jean Psichari also used the term diglossia to describe the Greek language debate. Psichari (1929) expands the concept to include the existence of two linguistic systems that differ greatly yet are related to the same language. Psichari's claim was the first extension of the concept of diglossia that preceded Fishman's functional model. In Ferguson's diglossia model, the speaker is assumed to speak categorically, i.e., either H or L, depending on a set of culturally defined situational contexts. This classical diglossic model appears to be impressionistic in recent studies since it does not reflect the linguistic reality but rather the fixed attitude of the native speaker toward the linguistic situation. For Meiseles (1980:121), this diglossic model "attempts to treat H and L as if they were coherent, homogeneous, static systems, with a minimum of variation".

1.6.2.2 Fishman Functional Model (Extended Diglossia)

Joshua Fishman introduced a significant revision to the theory of diglossia in 1967, expanding its purview to include "any situation where two distinct languages operate different functions" (p.243). In his social characterisation of bilingual and multilingual speech communities, Fishman uses the term "diglossia" in this more general sense,

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contending that the most crucial factor in a diglossic situation is the functional distribution between two different languages. In this sense, two or more languages are used side by side, each serving a specific function. For example, H language is used in official or formal settings, while L language is used in informal and private settings. Additionally, Fishman introduces the idea of the "domain of use", which encompasses things like family, religion, friendship, education, and employment.

Fishman claims that language choices in multilingual settings are governed by domains of language use because proper usage dictates that only one of the theoretically co- available languages or varieties will be used by specific classes of interlocutors on specific occasions to discuss specific topics. He even differentiated between bilingualism, for to him, is the ability of the individual to use more than one language, and diglossia, considered as the social aspect of the languages used in a given speech community. According to Fishman (1967:30), bilingualism can exist with or without diglossia, and diglossia can exist with or without bilingualism.

Ferguson's original definition of the term and Fishman's concept of extended diglossia diverge in two crucial ways. First, neither of the two codes used in extended diglossic communities represents the same language; rather, they each represent a different variety, with one serving as the H variety or language and the other as the L variety or language. Second, speakers of the H and L languages in extended diglossic communities come from various social groups and speak them for various purposes. Fishman (1971) expands on the narrow definition of diglossia to address varieties that are not only descended from the same source but also those genetically unrelated. The diglossic situation for Fishman includes both monolingual societies and bilingual ones.

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In fact, Fishman's extended model of diglossia highlights three basic situations. The first one concerns cases where bilingualism occurs with diglossia. The second situation covers cases where diglossia exists without bilingualism. The third situation is characterized by bilingualism without diglossia, and the fourth situation includes cases where neither bilingualism nor diglossia exists. The fourth type is considered rare and hard to find, according to Fishman (1972): "the better can be used to distinguish other language cases where there is no heritable link between high (H) and low (L) variety" (p. 92).

The first case was regarded by Sayahi (2014) as not relevant for North African countries: "what Fishman described as diglossia with bilingualism does not in fact capture a situation such as the one in North Africa, where both classical diglossia and bilingualism exist, and does not offer a more precise theoretical framework that better depicts the situation and its possible outcomes" (p.9). Interestingly enough, Sayahi (2014) highlights the importance of the individual speaker level when dealing with the diglossic situation of Arabic today.

Sayahi, therefore, suggests that this situation can be analyzed from three angles: (1) the degree of competence in MSA, (2) access to another unrelated language, and (3) access to a more prestigious dialect than one's own. Regarding the degree of competence in MSA, Sayahi (2014) identifies two types of speakers: (1) 'passive diglossic speakers', which include illiterate speakers who understand a good part of MSA discourses, and literate speakers who can read MSA texts but find it difficult to produce complex structures in MSA, and (2) 'active diglossic speakers' who can speak MSA when the context calls for it and this group concerns highly educated people according to Sayahi (p.60).

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Returning to Fishman's description of diglossia, Albirini (2016) points out that “Fishman's contribution lies not only in expanding the scope of the term diglossia but also in specifying the principal contextual factors that determine language choice” (p.18). In this sense, Albirini refers to what Fishman calls occasion (when), event (where), and interlocutor (with whom) responsible for the choice of the appropriate variety. In contradiction with Fishman's functional framework and relying diglossia to social circumstances, Hudson (2002) indicates that: “although most often described, and problematically so, in terms of synchronicfunctional distribution of linguistic varieties, it is the diachronic aspect of diglossia – its socio- genesis, course of development across time, and ultimate resolution- that is of great significance where sociolinguistic theory is concerned” (p. 8-9).

Since diglossia is a trait of speech communities or diglossic communities, it is important to note that speakers of a particular language cannot be said to be diglossic; rather, diglossia refers to the behaviour of the speech community.

1.6.2.3 Diglossia Revisited

Wardhaugh (1998, p. 87) indicates that: “diglossic situation exists if it has two distinct codes which show clear functional separation...in each situation, there is a 'high' variety (H) of language and a 'low' variety (L), in which each variety has its specialized functions, and each is viewed differently by those who are aware of both”. Among the significant differences between classical and extended diglossia is the degree of stability in the assigned roles of H and L varieties. Myers-Scotton (2006, p.86) and many other scholars consider that “unlike situations of classical diglossia, which is relatively stable, it is difficult to maintain stability under extended diglossia or societal bilingualism”.

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In fact, not all theorists favoured the extension of the scope of diglossia to cover cases of both: related and unrelated varieties. Hudson (2002), for instance, suggests restricting the meaning of diglossia to cases exposed by Ferguson. According to him, the sociolinguistic arrangement in bilingual communities where two distinct languages are used does not qualify as diglossia. Instead, he referred to such bilingual situations as cases of 'societal bilingualism' on the assumption that “diglossia and societal bilingualism are fundamentally different in their social origins, evolutionary courses of development, and resolution over the long term” (p.2-3).

Admittedly, Ferguson's original formulation of diglossia has triggered copious works in this particular sociolinguistic field of research. However, since 1959, the concept of diglossia has been widely discussed and revisited. Many linguists, such as (Badawi, 1973; Sayahi 2014; Albirini, 2016), among others, suggest reformulations of Ferguson's original work and have added several significant considerations. For what concerns Gumperz (1962), diglossia exists not only in multilingual societies that recognize several languages and not only in societies that utilize vernacular and classical varieties but also in societies that employ several dialects, registers, or functionally differentiated varieties of whatever kind (463).

Gumperz (1982) has essentially provided the conceptual apparatus by means of which investigators of multilingual societies could discern the societal patterns that govern the use of the two varieties. For Gumperz, diglossia is instead a 'communication matrix', i.e., a marker of functionally differentiated usage of languages, dialects or registers by speakers in the same or different communities. He suggests that the codes and sub-codes can be dialects, styles, or typologically distinct languages. In each case, a code or a sub-code can be functionally appropriate for a specific group in the community in a

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particular context (p.464).

However, for Sayahi (2014:12), Gumperz's (1982) approach, which uses an in-group vs. out-group distinction, can be used in classical diglossic situations. However, it is crucial in societal bilingualism cases, as it helps determine the usage pattern of each language in many cases. In the same vein, Albirini suggests that Gumperz's contentions lack empirical support in the Arab context (p.19). For Wexler (1971), he proposed two diglossic subtypes: intra and inter-lingual diglossia. By intra-lingual diglossia, Wexler referred to two varieties of the same language as defined by Marçais (1930) and Ferguson (1959). Unlike inter-lingual diglossia, he alluded to situations where the two languages are genetically unrelated, as described by Fishman (1971) (qtd in Bouamrane, 1986:17).

In the same vein, Kloss (1966) has already pointed out another form of diglossia: IN-diglossia and OUT-diglossia, "while IN-diglossia refers to a form including two varieties of a language deriving from a single origin, OUT-diglossia, in its turn, indicates two language varieties different in origin or at least separate" (p.138). Scotton (1986), in her turn, along the same line as Ferguson's classical model, proposes other terms for the concept of diglossia. The two new terms are 'extensive' and 'restricted' diglossia. For her to carry out the real diglossic case, two important matters are needed: a) each individual has to speak Low variety as a mother tongue, and b) the High variety must not be used in informal and non-official conversations.

Yet the most salient reconfiguration of Ferguson's classical model of diglossia was presented by Albirini (2016), for to him, the context-based nature of Ferguson's model conjectured the social and historical conditions (p.17). He critiques Ferguson's early delineation of diglossia in which "in one set of situation only the H is appropriate, and in another, only L", on the basis that the use of one of the varieties or the other

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depends mainly on the function to be performed and its relation to the high or low code (p.20).

Albirini studied the distribution of Standard Arabic and Colloquial Arabic in three 'monitored-speech' situations, namely religious speeches, political debates and soccer commentaries. He described the data examined in all three contexts as a mixture of two codes characterized by frequent switching from one variety to another (p. 20). For Albirini, speakers use Standard Arabic and Colloquial Arabic to encode and index sociolinguistic functions of varying levels of importance, complexity, and seriousness, irrespective of the context in which they occur. He states:

Speakers switch to Colloquial Arabic to simplify a preceding idea, exemplify, mark a shift in tone from serious to comic, discuss taboo or derogatory issues, introduce daily-life sayings, and scold, insult or personally attack. However, speakers switch to Standard Arabic to, for example, introduce formulaic expressions, signal a shift in tone from comic to serious, produce rhyming stretches of discourse, and take a pedantic stand (p.20).

Other linguistic studies investigating the use of the H and L varieties in contemporary Arab societies succeeded Ferguson's classical model of diglossia. Terms like tri, quadri, multi, poly, pluri or exoglossia were introduced to identify the relationship between the standard and the colloquial varieties. The term 'polyglossia' was introduced in 1977 by Platt, referring to the multilingual English-educated Chinese population residing in Malaysia and Singapore who use three varieties: an H variety, a medium variety M, and L varieties (qtd in Sayahi, 2014:7). Romaine (1989) used the term triglossia referring to the Tunisian diglossic situation. For Romaine, Tunisian speakers use three varieties: two H varieties (Standard Arabic and French) and an L variety, Tunisian Arabic (p.34).

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To refer to such a wide range of proposals toward the concept of diglossia, Sayahi (2014:8) argues that the term has, to a certain extent, become a blanket term for uncounted cases of bilingualism and multilingualism regardless of the nature of the genetic relatedness of the varieties involved. He even argues that “under extended diglossia, the largest part of the world population lives in some diglossic situation” (Sayahi, 2014, p. 8) (qtd from Winford 1985). In contrast with Ferguson’s distinction between the two varieties of Arabic, Edward Said (2002), one of the most recognized linguistic critics, explains how the two varieties of Arabic smoothly go hand in hand without any clashing force of dominance. He clearly states:

The two languages (Standard and Vernaculars) are porous, the user flows in and out of them is an essential aspect of what ‘living in Arabic means’...educated Arabs actually use both the demotic and Classical, and this common practice neither prohibits naturalness and beauty of expression nor in and of itself, automatically encourages a stilted and didactic tone”(p.277).

Rebutting the predominant assumptions of Ferguson's Arabic diglossia, Al Bzour (2015) assumes that Arabic diglossic nature can be best perceived as 'uniglossic' rather than being diglossic. In this regard, he assumes that the status of Standard Arabic, in relation to any other variety, can never be objectively portrayed as superior-to-inferior relation- -governed; rather, it can only be a source of unifying millions of Arabic speakers phonologically, morphologically, semantically and culturally. This phenomenon, according to Al Bzour (ibid), can be totally the opposite of the diglossic and schismatic nature of German and Greek, and thus it can be characterized as socio-culturally and socio-linguistically uniglossic in essence (p.12).

In his (2005) diglossia model, Auer introduced the term 'diaglossia' in reference to intermediate variants, regiolects between the standard and base dialects. Auer (2005) argues that in diaglossic repertoires, the endoglossic standard variety competes with an exoglossic standard variety. For him, diaglossic and diglossic repertoires distinction lies

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in the fact that, in the former, the dialect is infiltrated by standard characteristics. In contrast, in the latter, the dialect is kept in a conservative fashion (qtd in Bidaoui, 2017:65-66). While discussing the reliability of Auer's (2005) diglossia model and whether it suits the Arabic linguistic situation, Bidaoui (2017) affirms that Auer's model is a good fit for Arabic for three reasons.

The first reason is that the codes in Auer's model are standard Arabic and dialectal Arabic, in contrast to Ferguson's assumption, which refers to the complementary distribution of Classical Arabic and L varieties. The second reason for applying Auer's model to the Arabic situation is its inclusion of exoglossic variants, i.e. H and L are not necessarily genetically related, and the third reason relies on the fact that Auer's model comprises intermediate forms between the standard and the dialectal variants (p.71). Bidaoui's evidence was provided in light of the study's results based on data from Al Jazeera channel.

Calling for the need to find a substitute for Ferguson's (1959) model of diglossia, Bidaoui (2017) concludes by saying that “the diglossic situation is dynamic as it is prone to change "due to social changes such as urbanization, modernization, and breakdown of class boundaries, diglossia, as described by Ferguson, may no longer exist” (p.61). Along similar lines, taking the Tunisian context as a case study, Walters (2003) referred to the sociolinguistic situation in Tunisia as a postglossic situation that is characterized by the growing conventionalization of new varieties like the Tunisian Arabic as spoken by younger Tunisians (qtd in Albirini, 2016:18).

Since Fishman's proposal, a series of variables of great importance, such as function, prestige, literary heritage, acquisition, standardization, stability, grammar, lexicon and phonology, relate to what produces, controls and helps diglossia to develop

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and spread in multi spaces holding specific cultural and unique structures. Romaine (1994) states that “the high and low varieties differ from each other, not only in grammar, phonology and vocabulary, but also with respect to a number of social characteristics, namely function, prestige, literary heritage, acquisition, standardization and stability” (p.46). Several sociolinguists have presented a series of propositions to classify the phenomenon of diglossia. This classification aims at clarifying the progressive evolution that happens to the concept.

On his part, Snow (2013) has made a distinction between three sub-categories of diglossia. The first being 'traditional diglossia' consists of diglossia in pre-modern societies, where a sacred language serves as H for an entire civilization, and it is proposed that Classical Arabic is one of the languages which is viewed as a prototype of this category, which is close to Ferguson's original description. A second category, 'revived diglossia,' includes cases in which communities in colonial contexts revived ancient languages to buttress incipient nationalism.

A third and much smaller category is 'modern diglossia', which comprises cases of speech communities in modern societies where modern standard language functions as the H variety (p.61). According to Snow, distinguishing between these sub-categories will allow scholars to make stronger and more precise generalizations about diglossia. He suggests that 'traditional diglossia', because of its scale of cases, is the one that should be taken as the archetype of the phenomenon of diglossia.

1.6.3 Language Contact under Diglossia

Diglossia represents a case of constant contact between two or more varieties of the same language; it has been extended to include even unrelated languages. For this, it would be obvious to find cases of convergence and change at the level of the varieties and

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languages involved, “understanding language change under diglossia is a key step in understanding how diglossic situations may get resolved” (Sayahi, 2014, p. 62). The direct contact between different varieties and languages in a given speech community provides many linguistic consequences between them. These linguistic changes could result from the rapid spread of literacy in which the contact between H and L gives birth to a middle variety, an elevated code considered more prestigious than the vernacular.

Catherine Miller (2010) explains in this respect that all testimonies have long converged to highlight an increasingly frequent use of dialect in formal oral contexts (media, conferences, political speeches) and written contexts (literature, advertising), giving rise to a level of Arabic referred to by linguists as 'middle Arabic' (qtd in Chachou, 2011:166). Chachou (ibid) mentions in this context the themes raised in the audio-visual media that may require a specialized lexicon. However, the reasons for her may be more complex depending on the various communicational situations (p.166-167).

The twentieth century has been marked by the spread of urbanization, which has allowed diglossia to spread to a greater or lesser degree with a permanent pressure of language shift. In the case of diglossic communities, and under some sociolinguistic factors, diglossia may lead to language shift. Sayahi (2014:10) indicates that “the speech community gradually shifts either to the H or L varieties in cases of diglossic situations”. He even argues that the domains shift in the opposite direction in classical diglossia than they do in extended diglossia.

To explain his opinion, Sayahi proposes two cases of shift: diglossic shift, where the use of the vernacular is extended to off-limit domains. In this case, the shift is slower unless there is an abrupt rupture with the H variety, as in cases of military occupation. He gives the example of Malta, where the less prestigious variety is the one to spread. The second case of shift concerns language shift, where the H variety gradually replaces the L

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variety. In this case, the shift can happen across a generation or two, most often prompted by subtractive bilingualism (ibid:10). For Sayahi, the fact that the shift takes opposite routes depending on whether the two varieties are related or not weakens the argument for a global unified theory of diglossia (ibid: p11).

At this juncture, Albirini (2016:61) also indicates that “a change in the relationship between language use and social standing may reflect a shift in the functions of the two varieties”. Moreover, he assumes that a language shift may happen when the linguistic distance between the two varieties becomes so wide that they are mutually unintelligible or so narrow that they become almost identical (p.61). The emergence of intermediate codes of Arabic is also considered a sign of language shift, “when SA cannot cope with its literary functions as a written language, QA and other language forms may replace it in key societal functions” (Albirini, ibid:62).

Suffice it to mention here that recent studies have indicated that diglossia coexists with societal bilingualism. Many diglossic speech communities show gradient levels of bilingualism among their speakers, as in the Maghreb region, particularly Algeria. In this diglossic context, many languages also experienced critical structural changes. Code-switching and language mixing are among the major changes that result in the creation of newmixed varieties.

1.6.3.1 An Emerging Mixed Code

The line of criticism of the original configuration of diglossia has spawned a rich body of literature on Arabic diglossia. Intermediary varieties have emerged with a large confusion about the exact features of each because of the need for more empirical studies about these new varieties. Some linguistic research studies argue for the existence of intermediate varieties between Standard and Colloquial Arabic, others for the possibility of the coexistence of the two varieties in the same context, and still others for the

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existence of an Arabic continuum rather than a strict opposition between MSA and the vernaculars. All these models presented the Arabic sociolinguistic situation as polyglossic or contiglossic, i.e., a continuum of varieties or levels. Badawi (1973), for example, shows the existence of five different varieties of Arabic in Egypt: Classical Arabic, Modern Standard Arabic, the vernacular of the intellectuals, the vernacular of the literate, and the vernacular of the illiterate.

A new form of widely intelligible spoken Arabic seems to emerge in Arab words with rich terminology. Bouhadiba (1998) assumes that “the amalgamation of the different varieties gives birth to an intermediate level of Arabic” (p.2). Along the same line, Ball (2010) reports that, “the relationship between the two idealized poles (H and L) is conceptualized as a continuum with various patterns of mixing” (p.241). The change in both varieties has been a central axis of research on diglossic situations and their contribution to linguistic theory. This line of research, which came into sight at the beginning of the 1970s, perceived the Arabic sociolinguistic situation as not only diglossic but polyglossic and contiglossic (Albirini, 2016, p. 21).

The intermediate variety would consist of MSA as the standard language but heavily influenced by the L variety. Mitchell (1986) referred to such variety as Educated Spoken Arabic (ESA), arguing that “this variety of Arabic is not one of a series of separate varieties, on a par with MSA and the vernacular, but rather is created and maintained by the constant interplay of written and vernacular Arabic” (p.13). In defining this intermediate variety, Mitchell (ibid: 125) assumes that “ESA is the virtually unregistered mixed Arabic that provides the basis for the koineised Arabic of intercommunication between Arabs of different countries. It is this ‘inter-Arabic’ koine or ‘standard spoken Arabic’”. El-Hassan (1978) also used the term (ESA), for to him, it is a new variety of Arabic that draws upon both the

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standard and the colloquial Arabic. In this respect, Kerma (2015) stresses the fact that “ESA has added a third dimension to Arabic diglossia, and nowadays, we might speak of Arabic triglossia” (p.64-65).

About the most pervading characteristics this new form of Arabic holds, the Egyptian scholar Badawi (1985) claims that “of all spoken varieties, Educated Spoken Arabic is the most dynamic, versatile, and the one readily understood outside its particular geographical region”. He actually proposed five levels of intermediate Arabic: heritage classical, contemporary classical MSA, colloquial of the cultured, colloquial of the basically educated, and colloquial of the illiterate. In fact, Badawi’s 1973 work was regarded as a ‘classic’ in the linguistics field.

Badawi offered a set of guidelines for the Arabic linguistic continuum that have been revisited and developed in Western academies. In his work, he argued that social factors, such as education, can account for access and use of these varieties (qtd in Bidaoui, 2017:70). However, the inclusion of the education variable was criticized. For Albirini (2016), this variable makes the classification even more complicated because education is a demographic variable, a characteristic of the speaker rather than a linguistic variable, a characteristic of the language variety (p.24).

Among the other terms, Educated Spoken Arabic holds ‘the middle language’, a term used by Altoma (1969), who mentioned that “speakers, mainly educated ones may switch, for a shorter or longer period to the high variety, or they mix the two varieties in the same conversation, this kind of speech is called the middle variety” (p.5). In fact, even Ferguson himself recognized the existence of a middle variety. He says: “intermediate between the two varieties, relatively pure classical and colloquial, there are many shading of middle languages”. Giving more linguistic details on this intermediate variety of Arabic, Ferguson

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(1959) adduced:

A kind of spoken Arabic much used in semi-formal and cross-dialectal situations which has highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary. (p.433)

The term 'middle language' was also used by Versteegh (1997), who describes it as “a form of standard Arabic that does not use case endings follows the colloquial pronunciation and freely introduces colloquial words while retaining the general structure of the standard language” (p.191). Formal Spoken Arabic (FSA) was another term Ryding (1991) used in her journal article entitled: 'Proficiency despite Diglossia: a new approach for Arabic'.

FSA for Ryding is the name of a variety of spoken Arabic, which has evolved as a medium of instruction and communication for Foreign Service officers and other US government employees assigned to posts in the Arab world. She says it is “a supra-regional, prestige form of spoken Arabic practical as a means of communication throughout the Arabic-speaking world” (p.212). This widely intelligible variety of spoken Arabic is used, as reported by Ryding (1991), for “inter-dialectal conversation by educated native speakers, for semi-formal discussions, and on other social occasions when the colloquial is deemed too informal, and the literary, too stilted” (p.212).

Ryding (1991) actually prefers the term 'Formal Spoken Arabic' to 'Educated Spoken Arabic' on the basis that the word 'educated' refers, according to her, to the speakers of this language, whereas the term 'formal' refers to the language itself. Ryding firmly believes that FSA by no means replaces MSA, which is, for her, indispensable for literacy in Arabic, stating that “FSA can be used to supplement the traditional focus on literary Arabic, particularly at the beginning and intermediate levels, exposing learners to a widely acceptable form of spoken Arabic” (p.213). She concludes by saying, “...because it is extensively understood, FSA has substantial pragmatic communication value” (p.213). Formal

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Spoken Arabic has been spreading increasingly in recent years; as Ibrahim (1986, p.121) reported, “the younger generation is showing a much wider use of FSA features than their parents”. He assumes then that “FSA is the most understood L variety and even considered prestigious in countries where it is not spoken” (p.122).

The intermediate spoken variety of Arabic, as designated (ESA and FSA), notably consists of a number of particular linguistic features that combine elements of both standard and colloquial Arabic. The linguistic items in these features, according to Ryding (1991), include lexical, phonological, morphological, and syntactic features; however, they cover a significant amount of common discourse ground, i.e. the rules are applied primarily in accordance with the rules of MSA (p. 215).

For what concerns this intermediate variety of Arabic, Ball (2010) supports the idea that the use of linguistic corpora for defending Educated Spoken Arabic and stylistic variation led to several quantitatively-based variationist studies, looking at the realization of a particular feature and trying to link the variant with various extra-linguistic categories such as age, education, gender, ethnic or communal origins as well as with contextual uses, with particular attention to Egypt and the Levant and few works on North Africa (p.241).

Other terms that have been coined for this intermediate form of Arabic include Middle Arabic, Third Language, Supra-dialectal, Urban Cultivated Arabic, Inter-regional Standard, Inter-Arabic, Pan- Arabic (Ryding, 1991, p. 213). In Arabic, however, the most frequent term is 'Al-Lugha-Al Wusta' or 'Al-ddarija-Al Muhaddaba'; the latter is largely used in the media context. For what concerns the third language, Ferguson, in his 1991 article, recognized that one of the weaknesses of his original article was in not considering cases such as that of Lebanon, where, in addition to Arabic diglossia, a third language,

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English and/ or French, may be in use (p.219).

It is to be mentioned here that ESA has been a standard term that figured predominantly in many sociolinguistic research studies. This intermediate variety of Arabic, according to Albirini (2016), is characterized by three important aspects: (1) its nature as a "mixed" variety, (2) its use in intercommunications between Arabs from different countries, and (3) its standard/ formal status (p.22). Nonetheless, many scholars regarded this mixed form of Arabic as an "incorrect form" of Arabic because, in their opinion, it could not fully adhere to the rules. The diglossic situation in the Arab world was also described in terms of diglossic code-switching (Boussofara-Omar, 2006) or mixed styles (Blan, 1960; Mejdell, 2006), among others.

1.6.4 Diglossia's Effects on Arabic Speakers

An expanding field of research has been the study of the impact of diglossia on the learning-teaching process. Many scholars have conducted several investigations in various educational settings with a central goal: to reveal the effects of such sociolinguistic phenomenon on learners' linguistic attainment, particularly for Arabic speakers. This issue has been recently approached by Al Fattah (2015), who has considered Arabic diglossia a problematic educational situation. In his study about diglossia's effects on language learning and teaching at Yemen University, Al Fattah (2015) assumes that "in the foreseeable future, diglossic situation in Yemen in particular and in Arab region in general could continue to produce dramatically wider ranges of linguistic distance between the various Arabic colloquials and Fus'ha...the fracturing of internal structure and dynamics of the Arabic language continuum will have important consequences in the field of education" (p.58).

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By analyzing the actual diglossic situation in the Arab world, Al Fattah (ibid: 55) indicates that Arabic diglossia is a definite aggravating factor in the low results of the learners since this phenomenon affects all the classes of Arab societies. Likewise, Al Suwaiyan (2018), in her journal paper entitled 'Diglossia in the Arabic Language' argues that diglossia is a significant factor in students' low attainment, mainly because the language taught in schools is not similar to the varieties used in daily conversations. She says: “while in schools MSA is taught, at home colloquial Arabic is spoken; as a result, reading and writing skills may be hindered, in addition, such diglossia may delay children's acquisition of knowledge” (qtd in Al-Azraqi, 2014).

Discussing Arabic diglossia's effects was not just limited to Arabic scholars; this field of study has extended to learning Arabic as a foreign language. Ryding (1991) advocated the negative impact of such sociolinguistic situation, sharing the same point of view as Al Fattah (2015) and Al Suwaiyan (2018). She assumes that “this long-standing paradigm of dichotomy or sharp cleavage between literary and colloquial Arabic has both weakened the effectiveness of Arabic language teaching and undermined the appeal of Arabic as a learnable and useful foreign language, thus leaving the field in crisis for many years” (p.214).

The assumption that Arabic diglossia could negatively affect children's abilities to learn and acquire the Arabic language was largely supported by Maamouri (1989), who agrees that diglossia contexts are detrimental to language learning and acquisition. He advocates that “the low-quality result is one of the consequences of the diglossic situation in Arab schools and the linguistic distance between the various Arabic colloquial forms and MSA” (p.68). According to Maamouri (1998), such a matter leads to pedagogical problems and even to feelings of linguistic insecurity in formal school communication among high numbers of young Arab learners (p.40). This was, in fact, the same point of view defended by Al Huri (2012), who reports that the teacher's use of the vernacular in

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teaching complicates the process of bridging or at least minimizing the gap between MSA and colloquial form of Arabic and hinders, to a great extent the students' capacity of communication in MSA (p.61).

Some sociolinguists such as (Zughoul, 1980; Maamouri, 1998) have even matched between diglossia and illiteracy in the Arab world. Zughoul (1980), for instance, ascribes the gap between the two forms of Arabic to the high rate of illiteracy in a given society (qtd in Al Huri, 2012:66). Similarly, Maamouri (1998) supposes that the complexities faced by students in learning MSA are generally related to the diglossic situation of Arabic (p.6). In contrast to all the linguistic assumptions that classify diglossia in the teaching-learning process as the primary factor responsible for low educational achievement, Al Batal & Belnap (2006) advantage the use of many varieties among teachers and learners, on the basis that the Arabic classroom can be or should be a place in which multiple registers co-exist as they do in real life (p.397). The same point of view was maintained by Armouni (2011), who argues that both varieties of Arabic should be taught together, as occurs in natural speech context (qtd in Al Huri, 2012:62).

Actually, the use of the vernacular in teaching is a common phenomenon that characterizes great numbers, if not the majority of educational institutions, in the Arab countries, and Algeria is no exception in this respect. Many teachers in Algeria, either in primary schools or in higher education, explain their lessons by switching from the standard to the vernacular language. The reason for the shift to the L variety is to make learning easier for students. Taking Algeria as an example, the Ministry of National Education called in 2015 to use the Algerian vernacular as the language of instruction in the early years of primary schools in Algeria.

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However, this plan was quickly condemned by many organizations, considering it a dangerous precedent in the history of the Algerian educational system. In reality, the use of the vernacular as the medium of instruction in the early stages of learning was already supported by UNESCO in 1968, in which a report recommends the integration of the mother tongue in the early years of education to facilitate the smooth transition to the language of schools (qtd in Al Huri, 2012:67).

Research studies about Arabic diglossia's impact on Arabic speakers were more comprehensive than educational areas, in which the vernacular competes with the formal variety in the learning-teaching process; other researchers have inquired about the impact of such linguistic situation in the media domain. For instance, according to Al Huri (2012), the dominance of colloquial Arabic in Arab channel programming and the marginalization of MSA are both bound to have an impact on Arabs' linguistic behaviours, which ultimately results in the decline of Arabic at all levels (p. 62–63). Regardless of how Arabic diglossia can negatively affect the educational and media domains, it is important to mention diglossia's crucial role in keeping the local languages alive.

Within a diglossic environment, local languages could be established and consolidated in the best conditions, giving the impression of conquering the standardized language, as supported by Leclerc (1986:530), “diglossia, thatunequal distribution of social roles in the heart of two communities contributes also to keep weak languages much longer”. This would be proved in this research study. However, what is certain is that as a consequence of advances in the field of communication, sciences and technology, profound linguistic changes will take place, which can more or less affect the status of Arabic diglossia in the forthcoming years. It is also worth noting that the Arabic diglossic

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situation is unique and intrinsically different from the other cases of diglossia around the world. The difference is even more significant in the Maghreb countries, in which the French language plays a great part in the language contact process.

1.7 Bilingualism

1.7.1 Bilingualism Defined

Bilingualism is another upshot of the contact among people. It refers to the ability of an individual or the members of a speech community to use two languages effectively. One of the most prominent definitions of the term was proposed by Bloomfield (1933:55), who states that “a bilingual speaker is someone who has the native-like control of two languages”. Haugen (1973:07) indicates that “bilinguals can give complete meaningful utterances in the other language”. Bouamrane (1986:15), on his part, considers bilingualism as “the use by an individual, a group, or a nation of two or more languages in all uses to which they put either”. For Malmberg (1989:9), a bilingual is:

An individual who, in addition to his mother tongue has acquired from childhood onwards or from an early age a second language by natural means, so that he has become a fully competent member of the other linguistic community within the sphere, the occupational or social group, to which he naturally belongs.

Accordingly, for Malmberg, a bilingual should be able to use the two linguistic systems naturally and with no greater effort. A recent definition of the term was proposed by Myers-Scotton (2006:3), who assumes that “a bilingual is one who has acquired or learned to speak or understand some phrases that show internal structural relations in a second language”.

According to many scholars (Baker & Jones, 1998; Hamers, 2000; Bhatia & Ritchie, 2006), bilingualism can be individual or societal. By individual bilingualism, a person has the ability to master two or more languages, whereas societal bilingualism refers to societies where two or more languages are officially used. A bilingual speaker

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can also be classified as active or passive bilingual. When a speaker is an active bilingual, this means that he /she has mastery of the language in the four skills (speaking, listening, reading and writing); in contrast, a passive bilingual can understand a language but cannot write or speak. In this respect, Ahmed Sid (2008) states that “an active bilingual is one who has an active ability in productive and receptive skills, whereas a passive bilingual has a passive ability, i.e., he understands French but does not speak it .This is the case of the children of Algerian immigrants in France; they master French, but, unfortunately, they have not the ability to speak their parents’ mother tongue, though they are able to understand it” (p.26).

Referring to the asymmetric bilingual situation in Algeria and the Netherlands, Boumans & Caubet (2000) generalized a dichotomy based on social distinctions between the in-group or ‘community language’ and the economically and /or culturally dominant or ‘superimposed language’. They state:

Bilingualism on a community wide scale typically results from the situation that speakers from one speech community massively acquire the language of a culturally and /or economically dominant population, while the reverse does not happen. We therefore distinguish a language that is used only within the bilingual community, which we call community language, and a language that is common to both the bilingual group and the culturally dominant population, to be called the superimposed language (Boumans & Caubet, 2000:167).

Regarding the characteristics of the superimposed language within bilingual speech communities, Boumans & Caubet (ibid:167-168) assume that it is (1) a language that is predominantly used in linguistic interactions between members of both speech communities and (2) its knowledge is vital for upward social mobility and access to valued information. As for the community language, it (1) may be spoken by a local numerical minority, and (2) maybe the language of the numerical majority, as is the case of Algerian Arabic in Algeria. In this respect, they point out that prestige factors often lead to identifying one language as the superimposed language and the other as the community language (p.168).

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Sayahi (2014) sheds light on two types of bilingualism that characterize the Maghreb today: societal and educational. For him, societal bilingualism concerns the knowledge and use of a foreign language with Arabic, for instance, Berber, used by a considerable part of the population, or Spanish, spoken by thousands of people in northern Morocco. On the other hand, educational bilingualism generally concerns educated people who develop competence in French, depending on the type of education they receive and the professions they pursue. In this respect, Sayahi (ibid: 69) points out that “while educational bilingualism is highly sought after as it indexes socioeconomic and cultural success, societal bilingualism, especially in the case of Berber, is usually a matter of ethnic and regional identity that is not encouraged by the state and does not have much capital in the linguistic market”.

According to Myers-Scotton (1993), the most common pattern of bilingualism is the use of the speaker’s mother tongue plus an indigenous lingua franca or an alien official language such as English or French. These assumptions were based on her surveys carried out in the 1970s in Africa, especially in Nigeria and Kenya. Taking evidence from urban communities in Africa, she suggests that patterns of language choice vary according to speakers’ social backgrounds and the types of interaction in which they engage.

Stable bilingualism was another type of bilingualism used by Fishman (1972) while approaching language use in bilingual settings. Fishman (ibid:437) argued that, in stable bilingualism, proper usage dictates that only one of the theoretically co-available languages or varieties will be chosen by particular classes of interlocutors on particular kinds of occasions to discuss particular kinds of topics. According to him, languages in stable bilingual communities are associated with different domains of use.

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Bilingualism, which has now become a natural phenomenon worldwide, is controlled by many factors. Milroy & Muysken (1995) claim that in addition to the historical reasons, the increasing use of international languages stimulated by modernization and globalization, the phenomenon of language revival, and the economically motivated migration of people have led to the widespread bilingualism in the modern world (qtd in Zerroug, 2010:12).

Historically, it was argued by many scholars (Bloomfield, 1923; de Reynold, 1928; Peal & Lambert, 1960) that bilingualism leads to semilingualism, partial knowledge of two languages in which a person knows neither well. However, recent studies prove that knowing other languages has a positive effect, especially on cognitive development. Maher (2017:38) stresses the importance of being bilingual, stating that:

Becoming bilingual is linked to improved cognitive skills like mental flexibility, problem solving, divergent thinking, better listening, and communicative sensitivity...knowing other languages sharpens the brain's executive function: people are more flexibly attentive to information in the environment. It helps the aging brain.

1.7.2 Bilingualism and Diglossia

Making a clear distinction between bilingualism and diglossia is only apparent if there are similarities between the varieties involved in diglossic situations and the two language complexes taking part in a bilingual setting. However, while bilingualism refers to the individual ability to use two different languages, diglossia, on the other hand, refers instead to a linguistic situation that affects language change. The hindmost concept depends for Ferguson (1959:234-235) on "the nature of the linguistic relationship between the two varieties (H and L), and the social and functional differentiation which characterized the usage of the two forms".

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More recent approaches have sought to extend the meaning of the term ‘diglossia’ by using it to describe any society in which two or more varieties are used under different circumstances. Hudson (2002:48), on his part, affirms that “diglossia and societal bilingualism are two major types of sociolinguistic arrangement often regarded as surface variants of the same underlying phenomenon are, in fact, fundamentally different in their social origins”.

Although diglossia is sometimes considered a kind of bilingualism in a society where one of the languages enjoys high prestige, in contrast, the other has a low prestige, the main difference between diglossia and bilingualism relies on the fact that, in non-diglossic bilingual situations, the individual has a fair degree of freedom of choice between language one and language two, if the participants are equally conversant in both languages. That is, the individual’s choice of language, one or two, is not necessarily socially pre-determined in relation to the situation involved, i.e., there is no social restriction. However, the functions of the high and low varieties in diglossic situations are socially determined in the sense that the use of the high variety in normal family conversation is disallowed. Likewise, using a low variety in circumstances where the high variety alone is socially prescribed is not generally tolerated. Explaining this dichotomy between bilingualism and diglossia, Stewart (1962:149) states:

Situations involving bilingualism can be expected to be fairly unstable and to eventually result in the dominance of one of the languages over the other. In contrast, a diglossia situation is one in which the juxtaposed linguistic systems are sufficiently alike in some ways to encourage their structural fusion at certain points. This, in turn, allows for enough mutual identification of the two systems on the part of their users that they may function as situational variants of each other. Such a functional complementation of two linguistic systems is characterized by more stability than is usual in other kinds of bilingualism. So that diglossia situations may endure for considerable stretches of time without any serious encroachment of one of the languages upon the domains of the other.

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For Fishman (1967), bilingualism is “a characterization of individual linguistic behaviour, whereas diglossia is a characterization of linguistic organization at the socio-cultural level” (qtd in Sayahi, 2014:7). Furthermore, Fishman (ibid) has, in fact, explicitly admitted that a co-existence of bilingualism and diglossia would be entirely feasible. He has demonstrated this point of view in his journal paper entitled ‘Bilingualism with and without Diglossia, Diglossia with and without Bilingualism’. However, making an equivalence between the two concepts is not practical, according to Winford (1985:346), who comments, “since the functions of any two languages controlled by a single speaker are almost always in a partial or total complementary distribution, clearly then, to equate diglossia with bilingualism is not very useful”.

A similar point was made by Sayahi (2014:9) who states that “the fact that we are dealing with two or more distinct languages in cases of societal bilingualism, applying the concept of diglossia is less productive for understanding the mechanism and outcomes of language contact under both diglossia and bilingualism”. He furthermore assumes that in a diglossic situation, the H variety is not an adequate code for ordinary communication anywhere, unlike H varieties in cases of societal bilingualism, which can serve this function even if it is not within the immediate boundaries of the pertinent speech community (sayahi, ibid:11).

1.7.3 Bilingualism and Multilingualism

The terms multilingualism and bilingualism are often used interchangeably. Haugen (1956:9) refers to multilingualism as a “kind of multiple bilingualism”, whereas Hoffman (1991) defines multilingualism as a “multitude of situations where two or more languages are in contact with each other either individually, socially, or across nations”. Sridhar (1996), on his part, looks at multilingualism as “a social situation involving groups or

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communities who communicate with varying proficiency in more than one language in addition to a national or standard language”. Assuming that multilingualism does not necessarily require absolute linguistic knowledge of more than one language, he states:

Multilingualism involving balanced, native like command of all the languages in the repertoires is rather uncommon. Typically, multilinguals have varying degree of command of the different repertoires. The differences in competence in the various languages might range from command of few lexical items, formulaic expressions such as greetings, and rudimentary conversational skills all the way to excellent command of the grammar and vocabulary and specialized register and styles (p.50).

As a result of the contact situation, multilingualism refers to the speaker's knowledge of multiple languages, which one uses in conversations. This does not mean that multilingual speakers necessarily have the same degree of competence in all the languages or varieties they speak. Maher (2017:4-5) explains in this regard, “a multilingual person possesses various language repertoires –they are able to do some things in a language but not in the other, a multilingual person is not someone who has mastered several languages; rather it is someone who uses languages for different functions in different contexts”.

Maher (ibid: 3) refers to such multilingualism as ‘societal multilingualism’, whereas he refers to bilingualism, i.e. the person's ability to use two languages separately or mixed, as ‘individual multilingualism’. This is a concept already mentioned by Sridhar (1996), who assumes that migration is the most apparent factor leading to societal multilingualism. He says, “when speakers of one language settle down in an area where some other language is used and over the years continue to maintain their language, the result is multilingualism” (p.47).

In the fourth chapter of his book ‘Who Speaks What Language to whom and When’, Joshua Fishman (1965) refers to ‘within –group multilingualism’ in which a single population uses two or more separate codes for internal communicative purposes. For Fishman (ibid: 95), multilingual settings are generally controlled by many socio-

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cultural processes. According to him, multilingualism often begins in the family and depends upon it for encouragement, if not protection, whereas, for Maher (2017) “multilingualism is often associated with multiculturalism”. The latter refers to “the existence and acceptance of multiple cultural traditions and practices within a community- the idea of diverse, inclusive society” (p.3).

Albirini (2016), for his part, considers multilingualism as one of the main features of digital communication technologies, arguing that “a plethora of languages are embedded, disseminated, and used in information and communication technologies to the extent that it is difficult for minority groups, particularly non –English speakers, to be able to use information and communication technologies effectively if they are not multilingual” (p.263).

Multilingualism is increasingly becoming the ‘norm’, not ‘the exception’. Edwards (1995:53) puts forward: “to be a bilingual or multilingual is not the aberration supposed by many, particularly perhaps by people in Europe and North America who speak a ‘big language’; it is rather a normal and unremarkable necessity for the majority in the world today”. For Wardhaugh (2006:96) “in many parts of the world; it is just a normal requirement of daily living that people speak several languages: perhaps one or more at home, another in the village, still another for purposes of trade, and yet another for contact with the outside world of wider social or political organization. These various languages are usually acquired naturally and unselfconsciously, and the shifts from one to another are made without hesitation”.

Multilingual situations can produce many effects on one or more of the languages beding involved. According to Wardhaugh (ibid:100), “it can lead to loss, e.g. language loss among immigrants, but sometimes it leads to diffusion; that is, certain features spread from one language to the other (or others) as a result of the contact situation, particularly certain kinds of syntactic features”. Besides the linguistic consequences of multilingualism, realising the positive impact of such sociolinguistic phenomenon on the individual and society alike is

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paramount.

In addition to the mental advantages and cognitive abilities, multilingualism can bring political and economic benefits, increase commercial and service opportunities, enhance cross-cultural communication skills and open new windows in the world. Although multilingualism may involve such positive qualities, societal multilingualism, on the other hand, can sometimes be of great danger as long as languages are valued dissimilarly according to political, cultural and economic power.

1.8 Language, Culture and Identity

How language shapes and is shaped by culture and identity is a key topic within sociolinguistics. Typically, language consists of two main functions: it is a means of communication, arguably its most obvious task, and particularly a marker of culture and identity. As such, a nation's language is “a system of thought and expression peculiar to that nation and is the outward expression and manifestation of that nation's view of the universe” (Bunge, 1992, p. 377). A language is “the system of communication comprising codes and symbols used by humans to store, retrieve, organize, structure, and communicate knowledge and experience” (Kim, 2003). For Edwards (2009:5), language acts as “an emblem of groupness, a symbol, and a psychosocial rallying point”.

Since learning a foreign country's culture begins with learning to speak, read and write the language of that country, language does not end at putting thoughts into words, communicating pieces of information and expressing feelings; it is part of a whole culture. Culture is defined by Geertz (1973:89) as: “a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes towards life”. Banks (1988:261) considers culture as “a cluster of attributes such as

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values, beliefs, behaviour patterns and symbols unique to a particular human group”.

Subsequently, cultural beliefs and values of a society are encoded in the language itself as Fishman (1991:20) points out that “language which has traditionally been linked with a given ethnoculture is, at any time during which that linkage is still intact, best able to name the artefacts and to formulate or express the interests, values and world-views of that culture”. Fishman (1999) accordingly assumes that when we take away the language of a culture, we take away its greetings, its curses, its cures, its praises, its laws, its literature, its songs, its rhymes, its proverbs, its wisdom, and its religion (p.448).

According to Brown (2000:177), “a language is part of a culture, and a culture is part of a language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”. Language also symbolizes the cultural identity of the members of a community as Kramsch (1998:3) points out “when language is used in contexts of communication, it is bound up with culture, and speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity”. Hence, culture cannot be wholly acquired or effectively expressed and transmitted without language. Similarly, without culture, a language cannot exist.

As language plays a paramount role in maintaining social relationships between people and making possible the continuity of societies and the growth and transmission of culture, it dramatically impacts one's identity. Identity is defined by Norton (1997) as “how people understand their relationship to the outside world, how that relationship is constructed across time and space, and how people understand their possibilities for the future” (p.410). For Fishman (1999:448), identity refers to “the way the individuals label themselves as members of a particular group; it also refers to an individual's self-esteem or self-image. It is simply who we are”.

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For his part, Kim (2003) considers identity as being “the individual's concept of the self, as well as the individual's interpretation of the social definition of the self, within his/her inner group and the larger society...identity is a dynamic, complex and ongoing process” (p. 2-3). For Baxter (2016), identity is not singular, fixed, and intrinsic to the individual; rather, it is socially constituted, a reflexive, dynamic product of the social and historical contexts of an individual's lived experience. He states, “the historically, socially constituted knowledge, skills, beliefs and attitudes comprising our various social identities predisposing us to act, think and feel in particular ways and to perceive the involvement of others in certain ways” (ibid:32).

Social, cultural, religious, and national identities are among other kinds of identities. Cultural identity, for example, according to Rovira (2008), encompasses all that relates to self, belonging, systems of beliefs and sentiments of self-worth, “it is the total sum of ways of living built up by a group of human beings transmitted from one generation to another” (p.66). About the role of language in the development of identity and cultural identity in particular, Rovira (2008:66) writes, “Language is a fundamental aspect of cultural identity. It is how we convey our innermost self from generation to generation. Through language, we transmit and express our culture and its values”.

Then, language is at the centre of our social world. It is a core value in determining culture and identity. Relating language, culture and identity to the teaching-learning process, Kim's (2003) research study suggests a distinctively inseparable relationship between these three elements in learning a foreign language inside classrooms. He states:

Teachers and practitioners should be aware that the classroom is not a neat, self-contained min-society isolated from the outside world but an integral part of the larger society where the reproduction of many forms of domination and resistance based on gender, ethnicity, class, race, religion and language is a daily event...textbooks and teaching materials should contain local culture and knowledge and writings from local writers and the region to inculcate a sense of pride in one's own culture and national identity (p.9-10).

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Indeed, language, culture and identity are three aspects that depend on each other. As Mernagh (2018:13) states, “each aspect will continue to interact, build, grow, construct, deconstruct, emerge and reemerge with each other accordingly in whatever form or manner it may do due to linguistic, discursive, or historical means”. Philip Riley (2007) explores the relationships among these three elements in his book, 'Language, Culture and Identity'. He conceives culture as a social knowledge system and language, in the form of discourse, as the principle mechanism for the system and its group praxis. Riley shows how social identities are negotiated by analysing the importance of culture and interpersonal communication. He argues that identity consists of individual awareness, the 'self', and social identity or the 'person'. For Riley, public perceptions of the 'me' and the 'person' give rise to the individual's communicative identity.

With the ever-changing nature of language, the Chomskyan formalist perspective with which language is fixed, universal property of the human mind is no longer relevant in today's world. This socio-cultural combination of language, culture and identity is essential to human existence. Many scholars evinced the complex relationship between these three elements and how language, culture and identity are fundamental in how societies function. In short, language cannot survive without culture and vice-versa. It plays a primordial role in sustaining the nation's culture and identity.

Language Contact and the Individual

1.9 Code Switching

1.9.1 Code switching: Definition and Scope

According to Wardhaugh (2006:101), a code is “a system used for communication between two or more parties. It is the particular dialect or language that a person chooses to use on any occasion”. From this definition, it appears quite clear that code-switching as a

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linguistic process implies switching between different codes, being they languages or varieties of the same language. It is, in fact, one of the most salient results of the language contact phenomenon, “in language contact case, it is reasonable to expect widespread bilingualism, development of mixed language (pidgin) and substantial code-switching” Jahr (1998) (qtd in Kherbache, 2017:15). As a subject of linguistic study, CS has been widely discussed from so many perspectives, a reason for which scholars do not seem to share a definition of the term.

Based on Hoffman’s (1991) assumption, CS refers to the alternate use of two languages or linguistic varieties within the same utterance or during the same conversation (p.110). Milroy & Muysken (1995) consider CS as “the alternative use by bilinguals of two or more languages in the same conversation” (p.7). They use CS as a cover term under which different forms of bilingual behaviour are subsumed. Mejdell (2005:414) regards CS as “a linguistic or discourse practice, in which elements and items from two or more linguistic systems or codes are used in the same language act or interaction”. Meghaghi (2016), for his part, considers CS as “a central aspect of language contact whereby bilingual speakers acquire the ability to switch from one code to another in various domains, situations and according to circumstances, rules of interaction, topic and addressee” (p.30).

The process of CS has also been viewed by Matras (2013) as being first concerned with identifying structural constraints on points of switching as well as structural and situational triggers for switches. The discussion led to the postulation of universal generalizations on CS behaviour and even to an attempt to use CS data for a formal model that aims to predict language contact phenomena in general, relating them to strata in the speech production apparatus (p.8). Matras indicates that alongside the structural discussion, researchers have attempted to illuminate the motivations behind the speaker’s

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choices of codes and the effects of code contrast on sequentiality.

Relating this linguistic phenomenon to grammatical patterns, another definition was proposed by Manfredi et al. (2017:286), assuming that CS refers to “the presence of lexical or sentential material belonging to different linguistic systems, provided that its different origin is still transparent in the speaker’s output in one or more grammatical domains”. The former definition seems not to make any reference to socio-cultural conditions.

In the main, CS has been studied from three principal perspectives: syntactic/ grammatical, psycholinguistic, and sociolinguistic. A grammatical approach’s goal is to discover whether CS conforms to certain universal principles of grammar. A psycholinguistic approach is interested in the cognitive aspect of CS and how the language codes, which are organized in the brain of bilinguals, can affect language acquisition and production. The sociolinguistic approach aims to determine the social meaning and function of CS within discourse. Relating to the third perspective, many research studies on bilingualism (Gumperz, 1982; Bentahila, 1983; Muysken, 1987; Myers-Scotton, 1993) assume that CS is a creative act of communication employed for various pragmatic and sociolinguistic purposes.

It is worth noting that, in most cases of CS, one of the two languages seems to play a more dominant role than the other. In the introduction to the 1995 edition of her textbook on bilingualism, Romaine (1995:1) states that “when more than one language exists in a community, they are rarely equal in status”. Until the early 1990s, CS was regarded as a means of expression and a way of refusing the monolithic ideology of the state. Das & Gambäck (2013) explain in details this idea, they write:

In the 1940s and 1950s, code switching was often considered as sub- standard use of language. However since the 1980s, it has generally been recognized as a natural part of bilingual and multilingual language use. Linguistic efforts in the field have mainly concentrated on the sociological and conversational necessity behind code switching

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and its linguistic nature, dividing it into various sub- categories such as inter-vs intra sentential switching; intra-word vs tag switching, and on whether the switching is an act of identity in a group or if it is competence-related. (p.43)

Over the past decades, research studies on CS have been fruitful, investigating the phenomenon from its syntactical, morphological and phonological patterns. This structural focus failed to relate CS to its socio-cultural and psychological boundaries. It presented CS as a language of deficiency resulting from specific gaps in speakers' lexicon or morphosyntax (Bloomfield, 1927; Weinreich, 1968). Auer (1984) argues that grammatical restrictions on code-switching are necessary, but they are insufficient to describe a particular switch's reason for or effect. Relating this sociolinguistic phenomenon to the Arabic speech community, Ball (2010) indicates that “while early studies on French- Arabic code-switching approached it as a sign of incomplete mastering of both codes, more recent research has indicated the opposite: the more the speakers are at ease with the different languages, the more they may switch and develop a new process of switching that push back the constraints and the limits of switching”(p.246).

Research relating CS to its socio-cultural dimensions began with Blom & Gumperz's (1972) ‘Social Meaning in Linguistic Structures’. The two scholars introduced situational and metaphorical switching, which link with the notion of diglossia, already discussed by Fishman in 1967. According to them, situational switching assumes a direct relationship between language and the social situation. Hamers & Blanc (2000) state that situational variables affect the type and frequency of code-switching, the topic of conversation, the participants, the setting and the affective aspect of the message. By 1982, Gumperz preferred the term 'conversational code switching'. He defines conversational code-switching as “the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems or sub-systems” (p.59).

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1.9.1.1 Inter-sentential and Intra-sentential Code Switching

Depending on the position of the code-switched items in relation to a sentence, a division of code switches into three categories was proposed by Poplack in 1980 (qtd in Mebarki, 2018). These three categories are (1) extra-sentential CS, which relies on inserting a tag (label) from one language into an utterance entirely in another language. (2) Inter-sentential CS in which the switch happens at the clause/sentence boundary. The speaker performs CS in the same linguistic interaction in this kind of CS. He /she must have a degree of fluency in both languages since each part of the utterance agrees with the rules of the language being spoken, and (3) intra-sentential CS, in which switches of different types occur within the clause boundary, as well as within the word boundary (p.52).

Despite Poplack's 1980 division, the two most discussed kinds of CS are inter-sentential and intra-sentential CS. For Romaine (1989), intersentential CS involves a switch at a clause or sentence boundary, where each clause or sentence is in another language(s). This kind of CS requires the production of an entire sentence in a foreign language with a relatively high degree of bilingual proficiency. Intersentential CS may include just a single self-standing constituent as it may embed a complete verbal phrase. According to Hamam (2011), inter-sentential CS refers to 'diglossic code switching', which has sociolinguistic, pragmatic and/or metaphorical/ rhetorical implications (p.42).

Intra-sentential CS, on the other side, represents the most common type of CS. It involves a switch with the clause or sentence boundary and switching with word boundaries (Romaine, 1989). According to Holes (1995), "at an intra sentential level, a hybrid morpho- phono-syntax is produced" (qtd in Hamam, 2011:42). The standpoint of this kind of CS is the Matrix Language Frame proposed by Myers-Scotton (1993), in which

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the Matrix Language (ML) is defined as the language from which the most significant number of morphemes is drawn, while the embedded language (EL) refers to the other language (s) used in the conversation.

Bouamrane (1986) uses the term ‘code mixing’ for intra-sentential CS. It is also mentioned that when the switch occurs within word boundaries, one should consider the presence of intra-word CS in which the shift occurs in the middle of a sentence. In her research study on CS, Poplack (1980) found that less fluent bilinguals tend to switch intersententially, while fluent bilinguals switch intra-sententially. In the same vein, Lipski (1985) considers that a speaker who has learned a second language after the critical period, even though he or she may speak the language fluently, will rarely engage in the intra sentential switching. The speaker may switch languages intersententially during conversation with other bilingual speakers but will not switch languages mid-sentence.

1.9.1.2 Myers-Scotton’s (1993) MLF Model of Code Switching

The Matrix Language Frame (MLF) developed by Myers-Scotton (1993) is an elaborate model designed to explain the occurrence of intra-sentential language switching, so-called ‘language mixing’ by other scholars. The model elucidates CS among bilinguals regarding the interaction of a speaker’s Matrix Language (ML), the dominant language and an embedded language (EL). According to this model, bilingual speech is confined by the morpho-syntactic and semantic rules, in which ML sets the grammar and morpho-syntactic frame for the code-switched sentences. In this respect, single and high-frequency lexical items are inserted from the donor language into the recipient language. For this, intra-sentential CS embeds elements that would be syntactically incoherent if placed outside the sentence in which CS occurs (Manfredi et al., 2017, p. 297).

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The process of CS in Myers-Scotton's (1993) MLF Model may involve one or more embedded languages but only one matrix language. It also suggests that the speaker may be fluent in ML but does not necessarily need to be fluent in EL to engage in CS. The model gives salient proof that CS is not indicative of linguistic incompetence. In this regard, Myers-Scotton (2006) states that: "...do not make sense to argue that the speakers switch from a language because of fluency problems" (p.206). Nevertheless, CS requires communicative competence skills, which means that the speaker should be able to utter the right word to the right person at the right time.

Myers-Scotton (1993) has also developed the idea of 'unmarked vs. marked' choices in explaining the MLF model of CS. The idea is that CS can be the unmarked choice for interaction or a marked choice to express a particular intention. According to Myers-Scotton, each language in a multilingual community is associated with particular social roles, which she calls rights and obligations (RO) sets. Unmarked choices for her are expected and do not produce any particular effect, i.e., the speaker switches when it is customary. Whereas marked choices are unusual and unexpected, the speaker switches to language B when it is habitual to use language A.

Myers-Scotton's MLF model was somehow disapproved by some scholars like Paplikar (2016:25), who argues that "although the model has been tested across dozens of language pairs, its effectiveness in describing language switching and language mixing across all possible speech communities has not been fully established". The same was for unmarked vs marked choices, which have also been criticized on the basis that they rely mainly on external knowledge, as Auer (1998) argues "it is possible to account for code switching behaviour without appeal to the conversation-external knowledge about language use" (qtd in Nilep, 2006:11).

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Claiming a dominant role in the bilingual clause for only one of the participating languages, the MLF model enjoys widespread appeal among linguists and psycholinguists alike. Myers-Scotton continues to refine her model in a way that could be consistent with current research on contact linguistics.

1.9.1.3 Matrix vs. Embedded Language

It is generally argued in much of the CS research literature that one of the two languages involved is playing a more dominant role than the other. This dominant language is referred to as ‘matrix language’, whereas the non-dominant language is called ‘embedded language’. This distinction based on the Myers-Scotton model is considered very crucial to an understanding of the phenomenon of CS. However, on the basis that it is possible to identify in some speech communities that the embedded language is playing the dominant role, such a distinction has been considered by Bhatia & Ritchie (2016) to be motivated by theoretical motivation “an analysis based on such an approach is subject to serious limitations” (p.9).

Louis Boumans & Dominique Caubet (2000) view CS as “the insertion of smaller or larger constituents from one language, to be called the embedded language, into a syntactic frame set by another language, the matrix language” (p.113). According to those two scholars, the matrix language governs the selection and relative order of the constituent parts that make up the structure, whether these constituents are from the same language or another language (the embedded language). This implies that word order and function morphemes usually indicate the matrix language. In this respect, Boumans (1998) has already assumed that “in CS with languages making tense and/or aspect on the verb, verbal inflection for these categories is a reliable indicator of the matrix language on the finite clause level” (p.116).

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Boumans (ibid) developed for his PhD research on the Moroccan Arabic / Dutch CS a model called the ‘Monolingual Structure Approach’; the major features of this approach are: first, the matrix language /embedded language dichotomy is strictly grammatical distinction logically independent of the difference in social status of the languages involved. Second, in the hierarchical representation of sentence structure, it is possible to recognize a matrix language for grammatical constructions on more than one level, notably the level of the finite clause and the level of a nominal or prepositional constituent within that clause. Third, on the finite clause level, the matrix language is the language of the inflection-bearing element of the finite verb on the constituent level; there is no such independent criterion, and the matrix language must be inferred from the internal make-up of the constituents, and from generalizations with respect to attested insertion types, and fourth, the Monolingual Structure Approach does not a priori exclude the possibility of inserting function morphemes (Boumans & Caubet: 125).

According to this grammatical approach, a description of CS data involves identifying types of embedded elements (morphemes, word forms, and constituent types) for each matrix language. Boumans & Caubet (2000) go further to recall the importance of the social equality of the languages involved in the process of CS an equal status; this will probably lead to more symmetric CS patterns (p.168).

1.9.2 Code Switching and Diglossia

The process by which bilingual speakers switch between one language or dialect and another language or dialect within the same conversation is known as code-switching (hereafter referred to as CS). According to Tradgill (2003), “code-switching is the shift between two or more languages or language varieties in the context of a single conversation”. Other scholars like Sridhar (1996) prefer to use the term ‘code mixing’ because only code

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mixing requires the integration of the rules of the two languages involved in the discourse (p.56). Diglossia, on the other hand, refers to a situation in which two varieties of the same language are used within a single speech community. It is clear, then, from the above definitions of the two concepts, that CS occurs within a multilingual setting where speakers share more than one language. In contrast, diglossia can exist in a community that is not bilingual.

In her discussion of the two sociolinguistic concepts, Myerhoff (2006) assumed that when code-switching is constrained by where speakers happen to be, it can be called domain-based or situational code-switching. When constrained by whom a speaker happens to be talking to, it can be called addressee-based code-switching (p.116). She even supposes that a diglossic community is characterized by highly predictable domain-based code-switching. About the diglossic community, Code-switching is preferred by Myerhoff (ibid) as a separate phenomenon from diglossia.

Myerhoff argues that since code-switching involves more individual creativity and flexibility, it is not necessarily institutionalized in the same way that diglossia is. She says, “speakers choose different styles of a language depending on where they are, who they are talking to and what kind of impression or persona they want to communicate to their interlocutors, the same thing holds for shifts between different language varieties when people code switch” (p.116). However, code switching also implies a change in the register of the same language, so there are some similarities between the two linguistic phenomena.

1.9.2.1 Diglossic Code Switching

The concept of "third language" or "middle varieties" has been analyzed by Boussofara-Omar (2003) in terms of Myers-Scotton's (1993) Matrix language frame (MLF) model in her study examining the structural constraints on diglossic switching

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between MSA and Tunisian Arabic. No variety is typically classified as a "third language" or a "middle language", according to an analysis of seventeen public political speeches; instead, there is a pattern of switching between two varieties of Arabic. She says the dialect is the matrix language in which bits of the common tongue are incorporated.

The process of switching is not random, and she further assumes that the switching patterns are systematic and predictable (p.33). This implies the blending of structures from the two varieties. Diglossic switching, according to Boussofara-Omar, includes everything that other academics refer to as hybrids, intra phrasal CS, or CM. She classifies each of these terms under the heading "diglossic switching". Furthermore, Boussofara-Omar (2006:77) considers Diglossic switching as "a practice that is increasingly growing in the Arab world". She ties this phenomenon to social conditions that have a significant impact on the spread of such mixed varieties, noting that:

The constant leakage and the great overlap between the two varieties spurred by the dramatic social changes (i.e., more widespread literacy and hence higher access to fusha) that took place in the Arab world seem to facilitate the flow both ways, moreover, the growing practice of switching between the two varieties of Arabic may eventually give rise to a national spoken standard that is dialectal in its underlying structure but fusha in its surface realization, in each Arab country (Boussofara-Omar, 2003:45).

A similar point is made by Hamam (2011:42), who claims that "such mixed forms are easily recordable in all Arab audiovisual mass media, in university lecture halls, in national parliaments, in mosques and churches and in all those occasions in which one discusses more or less educated topics". According to Sayahi (2014:80), diglossic CS refers to "the act of juxtaposing the H and L varieties of the same historical language during a communicative event". He makes the assumption that Ferguson's defense of the functional separation of the two codes—one for formal purposes and the other for unscripted speech—does not always hold because, frequently, both varieties overlap within the same context, resulting in

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diglossic CS.

Sayahi (2014) examined six sermons delivered in Tunisia in 2009, and the results show that all six sermons contained extensive diglossic CS both at the inter-sentential and the intra-sentential level. This contradicts Ferguson's (1959) point of view, which claimed that sermons in mosques are a typical context where the H variety would be used exclusively. Additionally, Sayahi's analysis demonstrates the existence of various inter- and intra- sentential diglossic switching patterns, wherein both kinds act as the base language and the language of the switch.

Regarding this, Sayahi (ibid: 94) affirms that “the fact that diglossic CS happens in oral and written forms and formal and informal contexts indicates that the separation of domains, which has often been claimed as the central feature of diglossia, is not as categorical as had been thought”. In contrast, Myers-Scotton (1986) discusses diglossic CS while adhering to the early Fergusonian assumption, considering “such switching is not possible in narrow diglossia because there are not two different sets of role models for a given exchange. Either H gets used for all speech events under this type of exchange, or L gets used” (p.410–411).

In terms of written diglossic CS, Sayahi (ibid: 86–87) claims that it occurs very infrequently. He states that “written diglossic CS is a relatively new phenomenon that accompanied the increasing acceptance of the writing of the vernacular...however, in electronic communication and some types of print media, written diglossic switching is observed increasingly”. In order to demonstrate this instance of written diglossic CS, Sayahi (ibid: 87) examined 67 editorials that were released in Tunisia between July and December 2010. The analysis of the data reveals that the author frequently employs Tunisian Arabic expressions to enhance reader engagement and reflect the perspective of a knowledgeable cultural observer. Sayahi discovered in his semi-directed interviews with Tunisian speakers that in casual conversations, educated Tunisian speakers code switch more

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frequently to French than to standard Arabic. He claims:

Diglossic switching in informal conversation is limited quantitatively and qualitatively. It is limited to noun phrases and competes with French as the speakers tend to code switch more often to French than to Standard Arabic, unless the standard Arabic term is the most commonly used, often due to its status as the official term used in administration or education. (Sayahi, *ibid*: 95)

Hayet Bagui (2014:91) connects this phenomenon to the Algerian context in her journal article titled "Aspects of Diglossic CS Situations: a Sociolinguistic Interpretation." She refers to diglossic switching as "internal" CS. Internal CS, which happens between two varieties of the same language and combines H and L in a single conversation, is known as the middle variety, the author observes. Bagui (*ibid*. 86) contends that the multilingual nature of Algeria implies the switch between not only varieties of the same language, i.e., the case of diglossic switching, but also the switch between two or more linguistic systems. This is based on the fact that Algeria represents an intricate diglossic CS situation. This type of extended diglossic context is known as "external" CS.

When it comes to the roles played by the two varieties in a diglossic CS scenario, Walters (1996:402) suggests that the vernacular acts as the base language. He even makes the assumption that the substantial overlap in lexical items and structural features between the two varieties is one of the major challenges in analyzing diglossic CS. Sayahi (2014:81) echoes Walters' assertion that the vernacular predominates in situations involving diglossic CS. He says that "a considerable amount of diglossic switching happens in contexts where MSA is the unmarked code, with the vernacular gradually encroaching upon it. These domains include education, religion, politics and certain types of mass media programming".

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In a similar vein, studies on diglossic CS conducted by Eid (1982), Bassiouney (2006), and Boussofara-Omar (1999, 2003, 2006) in radio and TV monologues and political discourses, respectively, reveal that all participants mixed the two varieties of Arabic, with the vernacular serving as the base language in many cases, as in the Tunisian political discourses analyzed by Boussofara-Omar.

From a structural approach, Sabir & Safi (2008) provide evidence of diglossic CS in the speech of children who have yet to demonstrate full competence in the H variety of Arabic but freely code-switch between the two varieties (H and L). This diglossic CS situation seems to be triggered by the prevalence of cartoon films and children's programs in the Arab world that use the H variety of Arabic. The study shows an underlying competence of the syntactic structures of both varieties at this very young age and the most frequently mixed linguistic items verbs even though they are the most semantically and syntactically complex units in the sentence.

'Bidialectal code switching' is another term Albirini (2016) used to designate diglossic switching in dialect-contact situations. For Albirini (ibid: 241-242), "one consistent finding with respect to bidialectal CS is that some of the main functions of SA and QA, as the High and Low varieties, are preserved in mixed SA-QA discourse. Thus, SA is often designated for important or serious issues, whereas QA is adopted for less significant topics". Investigating the sociolinguistic functions of bidialectal CS between SA and three varieties of QA, namely Egyptian, Gulf, and Levantine, Albirini (2016) points out that switching to SA is linked to important, serious and intellectual functions as well as functions requiring eloquent or complex style. For him, these patterns reflect the status, role and functions SA assumes as the High variety in the Arab diglossic situation. Whereas QA is reserved for simple everyday functions often less essential, these functions indicate the status, role and

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functions of QA as the low variety.

Albirini (2016) goes as far as to assume that bidialectal CS marks the speaker's attitude, which seems positive toward SA and negative toward QA. He states that "speakers' positive or negative attitudes are materialized through their choice of the High and Low varieties. For example, jokes and insults are often rendered in QA, whereas, pedantic speech is typically conveyed in SA, and this attitudinal shift is also often accompanied by changes in the tone, pitch and focus" (p.243-244). Mejdell (1999), who concentrated on broadcast interviews, thought that her subject's mixing of SA and QA was a type of style-shifting. The ambiguity of the media situation, which combines the informality of face-to-face interactions and the formality of public performance, is what she attributes to mixed style (p. 323).

1.9.2.2 Bilingual Code Switching

It is generally agreed upon that CS mainly concerns diglossic and bilingual communities as it is the phenomenon of moving between distinct codes. According to Gonzales-Velasquez (1995) (qtd in Hill Zirker, 2007:8), "code-switching is a linguistic option to bilingual speakers because they are proficient in both their native language and another. It functions as part of their verbal repertoire just as much as their first and second languages do". This point of view was also defended by Zentella (1997:96), who affirmed that "what monolinguals accomplish by repeating louder and/or slower, or with a change of wording, bilinguals can accomplish by switching languages".

In bilingual CS, the alternation occurs between two typologically distinct languages. Studies focused on Arabic and French CS in the Maghreb region because the two languages are more naturally used by bilinguals in their daily communications. The social motivations of bilingual CS between French and Moroccan Arabic were examined

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by Bentahila (1983), who, in his data, indicates that speakers use French for topics related to medicine, education and administration or to encode their social status. In contrast, Moroccan Arabic is used for intimate topics occurring in everyday conversations.

Sayahi (2014) sheds light on bilingual CS in the Maghreb, where switching between colloquial Arabic and French is frequent and impacts all sentence levels depending on the speakers' particular competence and discursive habits. An analysis of recorded data conducted by Sayahi (ibid) for a closer look at the Arabic /French CS pattern showed that most speakers know that they code-switch extensively and do not express any particularly negative attitude towards their practice. According to the study, the reason for recognizing French among Tunisian speakers is that French is a natural part of the Tunisian linguistic reality, and its use is inevitable as dictated by academic and professional needs (p.97 -98).

The data from the qualified sample also shows that Tunisian Arabic/French CS tends to happen in most cases from a Tunisian Arabic base with French as the inserted language. Sayahi (ibid: 118) believes that a diglossic situation influences this bilingual CS behaviour; he says, "in fact, diglossia seems to encourage code switching between the L variety and the foreign language as a result of a limitation in the use of the H variety in informal contexts and lexical gaps in the vernacular". Overall, the use of the French language alongside Arabic in the speech of the Maghrebi population carries a great communicative value, as Bentahila & Davies (1995:84) posit:

We can say that the technique of studding Arabic discourse with French lexical items is a means whereby these younger bilinguals manage to distinguish themselves from their less educated contemporaries who would not be in a position to switch to French at all; the presence of French vocabulary signals that the speakers; although they are basically speaking Arabic, do have the requisite knowledge of French to be able to call upon it when they feel like it.

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As for Standard Arabic, it holds a less prestigious position in a bilingual CS situation among the same population; as Sayahi (2014:96) points out, “competence in standard Arabic does not carry the same type of value in the linguistic market as French. Consequently, the need to assert it explicitly, given the limited opportunities to do so through diglossic CS in informal conversation, is less recurrent”.

Bilingual CS is also used in Rap and Rai song lyrics. Bentahila (2006, 2008) mentioned that bilingual CS is employed as a resource to enhance the structure of songs, appeal to multiple audiences and add to the aesthetic quality of the music. Similarly, Albirini (2016) assumes that bilingual CS reflects shifts in viewpoints, maintains the rhyme and line divisions of song lyrics, enhances messages conveyed in the lyrics, and draws attention to specific meanings in the text (p. 227).

Generally, studies on bilingual CS focused on the switching between Colloquial Arabic and French and the degree of appearance of the two languages in the discourse; a little attention has been attributed to Standard Arabic, as mentioned by Albirini (2016) who states that “SA does not seem to have a notable presence in bilingual CS, this is not surprising if we consider the fact that most of the studies focused on informal everyday life conversations where SA is rarely used” (p.228). In this research study, we will investigate whether CS exists between SA and typologically distinct languages and, if so, to determine the reasons behind its use.

1.9.3 Code Switching, Code Mixing and Language Mixing

Auer (1999) argues that three forms of juxtaposing two varieties or languages in bilingual speech should be distinguished: CS, CM and fused lects. He points out that the three prototypes are linked by a ‘cline’ from pragmatics /discourse to grammatical structure (p.22). Researchers investigating CS and CM are generally confused about these

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two terms. Even though code switching and code mixing are two distinct sociolinguistic phenomena, their linguistic aspects and performances are largely connected and interrelated. It seems thus counterintuitive and unnatural to distinguish between CS and CM. Sridhar (1980) regards this distinction as convenient and necessary because the two phenomena make different linguistic and psycholinguistic claims.

CS and CM were used by some sociolinguists interchangeably (Auer, 1999; Muysken, 2000). The two terms have been umbrella terms to include any language mixing. For example, the linguistic scholar Grosjean (1982:145) defines CM and CS as the “alternate use of two or more languages in the same utterance or conversation”. Myers-Scotton (1988:158) assumes that CS as an unmarked choice seems to be the first step to what has been called the development of a semi-autonomous ‘mix’.

For what concerns CM, it is considered by Auer (1999:22) as being “a frequent type of bilingual speech, in which the juxtaposition of the two languages lacks pragmatic stylistic function and in which grammatical structure not yet sedimentated”. Muysken (2000) regards code mixing as all cases where lexical items and grammatical features from two languages appear in one sentence. According to Bhatia and Ritchie (2004), CM is intra-sentential and is constrained by grammatical principles. It may also be motivated by social-psychological factors. By contrast, CS is an inter-sentential phenomenon occurring when speakers alternate their languages across different utterances (Paplikar, 2016, p. 3).

The process of CM can happen between at least two languages, as it may happen between varieties of the same language. Myerhoff (2016:115-116) confirms this point, assuming that “bilinguals or people who have the ability to speak more than one variety of any language, are mostly quite responsive to the variations in the liveliness of the languages they speak and they are even conscious that in some positions one aspect of variety will avail their

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wants better than the other”. It is to note here that CM is often referred to as ‘language mixing’ by some researchers like Poplack (1980) and Grosjean (1982, 1995), who use the terms ‘language mixing’ and ‘code switching’ interchangeably.

Regarded as one of the three bilingual phenomena most pertinent to discourse alongside borrowing and CS, LM, as a ubiquitous phenomenon characterizing bilingual communities, is defined by Cantone (2007) as “a word from language A or an utterance which contains elements from languages A and B is mixed into the language contact of language B”(qtd in (Vasquez, 2012: 9). For Tay (1989) CS is generally inter-sentential, whereas LM is intra- sentential. To explain more, he points out that CS involves the embedding or mixing words, phrases and sentences from two codes within the same speech event and across sentence boundaries.

In contrast, LM involves embedding or mixing various linguistic units, i.e., morphemes, words, phrases, and clauses from two distinct grammatical systems within the same sentence and speech situation (p.408). A similar point was made by Chengappa (2009:419), who states that “language mixing is an intra-sentential phenomenon referred to as the mixing of various linguistic units (morphemes, words, modifiers, phrases, etc.), primarily from two participating grammatical systems”. As for Bhatia & Ritchie (2016:10) “language mixing is a salient property of the bi/multilingual mind, which triggers bilingual linguistic creativity in terms of creating both new structures and new meanings”. Many studies undertaken to investigate the language contact phenomenon indicate that language mixing is mainly a strategy of communication, as Vasquez (2012) indicates:

Language mixing does not only relate to a momentary linguistic need; it is also very useful communication recourse. It takes place unconsciously; speakers are often relatively unaware that they are switching from one language to another. The main concern is transmitting a message or a purpose and they know that the other person will understand them whether they use one or two languages when transmitting the message...very often a bilingual knows a word in both language X and Y, but the

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language Y word is more readily available at that moment when speaking language X (p. 09-10).

The study of LM faces serious methodological problems for many reasons. Bhatia & Ritchie (2016) state the following:

First, the lack of stable bilingualism (e.g., process of creolization). Second, the fact that, in some speech communities, all language-switched sentences are considered to be deviant renders the use of acceptability judgments of the ordinary sort problematic in such communities, even in areas where language mixing is accepted, judgments are often inconsistent. Third the use of natural production as data is subject to well-known problems that arise in general in the use of performance data as the basis for claims about underlying constraints in grammatical knowledge-slips of the tongue and other features of performance that deviate from the rules and principles that constitute underlying competence. (p.1)

LM was mostly explained across time, according to children who actually do not know the word in one language and use the equivalent word in another. Arnberg (1987:27) states that “language mixing refers to the young child’s mixing of both languages within the same utterance before the child is really aware of having two languages in its environment”. For Faltis (1989) “as the culturally and linguistically diverse child engages in communication with others, she or he is often faced with the predicament of which language to use to best communicate with family, peers, and teachers in school, one way of overcoming this communication and language predicament is for these children to alternate between two languages” (qtd in Kim, 2006:44).

This linguistic situation is called according to Vasquez (2012:09) lack of pragmatic or grammatical competence. However, when it comes to older people, this linguistic behaviour depends on many factors. These factors are generally related to socio-cultural dynamics. In his book ‘who speaks what language to who and when’, Fishman (2003:92) explains the reasons behind such a phenomenon in detail. He affirms that:

Some multilingual speakers may acquire the habit of speaking about topic X in language X partially because that is the language in which they were trained to deal with this topic, partially because they may lack the specialized terms for a satisfying discussion of X in language Y, partially because language Y itself may currently lack

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as exact or as many terms for handling topic X as those currently possessed by language X, and partially because it is considered strange or inappropriate to discuss X in language Y.

In his journal article ‘From Code-Switching via Language Mixing to Fused Lects towards a Dynamic Typology of Bilingual Speech’, Peter Auer (1999) highlights two types of language mixing: insertional and alternational language mixing. The former occurs when words from another language are inserted in a sentence and integrated morphologically into the matrix language. He refers to such type of language mixing as nonce borrowing. As for the latter, i.e., alternational language mixing, he referred to it as code-switching (p.8). In this respect, Auer (ibid) mentions that there is a transition from CS to LM: “There is a tendency to move from CS to LM, but not in the opposite direction...LM cannot develop into CS” (p.10). For Auer (ibid), LM requires a higher bilingual competence than CS. He argues that “alternational LM requires more proficient bilinguals than insertional LM” (p.10). It is conceivable that in the insertion process, LM is considered akin to borrowing.

For Muysken (2000), insertion is frequent in colonial settings and recent migrant communities, where there is a considerable asymmetry in the speakers’ proficiency in the second language. Whereas, for the approaches departing from alternation, they view the mixing process in terms of the compatibility or equivalence of the languages involved at the switch point. According to Muysken (ibid), the process of alternation is a frequent and structurally intrusive type of CM, which is particularly recurrent in stable bilingual communities with a tradition of language separation.

Exclusively related to bilingual communities, CM and CS are regarded by Hamers & Blanc (2000:258) as signs of linguistic incompetence. Similarly, Hugen (1950) and Weinreich (1953) saw the phenomena as abnormal oversights on the part of bilingual

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speakers (qtd in Kim, 2006:56). Gumperz (1982), for his part, notes that “when bilinguals are made aware of their mixed speech, they blame a lapse of attention for their poor linguistic performance and promise improvement by the elimination of language mixing and switching” (qtd in Kim, 2006:44). “Bilinguals perception of code mixing and CS can be negative or positive” report Bhatia & Ritchie (2004), who consider that the vast majority of bilinguals themselves hold a negative view of code-mixed speech. Those bilinguals regard language mixing/ switching as a sign of laziness, an inadvertent speech act, an impurity, an instance of linguistic decadence, and a potential danger to their own linguistic performance.

Contrarily, however, languages in a bilingual situation may be affected positively when experiencing the process of switching and mixing. Linguists like (Khneret et al., 2005) state that mixing and switching is an effective communication mode available to proficient bilingual speakers for interactions with other individuals who share both languages. They even recognize the cultural, social and communicative validity of mixing two traditionally isolated linguistic codes as a third legitimate code (Kim, *ibid*). The concept of CM now refers to new denotation according to much research, which shows that mixing codes generally leadsto the emergence of a third code, which has its specific structural features; as Maschler (1998:125) mentions, “a new code appears in which different aspects of the two languages areincorporated into a structurally assignable patterns”.

1.9.3.1 Reasons for Code Switching / Mixing

Reasons for CS may be social, psychological, or both. Among other reasons, the people around the speaker influence social reasons, a desire to fit in, and a need for solidarity (Wardhaugh, 2006, p. 110). This is what sociolinguists examine and investigate more. In her overwhelming book ‘Social Motivations for Code Switching: Evidence from Africa’, Myers–Scotton (1993) pointed out that “choosing one variety over another is a

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cognitive act or strategy which engenders rewards. These rewards might be considered as mental calculations enhanced by socio-psychological motivations of speakers” (qtd in Belhasna, 2013:104). Along the same line, Boumans & Caubet (2000) indicate that “code-switching is used only when feeling confident with someone; it is a sign of belonging to a certain social group, it can be used for normal communication or deliberately for making translanguistic puns, for the fun of playing with two languages you are intimate with” (p.148).

Studying CS in different social media texts, Das & Gamback (2013:59) indicate that “the social media revolution has added a new dimension to language evolution, with the borders of society fading, and the mixing of languages and cultures increasing. Their study shows that social reasons might be the most important, with the switching primarily being triggered by a need in the author to mark some in-group membership. For his part, Gumperz (1970) considered CS a verbal strategy, asserting that “code-switching is meaningful in much the same way that lexical choice is meaningful. It is a verbal strategy used in much the same way that a skilful writer might switch styles in a short story, for many bilinguals, CS helps them to amplify or emphasize a point” (p.152). Auer (1984) calls for an approach to CS as a language style that indexes social membership beyond the membership indexed by the monolingual varieties involved in the language alternation.

In determining why bilingual speakers mix languages, some scholars like Grosjean (1985) and Paplikar (2016) agree that bilinguals use language mixing as a strategy for better communication, i.e., to achieve successful exchanges between speakers. Grosjean (1985) lists other reasons for LM, including an individual habit of mixing, the unavailability of the appropriate terminology in a language, an age/generation gap, excluding someone from a conversation, or conveying confidentiality. In compliance with this assumption, Heredia and Altaribb (2001) view LM as a strategy for better

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communication.

The two authors consider that decreased language use and decreased word frequency are critical causes of LM in bilingual speakers' interactions (qtd in Paplikar, 2016:29). In his analysis of the language mixing process among bilingual speakers with and without aphasia from India, Paplikar (2016) investigated whether LM leads to a more successful form of communication than when participants attempt to use only one language. His results indicated that "participants are more productive when they are allowed to mix languages than when they are constrained from mixing" (p.42).

Like code switching, code mixing can be governed by many factors; most of the time, it can be of social significance. As Auer (1999) points out, "the very fact of selecting a mixing code from the repertoire can, of course, be of social significance; for instance, it may signal group identity" (p.09). Similar to this point of view, Chengappa (2009) indicates that grammatical, environmental and social constraints influence language mixing.

Other factors are also taken into consideration when dealing with the code mixing process, such as participants and their background (with whom), the topic or content (about what), the time (when) and the place (where) a speech act occurs (Bhatia & Ritchie, 2004). The two scholars (ibid) also postulate that social variables such as class, religion, gender and age can influence the patterns of language mixing and switching both qualitatively and quantitatively. About the participants' critical role in bilinguals' language mixing, Kim (2006:48) argues that "whether bilinguals code mix or not depends on whom they talk to...interlocutors and their relationship with interlocutors affect their code-mixing".

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In addition to lacking the vocabulary needed in the language being used, Grosjean (1982) claims that some bilinguals usually code switch and code mix when tired, lazy or angry. Whereas Gutierrez-Clellen (1999) assumes that instances of CS behaviour should not be interpreted only as a lack of language skills since children who are bilinguals may code switch within and between utterances depending on multiple factors such as pragmatic, sociolinguistic, priming effects, etc., and not necessarily because of relative lack of proficiency across the two languages or because of parental use of code-switching (qtd in Kim, 2006:51). Li (1996) found that CM usually occurs when the discourse of informal genres touches upon certain domains, such as computing, business, food and fashion (qtd in *ibid*: 54). In the same vein, Zantella (1999) considers that CM is more common during informal interpersonal interactions, including those that take place between family members in a natural context.

Besides how many negative effects may be engendered from CS/CM, it is worth mentioning that both linguistic behaviours are used by bilinguals not only for filling linguistic gaps in their native languages but often to emphasize their social role, status and identity. They similarly allow the mixed languages to be updated and open to the world. For Grosjean (1982), code-switching is often used as a communicative strategy to convey linguistic and social information. It is regarded by Auer (1999:22) as one of the available strategies used by bilinguals to convey meanings and a contextualization device that can be used creatively by participants since it presupposes the liberty of the individual speaker.

According to Auer (*ibid*: 02), CS, which serves important purposes in the ongoing negotiation of footing in bilingual interaction, must not be believed to exist only in diglossic situations without considering the sequential position in which it occurs and

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from which it receives its meaning. As for Greene & Walker (2004), CS is a strategy for negotiating power for the speaker, and it reflects cultural identity and promotes solidarity. It is not random or meaningless but has a role, a function, facets and characteristics. It is a linguistic tool and a sign of the participants' awareness of alternative communicative conventions (p.436).

To recapitulate, code-switching/mixing can be considered a practice of individuals in a particular discourse setting. It is generally governed and controlled by many socio-cultural and psychological factors. The reasons why bilinguals switch their utterances and mix their languages are not always due to the lack of language proficiency, but the intention, most of the time, is to deliver the right and the better meaning related to the society bilinguals belong to.

In his journal article: 'Reasons and motivation for code-mixing and code-switching', Kim (2006:57) concluded that "code mixing and code switching contribute to effective language learning and communication". Thus, code-switching/mixing adds much more to communication than simply using a different language or variety and has its own complex set of rules. It can serve as a means of expressing one's power and solidarity, which can help to emphasize one's sense of belonging to a specific group.

1.10 Borrowing

1.10.1 Borrowing Defined

Haugen's 1950 article on borrowing, 'the analysis of Linguistic Borrowing,' marks the beginning of the interest in the topic. For Haugen (1950:212), borrowing is "the attempt reproduction in one language at patterns previously found in another". According to Thomason and Kaufman (1988:21), borrowing refers to "the corporation of foreign elements

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into the speaker's native language". The concept seems not to be a straightforward process; it relies, in fact, on many factors. One is social, in which the donor language is regarded as a prestigious language; the other is purely grammatical, and this is when there is no suitable existing word in the target language. This point has been mentioned by Manfredi et al. (2017:288), stating that "borrowing is seen by some linguists as a diachronic phenomenon which always depends on both structural and socio-historical assessments".

In contact between languages, the replication of linguistic items in one language from the other generally begins with lexical units. Lexical borrowing is the type most discussed among linguists; it is "a system of loanword, and integral part of the language in which it occurs" (Manfredi et al., 2017, p. 284). Therefore, according to Haspelmath (2009:40), a loanword can conventionally be used as part of the language. In particular, it can be used in situations where no CS occurs, as in the speech of monolinguals. How lexical borrowing occurs, Meewis (1991:495) answered this question by stating that "it may start with an individual case of CS which then gets repeated, copied, and generalized, leading to the general adoption of the foreign item into the language, and ultimately to incorporation in such a way that the foreign origin is no longer transparent for the speakers of the language in question".

Poplack and her colleagues have conducted a methodological and theoretical study to study in-depth lexical borrowing. Bilingual discourse in the method of Poplack et al. (2001:12) was analyzed as having five components: (a) unmixed L1, (b) unmixed L2, (c) multiword alternation, (d) attested loanwords, and (e) ambiguous lone items. Relying on this method, borrowed items can be studied independently of CS. What happens to the borrowed lexical items when they occur in the borrowing language is what is referred to as 'assimilation' by Hudson (1980), 'integration' by Dzameshie (1996), 'adaptation' by

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Winford (2003), and 'incorporation' by Myers-Scotton (2006).

Consequently, borrowed items follow the agreement rules of the recipient language, i.e. the integration of loan words passes through their assimilation into the derivation system of the receiving language, "loan words often undergo changes to make them fit better into the recipient language" (Haspelmath, 2009, p. 42). Accordingly, most borrowed lexical items are nouns, more easily borrowed than any other word class. Concerning this assumption, Matras (2009:150) argues that "the high borrowability of nouns is a product of their referential functions since nouns cover the most differentiated domains for labelling concepts, objects, and roles".

Another significant distinguishing feature of borrowing was mentioned by Haspelmath(2009), who found it essential to distinguish between material borrowing and structural borrowing. He pointed out that by material borrowing, we refer to 'borrowing of sound- meaning pairs'; generally, loanwords are the most important type of material borrowing, whereas structural borrowing refers to 'the copying of syntactic, morphological or semantic patterns', and here the most important type of structural borrowing is loan translation (a complex lexical unit either a single word or a fixed phrasal expression that was created by an item-by-item translation of the complex source unit, for example, the French word "presqu'île" (p.38).

It is to be mentioned that borrowings were also divided into cultural borrowings, which designate a new concept from outside, and core borrowings, which duplicate meanings for which a native word already exists (Myers-Scotton, 2002, p. 240). In most cases, cultural borrowings are related to new technologies and trends, while core borrowings are related to the donor language's prestige.

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1.10.2 Borrowing and Code Switching

Research investigating borrowing began as part of the larger study of CS. The main problem that the scholars faced was distinguishing single-word code switches from borrowings. A clear distinction between the two phenomena was made by Bouamrane (1986), suggesting that borrowing refers to the integration of lexical items from one language on the three levels of phonology, morphology and syntax into another, while in CS, switches are adapted neither phonologically, morphologically, nor syntactically (p.116).

A similar point was made by Haspelmath (2009:41), who states that “loan words typically show various kinds of phonological and morphological adaptation, whereas code-switching by definition does not show any kind of adaptation”. Bullock & Toribio (2009:309) state that “unlike borrowing, which involves the full phonological and morphological integration of a word from one language into another, CS involves mixing phonologically distinctive elements into a single utterance”.

Myers-Scotton (1993) also made a significant explanation of the two phenomena, putting forward that if particular concepts are very frequently or regularly expressed by a word originating in another language, while other concepts show much variability, then the first group can be considered loan words, while the second group are switched (p:191-204). Referring to the same point, Mebarki (2018:54) points out that “borrowing involves the assimilation of foreign linguistic forms to the linguistic structure of the recipient language; besides, if those forms keep their original structure, the result then is code-switching”.

Many linguists consider CS and borrowing a continuum, with CS providing how new words can be introduced into the recipient language (Heath, Romaine 1989; Myers-Scotton, 1992). The same point was also stated by Manfredi et al. (2017), arguing that

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“any definition of code-switching must further take into account its relationship with borrowing” (p.285). In their analysis of the relationship between code-switching and borrowing, Manfredi et al. (2017:286) consider that monolinguals can use lexical borrowings. In contrast, code-switching is always the production of at least partial, bi- and multilingual.

Manfredi et al. further assume that code-switching is a less common phenomenon than borrowing, considering that code-switching is provisional and determined mainly by pragmatic factors, i.e., the result of a choice. It has, in fact, social and psychological values, and the community of speakers at least partially shares these values, and this is, for them, the justification why a bilingual community is necessary in order to have code-switching (p. 286-287). Manfredi et al. analysis concluded by giving the reason for which borrowing does not require individual and societal bilingualism. They assume that even a minimal degree of exposure to a foreign culture and its language may trigger significant cultural borrowing (p.287).

Contrastingly, Haspelmath (2009:40) indicates that code-switching differs sharply from borrowing because “code-switching is not a kind of contact-induced language change, but rather a kind of contact-induced speech behaviour”. Akin to this point of view, Paplikar (2016: 4) points out that it is important to differentiate language-mixed forms from borrowed forms on the basis that a borrowed form is a word or idiomatic phrase incorporated from one language into another by a community of speakers. For this distinction between language mixing and borrowing, he indicates two main factors: (a) whether a community of speakers uses the word.

For Paplikar (ibid), borrowed forms enter the community of speakers’ base language mental lexicon, whereas language-mixed words do not. In the hindmost case, a bilingual speaker will select a word from one language for use in the other and (b) the

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existence of an equivalent word in the base language. To determine such a feature, Paplikar (2016) argue that there is a low-frequency equivalent word for the borrowed form, whereas language-mixed words will always have an equivalent in the base language (p 5-6).

In addition, code-switching generally implies a certain level of competence in the languages involved since the two languages or dialects are simultaneously or interchangeably used. Myers-Scotton (1998:91) highlights the aspect of proficiency, assuming that “when the speakers are sufficiently bilingual to produce monolingual utterances in either of the languages, although they may well speak one language better than the other, the product is called code-switching”. However, this aspect of proficiency is not necessary for borrowing as long as the borrowed words are adapted to the recipient language and no longer follow the rules of the donor language.

While a speaker is driven by a linguistic necessity in borrowing, generally to fill the gap in his first language vocabulary, a speaker may switch back and forth between two varieties or languages for many conversational purposes. This code-switching process is considered a communication strategy and an exchange that forms a single unitary interactional whole; as Gumperz (1982:60) explains, “speakers communicate fluently, maintaining an even flow of talk. No hesitation, no pauses, changes in rhythm, pitch level or intonation contour marks the shift in code. There is nothing in the exchange as a whole to indicate that speakers don’t understand each other”.

1.10.3 Borrowing’s Factors and Motives

Undoubtedly, borrowing is caused by many factors, being social or grammatical. For Winford (2003:37), the common cause of borrowing is the need to designate new things, persons, places and concepts. Similarly, Dendane (2006:133) mentions that

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“borrowing usually arises from lack of vocabulary for particular items, mostly nouns, in the receiving language”. As for the motives of lexical borrowing, Beno (2017:53) states that they are generally related to cultural differences, the economic development of the source language community, and the prestige associated with it, assuming that “Borrowing usually moves from the more to the less prestigious language, particularly at the semantic level, where the more prestigious speaker wields the greatest influence”.

Many French vocabularies had been borrowed into English after the Norman Conquest. Such items are mainly connected with the church, warfare, art and administration, that is, all items which have prestigious connotations (McMahon, 1994) (qtd in Mebarki, 2018:54). The notion of prestige responsible for such a linguistic phenomenon has also been stated by Haspelmath (2009:48) who assumes that “prestige is a factor with paramount importance for language change...the way we talk is not only determined by the ideas we want to get across, but also by the impression we want to convey on others, and by the kind of social identity that we want to be associated with”.

As “a completed process of language change” (Haspelmath, 2009, p. 41), borrowing can be vastly increased through contact between speakers and communities. The factors that influence the amount and rate of borrowing were mentioned by Hoffer (2002:02). He says:

Relatively close contact over centuries in Europe and other areas results in extensive borrowing and re-borrowing. The advent of radio and television has introduced another type of language and cultural contact in the spread of linguistic and communicative elements. The globalization of markets for products from around the world has resulted in advertisements which often carry not only foreign names but foreign terms. The development and improvement of means of rapid travel, especially the airplane, have contributed to the increase in borrowing.

Obviously, then, the degree to which borrowed words enter a language is highly influenced by contact between speech communities. Colonization, trade, and cultural exchanges are all factors that might lead to borrowing. Al-Mashkoor (2014:4) states that

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“environmental, sociopolitical, and economical motive like war invasion, intermarriage, immigration, trading and financial bargaining, beside other instances of linguistic motivations behind contact among communities like the need for lexical gap filling, the need for new words, the tendency to use more prestigious variety, etc, are all factors that might lead to borrowing”.

On the other hand, Winford (2003) shows that a community's motivation to be exposed to new areas of cultural knowledge and experience through contact with others has promoted borrowing in different times of history and different settings. It was also agreed upon by many scholars (Grosjean, 2001; Crystal, 2003; Myers-Scotton, 2006) that the spread of American culture and technology in the contemporary world is paralleled by borrowing many English words into almost all languages.

Despite all these grammatical and social factors that might be responsible for borrowing, assessing the likelihood of borrowing particular words is not straightforward, especially when a speech community borrows a word from another language while it has a fully equivalent word at its disposal. It is conceivably, then, a matter of speakers' attitudes towards particular languages.

1.11 Language Attitudes

Affect, cognition and behaviour are the three facets incorporated in language attitudes. According to Ryan (1982), "language attitude" concept describes the “affective, cognitive or behavioural index of evaluative reactions towards different language varieties and their speakers” (p.7). The affective aspect consists of the individual's emotional response. The cognitive component represents the person's factual knowledge about that language or its speakers, whereas the behavioural aspect involves a person's overt behaviour directed toward the attitudinal object (Albirini, 2016). Language attitude, therefore, is directly related to the social psychology of language; it engenders linguistic variation that

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may lead to language change and variation.

Campbell & Baker (1993) highlight the importance of language attitudes in shifting or maintaining the language, stating that “in a life of a language, attitudes to that language appear to be important in language restoration, preservation, decay or death” (p.9). In fact, attitudes consist of three major components, according to Lambert (1967):

1. The cognitive component, which relies on the individual's belief system, knowledge and perceptions
2. The affective component, which is composed of emotional reactions and feelings
3. The conative component consists of behavioural intentions and interest

In their turn, speakers hold different attitudes and behaviours towards language varieties in their daily speech interactions. It is noted by Trudgill (1992) that “such attitudes may range from very favourable to very unfavourable, and may be manifested in subjective judgments about the correctness, worth, and aesthetic qualities of varieties, as well as about the personal qualities of their speakers” (p.44). Generally, inferences about people are drawn from the way they talk as Meyerhoff (2006:54) assumes “our attitudes to different varieties of a language colour the way we perceive the individuals that use those varieties. Sometimes this works to people's advantage; sometimes to their disadvantage”.

Speakers' attitudes towards a language are specific to each speech community and its own sociolinguistic values. These language attitudes may also vary from one's level of education to another. Literary people, for instance, may give positive evaluations of literary Arabic, whereas Berber people may give negative or neutral evaluations of the same variety. In her analysis of the attitudes towards the High and Low varieties in the diglossia situation, Janet Holmes (2013:29) argues that “people generally admire the H variety even when they can't understand it. Attitudes to it are usually very respectful. It has prestige in the sense of High status. These attitudes are reinforced by the fact that the high variety

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is the one which is described and ‘fixed’, or standardized, in grammar books and dictionaries”.

Wardhaugh & Fuller (2015:92) advanced a similar view in which they mention that “there may be so little prestige attached to the L variety that people may even deny that they know it although they may be observed to use it far more frequently than the H variety”. As for Albirini (2016:64), he convincingly argues that studying language attitudes in the Arab context should incorporate the different language varieties in chorus. For him, this may help exhibit the speaker’s comparative perceptions of the respective varieties.

Relating language attitudes to the Algerian context, the results of the research study undertaken by Benhattab & Belarbi (2014:15) on the attitudes of the older generation towards code-switching and other language contact phenomena in Algeria reveal that the informants of the study attribute positive attitudes to the French language in Algeria. They even consider French as part of the Algerian identity. Benhattab & Belarbi (ibid: 2) argue that “it is very difficult to measure attitudes which are inner mental states that can never be directly observed objectively”.

Based on (Baker, 1992; Romaine, 1995) assumptions on language attitudes, Albirini (2016:64) states that “language attitudes are not stable; they change both in relation to external circumstances in the socio-cultural milieu and internal psychological developments in individual speakers”. A point of view already mentioned by other scholars (Fishman, 1970; Bentahila, 1983; Haeri, 2003), who view language attitudes as intricately related to a wide range of contextual, social, demographic, and speaker variables.

It is worth emphasizing that language behaviour is an important indicator of language attitude in the sense that it reflects the speaker’s attitude toward a language or a variety. In this respect, Albirini (2016:99) notes that “language attitudes usually guide language behaviour through the formation of behavioural intentions, which in turn become the basis of language behaviour”. Obviously, the language attitudes and behaviour domains call

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for considerable insights into the socio-cultural dynamics of a particular multilingual speech community.

1.12 Conclusion

This chapter was an attempt towards a comprehensive overview of the language contact phenomenon in reference to linguistic and socio-cultural parameters and the expected outcomes of such internal and external variables. The next chapter will examine language contact in Algeria as an intriguing example of one of the world's most complex language contact situations. Relying on historical, socio-cultural and political factors that altogether contribute to making the Algerian linguistic repertoire unique in its kind, the next chapter throws light on the dynamic relationship that exists between the various varieties and languages that come into contact in Algeria and the main circumstances leading to the notion of language policy and planning.

Chapter two

**Language contact: the Case
of Algeria**

Chapter 2 Language Contact: The Case of Algeria

2 Chapter 2 Language contact: the Case of Algeria

2.1 Introduction

The Algerian linguistic situation is diglossic, and the speech community is practically bilingual. Depending on their assigned roles and status, speakers use Berber, French, or Arabic, whether it be Standard or dialectal. Algeria, with its wide variety of languages, serves as an example of what Fishman (1967) called "diglossia with bilingualism" in his theoretical construction (p. 83). Algeria experienced numerous sociolinguistic changes over time. Some of them are the result of contact with other civilizations, while others are caused by socio-cultural changes. In light of this, diglossia, bi-multilingualism, and code-switching/mixing are all part of Algeria's history and linguistic identity.

In an effort to highlight the complexity of Algeria's historical background and linguistic makeup, this chapter examines Algeria's history as well as the effects of French colonialism and the Arabization process. Furthermore, it unites the four linguistic phenomena of diglossia, borrowing, bi/multilingualism, and code-switching/mixing while highlighting the complexity of the sociolinguistic situation in Algeria, which is multilingual and multidialectal. It provides a current account of these areas within the Algerian context. The status of languages and language varieties in contemporary Algeria is also briefly discussed in the second chapter.

2.2 Language contact: the Case of Algeria

Thomason (2001) defined Language contact as the simultaneous use of multiple languages in one location. She contends that face-to-face interactions between speakers, at least some of whom speak more than one language in a particular geographical area, constitute the most frequent form of Language contact. Language contact, however, requires that speakers of two or more languages interact at a different rate (p.1-4). Thomason (2001)

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provides an example of the Arabic language to support this supposition. She states that the Qur'an, the sacred text of Islam, is written in Classical Arabic, but many of the world's Muslims do not speak any form of Arabic.

The large number of Arabic loan words in numerous languages, including Persian, Turkish, and Malay, which are spoken primarily by Muslims, attests to the fact that Classical Arabic is in contact with other languages in many parts of the world through religion. Another striking example is the English language, which is now spoken worldwide thanks to radio, TV, Hollywood films, and popular music. It is also important to note that a lot of interactions in today's global communication take place exclusively through written language.

The end result of numerous historical and sociocultural factors is linguistic contact. According to Siemund (2008), who views Language contact from a cross-linguistic perspective, Language contact appears to be influenced by, if not constrained by, various social parameters of the contact situation, the modules or levels of language involved (phonology, morphology, etc.), as well as the overall architecture of the languages in contact (p. 2). According to Thomason (2001:7), language contact has social consequences in communities of all sizes, from the smallest villages to the largest nations. These effects may be positive or negative.

Language contact situation in Algeria is influenced by many historical events, which resulted in many languages and varieties coexisting together for many decades and are now in constant use in the daily life of Algerian speakers. This multilingual reality is reflected in diverse sociolinguistic phenomena, including code-switching/ mixing and borrowing. As a matter of fact, new codes are remarkably appearing, especially in young people's speech. In this respect, Meghaghi (2016:29) writes:

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It is undeniable that, as a result of the diverse events (historical and linguistic) that the country has gone through, the Algerian society has acquired a distinctive socio-linguistic characteristic whose particular dynamic - intra and inter-lingual variation- can clearly be attested in the way (s) people speak. Indeed, colonized for more than a century, Algeria, does not reflect the intra-lingual principles of a diglossic situation where two varieties Modern Standard Arabic (MSA) and Algerian Arabic (AA) are in contact but also the usual linguistic phenomena that occur when two or more languages get in contact i.e., the use of bilingualism, code switching, mixing and borrowing.

The Algerian society has unquestionably developed a unique sociolinguistic trait, whose particular dynamic, intra and inter-lingual variation can be attested in the way (s) people speak as a result of the diverse events (historical and linguistic) the country has experienced. Indeed, despite having been colonized for more than a century, Algeria exhibits not only the typical linguistic phenomena that arise when two or more languages come into contact, such as bilingualism, code-switching, mixing, and borrowing, but also the intra-lingual principles of a diglossic situation where two varieties of Arabic—Modern Standard Arabic (MSA) and Algerian Arabic (AA)—are in contact.

As a sociolinguistic phenomenon that spreads across the world, language contact in Algeria is characterized by its dynamism and complexity, one which is unique and provides a fertile ground for language contact studies. It occurs in various phenomena, including dynamic bi/multilingualism, a diglossic situation and the existence of intermediate varieties which have undergone varying degrees of convergence. All these linguistic characteristics resulting from its history and geography constitute Algeria's unique and specific sociolinguistic profile. As a result, Algerians speak a variety of languages and dialects, primarily: Arabic, Berber, French, and other foreign loan words that are incorporated into their daily conversations.

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2.2.1 Algeria: A Historical and Linguistic Background

A unique domain to investigate is the historical and sociolinguistic situation in Algeria. The reason is that the country is characterized by linguistic diversity; a diglossic, bilingual, and even multilingual situation resulted from its complex history. Since ancient times, Algeria has been a site of invasion and a meeting place for civilizations, resulting in linguistic diversity among its speakers. From the Roman conquest to the French colonization, the daily speech of the Algerian population has mainly been influenced by many socio-cultural and economic factors. In actuality, Algeria's development history can be divided into three main periods: pre-colonial Algeria, during the French occupation, and afterwards. Each of these had an impact on shaping the country's profile. However, the latter is considered the most influential period in the history of Algeria because of the sociolinguistic effects, which are still ubiquitous in the Algerian society.

2.2.1.1 A Historical Background

Due to its distinct pre-colonial and post-independence history, Algeria, the largest country in Africa, represents a singular and enigmatic case study. Algeria's colonial history was harsher and longer than that of its neighbours, and this has had an impact on Algeria today. It is particularly difficult to understand Algerian history. For centuries, Algeria experienced one of the harshest types of cultural colonialism.

2.2.1.1.1 Pre-Colonized Algeria

The pre-colonial era, when Algeria was the first of the colonized regions in North Africa, provides a subtle foundation for understanding the context of modern Algeria. Indigenous communities lived in the area during this time. They were the Berbers, the original inhabitants of Algeria, located all along Africa's Northern coast. Berbers in ancient Algeria, who spoke the Tamazight language, were divided into many tribes. The Phoenicians, who had

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established settlements on the coast of Algeria, were the ones who first invaded them. In his book 'Language Conflict in Algeria', Benrabeh (2014) states that:

Several invaders more or less shaped the socio-cultural history of Algeria, as well as its sociolinguistic profile. For about seven centuries, the Phoenicians imposed their Carthaginian rule, the Romans for about six centuries, the Vandals and the Byzantines for about a century each, the Islamo-Arabo Berbers for about four centuries, the Turks for about three centuries, the French for more than a century and a quarter, in addition to the Spaniards' occupation along the Mediterranean coast between 1505 and 1792. One of the consequences of this long history on intermingling of peoples is Language contact and its by-product, multilingualism.

Around 900 B.C., Phoenician traders established Carthage (today's Tunisia) as a major centre of power along the coast of North Africa. The chance presented itself for the Berbers to become the single most important component of the Carthaginian army. They ruled the majority of the region, denoted by the Greek word "Libyan", which was used to refer to people from North Africa. Up until the advent of Islam and the Arabs, which had a significant impact on Algeria in the seventh century, Berber civilization was unrivalled.

The power of the Berbers in the hinterland decreased after the arrival of the Romans in 24 A.D., and resistance to their presence was essentially constant. Increases in urbanization and agricultural land under Roman rule led to massive upheavals in Berber society at the time. The area was referred to as the "granary of the empire." By the end of the fourth century, most Berber tribes had converted to Christianity, and the populated areas had done so as well. By the time the Roman Empire fell, a Germanic tribe known as the Vandals had taken control of and pillaged Carthage and the rest of the continent of Africa. However, their stay had to be long enough for them to leave virtually no trace in the area before they vanished.

A major turning point in the history of Algeria and all of Northern Africa occurred in the 7th century. Islam's expansion and the arrival of Arabs in the area were its defining features. The new religion and language contributed to a rich culture and brought about numerous changes in social and economic relations. The Berbers of the cities began to gradually adopt the Arabic language by the eighth century and continued to do so until the

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Eleventh, but the Berber of the mountains were restricted to speaking their ancestral languages. The introduction of Islam by Arabs was to have widespread and long-lasting effects on the Maghreb; the Fatimids, Almoravids, Almohads, Zayanids, and Marabouts all left their mark in North Africa; however, the process of Islamizing and Arabizing the local population of the area was challenging and drawn out.

As a commercial route for Spanish, Italian, British, and Levantine sea traders, the Maghreb coast came under the influence of Christian Spain in the Fifteenth and early Sixteenth centuries. Mers El Kbir in 1505, Oran in 1509, and the entire region west of Algiers (Tlemcen, Mostaganem, and Ténès) were all conquered by Spain in 1510. The Spanish presence in west-coast Algeria is historically and linguistically attested because it led to a fruitful process of lexical borrowing that permeated the Algerian vernacular.

The Ottoman viceroyalty in Algeria was established in 1516 after Spain built its presidios in the Maghreb, and it was ruled by the Turkish brothers Arudj and Kheireddine Barbarossa. For three hundred years, Algeria was an Ottoman province governed by Kheireddine, and Algiers served as the seat of Ottoman power in the Maghreb. Turkish became Algeria's official language, and Arabs and Berbers were prohibited from holding government positions. Turks continued to be a distinct group that lived in North Africa as outsiders. Although Algiers remained a part of the Ottoman Empire by 1710, the Ottoman government's ability to shape the region had diminished. It is useful, according to Benrabah (ibid. 23), to discuss the linguistic circumstances of Algeria under Turkish rule. He makes note of the following:

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For three centuries, Turks turned Algeria into a pirate state open to multiple cultural models, and a 'mosaic' of ethnic groups and languages. If literary (classical) Arabic remained the common liturgical language, Berber varieties represented a strong symbol of tribal and collective identity used for a defiant opposition towards the central Ottoman authority. The sociolinguistic structure in cities and towns was as complex and varied as the population: multilingualism prevailed and involved approximately 15 languages. Turks used the official language, Osmanli Turkish. Dialectal or colloquial Arabic remained important: not only was it spoken by the old towns people and Andalusian immigrants (Moors) who had left Spain after its Reconquista, but also was the only tongue understood by tribesmen in the surrounding country where Berber dominated. When interacting with the local populations, Turks used spoken Arabic which even functioned as a written language in popular poetry and official correspondences. Another non- Algerian group comprised enslaved (Southern) Europeans who also reinforced Algeria's 'mosaic' with their languages. These was the medieval Mediterranean pidgin (sabir), the Lingua Franca, which contained a simplified grammar and words coming from Arabic, Spanish, Turkish, Italian, Provençal and Portuguese. Thanks to the Lingua Franca, the North African varieties of Arabic adopted many Greek and Romance words pertaining to navigation, naval artillery and fishing.

2.2.1.1.2 Algeria under Colonial Rules

French colonialism lasted for an extended period in Algeria, more than 130 years, starting from 1830. During this highly destructive time, France's strategy was to completely destroy the social infrastructure that already existed and replace it with its own system of government. French authorities attempted to acculturate Algerians during this time while gradually erasing their Arabo-Islamic identity. The colons controlled the majority of Algeria's wealth in manufacturing, mining, agriculture, and trade, and they enacted severe punishments and controls on the Muslim population.

However, it wasn't until nearly all of Northern Algeria was under French control in 1848 as a result of the fierce resistance led by Emir Abdelkader. The indigenous Algerian population fell by almost one-third between 1830 and 1872 as a result of French policy in Algeria that involved using violent threats. Taleb Ibrahimi (1997) refers to the French conquests of Algerian society, citing A. Rambaud's explanations as the minister of education in 1897, saying that:

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La première conquête de l'Algérie fut accomplie par les militaires en 1871 avec le désarmement de la Kabyle. La deuxième conquête a consisté à faire accepter notre administration et notre justice par les indigènes. La troisième conquête sera faite par l'école : elle assurera la dominance de notre langue sur les différents dialectes locaux, inculquant aux musulmans l'idée que nous sommes tous de la France et pour son rôle dans le monde. (p.37) ¹

The French language was promoted as Algeria's official language in an effort to completely de-Arabize Algeria at a time when Algerian dialects in colonized Algeria were perceived as crude. In fact, many Algerians were forced to attend French schools in order to avoid illiteracy and to take advantage of the chance to use the French language to enter the modern world. On the other hand, the majority of Algerian families allow their kids to grow up in ignorance. Metz (1994) notes the following:

The colonial regime proved severely detrimental to overall education for Algerian Muslims, who had previously relied on religious schools to learn reading, writing, and engaging in religious studies. Not only did the state appropriate the habus lands (1) in 1843, but colon officials refused to allocate enough money to properly maintain schools and mosques and provide for an adequate number of teachers and religious leaders for the growing population. In 1892 more than five times as much was spent on the education of Europeans as on Muslims, who had five times as many children of school age. Because few Muslim teachers were trained, French teachers largely staffed Muslim schools. Even a state-operated 'madrasah' (school) often had French faculty members. (p .33-34)

The French fostered elites from minority communities, particularly indigenous Berber cultures, as a gambit in their "divide and rule" policy. Arabs, on the other hand, were marginalized and stigmatized as outsiders and barbarians. Conflict between Berbers and Arabs has long been fueled by this strategy. The contemporary rivalry between Kabyle and state groups dates back to colonial times and intensified during and after the struggle for independence (Benrabah, 2014).

¹The first conquest of Algeria was accomplished by the military in 1871 with the disarming of the Kabyle. The second conquest consisted of making the indigenous accept our administration and our justice. The third conquest will be done by the school: it will ensure the dominance of our language over the various local dialects, instilling into the Muslims the idea that we are all of France and for its role in the world. (Personal Translation).

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After the First World War, Algerians had a stronger sense of nationalism and anti-colonialism in opposition to the country's brutal and protracted French occupation. On November 1, 1954, in the wee hours of the morning, the National Liberation Front (FLN) began its attacks for independence. Algerian independence was formally proclaimed on July 5, 1962. The French language left deep imprints in the AA and Berber and continues to resist in many spheres in contemporary Algeria despite the declaration of MSA as the official and national language in independent Algeria.

2.2.1.1.3 Independent Algeria

After enduring a brutal and protracted occupation that lasted from 1954 until 1962, Algeria was finally granted official independence. Algeria's society and economy were severely disrupted by French colonialism, leaving the nation in disarray and the populace in a mad dash. The new FLN regime, first led by President Ahmed Ben Bella, then by President Boumediene, nationalized Algeria's economy by enacting a socialist system designed to support the underprivileged and expand the country's economy, which had previously depended on the agricultural and mineral industries prior to the 1956 oil discovery.

Following independence, the new state swiftly acknowledged Arabic as the official language and Islam as the state religion as the two pillars that shaped the Algerian identity. In contrast, because they used so many French words, AA and Berber were viewed as "impure" languages and "inappropriate" to be used as part of the state's national symbols. The infrastructure of Algeria was to be "totally Arabized", according to a presidential decree issued in 1976. The Arabization process had been accelerating throughout the 1970s. This did not last very long. Following a series of demonstrations and riots by Kabyle leaders opposed to the policy of Arabization. Exploring Algeria's political prospects, Averett (2015) states:

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There are fibers that link the series of cultural and revolutionary movements that have occurred in Algeria. The Algerian Berber spring of the 1980s, the protests of October 1988, the 'civil war' of the early 1990s, the Black spring of 2001 all share common threads that are emerging from Algeria's colonial and post-independent history. Throughout these significant moments in Algeria's history, there are through lines grounded in the intersection of culture, often oriented around the issue of language, and the challenging of the political status quo. (p.208)

Tamazight was designated as a "national language", and some modest efforts to integrate it into the state's educational framework were supported by the regime as a way to calm unrest toward the end of Algeria's civil war in 2011 (Raymond & Ali, 2014). Institutional classrooms for Tamazight language instruction have only recently been established, though. Alongside this narrative, the colonial and independent Algerian states adopted a highly integrated linguistic strategy, which is essential for comprehending Algeria's contemporary linguistic challenges.

2.3 The Linguistic Profile

The Algerian speech community has developed a unique linguistic situation that is characterized by a complex and dynamic speech variation as a result of the varied events the nation has experienced. The Algerian Arabic vernaculars of today still bear the scars of the numerous invasions that affected the nation. French colonialism, which is regarded as the most important factor, is the longest and most effective one. Benrabeh (2014) highlights these facts:

In present day Algeria, there exist three main language groups: Arabophones, Berberophones and Francophones. The Arabic-speaking community constitutes approximately 70-75% of the total population. The Arabic language having two forms: Modern Standard Arabic and Algerian Dialectal Arabic. Berberophones represent 25-30% and live in communities scattered all over the country, the language is known as Tamazight language. As for the Francophones, who are often bilinguals, they use French as an additional language and live mainly in the towns and cities of the urban strip that lines the Mediterranean Sea in the North. (p.45)

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Currently, this linguistic situation includes "Standard Arabic", which is used in formal settings alongside "French", which is also used in some formal settings and in social settings alongside "colloquial Arabic". In fact, many French loanwords have been incorporated into Algerian Arabic, and many Algerians are able to speak and understand French. The French educational policy that was implemented during the colonial era was the cause of this. The "Tamazight language", which was formerly only spoken by one ethnic group in Algeria, now coexists with Standard Arabic as one of the country's official languages. Algeria's linguistic environment is unique and extremely complicated because every language or variety is intertwined with social, cultural, and political reality.

2.3.1 Brief History of Arabic Language

Arabic, regarded as one of the most important languages in the world, joined English, French, Russian, Spanish, and Chinese as UN official languages in 1973. It is a Semitic language with unique linguistic characteristics. Although some significant changes resulted from contact with other foreign languages and the emergence of new varieties, Arabic has survived the ages. Being the language of the Qur'an gives it a prestigious status, but it also contains a wide range of varieties and dialects, some of which are incomprehensible to Arabic speakers. According to Al Huri (2018:19), "it is common to find that Algerian Arabic is more or less unintelligible to the speakers of Yemeni Arabic, for example, which is intelligible to the people of the Gulf countries".

The diffusion of Islam and the Arab conquests represented a turning point in spreading the Arabic language worldwide. Farghaly (2010:44) indicates that "the Arabic language emerged from an obscure and non-prestigious language to a major world language after the Islamic conquests, the period after the death of Prophet Mohammed". In addition to these Islamic conquests; which paved the way for the Arabic language to spread worldwide; other factors contributed to the proliferation of Arabic across the borders of the Arabian Peninsula. Among these factors was

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Arabs' trade and migration; which resulted in contact between Arabs and non-Arabs. This contact changed the situation of Arabic from a language spoken in a limited area into the first language spoken in the Middle East and North Africa (Al Huri, 2018:21). According to Anis (1959), Classical Arabic, which is the standard form of the Arabic language, is a koineized variety which has been developed through a mixture of features from various dialects representing distinct tribes or groups of neighbouring tribes when speakers of these groups met and interacted (qtd in Albirini, 2016:180).

Beginning in the early Nineteenth Century, Arabic, an Afro-Asiatic language, underwent a modernization process. As a result, Modern Standard Arabic, a written dialect that is used throughout the Arabic-speaking world, emerged as a simplified form of Arabic. Some scholars credit the development of journalism, the spread of literacy, and the penetration of Western culture into the Arab world for the emergence of this modern form of Arabic. Multiple spoken dialects are used for communication in various Arab nations in addition to this formal variety. Today, Arabic is regarded as one of the most powerful examples of a global tongue. Arabic is one of the major language clusters of the world, according to Ball (2010:238), in terms of native speakers (estimated between 250 and 350 million), geographic expansion, and function as a language of religion (Islam).

2.3.2 Arabic: The First Language in Algeria

The sociolinguistic landscape of Algeria is characterized by a number of regionally distinct language varieties. Speakers of the regional varieties may occasionally be guaranteed to understand one another. Ferguson (1972:30) defines a variety as “anybody of human speech patterns sufficiently homogeneous to be analyzed by available techniques of synchronic description and which has a sufficiently large repertory of elements and their arrangement or processes with broad enough semantic scope to function in all formal contexts of communication”. Ferguson considers a variety as a set of linguistic components connected to various outside factors.

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Accordingly, the linguistic situation in Algeria comprises, in addition to classical Arabic; which is very limited in use, MSA as the standard variety and the modern form of Classical Arabic, and AA; the mother tongue of the Algerian population. The two varieties undergo different functions depending on the context and situation. Standard Arabic (MSA) is considered sacred since it is linked to the Qur'anic text. In contrast, Algerian Arabic (AA) is generally considered an inferior variety due to the many borrowings it has contracted over the centuries. The two forms of Arabic live side by side with Berber, which is practised only by some ethnic groups for minimal use, and French, which is often associated with modernity and technology.

2.3.2.1 Classical Arabic (CA)

In comparison to other Arabic dialects, classical Arabic has a high status because it is the language of the Holy Qur'an, the pre-Islamic era, and Arabic literature. It is made up of the formal dialect that was used in the Hijaz region 1500 years ago and has been spoken on the Arabian Peninsula for at least 2000 years. Poetry composed before the advent of Islam is documented in written form. The Arabic language has survived the ages because the Qur'an was revealed in classical Arabic. CA was described by Marçais (1960:566) as a language that:

...had an extremely rich vocabulary, due partly to the Bedouins' power of observation and partly to poetic exuberance; some of the wealth may be due to dialect mixture. It was not rich in forms or constructions, but sufficiently flexible to survive the adaptation to the needs of a highly urbanized and articulate culture without a disruption of its structure.

The Arabic spoken by the Quraish tribe in Mecca, which was developed from the varieties spoken by the Bedouin tribes of the Arabian Peninsula, is regarded by Algerians as a High variety of Arabic because of its connection to the Qur'an; an essential and highly significant inseparable part of their culture. It is even considered the 'real language' because of its wealthy vocabulary, whereas other colloquial varieties are considered deviate forms of Arabic. In this regard, Ennaji (2002:75) stresses that “some of the Muslim fundamentalists go

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even further to claim that only Classical Arabic is worth teaching and learning because it reflects Muslim tradition, belief and values". In the same vein, Ryding (2005:2) points out that:

The emergence of Classical Arabic was associated with the vigorous flourishing of Arabic poetry in the sixth century and the revelation of the Qur'an in the seventh century. It has also acquired its prestige by the fact of being used in social, commercial and cultural events by the different Arab tribes of the Arab peninsula before the coming of Islam.

The development of CA was linked to the ferocious flourishing of Arabic poetry in the sixth century and the revelation of the Qur'an in the seventh century. It also gained notoriety by being used in social, commercial, and cultural gatherings by various Arab tribes of the Arab Peninsula prior to the arrival of Islam.

In Algeria, CA is learned in educational institutions and is only used in highly formal contexts, such as poetry or religious speeches. Kerma (2017:134) describes the state of CA in Algeria as follows: "Classical Arabic enjoys the prestige of a written language, but is no one's mother tongue. It is used by a group of scholars who have always taken great pride in their ability to speak flawless Arabic, and therefore always looked down upon any colloquial interference with the classical forms". Restricted only to the recitation of the Qur'an and mainly used in Friday's sermons, CA in Algeria is also taught and learned as a branch at the universities. Benrabah (2013) considers Islam and literary (Classical) Arabic the two pillars of Algerian nationalism and identity, stating that "literary (Classical) Arabic aroused the type of strong symbolism associated with ancient languages to liberate dominated populations, and the link between this language and Islam reinforced its symbolic value" (p.46).

2.3.2.2 Modern Standard Arabic (MSA)

Derived from CA to meet linguistic and social needs, Modern Standard Arabic (MSA) is widely referred to as Al Fus'ha, the Standard form of Arabic which refers to the variety officially recognized and often associated with education, literature, administration, and journalism. It is the primary means of inter comprehensibility among Arab speakers of

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different countries. Said (1967) indicates that Modern Standard Arabic is “that variety of Arabic found in contemporary books, newspapers, and magazines, and used orally in formal speeches, public lectures, and television”. According to Albirini (2016), the term 'Modern Standard Arabic' was coined to reflect CA's changes while coping with concurrent changes in the Arabic socio-cultural and historical scene (12). The MSA is relatively the same throughout the Arab world, with minor variations mainly in lexical choice and phonological features due to the influence of the local dialects, to the extent that it can be understood by different Arabic speakers in the Arab World.

Writing, education, news reporting, the media, and all other formal contexts and official domains in Algeria are all conducted in MSA. It serves as the state's official and national language and is used in both oral and written form on all occasions. It is frequently used in formal settings and is related to administration and education. As a modern variety of Arabic, MSA is now expanding its use to include literature and, to some extent, journalism in order to meet socio-cultural and linguistic needs. It is mentioned that the degree of language proficiency of the individuals influences how MSA is used in Algeria. The two varieties, (CA) and (MSA), are learned languages because no one was born speaking them. The vocabulary used in each variety, however, is where MSA and CA differ most significantly from one another, “MSA reveals the needs of modern expression while CA reflects the needs of older styles”, claims Benali (1993, p .28).

2.3.2.3 Colloquial Arabic: Algerian Arabic (AA)

Several Arabic dialects without official recognition or a standardized orthography are referred to as colloquial Arabic (Albirini, 2016). It is typically used in everyday speech, non-print media, and informal oral communication. Algerian Arabic (AA), like other varieties of Maghrebi Arabic, has a vocabulary that is primarily Semitic with significant Berber substrates. It also has many loan words, particularly from French, Turkish, and Spanish. 75% to 80% of Algerian speakers consider it their first language and nearly all of them are fluent.

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According to Sayahi (2014), who describes the unique characteristics of Arabic dialects spoken in the Maghreb, including Algeria:

The functional distribution of the Arabic varieties in the Maghreb differs from that of Arabic varieties in the Middle East, partly because of the presence of Berber and the former colonial languages ...whereas in the Middle East, MSA and the vernacular are the only codes in use in any given domain, in the Maghreb, Berber, French and Spanish make the situation and the nature of the contact quite different. While the varieties spoken in the Middle East are classified along a continuum that ranges from the vernacular to Classical Arabic, in the Maghreb, additional combinations have been identified. (p.65)

The term Algerian Arabic (AA), or colloquial Arabic, is used to describe a number of regional dialects that differ even among people who speak the same dialects. The lexicon and phonology of these regional dialects vary. They do, however, have a variety of syntactic, phonological, and morphological features in common. All Algerians speak Arabic (AA), which has developed a variety of regional forms throughout the country. It is the language of everyday communication and entertainment, is frequently used in casual conversation, and plays a significant role in Algerian society. That is what Taleb Ibrahimi (2004) says:

Ces dialectes constituent la langue maternelle de la majorité des Algériens et sont le véhicule d'une culture populaire riche et variée ; par leur étonnante vitalité, les parlers algériens témoignent d'une formidable résistance face à la stigmatisation et au rejet que véhiculent à leur égard les normes culturelles dominantes² (p.207).

² These dialects constitute the mother tongue of the majority of Algerians and are the vehicle of a rich and varied popular culture; by their astounding vitality, Algerian dialects show tremendous resistance to the stigma and rejection received from the dominant cultural norms. (Personal Translation)

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According to Bishai (1996), although there is some literature on AA and it was used in the 1980s and 1990s, “speakers of the revolutions have often used colloquial expression in their formal speech, desirous of reaching the general public and perhaps also because they had not fully mastered Classical Arabic”. It is also important to note that numerous Algerian newspapers continue to print the written text of AA. This is without ignoring the tendency for informal writing, such as private correspondence and quick messages on social media, to contain lexical and structural elements from Algerian Arabic. The two varieties of Arabic (MSA and AA) continue to be two distinct codes, particularly at the phonological and morphological levels, which is relevant to mention here.

Though AA differs from MSA and CA in many linguistic aspects, it shares many features with the two varieties of Arabic. In his journal article "On the Arabic Continuum: The Functional Varieties in Algeria", Laraba (n. d) claims that:

There is no sharp cleavage between the three varieties; rather there is a continuum of varieties between the extreme form of colloquial Arabic and classical Arabic. In other words the line of demarcation between standard Arabic and colloquial Arabic is not clear-cut, and a speaker may move from one to another depending on the subject matter of the conversation. (p.4)

A speaker may switch between SA and QA depending on the topic of the conversation, but the distinction between the two needs to be more distinct. There are numerous shades of middle language, which act as an intermediary between the two varieties or sets of varieties (standard and colloquial). Arabic has been used sparingly in some regions, and pidginized versions with a smaller vocabulary and simpler grammar have emerged. In general, academics refer to educated spoken Arabic (ESA) as the intermediary language between MSA and AA. A triglossic situation is created by the interaction of the three varieties (MSA, AA, and ESA), making Algeria's linguistic situation much more intricate and complex than the H-L dichotomy suggests. In light of this, El Hassan (1978:32) presupposes that:

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Modern Standard Arabic (MSA) is the written language of contemporary literature, journalism, and spoken prose. It exists side by side with a great number of regional Vernaculars, usually referred to globally as Colloquial Arabic. Educated speakers in the Arab world use the variety of Arabic which we call Educated Spoken Arabic (ESA) which draws upon both MSA and Colloquial Arabic and constitute a continuum. These varieties of Arabic are neither discrete nor homogeneous; rather they are characterized by gradation and variation.

According to El Hassan (1978), since ESA combines elements from both the formal and informal ends of the Arabic continuum, it sits in the middle. He asserts that the three dialects of Arabic differ in various ways, depending on the speaker's background and the dialect's intended use.

2.3.3 Other Linguistic Repertoires in Algeria

2.3.3.1 Berber (Tamazight)

In the past, Algeria was originally inhabited by Berbers. Between the Atlantic and the borders of Egypt, they controlled Northern Africa and the Sahara. According to Benrabah (2013), Berbers referred to themselves as "Imazighen", the plural of Amazigh (masculine) and Tamazight (feminine). The Kabylia Mountains east of Algiers, the Chaouia of the Aures range south of Constantine, and other sporadic groups in the south, such as the Mzab and Touareg, are home to the main Berber populations in Algeria. According to John Ruedy (2005), Berberophony has been consigned to the most inaccessible regions of the nation, such as high mountains, remote oases, and remote desert plateau and mountain regions.

Touareg of the Algerian Sahara, Ibadis of the Mzab oasis, Kabyle Berbers of Northern Algeria, and Shawi Berbers of Eastern Algeria are all examples of Berbers (Sharkey, 2012, p. 430). Despite the Muslim settlements that occurred in Algeria during the 7th, 8th, and 11th centuries and the widespread Arabization that occurred in post-independent Algeria, the Berber or Amazigh population maintained their language, culture, and identity throughout the centuries of coexistence.

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The Berber (Tamazight) language is a minority language that is widely spoken in Kabylia in Algeria. It has similarities to AA, particularly in terms of the frequency of French loan words. After years of struggle by Tamazigh supporters, Tamazight has been recognized in the 2016 Algerian constitution as an official and secondary national language. This action was taken in an effort to strengthen Algeria's democracy; it was the first step in creating a new map of the country's identity, which includes linguistic and cultural diversity, as well as other recently abandoned practical steps to support its integration into the educational system. To advance the teaching of Tamazight, particularly at primary schools, more personnel and financial resources have been allocated.

2.3.3.2 French Language

French is regarded as the most important language in Algeria for economic, scientific, and modern cultural reasons despite still being the colonizer's native language. The Algerian speech community was primarily influenced by French colonization. Algerian Arabic has incorporated a sizable number of French loan words. Taleb Ibrahimi (1997) reports that the French policy has violently shaken up Algerian social and cultural structures. She states that :

Le Français, langue imposée au peuple Algérien dans la violence a constitué un des éléments fondamentaux utilisés par la France dans sa politique de dépersonnalisation et d'acculturation à l'égard de l'Algérie³ (42-43).

According to Algerian speakers, French is now a prestigious language that offers advantages in both education and the workplace. It is also used in social and educational contexts. According to Akila (2001:22), "French has become an elitist language, symbol of social success and remains omnipresent in the fields of the bank of the economy and the opening up on the universal".

³ The French, language violently imposed on the Algerian people was one of the fundamental elements used by France in its policy of depersonalization and acculturation of Algeria. (Personal Translation)

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2.4 Language Planning and the Policy of Arabization

2.4.1 Types of Language Planning

Before providing more insights about language planning in Algeria, it is of utmost importance referring to the concept of 'language planning' from its broader scope and everything about it concerning the standardisation policy. Language planning refers to developing strategies to change any language or variety. At a governmental level, language planning requires specific tools for establishing standardized and official languages in a given society. According to Molinero (2001:131), "language planning aims deliberately and consciously to influence or change individual and/or societal behavior". Language planning has been divided into three main types: status planning, corpus planning, and acquisition planning.

2.4.1.1 Status Planning

This type of language planning is purely political and undertaken by policymakers. It refers to recognising a language's importance and/or position vis-à-vis other languages in a speech community. Status planning is mainly concerned with recognising the official status of a given language, i.e. which language (s) is/are to be used by the government, legal system, the media, educational system and other public functions. Cooper (1989) states that "the declaration of a language as official constitutes status planning" (p101). He even relates status planning to the maintenance of power by either elites or counter-elites, arguing that:

Status planning can, in principle, focus upon any communicative function. In practice, it tends to aim at those functions which enable elites to maintain or extend their power, or which give counterelites an opportunity to seize power for themselves. Further, it tends to be involved when changes threaten elites or are desired by counterelites. Even when a function is clearly relevant to the pursuit and maintenance of power, such as the administrative language of a government bureaucracy, status planning is likely not to be invoked if neither elites nor counterelites see any advantage in doing so" (p.120).

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For Hoffman (1991:207), Status planning concerns “decision-making processes regarding the status and function of particular language varieties, as well as the allocation of state resources”. Whereas in the well-known classification of Kloss (1969), status planning refers to “modifications in the social role of a language, particularly the role concerning the state or the government”. He points out that “those concerned with this type of language planning take the corpus of the language for granted; they are primarily interested in the status of the language, whether it is satisfactory as it is or whether it should be lowered or raised”.

Once a language gains an official status for use, it is now the turn of corpus planning to fix and modify its structure.

2.4.1.2 Corpus Planning

Corpus planning, on the other hand, is entirely linguistic. It refers to those aspects of language planning that are primarily linguistic and, as a result, connected to the initiatives designed to advance the language's use as a tool for administration, education, and scientific research. Kloss (1969) refers to corpus planning as “the modifications in vocabulary, grammar, or writing”, which indicates that corpus planning is frequently associated with language standardization, entailing the creation of a normative orthography, grammar, and dictionary for the use of writers and speakers in a particular speech community, as mentioned by Lo Bianco (2004: 742) “Corpus activities are usually undertaken by language experts resulting in the production of grammars, dictionaries, literary manuals and its effort to spread its use by standardizing its script”. Gorman (1973:73) defines corpus planning as “measures taken to select, codify and, in some cases, to elaborate orthographic, grammatical, lexical, or semantic features of a language to disseminate the corpus agreed upon” (qtd in Benghida,2006:37).

The aforementioned definitions make it abundantly clear that corpus planning typically refers to changes in vocabulary, morphological or syntactic structure, or spelling. It might even involve using the new script. Based on Fishman's interpretation, Cooper (1989)

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affirms that “successful corpus planning requires sensitivity to what the target population will like, learn and use” (p. 154). It is worth noting that an essential aspect of corpus planning is the process of standardization, “choosing a standard form and enshrining this in dictionaries, grammars and orthographies” (Molinero, 2001, p. 180).

Status planning and corpus planning happen one after the other despite having very different actions. The allocation of new language functions (status planning) often requires changes in the linguistic system (corpus planning).

2.4.1.3 Acquisition Planning

This third activity was added by Cooper (1989). It relates to all initiatives taken by politicians and the ruling class to promote the use of a particular language or languages, particularly in terms of distribution and literacy through education. Molinero (2001:131) states that “status planning focuses on the way society thinks about the language, whereas acquisition planning focuses on how it is learnt”. A concrete example of acquisition planning would be the British Council which is supported by the UK government to promote the learning of English as a second language in many countries across the world.

In his compelling and meticulously documented analysis of language conflict in Algeria, Benrabah (2013) defines language planning as “a conscious intervention to change the future of language and its use in a community”. He states:

Language planning or management involves both the choice of one or more language forms among alternatives and some kind of organized body, such as government authorities, to take charge of such a planning change. It requires the achievement linguistic, political and social goals by means of a body of ideas, laws and regulations called language policy (p.11).

Benrabah believes that language planning needs to take into account three key factors: "acquisition planning" ensures that the planned language is spread and promoted by being taught and learned in the educational system. "status planning" refers to the majority of the legal process of making a language national and/or official, "corpus planning" seeks to fix or

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modify the internal linguistic structure of the institutionalized language and/or provide it with a graphic representation (ibid: 11). Benrabah even goes so far as to claim that language conflict can arise from all three aspects of language planning. He agrees that when planners favour one pronunciation, word, or writing system over others, it can lead to conflict when corpus planning is involved. The selection of an educational instruction medium causes linguistic struggles in acquisition planning.

In terms of status planning, disagreements can occur between speakers of the same language or dialect after choosing one or more official or national languages and acquiring them for social position (p. 11). He assumes that linguistic problems in Algeria's independent state were the main factor affecting status and acquisition planning. He claims that the leadership of Algeria imposed literary Arabic monolingualism at the level of status planning at the expense of the nation's pluralism and the native mother tongues, dialectal Arabic and Berber (p.53). Even more so, he notes that conflicts between language planning and policy frequently result from two main sources: the political and intellectual orientation of those who advocate for a language policy and the interests of these planners (p. 12).

Language planning spans a wide range of industries, including media, law, and administration in addition to education. For Weinstein (1980:56), language planning is “a government-authorized, long-term, sustained and conscious effort to alter a language's function in a society for the purpose of solving communication problems”.

2.4.2 Language Planning: The Algerian Situation

2.4.2.1 The Colonial Era

The French language has been Algeria's socially and politically dominant language for more than 150 years. During this colonial era, the French colonizer perceived the language as a second means besides the weapons that allowed weakening the Algerian identity. Indeed, the missionary who came to preach the language of knowledge and development soon set up a

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policy known as 'Frenchification'³ of the Algerian community at the administrative and educational levels by using any means to marginalize the linguistic and cultural heritage to ensure its dominance and control. During this colonial period, the French invaders considered the Arabic language the first target to destroy since it represented a sacred patrimony and part of the Algerian culture and identity.

The French policy assigns two major tasks to its mission of colonization: dispossessing the Algerians of their language and culture. In colonized Algeria, French attained the first position, and last, the Arabic language to which the name of a foreign language is attributed to the same title as German and Spanish. In fact, the French language was the foremost tool to subjugate linguistically and culturally colonized Algeria. Benrabah (2013: 24) points out that “the French occupation profoundly impacted Algeria's culture and linguistic profile. The influence was so deep that Algerian society was never the same again...between 1830 and 1962, colonial France adopted a methodical policy of deracination and deculturization”. It is to mention that the French language in the period of colonization was present not only in the educational system but has grown in all areas, including the legal system and the press.

According to the sociolinguist Louis Jean Calvet (1998), France's language policy is characterized by four factors:

- A xenophobic purism at the level of the national language.
- An anti-dialectal centralism directed against regional languages.
- A nationalist centralism directed against national minorities.
- Linguistic colonialism or expansionism beyond the frontiers of the country.

³Benrabah (2013) used the term 'Frenchification' to refer to the policy of complete cultural transformation imposed by colonial France in Algeria to create a 'new man' (p.25-26).

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The first factor corresponds to 'linguicism' and the last three to 'linguistic imperialism' (p.187). Sharkey (2012), in his turn, indicates that the policy of assimilation proceeded by France obliged Algerians, in order to benefit from French citizenship, to adopt French customs, including modes of speech and dress (p.432). At that time, more precisely in the 19th century, French was highly promoted while Arabic literacy rates plummeted. Benrabah (2013:12) indicates that:

Algeria was the most 'French' of France's overseas possessions. The French considered Algeria as a territorial extension of France itself, and they implemented a deliberate policy of European settlement, cultural assimilation and attendant linguistic Frenchification.

For Benrabah (ibid), the French targeted to belittle and divide Islam and Arabic language as the two constituent elements of Algeria's traditional cultural identity. He stressed the fact that Islam and the Arabic language helped Algerians fight back and eventually call for political independence (p.22). It is significant to mention that as a form of opposition and refusal to abandon the Arabic language, the Algerians sent their children to the Cor'anic schools to preserve their culture and the language of their religion.

2.4.2.2 Post Colonial Era

One hundred thirty-two years of French presence in Algeria resulted in an extremely bloody independence in 1962. Benrabah (2013:48) mentions that:

By the time of independence, Algeria was completely transformed economically, socially, culturally, and demo-linguistically. In the educational sector for instance, the illiteracy rate in Algeria stood at about 90%, around 300.000 people, or 5,5% of the total population could read literary Arabic...as to competency in French, 6 million people spoke it and one million could read it.

After independence, French was considered a threat to the Arab-Muslim heritage, the linguistic birthright and the country's culture. Subsequently, the new government immediately implemented a policy of Arabization, 'Taa'rib', promoting the use of literary standard Arabic. The leaders' intention, through the policy of Arabization, was to safeguard and preserve the

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Algerian identity. However, to the French, their language was alleged to be the vehicle of civilization par excellence, a universal language, and an ideal world type.

According to Asselbergh (2017), the new government considered the Algerian nation's diversity a weakness. This is why Algeria's Arabization policy aimed to promote a sort of pan-Arab unity among Arabic-speaking societies. It was closely related to Islamic ideologies and reflected the outlook of Muslim leaders who wished to leave behind colonial history and begin anew while forming alliances with Arab states. As a result, a policy of unity was put into place, according to which every Algerian was an Arab and a Muslim. The adoption of Arabic as the sole national and official language served to further this sense of national and linguistic cohesion. In this context, every reference to 'Berberity' was seen as a device to create division and destabilization (p.04). However, in Algeria, Arabization policy generated tensions that figured into civil conflicts, as Sharkey (2012) points out:

Arabisation succeeded in expanding the use of literary Arabic in Algerian government bureaus as well as in schools and universities. However, in some circles it helped to stimulate oppositional identities that rejected pan-Arabism as a focal point for national pride and that challenged the cultural foundations of national cohesion. (p.428)

2.4.3 The Policy of Arabization in Algeria

Language policy has been defined differently by many specialists. For Schiffman (1996:3), it is “the set of positions, principles and decisions reflecting community's relationships to its verbal repertoire and communicative potential”. Karam (1974:105) defines it as "an activity which attempts to solve a problem usually on a national scale, and which focuses on either language form or language use or both” (qtd in Benghida, 2006:37).

Language policy has been one of the most corrosive issues in Algeria since the colonial era. Considered one of the aims of the war of national liberation, Arabization was the logical response to eliminate the language of the colonizer who occupied the education, administration and public life system. Benrabah (2013) considers that the language question

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in Algeria concerned mainly two aspects: the status of French and the policy of Arabization.

He says:

The debate of over French involved those who defended its maintenance as ‘the spoils of war’ and those who rejected it because it held ‘to many bitter memories’ for them. The Arabisation issue related to agenda, language choice, and the way to implement it. For the agenda, debates discussed how fact Arabization should be implemented: rapid and systematic for the religio-conservatives, gradual with a long period of Arabic- French bilingualism for their opponents. Language choice implied choosing between literary Arabic, and dialectal (Algerian) Arabic and Berber. As to the type of Arabization, there were those who wanted to imitate countries of the Arab Middle East, including Egypt and Lybia, which implemented a mainly linguistic process known as ‘Arabicization’. Planners replaced the colonial language by Arabic in most public domains of use: it became the working language in administration, milieu, media and the medium of instruction in all cycles of the educational system. They also enriched the language by incorporating into it newly borrowed or derived/revived words (p.53).

The aim of this policy evoked in Algeria as early as 1962 was essentially the elimination of French in favour of Arabic monolingualism, as Ahmed Ben Bella, president of independent Algeria declares on 05 July 1963 “Arabization is necessary, since there is no schooling without Arabization”. Describing the Algerian case, Grandguillaum (1995) claims that :

Lors de l'accession à indépendance, les états nouveaux on eu conscience de la nécessité de rééquilibrer le paysage linguistique en réalisant une face culturelle de l'indépendance ce qui semblait répondre a une attente des couches populaires, pour lesquelles l'accès à l'indépendance comportait un retour à l'islam et à la langue Arabe.⁴ (p.17)

According to Mc Dongall (2006), "Arabization was motivated by three essential elements: (i) Arabic reflects cultural independence; (ii) Arabic is the language of Islam; (iii) Arabic is the language of the Arab nation". (qtd in Djennane, 2016:67). Furthermore, Djennane (2016) argues that “because French was identified as the language of the enemy and Berber was a non-

⁴ At the time of independence, the new states became aware of the need to rebalance the linguistic landscape by achieving a "cultural face of independence", which seemed to meet the expectations of the popular strata, for which access to independence entailed a return to Islam and Arabic language. (Personal Translation)

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standard minority language with significant regional variation, the role of 'national language' was determined in favour of Standard Arabic" (p.69).

However, from the fact that the particular historical experience of Algeria with French colonialism affected the post-colonial language policies, it seems clear that the Algerian leaders in independent Algeria were convinced of the inappropriateness of the Arabization policy, as Ahmed Taleb Ibrahimi, Boumediene's first education minister declared: "this Arabization will not work, but we have to do it" (Grandguillaume, 18). As a matter of fact, the Arabic language could only find its place slowly than the decision-makers had programmed it, and the policy of Arabization could only be achieved very gradually.

For Sharkey (2012), the Muslim leaders of the new Algeria embraced Arabic as a national literary language but were far more literate in French. To illustrate this point, he refers to a radio and television broadcast in 1962 addressed by Ahmed Ben Bella, the first president of independent Algeria, who spoke in French to promise, 'our national language, Arabic, is going to recover its place'⁵. Relying on Holt's 1994 analysis, Sharkey (ibid: 434) concluded to say that:

Although Algeria was frequently depicted as a place where French took the place of Arabic, the truth was more nuanced; while the French suppressed Arabic among the native population, many were left without access to either French or Arabic education. Although Algeria wasn't exactly a blank slate when it gained independence, nationalist policymakers gained the ability to enact changes that would broaden and transform the nation's educational system. The implementation of Arabization in the educational system required the hiring of Arabic teachers from some Arabic nations.

By 1985, Arabization policy reached both primary and secondary levels, and higher education in Algeria. Benrabah (2013) writes:

In 1967-1968, the second year in primary schools was completely Arabized, 51% of the teaching personal taught in Arabic with the importation of 1000 Syrian teachers...the period between 1970 and 1977 was one of intensive Arabization. The year 1971 was declared the year of Arabization with the total Arabization of the third and fourth grades at the primary level...in 1974, the whole primary

⁵Notre langue nationale, l'Arabe, va retrouver sa place.

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educational level was Arabized. One year later, the ministry of education Arabized subjects in the humanities (geography, history and philosophy) at the secondary level". Whereas "in higher education, the social sciences, economics and communication curriculum were completely Arabized by 1985. In September 1989, the first fully Arabized freshman cohort registered in science and technology in institutions at the tertiary level...between 1965 and 1989, the ministry of education in charge of primary and secondary levels turned a completely Frenchified educational system into an Arabized one, both linguistically (Arabicization) and culturally (Arabization). (p.62-64)

Some view the Arabization programme in the educational system in Algeria as being responsible for the decline of the degree of bilingualism and resulting in semi-bilingualism among students, particularly in scientific streams. According to Benmoussat (2003:106)

It is common perception among some Algerians that the substitution of the French language by Arabic as the medium of instruction has led to falling educational standards. Actually, language-wise, a high percentage of students and graduates have developed a low level of language proficiency, which generated into what Brann (1990) has termed 'semilingualism', i.e. inability to use fluently two different languages one is opposed to master.

Among the significant results of the Arabization policy in Algeria was the literacy rate, which rose from around 10% in 1962 to 50% in 1987, and around 70% at the beginning of 2000 (Benrabah, 2013, p.72). Nonetheless, language policy evolved in independent Algeria has mainly been discussed and criticized since it revealed severe conflicts. For Benrabah, the rise of unplanned developments shows that Algeria's language policy is not such a success after all since the political consequences reveal spectacular conflicts born out of a linguistically divided labour market and the emergence of oppositional identities based on Berberist and Islamist nationalisms. According to him, these developments have reinforced the deep divisions in Algerian society (p.74).

According to many scholars, the primary cause of the failure of this language policy stems from the fact that it is a top-down intervention forcibly implemented by Algeria's language planners. As a new policy in the post-colonial period, Arabization was considered by many sociolinguists as being a shortcoming because of the rapid changes occurring in the

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world, and Algeria especially. These changes imposed urgent measures to integrate the global world. According to Benrabah (2007), Arabization's failure in Algeria was caused by ruling elites who needed to convince many Algerians of Arabic education's economic advantages in a global economy. Those Algerian ruling elites forced the masses to attend Arabized schools while ensuring French language proficiency for their children (p. 206-207).

Even though Arabization played a significant role in developing literary works in institutional Arabic. However, Benrabah (2013:150) considers that “until now, this literature has not caught up with that of French expression either quantitatively or qualitatively”. For Sharkey (2012:440), “Arabization, in the end, was not merely a matter of language promotion; rather, it entailed the promotion of a particular state-centred vision of culture and power”. In reality, the policy of Arabization in post-colonial Algeria was conducted more precisely against the French language (the language of colonialism), and the generalization of this linguistic policy was the subject of successive decrees and laws until 1998.

Due to the French occupation, which was very aggressive and traumatic, national leaders aimed at offsetting the influence of the French language with a hasty implementation of an exclusively Arabic monolingual educational system in post-independent Algeria; more than this, Arabization was a linguistic and cultural model that claims ideological, linguistic, religious and cultural belonging, shared by a group of Arab countries and aimed at the re-establishment of Arab-Muslim civilization in the Maghreb. A policy which, according to Benrabah (2013:51), is the “most obviously artificial and imposed of all Arab nationalist rhetorics, and which led to the spread of Islamic fundamentalism, xenophobia, chauvinism and obscurantism” (p.13). In contrast with Benrabah's point of view, Taleb Ibrahimi (1997:191) contends that:

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L'Arabization est une de nos options fondamentales. Il ne s'agit pas de refuser le dialogue avec les autres peuples et les autres civilisations, il s'agit de redevenir nous-mêmes, de nous enraciner dans notre sol et dans notre peuple, pour mieux assimiler ensuite ce que les autres peuvent nous apporter d'enrichissement⁶.

Although Arabization in Algeria was applied to create social harmonization and socio-political integration, this policy denied the multilingual characteristics that Algeria has gained throughout its history and the socio-economic development happening worldwide. Benrabah (2013:168-169) stipulates that:

As a top-down planning process with complete disregard for methodology, Arabization has so far deprived many individuals from acquiring multilingual competence for a better future...a 'bottom-up' approach to language planning activities is more likely to suit the populations' multilingual orientations than the current 'top-down' unilingual method.

One of the goals of Algeria's Arabization policy has been accomplished in schools. However, because French is still widely used in many fields, including science, management, and tourism, it hasn't yet achieved success on a social level. Due to two main factors, including the significant cultural impact of colonialism on the Algerian people, enacting this policy was more difficult than it initially appeared to be. The second factor has to do with teaching in Algeria, a country with an illiteracy rate of more than 80%.

In the initial implementation of the Arabization process, teachers were not qualified enough to teach Arabic, and it took time to train them. In this context, Myerhoff (2006) indicates that institutional measures like legal protection for a language or a language's users are only one means of ensuring the vitality of a language. Other social and attitudinal factors, some historical, some economic and some demographic, are also crucial in determining a language's relative and long-term vitality (125).

⁶Arabization is one of our fundamental options. It is not a matter of refusing the dialogue with other people and other civilizations, it is, however, a matter of becoming ourselves again, in order to root in our soil and our identity; for better assimilating what the others can bring us of enrichment. (personal translation)

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For Boukreris (2015), “the language planning policy in Algeria has to be regarded in relation to those wider processes of modernization and development and their associated process of alien penetration” (p.125). Such critics called for accepting Algeria's linguistic diversity and therefore embracing the country's trilingualism (Arabic, French, and Berber).

2.5 Aspects of Language contact in Algeria

Depending on their assigned roles and status, Algerian speakers may speak Standard Arabic, dialect, Berber, or French. With such linguistic diversity, Algeria serves as an example of what Fishman (1967) termed "diglossia with bilingualism" in his theoretical construction. Over time, Algeria witnessed many sociolinguistic changes. Many of them are due to socio-cultural changes; others are the result of contact with other civilizations. Diglossia, bi-multilingualism, and code-switching/mixing are all part of an expected linguistic behaviour among Algerians. Summarizing the Language contact situation in Algeria with its ups and downs, Benrabah, 2013:167) points out:

Since the liberation of Algeria in 1962, language has been used as a proxy for conflict by an autocratic regime. Its officialized antidemocratic ideology based on essentialist Arabo- Islamism generated oppositional identities, just as essentialist as colonial assimilationism...the Berber spring in 1980, the October 1988 uprisings, and subsequent social developments highlighted the gap that existed between the official ideological agenda and the linguistic and cultural realities which had never ceased to be plural.

2.5.1 Algerian Context: A Diglossic or Multiglossic Situation?

One of the social factors that influence language change is diglossia. The term "diglossia", which refers to the use of two different varieties of the same language for two different sets of functions, was first used in English literature in 1959 by the American sociolinguist and "father of diglossia", Charles A. Ferguson. In his groundbreaking work "Diglossia", which described the Arabic sociolinguistic landscape and its key historical, social, and linguistic variables, Ferguson was the first contemporary scholar to provide a formal framework. A prototypical example of diglossia, according to him, is the situation in

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which SA and QA coexist due to their complementary distribution in terms of the context of use. According to Benrabah (2013:11-12), the term 'diglossia' refers to “communities with two distinct linguistic forms of the same language which coexist in a complementary relationship”. Whereas Albirini (2016) mentions that: “diglossia is a social and linguistic phenomenon that is subject to change, just as language it-self and social realities are amenable to development and adaptation” (p.60).

Algerian speakers share two common official and national languages, Arabic language in its modern form (MSA), which is considered the first language of the country with a high status (H), standard form and formal use, and Tamazight language which is considered as the second national and official language of Algeria. However, Tamazight's use among Algerians is very limited, and its status is by no means equal to Standard Arabic. In fact, the high status confined to the standard literary Arabic is attributable to its relatedness to the holy Qur'an, which has established its formality, loftiness and prestige.

The dialects existing in Algeria's linguistic landscape are considered the low variety of Arabic (L), referred to as (AA). The latter holds less prestigious status and is confined primarily to informal contexts. From East to West, North to South, Algeria represents a complex mosaic of different dialects, and each dialect in Algeria symbolizes a specific identity and a rich culture. These Algerian dialects differ from one region to another; however, notwithstanding the distance between these dialects or varieties, there is excellent mutual intelligibility between many of them because they share a common history.

Relying diglossia to the Algerian context, Djennane (2014) considers that “Algeria, belonging to the Arabic speaking world, being in no way the exception of the Arabic world, is a de facto diglossic” (p.53). Given what has been established by Ferguson's (1959) classification of H and L, Algeria recognizes MSA as having the H stand and AA as having the L position. The former is considered the sole official language of the state, related to formal usage and generally concerned with literary purposes. In contrast, the latter, which consists of some

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mutually intelligible regional dialects, is ascribed to informality. Nevertheless, H and L are only sometimes kept separate in the Algerian speech community, and they coexist together even within a single uttered sentence. It is important to note that diglossic behaviour can only be attributed to the speech community and not to individual speakers of a language.

The H variety in Algeria is provided through education in a school setting, as Sayahi (2014) formulates: “in diglossic situations, nobody speaks the H variety as their native language, and those who aspire to have advanced competence in it can only achieve it through a long and planned formal learning process, just as a foreign student would have to do” (p.11). The L variety, in contrast, does not hold the same privilege; it arises and evolves in a natural environment. It is, therefore, the mother tongue of all Algerian speakers.

The logical impact of these two modes of acquisition results in the fact that the H variety officially receives great attention from the Algerian government to promote it in all domains and levels, which is different from the L variety. It is noted that each of the two linguistic varieties in Algeria possesses its own specific phonological, morphological and lexical structure. It is also important to mention that AA shows numerous morphological and syntactic differences from other varieties of spoken Arabic around the Arab world. It includes many borrowings from French languages, especially with which Algerian speakers have been in contact for nearly a century and a half.

Ferguson's pioneering 1959 study has been improved upon in several later works due to its lack of applicability in many contexts (e.g. Gumperz, 1962; Fishman, 1971; Hudson, 2002; Albirini, 2011), and diglossia has been extended to include unrelated languages. For this, finding cases of convergence and change at the level of the varieties and languages involved would be obvious. This linguistic change could result from the rapid spread of literacy in which the contact between H and L gives birth to a middle variety, an elevated code considered more prestigious than the vernacular. A case for Algeria, in which this sociolinguistic phenomenon is a social and cultural consequence that appears as a coexistence

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of varieties forming a language continuum. Described by some linguists as being static and rigid, the Fergussonian scheme, which served as an illustration for the concept of diglossia, was considered by the Algerian sociolinguist Ibtissem Chachou (2011) as being far from the reality of the ground. She considers that this functional model needs to consider the complexity of the actual linguistic situation and is far from applicable to the Algerian context.

She states:

La hiérarchisation des langues en variétés haute et basse ne semble être en réalité qu'une théorisation des choix politiques, et donc idéologiques, et c'est en cela que le schéma se heurte au réel dont il n'en est qu'une représentation et/ou une vision imposée et diffusée par les appareils idéologiques de l'état, et non plus une description des faits tels qu'ils ont cours dans la réalité. (p.62)⁷

Multiple L varieties, along with a standard language and a middle language, make the Algerian diglossic situation unique. Diglossia in the Algerian context is likely rather a triglossia because of the emergence of a third intermediate variety of Arabic between MSA and AA, a new form of Arabic specific to particular settings and situations. This intermediate form of Arabic is often used in domains such as teaching and media. In his study of 'The Diglossic Situation in an Algerian Language Teaching Context, The Case of Tlemcen Primary Schools', Fatmi (2018) noticed that "the vernacular or at least, 'the middle language' appears to occupy a substantial place in the verbal expressions of most of the teachers" (p.7). The diglossic situation in Algeria is even considered as polyglossic. Illustrating this complex linguistic situation, Chachou (2011:59) states that:

⁷ The hierarchization of languages in high and low varieties seems to be in reality only a theorization of political choices, and therefore ideological. It is in this way that the model collides with the reality. It is only a representation and/or a vision imposed and diffused by the ideological state apparatuses, and no longer a description of the facts as they are in reality. (Personal Translation)

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La diglossie est un phénomène auquel sont confronté tous les pays arabophones pratiquant leurs langues premières dans des situations de communication informelles relevant du domaine intime et/ou ils ont pour langue officielle une forme d'Arabe qui n'a pas de locuteurs natifs et qui est généralement appelée langue standard ou moderne...notons cependant qu'en Algérie, la situation est complexe, car il s'agit d'une polyglossie où les langues sont en concurrence entre elles, comme sont l'Arabe institutionnel avec le Français et l'Arabe Algérien avec les langues Berbères.⁸

Relying on these facts of the Algerian linguistic nature, the Fergusonian diglossic model is assumed to be an immutable and stable model which does not appear as the ideal representation of the complex triglossic situation in Algeria based on the existence of a third variety of Arabic, which Algerian speakers use according to functional and situational reasons. This classical model rejects the social circumstances and practices which can affect the language used inside any given society, and the fact that a vernacular, even if it is less prestigious and sometimes qualified as a non-language, remains the variety of all Algerian speakers, despite their socio-cultural and educational background.

However, they might not accurately reflect the overlap between the two codes and the insertion of exoglossic forms as it occurs in everyday conversation among Arabic speakers, as asserted by Bidaoui (2017), who claims that Ferguson's defining characteristics of diglossia were essential to understanding the Arabic sociolinguistic situation (p. 60). As a result, the linguistic situation in Algeria does not fit Ferguson's H and L dichotomy.

⁸ Diglossia is a phenomenon faced by all Arabic-speaking countries practicing their first languages in informal communication situations in the intimate domain and/or where they have as official language a form of Arabic that has no native speakers and which is usually called standards or modern language...it should be noted however, that the situation in Algeria is complex, because it is a polyglossic where languages are in competition with each other, as it is the case for institutional Arabic with French and Algerian Arabic with Berber languages. (Personal Translation)

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Another objective evidence of the inadequateness of Ferguson's (1995) model of diglossia in the Algerian context is the fact that mosque prayers and political speeches are no more using literary Arabic alone but rather a mixture between H and L varieties in order that messages may be adequately understood and easily accessible to the popular mass which does not have enough proficiency in the H variety of Arabic. Moreover, some words reserved only for the L variety are now introduced in radio and TV news broadcasts. This will be, in fact, our main concern in this research study. The diglossic situation in Algeria is not restricted to standard Arabic and dialectal Arabic but may include other loan words borrowed from foreign languages. In this respect, Sayahi (2014:65) states:

The functional distribution of the Arabic varieties in the Maghreb differs from that of Arabic varieties in the Middle East, partly because of the presence of Berber and the former colonial languages ...whereas in the Middle East, MSA and the vernacular are the only codes in use in any given domain, in the Maghreb, Berber, French and Spanish make the situation and the nature of the contact quite different. While the varieties spoken in the Middle East are classified along a continuum that ranges from the vernacular to Classical Arabic, in the Maghreb, additional combinations have been identified (Sayahi, 2014:65).

The functional distribution of the Arabic varieties in the Maghreb differs from that of Arabic varieties in the Middle East, partly because of the presence of Berber and the former colonial languages. In the Middle East, in contrast, MSA and the vernacular are the only codes used in any domain. In the Maghreb, Berber, French and Spanish make the situation and the nature of the contact quite different. While the varieties spoken in the Middle East are classified along a continuum that ranges from the vernacular to Classical Arabic, in the Maghreb, additional combinations have been identified (Sayahi, 2014, p. 65). Bidaoui (2017), in his turn, considers that "a given speaker of Arabic may use elements not only from the H and L varieties, but also intermediate elements between H and L in addition to elements from a foreign language such as French or English" (p.61). Whereas Sayahi (2014:13) argues that "in the Maghreb, we have a situation of diglossia combined of a situation of societal and educational bilingualism, and, in some cases, multilingualism".

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It is worth noting here that Algerian Arabic shows numerous morphological and syntactic differences from other varieties of spoken Arabic around the Arab world; it includes many borrowings from French languages, especially with which Algerian speakers have been in contact for nearly a century and a half. These lexical borrowings have now become an integral part of Algerian Arabic, a form of Arabic which is, in fact, very unique in its genre. Referring to the Algerian diglossic situation, Chachou (2011) indicates that, in Algeria, the reality is complex. For her, the situation is polyglossic, where languages compete, as is the case for institutional Arabic with French and Algerian Arabic with Berber languages (p.59).

A bilingual situation of varying intensity in which the entire Arabic continuum finds itself in a dynamic conflict with a foreign language, such as French, as is the case for Algeria, can be added to this central Arabic diglossia. Diglossia in Algeria is fundamentally distinct from other instances around the world due to the significant role that the French language plays in the process of Language contact. Arabic loan words and other words from other languages may also be mixed in with the standard Arabic and dialectal Arabic. In actuality, these lexical borrowings have now assimilated into Algerian Arabic, a variety of Arabic that is incredibly distinctive in its genre.

Since the pioneering study of Blanc (1960), a number of authors have been interested in the phenomena of internal variation of the Arabic/Arabic type. The studies were carried out most often in the countries of the Middle East because, in the Maghreb, the attention has been more attracted by the cases of alternation between Arabic and European languages (French, Spanish, and English). Algeria, thus, represents a case of extended diglossia since it is purely a diglossic multilingual society, where at least three languages, namely: Arabic, French and Berber, live together. According to Laitin (1992), the upper class of Algeria is typically triglossic, in standard Arabic, French, and a mother tongue (qtd in Averett, 2015:216).

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Arabic diglossic situation needs more empirical studies to identify any possible language change. For Sayahi (2014), “diglossia is undoubtedly a suitable framework for understanding cross-dialect and cross-Language contact, language change, and eventually language speciation, mainly when the two languages that are in diglossic relation are varieties of the same language and are perceived as such by the community” (p.12). In this regard, Albirini suggests that “as diglossia manifests itself in language acquisition, historical background, writing traditions, language attitudes, social influences, and situational variables, the question is what data may be used to assess and reassess the use, values, distribution, and acquisition of the language varieties involved in the diglossic situation” (p.62). In his analysis of diglossia and Language contact in North Africa, Sayahi (2014) observed a paradox in the attitude and behaviour of speakers in a diglossic situation. He called this ambiguous situation 'the diglossia paradox'. He speculates:

This paradox explains the rapid changes in the vernacular and the static and at times utterly cumbersome structure of the standardized form. The resistance to include loanwords naturally incorporated into the vernacular, is one feature that results from this paradox and may lead, for example, to forced morphological creations in the standard variety that are opaque and, at times, do not follow the morphological rules of the classical or the vernacular forms of the language. (p.3)

Many scholars preferred to describe Arabic's linguistic situation nature as 'multiglossic' as the case of Harry (1996), who explained that “multiglossia is a linguistic state in which different varieties of a language exist side by side in language community and are used under different circumstances with various functions, the varieties used in multiglossic situations are placed in a continuum where speakers and writers constantly shift between different lects” (qtd in Al Fattah, 2015:26). This assumption could be more suitable for the Algerian case. For this, it is clear that the sociolinguistic profile of Algeria refers to a specific nature characterized by complex multiglossic and multilingual situations and needs in-depth research studies that capture all the particularities of the Algerian verbal repertoires. The diglossic situation in Algeria allows me to consider another sociolinguistic phenomenon worthy of consideration, called 'bilingualism'.

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2.5.2 Bilingualism in Algeria

Generally, the degree of bilingualism in a given society is one of the best predictors of Language contact phenomenon. However, on this point, the opinions differ on the basis that there are two situations, a bilingual situation and a second, a pluri or multilingual situation. The concept of bilingualism paves the way for a new conceptual debate on the relationship between the degree of mastery of a given language code and the designation of the term 'bilingualism. Weinreich (1953:1), one of the founding fathers of bilingual studies, provides the following definition of bilingualism: “the practice of the using alternately two languages”. Hence, individual bilingualism refers to the ability to alternate two codes in day-to-day interaction. Haugen (1953:7) says that bilingualism starts when “the speaker of one language can produce complete meaningful utterances in the second language”. The importance is, here, given the sense that to say someone is bilingual when he/she can make and use a meaningful sentence in the second language.

Since bilingualism has been studied in the 20th century, linguists have defined it in a variety of ways, and subject experts also define it differently. Some academics believe that a bilingual subject should be able to master two linguistic codes perfectly. In contrast, for others, poor knowledge of these two languages would suffice to qualify it as such. François Grosjean (1997) points out that “a person who uses two languages regularly but is not fluent in both could hardly be labelled monolingual” (qtd in Thomason, 2001:4). Wardhaugh (2006:1) for his part, assumes that “two speakers who are bilinguals, that is who has access to two codes, and who for one reason or another shift back and forth between the two languages as they converse by code switching is using a third code, one which draws on those two languages”. Myers-Scotton (2006: 3) says that “being bilingual' does not imply complete mastery of two languages”. She adds that “speakers are rarely equally fluent in two languages”. This means that even if people master the two languages equally, they prefer to use one.

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Increasingly becoming a common phenomenon arising predominantly from the lack of vocabulary of particular items, bilingualism is the most salient case of language contact that characterizes Algeria. It exists almost everywhere, practised in different ways by most Algerians, either educated or illiterate. It can range from complete fluency to using different languages at different proficiency levels. People in Algeria use two important languages, Arabic and French, which are in permanent contact. Meghaghi (2016:30) claims that “it is not an easy task describing bilingualism in the Algerian context. The alteration of all varieties of Arabic and Berber in some areas with French and their mixing has become an inherent characteristic in the linguistic behaviour of Algerian Speakers”. Chachou (2011:75) describes this linguistic situation as follows:

En contexte polyglossique comme celui de l’Algérie, caractérisé par une domination linguistique, le bilinguisme ne peut se présenter que comme dominant. Ce dernier s’applique à une situation dans laquelle le statut des langues utilisées dans une communauté est hiérarchisé et/ ou le pouvoir est mobilisé en faveur de l’une d’elle dite dominante, au détriment des autres dites dominées.¹⁰

Bilingualism is important in determining variations and changes in the language system. This linguistic situation is often analyzed and described in Algeria regarding the educational framework. Describing the bilingual situation in Algeria regarding the educational system, Benrabah (2013:112) states that:

Algeria’s elite closure produced a strong form of bilingualism for a limited number of privileged students who learned content (e.g. mathematics, social studies) through both French and Arabic. The vast majority of children in public schools were monolingually educated in Arabic with a weak form of bilingualism. These schools did not produce substantial numbers of competent bilinguals, and language proficiency in the second language was low due to poor teaching methods or to limited exposure to the French language.

¹⁰ In a polyglossic context like that of Algeria, characterized by a linguistic domination, bilingualism can only present itself as dominant. The latter applies to a situation in which the status of the languages used in a community is hierarchical and /or power is mobilized in favour of one of them, which is said to be dominant, to the detriment of the others, which are said to be dominated. (Personal Translation)

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Bilingualism in Algeria is a consequent form of colonialism; it appears to modulate the relations between social classes and is part of political and economic dominance. Two forms of bilingualism exist in Algeria: institutionalized bilingualism, applied in the educational system, in which French is used for technical and economic fields, whereas Arabic is concerned with the areas and subjects of legitimacy and national sovereignty. The second form concerns bilingualism as a communicational reality. French is present in the daily Algerians' speech repertoire and tests its competence in the various contact phenomena, including code-switching, which reinforces its linguistic heterogeneity. Algerian bilingualism is perceived as an unstable situation. Because of the Arabization programme and the media's promotion of MSA, the situation is only temporary.

Bilingualism may be associated with some issues, especially those related to identity. In this respect, Benrabah (2013: 3) mentions that “the complex problem associated with bilinguals concerns the question of identity crisis. While many bilingual people do not have a problem with identity, others find it problematic, especially in contexts of domination”. In this bilingual situation, the idea of 'language conflict' is fundamental in Algeria since there is a confrontation between many languages detached from each other in social functions. In such a manner, one dominates socially and politically, whereas the other is dominated. To the detriment of Arabic, French actually rose to a high status in Algeria and came to be seen as a language of power, prestige, and progress.

2.5.2.1 The Multilingual Nature of Algeria

Multilingualism is a sociolinguistic phenomenon generally widespread worldwide, specifically in Algeria, where the linguistic situation is very complex. In fact, Algeria's linguistic landscape is characterized by the coexistence of numerous languages as a result of its history and geography. Algeria is a de facto multilingual nation, and as a result, the majority of its population speaks multiple languages, ranging from Berber to Arabic and other

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languages and civilizations in between. This extended linguistic and cultural contact with numerous languages and communities has led to complex and dynamic bi- and multilingual situations as well as other Language contact phenomena.

In some communities, every member speaks multiple languages, while in others, only a small portion of the populace is multilingual. The reasons for multilingualism vary depending on the situation. The peculiarity of Algeria's situation is that the country's ethnic diversity and historical experience both significantly contribute to the use of multiple languages. Parallel uses of the term "plurilingualism" refer to "the coexistence of two or more codes in the same territory". According to Chachou (2011), a speaking subject is said to be plurilingual when he uses several languages in different communicational situations.

Bilingualism in Algeria denotes specific linguistic traits. The majority of Algerians, intellectuals, and illiterates all practice it differently. The multilingualism of Algerians is evident in many of the young people's everyday conversations. A conversation frequently combines elements of Arabic and French, Berber and French, or MSA and French to the point where neither an Arab hearer nor a French listener can distinguish the spoken language.

In a survey carried out in 2004, Benrabah questioned 1051 students in secondary schools about their language preferences and their attitudes towards the language of their national identity, religious values and modernity. Results show that traits related to 'sacredness', 'religious values', and 'authenticity' are usually associated with literary Arabic; French is the language of 'openness to the world', 'scientific development', and 'modernity', whereas a question about "I feel really Algerian in?" the percentages of this statement show that 72,4% prefer dialectal Arabic. In this regard, Benrabah (2013) mentions that around one-quarter of the surveyed sample prefer colloquial Arabic to transgress taboos, and this contrasts with older bilingual generations' exclusive use of French in North Africa in general and Algeria in particular (p.79).

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As for the reasons for the rise in the use of Algerian Arabic, it reveals, among other things, according to Benrabah (2013), a decline in the number of balanced Arabic- French bilinguals in Algeria. As to the language of national identity, the results corroborate what has been reported about other countries in North Africa: In the post-independence era, Maghreban people tend to associate national identity not with literary Arabic but with the form of Arabic spoken within the borders of their respective countries (p.79). Benrabah's survey also revealed that the majority of respondents value quite highly both speaking several languages and Algeria's multilingualism. He states that:

In Algeria, picking, mixing linguistic forms in spoken interactions goes back to the birth of urban centres and attendant Language contact...contemporary linguistic hybridity erupted in the public sphere in both speaking and writing as part of uncontrollable world of economy and marketing in the aftermath of (controlled) economic liberalization (p.82).

Algeria's complex multilingual situation inspired Tahar Djaout, who wrote in a journalistic text 1993: "Algeria is a trilingual country. It has the good fortune to open up three windows to the world instead of one, to be able to feed on three cultures instead of one. But this luck was confiscated right from the start" (Benrabah, 2013, p. 149) (qtd from Djaout, 1993:8). New approaches to Language contact view multilingualism as an individual speaker's dynamic, goal-oriented and creative use of a complex repertoire of linguistic structures (Matras, 2013, p. 11). However, some other scholars see it as an obstacle to nation-building in some multilingual countries. The reasons for Kuo & Jernudd (1993) are that linguistic identity is associated with ethnic and cultural identity, which could lead to inter-ethnic conflict when the functional status or sentimental values of one's own ethnic language are at stake. Another reason is that this linguistic situation weakens communicative integration and implies inefficiency in managing the economy and polity. The result is stagnation in the nation's social, economic and political development (p.15).

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In opposition to theorists who view linguistic multilingualism as an obstacle to nation-building, Benrabah (2013) illustrates the point of view of the sociolinguist Rama Kant Agnihotri (2009:268), who has argued convincingly that multilingualism facilitates inter-group communication and mutual comprehension. She opined that sociolinguists need 'multilinguality' as an alternative view of language to celebrate variability as constitutive of human existence. She additionally claims that multilinguality would not only help fight highly dangerous sociolinguistic stereotypes but will also promote divergent thinking, higher levels of linguistic and scholastic achievement, cognitive flexibility and, most of all, social tolerance (p.18). Benrabah (ibid: 170) concludes then to assume that multilinguality allows individuals to discard myths about language and appreciate fully the linguistic diversity surrounding them. He says:

The greatest hope for the complete decolonizing of the colonized's minds lies in the celebration of multilinguality. This could be an important resource to fight essentialist ideologies and dangerous sociolinguistic stereotypes often used for political exploitation in Algeria today...the future lies in new models stemming organically from the country's mixed and complex history as well as Algeria's plural linguistic scenery, and Algerians' multilingual orientations.

Many studies have proved that a multilingual environment influences an individual's psychological, emotional, and social development. In Algeria, bi/multilingualism represents an indisputable reality, sometimes perceived as threatening the country's unity. Other times, it is regarded as a means to expand one's opportunities. Bi/multilingualism is a double-edged sword that must be carefully managed if one is to benefit from it. Thus, the sociolinguistic phenomenon known as bilingualism is thought to be an important result of Language contact. This leads to a variety of results that are characterized by code-switching, code-mixing, and borrowing.

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2.5.3 Borrowing in Algeria

In most of the investigations carried out by linguists, results have shown that there is almost no language which would be free of foreign elements, which means that languages around the world are always in frequent contact and influence one another by exchanging words. Throughout history, speakers have modified and inserted bundles of formal and functional properties into their own languages. Language refers to this subtle form of contact as "borrowing". Borrowing is another area of Language contact, and it has been studied as a phenomenon since the 1950s. It entails the incorporation into the native tongue of the speakers of features from other languages.

Borrowing can be done through literature and modern technologies, so it does not require direct communication between speakers of different languages. Haugen (1950:212) postulates that “every speaker attempts to reproduce previously learned linguistic patterns in contexts different from the language in which he learned them”. He defines borrowing as “the attempted reproduction in one language of patterns previously found in another”. Gumperz (1982) argues that borrowing involves satisfying another language's morphological and syntactic rules. He states that:

Borrowing can be defined as the introduction of single word or short, frozen, idiomatic phrases from one variety (i.e. language), into the grammatical system of the borrowing language and they are treated as if they are part of lexicon of that language and share the morphological and phonological system of the language. (p.66)

A borrowing can also be called a 'loan word' ¹¹. The latter is used to refer to “more-or-less spontaneously transferred lexical items that show no morphemic substitution, and that may be adapted to the phonological and morphological patterns of the recipient language (RL)” (Romaine, 1989, p. 55). In this context, Van Coetsem (1988:26) claims that “it is often noted that first lexical features are borrowed, then, under long-term cultural pressure, structural features

¹¹ The term ‘loanwords’ is used in this research study to refer to more-or less spontaneously transferred lexical items that show no morphemic substitution and that may be adapted to the phonological and morphological patterns of the recipient language (RL).

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(phonological, morphological, and syntactic) may also be borrowed”. Be it introduced by bilingual individuals, colonization, cultural encounter, or the need to accommodate science and technology, a loan word is integrated into the speech repertoire with specific modifications at the sound segments and morphological structure. In fact, most borrowed words go through a specific integration process so that eventually, their foreignness is undetectable, or they are assimilated into the recipient language's grammatical structure. Hafez (1996:385) emphasizes the degree of standardization of loan words, initially introduced by bilinguals when code-switching, while also highlighting the degree of integration of loan words into Egyptian Arabic (EA) patterns. She claims:

Loan words are later produced repeatedly and collectively by monolinguals and may (a) retain their SL sound and morphology, thus not integrated at all, either because they are newly introduced to the language, because they resist integration, or because they do not conflict with the RL patterns; (b) be partially integrated, adapting only phonologically; or (c) be fully adjusted to the sound and morphological patterns of EA with its tri-and quadric-consonantal patterns.

The relatively extended contact period between Arabic and many other languages in Algeria has led to an extensive borrowing of the Algerian dialects. For this reason, loan words in Algeria are abundant and borrowing from other foreign languages is substantial. More French words were imported on a large scale into Algeria during colonization, where Arabic, as the first spoken language of the country, borrowed a vast number of foreign linguistic items. Words such as *telephone* (phone), *reveil* (alarm clock), *placard* (cupboard), *portable* (mobile phone), *chargeur* (charger), etc., are largely used in Algerians' daily speech. Words can be borrowed from one another in both directions between two languages that are in contact, but this asymmetry is frequently more pronounced on one side. In the Algerian case, and because of the long period of colonization and cultural influence of many civilizations, borrowed words taken from many foreign languages are adapted into AA phonologically and morphologically.

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A loan word is incorporated into the Algerian speech repertoire with specific modifications at the sound segments and morphological structure, whether it was brought in by bilingual people, colonization, cultural encounters, or the need to accommodate science and technology. In fact, most borrowed words go through a specific integration process so that eventually, their foreignness is undetectable, or they are assimilated to the recipient language's grammatical structure: AA.

Why do speakers translate words from one language into another when they are speaking to each other? This is a query that Peter Siemund (2008:11) has posed in his paper: 'Language Contact: Constraints and Common Paths of Contact Induced Language Change'. An eventual answer was as follows: “speakers perceive something in the contact language that they feel is missing in their language. i.e., language A lacks what language B has, and speakers replicate items to compensate for the perceived gap”. Lack of technical terminology also plays a central role in borrowing from other languages. There is an expanding list of technical and specialized terms borrowed from French with no equivalence in Arabic, for example: *parabole* (satellite dish), *cassette* (cap), etc. It is noteworthy that it is not just words that get borrowed. All aspects of language structure are subject to transfer from one language to another, given the right mix of social and linguistic circumstances (Thomason, 2001).

On the basis that “whatever kind of material is transferred in a situation of Language contact, this material necessarily experiences some sort of modification through contact” (Siemund, 2008), integration can occur at a number of levels; the most discussed are phonological and morphological integration. Many words introduced to AA follow the linguistic pattern of AA on both the phonological and morphological levels, among others. For example, the Spanish noun "espartaña" (sandals) is realized in the AA, especially in some regions of the West, as */sbardi:na/*. The voiceless bilabial /p/ in the donor language, i.e. Spanish, is replaced by the

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voiced bilabial /b/ in the recipient language (AA), which signals a lower degree of phonological integration.

Other borrowings go through a higher degree of integration, making it difficult to tell if it is a borrowed word, as in the Spanish borrowed word 'semana' (week), which is remodelled on the phonology and morpho-syntax of the recipient language (AA) to become /si:ma:na/ or /sma:na/ in some regions in Algeria. The assimilation of loan words into the recipient language's (AA) derivational system also contributes to their integration. In this case, an example is the French borrowed word 'fourchette' (fork) assimilated into the AA system to become /farʃita/, maintaining the same meaning of the donor language (French). It is also governed by specific rules for the plural, which becomes /fraʃi:t/. In most cases, the borrowed nouns follow the agreement rules of the AA. It is to mention that the same word is also borrowed from the Portuguese language and used in parallel with /farʃita/ in some regions of the West; this Portuguese word is /ga:rfo/, integrated and assimilated into AA to become /garf u:jat/ in the plural form.

In Algeria, where bilingualism is the norm, not only borrowed nouns but many verbs are incorporated into the Algerian speech repertoire. The relatively significant numbers of such borrowed verbs are related primarily to new trends and technology and are generally initiated by (y) /j/. The following list of borrowed words from other languages that were incorporated into Algerian Arabic is just a small sample:

Loanword	Its origin	The verb in the AA	Its meaning in English
Connector	French	/jkonæ:kti/	to connect
Facebooker	English/ French	/jfæ:jsbu:ki/	to facebook
Bouquiner	English (book)	/jbu:kini/	to read
Flasher	English/ French	/jfla:chi/	to flash

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Voyager	French	/jvwaja:ʒi/	to travel
Taquiner	French	/jta:kini/	to tease
Supprimer	French	/jsipri:mi/	to delete

Table 2.1 loan words integrated into Algerian Arabic

It is worth noting that some borrowed words, once integrated into the AA derivational system, lose their original meaning and adopt their own signification depending on the context and many social factors. For instance, the French loan word 'naviguer' (to navigate) has completely changed its meaning in AA /*jnavi:gi*/ to designate someone working on his own, /*ʃʃæ:rʃi*/ from the French loan word 'chercher' which means provoking someone, and /*ʃfu:rni*/ from the French loan word 'fournir' to point out a very generous person.

Algerian speakers have always incorporated loan words from the languages of all the cultures with which they have had contact as part of their cultural heritage. It is of significant importance to mention that inserted materials such as borrowings may superficially affect the language system, i.e. its lexicon, with no consequences for grammar, as it may have repercussions that go beyond the adding of some aspects to the lexicon of the recipient language since it requires the development of unique grammatical patterns. In the two cases, such a linguistic operation represents, in fact, a step towards code-switching and language mixing, a sociolinguistic phenomenon which is largely spread among Algerian speakers.

2.5.3.1 Specific Adaptation

Language contact situation in Algeria is generally conditioned by social circumstances, which lead to unidirectional linguistic results, i.e. the linguistic influence of the dominant language. In the case of AA, it presents the peculiarity among Arabic dialects for its specific phonological, morphological and lexical features. This is because Algerian Arabic is hard to understand outside the Maghrebi region. Phonological and morphological changes and adaptation provide subtle contact effects.

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2.5.3.1.1 Phonological Adaptation

Phonological adaptation occurs when the foreign word is modelled to fit the phonetics and phonology of AA. There are three stages in the process of phonological adaptation, according to Haugen (1969). First, a bilingual introduces a new word in a phonetic form close to the model. Without direct access to the model produced by native speakers of the SL¹², monolinguals can only rely on the pronunciation of bilinguals whose degree of bilinguality may vary, hence the possibility of an accent; next, the individual monolingual speakers of the RL¹³ each hear the word, in their recognition each approximating the non-native sound patterns to native ones, then each attempting a proximate pronunciation of that, thus leading to different renditions of the same word. With repeated use in the community, the word becomes an established loan exchanged by monolinguals, but varying from one dialect to another due to geographical separation as well as other factors leading to dialectal differences until systematized use in all aspects of life and the media gives it full status as part of the lexicon (qtd in Hafez, 1996:388).

AA is modified phonologically in accordance with social factors like education and exposure to the source language, particularly French. Loan words undergo sound alteration, addition, omission, and shifting to fit the phonological patterns of AA. Speakers may occasionally need to use sound alteration because the SL and RL phonological patterns do not correspond exactly; phonemes do not exist in AA, as is the case with the sound /p/, which does not exist in Arabic. Sometimes, speakers will use the closest native sound in their verbal repertoire to help pronounce some loan words. Consider the following examples:

¹² SL : Source Language

¹³ RL : Recipient Language

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French origin	AA	Gloss
Policier	/bu:lisi/	Policeman
Serviette	/særbi:ta/	Towel
Valise	/(v)bæliza/	Suitcase
Journal	/ʒo:rna:n/	Newspaper
Telephone	/tiifu:n/	Telephone
Cravate	/grafa:ta/	Necktie

Table 2.2 French words adapted to the Algerian Arabic

The French /p/ is replaced by its voiced counterpart /b/, and /v/ is often replaced by its voiceless counterpart /f/ or /b/, for they do not exist in the AA phonological system. The consonant sound /k/ is transformed into /g/, and the sound /l/ is replaced by /n/. Generally, sounds are altered for ease of pronunciation. The consonant alteration concerns also loan words originated from classical Arabic, in which the voiceless dental fricative /θ/ is replaced by the dental plosive /t/ as in the MSA word /θaka:fa/ (culture) rendered in AA as /taka:fa/. It is essential to bear in mind that these loan words may involve maximal integration by replacing, for example, /p/ with /b/ and /v/ with /f/ or /b/, whereas others retain their non-native /p/ and /v/ pronunciation; a difference which may be attributed to many social factors such as level of education and exposure to the foreign language (FL).

Another process of phonological adaptation concerns the omission of the first syllable to facilitate pronunciation. Here are some examples:

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Loan word	AA	Gloss
élastique (French)	/læ:sti:k/	rubber band
electricité (French)	/tri:si:ti/	Electricity
automobile (French)	/tomo:bi:l/	Car
accélérateur (French)	/kseleratər/	Accelerator
allumettes (French)	/zælæmi:t/	Matches
operation (French)	/parasju:n/	operation (surgery)
escuela (Spanish)	/sekwi:la/	School
abogado (Spanish)	/boga:do/	Lawyer

Table 2.3 The omission of the first syllable in AA

Similar to how loan words' consonants are changed to fit AA's sound patterns, vowels are also altered due to their absence from AA for vowel harmony or to simplify pronunciation, as in the French vowel /eu/ which is usually rendered as /i/, /e/ or /ou/ in the AA. Similarly, /u/ is replaced by /i/ and /ou/ is replaced by /a/ as in:

Loan word	AA	Gloss
Coiffeuse	/kwafi:ra/	hair dresser
Chomeur	/ʃomæ:r/	Unemployed
Moteur	/mutu:r/	Engine
feu rouge	/fi ru:ʒ /	red fire
Bureau	/b i:ru/	Desk
Jupe	/ ʒi: ppa/	Skirt

Table 2.4 Adaptation of vowels in AA

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Other vowel integration in the final position of loan words concerns the feminine singular suffix /a/. Some examples include:

French word	AA	Gloss
Table	/t a:bla/	Table
Bassine	/bass i:na/	Basin
Batterie	/ba: tria/	Battery
Peinture	/bæntu:ra/	Painting
Facture	/fæctu:ra/	Bill
Pantoufles	/pæntu:fla/	Slippers
Casquette	/ka:ski:ta/	Cap

Table 2.5 Vowel integration in the final position of loan words

The suffix /a/ is also integrated at the end of loan words for plural forms in AA as in /fwa:fra/ for “chauffeurs” (car drivers), /zuwwa:ra/ for “joueurs” (players), /fra:mla/ for “infirmiers” (male nurses), /fu:ma:ra/ for “chaumeurs” (unemployed). It is mentioned that tokens adapted into AA show a degree of phonological differentiation between educated and non-educated Algerians. The French word 'chargeur' (charger) retains its native pronunciation by educated people, whereas it is pronounced /sa:rʒeur/ by non-educated Algerians.

2.5.3.1.2 Morphological Adaptation

When borrowed words are incorporated into the host language, morphological adaptation occurs. In the same way, loan words may be phonologically altered in AA; the borrowed words are also morphologically modified following the AA morphological patterns. According to Smeaton (1973): “a loan word undergoes modification of morphological structure to achieve harmony with the established predominant pattern and root system, usually leading to internal pluralization, i.e. broken plural and similar derivations” (p. 83). The derivation of more words

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from a loan word is one of the processes of morphological adaptation of AA which follows the AA forms. In this process, the borrowed word integrated into AA generates even more words, which precede Arabic morphological patterns. An example of this is the loan word /*lener*/ from the French word "les nerfs" (nerves), from which the words /*mnarvi*/ (adjective), /*tnarva*, /*yatnarva*/ (verbs) are generated.

Inflection is another process in morphological adaptation. In AA, most loan words, especially nouns, are inflected for gender and number. Examples of gender in morphological adaptation are:

Loan Word	Masculine AA	Feminine AA	Gloss
Infirmier	/færmli/	/færmlija/	male nurse
Policier	/bu:li:si/	/bu:lisija/	Policeman
Professeur	/pro:f/	/pro:fa/	Professor
abogado (Spanish)	/bo:ga:do/	/bo:ga:doja/	Lawyer

Table 2.6 Gender adaptation in AA

On the other hand, number inflexion concerns the plural form in AA, which generally takes the sound plural suffix /et/. Consider the following examples:

Loan word	Plural AA	Gloss
Vestes	/vistæ:t/	Jackets
Tickets	/tikijæ:t/	Tickets
Taxis	/ta:ksijæ:t/	Taxis
Serviettes	/srabæt/ i:t	Towels
Telephones	/tilifunæ:t/	Telephones

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Couvertures	/kuvirtæ:t/	Blankets
Tabliers	/ta:blijæ:t/	Aprons

Table 2.7 Plural adaptation in AA

The plural form can also be inflected according to other AA roots and pattern structures.

The plural suffix can be /il/ or /an/ or /el/ or /ar/ as in:

Loan word	Plural AA	Gloss
Escuelas (Spanish)	/skawi:l/	Schools
Cars (English)	/ki:ra:n/	Cars
Sacs (French)	/si:ka:n/	Bags
Tables (French)	/twa:bəl/	Tables
Chambres (French)	/ʃna:bar/	Bedrooms

Table 2.8 AA roots and pattern structures

Algerian Arabic is also characterized by lexical reinterpretation of some foreign words with a specific signification. The French word (les hommes), 'men', is used among Algerians to indicate courage and power. The spread of new technologies and modernization are often the dominant factors that led to significant changes in using L variety. The speed of language change in the L variety, according to Sayahi (1014), may eventually lead to new standard varieties (p.13). It is mentioned that migration within post-independent Algeria has led to contact between many varieties (eastern, western, urban, rural), resulting in additional linguistic forms introduced to Algerian Arabic.

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2.5.3.2 Factors and Results of Integration

Both children and adults may use borrowed words in their speech. They may also be regarded as the result of indolence, exhaustion, or emotional strain, which makes it easier to overlook the proper term. However, “borrowing does not always play a negative role. Borrowers sometimes choose items from another language because they are more appropriate” (Hoffmann, 1991). Therefore, linguistic and extra-linguistic factors could influence the degree of integration of loan words into AA. Generally, the closest forms to the SL are usually used by bilinguals who are better educated and sometimes socially superior. According to Schmidt (1986), “the degrees of integration vary according to such social parameters as education, exposure to the FL, sex, social class, personality, mood, situation formality, and conversation topics”. For Hafez (1996), “one of the factors most influencing integration is the speakers' attitudes towards the FL, in addition to the linguistic nature of the loan word itself”. She states:

Another factor is speakers' attitudes to the SL. On the one hand, some speakers may be apprehensive to the use of loanwords, considering them a form of cultural/linguistic invasion and resisting foreign languages. On the other hand, speakers with a positive attitude to foreign languages usually regard the different SLs as prestigious and want to identify with them and project themselves as competent and open to other cultures. (p.399)

One may also add additional criteria, such as femininity vs. masculinity, since women are typically more sensitive to the status of standards and frequently attempt to pronounce foreign sounds with an accent, such as the French /r/. The foreign form is retained by younger, urban, educated, bilingual and socially superior speakers for reasons of prestige and thus younger and older speakers will pronounce the exact loan words differently.

To sum up, one could say that phonologically, loan words are integrated into AA by limiting their sounds to the ones available in Arabic, as we can notice in the word /midi:ti/ for 'humidité'. The sounds /h/ and /é/ do not exist in Arabic, so the loan word conforms to AA syllable structure through syllabic omission. Morphologically, loan words conform to

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derivational and inflectional patterns. Generally, people borrow items to describe concepts or ideas with no equivalent words in their mother tongue. However, the most common and apparent motive for borrowing is sheer necessity. Speakers may have to refer to some unfamiliar concepts for which they have no equivalence in their language.

2.5.4 Code Switching in Algeria

The term 'code' is defined by Myers Scotton (1986:403) as “a cover term for different languages, dialects of the same language, or styles within a dialect”. In sociolinguistics, a code is related to many Language contact phenomena; among these linguistic phenomena, code-switching is listed by Matras (2009) as “one of the topics that received pervasive attention in recent publications on Language contact”. Code-switching; which is one of the bilingualism outcomes where a bilingual person can switch between languages or language varieties, may occur between the turns of different speakers in the same conversation, sometimes between utterances within a single turn, and sometimes even within a single utterance (Milroy & Muysken, 1995, p. 7). The term is fundamentally linked to bi-multilingualism and refers to the alternate use of two or more languages in a single discourse, sentence or constituent (Poplack, 1980). CS is often a superordinate term, including code-mixing or language mixing. In other cases, the term 'code alternation' has been used to refer to both the switching and mixing of codes.

The switching of codes is governed by historical and socio-cultural mechanisms and determined by various linguistic and extra-linguistic factors. Scholars like Winford (2003) assume that some peculiar features of code switches are conditioned mainly by the type of bilingualism in question and the diglossic situation. In this respect, Albirini (2016:2) states that:

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Code switching, like any other sociolinguistic phenomenon, may not be fully understood in isolation. In the Arab context, code switching is intricately related to such issues as diglossia, identity, language attitudes, language variation and other aspects of the broader Arab sociolinguistic situation (speakers, communities, varieties, etc). These sociolinguistic phenomena are always changing due to various historical, social, and political factors surrounding language use and language ideologies in the Arab region.

Usually, switching codes among Arabic speakers can occur between two languages as it can occur between the Arabic varieties in response to a number of factors. Among the factors are the type of people they are talking to and the circumstances under which the speech takes place. The setting's formality and informality, the subject, and the participants' educational backgrounds are additional considerations. Thus, Arabic speakers can manipulate how they speak in response to some conversational and situational settings.

In Algeria, CS is practised in everyday communications and formal settings like universities. An educated Algerian may switch between languages and varieties to express his feelings and make himself understood. Mitchell (1982) considers that “the skilled orator or preacher can use the complete range of Arabic, including the vernacular of the illiterate and, indeed, the speech of the educated” (p.90). In classroom settings, for example, using code-switching between the teacher and learners is very common, especially in L2/EFL classrooms in Algeria. Some scholars consider such linguistic behaviour as a result of a lack of abilities and a sign of incompetence in one of the languages. However, recent studies in multilingualism have shown the affirmative effects of code-switching in classroom discourse.

The words that are used depend on the speaker's context and the environment that both the speaker and the listener(s) share. These circumstances may only be relevant to understanding code-switching behaviour among Algerian speakers.

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2.5.5 Code Mixing in Algeria

Code-switching (CS) denotes the transition from one code to another during a single interaction, whereas code mixing specifically refers to the mixing of two codes. It happens when speakers use both languages to the point where they switch between them while conversing. Kachru (1978:28) defines CM as: “the use of one or more languages for consistent transfer of linguistic units from one language into another and by such language mixture developing a new restricted and not restricted code of language interaction”.

According to Bakker (1997), “mixed languages or bilingual mixtures were argued to be the outcome of a separate, though equally predictable process termed 'language intertwining', through which the grammar of one parent language combined with the lexicon of another” (qtd in Matras, 213:9). To Thomason (2008:255) “a mixed language is a language whose lexical and grammatical structures cannot all be traced back primarily to a single source (parent language)”. Wardhaugh & Fuller (2015) relate the development of this linguistic phenomenon to widespread bilingualism, in which bilinguals have created mixed languages as a symbol of their emerging ethnic identity (p.132).

Some linguists, such as (Eastman, 1992), argue that there is no cut between code-switching and code-mixing. That is why; CS and CM are considered the bi-products of bilingualism. However, other scholars contradict this view. McClure (1978:7), for instance, defines CM as follows:

The individual's use of opposite language element by community. It occurs when a person is momentarily unable to access a term for a concept in the language which he is using but accesses it in another code or when he looked a term in the code he is using which exactly express the concept he wishes to convey.

The salient difference between CS and CM relies on the latter discussing issues related to grammar, but CS does not. Crystal (1997: 66) views that “code-mixing involves the transfer of linguistic elements from one language into another”. Therefore, CM is the change from one code

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to another by using one language or more in the same conversation; accordingly, CM, which occurs as a natural and inevitable consequence of bilingualism, concerns the mingling of many languages during a single exchange or even a single speaker's turn. The process also concerns mixing between varieties, in which the formation of these mixed varieties resulted from the koineization process, as indicated by Albirini (2016), who mentions in his study, the case of the mixed varieties that occurred in Cairo in the nineteenth century. A similar view was advanced by Miller (2004), who suggests that most of the language varieties spoken in Arab cities are mixed varieties that have been koineized over time.

Considering that CM is restricted to communicatively competent multilingual speakers, mixing many languages during the same conversation can make it challenging to identify which language is being spoken by unskilled speakers who need to gain knowledge of a particular code. The linguistic outcomes of mixing different linguistic systems seem very complex in many socio-cultural scenarios. In this respect, Myerhoff (2006:120) indicates that “mixed codes signal in group humour and affection. Conversely, they can show hostility to outsiders who may not understand all the mixed constituents or may not understand the conventions governing how the codes are mixed”.

In multilingual communities like Algeria, the linguistic situation instigates CS/CM among speakers making them multilingual by necessity. As a result, Algerians frequently switch between many languages and varieties in their everyday exchanges as a natural and spontaneous attitude, in addition to many borrowed words used in their daily speech with an informal lexicalization. Owing to the lack of vocabulary for particular items, bringing many languages and varieties into contact by switching or mixing codes has become an inherent characteristic of Algerian society. This linguistic behaviour governed by socio-cultural and psychological factors can contribute to keeping alive the linguistic codes involved in the contact process alive.

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In Algeria, a range of mixed varieties also represents a linguistic fact in Algeria's linguistic landscape, a practice which is increasingly growing in the Arab world (Boussofara-Omar, 2006). According to Hamam (2011:42), “such mixed forms are easily recordable in all Arab audiovisual mass media, in university lecture halls, in national parliaments, in mosques and churches, and in all those occasions in which one discusses more or less educated topics”. Mixing wide varieties functions as an essential marker of solidarity as Myerhoff (2006:121) points out: “in longer stretches of interaction, it also becomes quite clear that the mixing is very much a dynamic process, involving call and response from different participants. This, too, adds to the sense that the mixed code serves as a solidarity marker”. It should be pointed out that code-switching/mixing in Algeria is not seen as a devalued practice; on the contrary, it is generally considered a strategy for effective communication between Algerians.

Social, historical and political factors may govern mixed languages, as they may also be influenced by migration, prestige, identity and attitudinal patterns. According to Matras (2013), mixing languages is a spontaneous choice of the speaker. He points out that “speakers have been shown to consciously manipulate structural choices within their bilingual linguistic repertoire, leading to the emergence of stable mixed languages” (p12). Social factors are the most influential factors that trigger bilingual Algerians to switch and mix their languages and varieties. Romaine (1995) points out in this regard that “a social situation is a critical factor to explain the reasons and motivations for code-switching and code-mixing” (qtd in Kim, 2006:52). The context and the topic of discourse also would be among the motivations to code switch and code mix between Algerian speakers. For example, CS and CM become fairly well-established when discussing topics such as science and occidental music.

Attitudes and perceptions towards CS and CM are often determined by social and historical factors rather than linguistic factors per se (Rendon, 2008). They vary from conservative stands rejecting any form of borrowing and CS to tolerant or favourable

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positions for LM. While CS is sometimes considered a feature of competent/ proficient bilinguals, scholars like Poplack (1980) and Winford (2003) see it as indicative of decay or lack of proficiency/ competency in a language. Hickey (2004) states that “if code-switching is widespread in a community and becomes socially accepted, then it may lead in the fullness of time to changes in the original language” (p.15). Wardhaugh (2006) states that mixing many languages may lead to severe problems. He posits that “if only two languages are involved, there is likely to be a direct struggle for dominance” (p. 62).

About Algerians' CM critics, Benrabah (2013:164) assumes that “this negative attitude towards Algerian Arabic code mixing base, among other things, on 'impurity' is typical of pro-Arabization intellectuals, be they Arabic speaking or French speaking”. In this context, CS between Arabic and foreign languages is used by Algerians as an identity marker, and the speakers' propensity to code-switch is generally a predictor of proficiency and prestige. Accordingly, in Algeria, it is a known fact that various languages are mixed together. It is not surprising that uneducated Algerians use words from other languages without actually knowing them. In actuality, this is the outcome of historical interactions with numerous languages during the occupation of Algeria. Due to the historical and socio-cultural causes of such linguistic complexity, the aspects of the LM situation in Algerian society emerge as a natural result of Language contact. As far as communicational purposes are concerned, it is of significance to have a better appreciation for code-switching/ mixing. As for the Algerian speakers, they should know how to take profit from this linguistic richness in today's context of globalization.

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2.6 Status of Languages in Modern-day Algeria

2.6.1 Status of Arabic Language

For the future profile of the North African population in general and the Algerian people in particular, the introduction of the Arabic language during the 7th century was a crucially important foundational element. In Algeria, Arabic represents the state's first national and official language. According to some statistics, it is spoken by more than 70% of the population. Two main forms of Arabic exist in Algeria: MSA and AA, in addition to a limited use of literary classical Arabic.

2.6.1.1 Modern Standard Arabic (MSA)

Perceived as the language of literacy and media in the present time, the degree of normalization of MSA in formal domains varies between the Maghreb and the Middle East. In the totality of the Middle East region, except for Lebanon, where bilingualism is more common, MSA is the dominant language of education, culture, and even science and technology (Sayahi, 2014). While in Algeria, conversely, speakers only use MSA to talk about their daily routine if it is part of an educational exercise, in a written form, or the rare occasions of communication with foreign learners. Generally, this standard variety of Arabic is restricted to formal uses, sometimes competes with French and is often excluded from administrative documentation.

While Algerian Arabic is acquired as a mother tongue, MSA is said to have a high stance and function in Algeria since it is the language of instruction. Since Algeria's independence in 1962, MSA has served as the country's official language, following a linguistic policy aimed at replacing the language of colonialism, French, with Arabic. MSA in Algeria was and still is the language of schooling nationwide. Referred to as "Arabic learned at school", Dourari Abderezzak considers MSA as "the language of worship, of today's theology,

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it is supposed to be that of the government, of its administration and of all the institutions of the state, it is the official language of the Algerian republic” (qtd in Chachou, 2011:123).

Contrastingly, for Cherigen (2008), this literary Arabic “still remains the intra-muros language of the schools, as always, it has not gained the street and the daily life, because seriously competed or eliminated by the Algerian Arabic, the Berber and the French” (qtd in Chachou, 2011:124). In the same vein, Sayahi (2014:62) considers that “standardization of MSA did not take into account what the speakers' actual communicative habits and needs were. Instead, it aimed at providing a code that would serve functions that the majority of the speakers do not engage in on a daily basis. This has led to the impossibility of MSA, as such, to displace the dialects as codes of ordinary communication”. It should be made clear that standard Arabic id est MSA despite not being the first language of any Algerian community, however, as an H variety of Arabic, it is deemed appropriate for literary use since it was, is, and will always be regarded as the most beautiful, logic and expressive variety of Arabic language.

In most cases, written materials continue to be produced in MSA, regardless of the domain, except perhaps for personal written and electronic communication (Sayahi, 2014). Nevertheless, to face the linguistic competitiveness challenge between MSA and other varieties and languages in Algeria, an intention to promote MSA use has been materialized in 2017 by the ex-minister of Posts and ICTs, Mrs Houda Feraoun, who decided to remove the French language from all official documents and imposed instead the Arabization for all post services. A decision expected to be generalized in other economic sectors to promote the use of MSA in formal documentation in an age of globalization and linguistic imperialism. It should be noted that a newer form is being created as a result of the virtual interaction that MSA is currently having with a new wave of technology; post - MSA form of Arabic, known as Educated Spoken Arabic (ESA).

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2.6.1.2 Algerian Arabic (AA)

Algerian Arabic (AA) is the colloquial variety of Arabic used by Algerians and known as 'El-Amia' or E-Darija'. AA dialects differ at the phonological, morpho-syntactic and lexical levels concerning the geographical region in which they are used. Before digging into details about AA features, it is essential to know what Colloquial Arabic is. Colloquial Arabic is defined by Al Huri (2018:13) as “the spoken forms and regional dialects of Arabic which differ from one country to another and at times within the same country one can find different dialects whether social or geographical”. According to Al Huri, many dialects are spoken across the Arab world, some of which are mutually intelligible, and others are in considerable measure unintelligible, particularly the Maghreb Arabic dialects.

These varieties are the Arabs' mother tongues as they are acquired innately without schooling, contrary to MSA, which requires formal education. Versteegh (1984) suggests that Arabic colloquial dialects developed through pidginization and creolization. For him, “the development of the modern colloquial dialects was motivated by the need for communication between Arabs and non-Arabs; Arabic was learned as a second language by people who needed to communicate with native Arabic speakers in post-diaspora contact situations” (qtd in Albirini, 2016:185). The Arabic dialects vary from one region to another within the same country, and sometimes the distinction exists between cities and villages. According to Al Huri (ibid: 29), the degree of mutual intelligibility between dialects depends on some geographical and social factors. He says:

Owing to the diglossic nature of Arabic and the diversity of regional vernaculars, different Arabic varieties are spoken in the Arab world, and the degree of mutual intelligibility between them differs from one dialect to another following some geographical and social factors. The fewer the distance between two Arabic varieties, the more intelligibility between them and vice versa.

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However, in the Arabs world today, the degree of unintelligibility between the Arabic varieties has decreased, and the linguistic gap between them has narrowed. According to Al Huri (ibid), this could be a result of the frequent exposure to movies, serials and the different categories of TV programmes, especially the omnipresence of Egyptian serials, songs and movies in the Arab media, which laid the ground for comprehending the inter- dialectal vocabularies (p.39). As far as mutual intelligibility is concerned, Al Huri excludes Maghreb dialects from other Arabic dialects. He argues that

Almost all Arabic dialects are mutually intelligible with the exclusion of the Maghreb dialects which are barely comprehended by the Arabic speakers of the Mashreq unless they are spoken slowly and without the use of French and Berber loanwords which complicate the process of understanding these dialects and widen the gap between them and the other dialects spoken in the different parts of the Arab world (p.45-46).

As far as AA is concerned, the latter is naturally acquired by Algerians as their mother tongue. This variety is the everyday medium of communication and is pervasive in daily interactions. It is typically limited to informal settings because it fits casual conversation the best. It counts many local varieties spoken in each region in Algeria which are largely intelligible to one another because of their similarities. It also comprises a number of French lexical items assimilated into Algerian Arabic, estimated at 140 out of every 1665 words (Benrabah, 2013, p. 38).

The Algerian lexicon also has important peculiarities, including Turkish and Spanish origin words. The Turkish influence, for example, can be traced in words like: /maʕadnous/ for 'parsley', /branijja/ for 'aubergine', and /tabsi/ for 'plate'. Spanish words can be detected in words like /ga:rfo/ for 'fork', /fi:ʔa/ for 'feast', /sberdi:na/ for 'trainer', /bo:ga:do/ for 'lawyer', and /sekwi:la/ for 'school'. In addition to the presence of a significant number of words which are of Berber origin, such as: /zelli:f/ for 'the head of a sheep', /fellu:s/ for 'chick', and /fekru:n/ for 'tortoise'. Influenced mainly by these loan words, AA, therefore, holds specific linguistic features.

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Algerian Arabic has been saturated with many French loanwords which function grammatically and semantically as their Arabic equivalents. An abundant number of words as such complicate the process of the Algerian Arabic assimilation to those who are not frequently exposed to this variety, especially people of the Mashreq countries who hardly understand Algerians when they speak. Suppose one travels throughout geographical areas in Algeria. In that case, he/she will certainly notice the use of many languages and varieties with variations in word choice, word form, and syntax, as well as pronunciation. Moving from one place to another, one may notice distinctive dialects of the Arabic language, which are typically referred to as regional dialects. These dialects, which are classified under one language in Algeria, are mutually intelligible. According to (Sayahi, 2014, p. 59), “they are the ones used in ordinary communication and the type of interaction is usually empty of any significant utterances in MSA, beyond cases of diglossic switching or borrowing from MSA”.

It was in the 1970s that artistic and literary creativity in Berber and Algerian Arabic was particularly important in music and theatre. To illustrate this fact, Benrabah (2013) points out that “it is certainly in music, with lyrics spoken in colloquial Arabic, with or without code-switching, that created the appropriate environment for the rise of positive attitudes towards this linguistic forms” (p.147). Actually, Rai artists use CS as a strategy to reach a wider range of audience. In effect, Algerian Arabic was used as a strategy to express loyalty to the local and national community. Thus, it is due to the Rai; a piece of bedouin music in origin, that the Algerian identity has been globally projected through colloquial Arabic among Rai singers. According to Benrabah (2013), “the use of Algerian Arabic by Rai singers with such a social conscience has generated attitudinal change; towards this linguistic form...consequently, Rai singing enhanced self-esteem through an appraisal of Algerianness, its culture and one of its linguistic vectors, colloquial Arabic” (p. 147).

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The reason for the emergence of AA can be a result of many factors be they social or geographical. AA represents the vehicular language in Algeria and the first language of all Algerians throughout the national territory, including the Berber-speaking regions. A relatively rich linguistic production characterizes this distinctive code which enjoys great creativity through its phonetic, morpho-syntactic and semantic specificities that differentiate it from the Arabic spoken in other countries, especially in the Middle East. According to Elimam (2004:15), “Algerian Arabic is considered the language of effective communication. It is spoken by 85% of the Algerian population”.

What seems to be the major handicap for Algerian Arabic is being constantly attached to institutional Arabic. It would only be a reduced version and a low variety of Arabic, which does not enjoy legal status. Linguists consider AA the language imposed by the strength of social and historical dynamics, as the common language of Algerians. It has many similarities with the language spoken by the Maghrebins of various countries to the point that the Maghrebins of various countries do not seem to need another language to understand each other, particularly between Tunisians, Algerians and Moroccans. Sayahi, (2014:58) points out:

While Standard Arabic was persistently perceived as the ‘real language’, the dialect continued to develop into regional and national standards without any of them having formal normalization. The dialects were not elevated to national language, for the extensive perception that they are structurally unsound and functionally inferior to Standard Arabic and also for the fear of definitively obliterating any hope of unity of the Arab countries.

Notwithstanding its belonging to an oral tradition, which relegates it to an inferior position, AA, which is the only code that all Algerians master, remains an essential variety which occupies an important stand in Algerian society and plays a prominent role in daily communications to the same degree as standard Arabic. This local language is indeed part of

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the national heritage, a reason for which it should seriously be protected and preserved. A large audience from a variety of cultural and educational backgrounds can now be reached thanks to this particular distinctive code's gradual integration into Algerian media. This will be discussed in detail in the next chapter dedicated to language use in the Algerian media.

2.6.1.2.1 AA Influenced by the Wide Spread of the Internet

In Algeria, globalization and the development of new technologies led to the appearance of new terms utilised in written and oral use. AA is seeing a massive increase in written production in virtual and electronic communication, where users incorporate the Latin alphabet and the Arabic Script. Usually, AA is written in Latin script in short messages as in '*hamdoulah, kiraki ghaya*'? Users even develop their abbreviation system, as in *hmdlh* for *hamdulillah*. Moreover, to reflect the missing sounds in the Latin script, users choose some numbers, like: '*l3am lifat*' (the last year), '*7abibti*' (my love), '*9raya bdat*' (schooling begins), '*b9ay 3la 5ir*' (stay safe). The wide spread of the internet, satellite TV stations and mobile phone markets in the last years have contributed to developing a new way of writing in vernacular Arabic, as stated by Ball:

We are witnessing a move towards a freer written expression, which was not available before and which may have important repercussions on the relationship between writing and language norms more generally...until the 1980s, the writing of Arabic vernaculars was rather limited: private correspondences, pieces of dialogue in novels, scripts of theatre productions or movies, and vernacular poetry for example. Most of this writing used Arabic script. Authors who willingly wrote in plain vernaculars were a minority (p. 247-248).

AA is gradually spreading to domains that would have been reserved exclusively for the H variety. Sayahi (2014:69) states that "while it is hard to see a decision to legitimise the use of the dialects as official languages taking place in any Arabic-speaking country soon, for both compelling religious and socio-political reasons, it is clear that speakers are extending their usage of the dialects in a way that is paving the way for their normalization". With the diversification of programming and the increased number of TV channels and radio stations, AA is widely used

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in radio programmes. Exclusive usage of MSA is limited to very formal types of programming, such as the news since MSA tends to be faithfully preserved to written materials that are read by radio broadcasts. As a result, areas that were set aside exclusively for SA are being increasingly taken over by AA.

For Miller (2010), “all the testimonies converge for a long time to emphasise an increasingly frequent use of the dialect in formal oral use (media, conferences, political speeches, etc.) and in written use (literature, advertising) giving rise to a level of Arabic referred to by linguists as 'Middle Arabic’” (qtd in Chachou,2011:166). Concerning the extensive use of AA in oral contexts, Chachou (2011) mentions the themes evoked in the audio-visual media, which may require a specialised lexicon. For her, “the reasons may be more complex depending on the various communication situations” (p.167).

Much change is occurring now in AA because of the contact situation with MSA and other foreign languages and the extension of its usage to the written domains. One of the emerging trends is youth speech which uses specific linguistic devices such as truncation. Ball indicates that “today, youth languages (speech) are popularised through songs and movies and become social phenomena” (p.248). Despite considering the dialect as an inferior variety, some scholars as Haugen (1966:924), point out that “a dialect represents the historical and cultural imprint of every society; it reflects its real identity”. So far as everyday use is concerned, it clearly appears that AA enjoys a special status and plays a paramount role in Algerian society. In this regard, Mose (2018:263-264) indicates that “a first language can be maintained, depending on the extent of attachment speakers have to the cultural elements it bears. The intersection of strong cultural and religious belief, identity issues, and historical circumstances contribute immensely to preserving a first language”.

According to some Algerian linguists, such as Benrabah (1992b, 1993, 1999), AA is the best tool for modernization and achieving a true Algerian identity. Since Algerian Colloquial Arabic, not the so-called MSA or CA, is the first language Algerian pupils hear

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and learn to speak, Benrabah suggested using AA as a teaching medium to make pupils feel comfortable. Actually, there have been many attempts lately to increase awareness of AA, particularly in the field of education. The ex-minister made a proposition of education, Mrs Nouria Benghebrit, who suggested teaching AA in primary schools. An attempt which was firmly rejected by many elites and intellectuals, assuming that AA is nothing more than a dialect which can never reach the position of literary Arabic. Though it has not gained any recognition in Algerian society, AA still represents Algeria's linguistic heritage and remains a symbol of the Algerian socio-cultural identity.

2.6.1.3 Educated Spoken Arabic (ESA)

According to El Hassan (1978:32), “educated speakers in the Arab world use the variety of Arabic which we call Educated Spoken Arabic (ESA), which draws upon both MSA and colloquial Arabic [regional spoken varieties of Arabic]”. Scholars provided several definitions for (ESA), Mitchell (1982:125) defines it as "the virtually unregistered 'mixed' Arabic that provides the basis for the 'koineised' Arabic of intercommunication between Arabs of different countries". For Ryding (1991:212), it is “a supra-regional prestige form of Spoken Arabic practical as a means of communication throughout the Arabic- speaking world”. Whereas Al Huri (2018:13) regards ESA as a hybrid variety holding the linguistic features of both MSA and Colloquial Arabic, this variety is widely used in the Arab media and by the Arab educated people when they come together to facilitate their communication.

From the above definitions, ESA, as a mixed variety of Arabic, can be described as a hybridization of the two forms of Arabic: MSA and AA, which are densely intertwined. It holds a standard/formal status that allows it to be used not only in intercommunication between Arabs from different countries but also as a means of communication in some specific contexts, such as media. To make this intermediate Arabic (ESA) understandable to those without formal education, the essential features have been largely standardized but

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simplified. In fact, both plain vernacular items and archaic standards are rejected by this middle variety.

ESA is very much employed among Arabs. Stigmatised as a Middle variety of Arabic, ESA is labelled by some scholars as "al luya lmustahsana" (the acceptable language) Lakhdar (1959). Montreuil (1960) calls it "la voie moyenne" (the middle form), Bishai (1966) calls it "Inter- Arabic", whereas Maamouri (1973) calls it "Educated Arabic". Generally, this mixed variety, i.e. ESA, is known in the media domain as "al luya el muhaddaba".

In Algeria, the emergence of ESA may be attributed to the failure of most Algerians to use MSA in their spontaneous discussions, on the one hand, and the inadequacy of AA to cope with more serious topics, especially in the media and educational domains. In Algeria, the H variety (MSA), the L variety (AA), and the ESA form a continuum, with each level related to the following. The topic, the speaker's background, the interlocutors, and the context are the main determinants of which of the three Arabic levels to use. As a result, the notion of a strict division between formal MSA and informal AA does not correspond to the Algerian linguistic context. The use of ESA among Algerians is anticipated to grow in the coming years as the country's population of educated individuals rises as a result of mass education that is both free and compulsory. The use of this variety, i.e. ESA in the media domain, will be discussed in detail in this research study's practical part.

2.6.2 Berber – Tamazight Language

Together with Arabic, the Berber language: which forms one subgroup of the Afro-Asiatic language family, has also been considered as an originated form of an ancient language known as Lybian. Chaker (1996) states that "from a historical point of view, Berber belongs to the Chamito Semitic family of languages which also includes Arabic, Hebrew, ancient Egyptian, and other African languages from Tchad and Nigeria" (p.201). Nearly ten nations in the

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larger Maghreb-Sahara-Sahel region currently speak Berber, including Algeria, Morocco, Tunisia, Niger, Mali, Burkina Faso, Mauritania, Lybia, and Egypt. The two countries with the largest Berber-speaking populations are Algeria and Morocco (nearly 25% in Algeria and 35–40% in Morocco). Additionally, these are the nations where the Berber issue is raised most frequently (Chaker, 1998). According to the approximate statistics provided by Chaker (1990), Berber languages are practised by about 20% of Algerians.

Arabic served as Algeria's sole official and national language following its independence in 1962. For a long time, many questions were raised about the status of the Berber language, which has long been considered a real menace to the national union. Therefore, the Berber language throughout the history of Algeria has never reached a high rank because of the policy of Arabization applied between 1962 and 1999. The main goal of this language policy was to unify the nation after colonisation, giving Algeria its real identity, which is deeply attached to Islam religion and the Arabic world. The negotiation of official status for the Tamazight language involved a number of commotions. 1980 was the year of unrest, conducted by Berbers and spurred by anger to claim the national recognition of their language and culture. Chachou (2011:129-130) points out that:

En ce qui concerne ce qui est appelé « Tamazight », la revendication date d'avant la guerre de libération, mais c'est à partir de l'année 1980 que le mouvement berbère et à sa tête le MCB ¹⁴ s'est organisé et a mené le long et couteux combat pour la reconnaissance de l'identité et de la langue berbère...la négation de la langue et de l'identité berbère s'accroît dès 1962 lorsque le pouvoir en place proclamera officiellement la nécessité d'œuvrer au projet nationaliste et réformiste qui s'appuie sur le triptyque « langue Arabe, religion musulmane, et nation Algérienne... sous le nom du printemps noir ¹⁵, l'année 1980 la revendication s'accroît et à partir de 1988 une relative ouverture démocratique. On lui reconnaît enfin un statut de langue nationale, néanmoins, la revendication visant son officialisation se poursuit¹⁶.

¹⁴ MCB : Mouvement Culturel Berbère. Berber Cultural Movement.

¹⁵ The incidents registered in Algeria between 1990s -2000s are known as the 'Black Spring'.

¹⁶ concerning what is called Tamazight, the claim dates back before the war of liberation, however, it is from the year 1980 that the Berber movement; and at its head the MCB, was organized and led the long and

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The protest later became known as the 'Berber Spring', which was later developed to contest the policy of Arabization imposed by the Algerian government at that time. Voices calling for recognising the Tamazight language in Algeria became louder between the 1990s and 2000s, although the Berbers movement was started so long ago. Benrabah (2013:67) states that “the 'Berber spring' was the final stage of a long process of resistance by the Kabyle community which started with the armed struggle in 1963-1964 led by Hocine Ait Ahmed”.

In reaction to those uprisings, Algerian authorities called for promoting the Tamazight language and culture. The High Commission for Amazigh Affairs (HCA) was established by order of the Algerian government in May 1995. Berber was designated as a national language (but not an official one) by April 2002, “...in effect, the partial recognition of Berber in 2002 can be considered as a first step towards the establishment of a society that values its plurality, but it needs an atmosphere of tolerance and respect for differences” (Benrabah, 201:69). Tamazight was institutionalised as the national language of the Algerian state following riots in Kabylia in 2002. Among the structures that have been created to promote the language is the National Pedagogical and Linguistic Centre for the Teaching of Tamazight (CNPLET: le Centre National Pédagogique et Linguistique pour l'Enseignement de Tamazight), created in December 02nd, 2003 (decree 03-470). The critical changes towards the Tamazight language started with the political opening 1989. Chaker (1998) states that:

Within the general framework of the political opening and the abolishment of the single-party system, the data have changed drastically since 1989. It must be emphasised that based on observations, changes noticed since 1989 are many and diverse and deal practically with all aspects of the social environment. (p.3)

These spectacular changes have been especially noticed in the cultural arena, where the first signs of Tamazight language publishing appeared in 1989. The same thing happened in the audio-visual arena, in which Kabyle radio broadcasting (channel 2) started to play its

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role in promoting the Tamazight language. By the end of 1991, there was a brief daily broadcast of the TV news in Tamazight and Shawi (Chaker, p.3).

Alterations adopted since 1989 resulted in the creation of a Tamazight department at the University of Tizi-Ouzou at the end of January 1990, whereas the year 1995 is considered a turning point towards the recognition of Tamazight by the creation of the High Commission of Amazighness (HCA) whose first role is to take all necessary initiatives and make any propositions concerning the teaching of Berber. According to Chaker (2003), however, the measures taken favouring the Tamazight language are more or less symbolic and remain marginal and without a real effect on the linguistic and cultural policies or the predominant sociolinguistic trends (p.3).

Regarding Tamazight script, it is composed of three alphabets: Latin script, the Arabic alphabet and the original Tifinagh alphabet. Asselberg (2017:2) states, “in Algeria, mainly Arabic and Latin alphabet are used to transcribe Tamazight. Nevertheless, the use of Tifinagh as the official alphabet has gained support in recent years. The debates on this topic are still highly controversial, as it is a part of the broader conflict between Arabs and Berbers in Algeria”. In a survey undertaken by Eva Asselbergh in 2017, sixty Berber native speakers were asked about their personal preference for alphabets; the researcher found that 37% chose Tifinagh and 25% Latin. A minority of 2% chose Arabic script. For Eva Asselbergh, “this rejection of Arabic revealed a disdain regarding the Arabo-Islamic policy of the country, accordingly, according to Berbers, adopting the Arabic script meant renouncing their ethnic identity and accepting the Arabo-Islamic identity” (p.8).

Some scholars stated that the Latin script better responded to the Berber sounds. However, those who chose Tifinagh assumed that the Berber community would lose its 'Berberness' when adopting a foreign script (p.9). According to Benrabe (2013), most teachers opt for the Latin alphabet, which is linked to modernity and progress. On the

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contrary, the official authorities and the Islamic parties prefer the Arabic script as it represents the authenticity of Arabo-Islamic Algerianness. Asselbergh (ibid:11) concluded his research assuming that “writing systems are never mere linguistic systems but more social phenomena...religion, politics and history often surpass practicality and usefulness of script”.

Due to the pressure made by Amazigh-rights activists, and after forty years of independence, Tamazight was finally granted 'national language' status in 2002. However, this initiative needed to put Tamazight on par with Arabic. For Ennaji (2005), three significant problems hinder the codification of Berber:

- Its official status as a regional dialect
- The fact that it is only spoken, and
- The dilemma of choosing an adequate script for Berber

Tamazight has been acknowledged as existing for more than 5,000 years, but the state has never codified it because many Berber varieties, despite sharing a common linguistic root, are incomprehensible to one another due to geographical and traditional differences. In fact, the officialization of Tamazight in Algeria had to be postponed until 2016. Benali (2007) asserts that Berber, as it is nowadays, does not constitute a single unified language; instead, it is a group of varieties which are different from each other mainly at the phonological and lexical levels, while the grammatical structure remains the same. Despite being recognized as a national language in 2002, Tamazight was only ever considered to be a regional dialect. According to Benrabah (2013:160), the Berber language is in the following linguistic circumstances in Algeria:

The government's indecision over the Berber language continued to fuel language conflicts following its 2002 institutionalisations as Algeria's second national (but not official) language. The introduction of Berber in the educational system in the 1990s was a historical achievement. Moreover, its new status sought to end the improvisation of the early experience. However, the authority's refusal to accept Berber on a par with literary Arabic as the country's second official language undermines the progress achieved so far.

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2.6.2.1 Tamazight Language Use: Ain Temouchent Province as Instance

The Algerian Constitution 2016 recognised Tamazight as an official language for the first time, reflecting the fruits of years of struggle by Tamazigh advocates. It is a crucial step in Algeria's efforts to strengthen its democracy and a place to start when creating a new picture of the country's identity, which is shaped by its linguistic and cultural diversity. The incorporation of Tamazight into the educational system is one of the recent practical measures. To advance the teaching of Tamazight, particularly at primary schools, more personnel and financial resources have been allocated. In Ain Temouchent province¹⁷, for instance, the Tamazight language in 2018 witnessed noteworthy evolution; around 250 primary pupils take Tamazight courses in five primary schools spread over three municipalities: El Maleh, Ain Temouchent and Beni Saf, in addition to the recruitment of 30 Tamazight teachers in 60 primary schools in 2019, while the generalisation of its teaching in the other schools is expected in the next few years.¹⁸

Although this is an outstanding achievement, Tamazight education in Algeria still faces real challenges, especially in standardising how it is taught and the actual opposition of the pupils' families, for according to them, the addition of Tamazight to the curriculum does not serve the educational purpose. The evidence for those parents is that the Tamazight language comprises a complicated linguistic system. They consider that their children are better served by learning languages that can benefit them in the global economy, which has professional advantages. Chachou (2011) reports that :

En effet, ce qui est appelé “Tamazight” est à l’instar de l’arabe institutionnel, du français et de l’anglais, de l’allemand ou de l’espagnol, une langue que le petit Algérien apprend sur les bancs de l’école, même si le degré de xénité n’est pas le même. Dans ce cas, l’on ne peut que constater que cette « Tamazignisation » se calque sur le modèle d’une arabisation qui, pour ne soulever que cet aspect de la question, dénigre les langues effectives du petit Algérien Berbérophone que sont :

¹⁷ A province in North Western Algeria. It is located 80 km South West of Oran

¹⁸ Statistics taken from Ain Temouchent radio broadcasting station: 09.01.2018.

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le Chaoui, le Kabyle, le Mozabite, le Targui. Il est désormais confronté à une triglossie, voire à une mixoglossie ¹⁹ (p.131).

Incorporating the Tamazight language into the educational system was one of many measures the Algerian government took. The year 2018 has been that of celebrating Amazigh cultural heritage. Following the decision taken by ex-President Abdelaziz Bouteflika to declare Yennayer (Amazigh new year, January 12th) a national non-working holiday, a varied programme of festivities was celebrated throughout Algeria, including a cultural week in each province, with a view to reviving and highlighting the ancestral Tamazigh traditions. This tendency to support and promote the Tamazight language and its culture was also followed by a seminar on the roots, variants and teaching of Tamazight organised on February 21st 2018, in Tamanrasset (South Algeria) by the HCA²⁰ on the occasion of the International Mother Language Day adopted by the UNESCO.²¹

The evolution of the official status of the Tamazight language in Algeria has also been reflected in the established literary forms. Recently, under the sponsorship of the HCA, two books were published in 2017: The Grand Dictionary French- Tamazight of Abdelhafid Idres with more than 65000 words, and a translation of "Les Armes de la liberté" (the weapons of Liberty) in memory of Mohamed Boudaoud, called Si Mansour, member of the national liberation army (ALN), in addition to other several initiatives taken in favour of the Tamazight language.

Strengthening Tamazight's official status in Algeria could be seen as a way of recognising pluralism and diversity and an attempt to increase democracy. Tamazight has now become an element of paramount importance in the political and socio-cultural dimensions of

¹⁹ Indeed, what is called tamazight is like institutional Arabic, French and English, German or Spanish, a language that the little Algerian learns on the school benches, even if the degree of foreignness is not the same. In this case, we can only observe that this "tamazighnization" is modelled on an Arabisation which denigrates the effective languages of the small Berber-speaking Algerian that are: the chaoui, the kabyle, the mozabite, the targui. He is now confronted with triglossia, or even mixoglossia. (personal translation)

²⁰ The High Commission for Amazighness created in 1995.

²¹ UNESCO: United Nations Educational, Scientific and Cultural Organization

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Algeria. As an ancient language spoken throughout North Africa, the Berber language – Tamazight, constitutes one of the fundamental components of the Algerian-specific identity and culture. The recent years in Algeria were marked by the recognition of Tamazight as an official language, giving it both new opportunities and new challenges.

Though it still has no standardised form, the Tamazight language has gained spectacular linguistic and cultural rights and has begun to undergo deliberate language structuring in modern Algeria. It is now more recognised than ever before in the Algerian society. This step advances the principles of the linguistic pluralism that Algeria reveals. Waiting for its standardisation in the upcoming years, this will undoubtedly be a crucial act that could enable the Tamazight language to reach socio-cultural and economic goals, as Berber advocates have long proclaimed.

Describing the status attributed to languages and varieties in today's Algeria, Benrabah (2013) avers that dialectal Arabic and Berber would be minorised and stigmatised, French is reserved for more "prestigious" roles in literary Arabic, while Arabic is restricted to the religious sphere and traditional values. He affirms that elites' unapologetic support of the ex-colonial language and their loyalty to it would be reflected in the future educational structure that embedded the superiority of French over all languages, even Literary Arabic" (p.50). It is essential to mention that in post-colonial Algeria, the French language retained prestige as a cultural and economic advancement vehicle.

2.6.3 Status of French in Today's Algeria

French was regarded as the nation's official language during the period of French colonization. This status changed since the independence of Algeria in 1962, in which Arabic became the official language of Algeria with a linguistic strategy aimed at generalising its use in the economic and political sectors to regain a national identity. However, the French continues to assume the official status in certain areas in Algeria, particularly in the scientific

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and technical fields. Miliani (2002:79) points out that “foreign or not foreign, this seems to be problematic of the French language in Algeria and that of its role in the sphere of education, administration and culture”. Even after almost six decades since the departure of the colonist, the French still constitutes an important component of the present-day Algerian sociolinguistic profile. In fact, the linguistic influence of French could be noticed in the plethora of loan words integrated into the speech repertoire of Algerian speakers. However, it has been; for a long time, the object of controversy among Algerians about its real status among other languages existed.

Since many French words have been incorporated into Algerian Arabic, French has had the most significant lexical influence. In fact, because AA contains a sizable amount of French, many people are hesitant to classify it as a true Arabic variety. French has a privileged position in Algerian society because it is a language with a long history there. It has long since developed into a language that many Algerians use for daily interactions, particularly among young, educated people, in the majority of administrative and educational fields. According to the statistics of the High Council of the Francophonie reported by Rabah Sebaa (2002), 60 % of the Algerian population can be considered real francophones, whereas 30% forms the category of occasional francophones (qtd in Chachou, p.150).

In Algeria now, documents of civil status and other official documents are written in Arabic and French. Exceptions are for the national currency and fiscal and postal stamps as symbols of sovereignty. In the field of usage, apart from justice, this ambivalence is seen in the sectors of health, post and telecommunications, energy, finance and areas of provincial assemblies. This is, in fact, due to several factors, including the training of executives and the administrative management model inherited from the colonial period, but also to the need to maintain the French in the technical field (Chachou, 2011, p. 148). According to Benrabah (2013), the spread of the French language in independent Algeria was attributable to many factors; he states that:

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The diffusion of French in post-colonial Algeria has been affected by industrialization and (limited) economic liberalization, demographic growth and urbanization, the rise of literacy rates, the profusion of telecommunications media, the existence of a significant community in France and (controlled) political liberalization following the 1988 uprisings and the implosion of the single-party FLN, in addition to these direct measurable factors, there are indirect measurements based on language attitude (p. 98).

The French language has maintained its status in independent Algeria as a tool for cultural and economic advancement as one of the key components used by France in its policy of depersonalization and acculturation of Algeria, and many Arabic words have been replaced by their French counterparts. Meghaghi (2016:30) points out that “the long presence of French in Algeria and its impact on people's speech have resulted not only in the use of borrowed lexical items but also the appropriation of 'ready-made' phrases such as 'ça-va?' meaning 'do you feel alright?' sometimes mixed with an Arabic phrase as in 'ça-va elhamdulillah’”. As for the factors that enabled French to be the second language in Algeria after Arabic, Sharkey (2012:429-430) says:

Proximity and labour migration have been crucial: Algeria sits across the Mediterranean from France, and economically- motivated migration have taken Algerians there in growing numbers since World War I. The results of linguistic diffusion –which were partly the result of time spent abroad, are astonishing. In spite of policies favouring Arabic, French has burgeoned in post colonial Algeria... Algeria is now by some measures the second most populous French –speaking country in the world after France.

Stating the unique position that the French hold in Algeria, Benrabah affirms in his study published in 2007 that some 52% of Algerians regularly watch French language satellite television (p.105). For his part, Meghaghi (2016) indicates that the maintenance of French both in the written and spoken media results in continual exposure to it to the extent that many people use it in everyday interaction either on its own or mingled with the other component languages (p.30). However, the greater prestige that the French enjoyed for a long time in Algeria is no longer maintained based on the fact that English, at the moment, is the major international language of science and technology.

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French gradually declined as a second language, and its status changed from the primary medium of instruction to a mere subject. Indescribing the linguistic status of French in recent years in his book 'Language Conflict in Algeria', Benrabah (2013) assumes that French language proficiency levels have dropped considerably and the spelling mistakes that occur in signs when writing in a language not fully mastered reflect the state of literacy in French and the inadequate levels of competence in this language. From a qualitative point of view, he considers that Algeria is far from being the world's second-largest French-speaking nation after France.

Considering Algeria's linguistic inheritance from the colonial period, French remains the cause of social and political conflicts among Algerians. Nevertheless, this foreign language is deeply rooted in the Algerian speakers' daily life until it becomes an integral part of AA. Given that it is the medium used to teach scientific and technological disciplines, it is still regarded as the language of prestige, power, technology, and progress. It is important to keep in mind that young people today have positive attitudes toward this language because of its associations with modernity and progress. Many of them deliberately and consciously switch to French in order to sound more tolerant, intelligent, and refined.

2.6.4 Status of English in Today's Algeria

Due to globalization and technological advancements, English has become widely used by many people from all over the globe. It is used to communicate, learn and exchange ideas, knowledge and opinions. It also helps people to build relationships and interact in different contexts. English is being taught worldwide with different degrees depending on its status in a particular country. Algeria is among the countries which have introduced English as a foreign language at schools. 1996 was marked by the introduction of English in secondary schools in Algeria alongside the French. In reality, this strategy lasted only a short time because Algeria needed to cope with the demands of the 21st century.

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In describing the English language status in Algeria, Benrabah (2013) relied on Euro monitor research which has found that out of the three countries of the Maghreb, it is in Algeria where the English language is the least developed. The results revealed that people with a good command of English represent 7% of the total population in Algeria, 14% in Morocco and between 10% and 15% in Tunisia. Nonetheless, Euro monitor international gives many factors that can lead to the spread of English in Algeria. Among these factors are the solid urban population, which is now acquiring English skills for personal and professional skills, the youngsters' growing exposure to the media, information and communications technology, and the wide use of mobile telephones (p.119).

The clear evidence of this for Benrabah (ibid) is the investments made by English language institutions over the recent years, such as the world's leading language training provider, The Linguaphone Group that entered the Algerian market in 2007 to serve 1000 students, also the British Council and the US government which have also reached an agreement with the ministry of education to improve teachers' and inspectors' skills in English. (p. 119-120). According to Euro Monitor's research, English is highly valued by the majority of the population in Algeria, with 57% of individuals considering it an important language. The score rises to 74% among students.

However, despite these statistics about the status of English in Algeria, the French language is still enjoying first place as a foreign language. Benrabah (2013:122) states that “the weak penetration of English and the dominant position of French in Algeria are, therefore, partly related to the government's failure to liberalise the country's economy”. After a deep analysis of the language rivalry between English and French, Benrabah (2013:124-125) concludes:

English seems to emerge as another valuable linguistic option perverting the long-established belief that French is the only window to the world, to modernity, and to science and technology. The new intruder in Algeria's sociolinguistic scenery is a blessing in disguise: the presence of English language demonstrates that French indoctrination inherited from the colonial era does not stand up well to scrutiny in the long run. The penetration of English will certainly encourage the new

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generation of Algerians to awaken to the idea that no language or culture is ‘the highest expression of human civilization’, and that there are other alternative and equally valuable cultural and linguistic forms. It could also sensitize people to the value of their native tongues which have the potential to become forms of cultural and knowledge capital.

According to Benrabah, the eventual decline of the French language in Algeria is caused by three leading indicators: the spread of Arabic monolingualism through Arabization, French language remains irredeemably tainted by its colonial provenance and the growing number of Algerians who feel that Arabic monolingualism, Berber- French or Arabic- French bilingualism are not enough especially for graduate students and researchers who have the need for English language proficiency (p.124). It is noteworthy that Algeria, compared to other African countries, needs to catch up in English-speaking ability. Benrabah (ibid: 123) speculates that:

Even though English was the most popular additional language, it remained ‘invisible’ until the late 1970s and early 1980s when linguistic Arabization gained momentum...between 1993 and 1997, the Algerian government allowed English to compete with French as the first mandatory foreign language in primary schools. This top- down offer failed to attract large crowds for English despite its ascendancy elsewhere in the world.

Despite this, a growing number of people are pleading to promote English usage in order to increase the visibility of science and education, particularly in the higher education system. This is based on the assumption that English is the most widely used language in the world. Since English has become a requirement for advancement in technology, economic development, and commercial expansion, this situation has piqued the interest and deep concern of a new mass of people who want to learn the language. English departments in Algerian universities now attract thousands of students to learn the English language yearly. A step that would open a window to Algeria towards modernity as the world is becoming truly global.

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The demand for learning English in Algeria is now increasing since this language enables its speakers to be updated with recent research, books and articles and to cope with the latest technologies, especially those which play an advanced role in the growth and prosperity of economics, as Fishman (1992:23) makes the point that “in a world where Economic technical superiority is what counts, the real powerhouse is still English”.

In this bi/multilingual situation, the idea of 'language conflict' is fundamental in Algeria since there is a confrontation between many languages detached from each other in social functions. In such a manner, one dominates socially and politically, whereas the other is dominated. As a matter of fact, French in Algeria gained a high status, regarded as a language of prestige, power and progress, to the detriment of the Arabic language. Summarising the Language contact situation in Algeria with its ups and downs, Benrabah, 2013:167) points out:

Since the liberation of Algeria in 1962, language has been used as a proxy for conflict by an autocratic regime. Its officialized antidemocratic ideology based on essentialist Arabo- Islamism generated oppositional identities, just as essentialist as colonial assimilationism...the Berber spring in 1980, the October 1988 uprisings, and subsequent social developments highlighted the gap that existed between the official ideological agenda and the linguistic and cultural realities which had never ceased to be plural.

Many factors and circumstances influence today's use of Arabic and other foreign languages in Algeria. Indeed, knowing more than one language is very beneficial for the individual and society. For this and in today's context of globalization, Algerian speakers should know to profit from this linguistic diversity which is only one of its kind.

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2.7 Conclusion

Algerian speakers take great care when choosing word structures and achieving harmony because understanding the code is a crucial component of social interaction. Regarding the most recent socio-cultural, political, and economic developments, Algeria's sociolinguistic situation is actually facing significant challenges. Due to Arabic-French bilingualism, Arabic diglossia, and the emergence of a third level of Arabic, the linguistic situation in modern Algeria is extremely complex. This chapter has treated the Language contact phenomenon's inevitable outcomes inside Algerian society. It has covered the definitions of the main concepts related to this issue, such as code-switching, code-mixing and borrowing.

The media remains the domain where most direct contact between all these languages and dialects occurs, leading in many cases of diglossic switching or what may appear as middle varieties. Sayahi (2014:58) states in this context that "overall, religious, literary, educational, administrative, and political discourses continue to be produced in Standard Arabic. On the other hand, mass media are a more open domain where MSA can be used along with the vernaculars, depending on the nature of the broadcast".

On the basis that media is now considered the tool through which societies' culture, language, beliefs and thoughts are formulated, the third chapter will be devoted to a systematic study of the sociolinguistic phenomenon "Language contact" and its relation to Arab media in general and Algerian media in particular. In today's mass media, Arabic varieties and other foreign languages will be a focal point.

Chapter Three

Language, Communication and Media

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3 Chapter 3: Language, Communication and Media

3.1 Introduction

Communication is not only a matter of exchanging information; social relationships are managed through communication. This chapter provides a general description of the study's site by outlining and discussing how media communication has changed in recent years and looks at how media might affect our speech. The overall aim of this chapter is to explore current-day media language and simultaneously to look at the reverse, at how the media may be affecting language. Hence, a general description of Arabic, as well as Algerian media, is found to be necessary. Because the rich history of Algeria's media is contrasted by significant political, economic, and linguistic challenges, this chapter highlights Algeria's media development shaped by the trajectories of French colonialism.

3.2 Communication and Media

3.2.1 Introducing Communication

Early studies on communication assumed that communication was a linear process. It was very popular as a master discipline in the middle to late twentieth century. Social life recurrently involves communication conceived to open and maintain contact between individuals. Since parents and teachers teach children about new activities, particularly how they should enact them, through communication, communication plays a crucial role in the acquisition of situated knowledge. In daily life, communication is essential because it demonstrates a person's capacity for conveying messages and expressing ideas. Conversations are typically the most common spoken language form of communication.

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The concept of ‘Communication’ was defined as “the process by which messages are transferred from a source to one or more receivers” (Rogers, 1969, p. 7). James Carey defines communication as “a symbolic process whereby reality is produced, maintained, repaired and transformed” (1989, p. 23). For him, simply moving fixed, meaningful messages linearly from sender to receiver is all that is needed for this process to work. According to Paxson (2010), communication means encoding information through sounds, symbols, and actions to transmit that information to others. It also includes decoding and interpreting that information to give it meaning (p.02).

3.2.1.1 The Seven Stages of the Communication Process

Only when the key messages are understood by both the sender and the recipient will communication be effective. This will avoid confusion, frustration, and wasted effort. The process humans go through each time they communicate with someone includes seven stages:

- **Source** (sender of the message): The sender of the message or the information and ideas that are being conveyed are referred to as the source.
- **Encoding**: This step entails converting the message into a form that can be sent and that the recipient can quickly "decode" or comprehend. At this point, effective communication relies on being able to convey information simply and clearly while avoiding confusion.
- **Channel**: The message can be delivered through a variety of channels. While written communications include letters, reports, emails, messaging, and social media posts, verbal communication uses channels like face-to-face meetings, the phone, and video conferencing.

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- **Decoding:** One needs to actively listen to a message or carefully read it in order to accurately decode it. The receiver should have enough prior knowledge to comprehend the message during the decoding phase.
- **Receiver:** The receiver will interpret the message. Every receiver in the communication process has unique thoughts and emotions that affect how they interpret the message and react.
- **Feedback:** The audience responds as soon as they see or hear the message. This could involve both verbal and nonverbal responses. The sender may choose a more direct method of communication if there has been a miscommunication. Everyone will be able to understand the subject matter more easily as a result.
- **Context:** The situation in which the message is delivered is referred to as the context in a communication process. Decoding messages and drawing additional conclusions about meaning from the context are both necessary steps in understanding a message. Knowledge of an event's roles, objectives, objects, behaviours, and other components is referred to as contextual knowledge.

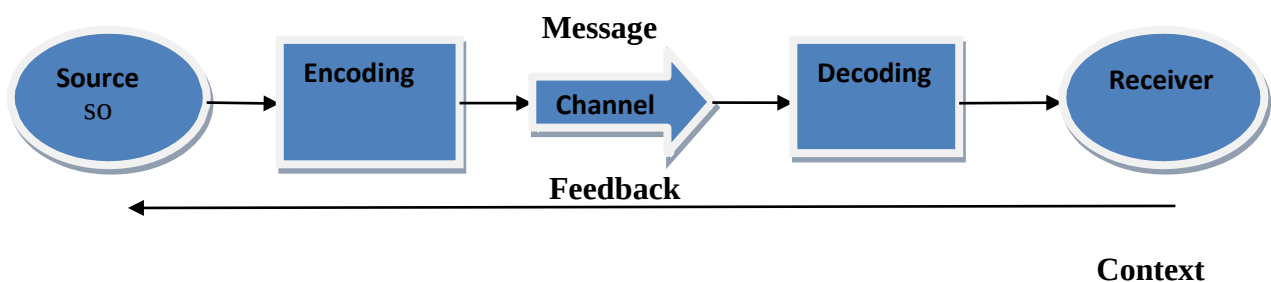


Figure 3.1 The Communication Process

Used either for sharing information or pooling efforts towards a common goal, with the help of new technologies, communications that would previously have remained localized can now be sent instantly around the globe. Two main factors are responsible for the process of communication, according to Matras (2009):

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Communication in a large contact setting is the product of the interplay of two primary factors: loyalty to a set of norms that regulate the context-bound selection of elements from the repertoire, and a wish to be able to exploit the repertoire in its entirety irrespective of situational constraints. The balance between these two factors is determined by a need to remove hurdles that stand in the way of efficient communication (p.4).

3.2.1.2 Communication Theories and Models

Communication theory examines the transmission and reception of information in science. The process can be impacted by a variety of aspects of communication theory, such as sender, receiver, noise, nonverbal cues, cultural differences, and more. Models act as a visual representation of a theory to simplify things a little. The most popular theory of communication holds that every living thing on Earth communicates, according to S.F. Scudder's 1980 theory. The method of communication is different, though. For instance, animals use sounds and a variety of movements to signal hunger or unwellness. Additional references to communication theory invoked:

- *Shannon- Weaver mathematical model*: created in 1948, this model is a linear or one way communication model. The steps in the Shannon-Weaver communication model include *the sender* who encodes a message and chooses a *communication channel*, *the decoder* who converts the code into signals, *the decoder* who takes those signals and translates them into a message for the receiver, and *the receiver* who gets the message and interprets it.
- *Lasswell communication model*: Harold D. Lasswell was a model of communication created not too long after the Shannon-Weaver model was made. Opposed to the previous model based on a simple two- person conversation, this five-point model studies mass communication and predicts the effect the message has on the group.
- *Schramm communication model*: less traditional than the other models, the cyclical model of communication was developed by Schramm in 1954, with both parties

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involved in encoding and decoding each other's messages. This model includes *the encoder* who sends the message, *the decoder* who receives the message, and *the interpreter* who tries to interpret the message.

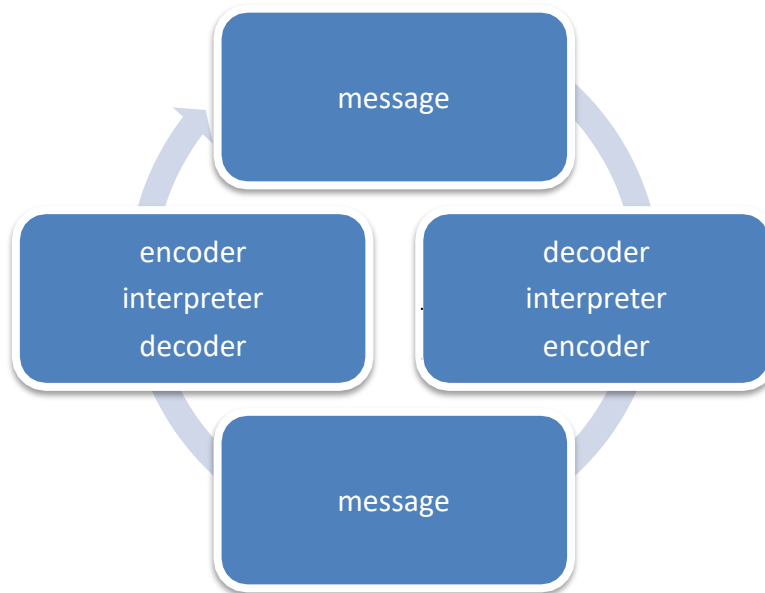


Figure 3.2 Schramm's Communication Model

First introduced in Schramm's communication model, feedback is a concept. We encode messages and send them to other people; they decode our message, encode their reply, and send that reply back to the original sender, who then repeats the decoding, encoding, and transmitting process. Roman Jakobson (1960) and Dell Hymes (1989) also put forth a model of communication, proposing that any event involving the use of language or speech is made up of at least seven different components, each of which serves a specific purpose: the speaker, the hearer, the purpose, the channel, the message, the setting, and the genre. According to Hymes (1989), speech cannot be separated from the social and cultural contexts that influence linguistic structure and meaning creation (p. 444). He basically contends:

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The study of language must concern itself with describing and analyzing the ability of the native speakers to use the language for communication in real situations (communicative competence) rather than limiting itself to describing the potential ability of the ideal speaker/listener to produce grammatically correct sentences (linguistic competence). Speakers of a language in particular communities are able to communicate with each other in a manner which is not only correct but also appropriate to the socio-cultural context. This ability involves shared knowledge of the linguistic code as well as the socio-cultural rules, norms and values which guide the conduct and interpretation of speech and other channels of communication in a community.

According to McQuail, there is no perfect state of communication that theory can identify or help come true in human affairs. He assumes that “although there is no ideal form of communication in society, there are better and worse forms of communicative practice, whether in mass communication, organizational communication or interpersonal communication, consequently, there is no ideal place for a branch of communication theory that is normative and scientific” (qtd in Angharad, 2003, p. 40). According to McQuail, the abundance of information and the growing number of communication channels have created a number of problems for both the theory and communication systems.

For this reason, communications are being re-institutionalized in new organizational structures, and the primary pattern of communication flow is shifting from the traditional mass media's "one-to-many" form to consultative and interactive forms. The medium of television, which influences how journalists or politicians shape their messages and may have longer-term effects on the public's knowledge, perception, and ways of relating to society, would be a clear example of this according to McQuail (qtd in Angharad 2003, 41-43).

Undoubtedly, because of the explosion of information in society, there is pressure to spread information as effectively as possible. Communication depends upon individuals for their interplay and their evolution. Individuals can create channels within this new communication environment based on their particular ideas, beliefs, and interests. People can now manage their communication thanks to new technologies; they can respond right away,

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have several conversations going at once, or even pretend to be offline. As a result, for societies to keep up with the machine, they must move too fast. New technologies are not good or bad in themselves; how they are used determines their value. The ability of individuals to react and the strength of communication techniques must remain in balance for modern society to function effectively. De Mul (2005) indicates that in this regard “the dual interactivity of online interaction facilitates a playful, experimental, yet social, state of mind, and the online space becomes a playing field that enables us to (re)configure all kinds of different worlds through our actions and interactions” (p. 262).

3.2.1.3 Mass Communication

Mass communication is when a large number of people—possibly millions—communicate at once. The term describes the study of various ways individuals relay information to large population segments through mass media. For Paxson (2010:03), “mass communications are messages: the means of communicating these messages is through the mass media”. Since almost any event can be instantly transmitted through global electronic communications, mass communications can in fact reach more people at once. Developed by new technologies, mass communication refers to those means of diffusion designed to reach a wide range of audiences. It concerns messages transmitted through a medium to simultaneously reach many people, including radio, TV, newspapers, magazines, and the Internet.

Unlike traditional media, which were considered advertising delivery vehicles, mass communication nowadays affects how we view ourselves and the world, going beyond just being a source of information and entertainment. According to Fairclough (1995), the technologies that mass communication uses to enable its distinctive temporal and spatial disjunctions set it apart from other forms of communication (p.38).

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Functioning through well-organized professionals, mass communication has converted the whole world into a global village. Aitchison & Lewis (2003, p.95) argue that by the mid-twentieth century, many newspaper circulations were in the millions rather than the thousands. The advent of broadcast radio and television carried this mass audience trend further. Nevertheless, at the start of the twenty-first century, mass communication is giving ground to a many-to-many communication model, implemented via the internet, which rolls together the point-to-point telephone model with the one-to-many model of print and broadcast.

In addition to information and entertainment, one of the most critical functions of mass communication conceptualized by Lasswell's (1948) model is "surveillance of environment". Surveillance of the environment involves seeking out and transmitting information about society to increase personal esteem and provide a social base for personal interchange. More than a source of entertainment and information, mass communication affects how we see ourselves and the world. Currently, a variety of formats are emerging, including online blogs, webcasts, e-journals, net radio news alert services, and webcasts that are driven by the small window on the vast information landscape. The visual expression of information is growing now that different aspects of news reporting, including audio, image, graphics, video, and text, are simple to present online.

While many people are satisfied with what mass communication provides, there is increasing anxiety about the adverse effect of such communication, which is regarded as the primary communication channel in a modern democratic society because mass communication can greatly influence values and practices. However, this influence is always in combination with other socio-cultural, economic and political factors. In an era when people have so energetically embraced social media such as Facebook and Twitter, more traditional forms like radio broadcasting have to adjust their programmes under these new

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forms of mass communications.

3.2.2 Introducing Media

Any material that can be used to transmit another thing is referred to as a medium (plural, media). According to Baniyassen (2017), media refer to “the different modes of communication between parties like the internet, television or radio among many others, it is a vital component while communicating, as it shapes the minds of users” (p.88). The definition of the term has been condensed to emphasize "mass" media, which are the content industries committed to reaching enormous popular audiences and readers in print (newspapers, magazines, popular publishing), screen (movies, TV), and aural (recorded music, radio) media according to Hartley (2002). Generally, media involve interactivity and proximity; they sustain participation and can sustain a chain of interaction between different participants.

Media are considered ‘institutions of power’ according to Woolard et.al (1998, p. 148). To comprehend the dynamics of the modern world, media research is a vitally important endeavor. Recent years have seen a boom in media studies, largely because of how relevant they are to current technological advancements. It is a relatively new interdisciplinary field that was first recognized as a formal field in the 1950s (Whitney, 1998). It covers humanities and social sciences such as linguistics, literature, ethnography, sociology, psychology, and the social and political sciences.

The field of media studies also has many overlaps with new disciplines and interdisciplinary, such as journalism and communication, cultural studies, and education. Media studies have changed significantly as a result of new media technologies. Internet access, cellular telephony and all other ICT tools make the inter-discipline of media studies daunting. Media studies have grown as a central field influenced by and influencing many other fields. Angharad (2003:3) states that “media studies stand out as a field that contributes to

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our understanding of the contemporary context in which communications, the circulation of information, and the representation of identities and issues form and inform our lives”.

Since the early years of radio in the 1930s, mass media have been a part of the home environment. Households now have access to multiple televisions with multiple channels, as well as personal computers, mobile phones, and most recently, the Internet. Technological, social, and cultural factors all play a role in today's diverse range of media, such as mass communication, and they cannot be separated. When it comes to new technology, it is believed to have unique qualities that significantly affect the content of use and, as a result, the potential for developing a new type of social communication known as the "virtual community," in which there is much more intense and diverse intercommunication, which is starting to emerge in society. The media have experienced unheard-of changes in terms of quantity, technology, and increased public involvement in recent decades. As a result, the transmission speed has accelerated and there are now significantly more readers, viewers, and listeners who actively and passively participate.

3.2.2.1 Media Importance

Media are generally described as veritable tools for society's transformation and have constituted for a long time the fourth estate. Gormus (2012) states that “the media is that authority of the society which scrutinizes all the three other powers of the state (executive, legislation and judiciary), and for that reason, it is considered the fourth power” (qtd in Showkat, 2017:55). For Smith (2011), “media are not only confined to the four walls of news but, it also entertains, educates, informs and facilitates cultural transformation between generations. Therefore, media nowadays are entwined with almost every aspect of day-to-day life”. More than this, media represent the power that can construct or destroy entire nations.

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In this context, Al Huri (2017) considers media as a tool utilized in moulding the societies' culture, language, beliefs and thoughts. He states that "it was mainly for media that everything in the world has created a new sphere of life and established a new form of relations between societies and nations at the political, economic, cultural, and social levels" (p.63). For Al Huri (2017), "Media is thought to be a wealthy source of information, entertainment and news that makes people remain constantly updated with all events around them" (p.98). About the role of media and stating its indispensable role as part of our lives, Al Huri (2017:90) assumes that:

Media plays a key role in creating and shaping the public opinions and lays the foundation for the political beliefs besides their remarkable role in strengthening the inter-personal relationships among people. Moreover, media has strong potential to create radical changes in societies as they influence the social, political, cultural, and economic aspects of people's lives.

A consideration of the role of media is crucial. Croteau (2002:5) points out that "one way to recognize the importance of the media is to imagine life without the media". Media have become an integrated part of our lives; they play a significant role in today's economic, political, and technological world. Given their ability to transcend the constraints of space and time, new media are currently emerging in a more global society and significantly contributing to the shift of print and electronic media from local, regional, and national interests to global reach. These changes in communications technology and the Internet especially, as Bracci (2007) notes, not only speed up the global transfer of information, but they also signal a potentially democratizing effect since anyone with the new technology can use it as a forum for global discussion and exchange (p.118).

Indeed, the legal system and regulation do in fact influence the media. The legal system deals with how a law applies to a particular case, while government legislation specifies the laws that media organizations and individuals must abide by (Hartley, 2002). Journalists are now permitted to report on topics that were previously taboo in newly

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established and restored democracies, and ordinary citizens and journalists now have much greater access to information about governmental policy and the various actions of politicians than in the past. Consequently, media now have the ability of toppling regimes and maintaining others. Al Huri (2017:95) points out that:

Media is no longer, as commonly said, the fourth power, but due to its effective role in redefining societies, media has become the first and strongest power that can destabilize the thrones of the despotic and autocratic regimes, change the social, cultural, and political attitudes, shape thoughts and minds, redefine the political map of societies, and formulate the public opinions for certain agendas. For many, media is not just an influential factor but an event marker.

Furthermore, Sundaram (2005) confirms that the media have a role in creating a global experience, and this vital mandate is achieved by informing people and their organizations about the events they can easily share. Thus, media accomplish multiple tasks in every country and continent; they are a vital means of communication in the modern world in which new media modes have emerged. Likewise, if the conditions are favourable, they can contribute positively to democracy. According to (Johnson & Tommaso, 2010, p. 05), “the power of the media is a highly complex phenomenon that requires a great deal of detailed textual, ethnographic and social deconstruction”. What should not be neglected is that media are becoming a key force in facilitating newly emerging language varieties.

3.2.2.2 The Effect of Media on Society

The media are essential in the political, economic, socio-cultural, and educational stages. They inform the members of society about day-to-day events, enable people to share ideas, knowledge and opinions, and play a significant role at the linguistic level. This could happen in several ways: posting on Facebook, and Twitter, watching TV, listening to radio programmes, writing a blog etc. By informing, educating, mobilizing and shaping public opinion, media remain a fundamental principle of modernity. However, the effects of media on society could be either constructive or destructive.

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The relationship between media and society is inseparable. As a means of mass communication, the media act as a mediator between individuals, groups, communities, institutions, and other social actors. Widely proclaimed as the “fourth estate”, i.e., the fourth pillar of democracy in the early 1700s, media play a significant role in everybody’s life today. With the advancement of new technologies, media influence and manipulate whole societies. The founder of the University of Virginia and the third president of the United States, Tomas Jefferson, argued that the truth would emerge only through the exchange of information and opinion through the press. He declares: “where it left to me to decide whether we should have a government without newspapers or newspapers without a government, I should not hesitate to prefer the latter”.

In contemporary society, media are embedded into people’s everyday lives, and new technology devices are becoming such a key feature, especially in young people’s lives today. However, the media may create social reality by shaping information to meet the needs or expectations of power centers or other interest groups. According to (Nišić & Plavšić, 2014:74-75):

The media have the manifest role, to present a reality that is accompanied by hidden agendas and interests. The media through the manifest intention of informing society (providing not only information, but also some forms of entertainment), actually latently construct the reality according to their intentions, or intentions of some, visible or hidden, social entities, through manipulating human needs (safety, security, livelihood, promotion, development, competition) and through them they control the individuals and groups.

Undoubtedly, media affect societies in all aspects of life. In addition to public awareness about different issues associated with people’s lives, they also play a significant role in maintaining the cultural identity of nations. The impact of the message the media conveys, its ability to draw an audience, and its ability to keep that audience for as long as possible, are said to be the media's ultimate goals (Nišić & Plavšić, 2014). Indeed, the media follow us everywhere we go these days, and their applications make use of all

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contemporary technical means to do so (p.76). For this, Chomsky (2003) believes that media play a crucial role in the indoctrination system, together with educational institutions. Conversely, as media affect the individual and the entire society as a collective, their role can be destructive if not well controlled. In this respect, Al Huri (2017:98) states that:

In today's world, people are no longer able to control their lives or to bring up their children the way they desire because their attitudes and behaviours are framed based on what they watch, listen and read throughout their daily life...the modern media outlets, particularly TV, cinema, Youtube, Facebook, Instagram, Whats App, etc have all become the main shapers of peoples' behaviours.

Nevertheless, as an essential factor in modern society, media affect and engage people to actively participate in developing their countries, albeit at differing levels of commitment. According to the sociologist Manuel Castells (2007, p. 241), "what does not exist in the media does not exist in the public mind". Thus, the life of the modern man is unthinkable without the media. According to Fairclough (1995:17-18):

The wider social impact of media is not just to do with how they selectively represent the world, though that is a vitally important issue; it is also to do with what sorts of social identities, what versions of 'self', they project and what cultural values (be it consumerism, individualism or a cult of personality) these entail. And it is to do with how social relationships are defined, especially social relationships between the mass of the population who constitute audiences for the most popular media output and people like politicians, scientists, church leaders, and broadcasters themselves.

Media have become an essential part of our culture as well. According to Paxson (2010), mass media allow us to learn about the ideas and activities of people worldwide. They allow us to witness the work of some of the world's most creative artists. They can cheer us up when we are sad or stressed and keep us company when alone (p.14). One of the most crucial tools for language change is the modern mass media. The time between an event and its reporting has decreased from months to minutes, and discourse patterns have migrated across cultures even when different languages are used.

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Consequently, how rapidly communication and the media change have affected journalistic practice. The highest penetration of digital television, access to the internet, home shopping, the rise of the mobile phone, short text messaging and other forms of interactivity all participate in faster cycles of technological change. According to Snoddy (1992), one of the fastest-growing media remains radio because it is flexible and personal. He gives the example of the BBC (British Broadcasting Corporation) World Service, which was supposed to be fading away a decade after the end of the Cold War, announcing new record listening figures in 2001 of 153 million—a decade when developed countries finally left the analogue world behind and switched over entirely to digital.

3.2.2.3 Media and Culture: Influence and Relationship

Social scientists still need to agree about what a cultural phenomenon is, what it means, what its characteristics are, what it is comprised of, what it does or how it should be studied (Showkat, 2017, p. 57). For Showkat, the definitions of culture variously include as components: ideas, concepts, values, ideologies, attitudes, goals, norms, learned behaviours, symbols, rites, rituals, customs, myths, habits and/or artefacts. Underlying this diversity, we find various assumptions about what culture is and its main components. Conversely, media describe how we communicate in society and refer to all means of communication. When talking about reaching a large number of people, this refers to ‘mass communication’, which has been redesigned to reach and influence a sizeable audience.

Barton (2009), quoting Lasswell’s identification of media uses and gratifications, explains that “the major factors for media usage for gathering information are building a relationship with the current social needs and events, environmental surveillance, and social heritage transmission” (qtd in Showkat, 2017:58). Nevertheless, it is said that media messages can influence beliefs, attitudes, values and behaviours. Media have become significant in various societies where they rely on forming public viewpoints. In the way of technological

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evolution, media have now become an entity that controls our everyday decisions and our perception of the world and reveals things we have never experienced.

Dakroury (2014) argues that “media and culture are interconnected; levels of understanding various cultures influence media contents, meanwhile media platforms and contents impact cultural and day- to-day practices”. He even assumes that various texts and images, which are intricately linked to the cultural perceptions and behaviors of both those who produce and consume them, are the starting points for media narratives and discourses. For his part, Showkat (2017:58) believes that:

Media plays a cardinal role in disseminating our daily life cultural practices. It is said to reflect our culture norms and values and it had widened our choices and increased cultural expression with flow of information at planetary level. Cultural values also shape mass media messages when producers of media content have vested interests in particular social goal.

Undoubtedly media have a profound effect on their users. Taking television as an example, the latter is considered as a form of socialization having a long-term impact on each member of viewers from different ages. One can now see a clear correlation between young people's lifestyles and the ones portrayed on TV, for instance, in Turkish series. As in other places, Algerian culture is now influenced by new world trends presented through mass media. TV series strongly affect Algerian society, especially Turkish series, which are broadcasted via different Arab channels. Many Algerian TV channels recently started broadcasting famous Turkish series due to their unprecedented popularity.

Consequently, Algerian society has undergone significant changes in Turkish culture. These influences have come from spending long hours watching Turkish series. The influence of such series may affect family ties; family size, studying styles, friendship concepts and use of free time, Turkish TV programmes now play an essential role in the viewers' personality development, mainly youth. Through these series, individuals are changing their living styles

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and dressing styles and coming to know more about the norms and values of other nations. Besides this, the influence of watching foreign series may create more than one sub-culture within one society.

The interconnection between media and culture was also mentioned by Al Huri (2017:104), who states that “media plays a key role in either constructing or destructing the societies' culture. It is believed that the cultures of societies have become a reflection of the streaming images frequently displayed in different media platforms”. A piece of evidence for this is the Turkish series on TV which is now playing a significant role in disseminating many of the cultural values of the West to the Arab world, posing a real threat to the local identity and indigenous cultures.

However, we are more concerned with the linguistic side in which the language is tremendously affected by the content of different types of media. For Eid, “the media is a platform which allows users of Arabic access to many forms of Arabic, dialectal and Fusha” (p.405). Within the exact speech string, media can allow the hosts or guests of a given programme to switch from one variety to the other. As far as the audio-visual media is concerned, MSA, the standard Arabic variety, is generally used for informative programmes such as news, reports, educational and religious programmes, etc. While the colloquial Arabic, on the other hand, which is the non-standard variety, is reserved for entertainment and social interactive programmes. Al Huri (2017:05) points out that “it would be perceived as an extraordinary and ridiculous behaviour if, for example, a broadcaster appeared on any TV channel reading the news in colloquial Arabic because people unconsciously know that news is a restricted domain to MSA and reading it in colloquial Arabic may expose its reader to ridicule”.

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3.2.2.4 Role of Media in Creating and Maintaining Identity

Within sociolinguistics and discourse analysis, there is widespread recognition that media and language are central to creating, performing, and negotiating one's identity (Hall, 2005). Identity is a multifaceted concept. Although some aspects of identity are relatively static and not easy to change, such as age, gender, and nationality, identity's properties are not pre-determined and fixed but are open to transformation and changes.

How identities are performed through social media was a topic discussed by (Sergeant & Tagg, 2014), who consider identity to be a set of resources people draw upon to present and express themselves via interaction with others. Language, thus, is the primary symbol of identity; as Warschaner (1999) states, "language has always played an important role in the formation and expression of identity, the role of language and dialect in identity construction is becoming even more central in the post-modern era, as other traditional markers of identity, including race, are becoming destabilized" (p.01).

Therefore, people present themselves in different ways depending on the particular contextual circumstances in which they operate. Now, individuals and groups draw on the affordances of social media to foreground certain aspects of their identity. As Vásquez (2015:79) puts it, "words, language, and discourse continue to serve as key resources in the presentation of self online and in the construction of identities in social media". As for Johnson & Tommaso, the media are one of the most powerful forces involved in shaping national identity (2010:61).

On social media, the opportunity to address new, diverse and potentially global audiences allows people to have relative freedom to choose how they wish to present themselves, as Sergeant & Tagg (2014) mention it "people may have to work harder in some online environments to perform an identity which others can recognize as authentic" (p.09).

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Moreover and because of the potential for anonymity online, individuals can portray themselves in potentially more varied ways than they can in their offline realities, where their presentation of self is often more constrained by their physical appearance (ibid: 67).

In studying children's media use and access, Roberts and his colleagues indicate that "the typical American child enters the twenty-first century living in a household with three television sets, two VCRs, three radios, three tape players, two CD players, a video game player, and a computer" (Roberts et al., 1999, p. 9). According to the findings of Roberts et al. study, living in a media-saturated world, children spend more time with media than with any other activity besides school and sleeping. Actual evidence of how interactive media influence children's learning and cognitive growth was illustrated by Salomon (1990) who wisely noted that children's cognitions are not affected by 'Television' or by 'the Computer;' they are affected by specific kinds of programmes with which they carry out specific kinds of activities under specific kinds of external or internal conditions for specific kinds of goals (p. 27).

About the tremendous impact of media on maintaining the nation's identity, Azzi (2015) mentions that during the French colonization of Algeria, Ibn Badis, in an attempt to raise awareness of the importance of Islamic culture and identity, launched his first newspaper "Al-montaqid" which did not last for a long time because it was banned by the French colonization in the year of its inception. In the meantime, different organizations and entities made great efforts to raise public awareness in Algerian society during the French colonization, motivating them to maintain their cultural and linguistic identity, which the French colonizer ruthlessly targeted. Algerian Muslim Ulama' association was among these organizations that tried to contribute by launching its newspaper "El-Bachair", targeting the Algerian society through its successive issues. The main goal of this newspaper was to enlighten Algerian society about the importance of safeguarding and preserving their Islamic and national identity (Lahlali, 2014, p. 22).

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In addition to maintaining identity, media play a catalytic role in making possible public participation, without which democracy is a mere sham. Though media sometimes exert a positive influence, they now dominate our leisure time and shape social behaviour and identity. As maintained by Kellner (2004), media form dominant understandings of the world and the highest values; it defines what is considered good or bad, positive or negative, moral or evil (p.5). According to (Nišić & Plavšić, 2014), it seems that we are becoming slaves to the technology that was supposed to liberate us and make our lives more meaningful, creative and enjoyable.

In his 2001 inaugural speech at the 67th conference of the Academy of the Arabic Language (19 March-2 April), Shawqi Dayf, the president of the academy, openly accuses the media of being carelessly oblivious to note that Fushaa is the language of all the people of the Umma, whereas the Aamiyya “the dialect” is the daily language of a single people. Thus the local language is understood only by its people. Although much criticism is still, and often somewhat unreflectively given, media, particularly mass media, still play a keyrole in shaping national cultures and, therefore, a range of cultural identities.

Media are also closely connected to globalization, often regarded as the primary vehicle for rapid expansion. Now, most national media systems have become more internationalized due to the worldwide integration of media through the cross-cultural exchange of ideas and the multiple flows of information between countries through international news, broadcasts and TV programming. According to Al Huri (2017:66), “the process of globalizing the different nations and delocalizing the various cultures might not have happened without the intervention of the power of media”. Nevertheless, media and technology are interwoven, and neither can be separated from contemporary society.

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3.2.2.5 The Impact of New Communication Technologies on Media

New technologies have always had a transformative impact on society. They have performed a silent revolution in which media reached a high degree of usability in everyday life. The new media technologies are said to have reshaped the material basis for society (Castells, 1996: 1). New technologies are primarily embedded in our day-to-day activities, and media nowadays appear to bring people together virtually and physically in pursuit of common interests. Now, media cross international borders due to communication technology which invites new applications and forms of expression and offers new choices to their users.

Technological change has always been the principal force shaping the evolution of the media (Kaul 2011:05). The current cutting-edge forms of technology have transformed the world into a global village by reducing time and space and bringing the global to the local. They allow us to interact with those in nearly every other society and become aware of other things that are going on across the globe. Matos (2012:09) states that:

The expansion of new technologies has had a major role in the intensification of the globalization of communications in the late 20th century, with the deployment of sophisticated cable and satellite systems. The former has facilitated the capacity for transmission of electronic information and the latter for long-distance communications, and this has been combined with the increase in use of digital methods of information processing. Thus the digitalization of information and the development of electronic technologies has increased the capacity to store information, permitting the convergence of information and communication technologies.

New media technologies have thus intensified interconnectedness across vast distances and between many countries and enhanced the rapid spread of information. Taking the example of the Internet, considered the fastest-growing media sector, Castells (2000) has shown how the Internet has revolutionized international information exchange due to its ability to move data across borders. He has argued that the Internet has become well suited for the expanding individualism of contemporary reality, with consumers using the web to create

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content and distribute it to global audiences. The Internet now provides an endless list of options for developing local media environments and the growth of diversity aiming for social mobilization, with the individual becoming more active in the message.

However, these fastest-moving trends of the current media represent significant challenges to developing countries. In order to confront this situation, these developing countries must be involved in developing content, including cultural exchange programmes, and thus coping with the evolution of media and communications technology to promote adequate messages, interactivity, and clear and instant feedback. Indeed, television and radio recognize the threat that new media pose. The new challenge is how successfully these older media will adapt to these new communication technologies.

Nowadays, media are converging from traditional forms of communication to a single electronic online platform, and new media are bringing sweeping changes because the content is becoming increasingly digitalized. Henry Jenkins, a media scholar at the University of Southern California, argues that media convergence is five different processes: (qtd in Paxson (2010:180)

- **Technological convergence** through digitization of media content. Photographs, videos, films, music, and words can be captured and transmitted digitally.
- **Economic convergence** through corporations seeking synergies. Less than a dozen corporations control the bulk of our entertainment media.
- **Social convergence** through consumers' use of multiple types of media simultaneously. Many of those reading this sentence are listening to music and have their wireless phone/texting device powered on and close by.

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- **Cultural convergence** through multiple platforms allows consumers to create, mash-up, critique, and share media content. Media companies provide these forums to generate content that costs those companies little or nothing.
- **Global convergence** through the ability for consumers to interact with those in nearly every other society. In the process, cultures blend, as do ideas and beliefs.

As a critical characteristic of new communication technologies, digitalisation begins a new era of global communication in which large amounts of digital information can be stored in a small space, compressed and then decompressed when required and reshaped easily, allowing for interactive services. As discussed by (Hartley, 2002), the impact of media convergence on incumbent media institutions and industry structures is proving immense. A significant result of digitalization for him is that information can now also be transferred across otherwise distinct platforms. This means that the traditional media (television, radio, press) are no longer required to retain their separate identities. Print media content, for instance, can be received through a website on a computer or a digital television set, with links to audio (radio-like content) or video (television-like content).

The development of media, from the first newspapers, through radio and television, to the Internet, has contributed to the growing influence of media on human life, especially through the merger of words, symbols, images and sounds into a single unit, a message or a new media product. Digital broadcasting now hastens media convergence, increasing the mobility of devices for watching television and listening radio. In some countries like Algeria, the government subsidises radio and television stations to operate, whereas the United States relies instead on privately owned radio and television stations.

The private-owned broadcasting companies rely mainly on selling commercial media products. They must broadcast attractive content to advertisers and the people who buy advertised goods and services. However, much reliance on advertising revenue may affect

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the content of privately owned radio and television stations. As people increasingly rely on electronic media for information and entertainment, some media are contracting; particularly newspapers and media now reflect and help shape changes in social and cultural order. Therefore, traditional broadcast radio must now compete with satellite and internet radio (Nišić & Plavšić, 2014, p. 75).

Including mobile communications devices, the Internet, and video games, social networking continues to be one of the fastest-rising forms of new media. Characterized by their interactivity, new media are posing severe threats to traditional media, including radio and television, as supported by Paxson (2010), who claims that many media firms that have relied on traditional media forms in the past are incorporating new media in their effort to compete with the many new ways people share information. Many television outlets post viewers' comments during telecasts to depict an interactive environment to viewers (p.152). In the last decade especially, technological innovations have permitted the appearance of thematic channels. In Algeria, for example, one may notice that television channels now attempt to create a sense of urgency as they must compete with the internet and news feeds on mobile texting devices.

By connecting the world, technology has made people's lives easier, where they can pay bills and shop online, create and forward official data, and secure their knowledge for future generations. However, the whole world has now become obsessed with technology. Regrettably, this reliance on technology has made people dumb rather than more self-aware. While technology supplies a global chance, it has tightened people's time; a long day is no longer enough to get everything done, and people need more time to give themselves a break. Even free time for youth entails checking Facebook and scrolling through YouTube news feeds. Today's youth are trapped in a society markedly affected by media and cannot differentiate between reality and morality exposed by media elements. Moreover, the essence

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of activities and originality of ideas are enormously missed; while Google has all the answers, nobody wishes to check or search. This technology has handicapped human beings so much.

Indeed, new media are attractive to the younger generation, particularly those searching for new communication technologies and social opportunities. New media give them interpersonal and mass communication capabilities, emphasising interactivity and mobility. However, new media have also proven risky if not well controlled. The internet, for example, provides many benefits to society and is generally considered a source of information. Nonetheless, it may only sometimes be as helpful as anyone can post information on it and claim it to be accurate. It is important to mention instead that one of the most important and positive effects of new technologies is their inclusive approach towards minority languages. This openness in terms of multilingualism helps minority languages to be in constant contact with other languages.

3.3 Globalization, Language, and Media

3.3.1 Globalization's Social Impact

According to Hartley (2002), 'globalization' is better to describe a recent intensification of networks, alliances and interconnections in economics, cultures and politics. For him, this term is not simply an economic occurrence. However, its cultural dimension includes global entertainment, fast food, fashion and tourism, and thus, cultural globalization is often understood as a form of Americanization, and global culture can exist alongside local and traditional communities, identities and tastes, encouraging a multiplicity of cultures and providing possibilities for new cultures to emerge (p.99). Another definition of the term is provided by Al-Jabri (2002:134 in Mellor 2007:12), who considers globalization as:

A world without a nation –state, or – a nation and without a state. It is a world of corporations and networks; a world of subjects or 'doers', those in control, and objects of consumption imposed on them, be it the consumption of food, drinks, canned products, images, data, movement and even silence.

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To Paxson (2010:209), globalization means “the increasing integration of economies and societies around the world, particularly through trade and financial flows, and the transfer of culture and technology”. Whereas for Baniyassen (2017), globalization refers to “the dynamic processes that are developed to break down interactions between individuals, societies, organizations and cultures across the globe; it is a social process, which compresses space and time while minimizing distance with technology” (p.88).

Globalization thus involves various terrains, manifests differently in various contexts and affects people in different contexts (Kaul, 2011, p. 01). While globalization has been regarded by some scholars as a kind of colonization at the social, economic and political level “as a result of globalization, the Western values are sometimes introduced as universal values; they are the “best” and should be forced onto the rest” Said (1979), others believe that people may embrace globalization in order to epitomize their culture and incorporate it with the world. Yet, several Arab scholars see globalization as a celebration of capitalistic values and a threat to native cultural identity.

3.3.2 The Social Nature of Language

Let us look back at the history of linguistics. It is rare to find investigations of any language which are entirely cut off from the history of that language, its social distributions, and its relationship to objects, events and ideas. For this, Chomsky’s asocial view of linguistic theory was primarily criticised by several scholars in the field, viewing it as a sterile type since it rejects the relationship between language and society. More precisely, the interest in the relationship between language and society began in the early 1960s, as stated by Hickey (2010):

Investigating social factors in language use was not available until some decades after the advent of Saussurean structuralism. In the early 1960s, a number of linguists in America began to investigate English usage in the United States from a social point of view. Since then, there has been a flood of publications in this vein, primarily in America but soon afterwards in Europe as well, notably in Britain. (p.2)

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Indeed, language is essentially a set of items, what Hudson (1996) calls ‘linguistic items’, such as sounds, words, and grammatical structures. However, these linguistic items cannot exist independently; they are closely related to social patterns. To be more precise on this point, it is of paramount importance to introduce the term “sociolinguistics”, which is, according to Downes (1998), “that branch of linguistics which studies just those properties of language and languages which require reference to social, including contextual factors in their explanation”(p.9).

For Downes (2003), sociolinguistics is characterized as a work which is intended to achieve a better understanding of the nature of human language by studying language in its social context and/or to achieve a better understanding of the nature of the relationship and interaction between language and society (p.123). On his part, Spolsky (1998) points out that “sociolinguistics takes as its primary task to map linguistic variation onto social conditions. This mapping helps understand not just synchronic variation (variation at a single point of time), but also diachronic variation (variation over time) or language change” (p.4).

In his book ‘An Introduction to Sociolinguistics’, Wardhaugh (2002) states four possible relationships between language and society: social structures such as age and sex may influence or determine linguistic structures. An illustration of this is that people of different ages speak differently, i.e. youths use specific items differently from older people (p.9). Language plays a significant role in human society as an individual communication system. It is not just a means of daily interactions and the instrument of human communication but also a marker of social identity. In this context, Hymes (1974) claims that linguistic items are not used alone; attitudes and social evaluations attached to those items also play a significant role. He states that:

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Any enduring social relationship or group may come to define itself by selection and/or creation of linguistic features, and a difference of accent may be as important at one boundary as a difference of grammar at another. Part of the creativity of users of languages lies in the freedom to determine what and how much linguistic difference matters. (p.123)

For what concerns language, we commonly use it not just for articulating ideas but for making and sustaining contact, affecting the actions, express the feelings and dispositions of others. Language has several functions to serve in many situations. Regarded primarily as a means of making statements (the referential function) or as an instrument for the communication of ideas (the ideational function) Hartley (2002, 131), several other functions have been identified by Jakobson (1960) as necessary in everyday language use. These are the phatic function, primarily to establish, prolong, or discontinue communication. It is a sociological function as well as a linguistic one.

The second function is the regulatory or ‘conative’ function, as Jakobson (1960) called it. Here, language is used to affect the actions and dispositions of others through commands, requests, instructions and other more subtle verbal persuasion. The third one is emotive, a function of language focused on and concerned with expressing feelings. Aesthetic or ‘poetic’, as Jakobson (1960) called it, is another function of language that involves using language as a linguistic artefact and a source of intrinsic pleasure. Another vital function is using language to define or talk about language itself, known as the metalinguistic function. Grammar books and dictionaries, for instance, rely heavily on this language function.

In studying language, the notion of function is fundamental principally because it helps to emphasize how language is much more than a vehicle for conveying information. A more recent approach with this functional perspective is known as speech act theory, which focuses more specifically on stipulating a precise range of actions in detail. The concept of “speech act” is essential for communication and cultural studies. It was developed by the philosopher J. L. Austin, who demonstrated that many utterances are significant not so much in what they

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say but instead in what they do. To Austin, stating or asserting is only one of many kinds of action that language makes possible, including warning, promising, naming, exemplifying, commenting and challenging. Speech act has also been influential in studies of social interaction by providing an analytic tool for various research traditions ranging from discourse analysis to the ethnography of communication (Hartley (2002).

Languages in our world now can support one another, not just through physical contact, but also using new communication technologies, i.e., media, internet, satellite broadcasting etc. Such media allow and even encourage using non-standard forms of written language. According to Matras (2013), language contact approaches of today's globalized world regard language use as a dynamic process and speakers not just as followers of social norms but as creative contributors to the shape of linguistic structures. He states that:

We are in an age in which mobility and communication technology facilitate language maintenance and communicative creativity, in which speakers and users of language are accustomed to exploring new channels of communication and to sharing the responsibility for shaping key aspects of their communicative vehicles through mutual accommodation; and it is an age in which linguistic theory emphasizes the pluralistic and dynamic nature of multilingualism itself as the creative use, by individuals, of a broad repertoire of communicative structures. (p.11)

In today's world, globalization significantly impacts local communities' languages, cultures and identities. Mainly stemming from communication technology, globalization; which refers to the internationalisation process of cultures, economy, and all human activities, is now increasing the transposition of identity to the level of transnational networking. One could assume that the rules which governed linguistic phenomena in the past are not those of today's globalized world. Text messaging and chat rooms provide face-to-face interactions characterized by non-standard forms and often of linguistic creativity and improvisation in an age of pluralistic and dynamic multilingualism. This situation has brought essential and palpable linguistic changes, especially among youths. In this context of language and

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globalization, Benrabah (2013) states that:

The advent of globalization and new information and communication technologies (ICT) has offered young people in particular the possibility to integrate the local and the global in hybrid forms, as part of what Roland Robertson has called 'glocalization'. According to post modern theorists, the spoken and the written forms of new generations living in a globalized world with the proliferation of communications technology express flexibility and adaptability. The youth pick and mix linguistic forms available to them in their immediate environment of via technology and the virtual world (internet). Their 'glocalized' linguistic behaviour, which is an aspect of social behaviour, shows that today's youth do not have one single and solid 'Me' (identity), but multiple 'Mes' (identities that they adopt in a flexible manner depending on circumstances. (p.17)

For his part, Hogan-Brun (2011, p. 206) believes that globalization, new media and communication technologies challenge and force us to re-evaluate traditional approaches to language planning in plurilingual or minority language contexts. As an outcome of globalization, language speakers in any nation-state are no longer isolated. Within the increasingly globalized world, language users are becoming more diverse, and changes in culture and language are becoming fast-paced and critical.

It is worthwhile noticing that, in the context of globalization, language plays a central role in understanding the question of identity since new global languages are now appearing, which gradually affects the status and value of local languages, and some of them suffer loss. Following this point, Sung-Yul Park (2012) indicates that "linguistic identities become central to globalization because the movement of people, ideas, products, and cultural forms across national boundaries intensify contact among languages" (p.779).

3.3.3 Media's Role in Today's World

Inevitably, media have been closely involved in globalization through the shifts in communication technology. Playing a pivotal role in enhancing globalization, mass media today facilitate culture exchange and multiple information flows between countries through new media and technologies. The majority of communication media have expanded their

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reach beyond the nation-state to conquer audiences around the world since the media revolution in the 1990s. Thompson (1995) highlights the following:

It was the evolution of technologies capable of transmitting messages via electromagnetic waves that marked a turning point in advancing the globalization of communications. The emergence of international news agencies in the 19th century, such as Reuters, paved the way for the beginnings of a global system of codification. Nonetheless, it was not until the 1960's, with the launch of the first geo-stationary communication satellites, that communication by electromagnetic transmission became fully global, thus making the globalization of communications a distinctive phenomenon of the 20th century (p.159).

In his UNESCO work 'Mass Media and national development : the role of information in the developing countries', theorist Wilbur Schramm makes the supposition that elites could make use of the media to increase the aspirations of the people in developing nations, encouraging them to take an active role in their own development. However, critics of various theorists who have claimed that the dominance of Hollywood films and the export of US television series through mass media is reinforcing American cultural supremacy abroad have emerged as a result of the cultural diffusion of American values.

As essential as our daily necessities and needs, the mass media plays in today's world a major role in disseminating the process of globalization. Oppositely, media has witnessed a tremendous change due to globalization, transforming the globe into a small village. In more recent years, technological innovation has changed the face of the media, and globalization has impacted tremendously the latter. The effectiveness and speed of communication have increased as a result, and new communication technology accelerates the process of globalization. The most positive influence of globalization on media is the transfer and sharing of information. Through media technologies like TV, radio, magazines, newspapers, and the Internet, communication is now possible on a global scale. Cultural exchange is another advantageous factor that can promote cultural development on a global scale.

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While globalization is intimately connected to sharing information, media is often regarded as the main vehicle for rapid expansion. Globalization has benefited those in the media domain and enhanced economic growth in different nations. It has multiplied the possibilities for transmitting content, offering new opportunities for promoting cultural diversity. However, globalization is also seen as having negative consequences by disseminating American capitalism and imperialism in developing countries and promoting a sense of subordination to the First World countries.

By creating problems of dependency and inequalities between nations, media scholars assume that international news agencies have contributed to spreading a global agenda and have created particular perceptions of the South as a place of corruption, coup and disaster for Western audiences. The Western dominance of news broadcasting was perceived as reproducing the prejudices of colonialism (Matos, 2012, p. 03). Thus, globalization, created by the dominant social forces in the world to serve their specific interests, is just imperialism in disguise; it has the same motive: control over resources and the right of might (Kaul, 2011, p. 01).

As a form of cultural imperialism, global media today impacts the structure of power relations within the media sector and how culture is produced, reproduced and disseminated globally. It dominates the world through advertising messages, films, television and radio programming. Furthermore, the most distinct manifestation of cultural imperialism is promoting the English language worldwide. For this, media globalization is often regarded as a threat to the diversity and sovereignty of any nation. However, for Paxson (2010), although the English language and Western culture remain prominent in world media, other cultures are also involved in the mix. Cultures blend and infuse each other (p.220).

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In the new media environment, media possess a hitherto unequalled power that shapes our daily lives. There is no doubt that the new media presents some intriguing challenges. The ability of new media technologies to engage audiences to become "active audiences" who actively use information and communication technologies is perhaps their most significant capability. It should be clear that new technologies, among them media, are now a medium which has dominated and continues to dominate our family structures, our social norms, and our culture. It is significant to mention that media, especially Arab media, have undergone a series of changes over the last decades due to the acceleration of the globalization process.

3.4 Contemporary Arab Broadcast Media

Media represent communication channels through which different messages are spread in different forms. It mainly includes TV, radio, newspapers and the Internet. Media play a very prominent role in our daily life. It has, in fact, a significant impact on the socio-cultural, linguistic and politico-economic societies' development. About the effect of media on Arabs, Al Huri (2017) states that:

Media has ruthlessly invaded the world by its various contents which address the different aspects of people's lives. It has immensely affected the way people live, learn, speak and even shop...like other people worldwide, Arabs have become living in a media-saturated world where different types of media, print media, broadcast media and social media, shower their mind with different contents on a daily basis. (p. 61-62)

The emergence of Arab broadcast media goes back to the 1920s when Cairo Radio and other local radio stations launched their broadcast locally (Al-huri, 2017). The role of the media has been to protect Arabic culture and unity ever since the majority of Arab countries gained their independence. The Arab media has developed slowly, and the introduction of numerous satellite channels has caused a radical media revolution in the Arab world today. Al Huri (2017) assumes that in modern-day times, the print media is no longer as influential as the broadcast media, which has recently become the more excellent maker of public and

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international opinion trends (p.73).

Al-Jazeera is today considered the most prominent and controversial pan-Arab TV news channel in the Arab world. One of the major recent developments that Arab channels have seen is its monopoly over the coverage of the war in Afghanistan. Al-Jazeera English, Al-Hurra, and Al-Arabiyya's debuts are just a few examples of how quickly Arab media has expanded. Various political, social, and economic changes that affected the Arab world led to this growth (Lahlali, 2011, p. 09).

What should be mentioned is that through Arab media channels, an increasing imitation of Western lifestyles among Arab youth is very noticeable. In so doing, the West cultural values are spreading at the expense of indigenous cultural heritage. Al Yasin (cited in Hindcaer 2001, 61) fears that the increasing consumption of Western cultural products may be the most immediate threat to local cultures. Thus globalization can be seen as a medium that may threaten the authentic culture: traditions and customs.

3.5 Language Use in the Arab Broadcast Media

According to some findings in previous studies, the language of Arab media is diglossic and therefore varies according to the genre and the contextual framework in which it occurs. The most comprehensive work investigating this issue was presented by Badawi's (1973) 'Mustawayat –Al-lugha Al –‘arabiyya Al-mu’asira fi Misr’: “Levels of Contemporary Arabic in Egypt’. Relying on the analysis of Egyptian social media, Badawi identifies five levels of Arabic: the first is *Fuṣḥa t-turaath* "Inherited Classical Arabic", which is related to the holy Qur'an, a variety written and spoken only in a religious context.

The second is *Fuṣḥa l-ḥaṣr* "Modern Classical Arabic", which is a simplified version of *Fuṣḥa t-turaath*. It is mainly a spoken form used in news broadcasts and referred to as the language of reading and writing. The third is *Ḥamiyyat l-muthaqqafin* "Colloquial of the Educated", a spoken variety used by educated speakers in serious discussion. The

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fourth is *ʕamiyyat l-mutanawwirin* "Colloquial of the literate", a variety spoken by literate people. However, in non-serious discussions, the fifth is *ʕamiyyat l-ʔumiyyiin* "Colloquial of the illiterate", a variety associated with slang used by specific people in specific situations.

However, Albirini (2016) has noticed that Badawi's model, based only on the Egyptian situation, needs to be recognized by Arabic speakers in other countries (p.23). According to Albirini (2016), the relationship between contemporary communication media and the quick spread of new linguistic forms, concepts, and styles in the Arab socio-cultural scene is simultaneously opening up new avenues for exposure to Standard Arabic, regional dialects, and a number of other global and local languages for a large Arab audience. He claims that these changes have the potential to redraw the sociolinguistic map of the Arab world and establish new rules for language use in an Arab context (p. 10).

In his study of diglossia in the Arab media, Al Huri (2017) mentions three levels of Arabic which are used in the Arab broadcast media: the first being colloquial Arabic, a variety used in the programmes involving public participation such as debates and outdoor interviews. The second level of Arabic is Modern Standard Arabic, generally used in formal situations such as religious sermons, documentaries, and news bulletins. The third level is Educated Spoken Arabic which includes blended features of both MSA and colloquial Arabic. This variety may appear in the two levels' situations and contexts. He states:

It could be initially said that three Arabic varieties are used in the various types of Arab media: MSA, which is the variety widely used in news and documentaries, Educated Spoken Arabic (ESA), the variety predominantly spoken by educated Arabs who come together from different Arab countries in their debates and conversations and usually used in the debates or some social programmes. It is generally held that such variety is used as a "lingua franca" to facilitate linguistic comprehensibility between speakers. The third variety is colloquial Arabic which occurs more in the folk programmes, public interviews on TV shows and for the most part, in serials and songs. (p.42)

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Shedding light on the use of language in the Yemen audio-visual media, Al Huri (2017) mentions that colloquial Arabic dominates most of the programmes introduced or presented in the Arab broadcast media, be it TV or radio. He indicates that “in some Arab TV channels, news has been reported as the only kind of programmes presented in MSA, whereas the rest of the programmes are presented either in colloquial Arabic or Educated Spoken Arabic, a mixture of MSA and colloquial Arabic” (69-70). In a previous study about language use in Yemen audio-visual media, Al Huri (2012) argues that the variety most used is Educated Arabic, which occurs in conversations and interviews and is commonly used in programmes oriented to educate and inform lay people about issues relevant to the Yemeni society.

Al Huri’s assumption was already defended by Badawi who asserts that “of all spoken varieties, Educated Spoken Arabic is the most dynamic, versatile, and the one readily understood outside its particular geographical region” (qtd in Al Huri p: 15). According to Al Huri (p. 59), all written materials, including newspapers and magazines, are written in MSA, with some Yemeni Arabic used in caricature, folk poetry that is typically presented in newspapers, and some advertisements. Examining Arabic diglossic nature in some Arabic TV stations, Hassan Al Shamrani’s (2011) data analysis of the study revealed that diglossia was found in the target channels in two varieties, high and low Arabic. He relates the use of Arabic varieties in Arabic channels to many factors, mainly: the context of each TV station, programme type, and the background of each programme audience.

In his study about ‘Diglossia in the Arab Media’, Al Huri (2017) finds low rates of MSA use in the programmes. By contrast, colloquial Arabic was the predominant variety. He states that “the mushrooming emergence of the commercial channels in the recent years has opened the floodgate for colloquial Arabic to be the dominant language used over their programmes, leaving little space for MSA only in the news programmes” (p.7). In this context, Al Huri sheds light on Houaidi’s (2015) assumption, which relies on the fact that the Arabic ordeal in media has

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been manifested in four forms: the noticeable prevalence of linguistic errors in MSA, writing some essays and commercial advertisements in colloquial Arabic, presenting some televised and broadcast programmes in colloquial Arabic, and the spread of code-switching phenomenon, particularly the intra-sentential type within the media discourse oriented to the Arab audience. (p. 8).

Taking Morocco as evidence, Talal (2003) claims, in his study about the Arabic status in Arab radio and TV, that the increasing illiteracy rates in Arab societies have made Arabic a peculiar language in its stronghold and context. He takes the example of Morocco, where the illiteracy rate exceeds 50%, asserting that most Moroccan society could quickly assimilate using a simple language in Moroccan TV. For her part, Al Musa (2007) puts forward the claim that the variation of the linguistic levels in the Arab media is attributed to the context and style in which the variety is used.

In the case of Algeria, the Algerian media had a strong unilingual dominance following independence. Algeria's official and national language, MSA, dominated state media. For radio broadcasting, the language of communication was always the standard form of Arabic as it was the case for channel one. On the other radio stations, particularly the local stations that have recently been launched in each Algerian province, Arabic dialect called Algerian Arabic AA mixed with MSA was the dominant variety in presenting programmes . In this regard, Chachou (2011) states:

It was at the beginning of the 2000s that an important change takes place within the linguistic practices due to the economic openness, the development and even the sudden emergence of new technologies (TV satellite and internet)...Excluded for a long time from the media at the expense of institutional Arabic, the native languages make up the ground especially due to some local radio programmes; since they are open to the public, the interactions are broadcasted in these languages (p.161-163).

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Media language is very specific and unique since it is influenced by both linguistic and non- linguistic characteristics as well as the social factors that impact its use. Accordingly, different varieties are used according to the circumstances affected by language contact. In reality, the degree of formality/informality of these varieties /languages depends on a number of social variables, including the context and occasion.

3.6 Media Landscape in Algeria

As indicated by Al Huri (2017), Media is considered a wealthy source of information, entertainment and news that keeps people constantly updated with all events around them (p.98). In Algeria, the media covers several broadcasting fields. In the audiovisual, the state possesses national television (ENTV), which provides public television services. The company manage several channels, including TV 1 (Al Aoula), TV2 (Algeria Channel), TV3 (Al Ikhbaria), TV4 (Tamazight channel), TV5 (Holy Coran), TV6 (Youth channel), TV7 (El Maarifa), TV8 (History Channel), in addition to web TV.

Since the beginning of 2012, liberalization of audiovisual media has been necessary; many channels have been created just like Ennahar TV, Echourouk, and Al Djazairia channels. As far as Algerian radio is concerned, national or local radio stations are exclusively public, and the private sector has not yet invested radio waves; however, there is an increasing number of web radio stations. National radio stations in Algeria include channel 1, channel 2, channel 3, El Bahdja, Jil FM, International Algerian Radio, in addition to forty-eight local radios.

The Algerian print press comprises three languages: Arabic, French and Tamazight. The majority of the print press in Algeria is private, and the newspapers are published daily, except for Friday, and broadcast massively on the net. Algeria Press Service is the Algerian national press agency created in 1961 as the flag-holder on the global media scene. APS now

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represents a modern news agency offering online and satellite services.

It is worth mentioning that several online media have been created since the development of the internet in Algeria and the extension of the network. Not all are based in Algeria, but they deal with news related to Algeria; among them are the TSA, created in 2007, and Algerie Focus, created in 2008. Algeria's news websites generally receive an influential and growing audience, just like the Media DZ news website created at the end of 2018 and which deals with Algeria's daily events. It is essential to point out the chronological development of the Algerian media, starting from the colonial era to the present-day media environment. Below are all the steps Algerian media have passed through.

3.6.1 The Colonial Era

During the era of colonial rule in Algeria, France had not only established its new political and socio-economic system but also used media means to impose its forms and values by convincing and influencing people and destroying local culture and traditions. The first newspapers in Algeria were only printed in French. They were dedicated to winning the locals' sympathy and support in order to persuade them to openly acknowledge the value of the French presence. "L'Estafette d'Alger", the first newspaper published after the conquest of Algeria, was published to encourage the colonial army's expansion of its control throughout Algerian territory. Another weekly newspaper, "le moniteur Algerien", which was regarded as Algeria's official voice of colonialism, took its place in 1932.

Due to a law passed in 1895 that outlawed the publication of any newspaper in a foreign language since Arabic was recognized as a foreign language in 1838, newspapers published by Algerians, particularly those published in Arabic, were known for their short lifespans. In 1956, a covert publication called "Al-Moudjahid" (the fighter), which was intended to defy colonial monopolization and openly support the National Liberation Front (FLN) in its fight for independence from France, was launched during the war of

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independence. The Algerian cause received international media attention and a better understanding of the situation as a result of some Algerian journalists who were in charge of this newspaper and felt morally engaged in the revolution. Under Mohamed Salah Soufi's direction, the FLN launched the Voice of Fighting Algeria, also known as Free Radio Algeria, in 1956. This station broadcast covertly from Nadhor in Moroccan territory.

This was a starting point for altering Algerians' perceptions of radio broadcasting. Local radio stations operated by the French Organ of Radio and Television (ORTF) and serving French-speaking populations were also located in the cities of Algiers, Oran, Souk Ahras, and Tizi Ouzou. According to Frantz Fanon (1972), the radio's initial target audience during the colonial era was Europeans. It was thought to be a tool used to exert cultural pressure on those living under colonial rule. Despite the small number of radio listeners in Algeria, the country's revolution turned the medium into a tool of liberation that helped to turn Algerian audiences into one nation.

3.6.2 Post- Independence Era: A Strong Unilingual Dominance

In the post-independence era, the Algerian media ultimately became the mouthpiece of the ruling party and the state-owned Algerian press, radio and television outlets. The press was given the responsibility of taking part in the process of national development and became an integral part of political power. The period between 1962 and 1988 was characterized by censorship and state ownership by conceiving, developing, implementing, and supervising the information and communications policies without any objection. The Algerian government developed infrastructures for the diffusion of the press due to the critical role that the institution played in implementing the ruling party's ideologies and policies.

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Riots in Algeria in 1988 made clear how furious the Algerian people were with one-party socialist policies. Benrabah (2013:148) states that following the uprisings of October 1988, the independent media began to frown as a result of the liberalization of the press and new voices emerged to mark the end of unanimism and the acceptance of Algeria's linguistic and cultural pluralism. He states:

In post-October 1988, Algeria political liberalization and the emerging independent press allowed intellectuals and the public to discuss issues related to language and identity banned in the past. As to colloquial Arabic and Berber, several linguists celebrated multilingualism in general and Algeria's plural linguistic scenery in particular" (Benrabah, 2013: 168).

A new constitution that ended the political monopoly was adopted by the Algerian government in the 1980s. Thus, 1990 served as a year to celebrate both the right of citizens to information and communication as well as the freedom of speech. More diversity and pluralism in the printing media were made possible by the Bill of Information in the 1990s. As a result, numerous independently owned newspapers have appeared. When the public authority over audiovisual media was officially abolished in 2012 by the organic law of information, a new bill on audiovisual activities was approved in 2014 to allow for private investment in the industry. As a result, a wide range of foreign satellite channels have been garnished.

For what concerns the linguistic landscape during this period, it was in the 2000s that significant changes took place in language practices due to the economic opening and the development and implementation of new technologies (satellite TV and the internet). According to Benrabah (2013, 168), "in post-October 1988, Algeria's political liberalization and the emerging independent press allowed intellectuals and the public to discuss issues related to language and identity banned in the past. As to colloquial Arabic and Berber, several linguists celebrated multilingualism in general and Algeria's plural linguistic scenery in particular". Chachou (2011) considers that the role of state-owned media in the post- independence era was to

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disseminate the new Arab linguistic policies, as was the case for Algeria. She points out:

State-owned newspapers and audiovisual media were considered, particularly in post independence era as state ideological devices, whose role was to disseminate the new Arab linguistic policies. This has been the case in Algeria until the 1990s. Under pressure from democratic claims since 1980 and which continued until 1988, changes have taken place...since the 2000s, there will be a significant change in language practices due to the economic openness and even bursting of new technologies (satellite TV and Internet) Chachou (2011, 160-161, in Miller C, 2010).

Describing the linguistic profile and the place of Arabic and French in media contexts in post independence period, Chachou (2011:162-163) states that:

For a long time displaced from the media field to the benefit of institutional Arabic, native languages regain ground thanks to certain local radio programmes in particular. Since they are open to the public, the interactions are made in these languages. As regards local or national television and radio stations, the French language is mixed with the languages with which they coexist in the ordinary context, because the formal nature of the interaction is less restrictive and more flexible for the listener/speaker, and this is gradually confirmed depending on whether one switch from television (ENTV) to the national channel or local radio stations.

As far as local or national television and radio stations are concerned, Chachou (2011) considers that the French language is mixed with the languages with which they coexist in the ordinary context because the formal nature of the interaction is less restrictive and more flexible for the listener/speaker, and this is gradually confirmed depending on whether one switch from television (ENTV) to the national channel or local radio stations.

In fact, compared to earlier times, Algerian media are currently more likely to be tolerant of dialectal diversity. The media in Algeria is being transformed by globalization and international communication networks to do away with all ingrained habits and become more pluralistic and independent. The public broadcasting service must therefore change to survive in a more competitive environment built on the tenets of pluralism and respect for morality.

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3.7 Radio Broadcasting

According to Jostein Gripsrud (1998), the term "broadcasting" was first used in agriculture to refer to the broad, manual scattering of seeds in large circles. The technological meaning of the term, which refers to a distribution method for radio and television, also carries this idea of efficiently and widely dispersing information from a central location as far as the reach will allow. A central transmitter emits signals (analog waves or digital data) in the AM, VHF/FM, and UHF bands during broadcasting, which is over-the-air transmission. How far that signal travels depends on the transmitter's power (Hartley, 2002, p. 25). Broadcasting, according to (Hartley, 2002), also refers to a sector of the media that receives funding from subscriptions, advertising, sponsorship, donations, the government, or a combination of these sources (ibid. 25).

In addition to being a significant factor in societal change and national development, broadcasting can be used to promote education and raise public awareness. Large media companies have emerged thanks to broadcasting and digital compression technology, increasing the number of web radios available to listeners and encouraging programming for niche rather than mass audiences. Additionally, two-way communication via digital technology enables interactivity via the radio set. Hartley (2002:26) describes radio broadcasting's display as follows:

The radio broadcasting industry, which preceded TV as the home-based entertainment and information medium, now displays interesting differences from television. Radio has niched, with significant activities that are not common in television, for instance, local programming (including rural and remote), youth and music programming (where different stations have very specialized playlists), and broadcasting for minority or community groups. At the international level, radio broadcasting is still supported by national governments for development and propaganda purposes. The latter is dominated by the 'big five' organizations: the BBC, Voice of America, Deutsche Welle, Radio France International, and Radio Netherlands, although most countries add their voice to the global conversation, often via shortwave.

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The term "broadcasting" refers to the electronic transmission of radio and television signals intended for widespread public reception as well as a method of data transmission to all network machines. Entertainment, information, educational programming, and other features are systematically distributed through broadcasting for simultaneous reception by a dispersed audience with the right receiving equipment. "Broadcasting" is defined as the production of professional programming using equipment and standards, not as a set of rules or guidelines. Broadcasts can be audible, like in radio, visual, like in television, or a combination of the two. Television broadcasting is said to have started in the 1930s, and its reception dramatically improved in the early 1950s, along with the introduction of cable television and the use of satellites.

Many broadcasting companies are non-profit businesses that rely on advertising, which is done through short commercials that are broadcast at regular intervals throughout the day. Some programs, like sporting events or concerts, may occasionally be sponsored by an advertiser. It is crucial to note that, when referring to broadcasting, the term "independence" is a relative one. Even broadcasters in democratic nations that take pride in their independence from their governments are frequently subject to pressure from stockholders or advertisers. The level of governmental control varies in this situation, so no general traits can be isolated.

As it influences how we understand ourselves, our communities, and our diverse culture, broadcasting is a form of art. The growth in listeners and viewers as well as the opening of stations that broadcast entertainment and informational programming primarily have accelerated its evolution and drawn attention to the importance of broadcasting as a vehicle for news, communication, and advertising. Due to its close relationship with its audience, broadcasting operates in a quasi-public sphere that is subject to public scrutiny at all times. Therefore, it is believed that it has a moral and legal obligation to uphold the public good and must continue to be more considerate of general sentiment and political viewpoint.

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Today, radio broadcasters, for instance, should alert their listeners to current events as they develop and should frequently be on the scene.

In the Arab world, radio has grown quickly in popularity and recognition as a broadcast medium. In the majority of Arab nations, it was and still is the main source of news and information. Radio has been viewed as a broadcast medium since its inception, with signals emanating from a central tower and being picked up by radio equipment only within the signal's narrow range (Hartley, 2002: 160). It provides a platform for the exchange of information about current or upcoming events as well as a forum for conversation. It is essential for influencing public opinion and providing a description of the world. Radio, more so than the telephone or telegraph, is an extension of the central nervous system, second only to human speech, according to McLuhan (1964) who states:

With radio came great changes to the press, to advertising, to drama, and to poetry. Radio offered new scope to practical jokers like Morton Downey at CBS ... Radio created the disk jockey, and elevated the gag writer into a major national role. Since the advent of radio, the gag has supplanted the joke, not because of gag writers, but because radio is a fast hot medium that has also rationed the reporter's space for stories (p.334-335).

Across the world, the first known radio programme in the United States was broadcasted in 1906, whereas in Great Britain, the first successful radio broadcasting was in 1919. With the idea of public service broadcasting dominating in Britain and having an impact on broadcasting in many other countries, the British Broadcasting Corporation (BBC) was founded in 1927. In 1922, it started broadcasting regularly from the Eiffel Tower for France. Belgian, German, and Spanish radio stations were operational by the end of 1923. The Arab States Broadcasting Union, an intergovernmental organization with its secretariat in Cairo and technical centre in Khartoum, Sudan, was established in 1969 for the benefit of the Arab nations.

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Nowadays, streaming technologies that transmit audio data over the Internet and make it accessible to computers through telecommunications infrastructure enable net radio to emerge. It can be received anywhere in the world where such technology is available because it is transmitted over the Internet. McLuhan (1964:331) states, “Radio affects most people intimately, person-to-person, offering a world of unspoken communication between writer- speaker and listener”. As mentioned (McLuhan, 1964), radio was regarded as:

A new medium for a new kind of novel that he writes nightly. The mike is his pen and paper. His audience and their knowledge of the daily events of the world provide his characters, his scenes, and moods. It is his idea that, just as Montaigne was the first to use the page to record his reactions to the new world of printed books, he is the first to use radio as an essay and novel form for recording our common awareness of a totally new world of universal human participation in all human events, private or collective (p.335).

The radio is a useful tool because it is less expensive and more widely available; it serves as a source of information by bringing up local issues and reflecting ethnic and linguistic diversity. It contracts the world to village size and still maintains its value as a fundamental source of information and entertainment without being primarily affected by the technological advancement of communication. It represents, in fact, a leading source of socio-cultural, political, educational, and religious information. Lahlali (2011) assumes that print and audio-visual media have significantly preserved Arab identity, unity and culture.

Radio has long been a crucial form of communication in Algeria, enabling constant, dependable communication that cuts across social and geographic boundaries. This is clear in the fact that the primary principle of radio broadcasting in Algeria is to produce a successful product aimed at a large audience, engage people to participate in public life, and prompt them to take action. Ideally, radio should inform, educate and engage the public. This can only be realizable by adapting radio content to the wishes of the popular audience, providing a voice to those marginalized, and contributing to easing social conflicts.

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In light of this, radio has a crucial role in modern society. It continues to be one of the most widely used information sources. Every radio tries to keep up with and stay on top of technological advancement as it happens. Significant areas of the new radio technology have already been developed, including computer-to-computer communication, personal communications, and business data distribution. Radio technology is anticipated to develop at a faster rate due to the high demand for advances in linear technology, cellular techniques, and the now widely acknowledged benefits of short-range radio. Web radio, a new form of audio communication, is another technological advancement that strengthens the radio industry.

3.8 Radio and TV: Similarities and Differences

Prior to the invention of television, radio broadcasts featured a wide range of entertainment, in addition to news and music, including comedies, dramas, variety shows, and many other genres. Radio was replaced by television in the 1950s and 1960s, and television has since been viewed as a visual radio. Satellites can beam radio and television signals to any location on earth. However, despite the fact that radio and television share a lot of the same content, they differ in terms of format and presentation. The physical constraints governing production, distribution, and exhibition were the source of the distinction between radio and television. On radio, character creation is entirely based on aural perception, in contrast to television where it is done through visual means. In contrast to reading the news for a TV newsreel, which is interrupted with long pauses when footage of some events is shown, a radio newsreader must describe the entire event in words and without pausing.

Although radio and television share many common points, each medium has different characteristics, strengths, and a unique language of instruction; a creative language with its own rules. According to Fairclough (1995), the management of the text production processes in radio involves gathering and selecting content, editing it, and turning it into finished texts.

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Thus, the creation of a text is a team effort involving producers, journalists, and various categories of editorial and technical staff.

Concerning its visual impact, speakers or commentators on television screens must occupy most of the visual field. On the radio, listeners are free to express themselves without many limitations. They can freely express their opinions and interact with local radio hosts in their community. In fact, the radio's aura of privacy, intimacy, and invisibility makes this obvious. Even so, when radio broadcasters interact with listeners who are aware of the radio context and who have adapted to radio ethics and norms, the same social norms that govern face-to-face communication may be reinforced. According to McLuhan (1964):

One of the many effects of television on radio has been to shift radio from an entertainment medium into a kind of nervous information system. News bulletins, time signals, traffic data, and above all weather reports now serve to enhance the native power of radio to involve people in one another (p:329).

The table below makes clear the main similarities and differences between Radio and Television:

	Medium	
	RADIO	TV
Nature of presentation	Audible but not visible broadcast performance.	Visible and audible broadcast performance.
Type of material and programming	Sound material, phonograph record. The whole range of human activity, from news bulletin to reports, discussion, and music.	Magnetic material, video tape. Includes all of the type of radio material but seen as well as heard

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Audience	Dispersed audience.	Dispersed audience, located mainly in their own homes.
Relationship	Remote, through a signal broadcast in sound only.	Remote, through a two-dimensional image on a small screen, accompanied by sound.

Table 3.1 The main similarities and differences between Radio and Television.

Radio broadcasters suddenly needed to make personal connections with their listeners as a result of TV, which led to significant changes in radio programming. With the proliferation of receiving sets in bedrooms, bathrooms, kitchens, cars, and now even pockets, radio has adapted to the individual needs of people at different times of the day as young people continue to turn to alternative channels for listening to music, such as the internet and personal music-playing devices. Internet radio, as mentioned by Paxson (2010), combines terrestrial and satellite radio stations of the present day, adding Internet access to their programming and businesses that stream music only via the Internet. Internet radio is available everywhere because of the Internet's global reach (p.78).

Recent technological advancements result in more changes to radio broadcasting in particular as well as to media and communication in general. During the second half of the twentieth century, the role of radio as a medium for entertainment and information grew significantly. However, with the emergence of new media outlets that compete with radio stations, the globalized world is now facing profound changes and difficulties. With the acquisition of new communication technologies, radio's previously invisible nature is now changing. Today, with so many radio station options available to listeners, it is more important than ever for radio broadcasters to create various types of programming for various audiences.

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Even though they could not understand a word of the radio news, some people went to great lengths to listen every day. It is clear that radio has a powerful ability to inspire people to take positive action. Citizens are given representation and a voice so they can take part in public life more fully. Radio is a useful tool for raising local issues, reflecting linguistic diversity, mobilizing the public, and maintaining citizen engagement because it is less expensive and more accessible. Radio broadcasting's job is to transmit and preserve native culture and identity by maintaining and promoting the language, in addition to announcing community events and covering minority social activities.

Before TV and more recent digital listening technologies, radio listening dominated family life in general. Radio listening is a common practice that can regulate emotions, evoke memories, promote social interaction, be enjoyable, and express identity. As a result, whether for nostalgic reasons or out of habit, the radio may hold a special place in the hearts of many Algerians, especially the elderly. Radio is thought to improve mental health, foster identity development, and advance social capital, community growth, and social cohesion. According to Groarke and Hogan's (2016) research, older adults gave priority to listening's therapeutic effects and mood regulation. Furthermore, Laukka (2007) discovered a link between listening techniques and perceived well-being in older adults. As evidenced by the fact that radio listeners frequently become more involved in their communities, radio can also help foster a sense of community (Milan, 2008). Additional data support the idea that radio can provide companionship for disconnected and isolated individuals (Ewart, 2011).

It should be noted that one benefit of radio is that people are not forced to spend all of their time glued to their TV screens, which severely restricts their options for action. Despite having many similarities, radio and television are fundamentally different from one another in terms of mode, interactiveness, production circumstances, purpose, and target audience.

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3.9 Radio Language

A crucial part of human communication is language. It might be connected to speech and writing, two different forms. It is not just an abstract system; it plays a crucial role in daily social interactions and ultimately belongs to the user base. Thus, the goal-oriented use of language is the focus of the strategic use of language. (McLuhan, 2002:85) claims:

Language does for intelligence what the wheel does for the feet and the body. It enables them to move from thing to thing with greater ease and speed and ever less involvement. Language extends and amplifies man but it also divides his faculties. His collective consciousness or intuitive awareness is diminished by this technical extension of consciousness that is speech.

Radio, in particular, places this language at the core of the broadcasting mission as a form of communication and a representative image of our daily lives. Usually, oral texts are used in this language to grab people's attention and shape their attitudes. Fairclough noticed additional changes to the British radio station "Radio Four" in the 1980s and 1990s. The decline of Received Pronunciation, the presenters' preference for using *you* as the indefinite pronoun of choice rather than the more middle-class one, and the presenters' projection of expressive personalities were among these changes. These modifications, in his opinion, result in a discourse that is less abstract and more experiential, with presenters frequently speaking to *"us"* about *"them,"* extending their implicit claim of co-membership of the *"lifeworld"* to a claim to speak for the audience's perspective when making comments about the experts (Fairclough, 1995, pp. 128–49). By the 1980s, author Jonathan Raban felt comfortable enough to claim that radio, in particular, was welcoming to a wide variety of languages:

As an idle radio listener, twiddling between stations, one drifts from the most elaborate and carefully scripted language through every shade and tone to the most unofficial and unrehearsed grunts and squawks. On radio there is no median register, no particular way of speaking that could be said to represent the medium in neutral gear...Radio is by turns gossipy, authoritative, preachy, natural, artificial, confidential, loudly public, and not infrequently wordless. Its language bleeds into one another. (Raban 1981:86-7)

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Fairclough (1995) goes on to claim that media texts serve as more than just a means of interfacing with one another; they also function as cultural commodities in a cutthroat market, are engaged in the business of amusing people, and are intended to keep viewers informed about politics and society. He contends that these media texts are cultural artefacts in and of themselves, influenced by specific aesthetics, and involved in, reflective of, and contributing to shifting cultural values and identities.

Regarding the language employed by Algerian radio stations, various programs display a variety of linguistic registers and styles according to the format and audience that they are intended for. Each radio program features a panel of guests, including regular people sharing their experiences and contributions from experts, to address a topic of interest to listeners in their social or personal lives. People interacting with radio broadcasters are not necessarily locally based; for such a reason, a mixing of the language is expected in almost all regional or local radio stations. Inserting foreign words or expressions into the radio oral discourse results in a specific code. As a result, radio broadcasters use a linguistic technique known as code-switching, and the switch between Arabic and French is particularly noticeable. This is based on a communicative strategy aimed to reach wide range of audience.

Yet, radio broadcasters try to get as close as possible to the audience, who are the radio listeners. In a research paper entitled ‘The Attitudes of the older generations towards Code Switching and other Language Contact Phenomena in Algeria’, Benhatteb, A.L & Belarbi, K show that the linguistic reality in Algeria proves that French plays an important role as a means of communication, and that is omnipresent in the mass media such as TV, radios, newspapers, and magazines, “...despite the fact that it is considered as a foreign language, it remains part of the Algerian linguistic profile because of the huge influence of more than 130 years of the French occupation”, concludes the research paper.

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In radio broadcasting, vocabulary choice usually matter, and studies show that audiences pay closer attention when the language is simple and straightforward. However, authoritative sources and factuality have a significant impact on how news texts are structured. For instance, the opening segments of a radio report must establish a reality for the listeners. The table below provides an overview of language use in Algeria and its usage areas, including radio broadcasting. The latter is based on the writings of Queffélec et al. (2002) (qtd in Derni, 2009:77):

Domains of use	Language use											
	Spoken Medium						Written Medium					
	AA	MSA	CA	Frensh	Berber	English	AA	MSA	CA	Frensh	Berber	English
Political Speech	-	+	+	+/-	-	--	--	+	+	+	--	-
Administration	+	-	-	+	-	--	--	-/+	-/+	+/-	--	-
Religion	+	+	+	-	-/+	--	--	+	+	-	-	-
Education	-	+	-	+	-	+	--	+	+	+	-	+/-
	/+											
Documentation							--	+	+	++	--	+
Economy/Industry	+	-	-	++	-	+	--	-	-	++	--	-/+
Edition							--	+	-	++	--	-
National Press	-	+	++	++	-/+	--	-/+	+	-	++	--	-
	/+											
Foreign Press							--	-	-	++	-	--
Advertisements	+	+	-	-	-/+	--	-/+	+	-	+	-/+	--
Public Bills							--	+/-	-	+	-/+	-/+
Radio	+	+	-	+	+	--						
Programmes												
TV programmes	-	+	+	+	-/+	-						
	/+											

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Cinema	+	+/-	-	+	-	-
Theatre	+	-	-	-	-/+	-
Daily conversation	+	-	-	+/-	-/+	-
	+					

Table 3.2 Domains of Language Use in Algeria. (Queffélec, et al. 2002:103)

As indicated in the table above, the varieties involved in the Algerian context are AA, MSA, French, and Berber. For what concerns radio programmes, except for CA (Classical Arabic) and English, AA, MSA, French, and Berber are all used in radio broadcasting. However, recently, some English words have been incorporated into radio programmes due to new ICTs. Radio language is more intimate and emotionally expressive than written texts, which creates a personal rapport between the two communication agents. However, the physical component is not present in the speech context. So, rather than being chosen at random, radio language is chosen based on sociolinguistic principles in addition to other factors.

As stated by (Biber et al.: 2009) it is generally referred to as radio register, and the word "register" is a variety of language that refers to a type of social genre of linguistic usage, "a register is a variety associated with a particular situation of use, including particular communicative purposes" (p.06). When describing a particular register, the situational context, the linguistic traits, and the relationship between the two are typically covered. As a result, various lexical and grammatical qualities, primarily linguistic ones, are used to represent the radio register. Despite register, genre, and style being the fundamental language varieties that reflect the aesthetic preferences of specific speakers, the following chapter of this investigation will examine each of these varieties.

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Additionally, it is asserted that radio and television have greater power to affect the general public's attitudes and linguistic practices, according to Johnson and Milani (2010, p. 117). Radio hosts should generally use a style that is more intimate and colloquial than formal, if not exactly like a normal conversation; a style that doesn't lean too heavily toward homeliness. Radio thus addresses both educated and lay audiences equally, occupying a linguistic middle ground by default and design.

Humans are distinguished from other created beings because language has always been seen as the most creative medium available to them. It is conceptualized as a tool broadcasters use to project a specific identity and is at the core of the broadcasting mission. Because of this, sociolinguistics and critical discourse analysts are starting to focus on media-specific oral discourse, a discourse that uses efficient linguistic devices to display a range of tones, content, and cultural level of the broadcaster. Initially, it could be assumed that several reasons underlie the choice of language in all conversational settings in the Arab media context. Suleiman states that the choice of Arabic varieties in the Arab speech community is not only governed by their functional distribution, but it has a political association since MSA serves as a symbol of Arab unity and identity (qtd in Aoun, Benmamoun, and Choueiri 2).

The social setting in which language is used typically determines which forms of speech are more appropriate than others. In this context, Haugen (1970) explains that the use of language is not explained only in terms of the speaker's choices and intentions, but this explanation extends to include the inter-relations that tie him to a particular community or social group and the extra-relations of language and environment, hereby all that is part of the milieu he lives in is subject of speculation. It is clear that code-switching is a common aspect of radio broadcasters' speech patterns. It entails inserting a foreign word or expression into an oral text resulting in a mixed-language message. Their use of one word in French and another in Arabic within the same sentence or, alternatively, their use of one sentence in Arabic and

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another in French within the same conversation, appears to be customary.

3.10 The Inception of FM Radio Stations in Algeria

In Algeria, radio is the most widely used media. The radio continues to be one of the easiest ways to spread information and was instrumental in the War of Independence. National radio stations are managed by the state-owned National Radio Broadcasting Enterprise (ENRS). In a similar manner to how the ENTV is growing and modernizing its network in anticipation of future sector liberalization, the ENRS has partnered with France's INA (Institut National de l'Audiovisuel) to train staff, improve programming, and ease the switch to digital radio.

Three national radio stations are available in Algeria: Arabic Channel 1, Berber Channel 2, and French Channel 3. Radio Culture, Radio Quran, EL Bahdja, a music station, and Radio International, a 24-hour news station that broadcasts in Arabic, French, English, and Spanish, are the four themed radio stations that are accessible nationwide. Algeria had 44 local radio stations as of July 2009, and by the end of the year, it was planned to have 48, one in each province. Algerian radio witnessed its birth on December 16, 1956, when the secret radio "Voice of Free Algeria to Combat" began broadcasting its programmes. It had an industrial and commercial character and exercised the task of public service in the field of audio broadcasting, following the necessity of informing the citizen of everything related to national life, regional, local and international events, strengthening social communication, as well as protecting and promoting the national identity in all its components.

The Algerian radio has kept pace with the political, economic and media transformations that Algeria has witnessed since the 1989 constitution and has responded to political and media pluralism. This has been realized by opening important spaces for debate, as well as accessible and varied expression through political, economic, cultural and

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entertainment programmes, which enabled it to contribute to the promotion of culture, democracy and tolerance, thus enhancing its credibility and occupying an advanced position in the public opinion.

In parallel, the Algerian radio station, since 1991, embarked on diversifying its programme offer and expanding its ethereal spread, and this is by establishing a network of regional and thematic radio stations to gradually form the Algerian radio system and complete it as it is now: forty-eight regional radio, four thematic radio (Radio Youth, Radio the Holy Quran, Cultural Radio, and Radio Algeria International), in addition to three national channels that broadcast in Arabic, Tamazight and French, and the electronic radio "Algerian Multimedia Radio".

Algerian radio is interested in keeping listeners informed about local, national, and international events through the distribution of news reports from journalists and reporters that include pertinent analyses that are immediately brought to listeners' attention, as well as through the scheduling of debates on various topics related to the event of the day that highlight the Algerian point of view relative to the topic addressed. Keeping pace with the changes dictated by the process of pluralism, the specifications of the Algerian radio stations are centred around the tasks of public service based on the following axes: information, education and entertainment, supporting the national culture to promote and spread it, ensuring plural expression, in addition to an interactive space that allows the audience to express their opinions and inquiries about current issues, as well as touching reality and trying to dive into the depth of society, through interactive programmes that involve the listener in the process of productivity, and enable him/her to put forth his concerns with ease.

Algerian radio has undergone a comprehensive process of modernizing the means of work and production in line with the modern requirements of the broadcast media. Thus it embarked on its effort to digitize its production of radio programmes in the mid-nineties. This

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effort required a first step, an adaptation to the technological development which forced it to phase out the use of magnetic tape and then start in the second phase, more precisely in 1999, in the development and use of digital equipment, and then with the emergence of digital processing programmes for the radio material, as well as the composition, mixing and sound effects. It has become imperative to adopt complete digitization by replacing analogue equipment with digital types of equipment, establishing an internal network for digital connectivity, digital broadcasting system, and electronic multimedia platform, in addition to training all workers whose performance is related to digitization.

Realizing that the quantitative development and the diversified presentation of the programmes must be accompanied by improvement in performance and excellence in content, Algerian Radio established a radio and television training centre in Tipaza. This centre, inaugurated in April 2012, strives to ensure the retraining, training and re-adaptation in the various specializations and professions required for radio work for the benefit of all workers in the various professions related to radio tasks.

3.11 Regional Radio Network

Regional (local) radio is considered the most influential media institution by virtue of its instantaneousness and immediacy in presenting the news and transmitting the course of events on time and because of the interactive feature that connects it with the audience in many spaces, and in many social, cultural, and political fields. The importance of this effect relies on its direct and immediate impact and the special relationship that arises between the citizen (the listener) and his local radio that broadcasts in his natural surroundings to which he belongs, takes care of his main concerns at the local level, and provides him with the opportunity to participate, express and listen to him by highlighting his talents.

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The establishment of the regional radio network began in 1991, under the supervision of the general director of the Algerian radio at the time, the late Tahar Ouattar, who attached great importance to this large media edifice which is now playing a vital role in the field of media of proximity and public services. The first building blocks of this proximity were the Saoura Radio (Bechar), the Bahdja Radio (the capital), then the Mitidja Radio (the Mitidja region along its extension in the wilayas of Blida, Boumerdes and Tipaza).

In a number of forty-eight, many regional radio stations broadcast thirteen hours from 7.00 AM to eight in the evening (20:00), except for some other radio stations with extra timing such as radio Adrar and Ellizi with 18 hours, and in addition to radio Tamanrasset which broadcasts 24/24 hours recently radio Oran, Mostaganem and radio culture with 24 hours. The number of radio stations which broadcast in Tamazight language in addition to Arabic is twenty-seven, and the varieties of the Tamazight used in these stations are Kabyle, Chaouia, Mozabite, Zinatiyya, Hasaniyya, Targui and chenwiyya.

Radio programming offers listeners music, a source of news and information, and opportunities for social exchange via interviews, chat-based, and talkback programming. Radio has so far been successful in keeping listeners' minds occupied with its enjoyable programs. Regional radio stations in Algeria use an oral spoken language and rely on sound recording and broadcasting technologies for their radio programming. Importantly, a radio program is permanently archived. It may be kept indefinitely, copied in any number of versions, used repeatedly for various purposes at various times and locations, and reused.

Typically, music and occasionally appropriate sound effects accompany the radio broadcaster's voice to give radio programs a certain style. Contrarily, in news and educational programming, broadcasting asserts that it creates a public sphere where citizens are drawn into a serious discussion about current events on the grounds that one of journalism's social purposes is to influence how people think and behave. As a result, radio programs can offer content that is tailored to specific communities.

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Radio programmes are undoubtedly broadcast to manage and reach a wide range of people in their homes. For instance, during the corona virus disease, radio programmes in Algeria featured extensive public information campaigns. Through specific radio programs emphasizing the overall social responsibility of radio broadcasters, precautionary measures like thoroughly washing hands with soap and wearing protective masks to prevent the transmission of COVID-19 were communicated.

3.12 The Local Radio as Means of Proximity

Radio has the power to connect with people across geographical and social boundaries because of its relatively cheap technology, and local radio, in particular, plays the undisputed role of the social mediator by transmitting the real concerns expressed by the local community in various aspects of life to the decision makers, on the one hand, and by highlighting the efforts of the public authorities in order to promote the local development by the other hand. In reality, the ancient radio stations had lost a lot of listeners to the competing local radio stations because local (regional) radio's duties include entertaining listeners as well as informing the public about local happenings, covering events, and producing programmes that have an impact on the local community's culture, economy, politics, religion, and daily life. The further opening up of the media field, and the proliferation of local radio stations, contribute to handling citizens' complaints using daily life's languages. Therefore, the usual language is required during verbal interaction as long as the proximity to reality and society is the ultimate goal. Chachou (2011:164) points out that:

One of the objectives of the creation of local radio stations was to enable the regions to highlight all their differences and specificities. On the linguistic landscape, this is the case of radio Batna and Ghardaia, where the programmes are broadcasted in two languages, Arabic and Chaoui and Mozabite respectively. This is due in fact to the coexistence of two linguistic communities: Arabophones and Berberophones.

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Broadcasting its programmes in simplified Arabic that everyone can understand, the content of the local radio reflects the life of the local community, in all its social, economic, political, cultural and creative aspects, in relation to the daily life of the citizen, especially in the areas of: housing, work, education, health, hygiene, security, tourism and leisure. The regional (local) radio is keen on preparing its programmes, taking into account the preoccupation to meet the needs of all audiences in the fields of media, entertainment and cultural enrichment, by virtue of the cultural, social and professional tasks entrusted to it. It highlights the heritage and contributes to its enrichment, by means of creativity that it proposes in its programmes. The local radio as well contributes to guaranteeing the right to information and expression for all cultural, social and professional components of the local community, and guarantees the pluralistic expression of the various streams of thought and opinion. Local radio stations also contribute in preserving and promoting the two national languages, Arabic and Tamazight. Nevertheless, it becomes a responsibility of the local radio to grasp the listeners by catering to their requirements.

3.13 Conclusion

Since media language is constantly evolving, fluid, and dynamic, the current chapter has mainly focused on media and language: influence and relationship. By examining a wide range of topics, from the globalization of communication to the language used in radio broadcasting, it shed light on how developments in global media have occurred and how they have affected and been affected by language. This body of literature will offer engrossing perspectives on how language is changing and how, in turn, is changing us. This will also give readers a clear understanding of how to explore the language used in today's complex and expanding media, especially radio broadcasting, which will be covered in great detail in the following chapters.

Chapter Four

Methodological

Considerations: Research

Tools and Instruments

Chapter 04: Methodological Considerations: Research Tools and Instruments

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4.1 Introduction

The methodological issues are generally described in the current chapter. In order to produce accurate and trustworthy results for the data analysis, it discusses the procedures and methods used in the investigation. As a result, the research techniques (qualitative and quantitative) used to compile, examine, and interpret the discourse of Ain Temouchent radio broadcasters are explicitly described in the chapter. The current research primarily uses a qualitative approach, choosing interviews and observation to gather the necessary high-quality data because it frequently works with oral text rather than numbers.

In parallel, this research uses quantitative methods to measure the occurrence of foreign borrowed words presented in the utterance selected from radio broadcasters' oral discourse. It relies then on the analysis of audio recordings of naturally occurring interactions reviewed to generate rich, detailed descriptions of the linguistic outputs of language contact phenomena in radio broadcasting. The recordings were then transcribed and analyzed to examine participants' linguistic practices. The overall aim of using a quantitative method is to determine the language/ variety most used among the selected informants.

4.2 Research Questions and Hypotheses

Research is an important stage that offers solutions to various problems. It is a collection of choices made based on theoretical and real-world circumstances that produce well-structured research work and, more importantly, results that are under strict control. A research approach is defined by Selltitz et al. (1962: 50) as: “the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research

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purpose with economy in procedure, it shapes what the researcher will do, from the initial hypotheses to the final analysis, and includes data collection, measurement, and analysis”.

The present research investigates language contact phenomena in a radio broadcasting environment based on a large corpus of recordings covering various topics. It focuses on the linguistic patterns that may exist in the language used by the selected informants, i.e. radio broadcasters. Then, it examines the key elements that could affect and shape the language contact phenomena in Ain Temouchent local radio. It briefly outlines the selected informants and the methodology used for the fieldwork. This study aims to determine whether a specific code that might be used by languages being in contact in Ain Temouchent radio broadcasting is possible. The following research questions are posed for research:

- What are the main language contact phenomena intervening in the oral discourse of Ain Temouchent radio broadcasters?
- What are the factors and reasons that govern language contact phenomena at the radio broadcasting of Ain Temouchent?
- Is Ain Temouchent radio broadcasters’ verbal repertoire a particular one?
- Could language contact keep the Arabic language up-to-date, or could it be a real threat?

The following hypotheses are proposed to address these issues:

- Code-switching/ mixing is the most prominent linguistic outcome of language contact phenomena in Ain Temouchent radio broadcasting, giving birth to a specific code.
- Socio-cultural and psychological dimensions control language contact phenomena in Ain Temouchent radio broadcasting.

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- Radio language is linguistically innovative; it copes with technologically mediated environments to reach a wide range of audiences.
- Language contact could promote and help the Arabic language to be up-to-date.

4.3 Research Reasons and Motivations

This subject was not picked at random. Both objective and subjective considerations went into the decision. The language used in radio media in recent years has undergone a rapid change in relation to the verbal communication being used, which is the first objective reason why this subject matter was chosen. The goal is to understand the uniqueness of this language, particularly in radio broadcasting. The fact that the province of Ain Temouchent is a melting pot of various ethnic groups and linguistic varieties serves as a second objective justification. This may provide rich data and a more detailed understanding of language contact phenomena in radio broadcasting. The third objective reason concerns the lack of practical studies in media and communication, which motivated the researcher to tackle this issue (language contact phenomena in radio broadcasting of Ain Temouchent). This research will be the first initiative to tackle the phenomenon of language contact in the media field, especially in such a specific environment: radio broadcasting.

Owing to the complexity of the oral discourse, which always holds out more to be analyzed, the current study investigates the nature and specificity of this discourse, which aims to appeal to a wide audience. However, the goal of the current study is not to examine every aspect of this particular discourse or to resolve all of its issues. Instead, its main goal is to highlight the most important components of the most pervasive sociolinguistic aspects evoked in radio broadcasters' spoken discourse.

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Subjective motivations are primarily and almost exclusively related to the researcher's residence in Ain Temouchent; the research site. The fact that I am a journalist for over seventeen years at Ain Temouchent radio broadcasting helps even more. As a result, I joined the sample population, where I could easily contact my colleagues and directly observe this phenomenon on a regular basis. The observer's paradox was lessened in this case because radio hosts could speak impulsively and with assurance. I can therefore assume that, to a large extent, my background as a radio journalist can offer valuable insight into the subject matter.

4.4 Contribution of the Current Research to Sociolinguistics Field of Study

Indeed, many studies are concerned with language contact phenomena, but very few of them dealt with the particularity of this sociolinguistic situation in radio broadcasting. The study of language contact phenomena in the media, particularly radio broadcasting, is still a relatively unexplored area of research that is responsive to changes in sociolinguistic descriptions and theories. Although some researchers are now conducting research projects in this area in the Middle East, this topic has not yet been thoroughly examined.

Television and advertising discourses have been the subject of some studies, but the majority of these studies have a narrow focus that extends beyond the language pair, area of study, or type of interaction they examine. This study aims to add to the body of knowledge on this topic and aims to contribute to the sociolinguistic analysis of language contact phenomena in radio broadcasting in Algeria, by simultaneously broadening the focus, scope, and context of the analysis of this phenomenon.

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The current study aims to describe the elements of radio oral discourse, such as the reduced, changed, or eliminated linguistic items, as well as the relevance and impact of language choice on the overall message of radio broadcasting by analyzing the creative aspects of this particular discourse. This is done through a close analysis of the corpus that has been collected. The current study examines the phonological, syntactic, lexical, stylistic, and sociolinguistic aspects of radio broadcasting discourse with the hope of making some general recommendations to help radio broadcasters be more effective and professional. In a nutshell, this study's objectives are:

- Offering a comprehensive and systematic description of all linguistic devices involved in the language contact situation in radio broadcasting.
- Describing the relevance of linguistic factors and other extra-linguistic patterns in oral radio discourse.
- Examining the use of Arabic and other foreign languages in radio broadcasters' interaction with the audience.
- Figuring out the creativity evoked in radio broadcasters' use of language as a communication strategy.

The findings of this research study can, therefore, add to the body of knowledge regarding the verbal discourse of radio broadcasters. It can provide a theoretical and practical background about this sociolinguistic situation. As the first attempt to shed light on this issue in such a specific environment, I believe this research could open doors to many researchers in sociolinguistics to investigate more language contact specificities in the media domain. They can replicate the results to a larger sample in other Algerian local and national radio broadcasting stations. Nevertheless, this research is limited to analyzing the language contact phenomenon in Ain Temouchent local radio.

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Consequently, this study sought no generalization beyond the scope of its findings. It instead examines language contact phenomena in just one radio station. The study even examined samples rather than the whole of the programmes under study. It is worthwhile noticing, at this point, and from here on, that I faced difficulty collecting data about the issue due to the lack of secondary research on this particular topic. Most of the existing academic research has analysed the language of advertisement or Television.

4.5 An Overview of the Research Landscape

The current study aims to analyse radio broadcasting discourse as it appears in Ain Temouchent local station. Hence, a general description of the geographical location of Ain Temouchent province, the linguistic feature of this city, and the space of investigation, which is Ain Temouchent local radio, is necessary.

4.5.1 The Geographical Location of Ain Temouchent

Ain Temouchent is a town in the North West of Algeria. It occupies a privileged position from a geographical point of view because of its proximity to three major provinces: Oran, Sidi Bel Abbes and Tlemcen. The total population of the province is 384,565 inhabitants. They all speak Arabic, with some specificity in their regional dialect. Ain Temouchent is located in a small, productive basaltic valley surrounded by orchards and vineyards. Spanish immigrants established the town in 1851 on the site of Roman Albulae and the Arab Ksar Ibn Senar. Regarding the name of Ain Temouchent, the hypothesis on the word's etymology says that Ain Temouchent is a Berber word which means "the wolf's eye". Below a figure, representing Ain Temouchent province:

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Figure 4.1 The geographical situation of Aïn Temouchent (Source: Official site of Aïn Temouchent province)

Ain Temouchent's well-known landmarks and locations include: 'Sidi Yakoub mosque', a historical and religious edifice in the region of Oulhaça, built in the period of Zianids in 1338 and considered the most ancient mosque in Ain Temouchent. 'Syphax shrine: the king of Western Numidia' is another well-known monument. It is an archaeological site which goes back to the 3rd century BC. It is situated in the region of Beni Ghenam near Oulhaça and is classified as a national and international patrimony. In Ain Temouchent, we also find 'Rechgoune Isle', an archaeological site which goes back to pre-historical times. It contains a lighthouse built in 1870 and classified wetland of international importance for its function as a wintering site for several migratory species.

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'The mosque of 'Sayida Khadidja' is also renowned, situated in downtown Ain Temouchent. It was a church in the French colonial period and now represents a chef-d'oeuvre that mixes ancient European art and Muslim architecture. Another well-known place is '09 December Square'; a place of great symbolic representation, where the 09 December demonstrations started as a response to De Gaulle's visit to the region. Last but not least, we find 'The Baba Aroudj statue: the Ottoman chief'. The statue was inaugurated in 2018 and evokes the shared memory between Algeria and Turkey. Holding these and other well-known monuments, Ain Temouchent possesses a strategic geographical situation. It is a melting point of a diversity of language varieties as well.

4.5.2 Linguistic Features of Ain Temouchent Verbal Repertoire

The 'verbal repertoire' concept in sociolinguistics indicates the set of linguistic resources and choices available to an individual or a community. Referring to the range of linguistic varieties that an individual or a group uses in different social situations, the verbal repertoire encompasses the different language styles, registers, dialects and languages that a person or community is proficient in and how they select and switch between these linguistic varieties relating on various social factors and contexts. The verbal repertoire reflects one's socio-cultural identity, membership, and social interaction.

The linguistic component, along with, historical, socio-cultural, and political factors, all work together to make the Algerian community full of linguistic nuances deserving of scholarly investigation. The Algerian dialect is a mixture of several languages that varies from region to region. It also includes various varieties of local Arabic since the unified Algerian Arabic does not exist. Appropriately, Algerian Arabic has a greatly simplified vowel system, a significantly altered vocabulary with many words borrowed from Berber, Turkish, and

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French, and has abandoned case endings like all other Arabic dialects.

All these varieties of Algerian Arabic are influenced heterogeneously by other languages. For example, the Spanish words '*chira*' for (girl) '*changla*' for (flip-flop), '*fiesta*' which becomes /*fichta*/ for (party), in addition to other foreign items such as Turkish words as in '*msid*' (school), '*dolma*' for (fish dish), and the Italian word '*gosto*' which follows the AA morpho-syntactic rules. An example in AA is /*maranich fi gostoya*/ (I am not in the mood). All these foreign linguistic items are integrated into the daily speech of the Algerians; they are Algerianized.

The Spanish presence in Ain Temouchent led to a fruitful process of lexical borrowing that permeated the vernacular. As a result, Beni Saf and other coastal areas use some Spanish words modified into their own dialect. When words are borrowed, they are sometimes modified; other times, they are retained in their original form. For example, the word "escuela" is used in the dialect of Beni Saf as "*sekwila*", which means "school". On average, Spanish and Turkish words in the Ain Temouchent region constitute a small portion of the integrated loan words compared with recurrent French loanwords. As far as can be established, such foreign words in the speakers' daily speech are ascribable to many socio-historical influences. The occurrence of such loanwords can be traced back to many factors, remarkably, albeit of a very different nature. One of these factors is filling lexical gaps in the AA vocabulary with specific items needed.

Below are some examples of regional dialects of the same word which differentiate between three neighbouring cities in Ain Temouchent, namely: Beni Saf, Ain Temouchent and Tamazoura:

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Beni Saf	Ain Temouchent	Tamazoura	Meaning of the word
/sekwila/	/likoul/	/koli:j/	School
/lalessiv/	/javel/	/likhiya/	Bleach
/chetwiya/	/kermous/	/lhorra/	Fig
/brika/	/baghita/	/tipana/	Loaf of bread
/fawek/	/winta/ /waktach/	/winta/	When
/lghalah/	/3ayatlah/	/3ayatlah/	Call him
/bzouz/	/ghrawine/	/ghrawine/	Kids
/hendia//kammosara/	/hendia/	/tchimbo/	Prickly pear
/btana/	/haidoura/	/haidoura/	Sheep skin

Table 4.1: differentiation in the regional dialects of the same word.

The words in the table above indicate some resemblances between the Ain Temouchent and Tamazoura dialects, whereas the Beni Saf dialect is unique. It is generally argued that the Beni Saf dialect is close to the Tlemcen dialect, whereas Ain Temouchent and Tamazoura dialects are close to the Oran dialect. Mention here that the differences are also noticed at the phonetic level, i.e. the pronunciation of the same word as for */sahbetti/* in Beni Saf (my friend) and */sa:habti/* in Ain Temouchent and Tamazoura. */dro:k/* in Beni Saf (now) and */darwak/* in Ain Temouchent and Tamazoura. The latter examples are more representative of what is called “accent”. It is also significant here to refer to the elderly-specific register, which is gradually disappearing from the linguistic repertoire of Ain Temouchent speakers, for instance, the words */sarout/* (latch) and */troli/* (bus).

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Ain Temouchent people speak different dialects since they come from different areas. Therefore, the radio broadcasting station of Ain Temouchent is a multi-dialectal environment. Thus the interaction between radio broadcasters is a mixture of different dialects, which allows the researcher to investigate the impact of such a phenomenon on radio broadcasters' attainment since some radio broadcasters use their dialects which usually include some words that seem strange to some other radio broadcasters.

4.5.3 Ain Temouchent Radio Broadcasting: The Case Study

4.5.3.1 What is a Case Study?

A case study is a type of research methodology that entails a close examination and contextual analysis of a research topic. It is the most prevalent kind of qualitative study and calls for a thorough comprehension of the subject using a variety of data collection techniques. It is used in the current research study (Ain Temouchent local radio) to develop a thorough understanding of the subject in a current, practical setting. This data collection process is time-consuming since the researcher scheduled several interviews while holding out for the results. Offering participants incentives and outlining their requirements can, however, solve these problems. The case study is frequently criticized for not providing sufficient evidence to establish the validity or generalizability of findings, which means that the research's conclusions cannot be generalized. However, when carefully planned for studies that focus on real-life situations, problems, and issues, case studies can successfully explore typical problems in detail.

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4.5.3.2 Ain Temouchent Local Radio: Space of Investigation

As a state-owned station, Ain Temouchent local radio was established on March 26, 2008, by Algerian radio. The radio can be accessed via the internet and satellite, as it uses its 95.9 and 89.0 FM frequencies to broadcast over the airwaves. Arabic news and programming are broadcast on Ain Temouchent radio, and daily events in many different fields are covered. The radio is primarily interested in following up on local events by broadcasting news reports from journalists and reporters with pertinent analyses that are immediately brought to listeners' attention, as well as by scheduling debates on various topics related to the event of the day with a focus on the Algerian point of view relative to the topic addressed.

Since a large segment of Algerian society is still influenced by the French language, the standard language has little space for use as opposed to the dialect, which is widely used across radio broadcasting mixed with an abundance of French borrowings. Ain Temouchent local radio has been known for its broad range of programmes that touch on different life aspects. Therefore, the audience can select what conforms to their taste and interest.

Broadcasting in the Arabic language, Ain Temouchent local radio focuses its programming on current national and local news for thirteen (13) hours a day, seven (7) days a week. This is done through continuous reporting and the holding of impromptu debates with the participation of numerous experts, consultants, and managers from various fields of endeavour. These insightful discussions centre on socio-cultural, political, sports, and economic issues. The local radio of Ain Temouchent makes an effort to include Algerian actors who have the chance to voice their opinions on matters related to the country's rapid political, social, economic, cultural, and sporting development. It serves its listeners by offering a wider range of content, including news coverage and information programming.

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The schedule includes political events, environmental issues, women's concerns, local arts, youth programmes, cultural and historical events, music, and sport. These various programmes addressing all walks and affairs of Algerian society allow the radio to maintain a good portion of the audience. The multifarious programme schedule of Ain Temouchent local radio includes, in addition to news flashes on top of every hour, two (2) detailed news broadcasts, which are aired daily in the Arabic language as follows:

- 1st news edition broadcast from 12h.00 to 12h.15 including current news topics.
- 2nd news edition broadcast from 18h.00 to 18h.15 including current news topics.

As for its internal organization, thirty-six employees work for the media company, including ten journalists and six animators. The province of Ain Temouchent is where the majority of broadcasters are from. Three (3) primary services are provided by the radio station: programming service, broadcasting control, and handling of all matters relating to the program schedule, which is duly outlined in the operational roadmap. The editorial service is overseen by an editor-in-chief who serves as a coordinator and relay between the journalists and the other services for all issues pertaining to the efficient management and meticulous monitoring of the journalists' daily work. The technical service ensures the radio's sound design. It is of significant importance to mention here that Ain Temouchent local radio was selected from among other Algerian radio stations for several reasons, which could be summarized as follows:

- **Geographical Location:** The geographical location of Ain Temouchent local radio was considered in the selection process. The strategic location of Ain Temouchent province might be paramount in determining the linguistic background since it intermediates three provinces: Oran, Sidi Belabbes and Tlemcen. This helps reach valuable information on the linguistic patterns that emerge from languages being in contact in Ain Temouchent radio broadcasting

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station.

- **Linguistic representation:** The linguistic repertoire of Ain Temouchent is a typical kind that provides a basis for exploring the different languages/varieties that show evidence for different linguistic and sociolinguistic representations.



Image 4.1 Ain Temouchent Local Radio

4.6 The Research Community

Aiming to provide information about the status quo of the Arabic language and other foreign languages presented in the oral discourse of Ain Temouchent radio broadcasters, the current research seeks more precisely to find out the varieties and languages predominantly employed in the selected programmes of the target radio. Therefore, Ain Temouchent local radio

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broadcasters will inevitably be regarded as respondents for the research tools. The sample population includes two groups of respondents; radio journalists and radio hosts. The research community has been selected from 36 employees working at the radio of Ain Temouchent and thus consists of 22 selected informants, those who are in constant contact with the audience.

4.6.1 Sample of the Study

A sample is a finite subset of the population (research community) from which it is selected to investigate its properties (Al Huri: 117). It has been regarded by Spolsky (2004) as “any group of people who share a set of language practices and beliefs and who are governed by norms and rules of language and have ideologies relating to language practices” (p.14). At the same time, Creswell (2012) reported that in purposive sampling, the researchers intentionally choose the participants who are expected to provide the required data for a particular study.

Sampling, as a tool in collecting data, enables the researcher to draw conclusions about properties by studying only the items making up the sample. Because this research study is sociolinguistic in nature and seeks to investigate language contact in radio broadcasting, it was imperative to select the research sample from among all parties involved, namely, Ain Temouchent local radio broadcasters. Data from an accessible population of potential participants has been gathered using sampling. Therefore, twenty-two (22) radio broadcasters working in Ain Temouchent local station, both males and females, were under investigation and were selected as informants for face-to-face interviews.

Radio broadcasters’ judgment and opinions would likely be more accurate. I stressed the participants’ capability to provide comprehensive feedback by adopting this sampling technique. The target sample was, therefore, expected to provide comprehensive and in-depth

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responses regarding language contact phenomena that appeared in Ain Temouchent radio broadcasting. The participants' responses and points of view are elaborated in detail in the section entitled Data Results and Analysis in the fifth chapter.

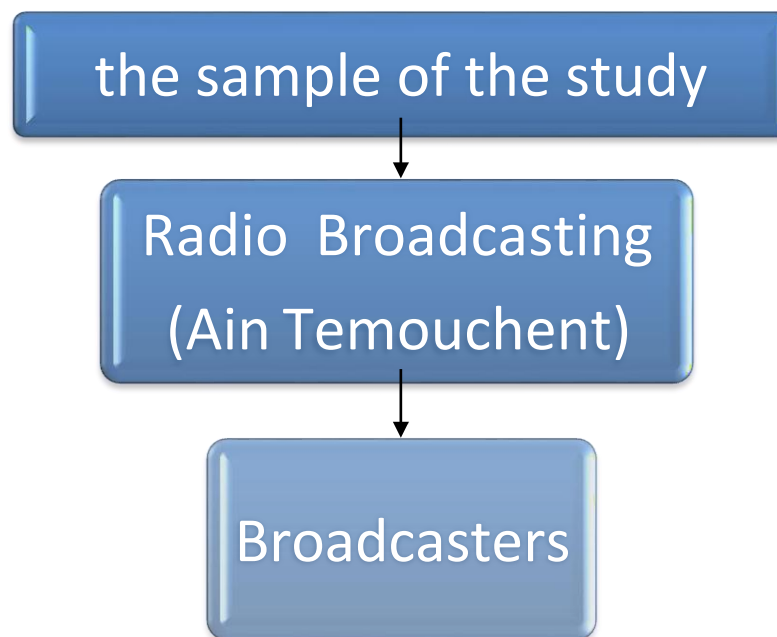


Figure 4.2 The Sample of the Study

4.6.2 Profile of Participants: Radio Broadcasters

Richardson (2007: 7) believes that “journalism exists to enable citizens to better understand their lives and their position(s) in the world”. As a media professional and a good communicator, a radio broadcaster is the one who holds and controls the microphone. Graham (2000) emphasizes the role of public service broadcasters in today’s digital world, arguing that:

Contrary to what is supposed by many, the case for public service broadcasters in the new world of globalization and localization is increased not decreased. In particular as the new technology generates new forms of market power, the case for broadcasters with distinctly public purposes is enhanced. Moreover as national regulation via legislation becomes less effective, the case for influencing the market via direct provision also becomes stronger rather than weaker. (p.12)

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The prime targets of this research study were Ain Temouchent radio broadcasters, regarded as a constituent of the research sample. The participants, i.e. radio broadcasters, were selected based on purposive sampling. Hundreds of broadcasters are working in the different Algerian radio stations throughout the country. The common denominator between most radio stations is that broadcasters should be competent in standard Arabic: MSA since most radio stations broadcast in Arabic. Nevertheless, the mastery of standard Arabic seems to be overlooked by some radio broadcasting stations such as the second channel (Chaine 2), which broadcasts in Tamazight; the third channel (Chaine 3), which broadcasts in French; and radio Algeria International (Radio Algerie International) which, in addition to Arabic, broadcasts in other foreign languages, especially French, Spanish, and English. Those radio stations are mainly targeting national and international audiences.

Due to their frequent contact with undergraduate research trainees, radio broadcasters can easily answer my questions since they are more aware of the study field value and more familiar with such kind of study than others. Twenty-two radio broadcasters working for Ain Temouchent local radio who share a similar linguistic repertoire: Arabic language, were selected to answer the items of face-to-face interviews, and all have an on-air position in radio broadcasting. The 22 informants involved in this research work are men and women. Most are from the different regions of Ain Temouchent, and a few are from other provinces. The following table shows the classification of Ain Temouchent radio broadcasters in relation to their gender:

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Gender	Frequency	Rate
Male	7	32%
Female	15	68%
Total	22	100%

Table 4.2 The gender variable rates of Ain Temouchent radio broadcasters

The table above illustrates the distribution of the groups under investigation according to gender. Ain Temouchent radio broadcasters (respondents) have been selected from genders, males and females, to collect the maximum amount of data. Of the selected radio broadcasters, 22, 7 are males, with a rate of 32% and 15 are females, with a rate of 68%. All radio broadcasters have professional experience ranging from approximately 14-30 years. The informants were encouraged to speak freely about their experience of using language/varieties when interacting with the audience. They were also informed that the task's purpose was to help the investigator know how languages/ varieties are in constant contact in radio broadcasting.

In addition, the job grade of radio broadcasters, i.e. the professional status, has been considered. The study included 22 respondents from the radio broadcasting station of Ain Temouchent, 10 of them are radio journalists, with a rate of 46%, and 12 radio hosts, with a rate of 54%. The data in the table below show the job grades variable of the respondents, which fall occupationally into the following groups:

Job grade	Frequency	Rate
Radio journalists	10	46%
Radio hosts	12	54%
Total	22	100%

Table 4.3 The job grades variable of the respondents.

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Access to radio broadcasters was relatively easy since I am one of them. However, a broadcaster's opinion may be affected by his/her linguistic competence. It should be mentioned that in Ain Temouchent local radio, it might be easy to identify the radio broadcasters' origin due to the influence of their regional dialects and/or accents. Nevertheless, the mastery and proficiency of MSA in Ain Temouchent local radio are very noticeable. However, they often tend to use colloquial Arabic or switch forth and back between the two varieties of Arabic or between Arabic and French in particular. The reasons for such linguistic attitudes have been examined and will be mentioned later. Due to their expected consideration for the study value, radio broadcasters feel free to respond to all my questions.

Regarding this research study, I believe it is essential to clarify the term "audience". The latter is used to refer to a sizable group of anonymous individuals who are typically connected by their involvement in media consumption. Whether for television, radio, magazines, or the press, audiences enable media organizations to sell advertising or to fulfill their public and statutory obligations (Hartley, 2002). In the media field, audiences, on the basis that they are geographically dispersed, are generally equated with the public at large. Audience members are addressed as responsible citizens who may be able to help as co-members of the life world. Being invariably a member of the speech community, each audience member brings his linguistic knowledge, values and expectations to the radio context.

Significant differences may be noticeable in how audiences of radio broadcasting are constructed. In some cases, the audience is constructed as a group of citizens with an intelligent interest in keeping up with the advancement of knowledge. In other cases, the

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audiences are constructed as consumers, as people for whom listening to the radio are leisure activity involving the expectation of entertainment. Others make the transition from audience to participants. Interaction is one of the primary means of communication between broadcasters and audiences. To mention here that the audience can make its voice heard both far and wide.

4.7 Research Design

The current research study is based on a case study method and depends on observational, descriptive, and analytical approaches. These approaches are based on adequate and accurate information about the phenomenon of language contact in the media context for obtaining practical results. The research thus is mainly designed to answer the research questions through which the researcher tries to explore the languages and varieties being in contact in the radio broadcasting represented by Ain Temouchent local radio as a sample for the study, in addition to defining the reasons for the choice of the different forms of Arabic and other foreign languages.

The research is mainly designed to explore the principal aspects of language contact phenomena involved in the oral discourse of Ain Temouchent radio broadcasters, in addition to demystifying the reasons for the choice of the language used to address the wide range of audiences from different educational and socio-cultural backgrounds. Thus, the current study focuses on the sociolinguistic aspects of language contact phenomena evoked in radio broadcasting programmes rather than just focusing on structural forms. In this context, the sociolinguistic perspective focuses more on the extra-linguistic patterns, mainly historical and socio-cultural. Therefore, it is particularly concerned with why radio broadcasters speak the way they do. As a sociolinguistic inquiry, the current research relies on a case study: the local radio of Ain Temouchent.

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4.8 The Approaches Advocated in the Current Research

First of all, it is of paramount importance to define what research is. Oxford Advanced Learner's Encyclopedic Dictionary (1995, 769) defines research as a “careful study or investigation, in order to discover new facts or information”. Kothari (2004: 1) defines research as “a scientific and systematic search for pertinent information on a specific topic, when people do research, they move from the known to the unknown through a voyage of discovery”. This unknown or "research" generates a certain curiosity that motivates the researcher to delve deeper and fully comprehend the unknowable. This curiosity is the approach to learning about the unknown. A research method is “an organized, systematic, data-based, critical, objective, scientific inquiry or investigation into a specific problem” (Sekaran & Bougie., 2010, p. 3).

The current chapter highlights the methodological approaches on the basis that methodology and data collection procedures are crucial for any investigation as it allows for critically evaluating the study's overall validity and reliability. Ain Temouchent local radio is the study's site. In this chapter, I give a general overview of it as it discusses the procedures and methods adopted in the investigation to produce accurate results regarding the analysis of the contact languages among radio broadcasters in their regular interactions with listeners.

Nevertheless, in the current chapter, a systematic description of the research instruments used to collect, analyze and interpret data are foregrounded. These steps are taken to answer the research questions systematically. The approaches utilized in the current research are essentially based on adequate and accurate information about the phenomenon of language contact in Ain Temouchent local radio for practical results. To that end, different methods and techniques have been employed to obtain answers to the research questions.

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Within communications research, three types of research are identified (During 1993: 21). The first one concerns quantitative research, which involves undertaking large-scale surveys to trace a particular trend or pattern among participants. The second type: is qualitative research, which utilizes in-depth or focus interviews to identify similar patterns. The final type of research relies on participant observation which involves the researcher immersing within a nominated group in an attempt to gain insight into their choices and behaviours, for instance, their viewing choices and practices.

Participant observation was criticised because individuals involved may be influenced by the observer's presence, affecting the research outcomes, impacting the conclusions drawn and limiting the project's findings because of the researcher's subjectivity. Many questions have arisen regarding this point. Can participants behave or speak "naturally" when a researcher is around? Do participants unwittingly play the part they think the researcher wants to hear or see? In light of these issues, (Clifford, 1986) contends that a researcher's immersion within a designated group can only ensure limited access to that group's lived reality or a "partial truth".

4.8.1 The Quantitative Approach

The quantitative approach starts from the assumption that the world is made up of observable, measurable, and quantifiable facts (Glense & Peshkin, 1992, p. 14). Based on quantifying data, this method is used to introduce the statistical analysis of the research work by explaining issues through gathering numerical data which may be generalized from a sample to a larger population. It then studies the individual's linguistic variables and the relationship between them. According to Creswell (2003: 18):

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A quantitative approach is one in which the investigator primarily uses postpositivist claims for developing knowledge (i.e., cause and effect thinking, reduction to specific variables and hypotheses and questions, use of measurement and observation, and the test of theories), employs strategies of inquiry such as experiments and surveys, and collects data on predetermined instruments that yield statistical data.

The quantitative approach can be used for descriptive, correlational, or experimental research. The current research is based mainly on descriptive research since it does not seek generalizations but rather an overall summary of the study variables. It includes measures of averages and variability and uses graphs and frequency tables to visualize data and check for trends or outliers. In the current research study, statistical analysis based on transcription was used to answer the research questions. Despite its advantages and benefits in data collection procedures, quantitative research risks certain research biases, including information bias, ignoring other relevant observations, missing data, and needing more context. A qualitative approach was adopted to prevent these potential biases from impacting this work too much.

Thus, the quantitative method in the current research provides data in the form of numbers and figures that can be tested for statistical validity and used to perform statistical data analysis. The current research has opted for such data analysis to make the findings more explicit and valid. Using frequencies and percentages, such an approach examines the pre-determined hypotheses and generalises the findings, confirming or refuting those hypotheses. When analyzing the data from this research work, the researcher integrates a qualitative approach alongside a quantitative method to help provide a better understanding of the research problem and provide answers to questions like "how" and "why."

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4.8.2 The Qualitative Approach

The opposite of quantitative research is qualitative research. In order to understand how people perceive the world, it involves gathering and analyzing non-numerical data (such as video or audio), with an emphasis on preserving rich meaning when interpreting the data. (Malhotra & Birks, 2006) state that the qualitative method is used to examine the research participants' in-depth perceptions and comprehensive viewpoints, which the quantitative method is unable to capture. Because it enables the research participants to express their opinions freely and openly on the research topic, it is thought to be the most appropriate for exploratory research.

In the current research, this method of data analysis is mainly based on the researcher's observations and interpretations of radio broadcasters' face-to-face interviews. It gives a comprehensive description of how the language is used in Ain Temouchent local radio and why radio broadcasters adopt certain linguistic attitudes through analysis, description, explanation and interpretation, thus providing an in-depth examination of the subject.

Describing the usefulness of the qualitative approach, Creswell (2014: 246) advocates that "qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem". For Patton (2002: 22), the effectiveness of the qualitative method relies on the fact that it offers the investigator direct quotations from people about their experiences, attitudes, beliefs, and thoughts as well as excerpts or full passages from documents, correspondence, records, and case histories. It also provides detailed descriptions of the circumstances, events, people, interactions, and observed behaviour.

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Mebarki (2019:164) for her part stresses on the fact that in analyzing qualitative data “the analysis should be objective and impersonal so as not to influence the natural facts”. The proper method to ascertain how people experience their lives and clearly comprehend problems and phenomena is the qualitative approach. Although subjectivity and a lack of generalizability plague qualitative research, it benefits flexibility and the generation of fresh ideas. When analyzing the data, researchers must take into account both theoretical and practical constraints. The current study will benefit from the quantitative and qualitative approach because it is exploratory in nature and needs a substantial amount of high-quality data to meet its objectives.

Undoubtedly, each method paradigm, be it quantitative or qualitative, provides the research with different data about the subject matter. Each method has particular strengths and weaknesses. For such a reason, a combination of both methods is desirable in undertaking any research study in order to consolidate methodological strengths and offset limitations. The following table details the difference between qualitative and quantitative methods:

Classification	Qualitative research	Quantitative research
Social theory	Action	Structure
Reality awareness	Various realities /derived subjectively	Objective reality
Research method	Observation and interview	Experiment and survey
Inference method	Inductive	Deductive
Sampling	Theoretical	Statistical
Language type	Personal, informal, and context-dependent	Official and rule-based sentences

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Role of researcher	Interaction with the researched phenomena	work in isolation and independently from research variables
Main features	<ul style="list-style-type: none"> ✓ Accuracy and validity ✓ Identification of the primary meaning of data ✓ Non-standardization ✓ Research subjects are grasped in general terms 	<ul style="list-style-type: none"> ✓ Reliability ✓ Attention to generalization ✓ Standardization ✓ The effects of specific variables are separated

Table 4.4 The difference between qualitative and quantitative research

To gain a deeper understanding of the subject and gather the most varied experiences from the study community, a mixed method comprising a variety of data collection techniques was used. This is intended to provide access to comprehensive, trustworthy, and genuine data analysis. One of the techniques the researcher used to gather fundamental data about language interaction in the context of Ain Temouchent radio broadcasting was observation. The main goal at this stage was to observe radio broadcasters' attitudes towards the use of Arabic language and other foreign languages. Other tools and techniques were used in the current research, mainly face-to-face interviews, which were designed to measure especially the social and psychological factors influencing the use of language among radio broadcasters.

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Face-to-face interviews consisted of multiple questions, asking the participants (radio broadcasters) about their frequent use of the varieties of Arabic (MSA, ESA and AA) and other foreign languages. This method helped the researcher elicit participants' general perception of the phenomenon of language contact and how this sociolinguistic situation impacts their daily interaction with the audience. Audio tape recordings were another method used for collecting data where some audio extracts of the selected programmes were downloaded through a streaming tape drive.

Along this research study and as already mentioned, both qualitative and quantitative methods are appropriate to answer the research questions. The quantitative method counts the frequencies of occurrences for linguistic features in the selected data. In contrast, qualitative measures elicit radio broadcasters' attitudes towards the use of language in Ain Temouchent local radio. Using a mixed methods approach by combining both the qualitative and quantitative ways will provide a better understanding of research problems when analyzing language contact phenomena in Ain Temouchent local radio, thus enhancing the validity of the research results. For the current research work, Ain Temouchent local radio was selected from other Algerian radio stations to offer a comprehensive and systematic description of all kinds of linguistic and sociolinguistics devices involved in the language contact situation in radio broadcasting.

4.8.3 The Mixed Method Approach: Triangulation

The overall purpose of a mixed method approach is that combining quantitative and qualitative methods provides a more complete picture and better understanding of research than a study that relies solely on a quantitative or qualitative approach. It is employed to describe and interpret the data, clarify quantitative findings, or determine the generalizability

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of qualitative results from small samples. In other words, the quantitative data will make the research generalizable and externally valid, and the qualitative data will make the research detailed and contextualized. This strategy, however, poses a challenge for the researcher because it takes more time to carry out both the quantitative and qualitative components of the study. Because more than one method is required to approach the research questions, the purpose of opting for a mixed method approach is to map out the complexity of the language contact phenomenon as an intricate sociolinguistic situation by studying it from more than one standpoint.

I have undertaken this approach for its advantage of combining quantitative and qualitative data. Creswell claims that “a mixed method design is useful to capture the best of both quantitative and qualitative approaches” (Creswell, 2003, p. 22). In the same respect, Mebarki (2019:178) indicates that “mixed methods research design provides an in-depth analysis of qualitative research and reaches precise statistical measurements and generalizability of quantitative research”. On the basis that “the analysis phase of sociolinguistics research is often quantitative as well as qualitative” Johnstone (2000:37), the framework of the current research, therefore, makes use of direct observations, tape- recordings and interviews in order to gather, analyze, and interpret quantitative, as well as qualitative data.

In the quantitative approach, language use is described through tables and figures using statistical techniques. The qualitative approach, in contrast, is used to explain quantitative results or conduct exploratory research. In order to control the various data sets, quantitative and qualitative methods were chosen based on the nature of the study and the goals it seeks to accomplish. As it aims to provide a compelling, rigorous, and high-quality research design, it is assumed that using the mixed method—combining the qualitative and quantitative methods—offers a better understanding of the subject matter under investigation.

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Below is a figure representation of the mixed method approach:



Figure 4.3 Mixed Method Approach

Undoubtedly, any research project needs to collect data. It should be carefully adjusted for the success of any research study. Using the wrong tools or instruments might affect the validity of the research findings. Generally, researchers in social sciences rely on the combination of two methods: quantitative and qualitative methods. Such a combination can be described as a mixed-method approach. Like all other areas of scientific inquiry, sociolinguistics needs to be fed with reliable, significant, and representative data. For many research in the field, these data are constituted of primary and secondary data:

- Primary data: are those information gathered through direct observation. These kinds of data have not yet been gathered, and they will be using various techniques appropriate to the research at hand, such as direct observation, questionnaires, and interviews. These facts are not original; they are merely hypotheses about the subject. They then used character-based secondary data and went through the statistical process of initial observation.
- Secondary data: consists of data already available and obtained from other scholars, researchers or institutions.

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The current research is exploratory since the issue still needs to be clearly defined and discussed in detail in the literature. Therefore, the tools and instruments exploited are a corpus consisting of data gathered through participants' direct observation, audio-tape recordings: face-to-face interviews, which are used to elicit explicit data from the informants, and a collection of oral texts, which could produce more reliable and authentic data results, i.e. Ain Temouchent radio broadcasters. It should be mentioned that the participants' direct observation was meant to observe the linguistic attitudes of radio broadcasters in real situations and use my knowledge and experience as one of the participants (radio broadcasters).

Data analysis cannot start until the data processing has been completed. Data from a sample of twenty-two (22) participants in daily contact with the audience served as the basis for this study. The informants were divided into groups based on gender but not age. Instead, my concern is based on their educational background and radio broadcasting experience. The data for this study needed to be collected using a variety of techniques because relying on just one does not yield enough accurate data. A wide variety of sources are adopted, including direct observation.

A linguistic corpus was provided from audio recordings to be examined, as well as interviews with 22 radio informants. Audio recordings were collected from spontaneous interactions between radio broadcasters/audience and radio broadcasters/guests, and the topics were different social-cultural and economic issues relating to Algeria. In contrast, interviews were conducted in MSA and sometimes in AA. To elicit an accessible account of personal experience and attitudes toward the languages/varieties used in Ain Temouchent radio broadcasting, interviews were made as relaxed and casual as possible.

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It is significant here to deduce that ‘the mixed method approach’ is also known as ‘triangulation’. Both terms are typically associated with research methods and designs to provide valid and reliable data. They show that different data sources were used to study the same phenomenon. This method is used to determine the completeness of data and promotes a more comprehensive understanding of the phenomenon under investigation. The figure below represents the triangulation method adopted in the current research:

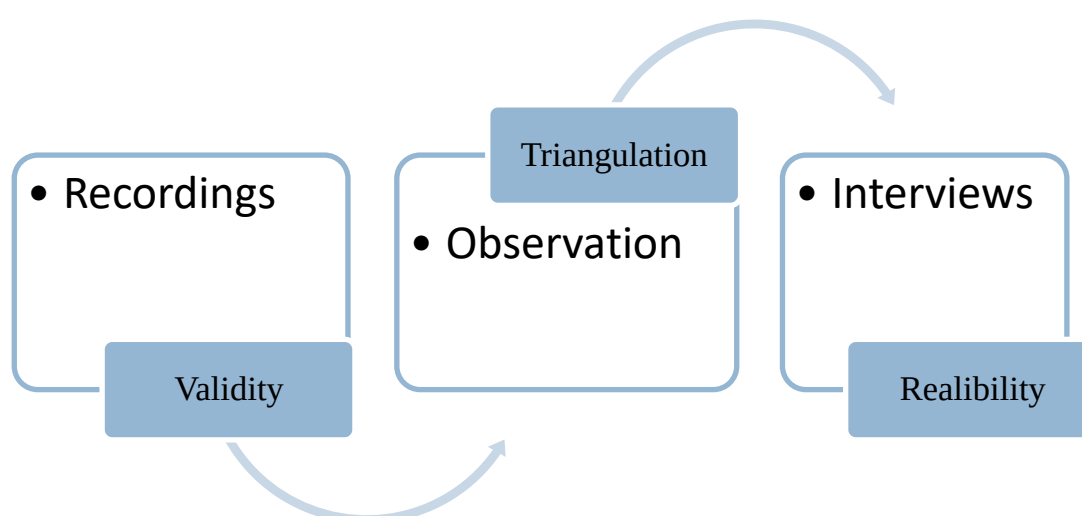


Figure 4.4 Triangulation Method

4.8.3.1 Audio Recordings

Seale & Silverman (1997) list among the strategies required to ensure validity in research as “recording data objectively and comprehensively, including the use of audio tapes, videotapes and different levels of details in the transcription of data” (p.380). Audio recordings are one of the practical tools to get pure data for the present research work. This method was used to have concrete examples and real situations that show the contact between different languages and varieties in the oral discourse of Ain Temouchent radio broadcasters.

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Recordings enable as well to have concrete examples of how radio broadcasters use language, the languages being in contact and when and why radio broadcasters code-switch back and forth between these languages/ varieties. They help, then, to guide the following tool of data collection to know the different factors that govern this sociolinguistic phenomenon. Tape recordings extracted from different kinds of radio programmes were selected for transcription as representative for the analysis of Ain Temouchent radio broadcasting oral discourse.

The corpus at this stage is broken down into four genres: news, interactive, entertainment, and religious programmes. Each is between 15 to 40 minutes long, and the total time of all audio passages is approximately (135) minutes. After collecting some audio extracts, I suggest possible translations from Arabic with a transcription in English. I argue that recordings allow concrete examples and real situations showing how Ain Temouchent radio broadcasters practice the language. Then their attitudes towards languages/ varieties are adopted in everyday interactions with the audience.

The aforementioned oral texts, taken from Ain Temouchent local radio programmes, are weekly presented and touch on various issues concerning the Algerian society and Ain Temouchent population in particular, except for the news, which is daily presented. In order to have a variety of oral texts, the programmes' data have been taken from the period between the years 2020 and 2023. What made this process much easier is that all Ain Temouchent radio programmes are frequently uploaded to be accessible for both radio broadcasters and their audience. Therefore, getting the oral texts selected for the transcription was accessible for the researcher. However, the transcription of the data was arduous work and a time-consuming task.

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4.8.3.2 Participants' Direct Observation

The research is a case study. It uses mixed methods of data collection to deepen the understanding of the topic and capture the broadest possible experience from the study community. Participants' Direct Observation is another instrument used to observe the participants' behaviours, interactions, and practices in Ain Temouchent radio setting. Participants' observation is “a method used in the social sciences to study the lived practices of a community or collective of some kind in a "natural" environment, i.e. outside of a laboratory or experimental context”, according to Hartley (2002:172). This technique, which is a type of ethnography, has been applied in media studies to comprehend how particular audiences interpret and apply media texts to their daily lives. By immersing the researcher in the lives of their research subjects, this type of research aims to gain a deeper understanding of individuals.

Milroy & Gordon (2003) have emphasized the advantage of direct observation in research studies by saying that: “the principal benefits of participant observation are (a) the amount and quality of the data collected and (b) the familiarity with community practices gained by the investigators” (p.68). They have supported this point of view by adding: “participant observation can be an enormously fruitful method for sociolinguistic analysis. It produces a tremendous supply of high quality data and crucial insight into community dynamics” (ibid: 69). Therefore, for any research that aims to comprehend the experiences of individuals or groups in a given social context, participants' direct observation can be a useful method.

By taking notes on the daily attitudes and behaviours of radio broadcasters, direct observation of participants was used as a qualitative instrument in this research study to gather a large amount of data and learn the fundamentals of the issue. The primary goal at this stage was to observe radio broadcasters' attitudes toward the use of the different varieties of

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Arabic, namely: MSA, ESA and AA, as well as other foreign languages, French language in particular. Combined with audio recordings and interviews, this method generates rich and nuanced qualitative data and paints a complete picture of the phenomenon under study. The reliability and validity of the research findings can be increased by using the triangulation method because participants' direct observation is not a very reliable method on its own.

The continuous observation of Ain Temouchehnt radio broadcasters' use of languages/varieties was one of the three phases of the study to gain a deep understanding of radio broadcasters' beliefs and practices from an 'insider' perspective. It is worth noting that I was an engaged member of the community under investigation as a participant observer. Therefore, I quickly gathered much information by observing radio broadcasters' linguistic attitudes. Nevertheless, using this method requires a lot of time and effort. Establishing trust and gathering enough data is time-consuming and challenging task.

4.8.3.3 Face-to-face Interviews

One of the most prevalent methods for gathering qualitative data is conducting interviews. In the mixed method approach, the current research relies on the data collection process of face-to-face interviews to obtain information first-hand from reliable sources. The significance of the interview in a research study was highlighted by Cohen et al. 2002 as follows:

Interviews enable participants-be they interviewers or interviewees -to discuss their interpretations of the world in which they live, and to express how they regard situations from their own point of view. In this senses, the interview is not simply concerned with collecting data about life: it is part of life itself. (p. 267)

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Unlike a questionnaire, the interview is “time-consuming” (Seliger & Shohamy, 1989, p. 166); nonetheless, it offers a fruitful qualitative data collection method. According to (Milroy: 1987), the interview technique is still adequate to draw a general picture of the sociolinguistic norms by comparing collected data obtained from many speakers. Therefore, relying on this step aims to understand how radio broadcasters perceive language contact phenomena. For this sake, face-to-face interviews were undertaken to permit the researcher to be in touch with the informants, eliciting their experiences and having in-depth information about the issue of language contact on Ain Temouchent local radio. Interviews were scheduled at a time suitable to each participant.

Before the interview started, participants were informed about the study and gave their consent to take part. By choosing individual interviews, I wanted to engage the informants to express themselves as much as possible; they were free to discuss their personal experiences. It is assumed that informants’ daily language use will provide data enriching to this research. The individuals were journalists and hosts working at the local radio of Ain Temouchent; they were all registered. Interviews were recorded with an audio recording device after explicit consent from participants and took between five to ten minutes for each respondent.

Considered by Labov (1970) as being ‘rapid and anonymous’, the interviews are devoted to the second and third hypotheses. They were conducted to proceed with the argument and are helpful to understand and get the opinions of the personnel on their respective radio station. The interview is a semi-structured one; it contains five questions, some questions are closed ones, and others are open questions. The interviews take the number of twenty-two (22) radio broadcasters with variant radio broadcasting experience and check its impact on the use of MSA, ESA and AA in addition to other foreign languages in

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their everyday conversation with the audience. All interviews are conducted in Arabic, recorded on audio, and translated into English. Examining the interviewees' responses was flexible rather than focused on any specific theoretical background in order to best represent the data in relation to the research questions.

Regarded as an oriented verbal interaction between the researcher and another person(s) to attain reliable results, the interview in this research consisted of multiple questions, asking the participants (radio broadcasters) for their frequent use of MSA, ESA and AA as well as other foreign languages. From the conversations, I collected data and input to achieve the aims of this study. This method helped the researcher elicit participants' general perception of the phenomenon of language contact and how this sociolinguistic situation impacts Ain Temouchent radio broadcasters' daily interaction with the audience. The interview questions were intended to serve as a guide for further discussion, much of which focused on language use in radio broadcasting and the function and value of each language or variety being employed.

The questions dealt mainly with radio broadcasters' qualifications in Arabic and other languages, as well as their linguistic performance and attitudes towards using these languages and/or varieties in radio programmes. The questions of the interviews were addressed in Arabic language, Modern Standard Arabic, and Algerian Arabic, abbreviated as MSA and AA henceforth, and then translated to English for data analysis to facilitate the task for participants and to avoid discomfiture and ambiguity. They were presented in face-to-face interactions with radio broadcasters to cover adequate information related to the study.

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The questions of the interviews lasted approximately 150 minutes, and they varied in length from five to ten minutes for each interviewee. When interviewing radio broadcasters, I discussed their understanding of the language contact phenomenon, the suitable language, and the motivations behind their linguistic choice. Once more, the justification is to analyze how they perceive the language used in radio broadcasting. The period allocated for the fulfilment of this instrument, i.e. the descriptive data expressed by the participants, was three months, depending on the availability of Ain Temouchent radio broadcasters.

4.9 Data processing

To proceed with the collected data, the information gathered from the sample population has been analyzed using the corpus material, and the results of the recordings and interview items have been interpreted accordingly. Then, the transcription of interviews and notes took place. After the transcription, I coded the data according to the major themes of the participants' responses. In data analysis, I adopted quantitative and qualitative descriptions of the sample populations' responses to answer the research questions. Despite the relatively extensive data collection for such a small study community, the research produced rich, practical and valuable data. I tended to use the term Modern Standard Arabic (MSA), ESA (Educated Spoken Arabic) and Algerian Arabic (AA) for the varieties of Arabic.

4.9.1 Corpus- based Analysis Process

The type of research undertaken dictates how data should be collected (Eriksson, 2008). Following the definition of the current research project's goals, a corpus-based approach should be used for data collection. An assortment of natural language is called a corpus. It consists of text corpora as well as other multimodal corpora, such as corpora for sign language. According to Allwood (2007:207), a multimodal corpus is “a collection of

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language and communication-related material drawing on more than one sensory modality or on more than one production modality”; that is, a collection of human communication recordings on video and/or audio makes up a multimodal corpus.. In the case of audio-visual recordings, the selected material should be analysed, described, and transcribed. Thus, a corpus is a set of language production samples designed to represent a language through careful selection.

In our case, corpus analysis as transcriptions is essential since the study relies on spoken language. Such analysis provides quantitative data and an opportunity to test and challenge the researcher’s ideas and intuitions about language. In the case of the current research study, a corpus is a tool of research that allows finding out the linguistic material used in radio broadcasting spoken discourse and then elicits the frequencies and comments on the peculiarities of radio broadcasters’ discourse. Johnson (1993: 8) proclaims that a successful research methodology is based on six key points:

- The development of a flexible, working research design that involves productive refocusing.
- The use of multiple data-collection procedures.
- The collection of adequate amounts of information over time.
- The validity or credibility of information
- Data analysis procedures; and
- The typical range of examples.

The researcher used different tools such as audio-tape recordings and interviews to collect data from the respondents, who constitute radio broadcasters from both genders, including journalists and hosts. In order to highlight the linguistic and discoursal nature of Ain Temouchent radio broadcasting, I focused on the language of radio broadcasters and how this language can contribute to the social identities of radio broadcasters and audiences. To

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achieve this aim, the current study examines linguistic usage patterns in radio broadcasting using corpus-based analysis. The use of corpus linguistics tools and techniques by scholars of register/style, discourse, and grammar has recently increased, with a focus on the database's representativeness and its computational tools for analyzing distributional patterns in large text collections (Biber et al., 1998; Kennedy, 1998).

The analyses were carried out on spoken corpus, i.e. the spoken discourse of radio broadcasters, which contains a set of oral texts (tape recordings), selected from different radio programmes and news texts representing a range of linguistic differences. Radio programmes include news and literary programmes, cultural, social, political, debate, live interactive, historical, law, kids, sport, and religious programmes. In order to study the language and the rhetorical strategies of communication adopted by radio broadcasters, I compiled a corpus of many recorded extracts from 2020 to June 2023. This multi-dimensional approach is hoped to capture the rich breadth and depth of language employed in radio broadcasting.

In data analysis, the researcher adopted quantitative and qualitative descriptions of the sample population's responses in the different study tools. Then, the research questions will be answered accordingly. Data collected in this study were arranged in the analysis process. In the first step, audio-tape recordings were transcribed. That is, when analyzing the collected data and classifying the corpus of the words heard over the oral texts, phonetic transcription was used for analyzing the scripts of the oral texts. All the selected audio recordings were transcribed to determine the linguistic features of every single utterance. The transcription also aimed at identifying the relative similarities between MSA and the different varieties of Arabic at the lexical, phonological, and morpho-syntactic levels and the current occurrence of foreign words alongside Arabic words, especially French loanwords.

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The occurrences of all linguistic outputs of language contact were highlighted. Accordingly, the highlighted occurrences of language contact outputs were classified into the respective types. After the completion of the analyzing process, the final stage is the description of the findings and discussion. The analysis method is based on adequate and accurate information about such phenomenon, i.e. language contact through a defined period for obtaining practical results to be interpreted objectively. It is reasonable to assume that broadcast corpora may provide more challenges for future sociolinguists to interpret.

4.9.2 Transcription of the Data

The researcher described relevant parts and analyzed the discourse after data was collected. The transcriptions of the collected data in the current research work are phonetic and based on the International Phonetic Alphabet (IPA). The followings are illustrative examples:

Example 1

- ʔatta lbunja lɱorfolozija ntaʃah nʃu:fu: belli: tyajrat

Gloss

- We notice that even his morphological traits have changed.

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Example 2

- lwaldi:n jku:nu: æn suppo:r lawladhu:m wa jwazhu:hum li afjaa u:xra mufi:da, “sport” maθalan.

Gloss

- Parents must support their children by helping and orienting them towards other beneficial activities: sports for example.

Example 3

- ha:di:k la gɣəs ra:hət whatta badanijjən thæssəh na:fat

Gloss

- Fat issue has disappeared and even physically we feel that he is active.

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4.10 Conclusion

In the current chapter, the research demonstrated the methodology used to fulfil the goals set forth for this research study and to create a coherent and thorough discussion for the following chapters. Since using different methods and techniques is paramount in research to achieve the desired objectives and answer the research questions, the current chapter has come near various approaches by providing a general account of the methodological issues. For accurate and reliable results in data analyses, qualitative instruments have been used in conjunction with quantitative ones. The quantitative method was used when discussing the amount of MSA and the other varieties used in Ain Temouchent local radio programmes. In contrast, the qualitative method was adopted when discussing the linguistic attitudes of radio broadcasters towards the use of Arabic and other foreign languages.

The researcher clarifies how radio broadcasters use language in daily conversations in the following chapters and examines the causes of language contact phenomena. In order to do this, the research tools will be discussed, and in chapter five, the data will be interpreted, assessed, and scored in tables and represented in graphs and figures. To obtain the reliable information required for this research project, transcriptions of audio tape recordings will also be made. The sociolinguistic phenomenon targeted for investigation in the next chapter is language contact linguistic outcomes.

Chapter Five

Data Analysis and Results

5 Chapter 5: Data Analysis and Results

5.1 Introduction

The format of this chapter is practical. It connects a specific situation to the theory discussed in the earlier chapters. As it investigates the underlying reasons for the alternation between the three Arabic varieties (MSA, AA, and ESA) and the switch to other foreign languages, it aims to describe the various lexical and phonological processes involved in the oral discourse of radio broadcasters. Accordingly, this chapter precisely attempts to analyze radio broadcasters' use and attitudes towards the languages/ varieties employed in Ain Temouchent local radio and points at investigating the dynamics that are at work in a bi/multilingual environment and thus the specific characteristics of the verbal repertoire of Ain Temouchent radio broadcasters and its impact on radio broadcaster's daily interaction with the audience.

Accordingly, the research study relies on a triangular method represented by three research tools: observation, recordings, and interviews with radio broadcasters. Consequently, the corpus studies the linguistic aspects of the contact between languages/varieties by analyzing the selected informants' utterances during everyday interactions with the audience. As it is devoted to investigating the characteristics of Ain Temouchent radio broadcasters' verbal repertoire, the current chapter also seeks out the reasons and factors that govern language contact phenomena in such a specific media environment.

Moreover, the applicability of some theories like "Communication Accommodation Theory" (CAT) developed by Howard Giles & his colleagues in 1971, the "Communicative Competence" concept developed by Hymes (1966), and "Audience Design Theory" developed by Allan Bell (1984) are tested in this chapter throughout the analysis of the data.

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The data collection process is based on a mixed method approach in which twenty-two radio broadcasters have been taken as a research study sample. Since the speech of radio broadcasters tends to be loaded with French borrowings, all the French words were included in the process of transcription and classification.

5.2 Data Processing: A Triangular Method

To strengthen the reliability and credibility of the research findings, and for trustworthy data, this research study relies on methodological triangulation, which combines both quantitative and qualitative data to ensure objective analysis. This can help guarantee that fundamental biases arising from using a single method are overcome and can lead to more insight or discoveries since the researcher draws data from different sources. Triangulation in the current research involves the use of three methods or sources of data to increase the validity and reliability of findings.

The three methods are audio recordings as a quantitative process; in addition to participants' direct observation and interviews as a qualitative process. The three instruments are combined to produce a more accurate understanding of the phenomenon being studied. By using multiple methods, I wanted to strengthen my findings and gain a more comprehensive understanding of the phenomenon of language contact in the radio broadcasting context.

5.2.1 Audio Recordings Results: Quantitative Considerations

One data set contains audio recordings of informal and semi-formal exchanges between Ain Temouchent radio broadcasters and guests /listeners. The recordings chosen for the study are shown to be significant in identifying the specificity of Ain Temouchent radio broadcasters' verbal repertoire because this research outlines the distinctive linguistic properties of radio discourse and seeks to capture the unique stylistic features of the broadcast language in terms of a series of linguistic indicators embedded in the daily speech of radio

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broadcasters and can account for many of the stylistic differences among radio broadcasters. To avoid influencing the participants' code choice, audio recordings were taken from radio programmes already broadcast.

Audio recordings in the current research have been taken from various topics to yield the code of discourse, which changes according to many variables. Tables and corresponding diagrams will summarize scores concerning which code radio broadcasters use in Ain Temouchent radio. For identifying the languages/varieties used in Ain Temouchent local radio, three programmes were selected from three genres; interactive/entertainment, interview, and religious programme, in addition to news. These three radio programmes are the following:

- ***Yas'aalounaka Fi Ddin*** (religious programme)
- ***Rana Maakoum*** (interactive/entertainment programme)
- ***Moutamayizoun*** (interview programme)

The choice of these three types of programmes was made because they are commonly presented in different language varieties. All the programmes were downloaded from the live streaming of the target radio, each of which is more or less thirty minutes long; thus, their overall time was almost two hours. According to Labov (1966), any sociolinguistic research should utilize "large volumes of well-recorded natural data that characterizes the phenomenon under scrutiny (p.180). The radio programmes of thirty-minute length were analyzed and transcribed based on IPA (International Phonetic Alphabet). The total number of transcribed words was 10125 words. This process of transcription has been conducted through the following steps:

- Careful listening to the programmes and transcription of every single word.
- The classification of the transcribed words and deciding to which variety each word belongs through coding them based on the codes given for each variety: (F) for MSA/Fusha,

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(M) for ESA/ Middle variety, and (D) for Colloquial Arabic/Dialect.

5.2.1.1 The Religious Programme ‘*Yas’alounaka Fi Ddin*’ Analysis

The religious programme “*Yas’alounaka Fi Ddine*” is a weekly programme aired by Ain Temouchent local radio, in which the radio broadcaster invites a religious man to discuss and clarify some life issues related to the Islam religion. The guest in the target programme maintains a high level of adherence to MSA. However, his switch movement was between the formal and semi formal variety without distancing himself away from switching sometimes to the colloquial variety i.e. Algerian Arabic.

The relatively high percentage of MSA items and the unusual use of (AA) could be attributed to a number of factors, among which are the linguistic competence of the guest in MSA and his religious background. The total length of the target programme was nearly thirty-five minutes. The following table gives more illustration on the distribution of the three varieties of Arabic (F, M, D) in ‘*Yas’alounaka Fi Ddin*’ programme.

Language Varieties	Frequency	Percentage
F variety	2922	83.01%
M variety	528	15%
D variety	68	1.93%
French Items	02	0.06%
Total	3520	100%

Table 5.1 The distribution of language varieties in the radio programme ‘*Yas’alounaka Fi Ddin*’

The table above and the figure below together illustrate the language varieties distribution in the target programme ‘*Yas’alounaka Fi Ddin*’. (F) represents the dominant variety used across the programme with a rate of 83.01%, while (M) represents 15%, and (D)

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forms 1.93%. The elevated amount of MSA use will likely validate the assumption of MSA appropriateness to these programmes. The following chart gives more illustration:

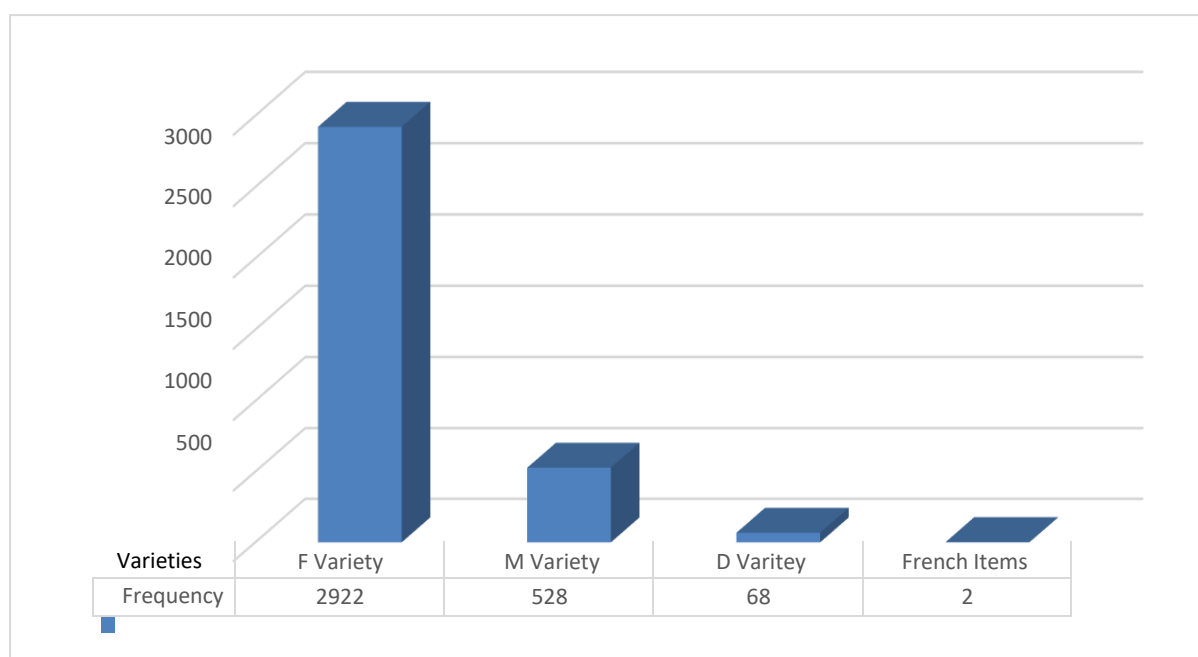


Figure 5.1 The frequency of language varieties use across the radio programme *'Yas'aalounaka Fi Ddin'*

In the target programme, *'Yas'aalounaka Fi Ddin'*, (F) variety appeared to be the predominant variety spoken by both: the radio broadcaster and the guest. It is assumed to be more appropriate and occur in abundance. The mélange of the guest's educational level, the host's linguistic competence, and his attitudes towards the use of (F) variety in such media settings have paved the way for the standard language to be considerably used. Even though (F) variety was predominantly used in the target programme, the guest employed some (D) utterances to make the message more straightforward and accessible to a large audience. The table below shows some of these (D) utterances:

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(D) Utterances	The Original Extracts	Transcription	Translation to English
(1)	Hadi Hiya	[ha:di hijja]	That's it.
(2)	ylik ydir had swalah	[jli:q jdi:r ha:d swa:lah]	He must do such things.
(3)	bezzaf ness	[bezzæ:f næ:s]	Lot of people.
(4)	ala khatar	[ʕla: xa:tar]	Because of.
(5)	ylik yetfakkad lwataik tawaah	[jli:q jatfəqqəd lwaθa:ʔiq tawʕah]	He must check his documents.
(6)	Magalch awaddi ndir kima nebri	[magæ:lʃ əwəddi: ndir kima: nabyi:]	It doesn't mean that he does what he wants.

Table 5.2 (D) variety use in the radio programme '*Yas'alounaka Fi Ddin*'

It is worth indicating that two (2) French items were inserted during the programme presentation. These words are: 'vaccin' (vaccine) and 'carnet' (notebook). The two French items were used by the imam: the guest of the radio programme: '*Yas'aalounaka Fi Ddin*'.

5.2.1.2 The interview programme '*Moutamayizoun*' Analysis

'*Moutamayizoun*' is one of the weekly programmes hosted by the researcher. It introduces prominent and talented people in an attempt to be exemplary for many other people, especially youths. The radio broadcaster switches between the three levels of Arabic, F, M, and D. The data analysis results from the target programme revealed that both French items and (M) were extensively used across this programme, whereas (F) was rarely used by

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the radio broadcaster as well as the guest. The following table offers more details about the amount of using these languages/varieties in the target programme:

Language Varieties	Frequency	Percentage
F Variety	423	12%
M Variety	1342	39%
D Variety	666	19%
French Items	1044	30%
Total	3475	100%

Table 5.3 The distribution of language varieties across '*Moutamayizoun*' programme

The table above and the figure below together illustrate the language varieties distribution in the target programme '*Moutamayizoun*'. (F) variety, i.e. MSA was used less with 12 %. What is significant is the extensive use of the French language across the target programme, which was the language on the lead with 30%. (M) variety, i.e. ESA was also indisputably dominant in this programme since it was spoken at a rate of 39 %, followed by (D) varieties (AA) used 19 % of the time.

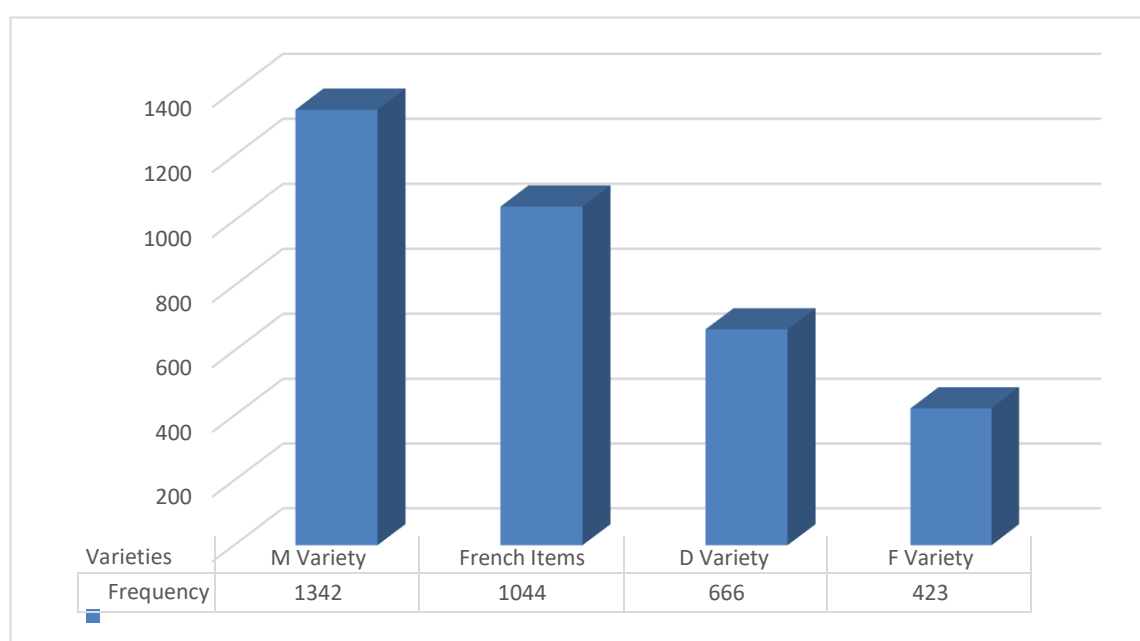


Figure 5.2 The frequency of language varieties use across '*Moutamayizoun*' programme

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The radio broadcaster starts introducing the programme in pure MSA with no instances of switching to either ESA or AA. Then, she turns to the guests, asking them questions on the subject matter in MSA and sometimes switching to ESA and AA. On the other hand, the guest, a physician and a professor at the university, showed an acceptable commitment to speak in ESA. However, the French language's influence on his speech was observed. The amount of occurrence of the two varieties (MSA/AA) was approximate. It is worth noting that the radio broadcaster frequently switches to dialect for certain discourse functions.

As mentioned previously, the guest of the target programme is a highly educated person; a scientist in the domain of theoretical physics. Most of time, he was using French language to converse with the radio broadcaster. An alternation between French and Arabic language varieties is noticeable across the programme. This linguistic behaviour influenced the radio broadcaster who was conducted to adapt her speech to be in accordance with that of the guest. In the following table, some instances illustrating clearly the phenomenon of code-switching/language mixing in the target programme:

Utterances	The Original Extracts	Transcription	Translation to English
(1)	wahed ykoun un bon élève najmou nsotiwlah une classe.	[wæ:həd jku:n ən bon elæ:v nəʒmu: nsotɪ:wləh ʔn klas]	A good student can skip a class.

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(2)	Naaraf belli kayen des gens loukan naatolhoum l'imkaniyat w naatohoum les conditions nécessaires yawaslou baid.	[naʁraf bælli: kæ:jən de zɔn lu:kən naʁtu:lhɔm lʔimkanijjat w naʁtu:hum le kondisjɔn nesəsæ:ɣ jawwaslu: bʁi:d]	I know that there are people if we give them the means and the necessary conditions, they will go far.
(3)	echibani taai il voulait que je fasse médecine.	[əʃi:bæ:ni tæ:ʁi il vu:le kə ʒə fa:s medsin]	My father wanted me to be a doctor.
(4)	Hadik l'époque ki rbahna lbac on ne savait pas que la physique théorique existait.	[hæ:dik lepok ki: rbahna: lba:k on nə save pa kə la fizik tejoyik egzizte]	At the time, when we graduated, we didn't know that theoretical physics existed.
(5)	Kimmet annachwa c'est la recherche.	[qimmət ənnafwa: se la ɣəʃæ:ɣ]	Ecstasy top is scientific research.
(6)	Likoulli zaman ness tawaah c'est à dire la compétence ne va pas disparaître.	[likulli zəmæ:n næ:s tæ:wʁəh setadi:ɣ la kompetɔns nə va pa dispaɣæ:ty]	Every time has its people, that is to say competence will not disappear.

Table 5.4 Language/ Varieties use across '*Moutamayizoun*' programme

In the above utterances extracted from '*Moutamayizoun*' radio programme, one may observe that the French language plays a dominant role. There is a sort of fusion between Arabic and French mixed to form a specific code: Algerian Arabic (AA). In the target programme, the guest switched back and forth between Arabic and French in a single utterance simply because the French language is prominent among Algerian speakers and

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deeply implemented at both formal and informal levels. It is worth noting that some French items employed by the guest are adapted to the (AA) linguistic patterns. Below are some examples:

Instances	French Items Adapted to AA	The Original Word in French	Translation to English
(1)	Y'afichiwi	Afficher	to display
(2)	T'évolué	Evoluer	to evolve
(3)	Y'vérifinna	Verifier	to verify
(4)	N'dichiriw	Déchirer	to tear
(5)	Y'kalkiliwha	Calculer	to calculate
(6)	N'comparé	Comparer	to compare
(7)	Y'posiw	Poser	To ask

Table 5.5 Illustration of some French items adapted to the (AA) linguistic patterns

The excellent mastery of French does not prevent the guest from using some pure (AA) items when conversing with the radio broadcaster. This linguistic attitude shows the attachment of the guest to his mother tongue. The following table gives more illustration of such sociolinguistic phenomenon:

Instances	AA Items	Transcription	Translation to English
(1)	Wah	[wa:h]	Yes
(2)	L'hadra	[lhadra]	Speech
(3)	Ga'ae	[gæ:f]	All
(4)	Alach	[ʃlæ:f]	Why
(5)	Tnajjem	[tnəʒʒəm]	You can

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(6)	Bezzaf	[bəzzæ:f]	A lot of
(7)	Labzouz	[ləbzuz:z]	Children
(8)	Bba	[bba:]	My father
(9)	Wahd elkhatra	[wəhd lxatra]	Once upon a time
(10)	Drok	[dro:k]	Now
(11)	Swalah	[swa:lah]	Things
(12)	Laaklia	[lʕaklijja]	Mindset
(13)	Mala	[mæ:la]	So
(14)	Bakri	[bəkri:]	In the past
(15)	Chaddir?	[ʃa: ddi:r]	What to do?

Table 5.6 Illustration of some (AA) items used in the target programme

It is worth mentioning that the target programme guest showed an acceptable level of the standard language, so many words and utterances were inserted into his discourse. Some examples are indicated in the table below:

Instances	MSA Items employed by the guest	Transcription	Translation to English
(1)	Lil ilm	[lil ʕilm]	For information
(2)	E'ttawdhif	[əttawdʔ:f]	Employment
(3)	Asr el maalouma	[ʕasr əl maʕlu:ma]	Age of information
(4)	Marhalat el ikhtiyar	[marhalət əl ixtija:r]	Selection phase
(5)	Hafiz kabir	[ħæ:fiz kabi:r]	A great incentive
(6)	Asdikae ddirassa	[asdiqæ:ʔ əddira:sa]	School friends
(7)	Tofoula adiyya	[tofu:la ʕa:dijsa]	Normal childhood
(8)	Motalie	[moʔa:liʕ]	A reader

Table 5.7 MSA Items employed by the guest

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Table 5.7 indicates that the guest sometimes switches to the (MSA) variety throughout the programme's airtime though his discourse is basically carried out in French. It could be argued in this context that the mixture of (MSA AA) could be attributed to psychological and socio-cultural reasons, which will be discussed later in the current research.

5.2.1.3 The Interactive/Entertainment Programme '*Rana Maakoum*' Analysis

"Rana Maakoum" is the third radio programme selected for analysis in the current research study. It is a daily programme presented on Ain Temouchent local radio by two radio broadcasters (a journalist and an animator) during Ramadan. The two radio broadcasters invite a guest to discuss social issues related to the lifestyle and attitudes of Algerians during the Holy month. The table below illustrates the percentages and frequencies of the varieties occurring in the target programme.

Language Varieties	Frequency	Percentage
<i>F Variety</i>	175	09%
<i>M Variety</i>	640	34%
<i>D Variety</i>	782	41%
<i>French Items</i>	310	16%
<i>Total</i>	1907	100%

Table 5.8 The distribution of the language varieties across '*Rana Maakoum*' programme.

The data analysis results of the programme '*Rana Maakoum*' revealed that only 175 MSA lexical items occurred out of 1907 (the total number of the transcribed words of the programme) with 09%. The low amount of MSA use gave way for (D) variety: AA appeared to be the dominant variety of the conversation throughout the programme, with 41 %. The convergence and harmony between the radio broadcasters and the guest have created an

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atmosphere of relaxation and comfort. Therefore, AA was adopted as the more suitable variety for introducing such social programmes. This confirms, in fact, the assumption that the nature of the programme is one of the significant causes of language/variety choice. The figure below illustrates the language varieties distribution in the target programme '*Rana Maakoum*':

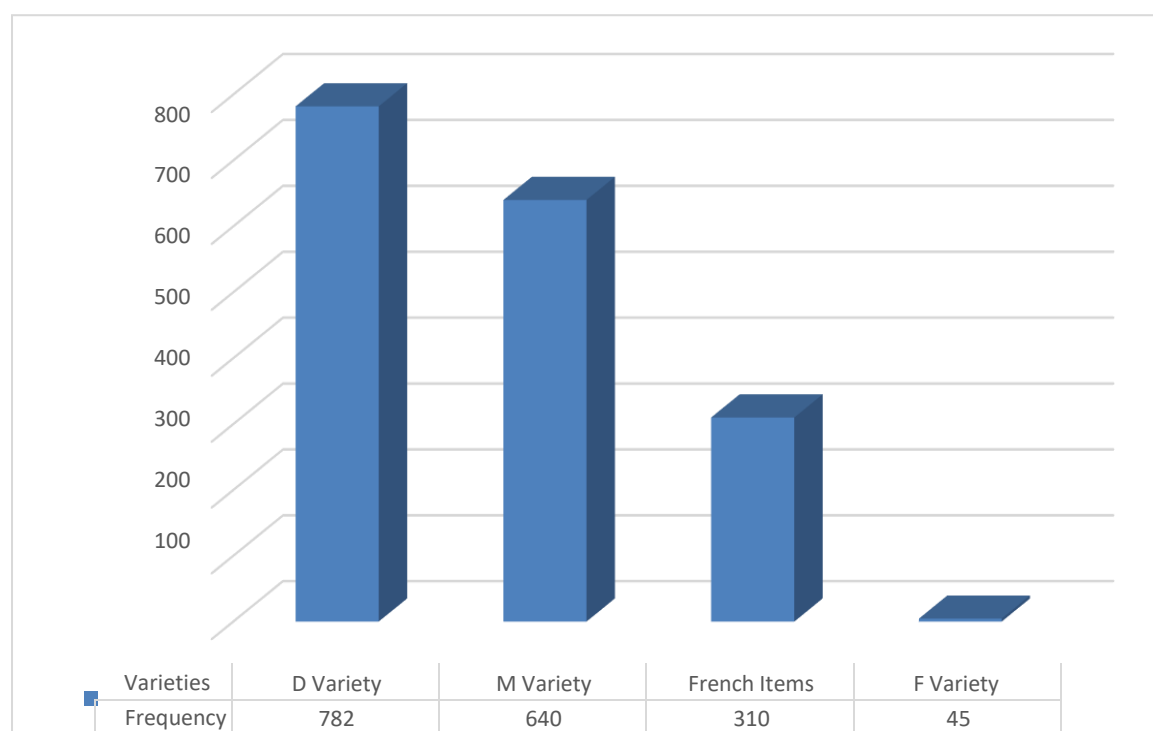


Figure 5.3 The frequency of language varieties use across '*Rana Maakoum*'

It seems clear then that the radio broadcasters and the guest are consciously adopting pure dialect in presenting this programme, which sarcastically discusses social issues related to Algerians' attitudes during the Holy Ramadan. Some lexical items identifiable as ESA that occur throughout their speech are heavily saturated with dialectal expressions. It may send an implicit message to the guest to feel free and release himself from the shackles of MSA use. Nevertheless, some MSA utterances have been identified during data analysis. These utterances were used by radio broadcasters while introducing and concluding the programme.

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In the following table, some examples illustrate the use of the Standard language during the presentation of the programme '*Rana Maakoum*':

Instances	MSA Utterances	Transcription	Translation to English
(1)	Naoudou bi asmaikoum marratan okhra dhimna lbarnamaj.	[naʕu:du bi əsmɑ:ʕikʊm marrattən oxra: ðimna lbarnæ:məʒ.]	Come back with your hearing again within the programme.
(2)	Noujaddid ettahiya wa tirhab.	[nuʒaddid əttahijja wa ttiɾhæ:b]	We renew greeting and welcome.
(3)	Abra ttadhmin attaraddoudi	[ʕabra ttaðmi:n əttaraddudi:]	Via bandwidth.
(4)	Fi khidmatikoum ila rayati thaminati masaan.	[fi: xidmatikʊm ila: ɣæ:jati əθæ:minəti masæ:ən]	At your service until 8 pm.

Table 5.9 Illustration of MSA variety use across '*Rana Maakoum*' programme

The most marked observation to emerge from the analysis is that except when introducing and concluding the programme, whenever radio broadcasters use some MSA utterances during the programme presentation, they immediately switch to (AA) to explain their meanings. An example could be the utterance: '*habaen mantourah*' (non-sensical). When pronouncing this utterance, the radio broadcaster immediately says: '*yanī, mayrouhch batel*'. The salient evidence of this strategic switch is manifested in her use of the Arabic discourse marker /yanī/ 'It means', which is used to explain something inconspicuous. This discourse marker /yanī/ is used to introduce an interpretation for fear of incomprehensibility by the radio broadcasting audience.

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Data analysis of the target program indicates that radio broadcasters and guest switch between the three varieties of Arabic (MSA, ESA, AA) in addition to French, not just in the same conversational setting but within one sentence. The switch occurs in many directions in which radio broadcasters and the guest tend to start a sentence with one variety and continue switching back and forth between the different varieties of Arabic, including French, which is part of the Algerian dialect.

According to some sociolinguists, the main reason for switching between codes is the compensation for the linguistic deficit bilinguals may encounter during their conversation (Chung 294). However, such diglossic switching between the standard Arabic and the other varieties is considered a common practice for Arabic speakers in daily communication, and radio discourse is no exception. The table below shows the juxtaposition between MSA (F) and AA (D) as an example of diglossic code-switching behaviour:

Instances	The complete Utterance	MSA Words	AA Words	Transcription	Translation to English
(1)	Ki yjam'ou	afrad	Ki yjam'ou	[ki: jʒamʁu:	When your
	afrad el aaila	el	taak	afra:d əl	family
	taak.	aaila		ʃæ:ʔila tæ:ʔək]	members sit down.
(2)	taayi w gaa	an	taayi w gaa	[taʃji: w gæ:ʃ	You get tired
	bessah tensay	tajriba	bessah	bəssaħ tənsæ:j	of course, but
	taab taak... an	yaani	tensay taab	ttaʃb tæ:ʃək,	you soon

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(3)	tajriba yaani.		taak	ʕən tajriba jaʕni:]	forget...by experience, I mean.
	nabriha bezzaf liannaha insana chaffafa.	liannaha insana chaffafa			
	nabriha bezzaf			[nəbyi:ha bæzz æ:f liənnaha ins æ:na ʃaffæ:fa]	I love her so much because she is a good person.

Table 5.10 Illustration of the juxtaposition between (F) and (D) varieties across ‘*Rana Maakoum*’ programme

The examples in the table above indicate that the two varieties of Arabic (MSA and AA) come together. All the utterances begin in the (AA) variety which shows the predominance of the dialect across the target programme. This may indicate the use of this variety as a marker of solidarity with the audience. The mixture between the two varieties (F and D) occurs at the inter-sentential and/or intra-sentential levels.

In this context of diglossic-switching, (MSA) is the unmarked code, with the vernacular gradually encroaching upon it and serving as the base language. The use of MSA and AA is a form of style-shifting in which the two forms of Arabic are mixed as a combination between formality and informality. Sometimes a single utterance includes all three varieties of Arabic (MSA, ESA, AA), as shown in the examples below:

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Instances	The complete utterance	(F) words	(M) words	(D) words	Transcription	Translation to English
(1)	Marahch yrouh kima ygoullek habaen manthoura.	habaen manthoura	marahch yrouh	kima ygoullek	[marahʃ jruːh kimaː jguːllək habæːʔən manθuːra]	So it will not go in vain.
(2)	khasna nartanmou forsat echahr elfadil w manensawch el ibada liannha mohimma jidden.	forsat echahr elfadil elibada liannha mohimma jidden	nartanmou	khasna w manensawch	[xaːsnaː nəʔtæːnmuː forsat əffahr əl fadiːl wmanənsæːwʃ əl ʕibæːda liʔənnahaː muhimma ʒiddən]	The opportunity of the holy month must be seized because worship is so important.
(3)	Chefti, jamil jidden annana nhakkou ahlamna.	jamil jidden annana	nhakkou ahlamna	Chefti	[ʃəftː ʒamiːl ʒiddən annanaː nhaqquː aħlæːmnaː]	Did you see, so beautiful we make our dreams come true.

Table 5.11 Illustration of the alternation between (F), (M), and (D) across ‘*Rana Maakoum*’ programme

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The utterances in Table 5.11 reflect the relative consistency of the Arabic varieties (MSA, ESA, AA) used in the target programme *‘Rana Maakoum’*. They are used side by side with different degrees depending on particular factors such as context, participants, and the topic being discussed. Though the three varieties are juxtaposed, the use of (D) variety in such a social interactive programme is noticeable. The result is a kind of spontaneity, intimacy, and relationality. It is worth mentioning here that pure (MSA) lexical items are sometimes adopted and adapted to the (ESA) linguistic patterns. An illustration from the target programme could be the words: /nartanmou/ from the MSA /nartanimou/ ‘to seize’, /nhakkou/ from the MSA /nohakkikou/ ‘to realize’. These words have no equivalence in the (AA) variety.

The switch also occurs between the varieties of Arabic and French languages as a natural and spontaneous linguistic behaviour adopted by radio broadcasters and the guest. Most of the time, the switch occurs between (AA) variety and French language. In the following table, some examples are extracted from the target programme:

Instances	The Complete Utterance	French Items	AA	Transcription	Translation to English
(1)	Thassi rouhak belli tu as donné quelque chose.	tu as donné quelque chose.	thassi rouhak belli	[thəssi: ru:hak bælli tu ja done kelke ʃoz]	You feel like you’ve given something.
(2)	C’était prévu bach nahadrou ala des astuces.	C’était prévu Des astuces	bach nahadrou ala	[sete prevu bæ:ʃ nahhadru: ʕla de zastus]	We were supposed to talk about tricks.

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(3)	Surtout ki tkhammi fi les petits détails.	Surtout Les petits détails	ki tkhammifi	[surtu: ki: txammi: fi: le pti deʔa:j]	Especially when you think about the little details.
(4)	Manbayanch lkhoul taai bessahau fond du coeur nafrah.	au fond du coeur	Manbayanch lkhoul taai bessah nafrah	[ma:nbajjanʃ lxu:f tæ:ʕi bæssah ofon du kæ:y nafrah]	I don't show my fear, but deep down I am happy.

Table 5.12 Illustration of the switch between (D) and French items across
'*Rana Maakoum*' programme

As shown in the table above, radio broadcasters and the target programme guest are quick to share the extensive use of French items in most parts of the discussion. In the examples above, radio broadcasters and the guest switch back and forth between French and (AA) variety smoothly. This linguistic behaviour could be attributed to the French language's status in the Algerian speakers' daily conversations, which affects radio broadcasters' language choice. Indeed, the linguistic complexity in Algeria resulting from the weighty legacy of the French colonization makes MSA hard to be understood by a large audience.

It is significant to adduce here that the mixture between the French language and the Arabic varieties was evident and observed in all the programmes being selected, including news. What has also been noticed is that many lexical items are French; they are borrowed, then adapted and uttered with colloquial pronunciation. An example could be the words: /t'likidiha/ 'to liquidate' and /n'animi/ 'to animate', employed during the programme presentation.

5.2.1.4 News Analysis

In his seminal article on diglossia, Ferguson (1959) indicates that the High variety (MSA) is the typical variety that is appropriate for reading the news (329). However, this is not the case for Ain Temouchent radio broadcasting since the results demonstrated that MSA alongside ESA and AA, in addition to some foreign lexical items, are all used side by side with varying degrees during the news presentation time. Figure 5.3 further illustrates the language/varieties used across Ain Temouchent radio news:

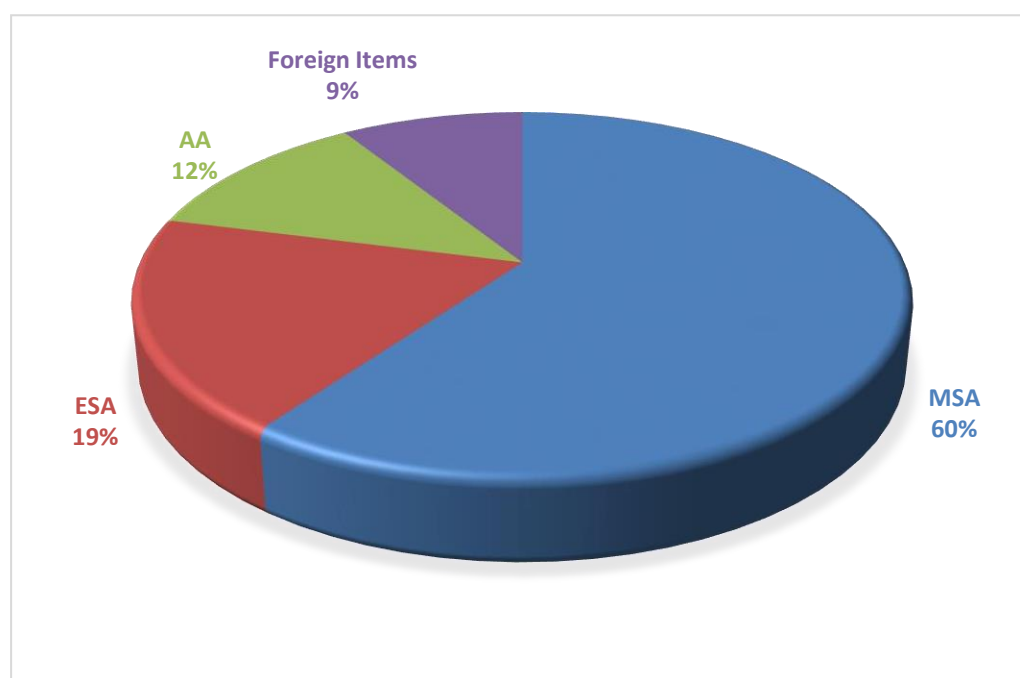


Figure 5. 4 Illustration of (F), (M), (D), and French items use across Ain Temouchent Radio News.

Ain Temouchent radio journalists make considerable use of MSA in presenting the news at the rate of 60%. However, MSA is not the only Arabic variety that occurs in news presentation, as argued by some scholars, among them Ferguson (1959) when he regarded the High variety as typical for news. ESA, AA, and some foreign items are employed along with the MSA variety. The occurrence of these varieties, in addition to the foreign language, comes as a result of the field reports as well as recordings with citizens.

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It is to mention that newsreaders (journalists) completely adhere to MSA in reading news despite the few foreign words, mainly French ones, which are inserted and have no equivalence in the Arabic language. The phenomenon of Arabic diglossic switching in presenting news across Ain Temouchent radio broadcasting can be represented in the following table:

Instances	The complete utterance	MSA	ESA	AA	Transcription	Translation to English
(1)	Bezzaf ghayr waain bhad elmarad.	Ghayr waain Elmarad	Bhad	Bezzaf	[bəzzæ:f ɣəjr w æ:ʕji:n bhæ:ð əl maraɖ] [natlab	Many are unaware of this disease.
(2)	natlab mina el awliyaɛ yhafdou ala el awlad taahoum.	Mina el awliyaɛ Ala El awlad	Yhafdou	Natlab taahoum	natlab mina əl əwlijæ:ʔ jħa:fðu: ʕla əl awlæ:d tæ:ʕhum]	We ask parents to take care of their children.
(3)	Elmacharie lirayhin nestalmouha arfat chwiya taakhor.	Elmacharie Taakhor	lirayhin nestalm ouha Arfat	Chwiya	[əl məʕa:ri:ʕ li: rajhi:n nəstəlmə:ha: ʕarfat ʃwijsa təʔaxxor]	Some delay has been registered in the projects that we will receive.

Table 5.13 Illustration of Arabic diglossic switching between (F, M, D) in presenting news.

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Though the data analysis revealed the dominance of MSA in news presentation, it has been noticed that other varieties of Arabic are used with a slight variation. The occurrence of the two varieties of Arabic may not seem surprising if we bear in mind that some people are interviewed, whether in the studios or the field reports to give information on a subject matter or share their point of view on some current issues. Those people usually do not speak the standard variety; they use ESA and AA to answer radio broadcasters' questions.

The formal standard variety is respected to a great extent by newsreaders, though some foreign lexical items are inserted when there is no equivalence in Arabic. It is worth indicating that the French language was not excluded from the news presentation. Many French lexical items and even complete French utterances were largely used, especially by people recorded in reports.

The wide spread of French items during news presentation is a typical example of language mixing in radio broadcasting. Sometimes French items are borrowed and kept in their original form, as we can notice for the word '*vraiment*' (really) in the utterance n° (1) below. We markedly perceive from the table as well that a complete French utterance is used by people being recorded for news reports as in the example n° (2): '*Nous sommes entrain de préparer un travail pour l'ensemble*', and example n° (3) '*ça fait plusieurs années*'. The table also contains an example of French lexical items inserted within the sentence and adapted to the AA linguistic patterns, as in the example: 'mtouchyin' from the French verb '*toucher*' to affect.

From the examples below, one may notice that the mixture between Arabic and French occurs between two utterances as it may occur within a single utterance. It is significant to mention here that the shift between French and Arabic occurs spontaneously, smoothly, and naturally. It has also been noticed that news headlines included some foreign words with no equivalence in the Arabic language, such as '*Mercato*' (football transfer market). The data

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collection clearly showed the frequency of language contact in radio broadcasting. Consequently, tables and graphs clearly illustrate the extent to which radio broadcasters use the varieties of Arabic in association with other foreign languages, especially French. An illustration of Arabic-French code-switching phenomenon (LM) in news presentation is represented in the table below:

Instances	The complete utterance	French Items	MSA	ESA	AA	Transcription	Translation to English
(1)	Mina nnahiya nafssiya rahoun vraiment mtouchyin.	Vraiment	Mina nnahiya nnafssiya		rahoun mtouch yin	[mina ənnæ:hija nnafsijja rahu:m vyemon mtu:ʃji:n]	Psychological ly, they are really affected.

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(2)	Nous sommes entrain de préparer un travail pour l'ensemble tae elbaladiya bach nkadmouh li souloutat elwilaiya	Nous sommes entrain de préparer un travail pour l'ensembl e	El baladiya Li souloutat el wilaiya	Nkadmouh	Tae Bach	[Nu: som ontrən də prepare ən tyava:j pu:y lonsombl tæ:ʃ əl baladijja bæ:ʃ nqadm:h li soloʔa:t əl wila:ʔijja]	we are preparing an assignment for the hole municipality to provide to the state authorities.
(3)	ça fait plusieurs années makanetch kayna amaliyyate ttarhil	ça fait plusieurs années	amaliyyet ttarhil		Makane tch Kayna	[sa fe pluzjuʔ ane maka:nəʃ kæ:jna ʕamalijjæ: təttarhi:l]	There have been no re-housing operations for many years.

Table 5.14 Illustration of Arabic-French code switching in presenting news.

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The corpus analysis of recordings in the current research study included extracts from three radio programmes and news, which have been transcribed and carefully analyzed. Data results revealed that MSA use is perceived, to an extent, as the norm in News and Religion programmes. In contrast, in other programmes, it is viewed as the exception rather than the norm, especially for social ones. AA and ESA are more familiar to the audience than MSA, especially in the radio discourse, which requires an informal variety to appear more attractive. The type of the topic in this instance limits the code choice. These are nearly the same conclusions that Blom and Gumperz reached in their 1972 paper, which they referred to as “metaphorical switching—a language behavior in which code-switching is highly motivated by the topics discussed”.

Data analysis of the audio extracts shows that MSA is adopted simultaneously for specific formal contexts. In contrast, because AA is the mother tongue of radio broadcasters, it is used to discuss purely informal topics while exchanging knowledge and opinions, whereas ESA is often used in semi-formal contexts as a middle variety. Some radio utterances made during daily interactions with the audience don't neatly fit into conventional writing moulds because they adhere to non-standard patterns. With the transition from formal to informal speech, the intention of radio broadcasters now takes precedence over the actual language. While the combination of French (F) and AA (D) suggests a case of extended diglossia, the relationship between MSA (F) and AA (D) indicates a classical diglossic context.

Because of the interaction between formal and informal speech styles and the continued use of French as a working language, Ain Temouchent radio broadcasting has evolved into a complex multilingual speech environment with numerous instances of code-switching. Many Arabic words are shared between the three varieties, making it a convoluted task to decide whether these words fall within the MSA, ESA or AA category. Sometimes, words hold the

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full linguistic features of MSA. Sometimes, they are lexically MSA but phonologically uttered in Colloquial Arabic (AA) as in the MSA noun /ʃaʒara/, which is realized in (AA) as [ʃaʒra].

Another example that emphasizes the difference at the morpho-phonological level is the MSA verb /naʔkul/ ‘we eat’, which is realized in the (AA) as [nāklu]. On the other hand, there are words with purely dialectal linguistic features. Words holding the linguistic features of both varieties are classified as ESA and therefore stand for the Middle variety. These examples mentioned linguistically illustrate some of the linguistic features of Algerian Arabic.

Drawing a clear cut between the words of the two varieties (MSA, AA) is more complex than it is. Bassiouney shows that the vowel pattern is sometimes the only difference between MSA and Colloquial Arabic words. An example taken from the Algerian context is shown in the MSA verb /jayris/ ‘he plants’ is realized in the Algerian Arabic as [jayras], and as noticed, the short vowel /i/ changes into the short vowel [a] which of course does not affect the structure of the word but the way it is uttered. The words mentioned above are lexically MSA, but the vowel patterning drifts them from MSA towards ESA due to the occurrence of the dialectal features. Such kinds of words were classified as ESA because they hold the linguistic features of both MSA and Colloquial Arabic (AA).

Language use among radio broadcasters shows a high degree of linguistic mixing characterized by new and flexible combinations of languages. Hybrid discourse allows radio broadcasters to build bridges between the local culture and audiences. The fusion of colloquial Arabic and French symbolizes the Algerian identity. Radio broadcasters juxtapose Arabic, French, and to a lesser extent, English to be close to the audience who show a different level of education and knowledge. Accordingly, they display typical Algerian speech in a more casual context, asserting a more relaxed discourse. An example worth noting is using pronouns, especially inclusive ‘we’ to show membership.

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5.2.1.5 Communicative Strategies and Linguistic Choice

5.2.1.5.1 Oral Discourse of Ain Temouchent Radio Broadcasting: Formality vs. Informality

Primarily concerned with language use in a social context in the written and/or spoken modes, a discourse, according to Fairclough (1995), is the language used in representing a given social practice from a particular point of view and appertains broadly to knowledge and knowledge construction. Furthermore, Fairclough and Wodak (1997:258) contended that “discourse is socially constitutive as well as socially shaped: it constitutes situations, objects of knowledge, and the social identities and relationships between people and groups of people”. As for media language, Fairclough (1995) considers that the latter needs to be analyzed as discourse, and the linguistic analysis of media should be part of the discourse analysis of media.

Media discourse concerns texts and socio-cultural practices, which may constitute parts of the context. Discourse analysis then can be understood as an attempt to show systematic links between texts, discourse practices, and socio-cultural practices (Fairclough: 17). In fact, Fairclough's (1989, 1995, 2001) framework of discourse stresses three levels of meaning: 1) text, which can refer to both spoken and written language; 2) interaction, which concerns the process of text production and text interpretation; and 3) context, which deals with the broader social and cultural conditions of discourse production and interpretation. Understanding the concept of "context" is essential for grasping the significance of language as well as for analyzing media discourse.

For his part, Van Dijk (1998) views discourse as structured forms of knowledge and the memory of social practices, whereas text refers to concrete oral utterances or written documents. As far as strategies of discourse are concerned, Wodak & Meyer (2009) identify four macro strategies of discourse: 1) constructive strategies: “discourses serve to construct

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national identities” ; 2) perpetuating strategies: discourses “may restore or justify certain social status quo” ; 3) transformational strategies: discourses “are instrumental in perpetuating and producing the status quo” ; and 4) destructive strategies: “discourses may affect the transformation or even destruction of the status quo” (p.112).

Overall, the different discourse synonyms define a crucial aspect: verbal emission is addressed to a specific individual or group of people. In order to analyze the discourse, discursive practices and common language usage within a community are examined. Discourse cannot be understood without historical context because discourse forms society and culture. As a result, discourse, a type of social action, mediates the connection between text and society. Texts in media are used to refer to both spoken and written language.

5.2.1.6 The Use of Arabic Language among Radio Broadcasters

a- A Standard Language

According to Hartley (2002:214), a standard language is “a dialect that has assumed ascendancy within a language community to such an extent that its internal rules become the standard of correctness for the whole community”. Because it typically develops from the dialect of the dominant group, a standard language then tends to have granted more prestige and authority to itself than the varieties with which it competes. Over the centuries, certain linguistic characteristics of SA have been preserved. The contact with other foreign languages did bring about some significant changes, leading to the emergence of new varieties.

Standard language, i.e. MSA, still maintains a social and religious position in Algerian society despite the relentless competition of the French and the cultural legacy left by the French colonization. In his investigation into the attitudes towards the language spoken in Algeria, Benrabah (2007) found that 82 % of his study respondents mentioned that they feel close to God when they speak Literary Arabic (MSA), and 80 % of them also stated that Classical Arabic is the language of religious and moral values. Meanwhile, 45 % think

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Classical Arabic is the most beautiful language (237-238).

Benrabah's results imply the positive attitudes of the Algerian society towards MSA, the matter that has been reflected in the broadcasting media language. Nevertheless, some scholars, such as Al Huri (2017), credit the development of journalism, the spread of literacy, and the penetration of Western culture into the Arab world with the emergence of a modern form of Arabic. Algeria is a diglossic speech community because it uses Arabic in both of its varieties (Modern Standard Arabic and Algerian Arabic).

b- MSA Use: H variety

As a result of the weighty legacy of the French colonization, standard Arabic, i.e. MSA, is hard to use for a large number of the Algerian society. In his article 'Dialectal Arabic, MSA and Formal Education in Algeria', Dendane (2015) argues that "few people in the Algerian society reach an acceptable level of competence in the effective use of the standard form of Arabic in formal situations, even when they have gone through elementary, intermediate and higher education" (131-132).

The strategy of Arabization, which gained traction in Algeria in the nineteenth century and was supported by widespread schooling, was followed by demands for more accessible radio stations in order to reify and spread the official language of the new Algeria. As a result, during this time, Arabic language standards began to take the place of French language norms, which gradually evolved into more literate styles across all of the current radio stations. The H variety is regarded as being more appropriate for use in particular radio programs because it is regarded as more attractive, logical, and expressive.

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Chachou (2011) refers to Standard Arabic used in media as institutional Arabic, which, for her, is mainly used in news broadcasts and religious preaching. Shedding light on local radios in particular, she points out that:

Pour ce qui est des radios locales, outre les bulletins d'informations et les prêches religieux, certaines émissions se font également en Arabe institutionnel, mais dès qu'il y'a ouverture du champ aux auditeurs, ces derniers recourent souvent aux langues premières que certains font alterner avec le Français. D'autres encore utiliseront un Arabe médian ou les structures sont semblable à celles qui sont employées en Arabe Algérien et où le lexique peut être emprunté à l'Arabe classique. L'usage de l'Arabe médian est le fait de certains animateurs radio ou de télévision qui sont contraints de recourir à cet Arabe afin d'adapter, plus ou moins, leurs langage à celui de l'auditeur ou à celui de l'invité de l'émission, les quels, sauf exceptions, utilisent l'Arabe Algérien ou l'Arabe Algérien alterné avec le Français.²²

Data analysis shows that Ain Temouchent radio broadcasters hold a highly positive attitude towards MSA irrespective of their occasional preference for AA over MSA in presenting some programmes, particularly interactive ones. Such mean value and positive attitudes towards MSA indicate far and away the prestigious position that this variety enjoys among radio broadcasters and their awareness of the significance of MSA as an integrated component and a symbol of the Arab identity. Nevertheless, the positive attitude held by radio broadcasters towards MSA does not necessarily mean that they prefer entirely MSA in all programmes. This could be related to the nature and kind of programmes being presented. One of the critical factors that paved the way for the preponderance of MSA to appear as the dominant variety is the topic of the discussion.

²² As for local radio stations, in addition to news broadcasts and religious preaching, some programmes also use institutional Arabic. However, as soon as the field is opened up to listeners, the latter often use native languages that some alternate with French. Still, others will use middle Arabic, where the structures are similar to those used in Algerian Arabic and where the lexicon can be borrowed from classical Arabic. The use of Middle Arabic is made by some radio or television hosts who are obliged to use this variety in order to adapt, more or less, their language to that of the listener or to that of the guest of the programme, which, with certain exceptions, use Algerian Arabic, or Algerian Arabic alternately with the French. (Personal Translation)

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Concerning the teaching/learning domain, a monumental body of studies related to the attitudes of Arabic speakers towards Arabic has proved the prestigious status that MSA holds among its speakers. To mention a few, Ellili-Cherif and Al-Khateeb investigated the attitudes of college students at Qatar University concerning the shift from English to Arabic. Through targeting 295 students (the sample of their study), they found that most of the sample students hold positive attitudes towards Arabic and think that Arabic should be the language of instruction. Nevertheless, speakers tend to resort to their preferred language variety when facing insecurities in pronunciation and vocabulary choices, according to Chung (303-304).

Standard Arabic, as a liturgical language, is more suitable for radio news than any other type of programme in radio broadcasting. The idea of its use in other programmes, especially those with non-serious content, sounds strange. Programmes addressed to kids, for example, would provide those children with interesting opportunities to acquire literary Arabic. Conversely, the colloquial is perceived as unsuitable for ‘serious’ discussion. From the data analysis, it has been found that some radio broadcasters opt for the use of MSA because it has the potential to convey the solid semantic implication of the sentence, giving it authority. This linguistic behaviour also makes them sound more potent due to the expressive power that characterizes MSA from the other Arabic varieties.

The limited range of uses of standard language on radio might be triggered by the difficulty listeners find in understanding the message. It should be emphasized that radio broadcasters are all university graduates with fluent command of MSA and varying levels of command of other languages used in the discourse. Nevertheless, it should be stressed that the low occurrence of MSA variety in presenting the different programmes on Ain Temouchent local radio is due to several factors, including the broadcasters’ fears of making mistakes. At the same time, there is no chance for editing on air.

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In order to prevent further deterioration of Standard Arabic, some supporters of the Arabic language emphasize the significance of policymakers increasing the H variety in radio stations' programming because, in their opinion, such programming influences various audiences. However, due to the linguistic blending of Arabic and other foreign languages, the utterances can occasionally deviate greatly from the norms of written language or formal registers. Chachou (2011:163) argues that:

Pour ce qui est des radios locales, outre les bulletins d'informations et les prêches religieux, certaines émissions se font également en Arabe institutionnel, mais dès qu'i y'a ouverture du champ aux auditeurs, ces derniers recourent souvent aux langues premières que certains font alterner avec le Français. D'autres encore utiliseront un Arabe médian ou les structures sont semblable à celles qui sont employées en Arabe Algérien et ou le lexique peut être emprunté à l'Arabe classique. L'usage de l'Arabe médian est le fait de certains animateurs radio ou de télévision qui sont contraints de recourir à cet Arabe afin d'adapter, plus ou moins, leurs langage à celui de l'auditeur ou à celui de l'invité de l'émission.

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Though the radio broadcaster is free to use the variety s/he feels at ease, new communicative and linguistic skills necessitate the shift towards greater informality and more conversation-like discourse. Encompassing a more comprehensive range of languages, various linguistic features characterise the language of radio broadcasting. Most apparent are items of colloquial vocabulary used distinctively, in close association with formal linguistic patterns. It is the primary source of legislation in Islam and one of the most popular languages in the world; the Arabic language, especially the standard one, will neither be lost nor disappear. The British Council's Tony Calderbank is a learner of Arabic who assumes that knowledge of the Arabic language is essential to the UK's long-term economic and cultural prosperity. He argues in the British Council's magazine of 19 March 2015 that:

²³ As for local radio stations, in addition to news broadcasts and religious preaching, some programmes also use institutional Arabic. However, as soon as the field is opened up to listeners, the latter often use native languages that some alternate with French. Still, others will use middle Arabic, where the structures are similar to those used in Algerian Arabic and where the lexicon can be borrowed from classical Arabic. The use of Middle Arabic is made by some radio or television hosts who are obliged to use this variety in order to adapt, more or less, their language to that of the listener or to that of the guest of the programme. (Personal Translation)

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Arabic is one of the world's great languages. Spoken by more than 400 million people, it has been the vehicle of many significant contributions to the development of science and culture, from the earliest odes of the pre-Islamic poets through to the cutting-edge research of the philosophers and mathematicians of Islam's golden age, to the novels of Nobel laureate Naguib Mahfouz. Arabic is also one of the official languages of the United Nations and was recently identified as one of the ten most important languages for the UK's future. Study of Arabic opens up endless possibilities and opportunities for those who embark upon it. A rich and sophisticated language, spoken in many varieties throughout the Middle East and North Africa, it is both challenging and rewarding to learn. A knowledge of Arabic is instrumental to gaining a real understanding of the peoples, societies and politics of the Arab world, and accessing a range of employment opportunities in the region's finance, media and commercial sectors. As its social, political and commercial importance increases, demand to learn Arabic is set to grow.

Al Huri (2017) argues that the intertwining of the Arab media with technology in recent decades has come to the detriment of MSA and opened the floodgates for the colloquial forms of Arabic to massively dominate many of the media contents, which have been considerably affected by the ruthless creep of Colloquial Arabic particularly in the broadcasting media (p.174). Though being threatened by invasion from other foreign languages and influential fields of technology, the Arabic language remains the ritual language of Muslims and the language of the Holy Qur'an, a reason for which it can never be endangered. As far as radio broadcasting is concerned, one of the key factors that paved the way for the preponderance of MSA to appear as the dominant variety is the topic of discussion.

c- AA Use: L variety

Indeed, one of the characteristics of the language used in radio broadcasting is its attempt to appear factual; however, a large part of the radio output is designed as entertainment. As a result, a broad variation across users and usages is noticeable as long as the radio is open to the public. The language of radio broadcasters holds its distinct credentials by manipulating words. It comprises primarily everyday words and may trigger new vocabulary items, especially related to new technology. i.e. technical terms. In Ain

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Temouchent local radio, the language of broadcast radio has a semi-technical character.

Of the multiple new words spawned in the spoken discourse of radio broadcasters, terms like: Netia, Streaming, Consol, Tascam, and Olympus are part of a scientific vocabulary between radio broadcasters. Concerning the audience, radio broadcasters' use of Algerian Arabic may send an implicit message to the guests to feel free and release themselves from the shackles of MSA use.

As far as the audience is concerned and as it is vital to be understood locally, Arabic in radio broadcasting is a means of communication and a tool for maintaining the local identity. Local radio offers local news and information about what is going on, the discussion of local issues, timetables, public services, etc. Radio broadcasters try to preserve their identity by consciously or unconsciously clinging to regional expressions and dialects. Often, it is cost-effective to produce programmes in the local language or dialect. For instance, radio broadcasters use AA variety when putting forward the question since they address an audience with a low education level.

As Paxson (2010) mentioned, the impulse to maintain one's identity through language maybe even more important in societies that find their native language threatened by the fact that only a handful of languages dominate most media (p.211). According to Hinskens (1996), dialect is more associated with intimacy, relationality, solidarity, and informality (p.81). For his part, Al Huri (2017) indicates, in his investigation on Arabic use in TV stations, that the broad ground given to Colloquial Arabic might be seen as an alarming signal that implies the deterioration of MSA in the Arab media broadcasting in general and TV Channels in particular. In radio broadcasting, Algerian Arabic, the mother tongue of Algerian society, has been gradually integrated into the Algerian media. It has become the communication medium of most radio broadcasting stations, especially local radios closer to the local community. The reasons are multiple according to Al Huri (2017); one is that radio broadcasters occasionally

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resort to Colloquial Arabic (AA) to fill some lexical gaps (p.70).

Al Huri (2017:70) puts forward the point of view of some Arab scholars who believe that "the frequent attempts of advancing colloquial Arabic as the variety most suitable for the media in the Arab world imply a conspiracy woven by the Arabs and Muslims' rivals to dissipate Arabic as an essential historical and heritage factor unifying Arabs and Muslims all over the world". He adds:

The proponents of MSA (fusha) use in the media believe that allowing colloquial Arabic to occupy a large space of the media contents may cause of state of Arabic hybridization which inevitably and tarnishes the beauty of Arabic as well as the Arab culture...the massive use of colloquial Arabic in the Arab media may lead to disintegrating the Arab identity and therefore, widens the linguistic gap among the Arab societies. (Al- Huri, p.71)

The foremost objective of using the L variety in radio broadcasting is to address a large audience from different cultural and educational backgrounds. L variety sometimes occurs in the domains of MSA, especially in live programmes, which take a long time and involve interaction between hosts and the audience. In this context, the language of radio broadcasters tends to gravitate towards the vernacular till it reaches the lowest level of colloquial Arabic. The omnipresence of AA instead of MSA in most Arab channels is called by Holmes "leakage", where the dialectal Arabic gradually leaks into the domain of use of MSA (Al Huri, 2017, pp. 5-6). As it is vital to be understood locally, some radio broadcasters opt for using AA in presenting their radio programmes.

c. 1 A Bonafide Legacy for the AA Variety in Ain Temouchent radio broadcasting

Instead of being exclusively spoken, the written form of Algerian Arabic (AA) was used in the 80s and 90s, as stated in Bishai (1996), "Desirous of reaching the general public and perhaps also because they had not fully mastered classical Arabic, the speakers of the revolutions have often used colloquial expression in their formal speech". This written text of Algerian Arabic still

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exists in many Algerian newspapers without ignoring the growing tendency to find lexical and structural elements from Algerian Arabic in informal writing, such as private correspondences in social media.

Resting on their unwavering belief that all radio listeners widely understand AA, Ain Temouchent radio broadcasters do not hesitate to use their dialects when addressing the audience. They regard their dialect as part and parcel of their national identity. Chachou (2011) emphasizes the role of the media in imposing AA variety, assuming that the latter enjoys a dynamic that leads it to impose itself as a language of communication in many interactions that take place in various language situations, from the most flexible to the most restrictive, from the most formal to the least formal (p.163).

Undoubtedly, Local languages can be used as a communication tool to reach out to a specific language community. As the mother tongue used in Algerians' everyday interactions, AA gradually integrated the Algerian media and became the communication medium. However, despite playing a significant part in Algerians' daily lives, AA is frequently viewed as being less prestigious than the traditional variety of Arabic (MSA). In this sense, Altoma (1969) advocates:

In spite of its use as the dominant medium of the spoken word in conversation, and in various cultural or artistic contexts such as songs, stages, and movies, the colloquial lacks the prestige enjoyed by the classical and is looked upon, often with a considerable degree of contempt, as a stigma of illiteracy and ignorance. The fact that it represents-in most cases- the first and only natural language to which its speakers are exposed and with which they become actively associated in their life time does not modify the biased attitude held by many against it. (quoted in Mebarki, 2019:49-50)

Despite this fact, the domains of use of the two varieties of Arabic MSA and AA in radio broadcasting do not intersect. As indicated by (Wardhaugh, 2006), the L variety often tends to borrow learned words from the H variety, particularly when speakers try to use the L variety in more formal ways. The result is a certain admixture of the H vocabulary into the L

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(p.91). Actually, the use of AA is sometimes associated with proverbs and folk expressions, or even when radio broadcasters' speech act changed from serious talking to joking, i.e. when speech contains a touch of humour, AA seems to be more appropriate.

According to Chukwunalu et .al (2022) the pervasiveness of the colloquial use across radio broadcasting and their resort to the dialect could be attributed to many reasons and factors; one of them is that a complex issue is easier for radio hosts to discuss in their native language, since AA is seen as the variety of language that validates their Algerian identity. For radio broadcasters, maintaining local languages, especially in a media environment, can appeal to people's sense of identity, history, and culture, since spoken discourse typically restrains social criteria that are crucial in determining the choice of specific linguistic form.

Because the population of Ain Temouchent is a mixed group that contains a high number of older people who are more often illiterate, the usage of the vernacular in radio broadcasting is permitted for what is perceived as a higher purpose, which is making people understand what the broadcaster is saying and thus conversing in a somewhat semi- informal speech. Using AA in Ain Temouchent radio broadcasting oral speech raises issues regarding specific events or behaviours observed in society with a civic nature. These issues of modern life are overwhelmingly in the vernacular. It is worth noting that larger chunks in AA contain instances of established French loan words. Frequently, radio broadcasters switch to the H variety and French freely to express the same concept that does not have a readily available equivalent in AA. What should be noted, however, is that both varieties of Arabic (MSA and AA) are in close contact in the radio context.

In his investigation of Arabic use in Arab Channels, Al Huri (2017) indicates that the broad ground given to Colloquial Arabic might be seen as an alarming signal that implies the deterioration of MSA in Arab media broadcasting and TV Channels in particular. Surprisingly, Sayahi (2014) contends that the Social Stratification of Arabic today is

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conditioned not by actual usage of MSA, whose knowledge is highly appreciated but totally isolated from personal oral communication, but by the distribution of certain prestigious or stigmatized dialect features (p.61).

In other terms, converging to the urban dialect is communicatively more valuable for ordinary interactions than the use of MSA. In this context, some scholars like Badawi (2006) argue that the media have allowed the dialects to gradually but intrusively creep into domains traditionally reserved for standard Arabic and eventually claim victory over it. In contrast, according to Badawi, such intrusion needs to be stopped; he warns that it will eventually dismantle the ties that bound the people of the Umma. What is clear, nevertheless, is that the use of a specific local dialect reflects one's history, culture and identity. Then, keeping this variety alive is of paramount importance, especially because dialects nowadays face significant threats and real challenges in an age of globalization.

Nonetheless, Ain Temouchent radio broadcasters sometimes try to present themselves as 'cultured'. This, however, is usually considered a misfit since using formal standard Arabic in casual conversations is frequently seen as pretentious, awkward, or even ridiculous. For this reason, and respecting the mood of the overall interaction with the audience, Ain Temouchent radio broadcasters rely on simplified versions for essential communication and a formal discourse when addressing the audience for serious matters, as is the case when presenting the news. The nature of the style indicates a mixing of genres: a formal informative news genre and an informal broadcasting genre.

This chaining between formal and colloquial forms is a general feature of radio broadcasting discourse. According to Fairclough (1995), this is a powerful strategy for sustaining the hegemony of dominant social forces based upon a hybridization of practices that gives some legitimacy to both official and colloquial discourses. Accordingly, this language/varieties mixing is a linguistic means through which radio broadcasters perform

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multiple aspects of their socio-cultural identities. Thus, the H and L varieties in radio broadcasting cannot be bridged. By default and design, radio resides in a linguistic middle ground.

Indeed, “it is sometimes difficult to say how or why a particular form fits or not” (Myerhoff, 2006, p. 126); however, to all intents and purposes, MSA in Ain Temouchent radio broadcasting reflects more seriousness; AA is used in order to show solidarity and intimacy as well as radio broadcasters' group identity. According to Hinskens (1996), dialect is more associated with intimacy, relationality, solidarity, and informality (81). There seems to be a correlation between the speaker's emotion and the language choice. When the radio broadcaster is in a state of comfort and ease, his/her language choice spontaneously gravitates towards the dialect. This asserts the assumption that dialect is more associated with comfort and informality. How far would these linguistic attitudes affect the current position of Arabic language use? This will be investigated in the current chapter.

5.2.1.6.1 MSA Hybridization with the Dialect

On the basis that language is, above all, adjusted for the audience. The new configurations of audiences and interactivity are leading to new language styles (Diana et al., qtd in Aitchison & Lewis, 2003, p.99); the language of radio broadcasting must be as clear and concise as possible to avoid ambiguity and obscurity. The correlation of MSA with the dialect in most programmes presented on Ain Temouchent local radio is very salient. This mixture of MSA and the colloquial variety helps simplify the complexity of literary Arabic and helps comprehend the media oral discourse. In Ain Temouchent local radio, various mixing patterns are used to conceptualize the relationship between (H and L) as a continuum.

Indeed, Arabic words outnumber foreign words in radio broadcasting. Standard Arabic “Fusha”, the locus of formality, seriousness and distance, is used to state facts, whereas irony, sarcasm, humour, and cordiality are couched in dialectal language. In fact, the

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two varieties of Arabic (MSA and AA) are combined in all radio broadcasters' utterances, and radio broadcasters constantly switch back and forth between the two varieties. In most cases, the utterance starts and ends with the H variety (MSA); in the middle, the L variety (AA) predominates, probably as a sign of audience solidarity. Between or within sentences, including words, phrases, or even parts of words, the two varieties (H and L) are mixed. MSA Hybridization with the dialect is displayed in the following table:

Utterance	MSA	AA	Translation to English
/qu:lu:na: wæ: ʃ taʃʃarfu: ʕla h æ:d əlmunæ:səba/	/əlmunæ:səba/	/qu:lu:na: wæ: ʃtaʃʃarfu: ʕla hæ:d/	Tell us what you know about this event.
/ʔana ʔabbi:t ʔatraħ suʔ æ:li ʕala əlfallæ:ħi:n li: ra:hum jəssəmʕu: fijja/	/ʔana/ /ʔatraħ suʔæ:li ʕala əlfallæ:ħi:n/	/ħabbi:t/ /li: ra:hum jəssəmʕu: fijja/	My question is addressed to the farmers who are listening to us.
/laxa:tʕar siʕr səʕa tatafæ:wət/	/siʕr/ /tatafæ:wət/	/laxa:tʕar/ /səʕa/	Because the price of goods varies.

Table 5.15 MSA Hybridization with the dialect

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The information gathered from the table above shows that there is a mixture of two varieties of Arabic: Algerian Arabic (AA), also known as the Low variety (L), and Modern Standard Arabic (MSA), also known as the High variety (H). Between or inside of utterances, the two varieties are blended. MSA is thought to be more difficult than AA. This is due to the fact that certain linguistic components from AA have been entirely removed

or replaced. One might, however, detect a fusion between the two Arabic varieties. Due to this connection, an intermediary form of Arabic called "the middle variety" or "Educated Spoken Arabic" was created. The basic fundamental characteristics of this variety are standard but have been modified for informal usage.

It is relevant to adduce here that the two varieties of Arabic (Modern Standard Arabic and Algerian Arabic) remain two distinctive codes, especially on the phonological and morphological levels. Phonologically, most MSA vowels are deleted or reduced. Here are a few instances:

MSA	AA	The significance of the word in English
/ʒæːʔa /	/ʒa/	he comes
/ʃaʒaratun/	/ʃaʒra/	a tree
/jəktubu/	/jəktəb/	he writes

Table 5.16 Phonological differences between MSA and AA

Due to the lack of plural inflections and case-marking inflections, AA is morphologically much simpler than MSA. Consider the following instances illustrated in the table:

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MSA	AA	The significance in English
/səʔəltumu:ha:/	/sʔəltu:ha:/	The questions you asked
/tæ:baʕtum/	/təbbaʕtu:/	you have followed
/jahtammu/	/jəhtəmm/	He cares about

Table 5.17 Morphological differences between MSA and AA

As it can be noticed, at the phonological level, most MSA vowels are deleted or reduced in AA as in the AA /ʃaʒra/ instead of /ʃaʒaratun/ in MSA, the AA /jəktəb/ instead of the MSA /jəktubu/, the AA /ʒa/ instead of the MSA /ʒæ:ʔa/. Some other distinctions are also perceived between the two varieties of Arabic, especially in the addition of the sound /ʃ/ at the end of some (AA) words, as in: /ʃlæ:ʃ/ and /ma: tansa:wʃ/ which means ‘why’ and ‘don’t forget’ respectively. It has also been noticed from the analysis of the radio extracts that one verb can adjoin another, as in / nru:hu: nətkəlmu: /. This connection between two verbs is not common in MSA.

Morphologically, AA is much simpler than MSA because of the absence of the case-marking inflections and the plural inflections as in the AA /sʔəltu:ha:/ instead of the MSA /səʔəltumu:ha:/, the AA /təbbaʕtu:/ instead of the MSA /tæ:baʕtum/. It is worth noting that AA is given supremacy over MSA in almost all programmes except the News, which is presented in MSA with the sporadic intrusion of ESA and AA, which intermittently occurs in the interventions of the guests during news reading.

The most marked observation from the analysis is that whenever the radio broadcaster uses a significant number of MSA words, he/she immediately switches to AA to explain the meaning. The salient evidence of this strategic switch is manifested in his/her use of the Arabic discourse marker /yanī/ ‘it means’, which explains something inconspicuous after the

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MSA expressions/utterances. The discourse marker /*yanī*/ is used to introduce an interpretation for fear of incomprehensibility by the Algerian audience. So far as the definite article: 'el' is concerned, the latter is reduced in the (L) variety as in 'el barnamaj' in (MSA), which becomes '*lbarnamaj*' in (AA).

5.2.1.6.2 The Intermediate Variety: ESA

According to some linguists (e.g. Badawi, 1973; Blanc, 1960; Meiseles, 1980) and others, different levels of Arabic exist between the two varieties; some are close to MSA and others to the pure dialect. These levels are assumed to provide zones for the radio broadcasters to move back and forth between them when necessary to fulfil various discourse functions. Al Toma (1969) assumes that "Speakers, mainly educated ones, may switch for a shorter or longer time to the High variety, or they mix the two varieties in the same conversation, this kind of speech is the middle variety" (p.05).

In fact, there is a sort of fusion and an organic link between the two varieties of Arabic, which are so densely intertwined. This connection resulted in an intermediary Arabic called Allugha Al Wusta: the Middle variety, known in the media field as a colloquial educated variety (Addaridja Al Muhaddaba). Bouhadiba (1998) notices that the amalgamation of the different varieties in place gives birth to an intermedial level of Arabic: al Lughā al Wusta or intermediate Arabic.

The basic features of this variety are predominantly standard but adapted to the colloquial features. It combines features from MSA and AA, thus forming a linguistic continuum with the two Arabic varieties. Many scholars, such as (Mitchell, 1986 El-Hassan, 1978), referred to such variety as Educated Spoken Arabic (ESA), which is a hybrid variety (i.e. holding linguistic features of both MSA and Colloquial Arabic) that could be used for the programmes of both information and entertainment in radio broadcasting.

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Boussofara-Omar (2003) describes the zone of ESA, which is created as a result of MSA deficiency or the dialectal leakage into the MSA, whether at the lexical, phonological, or syntactic levels, as dynamic loci for the intersection and mixed of the varieties of Arabic. In fact, speakers use ESA in particular contexts to serve a variety of purposes, including presenting an image of education, promoting interregional understanding, and demonstrating solidarity with speakers from other regions.

The intermediate variety in Ain Temouchent local radio consists of MSA as the standard language, with the L variety having a heavy influence. This variety of Arabic is produced and preserved by the ongoing interaction between written and spoken Arabic. The unregistered mixed Arabic provides the basis of intercommunication between radio broadcasters and the audience. It is thus a new variety of Arabic adopted by radio broadcasters and draws upon both the standard and the colloquial Arabic. ESA noticeably includes a set of specific linguistic features that incorporate standard and colloquial Arabic elements at the lexical, phonological, morphological, and syntactic levels. As for the linguistic items of this variety, the rules are applied for the most part in keeping with the rules of MSA.

Albirini (2015) regards this variety as “a sign of healthy intellectual activity and development in the field of Arabic sociolinguistics and its affiliate disciplines” (p. 24). Nonetheless, this mixed code of Arabic was considered by many scholars as an ‘incorrect form’ of Arabic, for to them, it cannot fully respect the standard rules. According to Al Huri (2012), for instance, the dominance of colloquial Arabic in the programmes of the Arab channels, on the one hand, and the marginalization of MSA, on the other, is bound to affect the Arabs’ linguistic behaviours and eventually leads to the deterioration of Arabic at all levels (p.62-63).

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Compared with MSA, this intermediate level of Arabic, detected from Ain Temouchent radio broadcasters' speech, is characterized by a flexible phonetic system. The data show that a process of substitution or omission of phonemes at the initial, medial or final position takes place. Thus, this Middle variety is a simplified form of MSA adopted by Ain Temouchent radio broadcasters as a communication strategy. It should be noted that in spite of the omission or reduction of vowels and sometimes the whole syllable in this intermediate variety, the meaning remains the same as in MSA.

Relying on Modern Standard Arabic, colloquial Arabic and foreign languages, ESA can be understood by audiences from different backgrounds. It is supposed to lessen the linguistic tension between educated and non-educated Arabic speakers and is generally considered an appropriate and suitable linguistic code that avoids rudeness and discourteousness. In this regard, Ferguson (1959) explains that ESA is "a kind of Spoken Arabic much used in semi-formal and cross-dialectal situations which has highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary" (p.433).

Although radio broadcasters' ability to speak in MSA; their linguistic preference leans towards the use of a simple variety. They constantly try to be one of ordinary people to appear as one of them, sharing with them the same language they speak and understand. In fact, ESA, alongside AA, encroach upon MSA in almost all programmes, including that of politics, which, according to Ferguson's diglossia, are typical domains for the High variety (MSA).

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5.2.1.6.2.1 Grammar, Phonology, Morphology of ESA

Regarding language structure, the two varieties remain two distinct codes, especially on the phonological and morphological levels. However, it has been noticed that MSA is a more complex variety in comparison with AA at the grammatical level. Accordingly, some linguistic items are completely deleted or replaced by another item. The table below provides more illustration on this point:

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(1)	Original	habbit natrah souaali ala lfallahine li rahoum yessamou fiya.
	Transcription	/ħabbi:t natraħ suʔ æ:li ʕla əfallæ:ħi:n li: ra:hum jəssəmʕu: fijja /
	English	My question is addressed to the farmers who are listening to us.
	Comments	<p>The AA /ħabbi:t/ is adopted from the MSA verb /aħbabtu/ and the final MSA /u/ omitted in AA.</p> <p>The AA / natraħ / is adopted from the MSA verb /atraħu/, the MSA /a/ is replaced by /n/ in AA and the final MSA /u/ omitted in AA.</p> <p>The AA / ʕla / is adopted from the MSA noun /ʕala /, the vowel /a/ is omitted in AA.</p> <p>The AA / li: ra:hum / has no existence in MSA , its equivalence is /mən hum/.</p>
(2)	Original Transcription	<p>Sselaa tetfawet fə sir.</p> <p>/səlʕa tətʔæ:wət fə siʕr/</p>
	English	goods vary in price
	Comments	<p>The AA noun /səlʕa/ is adopted from the MSA /əl silʕa/, the vowel /i/ in MSA / silʕa / is replaced with /ə/ in AA / səlʕa/, and MSA /əl/ is omitted in AA.</p> <p>The AA verb / tətʔæ:wət / is adopted from the MSA /tətəʔæ:watu/, the vowel /u/ in the final MSA verb /tətəʔæ:watu/ is omitted in AA.</p>
(3)	Original Transcription	<p>Kifach kan ikbal ljoumhour.</p> <p>/kifæ:ʃ kæ:n ikbæ:l lʒumhu:r/</p>
	English	How was the audience's turnout?
	Comments	<p>The AA /kifæ:ʃ/ is adopted from the MSA /kajfa/, the vowel /a/in the MSA /kajfa/ is replaced with /i/, the AA item ends with /ʃ/.</p> <p>The AA / kæ:n / is adopted from the MSA /kæ:na/, the vowel /a/ is omitted in AA.</p>

Table 5.18 Grammar, Phonology, Morphology of ESA

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As can be noticed from the given examples, most MSA vowels are deleted or reduced in AA at the phonological level, as in the AA /ʃaʒra/ instead of /ʃaʒara/ in MSA, the AA /jfu:z/ instead of the MSA /jafu:zu/, the AA /təʔrəs/ instead of the MSA /taʔrisu/. Some other distinctions are also perceived between the two varieties of Arabic, especially in the addition of the sound /ʃ/ at the end of some (AA) words, as in: /ma: ttabbaʃha: ʃ/. It has also been noticed from the analysis of the radio audio extracts that one verb can adjoin another, as in: /rajhi:n ttabhu:na:/. This connection between two verbs is not common in MSA. Morphologically, AA is much simpler than MSA because of the absence of the case-marking inflections and the plural inflections as in the AA /ta:baʃtu:ha:/ instead of the MSA /ta:baʃtumu :ha:/, the AA /stfadi:tu:/ instead of the MSA /istafadtum/.

5.2.1.6.2.2 ESA: A Distinct Code to Speak to Such Neatly Defined Audience

Language is a structured, conventional way of using words as a means of human communication. In radio broadcasting, language involves conversational exchange and entails choices among the available codes. Finding the right words has been particularly challenging and Ain Temouchent radio broadcasters have gradually come to realize that a medium that is listened to needs to adopt a style of speech that, if not exactly like a normal conversation, is at least more personal and informal than literary ways of communicating. Radio broadcasting has a language dictionary characterized by keeping pace with scientific and linguistic development. Relying on oral presentation styles, conversational tone and sound bites, broadcast language has developed simulated versions of informal conversational language. To varying degrees and in various ways, this public language is based on conversational, informal, and colloquial speech patterns.

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Radio broadcasters are free to use the variety they feel at ease. However, radio broadcasting language frequently uses specific linguistic traits (such as accent, pronunciation, vocabulary, etc.) to create characters with various social, educational, and cultural backgrounds. It requires high literary skills to combine standard and non-standard language with the tendency to adjust the spoken discourse without falling into the excess of homeliness. Radio discourse today triggers and fosters hitherto unknown linguistic creativity among broadcasters and audiences. To avoid ambiguity and obscurity, radio broadcasting language must be as clear and concise as possible.

ESA, which primarily relies on blending the two varieties of Arabic, represents the specific code used by Ain Temouchent radio broadcasters to address not only the elite but also all Algerian people who are remarkably diverse in their educational and socio-cultural backgrounds. This is done on the theory that media language should be understandable by a wide range of audiences. Thus, effective communication is the specific objective served by this distinctive code, which is a particular linguistic style.

Since radio is unquestionably the voice of the public, it means that radio broadcasters strive to be close to listeners. For this, radio broadcasters employ this variety of Arabic as a communicative attitude to fit situational, social, cultural, and relational contexts in addition to fostering understanding. ESA, which has its own rules and structures, stands for as a communicative strategy to convey a straightforward message to a large audience from a variety of socio-cultural backgrounds. As a result, it represents a suitable strategy for efficient communication.

Undoubtedly, the amount of the MSA, AA, or ESA lexical items that occur in the speech of radio broadcasters basically depends on the topic they talk about. Ain Temouchent radio broadcasters use a variety that may fit the situation and their role. Thus, each

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context/situation has its appropriate variety in radio broadcasting oral discourse. According to some sociolinguists, the preponderant reason for switching between codes is the compensation for the linguistic deficit bilinguals may encounter during their conversation (Chung 294). However, such diglossic switching between MSA and the spoken Arabic varieties is considered a common practice for Arabic speakers in their daily communication; TV and radio discourse is no exception, according to Al Huri (p.166).

MSA and AA were found to be the dominant varieties of social topics. By the same token, youths' programmes were discussed in more than one variety, where AA occupied the lion's share of the time of the programme. ESA, on the other hand, occurred with a good percentage. It seems clear then that the interchangeable influence traded between MSA and Colloquial Arabic is not uni-directional but bi-directional, as proved by Boussofara-Omar (2004) in her study 'Diglossia as Zones of Contact in the Media'. She found significant overlap and constant "leakage" between MSA and Colloquial Arabic occurring in both directions (119).

Speakers of a language can adopt different styles of speaking, from formal to informal, according to various factors. Generally, the level of formality relates to social factors. Wardhaugh (2006:51) relates the level of formality to "the kind of occasion; the various social, age, and other differences that exist between the participants; the particular task that is involved, e.g., writing or speaking; the emotional involvement of one or more of the participants; and so on". In fact, Ain Temouchent radio broadcasters know that the use of MSA in some particular contexts is not well suited for one reason or another.

In many cases, the linguistic proficiency of the audience/guests is insufficient for using a formal code. Accordingly, radio broadcasters have recourse to using ESA/AA for many reasons. One of the main reasons is to approach the linguistic level of the audience, who generally hold a limited mastery of literary Arabic. Additionally, the message radio

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broadcasters address is preferable to the audience's sense and sentiment when presented in their dialects i.e. the closest variety to the audience's real life.

5.2.1.7 Characteristics of Oral Texts in Ain Temouchent Radio Broadcasting

5.2.1.7.1 A Specific Lexicon

Radio broadcasters hold the dominant position in radio discourse; they perform their duties in front of a presumably sizable, diverse, and largely unknowing audience that will evaluate their caliber of work. Their use of language, which favours forms typically associated with social prestige and power, is probably a reflection of this. These forms are shaped and constrained by the fact that they target audiences with different knowledge backgrounds, interests and expectations. Bearing in mind the issue of audience diversification, choosing words in radio broadcasting discourse poses real challenges to radio broadcasters who need to engage in appropriate style since words are the most popular target of radio broadcasting stations.

In general, linguistic features in radio broadcasting discourse are quite similar to the linguistic features that are very common in Arabic spoken and written registers, with some modifications that are specific to radio broadcasting discourse, i.e. a kind of “colloquialisation” of written texts. For instance, the sounds /b/ and /i/ are substituted for the sounds /p/ and / because the latter do not exist in Algerian Arabic. The functional goals of these specific radio broadcasting oral texts are to construct a credible identity, assert radio broadcasters’ professionalism, and create proximity with audiences.

Because the properties of socio-cultural practice shape texts and the nature of the discourse practice (Fairclough, 1995), loanwords are often subjects of adaptation to the Arabic language to be intelligible to a broader public. With the help of new media

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technologies, lexical creativity is tremendous and primordial in addition to rhythmic and intonation specificities in radio broadcasting oral discourse. This phenomenon reflects the multilingual reality in which foreign words are frequently used by radio broadcasters. A particular linguistic code is created as a result of this language practice of inserting.

5.2.1.7.2 The Structure of Noun -phrase and its Effects on Radio Discourse

Over the centuries, the language used in radio broadcasts has undergone significant linguistic change. The push for more accessible radio stations came after the Arabization strategy, which gained traction in Algeria in the nineteenth century and was supported by widespread schooling. As a result, during this time, Arabic language standards began to take the place of French language norms, which gradually evolved into more literate styles across all of the current radio stations. In fact, the oral speech used in the media opening was different from the discourse heard on radio today, which developed throughout the Eighteenth century to become even more distinct from speech. These changes lead to a preference for particular elements, like noun phrases. According to Yibin Nip, Noun phrases (NPs) are:

Strings of words with an internal structure centered around an obligatory head, which may be supplemented by determiners, pre-modifiers and post-modifiers, such as a beautiful room with a view with room as the head. A complex noun phrase with various kinds of modifiers can package a relatively large amount of information, which would otherwise have required several clauses with less elaborately modified NPs. Modifiers of a noun phrase serve to elaborate, restrict or attach some personal feelings and attitudes of the speaker to the referent of the head noun. They may make the referent more specific, or make the speaker's feelings and attitudes towards the referent explicit. (Cited in Aitchison and Lewis, 2003.159-160)

According to Biber and his colleagues (1999), a high concentration of nouns, attributive adjectives and prepositional phrases in a piece of media discourse indicates that the text has an 'informational focus' rather than an interpersonal one (p.11). In spoken broadcast news, more pronouns are used as NP heads. The goal is to simplify this passage for readers

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because broadcast news is constantly changing. If the first attempt to process the auditory signals fails, the audience is not given the chance to review it again. However, due to the time constraints in broadcasting, news presenters employ a more formal style to organize information more concisely. Nouns or noun phrases used in Ain Temouchent radio discourse are a prominent feature in presenting news reports and bulletins, especially for news headlines, because such nouns are very effective space-saving devices. Generally, they compress information into relatively few words, whereas the alternative usually requires entire clauses.

Radio broadcasting oral discourse, especially in news reports, relies heavily on phrasal patterns, with noun phrases the most frequent phrase type, the fact that radio broadcasting oral texts were built upon more nominal than verbal patterns. Using the nominalized form, radio broadcasters aim to keep the news volume under control. This suggests that nouns are core linguistic features in such media genres. For instance, news headlines condense an entire event into a few words, and dense noun phrases cram a lot of descriptive information into a small amount of sentences. In a setting where the context tends to be inversely proportional to the amount of information it contains, they are elevating the subject to the position of the main focus. Radio broadcasters try to keep the news volume manageable by using the nominalized form. Instead of being motivated primarily by topics rather than by consideration of special linguistic effects, radio broadcasters are not looking for creative writing to create special literary effects. They use a simple code to reach a broad audience for such a purpose.

Ain Temouchent radio discourse uses nouns very effectively, resulting in a very dense, integrated packaging of information. In fact, since they convey the meaning in a compressed form, space-saving considerations have contributed to the frequent use of these forms. However, because of the dense use of these forms, listeners are under a lot of pressure and

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need to have a solid grasp of pragmatic knowledge, and can decode noun + noun relationships and infer the possibly complex meanings of these noun phrases without too much difficulty. Van Dijk (1985, p.74) notes that language users can summarize complex units of information with one or few sentences, which are assumed to express the gist, the theme or the topic of the information. The focus of the lead serves as the theme of the entire news story.

Concerning interactive programmes, especially those for entertaining, in which the primary function is rather than engaging in intensive information transfer, is maintaining social contact, it seems that the discourse is closer to a conversation in using fewer complex noun phrases because the audience of this kind of programme often assumes an informal style of speech. The majority of these nouns are verb-derived.

5.2.1.7.3 Word Order

Verbal communication is frequently used in radio broadcasting to convey information to the target audience through discourse. More importantly, radio hosts are more concerned with the goal they are pursuing with their message than they are with the format in which their information is presented. This is why the subject and the object in radio broadcasting discourse are interdependent. In reality, word order is frequently thought of as a largely unpredictable phenomenon that can be chosen from a variety of possible orders produced by grammar. Word order, however, is not arbitrary but rather subject to a variety of patterns. Radio broadcasters understand how to construct sentences and how to use them effectively.

In radio broadcasting, the grammatical structures used in radio broadcasting are typical for this kind of discursive practice, and the main parts of the sentence's reverse order have been confirmed. The word order often does not follow MSA syntactic specification (VSO) but rather (SVO). It is significant to mention that most of the words used in the AA variety are adapted from MSA, with some differences in pronunciation. However, this ordering needs to be respected in many switching cases. Otherwise, the involved languages' surface syntactic

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rules are broken, leading to either Arabic or French sentences that are grammatically incorrect.

In French declarative sentences, the required order is SVO (subject-verb-object), where the subject must come before the verb. In Arabic, the required ordering of constituents in declarative sentences is primarily VSO (verb-subject-object). The data includes examples of verb and subject switching in an Arabic surface structure (VSO). Actually, all the surface forms (morphemes) come from MSA, but the word order does not follow MSA syntactic specifications but those of AA. The word order is that of the dialect, but the system morphemes are from standard Arabic.

Accordingly, the oral discourse of radio broadcasting is a complex communicative phenomenon since it considers the social context. For a deeper study of this phenomenon, it seems promising to continue the study of the reasons for changing the order of words in such a dynamic area, which is radio broadcasting.

5.2.1.7.4 Variation within a Single Language: Insertions

Communicating in multiple languages within a single utterance is a special and unique attitude adopted by radio broadcasters in Ain Temouchent local radio. Through code-switching, many lexical items are inserted into the oral discourse of radio broadcasters. Part of the insertions consists of lexical items referring to Ottoman Turkish culture and society. The Turkish elements that occur in Algerian Arabic are generally nouns. Terms like '*Tbassa*, *Dolma*, *Kahwadji*' are inserted in the oral discourse of the target radio, whereas other constituent types are embedded with low frequencies.

As markedly shown through these examples, it is far more common for borrowed words to be modified to the Algerian linguistic patterns. For instance, the sound /t/ in the Turkish word /*tabssi*/ is modified to the sound / ʈ /, which is very common in the AA variety. Interestingly, everything becomes much more difficult when we turn to semantics because

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there is a great deal of disagreement among speakers of different dialects about what their utterances mean. For instance, ‘*Dolma*’ indicates a minced fish dish in the western region, whereas in eastern Algeria, it indicates a dish of minced meat with vegetables.

Additionally, there is evidence in the lexical item data that numerous French items have been inserted. Several instances include French verb stems that have Arabic affixes inflected into them, which are first determined by historical and socio-cultural factors. In the radio broadcasting context, in addition to these French items which are inserted in the daily speech of radio broadcasters and which became part of the AA variety, the French words in Ain Temouchent radio broadcasting are in use for the radio technological and technical tools, as these words have no equivalent in the Arabic language. The table below shows the mixture between the two languages (French and Arabic):

Utterance	Arabic words	French words	Translation to English
/de:ʒa tənəkka la / sirkulasjøn fa sajf/	/tənəkka/ /fa sajf/	/de:ʒa/ /la sirkulasjøn/	It actually reduces the traffic jam in summer.
/nakadru: nawaslu: zeyɔ ka/	/nakadru:/ /nawaslu:/	/zeyɔ/ /Ka/	We can reach zero case
/lɜ:zəm diru: pørt a pørt p u: ɣ s ɔnsibilize /	/lɜ:zəm/ /diru:/	/pørt a pørt / /p u: ɣ/ /s ɔnsibilize /	You have to start door to door sensibilisation

Table 5.19 The mixture between Arabic language and French language

The French words used are: déjà, la circulation, zéro cas, porte à porte, pour sensibiliser. It is noticeable that the French language plays a more dominant role than the other languages, resulting in the impact of French colonialism in Algeria. It is unsurprising to hear radio broadcasters switching back and forth between Arabic and French in a single utterance simply because the French language is prominent among Algerian speakers and

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deeply implemented at both formal and informal levels.

Considered as a language of modernity, French words are also used among radio broadcasters to designate many technical items. Words such as: ‘*transition*’ (transition sound), ‘*bande-annonce*’ (preview), ‘*indicatif*’ (call sign), ‘*habillage*’ (soundtrack), and ‘*info*’ (news) are largely used. This is in addition to other English words, such as: ‘*streaming*’, ‘*jingle*’ and ‘*briefing*’. Indeed, the mixture of Arabic and French takes place spontaneously and is performed naturally. The following table gives more illustration:

Utterance	Arabic words	Borrowed foreign words	Translation to English
/natʃarfu lju:m ʃla tabak dolma/	/natʃarfu/ / lju:m/ /ʃla/ /tabak/	/dolma/ (Turkish): Turkish dish	Today we will discover the dolma dish.
/maʃrouf lyarb lʒazajri bel karantika/	/maʃrouf / / lyarb/ /lʒazajri/	/Karantika/(Spanish): Algerian traditional dish from the Spanish word “caliente”	Western Algeria is known by karantica.

Table 5.20 The mixture between Arabic language and other borrowed words

Though radio broadcasters code switch more often to French, other borrowed foreign words are integrated into the verbal repertoire of radio broadcasters, including Turkish and Spanish words, as shown in the above table. Some borrowed foreign words are often used when there are no equivalent words in Arabic. In this case, radio broadcasters call for using foreign words to fill the gap. It is a part of linguistic behaviour to conform to a more context-appropriate style of speech. Because our language plays an essential role in shaping our reality, radio broadcasters adopt this communication strategy to fit situational, social, cultural, and relational contexts and increase understanding.

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5.2.2 Participants' Direct Observation Results (Qualitative Considerations)

Direct observation is a technique used by researchers to examine the participants' ongoing behaviour. In contrast to methods like interviews or questionnaires, observations focus on what subjects do rather than what they say. To gather data, the researcher observes or pays attention to the research subjects without posing any direct questions or adjusting any variables. In our situation, direct observation is a step which involves observing radio broadcasters' language use. This phase mainly focuses on how radio broadcasters interact and manage relationships with their audience.

For approaching the issue of language contact and pursuing the objective of this study, Ain Temouchent local radio was selected from among many other radio stations for several reasons, some of which are geographical and others are linguistic-related as the target radio could be held as being representative of the different varieties of Arabic and some other foreign languages. It is worth mentioning that I have avoided influencing the behaviour of any one of the target sample.

5.2.2.1 Radio Broadcasters' Communicative Competence

Communicative competence concerns the speaker's ability to communicate effectively in socially distinctive settings. The term "communicative competence" or "competence to communicate" was first used by Chomsky, who distinguished between competence (the monolingual speaker-listener's knowledge of the language) and performance (the actual use of language in real situations). Dell Hymes was the first to point out in 1972 that the entire socio-cultural dimension has no place in the Chomskyan concept of competence dealing with the ideal speaker-listener in a monolithic speech community.

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More specifically, Hymes (1972) defined "communicative competence" as an inherent grammatical competence, adding the sociolinguistic perspective to Chomsky's linguistic view of competence. Thus, he emphasizes how important it is to use language effectively in a variety of social contexts. Overall, as opposed to being static, communicative competence is dynamic and heavily reliant on context. As a result, it can only be observed, developed, maintained, and evaluated through performance. It concerns how language is employed in a particular situational context of communication to achieve a particular communicative goal.

While writing in newspapers takes longer to proofread and polish the language, oral communication in radio broadcasting is a more interactive and interpersonal form of language. The majority of Ain Temouchent radio broadcasters are impacted by Algeria's multilingual linguistic situation, which explains why most of them have fluent, balanced, bilingual or even multilingual speakers. At this stage, According to the communication goals and target audiences, radio broadcasters use different languages and speaking tenors. People vary their performances depending on the context, their communicative purposes, and their audience, so the various linguistic resources available to radio broadcasters are thought to have different affordances for different communicative contexts. Thus, Ain Temouchent radio broadcasters customize their messages for particular addresses and modify them accordingly when the addressee changes.

The results showed that Standard Arabic and Colloquial Arabic coexist in the same context and overlap in terms of use, distribution, and functions, according to data gathered from observations made over a period of about five years, and thus the rigid division of the two varieties along formality-informality lines is inappropriate for radio broadcasting. However, what has been noticed is that ESA, a mixture between MSA and AA, is used in abundance across the various programmes on Ain Temouchent local radio. Accordingly, radio broadcasters embody a particular communicative style and discourse norms. In radio broadcasting, such a communication strategy might be very alluring and successful because it

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could significantly impact audiences who conceptualize the radio discourse as a resource from which they can select the pertinent information and choose relevant things.

Additionally, Ain Temouchent radio discourse is unique in that it frequently employs a variety of regional dialects concurrently, with other national dialects not being excluded. Radio broadcasters converse with the people of Ain Temouchent in their shared local dialect while they converse with speakers and listeners of other national dialects using other dialects. It has also been noted that exposure to a variety of other Algerian regional dialects has an impact on the idiolect of some radio broadcasters. They eventually mix various Algerian dialects, for example, /*jhab*/ (to love) (Algiers' dialect) instead of /*jabyi*/ (the western dialect). In many other cases, I noticed the use of /*q*/ instead of /*g*/, as in /*yqoul*/ instead of /*ygoul*/. It seems that Ain Temouchent radio broadcasters want to identify themselves with a different speech style and from which they seek closeness with a large audience.

In presenting oneself, words, language, and discourse are essential resources. Sometimes radio broadcasters project an air of sophistication, this, however, is usually considered a misfit since, in casual conversation, formal standard Arabic is frequently seen as pretentious, awkward, or even ridiculous. A radio broadcaster then owns some knowledge and must project an attractive personality. He/ she occasionally acts as an educator and moralist as well. Language choices such as vocabulary, accent, talk rate (in this case, slow and measured), expressiveness, etc., reveal one's personality.

In other cases, radio broadcasters attempt to simultaneously manage the roles of authoritative informants and entertainers by portraying themselves as regular persons like the listeners. This may involve different relationships with the audience depending on each radio broadcaster's performance and which entails a multiple and complex role. Undoubtedly, the radio broadcaster can address and engage with the audience and can assert co-membership and solidarity with the audience in various ways, negating the differences in position.

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At the psychological level, it has been observed that the long radio broadcasting experience allows radio broadcasters to adopt a specific communicative language. Accordingly, radio broadcasters express a particular linguistic awareness of which code to use to express their social identity and belonging on the one hand and to address a wide range of audiences on the other hand. Nevertheless, it may be asserted that MSA/AA code-switching relates to the radio broadcaster's mental image of the code he/she speaks and their attitudes towards it.

Unquestionably, lowering and slowing the pitch of radio broadcasters' voices are paramount in radio broadcasting. From what has been observed, the tone in some programmes is serious and austere, avoiding facetious tones when talking about serious issues. The use of intensifiers and stress sometimes conveys the message. In other programmes, the latter is witty, which could be seen as an attempt to be social. The fluency and flow of the talk, the absence of pauses, hesitations and other dis-fluencies are also preeminent in radio broadcasting discourse. This is dependent on the type of programme and the broadcaster's particular style.

For what concerns the language practised, radio broadcasters often adopt ordinary language expressions in preference to formal ones, intending to establish a personal and relaxed connection with the audience. For instance, radio broadcasters must take themselves more seriously in presenting specific programmes. They use humour which can contribute to a more relaxed interaction, evoking sympathy and closeness to the audience. In such performance, radio broadcasters seek commonality and connectedness. The latter concepts are necessary for groupness, or the feeling of belonging to a specific group or the same nation.

In order to establish credibility norms, radio broadcasters need to employ a range of linguistic tools to establish themselves as knowledgeable, dependable, and persuasive sources of information. Therefore, language is the main tool radio broadcasters must use to establish

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credibility, which is a two-part concept that includes "trustworthiness": sincerity and honesty and "expertise": accuracy and authority (Sergeant & Tagg, 2014, p. 70). Credibility can also include textual properties such as spelling and meticulous grammatical editing. Radio broadcasters strive to make their listeners feel sympathetic and close to them, by providing public information services and establishing a position in influencing and reflecting public opinion. The audiences sometimes take radio broadcasters as linguistic models; subsequently, they might use vocabulary from public discourse in their everyday speech.

It should be noted that MSA in Ain Temouchent local radio sometimes presents a problem of correctness in elocution (*As Salama Fi Nutq*). In presenting the news, for instance, some journalists find it difficult to pronounce some phonemes in MSA, such as /ð/ and /θ/; they even confuse sometimes between /dʕ/ and /ðʕ/. Interestingly, MSA in Ain Temouchent local radio is not employed in spontaneous speech situations apart from AA. For that matter, almost all programmes broadcasted only in this variety are generally not live or interactive, as the choice of the correct vocabulary is essential, and no mistake is tolerated. Whereas some radio broadcasters often shift from one language to another, generally from Arabic to French, when interacting with highly educated guests. A fact that indicates, in some sort, the prestige still attributed to this foreign language.

Undoubtedly, performance can be seen as a reflection of competence. However, this is not always true in fact. Very often, Ain Temouchent radio broadcasters make occasional slips of the tongue in everyday interaction with the audience, and this does not imply that they do not know their language or do not have fluency (i.e. competence) in it. Radio broadcasters' performance could also be affected by other non- linguistic factors such as boredom and tiredness.

5.2.2.2 Language Accommodation as a Communicative Strategy

Howard Giles and others developed the accommodation theory in the 1970s. It implies that one should modify their speech to "accommodate" the person they are speaking to.

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Convergence, which happens when the speaker adjusts his or her speech to sound more like the other person, or divergence, which happens when the speakers' speech patterns diverge, maybe the outcome of this process, "Speakers adjust their speech styles in order to create and maintain positive personal and social identities", claims Gallois (2005:7). According to Thakerar et al. (1982), accommodation strategies also serve a cognitive purpose by requiring speakers to organize their output in order to take into account listeners' needs. This facilitates comprehension.

Relying on this point of view, the accommodation strategy is enacted effectively and cognitively for mainly two goals. The first goal is to evoke listeners' social approval, i.e. identity maintenance (affective goal), and the second is to attain communicational efficiency, i.e. to facilitate comprehension (cognitive goal). On the other hand, a "strategy" is an interpretation of the world. It is used in media messages to influence audience members on how to perceive situations and issues in order to alter their actions and behaviours. The present study focuses instead on accommodation leading to convergence since Ain Temouchent radio broadcasters' oral discourse aims at decreasing social distance. It is essential to mention that media convergence is resulting in a trend of multiple modes of verbal communication, which are used for different communicative purposes.

Language accommodation as a sociolinguistic phenomenon could be tirelessly observed in Ain Temouchent radio broadcasting, where radio broadcasters strategically switch from one variety to another to reduce the audience's linguistic and social distance. According to Howard Giles' (1987) Communication Accommodation Theory (CAT), people adjust to one another's communicative behaviours to lessen their social differences (Giles et al. 7). Many a time, Ain Temouchent radio broadcasters switch from MSA to AA in order to accommodate with the person they interviewed, who happened to be one of the ordinary people seemingly holding a low level of education. It has been noticed that when Ain Temouchent radio broadcasters present the news, they tend to use MSA, but as soon as they

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start talking to the people they interview, they immediately switch to AA.

Change in style comes in response to the situation, which requires convergence with the addressee's linguistic abilities. According to Bell (1984), this style shift occurs primarily in response to a change in the speaker's audience (143). It, generally, implies further social connotations where radio broadcasters seek to bridge the linguistic gap between them and the audience and/or guests so that they reduce the degree of formality and sound closer to the audience. It has been noticed that switching from MSA to AA sometimes occurs as a result of the speakers' deficiency in the H variety. The radio broadcaster is aware that the use of MSA in such a particular context is ill-suited for one reason or another. The most prominent reason is the listener's linguistic proficiency, which seems insufficient to help him keep up with the radio broadcaster in case he/she uses MSA.

Accordingly, and for mutual intelligibility, Ain Temouchent radio broadcasters constantly try to find a common language. Radio broadcasters, who are expected to be fluent in Arabic and to know how to pronounce it clearly and accurately, are in a difficult position. They need to connect with audiences in the modern age by being open to hybridity and transculturation, but they also need to uphold and represent the legitimacy of the national language. Radio listeners hold radio broadcasters accountable for maintaining the integrity of language and are highly critical of any potential language usage deviations. Nonetheless, a variety that is regarded as impure is given some sense of legitimacy by radio broadcasters. The goal is to improve the message's reception, particularly when speaking to the mass home audience. Recently, radio broadcasters adopted a format that would allow listeners to participate in the program through the radio station's internet page (i.e., the Facebook page) in an effort to reach large audiences who these days heavily rely on communication through new media.

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5.2.2.2.1 Bell's (1984) Audience Design in Spoken Interaction

I shall focus on a piece of work that I found to be especially fruitful in understanding the subject matter, that of Bell, a practising journalist and a sociolinguist. Bell's study (1984) uses linguistic and sociolinguistic analysis by concentrating on connections between variable linguistic features and variable aspects of social context. According to this sociolinguistic model, a speaker's audience is the main factor that influences how they change their linguistic style. In accordance with this model, speakers adjust their speech toward that of their audience to convey intimacy or solidarity with them. According to the primary occupational profiles of their audiences, Bell's research demonstrates how word-final consonant clusters are simplified to different degrees in the language of radio reporters on different New Zealand radio stations.

The construction of expressions and how participants customize their choice of expression to their partners have been the main topics of studies on audience design. To understand speakers' stylistic choices, the audience design framework developed by Bell in 1984 was an attempt to explain why a speaker would say something in this situation (Bell, 2001, p. 139). Reflecting earlier models that emphasise the audience's role (Clark & Carlson, 1982; Garfinkel, 1967; Goffman, 1981), Bell's model centres on the speaker, whose utterances are shaped according to the audience. Addressee, auditor, and overhearer were the three main audience roles identified. The addressees are people who are involved in a conversation.

Despite not being addressed directly, the speaker regards the auditors as participating in the conversation. The speaker is concerned about anticipating the assumptions and hypotheses that this group may make from an utterance, even though overhearers are not considered ratified participants (Sergeant & Tagg, 2014, p. 164). Bell then assumes that the addressee will have more control over speaker style than an auditor, who in turn has more

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influence than an overhearing party.

According to Bell's audience design (1984), a speaker's stylistic decisions can be significantly influenced by their efforts to make their addressees and other participants in the exchange feel comfortable. He contends that New Zealand newsreaders imagined various audiences for each radio station as they varied their pronunciation when reading the news on those stations. That is, various listeners influence a speaker's style. However, following Labov's (1966) seminal observation, a person's style varies depending on how much attention is given to their speech. According to Bell's (1984) concept of "audience design," radio and television programs streamline language usage for the intended audience. According to Bell's (1991) study on linguistic variation among various stations, each station has its own perception of what is appropriate or standard, depending on the types of audience they tend to attract (in Myerhoff, 2006:130).

Bell's model, which defended the idea that different audience members might influence speakers to adopt different styles, has come under fire because it assumes that speakers respond predictably to predetermined audiences (Finegan & Biber, 2001). Speakers, however, are active agents who construct and interact with their audiences at the same time (Seargeant & Tagg, 2014, p. 164). Therefore, audience design makes it possible to investigate the complexity of self-presentation and the various strategies that go along with it (Goffman, 1990), highlighting the difficult ways that speakers occasionally need to change their presentational strategies within a single exchange or context.

Regarding Ain Temouchent local radio, performative protocols are in play among radio broadcasters in their daily interventions, which require skills and creativity in manipulating space, movement, voice, timing, turn-taking and gesture. Ain Temouchent,

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radio broadcasters frequently alter their language and communication styles depending on a variety of other factors, including the context, the audience's age (younger or older), status (senior or junior, occupation), and age. This is noticeable when editing and presenting news, in which the standard and formal language is the medium; however, the situation changes when presenting other programmes. In such a context, different varieties are used to address the audience.

Ain Temouchent local radio context implies social connotations where the radio broadcaster, on the one hand, wants to bridge the linguistic gap between him/her and the audience and, on the other hand, to establish a one-to-one relationship with them. Moreover, the radio broadcaster wants to reduce the degree of formality to sound more intimate to the audience. In this context, Matras (2009:4) points out that:

Bilingual (or multilingual) speakers have a complex repertoire of linguistic structures at their disposal. This repertoire is not organized in the form of 'languages' or 'language systems', rather, elements of the repertoire (word-forms, phonological rules, constructions) gradually become associated, through a process of linguistic socialization, with a range of social activities, including factors such as sets of interlocutions, topics, and institutional settings.

It is in the interests of radio broadcasters to engage people to gain and deepen their commitment on the basis that "public service broadcasting plays a significant role in shaping national identity by creating and reinforcing cultural products and practices" Hartley (2002:190). Though the requirement is to maintain a neutral stance, the radio broadcaster sometimes stresses the moral implications, advising the audience on how to react in critical situations. The communication strategy used by radio broadcasters is said to be precisely calibrated to reach the greatest number of listeners.

Accordingly, radio broadcasters are strategically flexible to accommodate the usage of the language in order to achieve specific goals. How do radio broadcasters decide to switch from one language to another? Which language is appropriate in which situation and for what

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purpose? The choice of vocabulary in radio broadcasting is determined by various factors such as the type of programme and the target audience, as it depends on individual style, voice quality and accent.

Radio broadcasters and their guests abide by a set of rules, especially when coordinating turns at talk, which is trivial but, in reality, very complex to prevent overlapping speech and protracted silences in a conversation. De Ruiter et al. (2006) found that 85% of the time, there was less than 750 milliseconds of either silence overlap during speaker transitions, indicating that people are very adept at resolving this issue in casual conversation. However, to reach this goal, participants in a conversation need to arrive at a mutual understanding. Sometimes, even if the radio broadcaster or the host controls the studio conversation, most of the time, the intellectual and cultural background of the guest influences the linguistic attitude of the radio broadcaster.

5.2.3 Face-to-face Interview Results

As has been mentioned, Ain Temouchent radio broadcasts a variety of programmes. These programmes basically address the most common issues as well as the lifestyle of the Ain Temouchent population. This study aims to comprehend the linguistic practices used by radio broadcasters today in light of their regular interactions with the audience. The data of this study consist of audio-tapes material: face-to-face interviews in which the researcher individually asked radio broadcasters to describe the kind of language they use in their communication with the audience and then list and comment on reasons governing this linguistic attitude.

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5.2.3.1 Sample Characteristics

The sample population in the current research study consists of twenty-two (22) radio broadcasters working on Ain Temouchent local radio. The sample includes both males and females with varying levels of education and experience. Face-to-face interviews were followed as a technique for approaching the respondents. Table 5.21 presents background information on 22 Ain Temouchent radio participants.

Subjects	Gender	Age	Level of Education	Knowledge of other Languages besides Arabic	Years of experience in radio broadcasting
Subj. 1	Female	39	University	French/ English	16
Subj. 2	Female	38	University	French(medium)	16
Subj. 3	Female	40	University	French(medium)	16
Subj. 4	Female	46	University	French/ English	15
Subj. 5	Female	39	University	French(medium)	16
Subj. 6	Female	45	University	French(medium)	19
Subj. 7	Female	43	University	French/ English	16
Subj. 8	Female	40	University	French(medium)	16
Subj. 9	Female	40	University	French/German	16
Subj. 10	Female	41	University	French(medium)	16
Subj. 11	Female	42	University	French(medium)	15
Subj. 12	Female	39	University	French(medium)	15
Subj. 13	Female	45	University	French(medium)	16
Subj. 14	Female	39	University	French(medium)	16
Subj. 15	Female	42	University	French(medium)	19
Subj. 16	Male	46	University	French/ English/Tamazight	16
Subj. 17	Male	45	University	French/ English	15
Subj. 18	Male	39	University	French(medium)	16
Subj. 19	Male	41	University	French	19
Subj. 20	Male	41	University	French(medium)	16

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Subj. 21	Male	50	University	French	26
Subj. 22	Male	39	University	French(medium)	16

Table 5.21 Distribution of the radio broadcasters by gender, age, level of education, language background, years of experience.

a- Ain-Temouchent Radio Participants' Gender Distribution

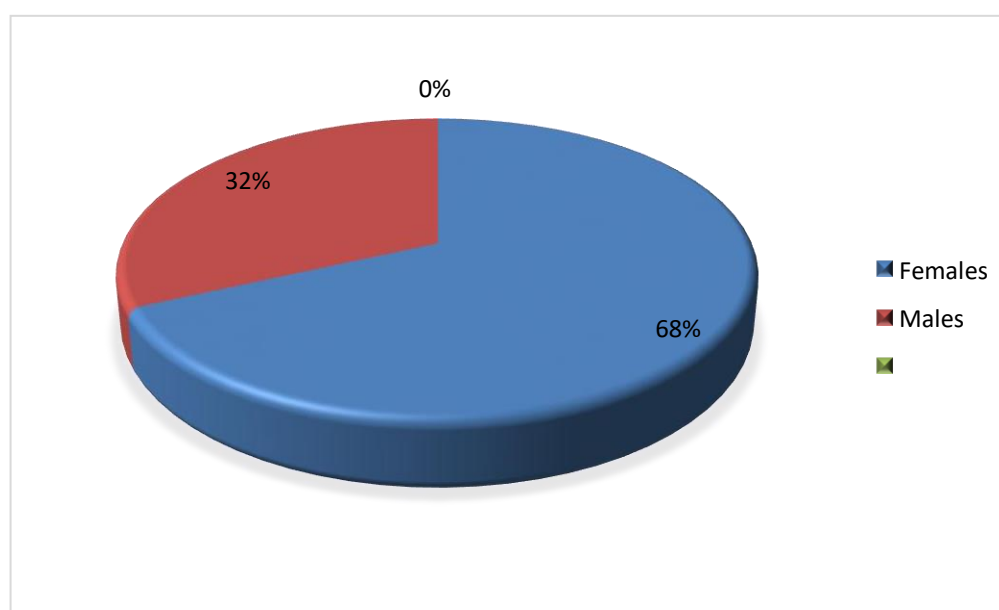


Figure 5. 5 Ain Temouchent Radio Participants' Gender Distribution

The chart above illustrates the percentage of both males and females represented in the sample structure of the radio broadcasters. As seen, the female respondents represent the majority of the sample with a rate of 68%, while males in Ain Temouchent radio broadcasting form 32% of the sample size with a total number of 07 radio broadcasters.

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b- Ain Temouchent Radio Participants' Age Distribution

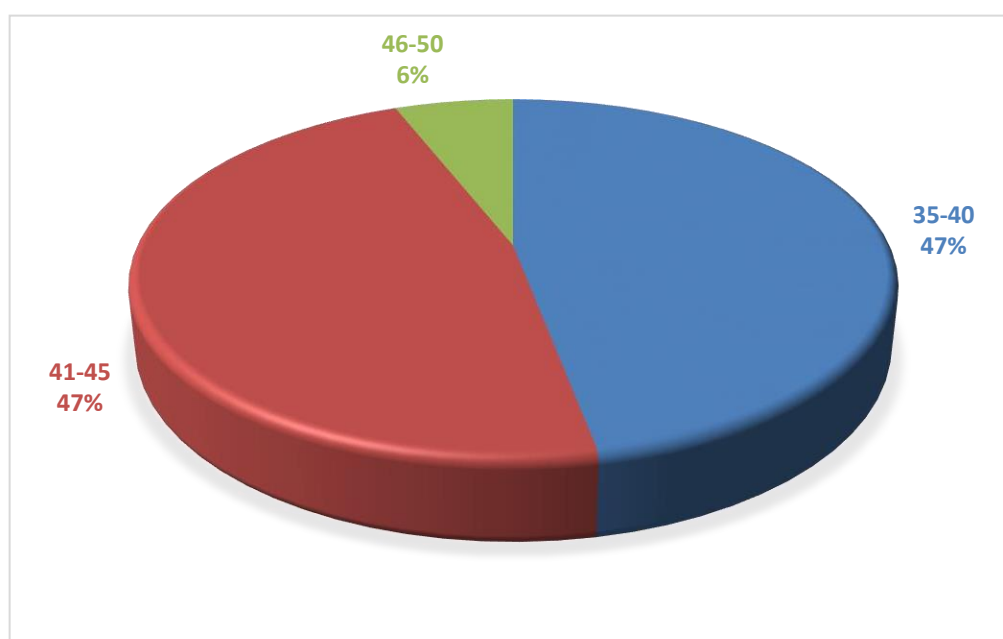


Figure 5.6 Ain Temouchent Radio Participants' Age Distribution

The chart above represents the age of 22 radio participants. Ten participants are aged 35-40 years, with a rate of 47%. Ten other radio participants are 41-45 years old, with the same rate as the first group: 47%. The age group from 46-50 years represents 6%, with only 2 participants.

c- Ain Temouchent Radio Participants' Years of Experience Distribution

Years of Experience	Participants	Percentage
15 years	4	17%
16 years	14	64%
19 years	3	14%
26 years	1	05%
Total	22	100%

Table 5.22 Ain Temouchent Radio Participants' Years of Experience Distribution

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The experience years range from 16 to 26 years working in radio broadcasting. Most participants, i.e., 14 Ain Temouchent radio broadcasters, have 16 years of experience, with a rate of 64%. 04 participants have 15 years of experience, with a rate of 17%. Three others have 19 years of experience with a rate of 14%, while 1 participant has an experience of 26 years working in radio broadcasting. The increasing percentage of participants with 16 years of experience in Ain Temouchent local radio relies on the fact that those radio broadcasters were the first employees working in target radio after its inauguration in 2008; the remaining 36% represent newcomers from other radio stations. All radio broadcasters have a good mastery of standard Arabic with varying degrees of mastery of both languages (French and English). The latter is understood and occasionally used by 5 out of 22 participants: the total sample population.

5.2.3.2 Questions Addressed to the Participants

The interview questions were meant to measure radio broadcasters' opinions about the languages/varieties used in presenting the programmes on Ain Temouchent local radio. Conversations with Ain Temouchent radio broadcasters were tape-recorded on Ain Temouchent local radio, where the informants work. They were told to talk about the language contact phenomenon in relation to their own experience. To make the task easier, interviews were conducted in simple Arabic (AA) variety and included casual and everyday conversation. In actuality, radio broadcasters were informed that their conversations had been recorded on tape and that these informants' speech had been scrutinized afterward.

The core data came from the interviews carried out with twenty-two (22) radio broadcasters whose experience ranges from 16 to 26 years. The interviews were carried out in an informal and friendly context. From a methodological standpoint, this fact is of prime importance since self-recruitment among the group and spontaneity in interaction were

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predominant. In order to avoid obtaining random data concerning attitudes towards the use of languages/varieties among radio broadcasters, I asked direct and precise questions. The interview yielded qualitative data; below are the questions addressed to the participants.

1-In which variety of Arabic do you interact with the audience (MSA, AA, ESA)?

2- According to you, what factors occasion switching from one variety to another in presenting the programmes?

- *The nature and type of the target audience*
- *type of the programme*
- *Other factors*

3- What are the reasons for adopting a mixed code?

- *To reach a wide range of audience*
- *To convey a relatively simple and straightforward message*
- *Other reasons*

4- Why do you often use French in your spoken discourse?

- *To fulfil linguistic gaps, i.e. words are not available in Arabic.*
- *For prestige*
- *Other reasons.*

5- What attitude do you hold concerning this code mixing?

6- Could the mixture between languages/varieties be a threat to Arabic (MSA), or could it contribute to maintaining the local identity and culture?

The interview for each of the participants contains six questions seeking to check the third and fourth hypotheses, which are:

- Socio-cultural and psychological dimensions control the language contact phenomenon in the radio broadcasting station of Ain Temouchent, and mixing languages is adopted to reach a large audience.

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- Language contact could promote and help the Arabic language to be up-to-date.

5.2.3.3 Analysis of the Interview Results

In the first question, radio broadcasters were asked in which variety they interact with their audience to show their attitudes towards MSA, AA, ESA and other foreign language use when presenting programmes and news in Ain Temouchent radio broadcasting. The results show that the three varieties of Arabic are used side by side in different contexts. While MSA is a formal variety and, therefore, is exclusively used for formal situations such as religious programmes, Colloquial Arabic (AA), which is an informal variety, alongside ESA, which is a semi-formal variety, are employed for day-to-day communication with the audience in almost all radio programmes.

In fact, no respondent opts for the use of a single code. All radiobroadcasters agreed that they frequently switch back and forth between these three varieties of Arabic, with a strong preference for ESA and AA. As declared by the 22 informants, some AA items are avoided being considered rude and inappropriate. In this matter, Ain Temouchent radio broadcasters seem careful about selecting words to transmit the intended message properly and to give a good image of the public institution they represent. The following table and figure represent the results of using the three varieties:

Varieties	Participants	Percentage
MSA	2	9%
AA	8	36.40%
ESA	12	54.60%
Total	22	100%

Table 5.23 In which variety of Arabic radio broadcasters prefer to interact with the audience? (MSA, AA, ESA)

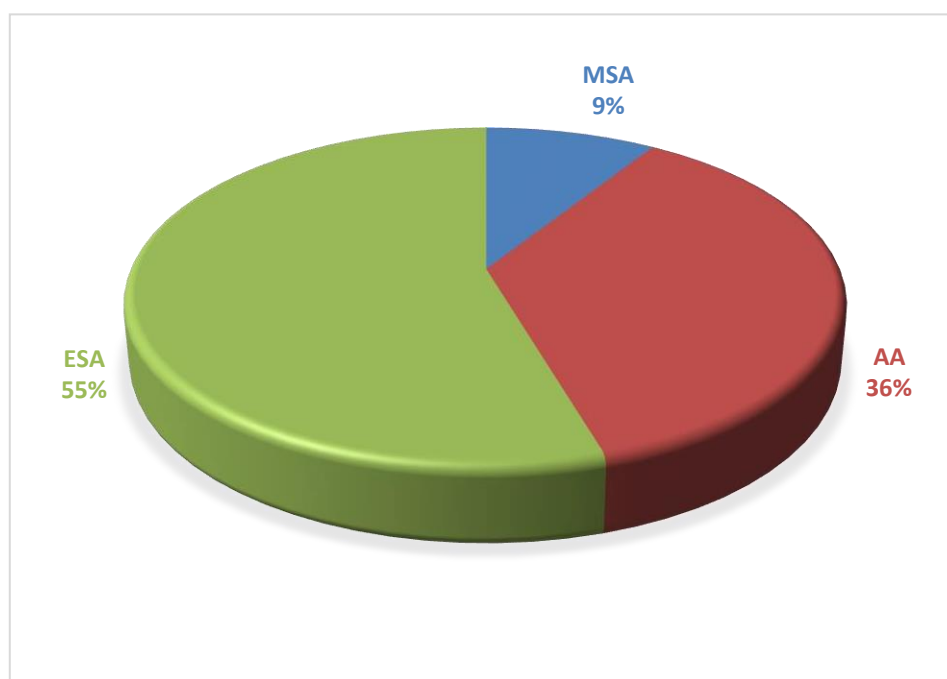


Figure 5.7 In which variety of Arabic radio broadcasters prefer to interact with the audience? (MSA, AA, ESA)

In the table and figure above, it is noticeable that ESA comes in the first position regarding languages/varieties choice among Ain Temouchent radio broadcasters, with 12 participants who prefer interacting with the audience in this middle variety. In the second position is the AA variety, at a rate of 36.40%. At the same time, MSA ranks last with only 2 participants who prefer addressing the audience in the MSA variety. The number of occurrences of the two varieties (ESA/AA) was approximate. AA and ESA are more familiar to the audience than MSA, especially in social programmes requiring an informal variety to appear more exciting and attractive.

The respondents stressed the importance of using the AA variety on the local radio. According to them, this will reflect the local culture of the Ain Temouchent region. Due to the inadequacy of some dialectal words, the respondents declared that throughout their interaction with the audience, they sometimes reshape and modify some AA items to be more convenient

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and fit a correct and adequate variety. For instance, some colloquial items specific to the region of Ain Temouchent are replaced by other national dialectal items. For example, instead of saying /karʕi:n/: feet, radio presenters opt for the term /raʒli:n/, which they consider more suitable.

The results of the second question of the interview validate the emanation of multilingualism in such terrain, in the sense that two or more languages/varieties co-prevail within the same utterance. These languages/varieties are MSA, ESA and AA, with French and occasionally English language. Drawn on the researcher's face-to-face interviews with journalists and animators of different ages and social class backgrounds, results show that Ain Temouchent radio broadcasters favour the mixture between languages/varieties and avoid using literary Arabic as the sole medium of communication. According to them, using literary Arabic would seem stilted and unnatural because they are addressing people from different cultural and educational backgrounds, so it is preferable to use a language which is intelligible and understandable by everyone.

The responses of Ain Temouchent radio broadcasters for the second question of the interview reveal that the nature and type of the target audience is one of the factors that occasion switching from one variety to another or even selecting one variety over another in presenting the programmes. According to radio broadcasters' responses, switching from formal to informal variety might be of paramount importance when addressing an audience of a limited level of education. This premise has already been defended by Matras (2009), who claims that a key component of communication in multilingual contexts is speakers' awareness of and capacity to implement social norms on choosing linguistic repertoire items (p. 4).

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In the same vein, Bell's (1984) theory of audience design states that speakers primarily adapt their style for and in response to their audience. According to Bell, a style shift “primarily results from a change in the speaker's audience”. Audience design is generally manifested in a speaker's style shifting to be more like that of the person he is speaking to (Coupland 60). Here, the programme's presenter is aware that a part of his audience might be unable to understand the standard language. Therefore, he/she switches to the dialect (AA variety) to explain and give more clarification on specific points.

Similarly, the type of the programme is also considered one factor that occasions switching between the languages/varieties in presenting the radio programmes. According to Ain Temouchent radio broadcasters, the topic of the programme determines the relationship between them and the audience and the language/variety that should be used. This result has already been defended by both Fishman (p.92) and Eid (p.403), who assume that the choice of what variety to use depends on the type of programme to present.

Eid (1982) further argues that a hybrid variety (i.e., holding linguistic features of both MSA and Colloquial Arabic) could be used for both information and entertainment programmes. Effectively, this has been noticed in analyzing recordings where ESA (the middle variety) is brought to the fore in most Ain Temouchent radio programmes. Thus, it is evident that some varieties are more suitable for specific programmes than others. For instance, the informative programmes involve using the 'High' standard variety (i.e. MSA) as in the news session and religious programmes, while in some other social interactive programmes, an informal variety appears to be more exciting and attractive.

The validity of the idea that code choice in radio broadcasters' everyday conversation is topic/audience-related does not deny that other factors may intervene in mixing codes. The data analysis of the interview revealed that the language proficiency of the participants (radio broadcasters and guests) and the participants' attitudes towards language/varieties might

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contribute to switching from one variety to another in radio broadcasting programmes. According to (Holmes 21), “the matrix of participants involved in the conversation, the context in which the conversation takes place, and the topic of the conversation altogether represent defining factors playing major roles in determining the language choice”. These factors are essential in deciding what language/variety is used for which situation. Findings drew our attention to the fact that radio broadcasters are influential in switching the code. That is, radio broadcasters have a special feeling of being different from other speakers of the Arabic language. They insist on showing that they are more fluent in all linguistic codes and thus competent and original.

In question 3 concerning the reasons for adopting a mixed code, the interview results show that code-switching in radio broadcasting of Ain Temouchent is shaped by social circumstances, which profoundly influence the spread of a mixed variety consisting of MSA and AA. This intermediate level, Educated Spoken Arabic (ESA), is more comprehensible to the audience than MSA. This represents a communication strategy adopted by Ain Temouchent radio broadcasters to deliver a clear and straightforward message to a large audience from different social and educational backgrounds, i.e., making the content more comprehensible to the listeners.

Additionally, Radio broadcasters claim that the reason for switching and mixing codes is that they require more proficiency in one language when discussing a particular subject. Usually, they switch when they cannot find the proper expression or word or when the language being used is deficient in the necessary vocabulary. It is mentioned that the reason for the switch and the mixture isn't just due to radio broadcasters' limited language proficiency but also because they want to make their utterances more precise and meaningful. In this context, Croft (200:27) confirms that “a particular speaker of a particular language may interact with his environment in terms of the other members of the speech community, the social context of the speech event, and the goal of the speech event itself”.

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In their response to the question related to their opinions on the reasons underlying the use of French items in presenting programmes, Ain Temouchent radio broadcasters indicate that in some cases, they are obliged to switch to French because they do not possess the equivalent words or expressions in their native language (AA). For instance, a radio broadcaster may use the word (*sérieux*) instead of (*jiddiy*) because the latter is not used in AA. The linguistic complexity of the Algerian society resulting from the gargantuan legacy left by the French colonization makes MSA sometimes sound like an alien object and unintelligible to some Algerian society members.

Even though they have completed elementary, intermediate, and higher education, Dendane (2015) contends that few members of Algerian society are capable of effectively using the standard form of Arabic in formal settings (131–132). So, these low levels in the effective use of MSA, even among the educated, do not help a part of Algerian society to comprehend some expressions in Standard Arabic. Hence, the radio broadcaster in the above example strategically uses this switch to convey his message to his audience easily and intelligibly. However, there are other reasons to switch to French; it can also be a matter of being more prestigious. For example, instead of saying 'bent 3ammi', radio broadcasters may opt for the French word 'ma cousine' because they feel they will be more prestigious. What is evident instead is that radio broadcasters generally code-switch for some purposes and within a particular situation.

Question five aimed to determine the respondents' attitudes toward the language mixing phenomenon. However, it is presented to the informants in the form of open-ended questions, as radio broadcasters are allowed to give their own opinions and standpoints. They are asked to give their impressions of using languages/varieties in everyday interactions with the audience. In their response to the question related to their attitude about language mixing,

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Ain Temouchent radio broadcasters affirmed that separating the different codes is quite impossible since mixing languages in their oral discourse represents a communication strategy to make the content more comprehensible to the listeners.

Consequently, mixing codes in Ain Temouchent radio broadcasting brings forth an intermediate Arabic level, ESA. This Middle variety, which is from the combination of both varieties of Arabic, is fundamentally used to diminish the friction between the formal MSA and the casual AA, according to Ain Temouchent radio broadcasters. All people from various social and instructive backgrounds can understand it. As such, Grosjean (1982) points out that using a specific language or choosing to mix languages in a particular social setting can signal group solidarity or ethnic identity markers (153).

Ain Temouchent radio broadcasters strongly believe that mixing between varieties allows the local dialect to be constantly in contact with MSA; as a result, the AA variety becomes more adapted, evaluated and more suitable, i.e. more educated. This gives birth to a middle variety called Educated Spoken Arabic (ESA). Remarkably, radio broadcasters favour using what is specific to the local dialect to maintain and promote it, although almost all use another national dialect; they relate this fact to the daily contact with audiences from different regions of Algeria. Considering the linguistic diversity of the Algerian verbal repertoire, the informants claimed that other regional and national dialects somewhat influence their speech.

According to the interviewees, opting for this linguistic behaviour, i.e. mixing codes is spontaneous and natural but not random. They favour mixing and switching between the varieties rather than embracing MSA as the sole communication medium. According to them, the use of this H variety would seem stilted and unnatural. Likewise, the twenty-two informants claimed that they were addressing people from different levels of education; for this reason, it is preferable to use a simple variety that everyone could understand. This variety is ESA which has been raised from the constant switching and

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mixing of codes among radio broadcasters.

Ain Temouchent radio broadcasters exhibited a higher awareness of mixing languages/varieties. However, taking into account that code's intelligibility is a crucial factor in social contact; all the informants hold a positive attitude about this linguistic behaviour since they believe that code-mixing is a perfect strategy of communication that enables them to have better interaction with the audience from different social and educational backgrounds. In their responses, Ain Temouchent radio broadcasters confirmed that the linguistic varieties could never be separated in the Ain Temouchent radio broadcasting context, considering at the same time that AA is close to MSA. However, each variety has its linguistic boundaries.

Consequently, Ain Temouchent radio broadcasters believe that MSA could hinder conveying a clear message to the audience if it is used apart from AA. This fact is related to the historical and socio-cultural aspects that characterize Ain Temouchent, in which people are not all highly educated to understand the message if it is conveyed in a standard and formal variety. In contrast, some others asserted that MSA would never hinder delivering a clear message provided that the target audiences are only educated and literary people with an excellent command of MSA.

Nonetheless, Ain Temouchent radio broadcasters think that addressing people in only the MSA variety will deprive a large audience to react to the topic under discussion. In this regard, radio presenters consider the mixture of the varieties of Arabic to be the best strategy to convey a clear and straightforward message. For them, this middle variety which they call "*Addaridja Al Muhaddaba*", constitutes the appropriate variety to interact with the audience; they even see it as a way to keep both varieties (MSA, AA) alive, especially the dialect which faces significant and real challenges nowadays according to them.

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As for the radio broadcasters' opinions about the mixture between languages/varieties, if it represents a threat to Arabic (MSA) or could it contribute to maintaining the local identity and culture, the majority of them confirmed that language mixing could never contribute to further deterioration of Modern Standard Arabic, due to its historical legacy, its connection with CA, and thus to the Holy *Quran*. Remarkably, Ain Temouchent radio broadcasters consider Arabic (the standard variety) the most difficult among others. This is reflected in the complexity of its grammar and the richness of its vocabulary.

The informants assured that the Arabic language, particularly MSA, is far from any deterioration since it is associated with authority and formality and directly related to CA, the Holy Quran language. According to them, the most important is to be in a close relationship with the listeners by addressing them in the language they understand. The reason for doing so is that the local radio, in addition to informing people, provides public services and gives a voice to people to express their needs and preoccupations.

Ain Temouchent radio broadcasters recognized the importance of mixing the varieties to keep the Arabic language up to date, following a new language, the younger generation is creating through electronic communication. So, to avoid appearing increasingly outdated, the Arabic language should adapt to the new linguistic variables. As far as the AA is concerned, they are not yet ready to abandon their native tongue and adopt MSA as their only form of communication, because this dialectal variety (AA) reflects their local cultural identity.

During their interactions with the researcher, the interviewees confirmed that the AA could not be associated with the news; the reason for that, according to them, is that the news would lose its value and strength if it is broadcasted in the AA variety because it follows Standard Arabic rules, and generally related to more seriousness, correctness and control. They have also argued that the news is supported by citizens' recordings registered in the AA variety. These recordings facilitate understanding what the journalist is talking about.

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Remarkably, two informants have shown interest in presenting news in the AA variety, mentioning that it would be a real challenge for journalists.

I want to point out that in the process of recruiting Ain Temouchent radio broadcasters, the procedures focus on the skills relevant to Arabic proficiency and thus the radio broadcasters' ability to persuasively address the audience and how well they are linguistically qualified in the standard language (MSA). It is worth noting that all the 22 informants have a satisfactory level of MSA, i.e. average proficiency. However, though some present literary programmes in standard Arabic, radio broadcasters revealed that they eventually need to correct some grammatical and spelling mistakes. This indicates that they doubt their ability to use only the MSA variety without making serious mistakes. Some need more clarification about correctly managing MSA's complex linguistic patterns.

Data gathered through face-to-face interviews with Ain Temouchent radio broadcasters stressed that radio broadcasters switch back and forth between MSA, ESA, and AA in their daily interactions with the audience. Radio broadcasters tend to have more 'language awareness' in using the correct code at the right moment. A long radio broadcasting experience creates a subconscious and natural tendency to switch back and forth between different varieties and languages freely and easily among them. It is up to the radio broadcaster to decide upon the code to be used. This is what has been proven through the audio tape recordings. Their radio broadcasting experience encourages and allows them to choose the variety through which they may want to discuss a topic.

5.3 Language Choice Factors and Regulators in Ain Temouchent Radio

In a multilingual community, the appropriate language to use during a speech depends on the context and the participants' linguistic repertoire. Language choice refers to decisions about which code, variety, or register to use, each of which affects how communication is

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carried out. Radio broadcasters' perceptions of their level of language proficiency influence their choice of language. In his book, 'Who speaks what language to whom and when?' J. Fishman (1965:89) states that:

It seems clear, however, that habitual language choice is far from being a random matter of momentary inclination, even under those circumstances when it could very well function as such from a purely probabilistic point of view. "Proper" usage or "common" usage, or both, dictate that only one of the theoretically co-available languages will be chosen by particular classes of interlocutors on particular occasions.

Accordingly, every individual in radio broadcasting has a unique style, and language use varies depending on the audience and context that radio broadcasters are used to, as well as the various purposes for which they use a given language. Different factors influence the language used in radio broadcasting. Scholars have identified some factors which they believe influence language choice and use. These factors shape language choice in radio broadcasting as well. There is a great deal of socially and culturally determined variation in the possible choices, as indicated by Hymes (1989), who stresses the point that there is a formal structure to conversations, in part determined by the nature of the event and in part determined by social rules (p.17).

5.3.1 Language Choice Factors

According to Blom and Gumperz (1972), the choice of linguistic variables is constrained by social events as defined by the participants, setting, and topic (p. 421, qtd in Nilep, 2006:7). While Hamers & Blanc (2000) emphasize that a bilingual's communication strategies can change depending on the context of an interaction. A code may, therefore, stop being optimal at a later time due to changes in the context, subject, actor, relationships, etc. According to Kim (2006), social situational elements like interlocutors, physical surroundings, and other social variables like social status, race, age, etc., have a significant impact on people's verbal output. According to him, bilinguals may speak in a different way

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depending on the audience and the group they are talking to (p. 53).

Fishman (2000) suggests that group membership is one of the primary determining factors in language choice. This refers to both the subjective socio-psychological sense of bilingual identity as well as certain criteria like age, sex, race, and religion. According to Grosjean, using a specific language or mixing languages in a specific social setting can indicate markers of ethnic identity or group solidarity (153). It should be noted that a person's choice of language is influenced by their family and the community in which they were raised and currently reside. Fishman (1965) mentioned this point of view, arguing that “multilingualism often begins in the family and depends upon it for encouragement if not for protection” (p.95).

Based on what has been collected as data from Ain Temouchent radio broadcasters and relying on observation, the researcher knows that language choice in the radio broadcasting context depends on many factors and regulators that make the oral discourse of radio broadcasters particular and unique in its genre.

5.3.1.1 Historical and Socio- cultural Factors

The language is entwined with the history of those who spoke it. Unless it is isolated, neighbouring languages will influence any language over time. This is partly through the borrowing of words. This is also due to colonization, which is the case of AA, being substantially influenced by French in many aspects: sound inventory, grammar, and other aspects. The impact of the historical aspect is evident and can be noticeable in many aspects when choosing the words to be used. It is generally agreed that besides being a means of communication, language serves as a “carrier of culture”. Catford (1965, p.84) sees language in its variables as a subset of formal and/or substantial features that correlate with a particular type of socio-situational features.

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Wardhaugh & Fuller (2015:89) suggest that our choices about the codes we speak influence our evaluation. As for Olowe (1995, p.7), what the mass media, especially newspaper, radio and television, attempt to represent to their audience through language is a complex of ideologies. Dellinger (1995, p.11) observes further, assuming that when writing for broadcast news, the written language is modified to resemble speech by purposely using more fragmented sentences that mimic natural speech. As observed by Fang (1991, p.4), radio news stories are written to be told in familiar words combined into sentences, which run at comfortable lengths in a style known as “conversational”. The radio news writing style then includes the choice of simple words and short declarative sentences to reach a wide range of audiences using simple language.

To be socially competent in a society where multiple languages (or dialects) are used, one must learn who uses what, when, and for what purposes. According to Wardhaugh (2006:96), the social identity you assert for yourself is reflected in the language choices you make. Though interactions on radio broadcasting are grounded in a shared locality, radio broadcasters have the potential to bring geographically separated people into a common space for communication. Their speech style implies profuse kindness, intimacy and compassion. It can be said with certainty that a thorough understanding of the socio-cultural dynamics of language contact is required for the proper definition of language use domains. Unsurprisingly, socio-cultural patterning surrounds language choice in a multilingual context, including radio broadcasting.

Some intersections between the items of the social and psychological factors might come to the fore. However, the current study accentuates the social issues more than the psychological ones, though both have been designed to serve the same function, i.e., measuring radio broadcasters’ attitudes towards the language/varieties used by Ain Temouchent radio broadcasters.

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5.3.1.2 Psychological Factors

The choice of language in Ain Temouchent radio broadcasting includes radio broadcasters' previous linguistic practices and how they want others to see them. According to Myerhoff (2006), speakers select different language styles depending on where they are, who they are talking to and what kind of impression or persona they wish to convey to their interlocutors. The same is true for code-switching, which occurs when speakers switch between various languages (p.116). She prefers to treat code-switching differently from diglossia, arguing that because code-switching allows for more individual creativity and flexibility, it is not necessarily institutionalized in the same way diglossia is (p.116). However, selecting the appropriate style and form is not an easy task for radio broadcasters, as mentioned by Matras (2009:4):

Mature multilingual speakers face a constant challenge to maintain control over their complex repertoire of forms and structures and to select those forms that are context-appropriate. Context-appropriate selection does not necessarily conform to a separation of 'languages': in certain contexts, certain types of cross-linguistic 'mixing' and 'inserting' may be socially acceptable and may constitute effective goal-oriented communication.

It is paramount to note that other dimensional factors, such as competence and qualification, are essential since they account for how they influence radio broadcasters' use of the language varieties in the programmes.

5.3.1.3 Competence-related Factors

The broadcasters' competence/incompetence in the language used may affect how it occurs in the radio broadcasting programmes, i.e. it affects their linguistic performance when presenting the programmes. The linguistic deficiency of the broadcasters and their incompetence in MSA makes radio broadcasters regard AA as an accessible alternative and backup variety. They sometimes have recourse to AA due to their incompetence in MSA.

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Radio broadcasters' linguistic deficiency may give AA large spaces in the programmes to the detriment of MSA. However, this is in utter contradiction with the actual situation. The result shows that Ain Temouchent radio broadcasters rarely use MSA in presenting the programmes due to their incompetence. Some other reasons motivate radio broadcasters to switch between the varieties of Arabic. The simplicity of AA is one of the significant causes that motivate radio broadcasters to give it preference over MSA.

5.3.2 Language Choice Regulators

The choice of language does not happen unconsciously or spontaneously; rather, different strategic regulators underlie such linguistic attitude in Ain Temouchent radio broadcasting. These regulators are essential in deciding what language/variety is used for which situation. These regulators revolve around four dimensions that could influence the decision to present the programmes in one variety or language over another: the type of programmes, the context and situation, and the participants (i.e. the guests and broadcasters). The regulators are meant to account for how they influence radio broadcasters' use of the language/varieties in the programmes.

5.3.2.1 Participants: Radio broadcasters/Guests

Be the broadcasters or guests, the participants involved in the programmes are regarded as determinant regulators in the process of language contact in radio broadcasting. Bassiouney thinks that it is the speaker who chooses the code that should be used (Bassiouney 234), while Myers-Scotton states that code choices are not just choices of content but are "discourse strategies" by which the speaker becomes a creative actor (57). Radio broadcasters' linguistic competence, along with their attitudes towards the use of languages/varieties, is among several factors that influence the selection of the code.

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Fishman points out that language choice in interactional contexts rests upon “who uses what language with whom and for what purposes?” (67). Moreover, language choice and use may be connected to the participants' age, educational level, and even their gender, which are considered paramount in selecting words. Some radio broadcasters tried to use MSA in an attempt to live up to the level of their educational qualification. Accordingly, different regulators are related to this choice as the speakers' attitudes towards a particular language/variety, language proficiency, and solidarity, among others. Holmes enumerates some social factors that seem essential in accounting for language choice, among which is who you are talking to (21). It should be noted that radio broadcasters must recognize what limitations there are on the listener's ability to decode the message, and he/she has to adapt and accommodate his/her message to take into account for these limitations.

It has been long discussed that the interlocutor plays a significant role in determining the code/style of the speaker. That is, who is talking to who determines what language/style should be used and the other different social differences: age, sex, and status, among others (Holmes 9). Thus, when the programme guests feel a deficiency in pronouncing some MSA items, especially with mood and case endings, they immediately shift to the Colloquial pronunciation, i.e. ESA, which makes it much easier for their tongues to keep the flow of their conversation.

5.3.2.2 Audience

It is generally argued that humans' style of speech is determined by the categories of people they address in their daily conversation. That means the speaking methods are defined by the speakers we are addressing. According to Bell's (1984) theory of audience design, speakers design their style basically for and in response to their audience. In Ain Temouchent radio broadcasting context, the type of audience (local, regional, national) may occasion a

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stylistic variation in the radio broadcasters' speech. When the target audience is local/regional, the colloquial Arabic, i.e. the vernacular, tends to be more convenient to the radio broadcasters; however when they address a national audience, they usually use ESA more than the dialect. They constantly seek to satisfy their assigned audience; thus, they adopt a variety that is used and favoured by this particular audience.

According to Eid (1982), the varieties of Arabic heard over the channels naturally reflect the intended audience (p. 405). Accordingly, radio broadcasters select a specific variety or switch between the varieties of Arabic for their awareness of the audience's linguistic capabilities. Thus, switching is perceived as a communicative strategy employed by radio broadcasters to explain what is not likely understood in one variety by switching to another, which is thought more intelligible for the audience. Here, the programme's presenter switches from MSA to AA whenever he/she wants to give more clarification on specific points.

Therefore, the switch is strategically used to convey the message to the audience easily and intelligibly. Radio broadcasters sometimes switch between Arabic and other languages, especially French, to give more emphasis on specific points. The assumption of the speaker's use of this kind of switch is to introduce himself to the audience as an educated and conversant with a good mastery of two languages (Bassiouny 162). On the reasons underlying the use of Colloquial Arabic in introducing some programmes, radio broadcasters assume that this variety is more comprehensible to the audience than MSA.

Besides, radio broadcasters' language choices may partly be motivated by accommodating the audience's choices. Awareness of language choice is evident in radio broadcasters' accounts of whom they target with which language. One may perceive some distinction between a local and other nationally defined community and non-local groups that

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may not speak radio broadcasters' local language. This distinction is why radio broadcasters tailor what they say and how they say it to construct the links between them and the large audience around shared cultural and linguistic practices.

Relying on Fishman's language choice regulators, one of the first controlling factors in language choice is 'group membership'. According to Fishman (1965), this factor must be viewed not only in a purportedly objective sense, i.e. in terms of physiological, sociological criteria (e.g., age, sex, race, religion, etc.), but also, and primarily, in the subjective socio-psychological sense of reference and group membership (p.90). In this sense, and through careful choice of language according to their audience, radio broadcasters adjust their speech. Bruno (2003:72) mentioned that “the aim of mediated communication is to transmit not only contents but matrices of representation of reality”. Thus, the linguistic choice in radio broadcasting is made in relation to the heterogeneity of the public, which implies the consideration of sociolinguistic variables (socio-cultural, geographical, age, sex) in the conception of the spoken discourse.

5.3.2.3 Context and Situation

The concept of situation/context is recognized as another regulating factor. According to Fishman, this regulator is related to the participants and the language style employed. The latter greatly depends on interlocutors who choose one language according to the situation; he assumes that:

Certain styles within every language are considered by particular interlocutors to be indicators of greater intimacy, informality, equality, etc. not only do multilinguals frequently consider one of their languages more dialectal, more regional, more sub-standard, more vernacular-like, more argot-like than the others, but, in addition, they more frequently associate one of their languages with informality, equality, solidarity than the other. As a result, one is more likely to be reserved for certain situations than the other (p.91).

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Radio broadcasters use different speech modes in various contexts to produce a more effective form of communication. When communicating with monolingual speakers, they use their monolingual speech mode and restrict themselves to only one language. However, this is not absolute since bilingual speech production can occur at various levels; as Paplikar (2016:7) states, “it is not possible for bilingual speakers to entirely turn-off their first or second language while interacting in the monolingual mode”.

In this case, Arabic is the main language used for communication, and there can be mixed elements in a word, a phrase, or an utterance. This combination is dependent on the communication's context and subject, and radio broadcasters' linguistic habits and competence. There may be some linguistic forms that are more appropriate than others, in particular settings, with particular topics and participants. That is, particular languages or specific dialects of those languages are required for particular environments. Some are used in social spheres; others are produced in formal spheres.

According to Holmes, people may switch codes within a speech event to discuss a particular topic (p.37). Colloquial Arabic (ESA) was the dominant variety across Ain Temouchent radio broadcasting programmes, though (AA) occurred with a good percentage in almost all the radio programmes. In contrast, MSA is associated with authority and formality. Here, the code choice is open to the radio broadcaster's decision, assuming that a particular variety is more appropriate and, at times, imperative. Sometimes, the code choice may be related to the lack of the equivalence of certain words, while the change in the code occurred when the speech act changed from serious talking to joking.

In such instances, when speech contains a touch of humour, AA is more appropriate. MSA is generally used for formality, seriousness, and distance, while dialect is used for humour, cordiality, and informality. Grosjean notes that choosing a particular language or mixing languages in a particular social context can signal group solidarity or ethnic identity

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markers (153). In contrast, Ferguson argues that situation and topic are the most significant factors in a diglossic community.

Undoubtedly, not only the language that attracts the audience's attention but also the content and context play essential roles in attracting the listeners' interest. The context and situation propel Ain Temouchent radio broadcasters to use either ESA or AA to maintain the flow of their conversation and avoid pauses or halts in their speeches. The switches between the Arabic varieties and foreign languages (MSA, ESA, AA, and French/English) may occur in a single sentence.

The choice of the variety/language depends on getting the lexical item, which is much easier and more accessible. Ain Temouchent radio broadcasters often resort to either ESA or AA or, at times, to both for their belief that they are much closer to the actual thinking and feelings of the audience. Radio broadcasters are assumed to be more cognizant of the programme's purpose. Therefore, they require a semi-informal variety (i.e. ESA) that can fulfil the entertainment discourse function.

5.3.2.4 Type of Programme: Topic as a Code Determinant

According to Fishman, another relevant criterion of language choice consists of the “topic” for to him, “the implication of topical regulation of language choice is that certain topics are somehow handled better in one language than in another in particular multilingual context”. Furthermore, he assumes that ‘topic’ succeeds even in bringing another language to the fore (p.92). This would concern radio broadcasters’ choice of language when, for example, the topic of discussion is education, especially in primary, middle and secondary schools; standard Arabic is the medium of communication to address the audience. Thus, the topic of speech determines the relationship between the speaker and his/her audience and the language/variety that should be used. However, Fishman includes other aspects responsible for such a choice among interlocutors, believing that:

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Some multilingual speakers may acquire the habit of speaking about topic X in language X partially because that is the language in which they were trained to deal with this topic (e.g., they received their university training in economics in French), partially because they (and their interlocutors) may lack the specialized terms for a satisfying discussion of X in language Y, partially because language Y itself may currently lack as exact or as many terms for handling topic X as those currently possessed by language X, and partially because it is considered strange or inappropriate to discuss X in language Y (p.92).

In her study of the style of Arabic in the Arab media, Eid distinguishes two types of programmes presented on TV channels: informative and entertaining. According to her, the choice of what variety to use depends on the type of programme to present. She further argues that a hybrid variety (i.e. holding linguistic features of both MSA and Colloquial Arabic) could be used for the programmes of both information and entertainment (p. 403). In the same vein, A. Dashti and F. Dashti, in their study on Diglossia in Kuwait TV, found that the use of either the L variety (Colloquial Arabic) or the H variety (MSA) varies according to the topic of the programme (p.135). The circumstances in which the varieties were used in the channels Alshamrani (2012) investigated in his study on "Diglossia in Arabic TV stations" significantly varied depending on the context of the TV station, the topic, and the background of the guests.

As far as Ain Temouchent local radio is concerned, it is evident that some varieties are more suitable for specific programmes than others. The choice of what variety to use in Ain Temouchent radio broadcasting depends on the programme type to present. For instance, the informative programmes use the 'High' standard variety (i.e. MSA) as in the news and religious programmes. In contrast, in some others, it is viewed as the exception rather than the norm, as in the social interactive programmes, which require an informal variety to appear more exciting and attractive. This variety is known as the 'Low' variety (Colloquial Arabic), which is supposed to be used for entertainment programmes. The data analysis correlated the discussed topic and the variety of choices. The topic being discussed in the target programmes is perceived as one of the defining factors influencing the selection of the variety of topics to

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use. Therefore, the content of programmes plays a significant role in choosing the correct code to be used and thus attracting the audience's attention.

It is not surprising to find different varieties in constant contact and negotiation in the context of the use of Ain Temouchent radio. Political topics, for instance, were, for the most part, discussed in MSA. ESA and AA were also used, but their occurrence did not amount to the extent that affects the dominance of MSA. For the verses of the Holy Quran particularly, radio broadcasters tend to switch to MSA, assuming that such variety is more appropriate and, at times, imperative, as Quranic verses should not be uttered in another Arabic variety. Gumperz defines this switching as conversational/metaphorical code-switching or alternation, which is not sometimes “predictable but open to the speaker's decision” (Auer p.88).

The objective of the experiment is to verify the validity of the idea that code choice in radio broadcasters' everyday conversation is topic-related. As a controlling factor in language choice, the topic cannot be detached from socio-cultural dimensions. As stated by Fishman, “topic may not in itself be a convenient analytic variable when language choice is considered from the point of view of the social structure and the cultural norms of a multilingual setting” (p.92). The data analysis revealed a certain degree of correlation between the topic being discussed and the choice of the variety in the target radio; four programmes were selected and analyzed. One was social; the second was political par excellence. The analysis of the programmes revealed that ESA and AA were the varieties used for the most part.

However, in his investigation into the spectrum of the Arabic varieties used in the programmes of five Arabic channels, Al Huri argues that the correlation between the type of programme and the choice of the variety to be used is probabilistic rather than deterministic, which means that associating a specific variety to a particular programme, except for the News genre, appears to be impractical, yet debatable according to the researcher. Thus, Al

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Huri (ibid) assumes that assigning a specific variety to a pre-packaged programme can be, for the most part, problematic. However, this argument, according to him, does not necessarily mean that a correlation between the type of programme and the selection of the variety may not exist; somewhat, the varieties differ from one channel to another following some factors pertinent to the participants and their linguistic capabilities as well as their willingness to use MSA whenever they are capable (p. 245).

The correlation between the topic and the variety selection is sometimes definitive in radio broadcasting. No specific variety could be exclusively reserved for a topic except in the News genre and religion programmes, where MSA appeared as the dominant variety in both genres. Many other regulators may affect language choice in radio broadcasting, which could be summarized as follows:

- Language accommodation
- Language proficiency of the participants (radio broadcasters and guests)
- Attitudes of the participants toward language/varieties

Language choice in radio broadcasting is not only associated with the broadcasters' attitudes or readiness to use a specific language/variety but also relevant to their linguistic abilities. The broadcasters' and guests' linguistic proficiency is perceived as one of the defining regulators underlying language choice in radio broadcasting. One of the mechanisms of recruiting the broadcasters adopted by Algerian radio consists of how well radio broadcasters are linguistically qualified in MSA and, to some extent, in the French language.

Moreover, Al Huri (2017), in his study about Arabic use in TV channels, noticed that the ideological backgrounds of the speakers in the programmes have a potential influence on their language choice. He argues that the association between Classical Arabic and the Quran has accorded Arabic in its standard form a high prestige among the Muslim community. For non-Muslim Arabs, this association seems impractical and carries no weight (p.278).

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It is obvious that some varieties are more suitable for certain programmes than others. The choice of what variety to use in Ain Temouchent radio broadcasting depends on the programme type to present. In presenting the News and religion programmes for example, MSA use is perceived as the norm as a 'High' standard variety. In contrast, in some others, it is viewed as the exception rather than the norm, as in the social interactive programmes, which require an informal variety to appear more exciting and attractive. This variety is known as the 'Low' variety (Colloquial Arabic), which is supposed to be used for entertainment programmes. The data analysis correlated the discussed topic and the variety of choices. The topic being discussed in the target programmes is perceived as one of the defining factors influencing the selection of the variety of topics to use.

Language choice in radio broadcasting could be attributed to several factors; some of these factors are associated with the programmes: what kinds of programmes are presented, in which context they are presented, what is the topic of the programme, etc., and others have relevance to the participants involved in the conversation, be they hosts, or guests, the context in which the conversation takes place, and the topic of the conversation altogether represent defining factors in determining the language choice. Language accommodation and language proficiency of radio broadcasters also arise among the reasons underlying radio broadcasters' switch from one variety to another throughout their interaction with the audience.

Consequently, radio broadcasters' choice of language is influenced by both linguistic, and non-linguistic factors. Syntactic elements, semantic characteristics, and pragmatic features of language are all linguistic factors. Gender, education, age, identity, and occupation are examples of extra-linguistic factors, on the other hand (Poplack, 1980). Relying on these extra-linguistic factors, radio broadcasters switch languages and varieties depending on their interlocutors' social status and educational background. Wardhaugh (2006:96) suggests that “your language choices are part of the social identity your claim for yourself”.

5.4 Conclusion

This chapter was concerned with studying and analyzing spoken words of Ain Temouchent radio broadcasters to expose the discursive sources of power, dominance, solidarity and membership and how these sources are initiated, maintained, reproduced and transformed within specific socio-cultural and historical contexts. It also explored the interrelationship between language and society and the close intertwining between language and the social context, i.e. the media environment in which it is used. It tackled in a rather detailed way the description of the speech of radio broadcasters and the different styles of speech they use. This section also investigated the motives and intentions behind radio broadcasters' conscious and/or unconscious linguistic choices, as it highlighted radio broadcasters' attitudes towards the use of the different varieties of Arabic and other foreign languages in the spectrum of the programmes aired on Ain Temouchent radio broadcasting focusing on some factors in tight relevance to the use of Arabic and its constant contact with other foreign languages.

Exploring the close intertwining between language and the media and relying on the current research results, it is assumed that language mixing is a linguistic means through which radio broadcasters perform various aspects of their socio-cultural identities. The result of this process is the adoption of a specific code to deliver a clear and convenient message to reach a wide range of audience, a distinctive code that is consistently expressed through the blending of formal and informal discourse. Thus, references to particular forms of a specific linguistic code can contribute to a sense of affinity or co-membership.

Chapter Six

General Results

Interpretation

6 Chapter 6: General Results Interpretation

6.1 Introduction

The sixth last chapter displays in detail all the results obtained from the research data analysis. It mainly deciphers the question: Why do radio broadcasters mix languages /varieties in their spoken discourse in relation to their views of language contact and their attitudes towards the use of the different languages/varieties in the diverse programmes of Ain Temouchent radio broadcasting? This chapter mentions the answer, relying on a set of justifications based on Grosjean's list of elements influencing language choice. Three reasons have been taken into consideration and have been chosen to be tested in the analysis of the data in order to restrict the fieldwork, namely, the topic, context, and situation.

This chapter explored several questions, including whether these new forms of communication encourage new forms of communication or harm literacy and the growth of communicative competence. The purpose is to offer a new perspective on the trends in media discourse. Setting its context, this chapter tends to provide rich empirical data to describe the phenomenon of language contact and its impact. Accordingly, natural speech is extracted from four radio programmes and news extracts to be analyzed to elicit information about language use among radio broadcasters. How this language is used in a living and complex speech community and how it can be used effectively.

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6.2 General Results

This research provides a closer picture of language contact phenomena in a specific setting, which is the radio broadcasting of Ain Temouchent. It, consequently, carries out observations concerning this sociolinguistic situation and unveils the socio-cultural and psychological motives and reasons for radio broadcasters' linguistic attitudes towards the use of language/variety and its relation to other foreign languages. The data analysis in the previous chapter shows that language contact phenomena in Ain Temouchent radio broadcasting are very particular since the use of language/variety is connected to extra-linguistic patterns. The result of this particularity is reflected in many linguistic outcomes. One of the most critical patterns is adopting a specific linguistic code, which is employed to convey a clear message addressed to reach a large audience from different educational and sociolinguistic backgrounds.

Radio discourse reveals the diversity of language, as well as its social determinants and effect. In many academic fields and among many scholars, such as (Fairclough, 1992; Foucault, 1978; van Dijk, 1985), discourse is widely employed and sometimes confusingly used in various disciplines. Discourse is typically seen in language studies as social action and interaction, with participants interacting in actual social settings. The analysis of texts is handled in conjunction with the analysis of discourse practices and socio-cultural practices in media language studies. However, because this study focuses on media language, it will emphasize oral texts and their sociolinguistic aspects and practices. Accordingly, this research study examines oral discourse, which involves code-switching and mixing between the main languages and varieties spoken in the radio broadcasting of Ain Temouchent. The spoken discourse in this study represents spontaneous, authentic conversations.

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The previous sections have made it clear that Ain Temouchent radio broadcasters master both varieties: MSA and AA and have the habit of using them interchangeably. The two varieties of Arabic are related in a natural and homogenous way. Apart from the news presented in MSA, almost all Ain Temouchent radio programmes indicate a mixture between the two varieties. Noticeably, when presenting news, some words that lack the exact term in MSA are replaced by AA items. In many cases, these items are related to food, traditional dishes, and sports, for instance: /*karanti:ka*/ (a traditional dish), /*maqru: tʕ*/ (traditional cake). This act is justified because MSA currently lacks the exact terms as those possessed by the AA. Nonetheless, MSA considers these AA linguistic items strange or even incorrect. It is to be mentioned here that many AA items are adopted from the French language and then adapted to AA use.

Though it is associated with official contexts and considered an ‘aesthetic’ variety, MSA does not receive any preference from radio broadcasters at the expense of AA. The latter enjoys a vital role in the daily interactions of Ain Temouchent radio broadcasters. Radio broadcasters, thus, prefer to drive their radio discourse by mixing MSA and AA as they want to create a specific and unique code to interact with audiences from different social and educational backgrounds. The mixing between the two varieties of Arabic gives birth to a middle variety, which is ostensibly formal but, in reality, is very close and familiar to the audience. This third variety is known as: Educated Spoken Arabic ‘ESA’.

As a side effect, radio listeners are perceived as social forces that influence the linguistic choices made by radio broadcasters. That is to say, if radio listeners are illiterate, then radio broadcasters should switch back immediately to AA. Changes in topics also pushed radio broadcasters to switch to a specific code. It may be assumed thus that language choice could be predictable, as it could be unpredictable. What is evident; however, is that the

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selection of a particular linguistic code is dictated by many social triggers, among which the long periods of radio broadcasting experience and the topic discussed.

For many advocates of Arabic, this is a systematically gradual process of alienating MSA through downsizing its space of use in the programmes that should be presented in MSA. Fadil (2009) regards the calls for empowering Colloquial Arabic on the Arab satellite channels as an ideologically driven campaign that targets the essence of Arabic and its prestigious status among the Arab people, referring to some Lebanese voices that every so often call for replacing MSA by Lebanese Arabic in all institutions including the media. Shawqi Daif, the President of the Academy of the Arabic Language, also accuses the Arab media of being carelessly oblivious to note that fusha (MSA) is the language of the whole nation ‘ummah’ and, therefore, it has allowed the dialects to gradually but intrusively seep into the domains of use that are traditionally reserved for fusha/MSA and eventually encroach it. According to him, such intrusion will eventually dismantle the ties that bind the people of ‘ummah’ (Boussofara-Omar, p. 108).

In his study, Al Huri (2017) reveals the broad gap between MSA and Colloquial Arabic in favour of the latter, which appeared rife in most channels’ programmes. He assumes that ESA is a transit station en route to Colloquial Arabic (p.219-227). In this regard Al Huri states that:

MSA has become stuck between the rock of dialect dominance, on the one hand, and the hard place of the ruthless intrusion of the foreign languages, on the other. The constant isolation of MSA from the programmes of the Arab channels is likely to create a gap between the Arab people and their linguistic identity which may also result in diminishing their sense of belonging to their nation. The impact of the gradual fade-out of MSA from Arab channels has been clearly manifested in the linguistic behaviour of the younger generation whose language has become either foreign or colloquial or at times colloquial amalgamated with many foreign words. ESA and AA occurred at high rates in all the programmes except News, which was the only programme type presented in MSA, albeit blended with some AA items” (p.227-228).

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Furthermore, Al Huri (ibid) argues that the concerns of Colloquial Arabic creeping into the zones of MSA have further dimensions since the constant hogging of Colloquial Arabic may induce changes in the attitudes towards MSA, particularly among the younger generation who are more exposed to the media content than any other segment of the Arab society. Furthermore, they are more vulnerable to what is presented on screens (p.221).

Although the findings showed some variation in the use of Arabic varieties in the selected programmes, radio broadcasters consistently used ESA and Colloquial Arabic, which appeared as the dominant varieties. ESA and AA occurred at high rates in all the programmes except News, which was the only programme type presented in MSA, albeit blended with some AA items. The occurrence of ESA and AA in Ain Temouchent radio broadcasting programmes seems familiar since the purpose is to inform and entertain. These findings agree with the conclusion of Eid (2007) where she found that the language that emerges in the Interview programme aired over the Egyptian Satellite Channel (ESC) is a mix, identifiable at times as Fusha (MSA) and at times as āmmiyah (Colloquial Arabic) but more often as an in-between variety (p.405).

6.3 Social Identities in the Speech of Radio Broadcasters

Through data analysis, it has been discovered that a number of mechanisms influence language use and contribute to the process of code-switching at the local radio of Ain Temouchent. The factors that influence this linguistic attitude are typically social in nature. Accordingly, language use in the target radio has just as much to do with society as it does with language, as radio broadcasters cannot interact exclusively in MSA, given the persistence of illiteracy as a result of colonialism's negative effects. To communicate with the large population, radio broadcasters use an intermediate level of Arabic. As a result, the local

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identity and specificity of Ain Temouchent region influence how radio broadcasters use language. The analysis of the corpus leads the researcher to these considerations:

- Since a mixture of AA and MSA is used in the radio broadcast of Ain Temouchent, the concept of a distinct MSA and a distinct AA cannot be considered reliable. This mixed code serves as the first channel of communication with the audience.
- Radio broadcasters use a speech accommodation process so that the mixed variety can encourage the adoption and adaptation of local vernacular items.

Given the information provided in the research's practical component, it is reasonable to assume that the two varieties of Arabic (MSA and AA) are closely related in terms of the context of use. In fact, the majority of radio broadcasters do not use what might be considered a pure variety of Arabic; instead, they use an intermediate level, which serves as their first choice of medium of communication. Therefore, it is completely impossible to maintain a cleavage between H and L on the local radio of Ain Temouchent. It is important to note that the transition between the two dialects of Arabic occurs naturally and spontaneously. The ability of radio broadcasters to adapt their discourse to a more context-appropriate style of speech is demonstrated by this linguistic attitude. Therefore, the mixed variety is intended to lessen the linguistic tension between educated and uneducated people as an effective communication strategy.

Notwithstanding its belonging to an oral tradition, which relegates it to an inferior position, the researcher is convinced that AA is still a vital variety that contributes significantly to communication in a manner comparable to MSA. Some undesirable AA items might change as a result of the association between AA and MSA, becoming more appropriate and suitable. Additionally, it should be noted that using AA terms on radio does not necessarily imply that they have no equivalent in MSA.

6.4 Dynamics of Language Contact in Ain Temouchent Radio Broadcasting

On the basis that a language tends to throw out numerous different variants, in a ‘multiple births’ situation (Aitchison 2001), the appearance of elements of many languages and/ or varieties in the same interaction, often in the same utterance is a salient linguistic outcome in Ain Temouchent radio broadcasting. Seeking adequate language to cope with the situation, language in radio broadcasting constantly evolves in a dynamic environment. In essence, then, new and innovative radio discourse styles have emerged as a result of the need to appeal to a large popular audience. One result of these linguistic outputs is diglossic code-switching, usually invoked within the oral context of radio broadcasting.

6.4.1 Diglossic Code Switching Practices: MSA vs. AA

The present research deals with language contact in radio broadcasting, which gives birth to various linguistic phenomena in a pure multilingual environment, including diglossic code-switching. Code-switching, henceforth CS is a common tactic in multilingual environments where speakers alternate between their languages or varieties, selecting the most appropriate variation for the circumstances. As in many multilingual environments, code-switching is a daily reality in Algeria. This linguistic phenomenon is one of those linguistic devices that could be employed far more often in radio broadcasting. Gumperz (1982) describes the social meaning of code-switching and states that code-switching is a conversational technique that speakers primarily employ to convey social meanings in response to the context and other social factors (p.43). In contrast, Ervin-Tripp (2014) explains that switching is not more than accommodation to other participants’ abilities (p.46).

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According to Sayahi (ibid: 86–87), written diglossic occurs very infrequently as a relatively new phenomenon that accompanied the increasing acceptance of the writing of the vernacular. However, electronic communication and some forms of print media are now showing an increasing amount of written diglossic switching. In order to demonstrate this instance of written diglossic CS, Sayahi (ibid: 87) examined 67 editorials that were released in Tunisia between July and December 2010. According to the data, the author frequently employs Tunisian Arabic expressions to communicate with his readers more effectively.

A sociolinguistic interpretation of aspects of diglossic code-switching situations is provided by the author in her journal article. Using the term "internal" CS, Hayet Bagui (2014:91) connects this phenomenon to the Algerian context. The middle variety, which she refers to as being a combination of H and L in one conversation, is what she refers to as "internal CS", which happens between two varieties of the same language. Bagui (ibid, 86) contends that the multilingual nature of Algeria implies the switch between not only varieties of the same language, i.e., the case of diglossic switching, but also the switch between two or more linguistic systems. This is based on the fact that Algeria represents an intricate diglossic CS situation. This type of extended diglossic context is known as "external" CS.

The linguistic situation in Algeria is purely diglossic, where two varieties of the same language coexist and live together, consisting of the Algerian-specific verbal repertoire. In Ain Temouchent radio station, MSA and AA are frequently used in diglossic situations. Ain Temouchent Radio broadcasters frequently switch between Arabic language varieties in various radio broadcasting contexts for their awareness of different audiences. Accordingly, radio broadcasters use a variety of linguistic and discursive resources that make up a heteroglossic repertoire because radio broadcasting represents very different traditions, practices, and socio-cultural values. They move back and forth between and within two

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distinct discursive spheres: the formal and the informal language. In fact, Ain Temouchent radio broadcasters may stress one or the other variety for a broader range of functions. The AA, for instance, is better suited for entertainment purposes.

In the diglossic CS process among Ain Temouchent radio broadcasters, using a predominantly AA structure is very salient with the insertion of single lexical items from MSA, principally nouns. This is due, in fact, to the need for lexical availability of many concepts in AA and also the jurisprudential value that specific MSA (Standard Arabic) terms have. Accordingly, Ain Temouchent radio broadcasters render the switched items in vernacular phonology. Sometimes, radio broadcasters use the MSA and immediately switch to AA to deliver a more straightforward explanation of what is meant. The linguistic and sociolinguistic boundaries between the two varieties of Arabic (MSA and AA) are, therefore, constantly and dynamically changing as new forums for interaction and areas of convergence and divergence emerge in Ain Temouchent radio broadcasting.

Since Arabic is regarded as a complex language, a fact which is reflected in the complexity of its grammar and the richness of its vocabulary, Ain Temouchent radio broadcasters often switch between the two varieties of Arabic (MSA and AA). In order to deliver and convey a concise and understandable message, Ain Temouchent radio broadcasters use CS, as a spontaneous and natural process. The CS phenomenon among radio broadcasters is thought to be the outcome of effective communication. In this way, they employ CS as a conversational strategy to improve audience interaction. Thus, they have a built-in, possibly even unconscious, propensity to freely and easily switch between various linguistic codes. According to Bagui (2012), CS can also be used for clarification, which enables speakers to avoid ambiguity and express themselves clearly; for accommodation, when they seek agreement and approval in social interactions, resolving what happened

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vividly, and at the same time, guaranteeing authenticity; and for emphasis, when they stress a point or a fact (p.130).

Moreover, CS is performed in Ain Temouchent radio broadcasting to demonstrate skillful control by adjusting both varieties and beautifying the expressions. Regarding French language use among radio broadcasters, despite its association with class and prestige, when interacting with this language, radio broadcasters exhibit a desire and propensity to identify with intellectuals. French borrowed words are pronounced and used grammatically as if they are a part of AA. These borrowed items occurred in different places: at the beginning, within the sentence, and at the end of utterances. Radio broadcasters often switch from French to AA and the opposite easily and unconsciously. Noticeably, the way radio broadcasters switch codes differs from one person to another according to their purposes, needs and, more specifically, their linguistic competence in this foreign language.

Accordingly, switching between the two types of code enables radio broadcasters to communicate more effectively with audiences from various backgrounds because understanding code is a crucial component of social contact. The switch thus is a perfect strategy of communication and an appropriate way to reach a wide range of audiences on the one hand and a way to keep both varieties alive on the other hand. Though each variety has its own linguistic boundaries, the two varieties can never be separate in the sense that addressing people in only MSA or AA variety will certainly deprive a large audience to react to the topic under discussion.

In fact, the simultaneous existence of the two varieties enables the local dialect to remain in regular contact with MSA; as a result, the AA variety becomes more adapted, more suitable and thus more educated. This mixture of the two varieties of Arabic clearly results in an intermediate Arabic. The main purpose of this Middle variety is to reduce conflict between

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the official MSA and the informal AA. In fact, this middle variety: ESA is a code everyone from various social and instructive backgrounds can understand.

6.4.2 Language of Communication: Code Switching as a Technique

The change of language varieties the broadcasters make is very noticeable, performed in a perfectly natural way to make the people they are talking to feel at ease and to give off an air of friendliness and informality. Switching codes are sometimes perceived as a strategic behaviour employed by Ain Temouchent radio broadcasters to explain what is not likely understood in one variety by switching to another, which is thought more intelligible for the audience. That is, when complex MSA expressions occur, the radio broadcaster immediately switches to the AA to demystify the meaning of what has been said in MSA using the discourse marker /*yanī*/ ‘which means’. An examples to illustrate is: /*nasamət əsukæ:n yanī ʕadad əsukæ:n*/: ‘statistical population which means the number of people’.

According to Myers-Scotton (1993), speakers sometimes switch between codes for no reason. According to her, this switching type is a normal linguistic behaviour of certain communities (p.55). In the same vein, with a deeper look into the data analysis results of his study, Al-Huri (2017) argues that switching between MSA and Colloquial Arabic takes place for no reason in some channels. Therefore, it has become an accepted behaviour, as is the case in the Lebanese and Egyptian channels (p.259). Weinreich, on his part, claims that people switch because of the environment around them and because of a certain speech event or situation. According to him, CS depends on the topic first and then the participants (qtd in Bassiouney, p.156). According to Fishman (1965), the concept of “who uses what language with whom and for what purposes” is the foundation of sociolinguistic analysis of language choice in interactional contexts, this means that CS is tremendously affected by factors

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relevant to the participants involved in the conversation (speaker hearer), which certainly includes different related factors (p.67). In the same way, Chung (2006) agrees that CS is used depending on the dynamic of the speaker-addressee relationship and each person's unique language proficiency (303). In contrast, Ervin-Tripp (2014) explains that switching is not more than accommodation to other participants' abilities (p.46). When examining the results that emerged from the data analysis of this research study, it has been found that some factors motivate broadcasters/ guests to switch back and forth between the different levels of Arabic varieties. According to (Amar Bekada & Benhattab, 2022; p.571):

Arabic diglossic switching is a prevalent practice among radio broadcasters. This linguistic process is adopted by Ain Temouchent radio broadcasters not only for filling linguistic gaps in one of the varieties but is often used as a communicative strategy to convey linguistic and social information. Thus, most of the time, the intention is to deliver the right and the better meaning related to the society radio broadcasters belong to. Accordingly, it has intricate rules and adds much more to communication than just switching to another variety. Therefore, Arabic diglossic switching among radio broadcasters can emphasize one's identity as belonging to a particular group, as it can be a tool for expressing solidarity.

In fact, the radio broadcaster seeks to bridge the linguistic gap between him/her and the audience. He/she also tries to establish a one-to-one relationship with this audience to reduce the degree of formality so that he/she sounds closer to them. Switching between Arabic and other languages, such as French, is sometimes adopted to give more emphasis on specific points. In triggering CS, radio broadcasters agree that the accommodation with the programme's guests and the audience is one reason to switch to AA.

In analyzing diglossic switching between MSA and AA in the discourse of the radio broadcasting of Ain Temouchent and relying on Myers-Scotton's (1993) Matrix language frame (MLF) model and Boussofara-Omar (2003) study, the data analysis reveals that there is a variety that is typically referred to as a "middle language" or "third language", created by combining the linguistic patterns of the two varieties of Arabic. The matrix language (MSA) is where dialect components are embedded. The switching process involves combining

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structures from the two varieties and is not random. Given that both varieties frequently overlap in the same context and result in diglossic CS, it is evident that the functional separation of the two codes, one for formal uses and the other for unscripted speech, as defended by Ferguson, does not always hold in radio broadcasting. Thus, there are no two sets of role models for a given exchange.

Corpus analysis has shown instances of fusion between formal and informal Arabic. The outcome is a middle variety, or '*Allugha Al Wusta*' in Arabic, which has been referred to as an intermediate variety. The latter is also referred to as '*Addaridja Al Muhaddaba*', a colloquial educated variety of Arabic employed in the media field. This variety's fundamental traits, which are primarily standard with some colloquial phonological, morphological, and syntactic adaptations, are one of its defining traits. By combining elements from MSA and AA, this variety creates a linguistic continuum between the two Arabic varieties.

This intermediate variety of Arabic, which has been heard in broadcasters' speech, is distinguished by a flexible phonetic system. The data examined in this study demonstrate a process of phoneme substitution or omission at various levels. This variety is a simple version of MSA that radio broadcasters in Ain Temouchent have adopted as a communication strategy. It should be noted that the meaning is the same as in MSA despite the omission or reduction of vowels and occasionally the entire syllable in this intermediate variety.

Regarding diglossic CS in Ain Temouchent radio broadcasting, the presentation of most programmes necessitates a mixture between the two language varieties, in our case, MSA and AA. Given that H and L are not always kept apart in radio broadcasters' daily interactions with the audience and that the coexistence of the two varieties at the same time is primarily noticeable, it seems clear that the linguistic situation in Ain Temouchent radio broadcasting does not match Ferguson's H and L dichotomy. From a socio-communicative perspective, the distribution of these two varieties (H and L) is more or less complementary.

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The reason to adopt such a specific code is to attract attention and come close to the audience's social issues. Accordingly, the in between variety is codified so that different radio listeners can easily understand it. Conversely, MSA is limited to news, reports, religion, literary and educational programmes. It is to mention that although radio broadcasters are competent in MSA, they choose to speak in ESA, switching occasionally to AA and rarely to MSA. This linguistic tendency implies that using a simple code (ESA) could reach a wide range of audiences from different educational and cultural backgrounds.

Relying on the data gathered, the different opinions of the radio broadcasters on the reasons for CS indicate that the accommodation with the programme's guests is one of the factors that cause switching to Colloquial Arabic (AA). This does not mean that there is an absolute use of the dialect over the programmes. Radio broadcasters often use AA throughout the programmes if their guests need to be more competent in MSA. They choose to converse in their dialect (AA) throughout the programme with a little switch to ESA and, on some occasions, to MSA. It is clear from the data analysis that their use of MSA was deficient compared to ESA and AA. Another factor was the lack of the proper equivalence in MSA variety, a reason for which radio broadcasters are conducted towards using AA items even in news readings.

This result is incompatible with the assumption of Ferguson's (1959) diglossia, in which MSA or the 'High' variety of Arabic should be exclusively used in news broadcasts. By contrast, the reality in radio broadcasting shows that Colloquial Arabic (AA) and Standard Arabic (MSA) are used simultaneously in the same context. In some situations, the 'L' is the dominant variety. Holmes (2013) calls this phenomenon a dialectal "leakage," where dialectal Arabic gradually but steadily leaks into the domains of MSA (p.25). In other situations, the two varieties are used interchangeably, giving birth to Educated Spoken Arabic, a variety which is specific to radio spoken discourse.

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Ain Temouchent radio broadcasters have gained significant proficiency over the course of their careers, which; though to varying degrees, enables them to engage in conversations using a variety of codes. What is noticed in the current research is that CS has become familiar among radio broadcasters. This fact prompted them to naturally, perhaps even unconsciously, switch to the variety they believed was more appropriate for the topic at hand. However, using AA variety in certain radio settings adds a certain social value. Compared to MSA, it inspires radio broadcasters to respond and address audiences with more enthusiasm. Actually, the source of the linguistic representations on radio programmes is not only the language of the intellectual people but also the language of the 'average' audience who speak the dialect. These kinds of audiences represent the target public of many programmes on radio broadcasting.

6.4.3 A Specific Linguistic Code

As opposed to a strict opposition between MSA and the vernaculars, some linguistic research studies support the existence of intermediate varieties between Standard and Colloquial Arabic, others the possibility of the two varieties coexisting in the same context, and still others the idea of an Arabic continuum. There appears to be a new, highly lexical form of spoken Arabic emerging in the Arab world. According to Bouhadiba (1998, p. 2), “the amalgamation of the different varieties gives birth to an intermediate level of Arabic”.

The relationship between the two idealized poles (H and L) is conceptualized as a continuum with various patterns of mixing according to Ball (2010, p 241). Research on diglossic situations and their contribution to linguistic theory has revolved around the alteration in both varieties. According to this line of inquiry, which first emerged at the start of the 1970s, the sociolinguistic context of Arabic is not only diglossic but also polyglossic and contiglossic (Albirini, 2016, p21).

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The standard language for the intermediate variety would be MSA, which is heavily influenced by the L variety. Asserting that “this variety of Arabic is not one of a series of separate varieties, on a par with MSA and the vernacular, but rather is created and maintained by the constant interplay of written and vernacular Arabic”, Mitchell (1986:13) referred to such a variety as Educated Spoken Arabic (ESA), assuming that ESA is the largely unregistered mixed Arabic that serves as the foundation for the koineised Arabic of intercommunication between Arabs from various countries, a "standard spoken Arabic" or "inter-Arabic koine"(ibid: 125).

Thus, Educated Spoken Arabic is the result of the interaction between written Arabic and dialectal Arabic. A number of distinctive linguistic characteristics that combine elements of both standard and colloquial Arabic are conspicuously present in the intermediate spoken variety of Arabic, also known as (ESA). The linguistic items in these features, according to Ryding (1991), include lexical, phonological, morphological, and syntactic features; however, they cover a significant amount of common discourse ground, i.e. the rules are applied primarily in accordance with the rules of MSA (p. 215).

The Sociolinguistic research community has used numerous terms and taxonomies to describe intermediate varieties of Arabic. These taxonomies, despite what may appear to be terminological confusion, are “a sign of healthy intellectual activity and development in the field of Arabic sociolinguistics and its affiliate disciplines” according to Albirini (2015, 24). Due to its inability to adhere to the norms in full, this mixed code of Arabic is regarded by many scholars as an "incorrect form" of the language. According to Al Huri (2012), the dominance of colloquial Arabic in Arab channel programming and the marginalization of MSA are both bound to have an impact on Arabs' linguistic behaviours, which ultimately results in the decline of Arabic at all levels.

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6.4.4 Code Mixing in the Discourse of Ain Temouchent Local Radio

Attributable to the significant influence of numerous other foreign languages on Algerian Arabic, Arabic speakers from the Middle East frequently need to understand what an Algerian is saying. In Algeria, it is common for different languages to coexist. It is not surprising that uneducated Algerians use words from other languages without actually knowing them. The historical contact with various languages during the occupation of Algeria is what led to this. In their daily interactions, Algerians use a variety of languages, including Arabic, Tamazight, Spanish, Turkish, and French. Due to the historical and socio-cultural causes of such linguistic complexity, certain aspects of the language mixing situation in Algerian society emerge as a natural result of language contact.

The radio broadcasting case represents a reasonably adequate context where LM occurs. Mixing languages represents a specific media code with its rules and characters. It happens in radio broadcasting as a perfectly natural and unavoidable result of the multilingualism in Algeria. LM is subsequently a grassroots phenomenon in Ain Temouchent local radio. The spoken language of Ain Temouchent radio broadcasters uses a variety of languages that are related to one another, including Arabic, Tamazight, Spanish, Turkish, French, and even English language. The result is a unique and specific code that has been adopted and modified for use in radio broadcasting with new functions and structures. It results from the blending of Arabic and foreign languages. This mixture of Arabic and other foreign words may take place within a single utterance as well as between two utterances. As a result, when radio broadcasters speak, they naturally and spontaneously switch between different languages and varieties.

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Referring to the language used in the Algerian TV programmes, Al Huri (2017) indicates that many of these Algerian TV programmes are presented in Algerian Arabic (AA) to the extent that the followers of these programmes from the other Arab countries hardly understand what is said for some reasons, among which is the abundant amount of French loan words stuffed in the speech as well as the accent immensely influenced by French (p.52). Switches are strategic rather than random or accidental in radio broadcasting. According to Ain Temouchent radio broadcasters' responses, technical terms are usually a relatively straightforward problem unavailable in one variety. Thus, to be available to the majority of the population, certain linguistic items are borrowed from another language, generally French, to fill this linguistic gap.

Mingling different languages together in radio broadcasting aims to address not only the elite but a wide range of audiences that differ in language proficiency. The mixture relies largely on simplicity to guarantee understanding of the message by all segments of society. Accordingly, the shift from one language to another poses a skilful strategy of communication that tones down the complexity of one variety or language. In this manner, the message could be easily grasped. Undoubtedly, it is of paramount importance to master more than one language in the world of journalism. Because of this, radio broadcasters frequently incorporate French words and expressions into their spoken discourse. This is done out of a general awareness of the audience's multilingualism.

Radio broadcasters can reach bilingual audiences by mixing French and the local language. In fact, this makes the message more meaningful to speakers of this language. In light of this, it has become a common linguistic practice among radio broadcasters to combine Arabic and French in utterances. Many factors drive this sociolinguistic attitude. According to Albirini (2016), this is because new words, expressions, and stylistic elements began

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encroaching on Arabic because many socio-cultural, political, economic, and scientific concepts in the source languages lacked counterparts in the target language (p. 12).

Because radio broadcasters' version of the language is or should be understandable to the entire degree, it probably does not matter which language is favoured, providing that the message conveyed will be intelligible for the whole audience. It is worth noting that effective communication in radio broadcasting also depends upon active and cooperative listener participation. On the psychological side, mixing languages allows radio broadcasters to maintain their personas and relationships with different audiences. In fact, radio broadcasters use a mixed code, which resembles a normal conversation with friends, to address a variety of audiences.

Irrespective of the reasons behind this linguistic attitude, deploying a simple variety consists of a communication strategy adopted by radio broadcasters, a deliberate decision to use adequate language. This would be considered by Chachou (2011:34) as a shift towards a new understanding of the norm that would no longer be a synonym of an imposed symbolic order but rather standards of comprehension, the possibility of transfer between languages, creation, interaction, openness, mobility, and plurality (in Taleb-Ibrahimi, 2002).

An interesting related question is whether this mixture between languages exists only in the spoken form; that is, is there any other mixed code used in the written form? If this is true, the mixture could appear while presenting the news, which is broadcast in the formal form in standard Arabic. Language mixing is not considered a devalued practice. In fact, the mixing of Arabic and French in the radio programmes reflects and implicitly validates the abundant language mixing that characterizes radio broadcasters' communicative competence. It also allows for linguistic creativity. The juxtaposition of Arabic and French in the radio programmes is employed creatively for many purposes and effects. It is noted that LM is also

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affected by foreign culture through movies and social media, which significantly impact mixing different languages.

6.4.4.1 Factors and Reasons for Code Switching/ Mixing in Ain Temouchent Radio

The main purpose of the current section is to find out why radio broadcasters switch back and forth between languages/ varieties and what attitude radio broadcasters hold concerning this linguistic practice. Do they believe that it brings a positive outcome or a negative one? Do they prefer switching between MSA and AA varieties, or do they object to this language utilisation? This, in fact, will be the answer to some interview questions.

Broadly discussed in sociolinguistics, LM is not just a linguistic phenomenon but also a psychological one. It might be due to many reasons, among them prestige. Additionally, this could be attributed to several other reasons that have tight relevance to the speakers, topic and context. As mentioned, LM is a salient property of the bi/multilingual mind, which triggers linguistic creativity. As an ingenious device adopted by radio broadcasters to interact with the audience, LM cannot be ruled out from radio broadcasters' linguistic behaviour. The most salient sociolinguistic factors influencing radio broadcasters' language mixing are their competence in multiple languages and their use of these languages in their daily communicative interactions with the audience and radio guests. The question is whether this linguistic phenomenon is harmful or helpful for the mother tongue, the Arabic language, or if it is just an unavoidable effect that all languages of developing countries around the world are experiencing. The responses from radio broadcasters will show whether or not the Arabic language needs to be updated.

Numerous studies looking into the language contact phenomenon suggest that code-mixing or code-switching is a communication tactic. "Code-switching is meaningful in much the same way that lexical choice is meaningful, It is a verbal technique used in a manner similar to

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how an accomplished writer might change styles in a short story", according to Gumperz (1970, p. 152). In this sense, Vasquez (2012) indicates:

Language mixing does not only relate to a momentary linguistic need; it is also a handy communication resource. It takes place unconsciously; speakers are often relatively unaware that they are switching from one language to another. The main concern is transmitting a message or a purpose, and they know that the other person will understand them whether they use one or two languages when transmitting the message". She adds: "very often a bilingual knows a word in both languages X and Y, but the language Y word is more readily available at that moment when speaking language X (p 09-10).

Employing specific languages and varieties in communicating reflects several essential factors that control the choice of a language/variety in any given situation. Mixing languages in the oral discourse of Ain Temouchent radio broadcasters relies largely on many reasons:

- To address not only the educated people but all Algerians who remarkably differ in their educational and cultural backgrounds.
- To fit situational, social, cultural and relational context.
- To tone down the complexity of the literary standard Arabic.
- To accord radio broadcasters the possibility of being close to the audience, far away from formality and distance.

Most of Ain Temouchent radio broadcasters consider CS and/or CM a habit. The results reveal that CS/CM and related contact phenomena are well anchored in the sociolinguistic environment of our informants. This corroborates the tendency that CS/CM is part and parcel of the verbal repertoire of the population under light here. The highest percentage of CS in relation to language preferences is attributed to Standard Arabic-Algerian Arabic CS.

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6.4.5 A Dialect Contact Situation in Ain Temouchent Radio Broadcasting

Another critical concept to the subsequent analysis is 'dialect mixing'. What has been noticed through the data analysis is that within the same variety of AA, Algeria counts many regional dialects used by radio broadcasters to communicate with audiences across the country. A mixture of these dialects is primarily noticeable during daily interactions. According to S'hiri (2002), “during situations of Arabic dialect intralingual contact, speakers of different Arabic dialects tend to modify their speech styles to adapt to each other's dialect”. This process is called 'convergent accommodation' (in Alsahafi, 2016:9). In dialect mixture situations, many variants will abound. It probably does not matter very much which dialect has been used, provided it is nationally intelligible. Regionally distinctive dialects and various colloquial forms are used in Ain Temouchent radio broadcasting. More than that, the multidialectal nature of Ain Temouchent results in a dialect inter-lingual contact in Ain Temouchent local radio. More illustration about the regional dialects used by Ain Temouchent radio broadcasters are already provided in the fourth chapter of the current research work.

6.5 Target Programmes Results Interpretation

In his seminal article on ‘diglossia’, Ferguson indicates that the High variety (MSA) is the typical variety appropriate for reading the News (p.329). A study by Alshamrani (2012), ‘Diglossia in Arabic TV Stations’, concludes that the Arabic variety used in News, including field reports and interviews, was H (MSA) at a rate of 100 %. However, the results of the current research demonstrates that the News on Ain Temouchent local radio is presented in MSA with the sporadic intrusion of Colloquial Arabic (AA), which intermittently occurs in the fieldreports or the interventions of the guests during the time of news reading. That is to say that the content presented during the news presentation includes the broadcasters’ reading

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of the News and the other interactions and interventions that penetrate the newscast by the interviewees and/or guests who speak, for the most part, in Colloquial Arabic (AA) with unintentional use of some lexical items from MSA.

The news bulletins in all Arab radio stations are presented by the broadcasters in MSA. Along the same line, data analysis results revealed the dominance of MSA in the News programmes of Ain Temouchent radio broadcasting. The News in Ain Temouchent local radio is initially read in pure MSA with some AA items, which are expected when no equivalence in MSA items is available. In the news genre, MSA was the dominant variety across the target radio, i.e. MSA words are preponderantly used in presenting News. Most of the time, these words do not have counterparts in Colloquial Arabic (AA). There is a large consensus among radio broadcasters that MSA is the only variety appropriate for reading News. The use of AA in a situation where MSA should be categorically used may expose the radio broadcaster who reads News in AA to ridicule from his/her listeners as they have been, for decades, psychologically tuned with listening to News bulletins solely in MSA.

Evidence for this would be Doss's study (2010) 'An Arabic News Bulletin in Colloquial', in which the researcher investigated the attempt to use Colloquial Arabic in reading the News bulletins made by OTV, a private Egyptian Channel, in the 1990s. She mentioned that the News presenters' appearance with formal dresses and ties while reading the News in *āmmiyya* (Colloquial Arabic) is viewed as inappropriate behaviour, making them feel awkward (p.130). This perspective is, to a great extent, compatible with the results of the data of this research. For such a reason, it is unanimously agreed that News should be presented in MSA. If not the case, it would have been ridiculous. On the contrary, AA and ESA are more appropriate than MSA in other programmes. The News and Religion genres are relatively typical domains for MSA.

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It is important to note that Ain Temouchent radio broadcasters attach outstanding value judgements to the MSA variety, considering it a linguistic reference. Almost all radio broadcasters reject the idea of presenting the News in the AA variety, arguing that MSA follows Arabic rules related to more seriousness and control, which gives the News its credibility, apart from that, the News would lose its real value and strength. What is noticeable throughout the data analysis process is that AA is not far from MSA, though each variety has its own linguistic features.

6.6 French Status in Ain Temouchent Radio Broadcasting

French is widely used in Algerian society despite its complex status; it serves not only as a means of communication but also as a source of knowledge and a symbol of modernity. With an informal lexicalization, borrowed French words are used frequently in AA. A French root morpheme and an Arabic inflectional morpheme were the two most frequently switched internal morpheme boundaries in words. Words like /*fleksili*/, /*bipili*/ are in constant use among Algerian speakers. According to Caubet (1986), “French as the language of the last colonizer has an ambiguous statute; on the one hand, it attracts the official contempt, on the other hand, it is the synonym of the social success and the access to the culture and modernism” (p. 122).

Accordingly, numerous French words have been morphologically adapted and fully incorporated into the Algerian Arabic lexicon as a result of the unique language contact situation that exists in Algeria. The media is another area that confirms the actual position of the French language in Algeria, despite the fact that French is thought of as a colonial language. French is still used in Algeria, and it is even used in the redaction of official texts. This is despite the extensive Arabization project that has been in place in Algeria for many years.

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Many radio broadcasters have chosen to use French in their regular interactions with the audience, likely as a result of the international prestige this language enjoys, particularly in Algeria. When radio broadcasters host highly educated guests, such as executive directors, during debate programmes, this fact becomes more obvious. The evidence is also present in Ain Temouchent local radio, where radio broadcasters often receive invitations written in the French language, which requires a translation into the Arabic language to spread the information (See Appendix A: 1, 2, 3, 4). Furthermore, when organizing the competition to recruit Ain Temouchent radio broadcasters, translating an Arabic text into French is one of the subject matters proposed for the recruitment. The objective was to select employees who have at least some knowledge of the French language. In the table below, some French items used by radio broadcasters in their daily tasks:

Examples	French Items	Translation to English
(1)	la brigade	Squad
(2)	la couverture	Coverage
(3)	L'habillage	Dressing
(4)	la feuille de route	Roadmap
(5)	la bande annonce	Teaser
(6)	la permanence	Permanence
(7)	le tableau de service	Duty roster
(8)	la régie	Central control room
(9)	le studio	Studio
(10)	la transition	Changeover
(11)	l'indicatif	Programme code
(12)	le papier	Paper
(13)	le montage	Mounting
(14)	le mixage	Mixing
(15)	la redaction	Editing room
(16)	la production	Production room
(17)	la technique	Technical room

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(18)	la diffusion	Broadcast
(19)	l'antenne	Antenna
(20)	le direct	Live streaming
(21)	la console	Console
(22)	L'enregistrement	Record
(23)	les infos	News
(24)	le sonore	Soundtrack
(25)	la chute	Fall

Table 6.1 French items used by radio broadcasters in their daily tasks

It happens much more frequently on Ain Temouchent radio broadcasts to switch to French than to Standard Arabic (SA), the latter deals with much more formal or technical terminology. Radio broadcasters frequently make the pronunciation simpler when using French words to make it sound more like the AA pronunciation. It is of paramount importance to adduce here that there is a varying degree of fluency in French in Ain Temouchent radio broadcasting. When radio broadcasters interact with highly educated guests, like doctors, they frequently switch to French, which suggests that this foreign language still has some sort of privilege and prestige attached to it. In contrast, however, in religious radio programmes presented by imams, the fact that Arabic is intrinsically connected to religion, any usage of French is seen as inadmissibly foreign to a religious service and may then weaken the imam's linguistic authority. The switch, in this case, is only between SA and MSA.

Ain Temouchent radio broadcasters' CS techniques range from using French or Arabic words to longer word sequences in a single utterance. In Arabic or French simple sentences, data show various switches between noun phrases, between determiner and noun, noun and adjective, subject and verb, verb and object, and verb and adverb. The smaller and larger components (such as adjectives, adverbs, nouns, and verbs) were alternated by radio

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broadcasters. More significantly, among the more minor constituents, nouns are the most frequently highly switched syntactic category. The following are some instances of single or multiple significant word sequences in French used by Ain Temouchent radio broadcasters:

Examples	Single word	Larger Sequences of words	Translation to English
	Insertion		
(1)	/bon, lju :m rajhi:n nətkalmu: ʃla marad ətawahud, l'autisme/.		So, today we will talk about autism disorder.
(2)		/ʔa:di ngu:lu:lkum ʃʔæ:l le montant exact tæ:ʃ hæ:d l'investissement/.	We will tell you about the exact amount of the investment.
(3)		/læ:zəm nətwaʃæ:w ʔata nawaslu: zero cas/.	We must be aware to reach zero cases.
(4)		/læ:zəm nzi:du nkətfu m la sensibilisation porte à porte/.	We must intensify door-to-door awareness.

Table 6.2 French single words/sequences of words in radio broadcasters' utterances

The results of this study have shown that the speech of Ain Temouchent radio broadcasters contained varied switches between French and Arabic. The programme guests are often highly educated and competent in French, so they try to demonstrate their ability to use this language. The guest's speech was also characterized by the frequent intra-sentential switch to French using French words and phrases. French lexical items were embedded into the conversation of the guest. It is assumed that through the frequent use of French lexical

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items, the guest tries to introduce himself to the audience as a highly educated figure. It is to mention that the high prestige attributed to the French language seems challenged in the last few years by English in Algeria and extensively in the media domain.

6.7 English Status in Ain Temouchent Radio Broadcasting

The globalization process has further reinforced the status of English as the world's first dominant language in relation to other languages of wider communication. As a linguistic tool, English has become a *sine qua non*-condition for technological advancement, economic development, and commercial expansion. This dominant global position of the English language impacted Algerian TV and radio broadcasting. The reason is that these two heavy media institutions are constantly inserting terms in English that are reaching TV and radio programme appellations and are ideally well suited to technical matters.

Labeled (2015) comes to the conclusion that there is a multilingual sign of the simultaneous presence of different languages in different Algerian TV channel logos in her journal article titled 'Multilingualism in Algeria: the Case of Appellation of Algerian TV Channels', which illuminates the various manifestations of multilingualism as it occurs in the appellations of Algerian TV channels. However, there is a clear rivalry between French and English in the appellations, which supports the growing influence of the global language, English, in Algerian media (p. 250).

Since radio is one means of technological broadcasting, the emergence of English as the language of technology has gradually reached Algerian radio stations. Many programmes' appellations in Ain Temouchent radio are in English. These programmes are mainly associated with subjects concerning art, youth, music, and games, as in '*Art Studio*' and '*Summer Day*' programmes. In English-Arabic mixed programme titles, we find '*Mawahib Kids*', '*Jina Time*', '*Lotfi Show*' etc. The aim behind using English in Ain Temouchent local

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radio programmes' appellations is apparently to attract listeners' attention and interest by referring to prestige and modernity. In addition to radio programmes' appellations, many other technical terms are in English, such as jingle, travelling, streaming, and briefing. The English language seems to be getting increasingly attractive among radio broadcasters, possibly as a result of its widespread reputation as a fashionable and modern language.

Britain, presented by BBC, endeavours to develop its cooperation with Algerian radio in the domain of external cooperation with other international radios. Topics such as: "International Communication" and "Public Communication" are the subjects of several trainings offered by the Algerian radio for the benefit of journalists. This is also the case for the US embassy, which offers training for journalists of the Algerian radio who master the English language, intending to train them on various topics, including international communication. Furthermore, radio broadcasters often receive invitations written in the English language, which requires a translation into Arabic (See Appendix B: 1, 2).

6.8 The Implication of New Technologies in Radio Broadcasting Context

The variety of technologies used for radio broadcasting makes it imperative to take into account aspects of the technological medium when analyzing radio discourse. We increasingly find ourselves having to compromise new forms of communication in the so-called digital age. In radio broadcasting, various and diverse technological tools and applications are exploited daily by radio broadcasters. These technological tools and applications become integral to language practice among radio broadcasters, simply part and parcel of their everyday work. In the modern world, specific discourse phenomena endure, change, or emerge in a technologically mediated environment.

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As living languages are constantly changing as the socio-cultural situation is changing, the impact of new technologies has taken place in the communicative practices of Ain Temouchent local radio. These have caused the reconfiguration or reshaping of a number of linguistic features in radio broadcasters' discourse. The novel affordance and constraints of new communication technologies have given rise to this new discourse, specifically, modern forms of communication that serve a similar overarching purpose.

Al Huri (174) argues that the intertwining of the Arab media with technology in recent decades has come to the detriment of MSA and opened the floodgates for the colloquial forms of Arabic to dominate many media contents massively. New media usage has always raised concerns among the general public and those who consider themselves to be stewards of language and customs. As for the Arabic language, defenders explicitly claim the importance of using the standard variety in the 'correct' way since the media represent the guardians of language and national identity. In this sense, Al Huri (2017, p.174) points out that:

With the mushrooming spread of English owing to the ruthless creep of globalization and the cultural integration, some Arabic speakers have become very much affected in their Arabic tongue particularly, the younger generation who aspire to add a new language to their linguistic repertoires to the detriment of their mother tongue. In fact, learning a new language necessarily means getting plunged into the culture of the society speaking that language because besides being a means of communication, language, serves as a “carrier of culture”.

It is widely agreed that the frequent exposure to the programmes broadcast in MSA on the Arab channels helps Arab viewers fine-tune their linguistic skills and gives them a better grasp of the grammatical rules. Therefore, their Arabic will significantly improve at the comprehension and production levels (Bouchentouf 301). This study does not profoundly investigate syntactic constraints on code-switching/language mixing. More research is needed, using other data collection procedures to elicit experiments where examples of other CS patterns are presented.

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6.9 Discursive Creativity: In an Age of Worldwide Globalization and Rapidly Spreading Communication Technology.

In recent years, technology has enhanced social as well as linguistic change. In addition to their daily tasks, radio broadcasters have recently incorporated audio reports, written texts, video sequences, pictures, and graphics from a variety of sources. Thus, in response to new technological constraints and audiences, the journalistic profession is evolving. As languages other than Arabic have recently increased their share on the internet, radio broadcasting discourse is increasingly bilingual or multilingual. Radio discourse, therefore, changes whenever the community changes. With the growth of electronic communication, radio broadcasting's discourse is evolving.

Some literary critics recently have issued warnings that modern trends, media, and technology may be changing how we interact with the Arabic language. According to Diana M. Lewis, who also criticized online news, “neither sources nor audiences are any longer technically dependent on journalistic intermediaries. News can be spread by anyone with a story to tell or a vendetta for no additional cost or effort than using the internet” (qtd in: Aitchison & Lewis, 2003, p.100). She came to the conclusion by assuming that online journalism will have to put more emphasis on evaluating the importance and relevance of the information that the audience has access to.

In essence, it is the real challenge to resist the trend toward using other languages or to adapt to the new situation and adopt other languages to be open to the world. Arabic will not be lost or forgotten because it is the main source of legislation in Islam and one of the most widely spoken languages in the world. Though being threatened by invasion from other foreign languages as well as influential fields of technology, Arabic remains the ritual language of Muslims and the Holy Coran, a reason for which it can never be endangered.

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Tony Calderbank, an Arabic learner with the British Council, believes that proficiency in Arabic is necessary for the UK's long-term economic and cultural prosperity. He argues in the British Council's magazine of 19 March 2015 that:

Arabic is one of the world's great languages. Spoken by more than 400 million people, it has been the vehicle of many significant contributions to the development of science and culture, from the earliest odes of the pre-Islamic poets through to the cutting-edge research of the philosophers and mathematicians of Islam's golden age, to the novels of Nobel laureate Naguib Mahfouz. Arabic is also one of the official languages of the United Nations and was recently identified as one of the ten most important languages for the UK's future. Study of Arabic opens up endless possibilities and opportunities for those who embark upon it. A rich and sophisticated language, spoken in many varieties throughout the Middle East and North Africa, it is both challenging and rewarding to learn. A knowledge of Arabic is instrumental to gaining a real understanding of the peoples, societies and politics of the Arab world, and accessing a range of employment opportunities in the region's finance, media and commercial sectors. As its social, political and commercial importance increases, demand to learn Arabic is set to grow.

Ain Temouchent radio broadcasters, whose discourse is frequently creative, innovative, and occasionally even artistic, actively contribute to the diversity of language in use. Radio broadcasters reflexively create and recreate new communication techniques with their audience, and most of the time, the standard language norms are relaxed or even suspended, and creativity is encouraged. When communicating, the language is linguistically innovative, designed to achieve a compressed style, especially in news texts. A device like a noun–noun sequence is a central characteristic of radio discourse, employed to cram a lot of information into a small amount of words.

Fairclough (1995), who relates this creativity to socio-cultural patterns, poses the question of how broader changes in society and culture can contribute to changing media discourse practices. He makes the assumption that one would expect a complex and creative discourse practice where the socio-cultural practice is fluid, unstable, and shifting and a conventional discourse practice where the socio-cultural practice is relatively fixed and stable

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(p. 60). Media texts are socioculturally shaped, but they also contribute to the formation of society and culture in ways that can be both transformative and reproductive, according to Fairclough (ibid). For him, lexical creativity is primordial in addition to stylistic specificities concerning rhythm and intonation. He points out that:

We are living through a period of rapid and continuous change in society and culture, the media play a significant role in reflecting and stimulating more general processes of change, and the practices of the media are correspondingly in constant flux. This includes the discursive practices of the media. The general point to emphasize is that creativity in discursive practices is tied to particular social conditions - conditions of change and instability.

Multilingual speakers do not switch off or block one of their languages when speaking with someone in another language, according to Matras (2009), they do, however, have access to the entire, complex linguistic repertoire (p.04). Accordingly, Ain Temouchent radio broadcasters display many styles in their daily interaction with the audience. The language is deliberately artful, and utterances draw on elements of local slang, which radio broadcasters combine uniquely. It is important to note that throughout the 1990s, gender differences in discourse styles were observed in open online discussion forums and chat rooms. They demonstrated that women are more accommodative, supportive, affectionate, and upbeat, while men are more assertive, insulting, sarcastic, and profane. Tannen (1990, p. 9) described these gender style patterns in spoken interactions.

The various speaking styles used by radio broadcasters are influenced by social and cultural factors and have unique purposes, intentions, and implications. That is, every expression and word has a distinct flavour. Radio broadcasters can choose to innovate or to follow the crowd. A chance to showcase one's linguistic originality is presented when one opts for creativity. Thus, Radio broadcasters construct a specific persona by choosing their words. According to Seargeant & Taggal (2014), creativity involves the appropriation and creative fusion of pre-existing linguistic forms and their meanings rather than emerging out of

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nothing. Social dialects, typical group behaviour, professional jargon, generic languages, languages of generations and age groups, tendentious languages, languages of the authorities, of various circles and fads, and languages that serve the unique socio-political purposes of the day, or even of the hour, are just a few examples (qtd in Bakhtin 1981, p. 262).

Radio broadcasting language has been significantly affected by technology in several ways. Social media and other digital platforms allow broadcasters to interact with their listeners more directly, meaning they must use more colloquial and accessible language to engage with their audience. With the growth of communication technology, people have access to a vast array of media platforms, making the exchange of ideas and information more accessible than ever before. As such, radio broadcasters must consider how different languages and cultures intersect in their work and how they can best use these languages to reach and engage their audience.

It is also important to mention in this respect that language is never static, as evidenced by the fact that pronunciation and vocabulary changes take place over time and space. The attitudes and perceptions of the Arabic language, particularly the dialectal variety (AA), may change as a result of modernization and the impact of rapidly disseminating communication technology. The rapid globalization and accessibility of social networks may cause one to notice that AA is constantly evolving; it is now unstable and confronts significant and real challenges. Standard Arabic, on the other hand, is thought to be safe because it is connected to Islam and the Holy Quran, according to the researcher.

6.10 Radio Language Challenges

Undoubtedly, Algeria's linguistic diversity prompts frequent language mixing on the local radio of Ain Temouchent. Ain Temouchent radio broadcasters are multilingual by necessity; they frequently mix different languages in their daily interactions due to historical

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events and socio-cultural changes the country has undergone. As a result of Algeria's multilingualism, and because radio broadcasting is a reflection of society and radio programs are connected to the social sphere and thus to the informal frame, language mixing among radio broadcasters occurs as a natural and inevitable consequence. The mixing of languages in the spoken discourse of Ain Temouchent radio broadcasters is adopted as a strategy of communication to deliver a simple and clear message to a large audience from various socio-cultural backgrounds, giving birth to a specific code known as ESA, which has its own structures and rules. As a result, it represents a suitable method for efficient communication.

In conclusion, it is interesting to note how radio broadcasters exhibited a higher awareness of the phenomenon of language contact. In fact, to increase understanding and fit linguistic, situational, social, cultural, and relational contexts, radio broadcasters adopt a particular communicative attitude. By choosing their words and adapting their content programming, radio broadcasters tend to enhance the public good, provide information and public services to broader population sectors, and thus suit local needs and identities. Nevertheless, in a globalised media environment, there are constantly growing demands on the quality of the work of journalists, who have to integrate within the framework of the Internet by broadcasting online editions on Facebook and other social media; they have to take photos and record visual files in order to enhance interactivity and the feedback of audiences. The latter is actively contributing to content production and adding value to the medium at stake.

Accordingly, radio broadcasters must now provide an example of appropriate discourse. However, other facets of their involvement appear to be more in line with solidarity, whose main tenet assumes similarity and shared experience. Radio discourse is a crucial dimension of radio broadcasters' authenticity since they constantly learn and must appear credible experts within their domain. Moreover, radio broadcasters have to pay

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attention to self-presentation to catch the audience's attention and express certain facets of one's identity. Here, the 'self' refers to one's image or aspects of identity to be projected to a wide range of audiences according to (Sergeant & Tagg, 2014). In reality, it is not just about who radio broadcasters are but also how others see or expect them to be.

Because radio broadcasting is intended for a specific audience, its language practices are supported by particular linguistic attitudes. As a result, radio broadcasters place a great deal of weight on the language they use. The challenge in recent years is put on journalistic job, which is evolving in response to new technologies. As languages other than Arabic have recently increased their share on the internet, radio broadcasting discourse is increasingly bilingual or multilingual. Radio discourse, therefore, changes whenever the community changes. Recently, some literary critics have issued warnings that modern trends, media, and technology may be changing how we interact with the Arabic language.

Diana M. Lewis criticised online news in the same vein, arguing that "neither sources nor audiences are any longer technically dependent on journalistic intermediaries. Anyone with a story to tell or an axe to grind can purvey news at no more cost or effort than it takes to become an internet user" (qtd in Aitchison & Lewis, 2003, p.100). She concluded by assuming that online journalism will need to focus more on interpreting the value and relevance of information accessed by the audience. In essence, then, is the real challenge to resist the trend toward using other languages or to adapt to the new situation and adopt other languages to be open to the world, a question that should be answered in further academic research.

6.11 Limitations and General Recommendations

Some Arabic language supporters criticize language contact that results in language mixing in the media because this behaviour could pose a serious threat to Arabic in an era of globalization and rapidly spreading communication technology. Contrary to this notion, one

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might advocate for a greater appreciation of language contact in Algerian radio broadcasting because it allows the Arabic language to remain modern and open to the outside world. The outcome of this language-mixing phenomenon is ESA, a variety of Arabic language that constitutes the result of this language-mixing phenomenon. It continues to be a substantial variety that contributes significantly to effective communication. Since it reflects the local culture and identity, it is therefore strongly advised to maintain and preserve this distinctive code in such a professional setting. However, promoting one variety at the expense of another may affect the communication because the varieties of Arabic complement each other.

It follows that, on linguistic grounds, all varieties have the same footing as far as they fulfil communicative tasks. Thus, the mix between MSA and AA represents the adequate and appropriate means of communication in the radio discourse. As MSA is noticeably evaluated based on its extensive literary and religious heritage, it is apparent that AA has a higher rate of prevalence among people. If it is associated with MSA, however, it can meet social and linguistic needs. The need for promoting the different local dialects is also of paramount importance in the local radio. However, this should not be perceived as a call for excessive use of the AA variety at the expense of MSA.

For every situation, there is a type of speech to use. Thus, both varieties (MSA and AA) are necessary for communication in the radio station of Ain Temouchent. Given that radio broadcasters' education was in Arabic, it appears clear that some of them are oriented to Arabic as the 'correct' way to speak on the radio. However, radio broadcasters have to develop new linguistic resources that might cope with other new means of communication. Journalists may be given the tools they need to conduct research by undergoing specialized training in reporting methods, information research, and the methods for accessing it, thus improving their competence and performance.

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It is important to expose some main constraints and limitations the researcher faced during her investigation. These limitations are as follows:

- Time constraints, as the researcher had full-time work.
- radio broadcasters had a jam-packed programme. For this reason, the data collection took much more time.
- Interviews addressed to informants and tape recordings proved challenging because they were recorded in Arabic and translated into English.
- The data coding proved to be laborious and took much more time than expected.

There can be no doubt that language is an inseparable part of one's identity that distinguishes one person from another and one group from another (Rouchdy 143). In addition to serving as a means of communication, language in Ain Temouchent radio broadcasting represents an essential component of local identity. Local radio stations are now rival attractions, emerging as a prosperous source of information and daily interaction. They stand out as a trustworthy alternative information source because they are regional and reflect linguistic diversity in addition to focusing on regional issues. This research study might contribute to the literature and documentation on language contact situation in the Algerian media environment. Further research on the same issue in other media fields would be beneficial.

6.12 Directions for Further Studies

On the basis that “media texts constitute a sensitive barometer of socio-cultural change” (Fairclough, 1995 p: 52), further research works should focus on how broader changes in culture and society can influence media discourse, more precisely in radio broadcasting. To that end, the data collected for the analysis should include oral texts and interviews with radio broadcasters. Researchers are advised to draw on examples from some radio programmes to

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explore the contextual dynamics of radio discourse, which generate involvement and solidarity between radio broadcasters and the audience.

In addition to radio oral discourse, experimenting with written texts in other types of media, particularly social media texts, which have added new dimensions to language evolution, would make for interesting future research. It is important to take note of the growing trend in informal writing, such as private correspondences, to use lexical and structural elements from Algerian Arabic. According to Haugen (1970) “language is best understood in its social context, this social context determines which forms of speech are more appropriate than others” (p. 57).

Power relations are played out and frequently reproduced through language, whereas language contact is a vital and agile field of inquiry. It engages with societal change at large. In many situations, language contact leads to a variety of linguistic phenomena, including code-switching and mixing as well as borrowing. The two linguistic phenomena mentioned are thought to be the most common means of communication among bilingual speakers. To sum up, language and media are, in considerable measure, tightly interrelated and inseparable since language is regarded as the channel through which media content is conveyed to the receiving end, the audience. In a formal context, media, especially radio broadcasting, represents a fertile domain for sociolinguistic research.

From a sociolinguistic perspective, the results of the current research study revealed that radio broadcasters adopt a specific code that combines the two varieties of Arabic (MSA, AA). This third variety, called Educated Spoken Arabic (ESA), is used as a communication strategy to reach a broad audience with a straightforward message. Of course, the degree of use of each variety by radio broadcasters varies according to the target programme. The choice of one variety over the other is made according to several factors: the context and type

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of the programme, the linguistic competence of the radio broadcasters, and the type of audience: children, men/women, educated/illiterate, etc.

The current study sought to introduce new knowledge to sociolinguistics about how languages/varieties are in constant contact in the radio broadcasting context from a sociolinguistic perspective. The findings of this research study are hoped to attract lots of attention and thus generate considerable interest for future sociolinguistic researchers to investigate the new patterns influencing language contact in the media domain relying on the impact of new technologies, especially social networking, which have given new dimensions to the language of the radio broadcasting in an age of numerical and digital space.

One may assume that the linguistic situation in Algeria is quite diverse and complex. It offers a relatively rich panorama in terms of multi or plurilingualism. The languages involved are Berber and its various varieties (Mozabite, Chaoui, Tamazight, Tergui), Algerian dialectal Arabic, classical or literary Arabic and French. There are also linguistic variations specific to each region, such as Oranese, Algiers, Tlemçanian, and Eastern Algerian dialects and accents in the same region. In Ain Temouchnet province, for instance, the accent of the Beni Saf is different from that of Ain Temouchent and even that of El Amria. Thus, the multilingual reality of Algerian society designates its own specific identity, and Algeria's linguistic diversity can only be an invaluable opportunity for Algerians in the current context of globalization. As far as the radio is a state institution that can act to enhance societal multilingualism, the current research stresses the importance of maintaining the local dialect as a symbol of culture and identity.

6.13 Conclusion

Language use in Ain Temouchent radio broadcasting is governed by particular linguistic attitudes to target a particular audience. To this end, radio broadcasters place a great deal of emphasis on selecting the right language to convey their messages in an understandable and straightforward way. The current chapter reveals that Ain Temouchent radio discourse has a unique background that validates the Algerian linguistic identity. It is a streamlined form of Arabic that combines informal vocabulary with formal linguistic structures. However, in the age of digital space and new communication technologies, this variety of language is now susceptible to transformation and changes. The results show the specificity of oral discourse and its unique relationship with linguistic identity in line with the contemporary requirements of the broadcast media. How far can this cultural integration of the new digital world affect the radio broadcasting language? This might be a starting point for further sociolinguistic researchers to check new communication technologies' positive and negative impact on radio broadcasters' oral discourse.

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Language is inevitably interwoven with broader trends and issues, and tracing changes in language use in different contexts, especially in media, is paramount in investigating language. In sociolinguistics, language is the crucial point that links speakers to other people and society. This research dealt with a case study of a particular type of media: radio broadcasting. Studies investigating radio broadcasting, as an increasingly popular and reputed medium, offer fertile ground for considering issues of language contact in such specific environment. Therefore, this research study offered an examination of how language is used among radio broadcasters and explained the factors underlying the language contact phenomenon.

The data from this systematic investigation allowed the researcher to draw a picture of the nature and characteristics of language contact inside radio broadcasting. Through a triangulation, i.e a mixed method approach, it showed how languages/ varieties are connected in Ain Temouchent radio broadcasters' daily interaction with the audience and the main factors that govern this sociolinguistic phenomenon. What is particularly intriguing in this regard is how language is represented by the sociolinguistic choices that radio broadcasters make. This research study is inherently interdisciplinary, including linguistic, sociolinguistics, and media and communication studies.

To trace language dynamics, the linguistic situation of Ain Temouchent radio broadcasting was at the core of the current research study. Results revealed linguistic diversity, a product of historical, political, and socio-cultural factors. The sociolinguistic situation of Ain Temouchent radio broadcasting represents a very complex and rich situation characterised by different languages/varieties. This sociolinguistic situation results in various

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linguistic phenomena occurring when these languages/varieties are connected constantly. Accordingly, the focus was on language in situ and in vivo, relying on geographical and social settings and space.

On the basis that language contact in Ain Temouchent radio broadcasting gives birth to various linguistic phenomena in a pure multilingual environment, the main interest was analyzing these linguistic outcomes as well as the language practices of radio broadcasters who do have the opportunity to be in constant use of many languages and varieties, first by examining the impact of radio broadcasting on the statuses of the H and L varieties and radio broadcasters' use of these varieties in tandem with other foreign languages in their daily communication with the audience.

The data collection was based on corpus material comprising radio broadcasters' discussions in audio tape recordings covering various topics and participants' direct observation, in addition to face-to-face interviews with the sample study comprising twenty two Ain Temouchent radio broadcasters. The aim of opting for a mixed approach (triangular method) was to decipher the specificity of Ain Temouchent radio broadcasting oral discourse and its unique relationship with linguistic identity in line with the modern requirements of the broadcast media.

Through the data analysis, I learned that the linguistic situation in the target radio does not match with Fergusons' H and L dichotomy since H and L are not kept separate in radio broadcasters' daily interaction with the audience. These two varieties (H and L) are, from a socio-communicative point of view, in more or less complementary distribution. In fact, the idea based on the fact that SA and QA are so rigidly compartmentalized across the lines of formality-informality does not fit the radio broadcasting situation since the two varieties coexist in the same context and overlap in terms of use, distribution, and functions.

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The primary outcome of the connection between languages/varieties is code-switching/mixing, a useful analytic model characterizing the relationship between Arabic and other languages regarding the context of use in Ain Temouchent radio broadcasting. This connection may be stable in terms of function, or the relative sociolinguistic position may change over time due to various factors. The languages/varieties being used may also be exposed to mutual structural interference by radio broadcasters mixing between them depending on the interaction context. Radio broadcasters have a natural and subconscious tendency to switch back and forth between different linguistic codes freely and easily. Therefore, CS is a spontaneous and natural process adopted by Ain Temouchent radio broadcasters as an appropriate way to deliver and convey a clear and straightforward message.

As a common practice among radio broadcasters, code-switching/mixing is adopted by radio broadcasters not just for filling linguistic gaps in one of the varieties but often used as a communicative strategy to convey linguistic and social information. Thus, most of the time, the intention is to deliver the right and the better meaning related to the society radio broadcasters belong to. Accordingly, this linguistic process which has its own set of intricate rules, adds much more to communication and emphasizes one's identity as belonging to a particular group, as it can be a tool for expressing solidarity.

From this sociolinguistic exploration, results indicate that the side-by-side cohabitation between MSA, which is the official language of the Algerian speech community, and AA which represents the spoken dialect and which borrows from other foreign languages, gives birth to a mixed code which relies on both varieties of Arabic. This intermediate level of Arabic, termed: "Educated Spoken Arabic" (ESA), constitutes the variety primarily used in the local radio of Ain Temouchent and represents the communication strategy adopted by radio broadcasters. ESA is characterized by several specific properties in terms of phonology, morphology and syntax, with simplified rules and simultaneous fluidity. These results confirm

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what has been stated in the first hypothesis of this research work.

Indeed, Arabic words outnumber foreign words in Ain Temouchent radio broadcasting. Modern Standard Arabic "MSA", the locus of formality, seriousness and distance, is used to state facts, whereas irony, sarcasm, humour, and cordiality are couched in dialectal language (AA). Although radio broadcasters' ability to speak in MSA, their linguistic preference leans towards the use of ESA side by side with AA in almost all programmes, including that of news, which, according to Ferguson', are typical domains for the High variety (MSA). Radio broadcasters try to be ordinary people to appear as one of them, sharing the same language they speak and understand. They often resort to either ESA or AA or, at times, both for their belief that they are much closer to the actual thinking and feelings of the audience. Radio broadcasters are assumed to be more cognizant of the programme's purpose. Therefore, they require a simple variety that can fulfil the information and entertainment of discourse function.

Ain Temouchent radio broadcasters' awareness of different audiences is a major reason they switch between Arabic language varieties in different contexts of radio broadcasting use. However, findings indicate that language use in the target radio is governed by many factors which are connected to the psychological and socio-cultural dimensions. In their daily interaction with the audience, radio broadcasters select the code of their verbal repertoire in relation to the audience's level of education. They adopt this mixture between MSA, ESA, and AA to deliver a clear and accessible message to a broad audience and to lessen the linguistic tension between educated and non-educated people. Consequently, radio broadcasters try to be close to the audience as a form of solidarity. In fact, language contact in the radio broadcasting of Ain Temouchent allows language to be not just a means of communication but carrying and maintaining culture, civilization and human relations. Thus, alternating between languages when interacting with different audiences, establishes

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membership and solidarity with the audience. These results prove the second hypothesis of this research work.

Other aspects are considered important in determining the appropriate variety to be used in the local radio of Ain Temouchent; these aspects generally relate to the topic under discussion, the target audience and language proficiency. The discussion revolved around other dimensions that may affect the choice of one language/variety over another in presenting the programmes: the context/situation and the participants (i.e., the guests and broadcasters). These results follow Holmes' assumption, arguing that participants involved in the conversation, the context in which the conversation takes place, and the topic of the conversation represent defining factors in determining the language choice.

Results in the current research also indicate that language practices in Ain Temouchent radio broadcasting are underpinned by specific linguistic attitudes, and the choice of language is consequently of immense importance among radio broadcasters to address a clear and straightforward message and reach a wide range of audiences. Through the analysis of the data, I have come to know that with the advances in the field of communication, sciences and technology, and with the global languages appearing today, radio language is now running a risk because of the linguistic changes which are taking place and which can more or less affect the language and may infect the purity of the local cultures and values.

However, the results of this research work reveals that in the current context of globalization, radio broadcaster's use of foreign languages in Ain Temouchent radio broadcasting is never at the expense of Arabic. Accordingly, contact between local and global languages does not necessarily result in conflict; it instead leads, quite the contrary, to local creativity, which allows the Arabic language to be updated and open to the world. In fact, the language of Ain Temouchent radio broadcasters is a unique version of Arabic which holds its

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distinct credentials. This new variety is now open to transformation and changes to cope with digital space and new communication technologies. These results validate the third and fourth hypotheses of the current research study.

By analyzing some oral texts extracted from Ain Temouchent local radio as instances, the current research checked the dynamic relationship that exists between the various varieties and languages that come into contact in today's media domain and how far this cultural integration of the new digital world can affect radio broadcasters' linguistic identity. It has been noted that the mixture of MSA and AA in the radio broadcasting of Ain Temouchent allows the local dialect to be constantly in contact with MSA, which permits some AA items, considered rude and inappropriate, to become more suitable. Otherwise, radio broadcasters favour the use of ESA variety as a specific code which can promote and maintain the cultural identity of Ain Temouchent region.

Considering the linguistic diversity of the Algerian speech community, Ain Temouchent radio broadcasters do not exclude other national varieties; they use some of these items to be closer to the large audience over the country. However, they stress the importance of using ESA (in between the two varieties) and AA to reflect the local culture. In this regard, they hold favourable attitudes toward ESA as far as language selection is concerned. The reason for doing so relies on the fact that the local radio addresses people from different levels of education, and it is preferable to use simple and easy language to reach a wide range of audience. In reality, Ain Temouchent radio broadcasters are not ready to reject their local dialect and adopt MSA in all radio programmes since ESA, side by side with AA, preserves the socio-cultural specificity of Ain Temouchent and reflects its local identity.

Based on the findings, it will be argued that the alternation of codes is the earmark of ordinary conversations among Ain Temouchent radio broadcasters. At this juncture, it is worth pointing out that using a mixed code is spontaneous, and most radio broadcasters

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believe that using a mixed code may enhance the audience's assimilation, attract their attention, and get them emotionally closer to the audience and approach their interests. Therefore, mixing languages occurs in Ain Temouchent radio broadcasting as a natural and inevitable consequence of multilingualism that Algeria witnesses.

Regarding radio broadcasting discourse, the standard language allows for a more uniform exchange of information, while dialects can better reflect the local culture. Both are important for creating an atmosphere of understanding, acceptance and appreciation for different language backgrounds. Thus, the linguistic choice in radio broadcasting is made in relation to the heterogeneity of the public, which implies the consideration of sociolinguistic variables (socio-cultural, geographical, age, sex) in the conception of the oral discourse. In sum, radio broadcasters' language choices may be motivated by accommodating the audience's choices around shared cultural and linguistic practices. Since radio broadcasting represents very different traditions, practices and socio-cultural values, Ain Temouchent radio broadcasters necessarily draw on diverse linguistic and discursive resources that together form a rich repertoire. They navigate within and between the formal and the informal language or may stress one or the other variety for a broader range of functions.

Involving the so-called extra-linguistic features such as the formality of the situation and the topic of conversation, the discourse of Ain Temouchent radio broadcasters is specific. It primarily uses informal language while still upholding the authority of official language. Ain Temouchent radio broadcasters frequently speak in a common linguistic variety. In this way, using everyday language in radio broadcasting makes use of a specific depiction of social reality. By using it, the broadcaster implicitly asserts co- membership with the audience as well as a bond of friendship and a common identity. Furthermore, modernity and progress require a variety that is free from formality and thus, a simple variety is more apt to serve this function.

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While communities are now continuously adapting and changing according to multiple social and cultural stimuli, studies in the field of language contact are also constantly changing. Globalization and advancement in new technologies are most certainly the main factors. Now with the internet and media, language contact no longer requires the co-occurring physical presence of speakers. Technological advancements are facilitating and simplifying worldwide contact between language users. In this regard, Darquennes et al. (2019:5) assume that "the field is profoundly different today as compared to only a few years ago on every relevant parameter, from new amounts and kinds of data to new theories about language structure and social dimensions of language, to methods and topics of research". It is no surprise now that the significant trends affecting our daily lives, be they social, cultural, political or technological, will continue to impact the language contact phenomenon and the different variables relating to its study. On the other hand, the world's immensity has led to a tightening of small-scale networks as people try to maintain local ties and their identities.

Because studying language use in relation to media requires close and meticulous observation and insightful analysis, suffice it to mention here that the researcher's profession as a radio journalist for more than fifteen years offered a germane and precise explanation of how language is practised inside this media institution. This research study is an effort to present some of the relevant issues related to language contact in Algeria. It is sincerely hoped that this research study may serve as a gateway to language contact researches and paves the way to further meaningful reflection on another professional milieu, and other similar studies in other media institutions in order to enlarge the gamut of contact situations under examination.

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Accordingly, the current study did not seek generalization beyond the scope of the observed radio station and its programmes; it just reported the findings of the sample under investigation. In other contexts, other sociolinguistic considerations may appear. Yet, this research might provide valuable findings for academics engaged in research on both: language and media.

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Appendices

Appendices

Appendix A

Appendix A.1 Invitation from the Directorate for Agriculture and Rural Development

1) World Antibiotic Awareness week: 23.11.2022

FROM : DSA AI FAX NO. : 043603810 23 NOV. 2022 10:27

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE
MINISTERE DE L'AGRICULTURE ET DU DEVELOPPEMENT RURAL

LA WILAYA D'AIN TEMOUCHEMENT
DIRECTION DES SERVICES AGRICOLES
INSPECTION VETERINAIRE

Ain Temouchent le 2022 23

REF: 363 / DSA/IVW/2022

MONSIEUR LE DIRECTEUR DES SERVICES AGRICOLES
A
MONSIEUR LE DIRECTEUR DE LA RADIO REGIONALE
D'AIN TEMOUCHEMENT

Objet : A/S Semaine Mondiale pour un bon usage des Antibiotiques.
Réf : Message N°1486/DSV/SDPV/2022 du 17/11/2022.

Dans le cadre des campagnes d'information et de sensibilisation relatives à la résistance aux antimicrobiens (RAM), la célébration de la semaine mondiale pour un bon usage des antibiotiques sous le thème « Ensemble, prévenons la résistance aux antimicrobiens » se tiendra du 18 au 24 Novembre 2022. J'ai l'honneur de vous demander de programmer une émission radio.

Veuillez Agréer, Monsieur mes Salutations les plus respectueuses.

LE DIRECTEUR DES SERVICES AGRICOLES

عن الوزير بالنيابة
مدير المصالح المتلاحقة
ولاية عين تموشنت
غسانى بوملوك



Appendices

Appendix A.2 Invitation from Naftal

2) Awareness Campaign on the proper use of the gas cylinder: 15.12.2022



BRANCHE GPL
DISTRICT GPL TLEMCCEN
N°156HSE/2022/4.DIR/22

Tlemcen, le 15/12/2022

10.12.2022

Monsieur le Directeur de la RADIO LOCALE AIN TEMOUCHENT

Objet : A/S Compagne de sensibilisation sur la bonne utilisation de la bouteille de gaz butane ;

Monsieur,

Dans le cadre de la prévention contre tout incident ou accident inhérents à la mauvaise utilisation de la bouteille de gaz au niveau des foyers, nous avons l'honneur de vous informer qu'une campagne de sensibilisation a été initiée par notre direction générale sous forme de caravane itinérante, qui va sillonner toutes les wilayas du territoire national ;

Le passage de cette dernière au niveau de la wilaya de AIN TEMOUCHENT est prévu pour la journée du 20/12/2022 selon le programme suivant :

Date	APC	Localité
20/12/2022 vers 09h du matin	AIN EL TALBA	Ecole primaire EL CHAHID NEN-ABBAD BOUAZA
20/12/2022 vers 11h du matin	AIN EL KIHIL	Ecole primaire BENTAYEB MOHAMED

Sachant que lors de ces séances, un jeu de quiz sera organisé des cadeaux seront remis aux gagnants afin de motiver les enfants, et les sensibiliser à l'usage de ces bouteilles ;

De ce fait afin de réussir cette campagne, nous sollicitons votre concours et assistance ;

Veillez agréer, monsieur le Directeur, l'expression de notre parfaite considération.

LE DIRECTEUR DU DISTRICT
BENKAMLA FAYCAL

copie D.R.M. Aïn Temouchent

Appendices

Appendix A. 4 Invitations from the University of Ain Temouchent

4) World Soil Celebration: 15.12.2022

الجمهورية الجزائرية الديمقراطية الشعبية
REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

Ministère de L'Enseignement
Supérieur et de La Recherche
Scientifique
Université de Ain Témouchent
BELHADJ Bouchaib



وزارة التعليم العالي والبحث العلمي
جامعة بلحاج بوشعيب عين تموشنت

المديرة

Ain Témouchent le 05/12/2022

05.12.2022

À Monsieur
Le Directeur de la Radio de Ain Témouchent

OBJET : INVITATION

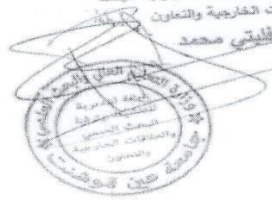
Dans le cadre de la célébration de la journée mondiale des sols portant le thème « les sols, à l'origine des aliments », l'université Ain Témouchent Belhadj Bouchaib en collaboration avec l'association Chourouk organisent une journée technique et de sensibilisation sur la relation entre le sol et la céréaliculture.

A cet effet, nous avons l'honneur et le privilège de vous convier à participer à cette journée prévue le mercredi 7 décembre à 8h 30 au niveau de la salle de conférence bleue sise au rectorat (site 1) au sein de notre université.

Veuillez, accepter Monsieur, l'expression de nos sincères salutations.

P/Monsieur le Recteur de L'université

نائب المدير المكلف بالتنسيق وترقية البحث العلمي والعلاقات الخارجية والتعاون
د. فليتي محمد



Université de Ain Témouchent- BELHADJ Bouchaib
BP 284, Route de Sidi Bel Abbés, 46000 Ain Témouchent -ALGERIE-
Tél. Standard : +213 43 79 84 26
<http://www.univ-temouchent.edu.dz>

Appendices

Appendix A. 5 Invitations from ADE

5) SDEM Chatt El Hilel Capacity Reduction

الجمهورية الجزائرية الديمقراطية الشعبية
REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

Ministère de L'Enseignement
Supérieur et de La Recherche
Scientifique
Université de Ain Témouchent
BELHADJ Bouchaib

وزارة التعليم العالي والبحث العلمي
جامعة بلحاج بوشعيب عين تموشنت

المندوب

Ain Témouchent le 05/12/2022

À Monsieur
Le Directeur de la Radio de Ain Témouchent

OBJET : INVITATION

Dans le cadre de la célébration de la journée mondiale des sols portant le thème « les sols, à l'origine des aliments », l'université Ain Témouchent Belhadj Bouchaib en collaboration avec l'association Chourouk organisent une journée technique et de sensibilisation sur la relation entre le sol et la céréaliculture.

A cet effet, nous avons l'honneur et le privilège de vous convier à participer à cette journée prévue le mercredi 7 décembre à 8h 30 au niveau de la salle de conférence bleue sise au rectorat (site 1) au sein de notre université.

Veuillez, accepter Monsieur, l'expression de nos sincères salutations.

P/Monsieur le Recteur de L'université

نائب المدير المكلف بالتنسيق وإدارة البحث العلمي والعلاقات الخارجية والتعاون
د. فاطمة محمد

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Tél. Standard : +213 43 79 84 26
<http://www.univ-temouchent.edu.dz>

Appendices

Appendix B

Appendix B.1 Press Release

1) Source: Media OutReach Newswire (Bybit):29.05.2023

Bybit Receives In-Principle Approval to Operate in Kazakhstan

Media OutReach Newswire <newswire-reply@media-outreach.com>

lun. 29 mai 11:14 (il y a 22 heures)

À moi

Dear Editor,

On behalf of Bybit, we would like to forward to you their latest press release on the following news:

Bybit Receives In-Principle Approval to Operate in Kazakhstan

Please find the press release in full below.

Thank you.

With best regards

Jennifer Kok

Founder & CEO

General Line: +852 3996 9730

Email: media@media-outreach.com

Press Release

Source: Bybit

Media Contact:

press@bybit.com

Bybit Receives In-Principle Approval to Operate in Kazakhstan

ASTANA, KAZAKHSTAN - [Media OutReach](#) - 29 May 2023 - Bybit, the world's third most visited crypto exchange, has received in-principle approval by Kazakhstan's Astana Financial Services Authority (AFSA). This latest approval highlights Bybit's continued commitment to expanding its presence in emerging and dynamic markets.

The in-principle approval subjects Bybit to pre-conditions leading to permanent authorization upon Bybit's completion of the full application process. With this

Appendices

Appendix B.2 Press Release

2) Life Guard Certification & Training Services. First Aid Training in water Safety. Dubai: 30.05.2023

WATER SAFETY MONTH: UAE PUBLIC URGED TO TAKE WATER SAFETY MORE SERIOUSLY

Chloe Carre <Chloe@brazenmena.com> Se désabonner

06:17 (il y a 3 heures)

À moi

Kindly find below an interesting press release summarising Water Safety Month from Blueguard, the UAE's leading water safety and first aid company.

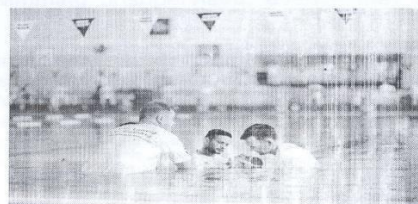
Hope you can feature this educational piece which sheds light on the importance of knowledge and skills. Furthermore, Luke Cunningham is also available for interviews around health, water safety and empowering all to be lifesaver.

Let me know should you need anything else.



THIS WATER SAFETY MONTH, UAE PUBLIC URGED TO TAKE WATER SAFETY MORE SERIOUSLY AS THE WORLD HEALTH ORGANISATION DECLARES DROWNING A GLOBAL HEALTH ISSUE

Blueguard, the UAE's leading water safety and first aid company reveals alarming drowning statistics and urges individuals and organisations to stay vigilant in order to prevent further tragedies



For high-res Images please click [here](#)

Press release – 30th May 2023, Dubai, UAE: Every day, every hour, promoting water safety remains as important as ever across the world, but with May marking a month

Appendices

Appendix C

Appendix C.1 Interview Questions (English Version)

1- In which variety of Arabic do you interact with the audience (MSA, AA, ESA)?

2- According to you, what factors occasion switching from one variety to another in presenting the programmes?

- The nature and type of the target audience
- type of the programme
- Other factors

3- What are the reasons for adopting a mixed code?

- To reach a wide range of audience
- To convey a relatively simple and straightforward message
- Other reasons

4- Why do you often use French in your spoken discourse?

- To fulfil linguistic gaps, i.e. words are not available in Arabic.
- For prestige
- Other reasons.

5- What attitude do you hold concerning this code mixing?

6- Could the mixture between languages/varieties be a threat to Arabic (MSA), or could it contribute to maintaining the local identity and culture?

Appendices

Appendix C.2 Interview Questions (Arabic Version)

- 1- ما هو صنف اللغة الذي تفضلون التواصل به مع الجمهور؟
(اللغة العربية الفصحى، اللغة الوسطى المهذبة، الدارجة الجزائرية)
- 2- بحسبكم ماهي العوامل التي تحدد الانتقال من صنف لغوي لآخر عند تقديم البرامج؟
 - نوع وطبيعة الجمهور
 - نوع البرنامج
 - عوامل اخرى
- 3- ماهي الاسباب التي تتحكم في اعتماد صنف لغوي مختلط؟
 - للوصول لأكبر عدد ممكن من الجمهور
 - لايصال رسالة اعلامية واضحة وبسيطة
 - اسباب اخرى
- 4- ماهو سبب استعمال اللغة الفرنسية في خطابكم الاعلامي؟
 - لعدم توفر اللفظ اللغوي المناسب في اللغة العربية
 - لاجل البرستييج
 - اسباب اخرى
- 5- ماهو موقفكم او انطباعكم من عملية المزج بين اللغات او الاصناف اللغوية؟
- 6- هل يمكن ان يشكل المزج بين اللغات(اصناف اللغة) تهديدا للعربية او يمكن ان يساهم في الحفاظ على الهوية والثقافة المحلية؟

Summary

The interplay between the formal (MSA) and the informal (AA), and the persistence of French as a functioning language resulted in making of Ain Temouchent radio broadcasting an intricate multilingual speech environment where different instances of code mixing exist. This mixing process depends on the context and the topic of communication as well as radio broadcasters' linguistic competence. Throughout an empirical analysis of the data, the author comes to know that ESA appeared to be the predominant linguistic variety used among Ain Temouchent radio broadcasters, a code which is resulted from the combination between the two levels of Arabic. This unique and specific code is adopted by radio broadcasters as a strategy of communication to convey a straightforward message and thus reach a wide range of audience from different cultural and educational backgrounds. Indeed, language contact in Ain Temouchent local radio is shaped by sociolinguistic principles in addition to other factors, and language in radio broadcasting is not only a means of communication, but also a tool to maintain local culture and identity.

Keywords: language contact, radio broadcasting, code mixing, sociolinguistic principles, linguistic variety, strategy of communication

Résumé

L'interaction entre le formel et l'informel, et la persistance du français en tant que langue fonctionnelle ont permis de faire de la radio Ain Temouchent un environnement de parole multilingue complexe où différentes instances de mélange de code existent. Ce processus de mélange dépend du contexte et du sujet de la communication ainsi que de la compétence linguistique des radiodiffuseurs. Tout au long d'une analyse empirique des données, l'auteur apprend que l'Arabe Intermédiaire semble être la variété linguistique prédominante utilisée parmi les radiodiffuseurs d'Ain Temouchent, un code qui résulte de la combinaison entre les deux niveaux d'arabe. Ce code unique et spécifique est adopté par les radiodiffuseurs comme une stratégie de communication pour transmettre un message simple et atteindre ainsi un large éventail de publics de différents milieux culturels et éducatifs. En effet, le contact linguistique dans la radio locale d'Ain Temouchent est façonné par des principes sociolinguistiques en plus d'autres facteurs, et la langue dans la radiodiffusion est non seulement un moyen de communication, mais aussi un outil pour maintenir la culture et l'identité locales.

Mots clés : contact linguistique, radiodiffusion, mélange de codes, principes sociolinguistiques, variété linguistique, stratégie de communication

الملخص

أدى التفاعل بين اللغة الرسمية وغير الرسمية، واستمرار استخدام اللغة الفرنسية إلى جعل إذاعة عين تموشنت بيئة لسانية معقدة تعتمد على المزج بين العديد من الأصناف اللغوية. عملية المزج هذه تعتمد على سياق وموضوع الاتصال وكذلك الكفاءة اللغوية للمذيعين. خلال مرحلة التحليل التجريبي للبيانات، اتضح للباحثة أن اللغة الوسطى المهيمنة هي الصنف السائد المستخدم بين المذيعين، وهو رمز لغوي ناتج عن الجمع بين مستويين من اللغة العربية (اللغة الفصحى والدارجة الجزائرية) و يستخدمه مذيعو إذاعة عين تموشنت كإستراتيجية اتصال لإيصال رسالة واضحة و بسيطة وبالتالي الوصول إلى اكبر عدد ممكن من الجمهور من خلفيات ثقافية وتعليمية مختلفة. نتائج البحث تثبت أن الاتصال اللغوي في إذاعة عين تموشنت المحلية يتشكل بواسطة مبادئ اجتماعية لغوية بالإضافة إلى عوامل أخرى، واللغة في البث الإذاعي ليست وسيلة اتصال فحسب، بل هي أيضا أداة للحفاظ على الثقافة والهوية المحليتين.

الكلمات المفتاحية: الاتصال اللغوي، البث الإذاعي، خلط الرموز، المبادئ الاجتماعية اللغوية، التنوع اللغوي، إستراتيجية الاتصال