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The Salient Factors That Contribute to Language Shift and Language Death

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

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Abstract

This research aims to explore Algeria's language shift and language death due to historical, political, and socio-cultural factors. The Algerian dialect, an Arabic language, is a product of the community and culture, with multiple levels and a hybrid language. Language is a form of communication between people from the same civilization or between communities who speak different languages. Challenges and reasons for language shift and language death include linguistic interference, bilingualism, multilingualism, and Arabization. North African nations have a rich linguistic diversity, including national and official languages, as well as foreign languages.

These languages mix and merge to form distinct linguistic stances, employing techniques like language simulation, metaphors, and mixing. The native tongue of the Algerian people is a combination of several languages, with the exception of Berber. Research methods show that adaptability and little preservation in the nation's linguistic legacy can result in language shift and eventually language death.

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LIST OF ABBREVIATIONS

AA: Algerian Arabic

CA: Classical Arabic

MSA: Modern Standard Arabic

General Introduction

Not only is language used for communication, but it is also used to create and preserve social bonds. Each language has linkages to the social, cultural, and political reality of that country. scholars; in fact, it affects how they view the work they have done in terms of research. It makes an effort to describe how languages in Algeria are changing and dying.

The socio-cultural, ideological, and political diversity of Algeria makes its linguistic position extremely complex. In contrast to Algeria's official language policy, the coexistence of Arabic, Berber, and French in the Algerian speech community is a complete contradiction.

Nonetheless, the Arabic language in Algeria, like that of the rest of the Arab world, has had significant difficulties, which have been reflected in the level of the Arabic language in the media and schools. Language is a communication system that develops in a certain civilization, community, or nation. When two languages come into touch, their connection is either coordinated or mutual, as when speakers of the weaker language acquire the speech of the stronger or more prestigious language for greater communication or socioeconomic advantages.

Language shift refers to the process or occurrence through which a population switches from one language to another. As a result, awareness of it is dependent on the ability to distinguish between the prior and succeeding languages, and hence the phrase excludes language change, which may be viewed as evolution, the shift from older to newer versions of the same language.

The topic of this research goes around languages situation in Algeria and the variety of languages spoken and used in this nation. On the other side, it discusses how this diversity may be a factor in the emergence of the phenomena of language shift and language death.

When Algerians are genuinely asked, "What is your mother tongue?" Many of them reply with the standard "Arabic," which is not the situation in reality. Although only using it occasionally, they are Arabic language speakers. They don't even utilize classical Arabic in their interactions; instead, they speak dialectal Arabic or Algerian Arabic, which is itself a synthesis of multiple languages.

- **Aim of the study**

The goal of our research is to ascertain whether young people in Algeria are actually experiencing a linguistic shift. Algeria as a whole, and young people in especially, use the arabi dialectal, blend it into french, and integrate into society; as a result, they rarely use their native tongue, which is the classically arabic. Since it has been noted that such linguistic conduct may lead to language death, the fate of the Arabic classic language with shifting to other languages needs to be raised to the Algerian population's attention.

- **Research Methodology**

Previously different studies on language shift and maintenance were negotiated by different methods like qualitative, quantitative and approaches in different linguistics context. Different methods of research use to check the scope of approaches in educational research are used to gather data to clarify interference and prediction of language (Cohen, Manion, & Morrison, 2013), Considering the objectives and nature of study qualitative study to be used as the method for research. Qualitative methods like interview and observation are used for research. Quantitative research is a method used to probe the problems relating to society or human beings that build up a complex and holistic view of social human problem. This research is conducted in natural settings.

▪ **Research Question :**

1. what Defines language shift and language death?
2. what are the factors contributing to language?
3. what is language revival and how is a language revived?

The research tools used in this work are the questionnaire and observations. Both attempts to collect qualitative data, the sample is based on all figures . Because there are various people from various backgrounds and locations in Algeria and with different languages used.

▪ **Research hypothesis**

Language shift is the process whereby a speech community of a language shifts to speaking another language. It is also known as language transfer and language replacement.

Language death or loss is the end or extinction of a language. It is also called language extinction in which the last native speaker has died.

Factors contributing to language shift are economic, social and political factors; demographic factors; and attitudes and values. Language revival is when people try to make a language that is not spoken or is spoken very little, spoken more often again. While language death is what happens when a language is not used by the people who spoke it before. Thus, language revival wants to save a language that is dead or endangered.

▪ **Significance of the Study**

This study will be very helpful to speakers of English who believe their language is inferior to English language and therefore see themselves as inferior too because whatever

affects the speakers of the language too. The research work will also help students of English in subsequent works of similar topic. The importance of the study cannot be overemphasized so the reader of the work will be of great benefit to the work, especially those who believe their language is inferior to another.

- **Structure of the study**

Three chapters will be covered in this research : The basic introduction, the historical profile and the different speech community of Algerian The used languages in Algeria and the effects of the careless use of foreign language variations are stated by the Algerian society where more than one language predominates among speakers .this will be presented in the first chapter , the second chapter discuss about the factors that contribute to language shift and Language death, and the factors influencing this language . And the Last chapter discusses the research's methodology, theoretical component, and instruments, and analyzes the data that have been gathered. aims at describing and analyzing language shift and language death phenomena and their degree of dominance in the country.

Chapter One

Literature Riview

Section one :The Historical Profile of Algeria and the different languages of Speech Community.

1.1. Introduction :

Depending on the language's adaptability, which allows for different codes to be used in various contexts, and the speakers' views toward it, speech communities differ from one location to the next.

Algeria and the potential side effects. Language develops through contacts between speakers of different languages, and the study of language contacts or language shift is known as contact linguistics. It is clear that using more than one language is advantageous, but doing so also exposes people to a number of problems, including code switching, diglossia, bilingualism, and language death. In this chapter, we talk more about these various linguistic outcomes. The goal in stating those results is to make known a hidden possibility that could have an impact on mother tongues and regional variants, potentially resulting in the extinction of a language.

1.2. Historical Background of Algeria :

The Vandals, who arrived in Algeria in the fifth century and lingered for hundreds of years before being pushed out by the Byzantine army, were the first European colonial expedition to set foot on the continent. As Byzantium's reach was constrained by the Arab invasion during the seventh century, North Africa's identity and character progressively took on the characteristics of its neighbors. The original inhabitants of Algeria were the Berber people, who initially opposed the Arabs but ultimately embraced Islam. Algeria was the name given to this nation by Ottoman Turks in the sixteenth century so that it might be regarded as a Turkish colony. As the Algerians had fought invasions for so long, they have now spotted a

new invader: the French colony. To the detriment of Algeria's identity and local culture, France attempted to uproot and eradicate local opposition by going beyond what was sensible in its efforts to do so.

Algerian history has seen several invaders leave their languages behind, but the languages that have weathered the winds of time are Berber, Arabic, and French. The linguistic landscape of the nation has been significantly impacted by all of these events. According to some sources, there are only four major languages spoken in Algeria, and each of these has a unique political and social significance inside the nation. There are three of them: 1) French is the language of scientific research and instruction, 2) Classical Arabic (literary Arabic) is the official language but is being superseded by Modern Standard Arabic MSA, and 3) Tamazight, with its several dialects spoken in different parts of the country from the north to the south; 4) Algerian Arabic, the majority's mother tongue and the language most commonly employed in normal daily speech.

Since the 1963 constitution, the Arabic language has been the official language of Algeria. In addition to the Amazigh language. Almost 99% of Algerians speak Arabic and Amazigh, with 72% speaking Arabic and 21% speaking Amazigh.

With the backdrop of French colonialism of Algeria, the French language is widely employed in the Algerian state, such as cultural areas, media, and education in colleges. Although French is recognized a semi-official language in Algeria, it is not mentioned in any of the country's official documents.

According to the researchers, "the language used at home and on the street is a blend of Algerian dialect and French vocabulary." "As a result of the plurality of languages and the complexity they carry, Algeria's linguistic situation is related to different social settings and centers."

1.2.1. Algeria's Geography and Population:

Algeria's population and geographical location are described as being in the midst of the Arab Maghreb. With a total area of 2.381.741 km², it is the biggest nation in Africa. According to the 2017 CIA World Factbook, there are over 45 million people living in Algeria. According to Benrabah (2007), it is a melting pot of several ethnic groups, including Berbers, Arabs, Turks, Sub-Saharan Africans, and Andalusians. Algeria's native people are known as the Berbers or the Amazigh (plural Imazighen), which means free or noble men (Achab 2012). According to Lacoste, Nouschi, and Prenant (1960), Algeria was home to several empires and dynasties over the course of history, including the prehistoric Numidians, Phoenicians, Umayyads, Abbasids, Ottomans, and the French colonial empire. Over the course of over 130 years following the French invasion of Algeria in 1830, the country's population fell by over a third. The economic, cultural, and social aspects of Algerian society were affected by the French takeover (Chitour 2004). Three major ethnic groups appear to make up Algeria's contemporary society: Arabs, Berbers, and Francophiles. The split, which corresponds to the three major languages, is based on cognitive rather than ethnic grounds. French, Arabic, and Tamazight

1.3. Languages In Algeria :

Algeria adopted Arabic as its official national language in 1990, and the majority of Algerians speak one of numerous vernacular Arabic dialects. These dialects are usually comparable to those spoken in neighboring Morocco and Tunisia. In schools, students learn Modern Standard Arabic. Algeria's ethnic Imazighen speak the Amazigh language (Tamazight) in numerous geographical dialects, however most are also multilingual in Arabic.

Since independence, Algeria's official policy of "Arabization," which aims to promote indigenous Arabic and Islamic cultural values throughout society, has resulted in the

replacement of French by Arabic as the national medium, and, in particular, as the primary language of instruction in primary and secondary schools. Fearing dominance by the Arabic-speaking majority, certain Amazigh communities have actively opposed this approach. The Amazigh language was designated a national language in 2002 and was elevated to the rank of official language in 2016.

The predominant tongue in the modern Arab World is Modern Standard Arabic (MSA). It is utilized throughout a variety of industries, including law, government, education, and the media. It is also regarded as Algeria's official and national language. French and even Berber are infused into Algerian colloquial Arabic's lexicon. The majority of the people speaks it as their mother tongue; it is the dialect of daily life, the home, and the street. In the Berber community, there are several dialects of Berber spoken, including Chaouia, Kabyle, Mzabi, and Touareg. This language is spoken by an estimated 25 percent of Algerians (Ethnologue, 2012).

Modern Standard Arabic, also known as MSA, is the primary language spoken in the contemporary Arab world. It is used in many different fields, including as law, education, government, and the media. It is also considered as the national and official language of Algeria. The vocabulary of Algerian colloquial Arabic includes French and even Berber. It is the language of every day life, at home, and the street; the majority of people speak it as their first language. There are a number of dialects of Berber spoken in the Berber population, including Chaouia, Kabyle, Mzabi, & Touareg. According to Ethnologue (2012), 25% of Algerians speak this language.

As a result of the impact of the historical events Algeria has experienced in the past, its languages have been gradually changing for a long time. It actually became a part of the linguistic heritage of Algerian speakers due to the significant impact this has had. Local

residents speak Berber as their first language. In addition to Morocco and Tunisia, they have lived on the higher ground throughout the whole Maghreb. After that, it was the turn of the Arab conquest, which settled in the Maghreb region and made Arabic the dominant language of the Berber people. Despite the Berber people's strong resistance to the latter language, it was eventually agreed that their identity would be destroyed when they converted to Islam. Another invader—France—wanted to invade Algeria, and it didn't end there. To do this, it used a variety of tactics, beginning with the language, to destroy Algerian culture.

Each of these languages is listed in great detail, beginning with:

1.3.1. Arabic Language :

Arab conquests mostly took place in two locations, the first in the seventh century and the second in the eleventh. Because of the changes in linguistics, sociology, and politics, the second period is the one that had the most significant characteristics. Any Arabic linguistic variety's first fixed form is classical Arabic (CA). Arabic has enormous significance and prestige because it is the language of Islam and the holy Qur'an, and it is notably renowned for having a large vocabulary and strict grammatical rules. Because of this, it is regarded as the medium of instruction, the language of religious instruction, and the source of a plethora of Arabic literature and poetry, not to mention serving as a symbol of Arab-Muslim identity.

1.3.1.1. Algerian Arabic :

More over half of all Arabic speakers in the nation speak Algerian Arabic. More specifically, it is the only means through which Algerians can communicate with one another. The great majority of Algerians speak Algerian Arabic as their first language. It refers to the range of dialects used by Algerians in oral communication. It is a colloquial Arabic that is utilized in everyday circumstances and interpersonal interactions. It is the habitual, daily used

one. Because it is only spoken, Algerian Arabic has evolved steadily among Algerian speakers through time without having a written form. The culture and oral tradition of well-known songs, tales, and proverbs is reflected in AA. Even yet, there is a lot of interpersonal use. The striking aspect of Algerian dialect is how easily it incorporates terms that have been adapted from French, even when speaking. All Maghreb nations share the practice of borrowing words from (French, Turkish and Spanish). In the Algerian society, this feature is surprisingly common in everyday talks. It is accurate to say that code flipping is one of the main features of Algerian dialectal Arabic. Speakers switch between different codes consciously and unconsciously depending on the context and their intended purpose. Due to the fact that people in Algerian society interact with all of these many kinds of language, it is impossible for any one of them to be used exclusively. As a result, shifts, changes, and mingling take place in some form or another, and this is known as language contact.

1.3.1.2. Classical Arabic :

The word "Arabic" refers to the classical or archaic versions of the language used in mosques for religious rituals and at home for worship. CA is used for prayers by Muslims all across the world, regardless of their home tongue: "Classical Arabic is utilized for prayer and academic religious debate by nearly one billion Muslims." Miflin and Houghton (1994:412). Classical Arabic has been codified and serves as the vehicle for a vast collection of classical literature. It has a rich literary legacy that includes ancient poetry, religious texts, and grammar books. CA has the status as a written language, but it is not anyone's mother tongue. It is employed by a group of scholars who have traditionally taken great pleasure in their ability to speak perfect Arabic, and so have always looked down on any colloquial tampering with the classical forms. CA is also claimed to be the language formal conversation, such as lectures, news broadcasts, speeches, and so on. Traditional Arab classicists were increasingly

displaced over time, and "neo-classicists" stepped in to adapt Arabic lexicon to the urgent needs of contemporary scientific technology. In fact, the most archaic vocabulary and phonetic and morphological structures of CA are gradually disappearing because they are too far removed from modern reality

1.3.1.3. Modern Standard Arabic :

The Arabic supported by Algeria's leadership is not CA, as it appears, but a contemporary literary form constructed from it to fulfill social and linguistic purposes. This modern variant of Arabic, which is obviously less formal than CA, is more common. 1 Throughout the nineteenth century, an enormous number of foreign words and idioms were imported into Arabic. MSA was born as a result of their efforts. Modern Standard Arabic has been adapted to the written language of current literature, journalism, some political speeches, television and radio newscasts, administration, and diplomacy. It is used as a medium for modern forms of literature and as a resource language for communication among literate Algerians. MSA is defined as "that variation of Arabic found in current books, newspapers, and magazines, as well as that which is used orally in official speeches, public lectures, and television." MSA is a simplified, modernized version of CA. Arabic is the official language of all Arab countries and the most widely spoken language in the Arab world. MSA has been standardised and standardized to the point that it can be understood by all Arabic speakers in the Arab World. It possesses the distinguishing feature of a modern language functioning as the medium for a universal literature. In Western nations, much scholarly attention has been dedicated to the study of Arabic in its many forms from a linguistic standpoint. Linguists sought to characterize the outcomes of some of the elements that impact MSA, both lexical and syntactical, native and foreign, and to specify some of the qualities that separate it from CA.

1.3.1.4. Classic Arabic Vs Algerian Arabic :

Once academic and political matters have resumed, classical Arabic becomes more prevalent. Ministers, as well as high-ranking military judges and generals, employ classical Arabic in their correspondence and official dealings. Nonetheless, it is clear that when they use the formal Arabic variation, they are not abiding by the convention to only use that form. Dialectal Arabic is so carried along with it. This abrupt change and blending is supposed to be employed when a disagreement becomes more severe, therefore one uses the informal style to put a stop to that debate.

In Algeria, religion serves as a counterbalance to the Arabic language. Islam's teachings and preaching cannot be carried out without the use of classical Arabic, but it does not forbid the use of dialects to make things obvious for the elderly and the ignorant as well.

Algerians conduct their lives in accordance with what Islam has commanded, and as a result, they have a tendency to speak in classical Arabic. As a result, they use classical expressions more frequently to exhort others and to denounce actions that are not permitted by Islam. They do this by citing passages from the Qur'an and Hadith to explain why one action is improper and another is permissible. The only reason Algerian society hasn't forgotten its roots entirely is that religion constantly reminds individuals of their moral bounds and proper behavior because the mental scars caused by France's departure are pretty severe and the void it left behind is quite wide. The use of the dialect is still crucial to everyday life for Algerians; it is widespread and may be used with anyone, including those who are highly placed.

1.3.2. Berber Language :

The Berber language is also thought to be a native of Algeria, along with Arabic. Burkina Faso, Egypt, Libya, Mali, Mauritania, Morocco, and Niger are just a few of the countries in North Africa where the Berber language is spoken. In Algeria today, the northeast is home to both of the major Berber languages. A few tiny Berber languages exist in the south, mostly as a result of geographical factors.

1.3.2.1. Kabyle :

Kabyle, called for its home country, is the first of the principal northern languages. Depending on who is providing the estimates, it is spoken by 1.5 to 6 million people who reside in the mountainous north of the nation. Kabyle has its own writing system and alphabet, which is being utilized by local government and is being taught in a growing number of schools.

1.3.2.2. Tachawit :

Tachawit or Chaouia is the other main northern language. It is spoken in the areas south and southeast of the Grand Kabylia, particularly in the Aurès Mountains. The majority of its speakers are fluent in Arabic, and it is not a written language. Beyond simple discourse, it is rarely utilized.

1.3.2.3. Tumzabt :

Tumzabt is a part of the M'zab oasis, whose capital is Ghardaa(Ghardaïa is the main city). . It lacks a written language.

1.3.2.4. Chenoua :

About 80,000 people in a few places in the northwest of the nation speak Chenoua, a language that is related to Tachawit and Kabyle. There is no writing system in it.

1.3.2.5. The Kabyle Linguistic Community:

With a total of 5,675,000 speakers, the Kabyle people dominate the other Berber tribes as the biggest ethnic group in Algeria (Ethnologue, 2012). The mountains and hills of Kabylie (or Kabylia), in northeastern Algeria, served as their ancestral home. The study's focus is on Kabyle-speaking Algerian speech groups. The fact that these speech communities are more well-known led to their selection.

They occupy several areas or wilayas. Based on the mountain height and the dialect of the residents, the Kabylie region is separated into upper/big and lower/small Kabylie on a topographical and linguistic level.

Three significant mountain ranges make up the Kabylie region: the Djurdjura in the southeast, the Kabylie coast chain in the north, and the Agawa chain, which includes TiziOuzzou. While Bejaia is the commercial centre of lower Kabylie, TiziOuzzou is regarded as the cultural heart of upper Kabylie. The Kabyle dialect is additionally used within Bouira, Blida, Boumerdes, Bordj BouArreridj, Setif, Jijel, and Algiers in addition to Bijaia and TiziOuzzou. The Kabyle are also noted for migrating, with over half of them residing in Europe, mostly France. It's interesting to note that the Kabyle are also proficient in French and Algerian Arabic (Nait-Zerad 2004).

1.3.3. French Language :

France has had a 130-year colonial presence in the world in Algeria. Statistics indicate that Algeria is projected to be a francophone nation with a population of 59% Nathan (2014), and despite its independence from France, governmental business is still conducted in French in some capacity.

In Algeria, French continues to be the second most widely spoken language after Arabic, and many university courses are still taught in French. The government, on the other hand, became more conscious of its role as a follower and was trained to cooperate with it, which opened the door for Algeria's bureaucracy and education to adopt an increasingly Arabic perspective on its operations.

1.3.3.1. English or French :

Algeria is the second-biggest Francophone nation after France itself, according to several analysts time and time again (Saadi, 2002: 53). Since 1962, it has been extremely difficult to eradicate French, and the elite was forced to continue using it as a tool for science, business, and social advancement. Despite this, they continued to display it as a stark reminder of the colonizer. The use of French in public administration was outlawed by 1990 as a result of the elite's exploitation of anti-colonial sentiments to convince the populace to identify with SA. In 1999, Bouteflika (1999–2019) advocated bilingualism and openly put the topic to debate.

French is now regarded as the top foreign language. It is presented in schools beginning in third or fourth grade. It continues to be the vehicle for advanced learning and scientific inquiry as well as the symbol of the labor market, upward social mobility, and administrative services. According to Benrabah (2005: 408), urbanization further encourages the expansion of this dialect relative to Algerian Arabic, maintaining its dominant position in the language market. In literature, business, and airports, it continues to be widely used, especially by the affluent and the elderly and middle-aged.

However, English, which is a second foreign language, is seldom ever utilized outside of educational institutions. However, it has recently been outpacing French in terms of audience size, particularly in the fields of computing, scientific documentation, and the oil

sector (Belmihoub, 2012: 16). Its usage around the world and neutral place in Algerian history are extensively acknowledged and promoted there.

1.4. Language Use :

Algerian governments have launched mass-education efforts since the end of colonialism. This is obviously visible in the country's educational system. MSA is taught in schools as an unifying language. At the age of six, all Algerians are expected by law to acquire fundamental knowledge through the medium of MSA. A program of this type is expected to overcome linguistic regionalism and usher in a new age of linguistic stability across Algeria. Nonetheless, MSA is never utilized for any purpose outside of the institution. Students are caught between the diglossic reality in which they "must" use MSA to write and communicate in official contexts and the vernacular to communicate in casual ones. Six-year-old children are exposed to new terminology that is unrelated to their mother tongue.

MSA failed to recognize Algeria's language variety, notably Berber, which is thriving in the current linguistic milieu. As a result, it appears to shift from what is intended to be a continuous language to a subordinate one in various sections of Algeria. It indicates a falling percentage of MSA users.

Because: a. the first is the native language of the majority of Algerians, while the second is a superimposed variation learnt in school and used only for specialized purposes

b. The two kinds serve distinct purposes: MSA is the language of Arabization and contemporary culture, whereas dialectal Arabic is the language of the home and street.

1.5. Algeria After Independence:

At the moment of liberty, Algeria was unsure about its identity. Due to prior colonial practices of pacifying the peasants' land where Berbers were concentrated, Berbers made up

just 18,6% of the total Algerian populace in the atypical 1966 census that took ethnic groupings into consideration. According to the French administration, which regularly published statistical data on ethnic groupings, the number decreased from 36.7% in 1860 to 29.4% in 1910 (Chaker, 1998: 13, Kateb, 2005: 95, Valensi, 1969: 29). The Algerian governors, however, reinstated the same paradigm of linguistic superiority and cultural marginalization in the name of creating a democratic society.

Algeria in 1962, with a quarter of them residing in towns. 90% of the population was illiterate, while 5.5% of people were Arabic-literate, according to some estimates. One million Algerians could read French, while six million Algerians could. Between 27,000 and 25,000 educators departed the nation at the same period (Benrabah, 2013: 55).

The educational sector experienced a crisis as a result. The government was compelled in 1964 to hire over 1,000 Egyptians for teaching Arabic, the majority of which turned out to be incompetent due to the acute shortage of instructors who had been both well-trained and skilled in the language. Particularly among the Berbers, even their Arabic language was entirely incomprehensible.

1.6.Linguistic Reality in Algeria :

Algerian dialects dominate the oral market, and communication is accomplished across different linguistic groups through Arabic.

Just a small number of intellectuals speak standard Arabic or French. The Algerian language situation can be stated as follows:

1- Common languages: colloquial or Arabic dialects, which are varied yet share common denominators.

2 - Local languages: Tamazight in its different presentations and dialects.

3 - Classical languages: Arabic and French fluently.

Consequently, the Algerian kid is born with a mixed linguistic system: dialectal Arabic or Amazigh, and if he goes to nursery, he is presented with a French language mixed with colloquial or Amazigh, and if he goes to school, he is confronted with a new language, classical Arabic. The instructor may use colloquialism to impart his teachings, and he may encounter dishonesty, or diglossia

1.6.1.Borrowing :

Words that come from other languages or even dialects of one language are borrowed and taken, or more properly adopted, to be integrated into daily usage on the language of the recipient. Language that is not one's native tongue is regarded as prestigious and glamorous. Because to its sociability and convenience, as some people may believe, words are taken from it and adapted to the local language. But even a layperson in Algeria may see how widely spoken French is there, One result of the language shift is borrowing, it is generally acknowledged. Hence, a significant number of words are taken from other languages, such as English, Spanish, Berber, and Turkish, as well as French, according to historical context in Algeria.

And these is some example :

Mela netla9aw ghodwa ok

see you tomorrow ok

Gali lundi netchawfou officiel

he tell me that we will meet monday

officially

Demain 3andi likk surprise

i have a surprise for you tomorrow

There is no doubt that the lengthy period that Algeria spent as a French colony has left a great deal behind. Some traditions were also deeply ingrained in the society, and the language has become well-known among the populace. This form of language has gradually adapted to be used in a normal way in the Algerian dialect.

Since France occupied Algeria for such a long time, French has become firmly ingrained in Algerian culture, and many French words are employed in Algerian conversation.

1.6.2.Bilingualism :

In Algeria, bilingualisms emerged as a result of the French's lengthy, slow occupation, with a strong concentration of this phenomena in the country's northern regions. Because not every member of the population is bilingual, bilingualism in Algeria is homogeneous. Some speakers can only speak one language in many locations. It is more commonly used in urban areas where Arabic and French speakers can be accommodated. Contrary to today, when bilingualism is more prevalent among those who attended school and were exposed to the French language, the majority of people during the colonial and post-independence eras—if not all—were bilinguals without their own free will.

1.6.3.Code Switching :

The phenomenon known as "code flipping" occurs when two languages coexist in a speech community and causes the speakers to alternately switch between the two languages, sometimes out of choice and other times out of necessity. According to sociolinguistic theory, code-switching behavior is driven and restricted by situational and metaphorical factors such as social environment, affiliation, occupation, and personal affinities.

There are many similarities between this phenomenon and Algerian society, and the French language is thought to be the main source of this changeover. Due to Algeria's history

as a colonized nation, people tend to speak French and Algerian Arabic, or Berber and French in other parts. French has an influence in Algeria regardless of the local dialects that exist. Most sentences in everyday discussions begin with AA and end with French, or the other way around.

For example:

Il est fou ...howa galek hak he is crazy he told you this

Galouli tu était present they told me that he was present

Ç'est de l'hypocrisie 3labalek It's hypocrisy you know

1.7.Using Non-Native Language Varieties Blindly:

Using diverse languages in Algeria is advantageous since it creates a new generation. Earlier generations lacked the variety that exists now. Globalization and the adoption of other foreign lifestyles are sufficient proof that people are more aware of the outside world. People are also growing increasingly knowledgeable about other languages, such as English and Spanish, which indicates that the desire to learn foreign languages is increasing. This is advantageous and helps the nation grow and prosper, but it won't have the same effects if these new dialects and varieties are used carelessly; people risk becoming more preoccupied with these varieties and forgetting about the country's history and the Classical Arabic, which is the source of Islam and civilisation. As described in this chapter, the careless use of these aliens varieties might cause language death.

Language death causes a country or society to ignore its history and progressively embrace other languages. This would cut off the Algerian people from one another; those who

adhere to the MSA will speak up for it and demand that its use be strengthened in all spheres. Hence, the people who became attached to the French language along with other foreign tongues will do the same, pushing them to stay in clans and making it difficult for them to cooperate with one another. For this reason, it is necessary to reunify the efforts to defend our native and highly esteemed Classical Arabic.

1.8. Conclusion :

Algeria, as a post-colonial nation with a nearly unique colonial past here on African continent and within the Arabophone region, might serve as a focal point for the millennium's battle between a few "world" languages in his country, especially Arabic, standard Arabic, tamazight, and French. This emphasizes the significance of colonialism in developing article bilingual education in a different language. It also considers the role of leaders and the impact of top-down process of pattern on both anticipated and unforeseen changes concerning the place and status of "global" languages inside a polity. And it reaffirms Arabic's strong status as a worldwide mother tongue language, despite the continued use of the former empire language, French.

The reason for dispute in Algeria is multifold: first, there are unrest between local languages, one of which has international status (Linguistic Arabic) and is imposed by government coercion and top-down making plans; second, Arabic is also at odds with the former speech, French, that survives gratefulness to elites brainwashed by imperial France, to a statist as well as rentist country, and its arm, the inert bureaucracy; and third, Arabic is at odds with Third, the authorities' effort to adopt the latter as a replacement for French fueled the dispute between the two European languages. As a last thought, We may say there are certain signs that French may be overtaken by English in the future. The Arabic language remains Algeria's native language, especially since colonization ceased. It will never perish.

CHAPTER TWO

Literature Review

Section two : The factors that contribute to Language shift and language death in the Algerian Society •

2.1.Introduction:

Worldwide speech communities vary depending on the speakers' views toward the language as well as the language's adaptability to use different codes in various contexts. Every time language is used, it has an effect on the usage state, which can lead to language change or language death. This research uses two main approaches, observation and the questionnaire, to try to comprehend the change in language or language death phenomenon in the Algerian context characterized as such as switching codes, bilingualism, borrowed and language shift. To find out more about the language shift and language death phenomena, as well as whether they have any influence on the native language, Whenever there is a language shift or language death in Algeria, we try to grasp the variables that contribute to this phenomena in the Algerian population and their circumstances because language has an impact at any level of usage.

Language possesses an impact at each phase of practice, so whenever there is a language shift or language death in Algeria, we attempt to figure out the factors that contribute to this phenomenon en the Algerian population .

2.2.What Define Language Shift and Language Death in Algeria :

Language shift is the process through which a language's speech community switches to speaking a different tongue. It is sometimes referred to as language transfer or language replacement. The termination or disappearance of a language is referred to as language death or loss. It is sometimes referred to as language extinction if the final native speaker has

expired. So Language shift, also known as language transition, language replacement, or language assimilation, is the process through which a community of speakers of one language moves to speaking a new language over time. High-status languages often stabilize or spread at the expense of lower-status languages perceived by their speakers. And Language death happens when a language loses its last native speaker, according to linguistics. Language extinction occurs when a language, including second-language speakers, is no longer known. Alternative categories for language death include natural or political causes, and the absorption or replacement of a minor language by a large language is unusual.

2.3.Language Shift :

Language shift is a sociological process in which one language gradually replaces another in an ongoing culture. The transition from speaking the old to the new language is caused by underlying changes in the makeup and ambitions of society. It is not a structural change generated by the dynamics of the previous language as a system, by definition. Because the new language is adopted as a result of contact with another language community, it is usually possible to identify it as "the same" as, that is, a descendant of, a language spoken somewhere else, even if the new language has some novel, possibly unprecedented, properties on the lips of the population that is adopting it. Language shift causes the spread of the new language that is embraced, as well as the endangerment or loss of the old language, whose speakers are shifting their allegiance. As a result, some literature on language proliferation and endangerment is relevant to language change. Linguistic shift may be the result of deliberate policy, but it may also be an unintended and frequently inexplicable phenomena. As a result, readings in language policy (particularly those on status planning) frequently refer to it. Others believe that the conditions of imperial connections between nations, as well as the

peculiar links mediated presently by technical advances, which are frequently global and at a particularly quick speed, necessitate new theories.

The process by which a speech community in a contact progressively abandons one of its two languages in favor of the other is known as language shift. Language shift is widely thought to be caused by social circumstances. Fishman defines language shift as a "process in which intergenerational continuity of the legacy language is declining, with fewer "speakers, readers, writers, and even understanders every generation" (Fishman 1991:1). This demonstrates that the less linguistic heritage preservers there are, the more capable the language is of shifting into a different form or degree of usage.

A variety of factors can interact to increase or decrease the likelihood of a linguistic transfer. In general, the fewer people who speak a language, the more likely its speakers will need to learn regional or global languages in order to function in a linked society. On the other hand, if a group of people is isolated, such as on an island or deep in the wilderness, such as a forest, they may have a higher chance of preserving their language since they have less interaction with others. Cultural ties between language speakers also diminish the likelihood of a full transition occurring. Scholars and language educators have raised awareness about the importance of reviving endangered languages after a shift or preventing shifts altogether; primary education may take place in a local or indigenous language, encouraging speakers to solidify their understanding of their mother tongue before learning the dominant language of the area. Linguistic transitions can occur among immigrant and indigenous people alike. For example, if an Algerian family travels to and lives in France or England, their children will be educated and guided in the target language that they find there, and soon that target language will become their L1, while the original first language, Arabic, will drop back to be their L2. This may eventually fall out of best interest as immigrants become more adapted to the surrounding culture. The greater the number of immigrants from

a specific region. The language fades or dies with its final speaker. Language shift is, in general, a process in which successive generations of individuals, both at the individual and minority group levels, gradually lose fluency in their heritage language in favor of other languages. This method may result in individual language loss or possibly language death for the whole minority community.

2.4.The Factors That Contribute To Language Shift :

Family, economic, and political reasons, as well as social and demography and attitudes and beliefs , all contribute to language shift.

2.4.1.Family Factor :

The first major element that leads to language change is family. It is widely held that the key setting for acquiring the mother language and passing it down through generations is the family (Rohani, Choi, Amdjad Burnet, Colahan, 2005). Thus according them, home is frequently seen as a vital aspect in language, making it difficult to sustain elsewhere. Because the language talked within the family has a significant part in the survival of the kid language, it is important to learn it and preserve it stored inside so that it is not lost. The family's language is linked to their national heritage. It is sometimes up to the parents to determine if their kid should be educated in their native language (Fishman 1991). When children develop and attend school, they get more subjected to the dominant language. As a result, they may get assimilated into a majority tongue and culture (Rohani et al 2005). Additionally, children's attachment to their mother language may weaken, and its usage may become uncommon. As Rohani et al (2005, p.2) point out, "attitude toward language transition differs from one linguistic group to the next, but from one family to the next." Some families prefer that their children learn their native tongue, while others desire that they adapt into the mainstream language.

2.4.2.Economic Factor :

The economic elements rely on whether community members find it rewarding to study the minority language; most of the time, minority language groups acquire a majority language to gain a job. Those in nations where English or French are the official languages, for example, would rather study English or French than a minority language that may not be promising. The most economical motive for taking up another tongue is to find job. People study English in English-speaking nations, for example, in order to gain decent employment. This leads to bilingualism. The strong demand from sectors for people who speak fluent English has effectively pushed job seekers to study English. Indeed, being fluent in English gives rise to well-paying jobs. The financial and social aspirations of people around them are also highly significant if the rate of language shift is to be determined (Holmes ,2001). When individuals are willing to integrate into a nation where majority knowledge is critical for economic success, a rapid transformation happens. Young individuals in the community are more inclined to move quickly. Language status is one of the main aspects that lead to language change. A multitude of demographic characteristics, such as population, age, gender, shown above, and so on, influence the degree and pace of shift that a certain linguistic community group undergoes.

2.4.3.Political Factor :

When people are eager to 'fit in' in a culture where mastery of a second language is required for success, a quick change happens.

2.4.4.Social Factor :

Linguistic shift happens when a group perceives no need to actively pursue the preservation of its ethnic language. When a group of speakers relocates to a location or nation

where the tongue differs from what they speak, they tend to adopt the new language. When an immigrant adopts the native language of the fledgling country and transmits it down to his or her offspring in place of the former country's language. For example, that whenever a migrant minority group relocates to a principally monolingual society organized by one require team language in all major institutional domains - school, TV, radio, journal, government, courts, and work - language shift is unavoidable except if the community takes proactive steps to prevent it.

2.4.5.Demographic Factor :

Opposition to language shift tends to continue longer in rural regions than in metropolitan ones because rural communities are more removed from political power centers. Rural residents can satisfy the majority of their social requirements in their national or minority language. For fact, kabyle in Algeria who live on fields outside of town have preserved their cultural speaking skill than those in towns due to their social and cultural ties with other algerien who talk classic arabic, algerien arabic, and french.

As per Holmes (2001), demographic considerations are also crucial in determining how quickly a community's language is changing. Opposition to linguistic change tends to continue longer in rural regions than in metropolitan ones because rural communities are more removed from political power centers. Rural residents can satisfy the majority of their social requirements in their cultural or minority language. The rate of change varies according to age group. Grenier (1984), for example, contends that few alterations occur during childhood and after the age of 35. Children are less exposed to the dominant language than adults. Marriages between multilingual populations, or inter-linguistic marriages, are seen as a significant element in language transition.

2.4.6.Attitudes and Values:

Language shift occurs more slowly in places where the minority language is extremely well respected. When the minority group supports using the minority language in a range of fields, it helps them resist pressure from the majority community to shift to the social category language.

These are important contributors to language shift. In addition to the reasons mentioned above, other researchers, such as Kloss (1966), Conklin and Lourie (1983), and Fishman (1991), have proposed various theories to explain language transition. Certain of the concepts are highly particular, but others appear to be too generic to apply to any speech group that is experiencing language transition or attempting to conserve its language. Based on this, two models have been chosen to be applied to the speech community. According to Kloss' (1966) model, the following components encourage minority language persistence and language shift: - The language spoken in areas such as home, school, and family meetings; - The minority group's education level; - The cultural and lingual separation from either the dominant group; - The majority's attitude toward the minority's language or the minority group as a whole.

Fishman, on the other hand, proposes a paradigm that aids in the prevention of language change. Fishman highlights the relevance of neighborhood language literacy at home and the usage of minority language in medium in this paradigm. He also emphasizes that the accessibility of the written medium improves a language's prospects of survival. A language that only works for speaking and not for writing, on the other hand, is bound to failure. Moreover, Fishman considers contexts, entertainment, and code-switching to be factors that promote language transition.

2.5.Language Death :

Language death occurs when local speakers die, taking their language with them, or when that language ends for a variety of causes. Before delving more into language death, we should discuss the process known as language loss, which treads the route to language death. On two levels, language death can occur. It might be on a family or individual level, as is often the case in immigrant communities, where the younger generation is caught between the local tongue and the new foreign tongue. As a result, individuals progressively grow more acquainted and competent with the dialect they encounter there.

Language death is a phenomenon that affects speaking communities and results in a drop in the amount of linguistic ability that speakers of a particular variety possess. According to Brenzinger, "a language is deemed endangered when there is no anymore a speaking community utilizing the language" (Brenzinger 1992: 3). According to this viewpoint, a language cannot be said to be dead until the language is no longer spoken in a culture without alluding to the factors of its extinction. Nonetheless, even among linguists who believe that language is dependent on humans and vanishes with the last users, there are disagreements. For example, David Crystal perceives language to be a "tool of communication" (Crystal 2000: 2), and thus asserts that it is only alive if there is more least 1 talker left, even though only one speaker makes contact unlikely, however if only one person of an individual's society has an understanding of a particular language, it cannot be realized to others because he is the only one with access to that language, which may result in a deficit. Yet, one last speaker is sufficient to transfer on his linguistic skills to a youngster, who quickly develops the ability of a native speaker. As a result, the researcher stated that communication can be readily created with one speaker, and Crystal's idea of what the purpose of a speech is, that is, to act as a "instrument of communication," is thus met.

Linguistic death cannot occur spontaneously; rather, it is a systematic process that can occur in a variety of ways, **including:**

2.5.1.Radical Language Death :

Instead of the speakers dying, radical language death is analogous to unexpected language death in its abruptness. They all, however, quit speaking the language. Survival under the prospect of political persecution or even genocide is frequently the cause for this. To avoid being labeled as "natives," speakers simply quit expressing their native language. Children are unable to learn the language, and the dialect eventually dies. One case of radical loanwords is the repression of an insurrection in Salvador in 1932, which resulted in the deaths of 25,000 peasants. As a result, the last known users of the dialects Lenca and Cacaopera ceased speaking in fear of being slaughtered. These signs, such as fear of death or political and military events, can quickly lead to a definite radical language death.

2.5.2.Gradual Language Death :

The most likely route for a dialect to go extinct is through gradual linguistic death. It occurs when minority languages interact with a dominant language, often as American Indian languages interact with English. Every generation, less and fewer people acquire language skills till there are no more new learners. When the final generation of speakers dies, the language is considered to be extinct.

To support such a concept, consider the following case: Cornish met this fate in the nineteenth century in Britain, as did numerous Native American languages on both the northern and southern continents.

2.5.3.Language Death From The Bottom to The Top :

Language from the bottom to the top The phrase "death" refers to a language that only exists in specified situations, such as a formal language. Latin is one such language.

Eventually, a procedure known as language rebirth can bring one of these languages back to life, as is the case with Classical Hebrew, and potentially Cornish in the near future, when it begins to be learnt as a native language by children. The language may be on the verge of extinction here, but the people or the state may make an attempt to restore it and (Hebrew, their language of the Jews, is the best).

Language, as previously said, exists and is dependent on its interlocutors. If these parties involved are physically intimidated, their language is also in jeopardy. Crystal depicts several examples of physical threats, most of them are the result of natural disasters. Little populations in remote places, in particular, are easily condemned or swept out by earthquakes, storms, tsunamis, floods, or volcanic eruptions (Crystal 2000: 71). As a result of such "removal" of all individuals who spoke a language, the language would die suddenly and unexpectedly.

Another issue that may constitute a danger to a communicative situation and therefore the motivation for migration is the economic condition. There are several cases of individuals being compelled to leave their homes owing to a poor economic situation in their country. Natural calamities, such as droughts or floods, can cause famines in financially fragile Third World nations, resulting in terrible living circumstances. A comparable scenario, however caused by humans, is war, which reduces the demographic not only because of the victims slain in conflict, whom I refer to as "primary victims," additionally due to "secondary victims." These "secondary victims" die as a result of illnesses like TB. Very prevalent in Third World nations that have been devastated by civil conflicts for many centuries and where poor economic conditions do not allow for comprehensive health treatment (Cf. also Crystal 2000). It should be noted here that massive migrations do not always result in language

extinction. Yet, if the amount of emigrants is large enough, movement may be the initial phase of the journey that eventually leads to language death. Another reason for migration is civil war, which signals a challenging political scenario.

Political issues do not necessarily lead to conflict. While analyzing the colonialist phase in the earlier as well as neocolonialism now, an excellent illustration of numerous forms and repercussions of political tyranny is provided. When a dominant country invaded new regions, the indigenous people was kept back through both physical force and the notion that the invaders' new language was "better and higher to their own." Furthermore, the colonists' language was largely used as the official dialect and the dialect of the school system, making it more prestigious. Because of its regularity, it has been stated that significance and glamour belong to the most important variables in a number of forms of progressive language death. Additionally, there have been examples of colonial behavior in the past, reaching the extreme high point of absolute suppression of indigenous languages and concerted persecution of its speakers. In this sense, the term language murder was utilized to describe the method that accepts the dominant language, now known as the killer language, as the sole conceivable mode of communication (see also Crystal 2000 and Fishman 1991). This situation is similar to the Algerian independence battle against the French colonists, when the French language was heavily reinforced and forcefully applied in Algerian society in order to implant it in Algerians and eliminate the Arabic language.

2.6.Language Death Awareness :

It is necessary to preserve and care for language since it reflects human beings as members of society; who would people be if language disappeared? Everyone has a shared history. Nobody's culture nor language is unimportant to them. When a language dies, its

speakers lose a piece of their history, a lot of which was passed down orally. They will lose a civilisation and will be unable to decipher any old manuscripts that they may discover.

The cornerstone of knowledge is language. There are certain notions that no one understands since there is no term in their speech for them. Every language has terminology which can not be interpreted into another language, as well as ideas that are exclusive to that culture. If the tongue is preserved, those civilizations can communicate their words and ideas. If the language fades, even they will forget such ideals. So much information and culture would indeed be lost. Assume that all languages perish, but only one remains. All non-native consumers of those linguistic notions would perish alongside them. Members of society would be narrow-minded, prejudiced, and have a clearly distorted view of the world, and they would be unable to leave our restricted thinking because they'd have no awareness of anything else.

How can you comprehend a notion for which there are no specific words?

Language dying is a natural phenomenon that happens on a regular basis. This has been happening throughout history (Crystal 2010:21), which implies they have come and gone. The issue is that there are currently far too many languages departing and much fewer coming. The speed and scope of language shift, which (...) is driving to complete language dying, the annihilation of languages over the world" (Trudgill 2000:192) This is why sociolinguists, in particular, as well as members of society, care.

The number of tongues that have vanished, and several that are on the verge of extinction has excited and concerned sociolinguists and people alike, demonstrating how severe this problem is. Others might argue that a monolingual world would really be preferable.

" To achieve a peaceful future, among the initial things you must do is pay more attention to people's rights within society and to their personalities as communities - and a community's main symbol, or badge, is its language." A careful multilingualism policy and a concern for minority languages are far more likely to build the groundwork for peaceful and mutually beneficial cohabitation." Crystal (Crystal 1999a: 3-4)

For this reason, a differing earth of texts is more quiet than only one language controlling because in the situation of one linguistic; language is well kept and all humans would just be realist as none of them might dare to keep changing or derive this one speech towards another level or diploma and one change might well quickly lead to a sudden disagreement but a wide and varied world is safer because of shifts and adding because a group can believe on preserving a language rather than the world.

2.6.1.Diversity Is Necessary :

As previously said, a more diversified environment is stronger, and the idea that every ecosystem is "a network of interrelationships" between all living things may be utilized to support language variety.

Like culture, art, and every other kind of social interaction, language is a component of the human ecology. According to Crystal (2000:32–3), any harm to one of these components might have "unforeseen consequences for the system as a whole";

2.6.2.A Language's Expression of Identity :

A nation without a language is a nation without a heart, according to Crystal. And it's true what they say. It is hard to separate our language from our sense of patriotism as a country. "Language is the primary index, symbol, or register of identity" (Crystal 2000:40). Because it helps people feel that they belong to a group and are virtuous, speakers frequently have a strong sense of enthusiasm for their language.

2.6.3.Languages Are History Heritage :

Since the beginning of time, language has served as our mirror; as such, it can convey and display our past. This gives speakers with a significant chance to leave their mark on future generations by being memorized and remembered. The baggage of our creation is made up of words, phrases, idioms, and proverbs; this has a strong and valuable worth since it stands out as a treasure. The fact that generations of grandparents and parents frequently gave speeches that were memorable and useful at any time demonstrates how language is a history shared by all members of society.

2.6.4.The Contribution Of Languages To Human Knowledge :

"Losing a language is like losing a special window into the nature of humanity. Each language conveys a unique perspective on the world that is unmatched by any other. As has been repeatedly shown in the study of comparative literature, speakers can benefit from understanding how other languages shape reality. (Crystal1997:44).

The diversity of civilizations that language can decipher is the source of the world's heritage. Crystal (1999a) draws attention to the information that members of society might learn from speakers of other languages, such as medical procedures from indigenous medical

traditions or other viewpoints and impressions of the environment. The secret to fostering tolerance and peace on a global scale is to have an understanding of this diversity of viewpoints through other people's languages and cultures.

2.6.5.Languages Are Unique :

The fact that so many disciplines of human studies may readily access and profit from language studies and their findings serves as a strong argument in favor of the linguistic community. The study of languages helps us to understand how the human brain and language faculty grow. Each language has its own grammar, phonology, and lexicon system. For human studies to be successful, it is crucial to comprehend how these systems function and how individuals learn them. As a result, "with every language that dies, another precious source of data about the nature of the human language faculty is lost" (Crystal 1999a:3).

2.7.The Factors that Contribute to Language Death :

Humans in general, and sociolinguists in particular, may focus on the language in its conventional form, believing that it is the only item that might disappear.

Language equals character, an additional reason why language variety must be preserved. The emphasis should not be limited to so-called official (standard) languages. Moreover, dialects can serve as a means of identification and should so be regarded similarly to languages. „The distinction between dialect and speech is arbitrary, based on sociopolitical factors [...]. Language death is dialect death [...] Crystal (2000), p. 38.

Although the proposition that language helps to maintain one's identity is obvious, the effect of dialect death is notable, as it is demonstrated that people have just always started

trying to collect and collect old words and geographical tales (sometimes in dialect) comprising rural expressions, proverbs, and most of the period sayings from the previous generation. As a result, a blind concentration on the main status while completely ignoring lower types such as dialect might lead to language death, and this is the most important and main stage that we all ought to preserve and pay more attention to.

Political movements and prejudice, as seen in several countries that experienced terrible and harsh wartime, have rendered a language extinct.

This element was critical to emphasize regarding language mortality, particularly during the two global conflicts and in colonized third-world nations. Globalization and uncritical acceptance of other cultures and ways of life may eventually lead to language death. That is why attempts are already being made to stand up to this problem and put a stop to it due to the simple reason that only some individuals are no longer conscious of their roots or original languages; in other words, the two phrases used to combat this are Preservation and Revitalization.

2.8. What is Language Revival and How is a Language Revived:

Language revival will be when individuals strive to revive a dialect that is no longer spoken or is only spoken infrequently. Language death occurs when a dialect is not utilized by those who previously spoke it. Hence, language revival aims to rescue a dying or endangered language.

The language can be revitalized by means of a television station or a bilingual education program. Bilingual education programs are available from preschool to university level. Immersion has always been used in effective bilingual education. Pupils are engaged in the language, which is utilized to teach them subjects like as physics, arithmetic, and social

studies. The language is not 'taught' to them. It is utilized as an instructional medium to teach children the standard school curriculum.

Language revival, also known as language rebirth or language resurgence, is an endeavor to prevent or reverse a language's decline or to resurrect an extinct language. Parties participating may be linguists, cultural or civic organizations, or governments. Others claim that there is a difference between language resurgence (the revival of a dead language with no native speakers) and language revival (the rescue of a 'dying' language). It was established that just one successful occurrence of a total comeback of a language, Hebrew, had occurred, with the development of a new generation of native speakers without any prior native speakers as a model.

Languages selected for resuscitation are those with relatively little use and popularity. Different approaches of language revitalization can even be utilized to try to restore extinct languages. Although the aims of language revival differ widely from case to case, they typically entail attempting to boost the overall number of speakers and usage of a language, or attempting to sustain the existing level of use in order to save the language from extinction or death.

The causes for the rebirth are several. It is believed that around 2,000 languages have already become extinct in recent years. According to the United Nations, more than half of the languages now in exist have fewer than 10,000 speakers, a fourth have fewer than 1,000 speakers, and most of these languages would become extinct in just over 100 years unless conservation measures are done. These figures are frequently given as reasons why language revitalization is required to preserve linguistic variety. Language resurgence is frequently stated as a result of culture and identity.

when language is seen as a distinct "cultural treasure" Language is typically viewed by society as a distinct component of their culture, linking them to their ancestors or the land and creating an important part of their history and self-image.

The study of language conservation in linguistics is strongly tied to the resurrection of language. Linguists work in this subject to establish comprehensive records of a language's grammar, vocabulary, and linguistic traits. This method frequently increases interest in resurrecting a certain language in the study. Moreover, documentation is frequently conducted with the intention of revitalizing language.

2.9. Language Planning and The Linguistic Profile :

The current language landscape of Algeria displays a multilingual setting (Batibo, 2005). Since 1963, Standard Arabic has been the first chosen as the official language among the many linguistic codes, with Algerian Arabic serving as the primary daily communication language. In 2016, Tamazight became a recognized language. It has eleven geographically dispersed variations with various levels of intelligibility and is the second most common spoken language. In respect to language planning following independence, this section gives some specifics about each.

2.9.1. Attitudes of People Toward Language :

Depending on individuals' preferences and level of linguistic familiarity with other languages, the Algerian community takes on several forms. Some people can speak multiple tongues fluently. As a result, it is more likely that they will mix and flip between foreign terms and languages during every interaction they have. Others are just proficient in their native tongue. When it involves deciding what to utilize and why, men and women share some traits. The French language is preferred by many Algerian women over the male

counterpart because they view it as prestigious and because it is simple for them to choose the appropriate phrases to employ in order to communicate clearly and effectively.

However, because these ladies are fluent in French, it is implied that they are educated and sophisticated. What do illiterate women employ to express themselves, then, is the question at hand. This demonstrates that people also borrow when they are unable to transition across languages; lending makes it simple for women to incorporate detached French words in their everyday speech because doing so requires less effort than acquiring the full French language. Men appear to be more sentimental about their ancestry and behave as guardians of it. They don't think twice about using classical Arabic in conversation to demonstrate their rank and to convey a clear notion that can't be ignored or contested.

The younger generations of Algerians use language differently than the older generations do because they are more conversant in tongues like English and Spanish, which the older future generations were not. As a result, they use the Algerian language in addition to French and even English.

When they communicate with one another, this utilization is strongly connected. However, when they converse with older people, they keep to the distinct Algerian dialect variety.

2.9.2.Linguistic Interaction in Algeria :

Today's civilizations are largely multilingual. A monolingual society is nearly impossible to find nowadays for a variety of reasons. The harsh period of wars and battles has been seen by the entire planet. In actuality, it has become a smaller, more regulated item. With the help of historical events that served as catalysts for this, individuals have been given the opportunity to become more familiar with, if not informed about, other people's

languages. French and dialectal Arab are employed haphazardly in Algerian, resulting in a variety of phenomena known as language contact consequences. The notable aspect of Algerian culture is that there are several language interaction results, such as borrowing, diglossia, code flipping, and bilingualism, which have existed for a long time.

2.9.2.1.Revitalization and The Preservation :

As stated by Mufwene (2004:208), preservation requires awareness of the existing condition and the desired solutions. This may be accomplished by recording, documenting, and constructing writing systems to preserve the language in writings or audio/video, which he refers to as "museum artifacts." Even while it may not seem like much, for moribund, or condemned to die, languages, preservation is frequently the only option. The revitalization process is considerably different since it depends on elements other than linguistic fieldwork. Not only is the language being recorded and documented, but it is also being given new life in order to revitalize it, improve its health, and ultimately make it safer.

According to Crystal (2001:7), there are three key components necessary for revitalization, or the genuine preservation of a language. The community must first be motivated to revive its language (Crystal 2010:22). One could assume that everyone would desire this. The majority of linguists have, however, run into totally uninterested communities. They are unable to comprehend why they ought to worry about recovering their "backward" language because the dominant language looks so alluring and provides them with more social, economic, and political advantages.

Anything can a scholar of language do in these situations? Should they just let them make the decision based on their language and loss? As was said before, when a language dies, cultural and intellectual variety are also lost. It is not only an issue of losing a local tongue. In this situation, according to Crystal (2001:6), linguists should work to educate the

community about the value of preserving their native tongue and to let everyone understand that multiple languages is not a negative thing or that they should be embarrassed of their heritage.

2.10.Conclusion :

Languages may vary in terms of their users and usage, and sociolinguistics provides a descriptive study on how this variation occurs. Language diversity is crucial to our ability to coexist and localize ourselves in terms of geography, religion, and even ethnicity. language shift are seen as the leading factors towards this instability, which may lead to language loss and eventually to language death, whereas intruder languages or the creation of new varieties in some speech communities may cause instability towards the mother tongue or the first language .

Chapter three

**Methodology and
Data Analysis**

3.1.Introduction :

The current study investigates whether or whether there is a potential linguistic change among young Algerians. A questionnaire was created because sociolinguists urge researchers to employ a variety of tools and strategies to accomplish their goals. We have several different research questions. The primary study topics include the causes of code-switching and the speed at which speakers of Arabic utilize the language. A secondary issue concerns whether Arabic is going away based on participant paradigms. As a result, we came up with two hypotheses that the results may either support or refute.

A questionnaire has been developed as a research tool. We were able to contact our participants thanks to this survey. The volunteers were chosen at random from a variety of algerian student from tiaret region. 100 people participated in the study. The data that were acquired were examined. They demonstrated that the vast majority of attendees are proficient in the regional Arabic. In their mother tongue, they demonstrated weakness. Those we questioned there is some have a significant issue with traditional arabic: they have a bad attitude, they don't want to keep it up, and they can't communicate without switching to french; nevertheless, the others exhibited a good attitude and are keen to keep up arabic. Thus, this linguistic risky behavior has the potential to decrease the lifespan of classical Arabic.

3.2.Methodology :

The technique utilized had significant outcomes that aided in the completion of this task. Every aspect of the inquiry is taken into consideration, meticulously analyzed, and documented as justifications for some instances of language shift and language death in Algeria.

3.3.Questionnaire:

Participants' self-reported data are widely employed in language shift research since it allows for statistical analysis. The major problem with the questionnaire is that it only "gives us insight into real conduct but only towards reported behavior." As a result, the respondents' evaluations of their language proficiency and sincerity are still essential to the accuracy of the responses. In order to close the gap between the purported practice and the actual practice, researchers combine it with other methods like participant observation and experiments.

3.3.1.Data Collection :

Data from the investigator's observations were gathered and assessed to sum up the study's findings. Analysis of data typically reveals the different ways in which people can communicate in more than one method; many language phenomena, such as changing codes, mixing codes, language shift, and borrowing have been identified. This depends upon the interlocutor's degree of knowledge and understanding as well as the speaker's selection of language.

3.3.2.Instruments of Data Analysis :

This research use both questionnaire and observations as its two primary research methodologies in an effort to gather data in a qualitative manner.

Using a questionnaire, the information needed for our inquiry was gathered. The questionnaire has proven to be a useful instrument for detecting linguistic diversity.

In this study, a qualitative research methodology was used. The 100 participants were picked at random. They were required to answer a questionnaire. The study's objective had to be covered by this assortment of questions in order to collect the data needed for more

accurate research analysis. The questions were written in English to make them simpler for those answering to understand.

This poll aims to find out why people switch codes, how they feel about their native tongue, and whether they are willing to maintain their dialect. .and that such linguistic conduct can lead to the death of the algerian language if there is a real linguistic change among the population.

3.3.3.Sampling :

Applying the selection strategy in this scenario helped me and would have been difficult because Berberophones, Arabophones, and Francophones cohabit in the same region and the sample would prove representative of the issue. As a result, I carried out a judgmental sample around university , especially at my departments . Three classes or groups of students from the third year make up the sample. I noticed that students Their social and political beliefs influence the next generation as well.

3.3.4.Planning, Executing and Analyzing :

The qualitative questionnaire's findings reveal that various language contact events are used both consciously and inadvertently in everyday speech, which is impressive and surprising.This language usage patterns questionnaire was created using Fishman's "who discusses how to whom and when" and "domains of language use" as a reference. I conducted a themes-based survey to examine how different interlocutors and environments affected language choice and to give an idea of which areas are reserved for which language(s). Multiple choice, yes/no, and open-ended questions were used to capture various features. The following categories were used to organize them by theme:

1. Personal and demographic information.

2. Parents' background in languages and the participant's language proficiency.
3. Language use among extended families and the friend and depending on the environment.
4. Language choice and use according to settings.
5. First language at home .
6. language that chose to be out of the education system

The inquiries were made in order to determine "who spoke what the language or languages with whom, where, and why."

Due to the low public usage of Berber's written form, the survey was presented in SA, but all explanations were provided in English, and participants were given the option of responding in the language they felt most at ease with.

The fieldworker personally conducted the questionnaire. This gave me the chance to clarify any misunderstandings and talk about additional thoughts or remarks while also making the observation.

3.4. Aim Of The Study :

Our research seeks to determine when young people in Algeria are undergoing a language shift. Algerians, particularly young people, employ arabi dialectal to blend into French and integrate into society; as a result, they rarely use their own language, which is classically arabic. Given that such linguistic behavior may result in language death, the fate of the Arabic classic language with shifting to other languages must be brought to the attention of the Algerian people.

3.5. The Administration of The Study:

The questionnaire honored the moral rights of the sample groups by preserving student identities. The anonymity of the questionnaire, which also created a nice environment, allowed them to respond to the numerous questions without feeling guilty or limited. They had complete freedom to express whatever they wanted about the subject of the study. Due to the self-administered nature of the questionnaire, we can quickly and simply get the data. On our own, we were able to provide it to multiple people at once. The sample group finished all the questions with the researcher present in about 20 minutes.

3.5.1.Participants:

The participants and observations for the sample of participants were chosen from the general public. They were chosen at random, but there was a greater emphasis on the students. From 17 to 30 years old, the participants' ages range. From universities, they are chosen. From Tiaret areas in Algeria, 100 students or participants were picked. As part of our study, participants are chosen based on their educational background, which is used to frame the research topic. This suggests that individuals may be highly inventive in their requests or in the information they provide on a subject.

3.5.2.Procedure :

Both the questionnaire and the observations were conducted at Ibn Khaldoun University's English Department during a class on the second day of May from 10 a.m. to 11:30 a.m. It took us 20 minutes to collect the students' responses to the questionnaire, and it took me an hour to observe every student's response and the languages they used.

3.6.Observation :

The process of observation involves using one's senses to gather information about the outside world. Looking at someone, something, or their behavior is the main component of

observation. This indicates that the analysis does not take the attitudes and beliefs of the parties being observed into account.

Observations are a crucial addition to surveys. The process of observation can take many different forms. And The researcher shouldn't have any influence over the study subject while doing direct observation. Observation bias and other sample issues must be resolved for data gathered through observation to be useful. And in this study, we're going to watch how languages like Arabic, French, and English are used in the classroom and in the department to see if people are switching from other languages or not.

3.6.1. The Usage of The Arabic Language :

Since Arabic is the mother tongue of the majority of Algerian people, it is widely utilized in all spheres of life. However, due to the dominance of colloquial Arabic, classical Arabic is not frequently spoken. The majority of students in the department speak colloquial Arabic, and even the teachers occasionally employ words from the Arabic language to clarify and convey ideas. The governmental departments and locations as well as the administrations employ classical Arabic. and, in some locations, informal Arabic. The majority of Algerians speak in Algerian Arabic on a daily basis. I get all of this conclusion from my observation.

3.6.2. The Usage of The French Language :

Like many other languages, French has a wide range of applications. Due to its widespread use, particularly in North African nations, it is also among the most frequently studied languages. Fashion, beauty, culture, dancing, cookery, and theater are all expressed in French, which is widely used in Algeria and is the second most common foreign language after Arabic.

Below we comprehend the impact of speaking French in the Algerian community of speech after 130 years of colonization and that we have endured years of attempts of extinction for this language, especially as we see that the younger generation has the interest of the English and some other tongues, like German Spanish and even Turkish. According to my observation in the class, we observe that the French is utilized at class with the students and even some teachers use some word from French in order to clarify something or just switch it unintentionally.

3.6.3. The Usage of Tamazight :

Because there are so few speakers of this dialect in this state compared to other states like Tizi Ouzou or Bijaia, where there are a variety of people and dialects, I have observed that there is a complete lack of use of Tamazight among teachers, students, and even students among themselves, despite the presence of students of student Amazigh origin.

However, this language is spoken in Amazigh households since they keep their dialect there and among their relatives and friends who share that heritage, as I have observed via our neighbors and some of my Berber acquaintances.

3.6.4. The Usage of The English Language :

The use of the English language has recently been rising quickly, especially among the younger generation who have developed an interest in the English language and are marginalizing the French language. English has grown crucial in all professions, particularly because it is the language of the world. Everyone aspires to be proficient in it for employment, opportunity, travel, and listening to English songs. Even in social media, the majority of pages that promote and comment on English are found. Since English has taken over as the universal language, I chose to attend the University of English Department, where everyone—students,

professors, and even the administration—speaks it. I've expect through from my studies that English will quickly supplant French.

3.7. Discription of The Instruments :

This article includes a questionnaire with 20 questions.

Personal information regarding the students and They are questioned for their age and sexual orientation was covered in the first part.

The first question: Finding out if they speak Arabic and with whom was the first inquiry.

The second question: query concerns their knowledge and speaking of the French language.

The third question: query concerns the usage of tamazight languages and if they speaks it.

The question number four: Identifying the language spoken outside from home if it the local arabic or standard arabic or the frensh or tamazghit languages .

The question number five: How frequently did they shift amongst French and Arabic and if they switch from this languages always or sometimes or rarely this was the topic of inquiry number five.

The question number six: Finding out which languages algerian speakers are proficient and in which languages they feel competent to sepak it this it was question six.

The question number seven : in this one we inquiry probed the subject's use of conscious or unconscious French and local Arabic switching.

The question number eight: In question eight, the students were questioned about their comfort level speaking their native language in front of foreigners .

The question number nine: we asks theme If they have children, they would like them to be able to speak French, Arabic, or Tamazight.

The question number ten: Whether the French language may go extinct in Algeria in the future near this was the topic of inquiry number ten.

The question number eleven: If the Tamazight language can go away in the future.

The Question number twelve : this one it concerns whether English can substitute for French in Algeria.

The question number thirteen : If you believe that colonialism contributed to the variety of languages and dialects in the Algeria.

The question number fourteen : if the country's size was the cause of multicplicity of languages in the Algerian speech community.

The question number Fiveteen : in this question we asks if any of you are able to speak any other languages.

The question number sixteen : in this question we ask and we want to know if any of you understand any other languages

The question number seventeen : this question is Concerning the first language he picked up and speakk it at home .

The question number eighteen: this question asks about which languages you would like to see banned from schools.

The question number nineteen : this question asks if you pick up on or comprehend more when the instructor shifts to speaking Arabic in class.

The question number twenty : The final query asked the topic whether if they had any more thoughts or remarks or comments.

3.8.Data Analysis :

Qualitative techniques will be used to analyze the data gathered through the questionnaire and the observation.Descriptive statistics like means, frequencies, and percentages will be used to assess the qualitative data obtained by the questionnaire.The content analysis method will be used to examine the qualitative information gathered from observation.

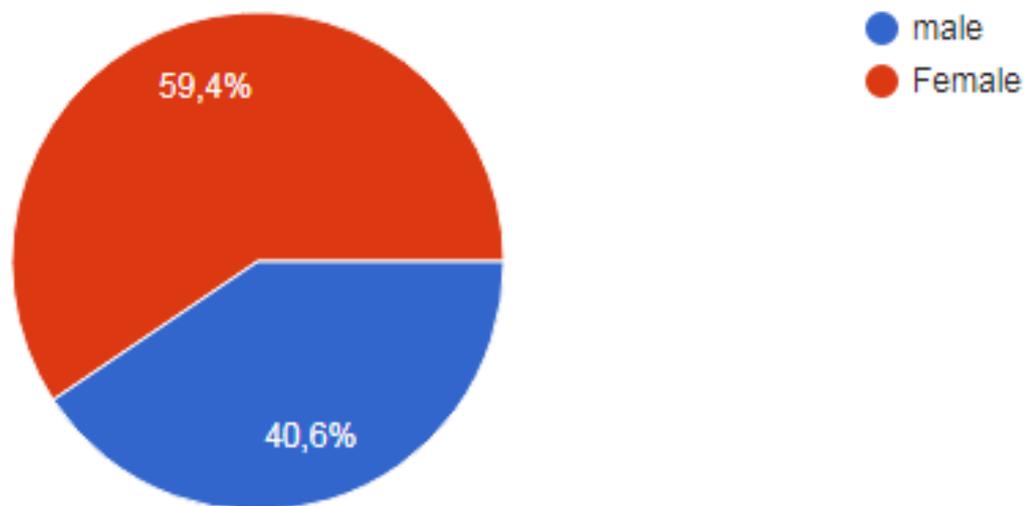
as a result .Graphs will be used to support the findings of the data analysis as they are presented in an explanation fashion.The study will concentrate on locating patterners as themes that appear in the data.additionally to the various languages used, the language shift, and the languages die among the community of algeria speech.

3.9.Analysis of The Questionnaire:

The questionnaire is intended to gather information about the participant, the languages they use at home and away from it, whether they still use their mother tongue or have switched to another one, and their interests for learning different languages.

In the first section participants are requested to provide their age, gender, and who they speak Arabic with .

Items : sex of participants and ages ?

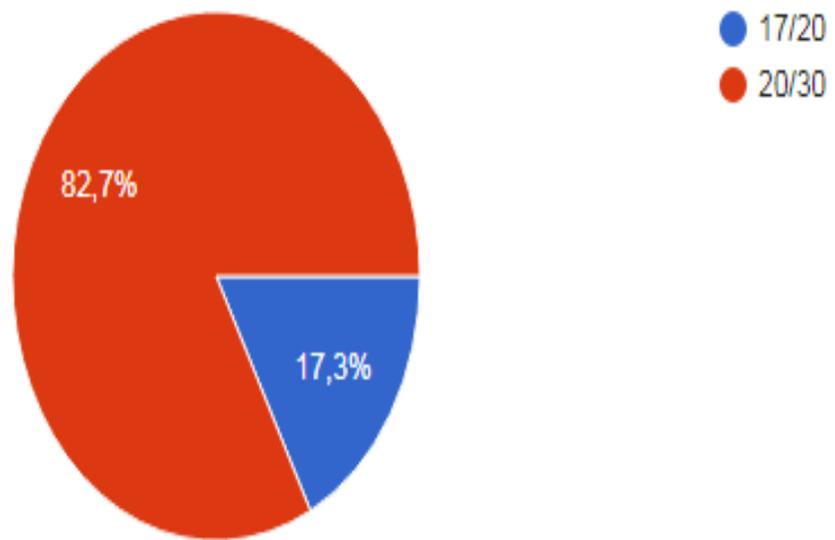


Graph 3. 1. Shows the participants' gender distribution.

In terms of gender, around 60% of the replies were from women, and about 40% came from men.

Item : age of participant

98 réponses

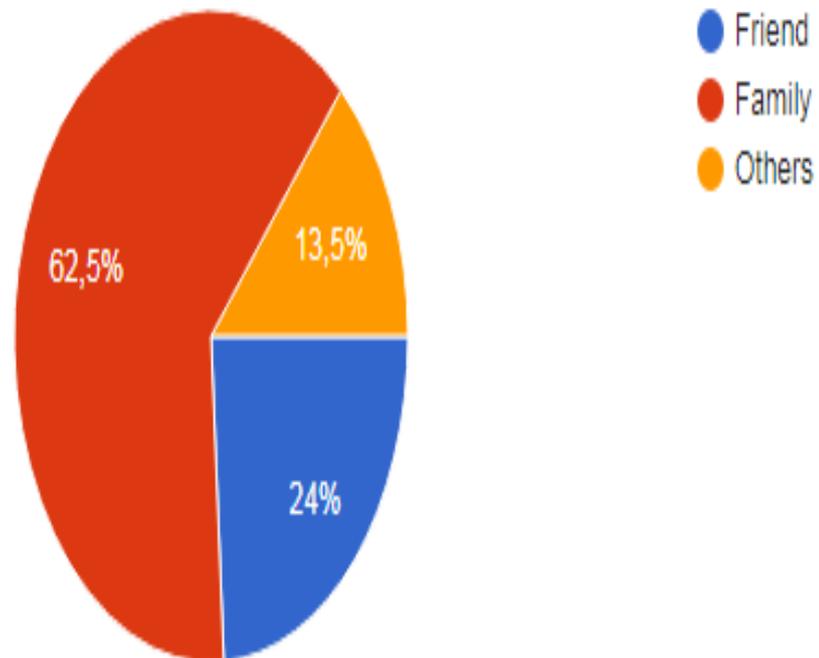


Graph 3.2. shown the participants ages

The online questionnaire received responses from 100 participants in total. Youths aged 17 to 20 made up the plurality of participants, accounting for 17.3%, while those aged 17 to 30 made up 82.7% of the total.

Items : Do you speak Arabic with:

96 réponses

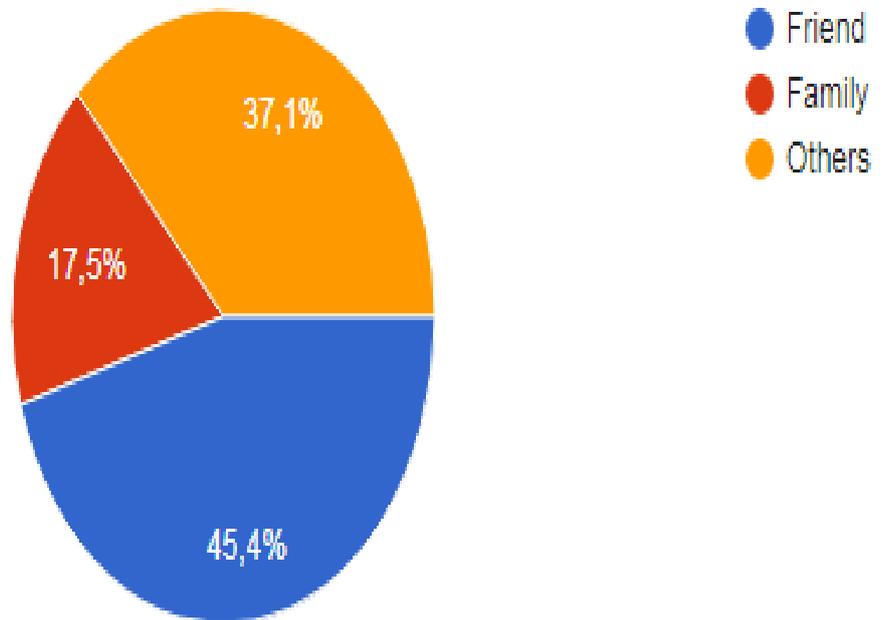


Graph 3.3. : The participant was questioned about if they speak Arabic and with whom.

Participants' responses indicate that everyone in the group speaks Arabic, with more than 60% of them using it to communicate with family members and roughly 24% using it to interact with others, such as their superiors at work or in administrative roles. the remaining 13% converse in Arabic with their friends.

Item :do you speak French ?

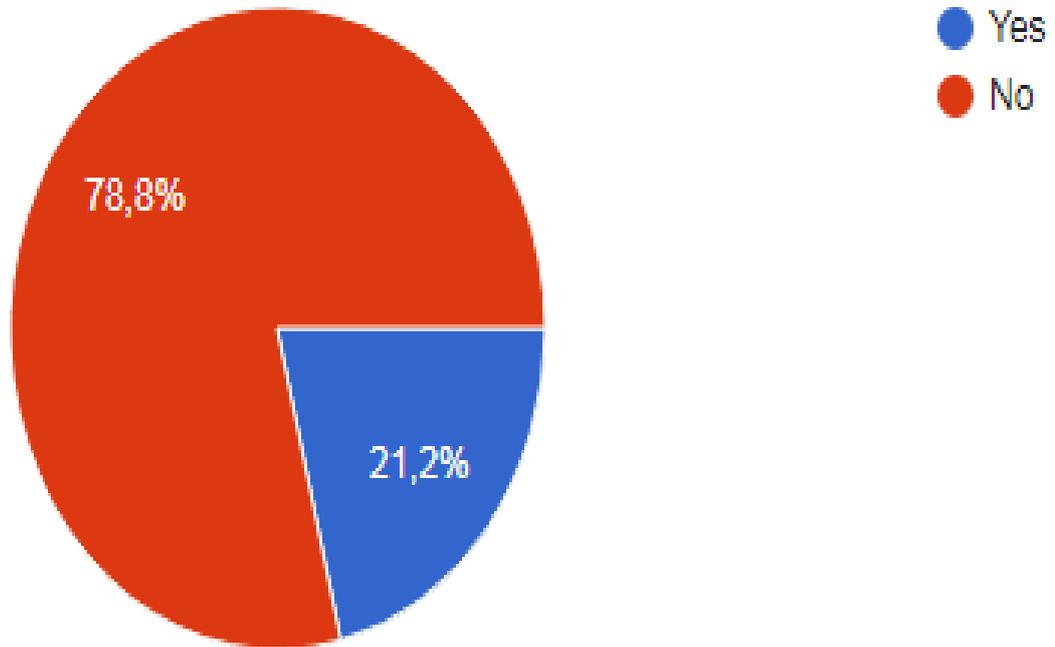
97 réponses



Graph 3. 4. : It was inquired of the participant whether they spoke French and with whom.

Nearly everyone who responded indicated that they either know or understand the French language. With relatives, roughly 45% of people speak. 17 percent of them were with buddies. And the remaining 37% speak French with their classmates at school or at the university or with foreigners, depending on the circumstances that force them to speak the French language .

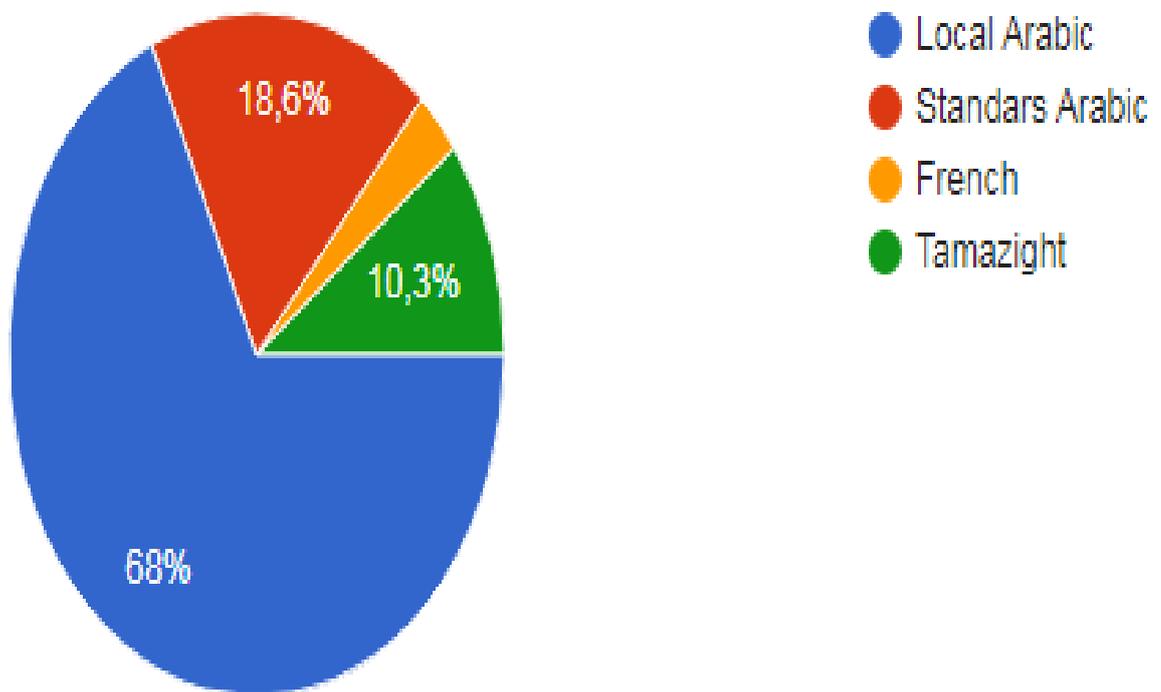
Items :do you speak tamazight ?



Graph 3.5. : The participant was questioned about if they converse in Tamazight and with whom.

Nearly everyone who responded indicated that they did not speak it .The percentage of participants who responded saying they didn't speak tamazight was close to 80%, but only 21% of participants do, which is related to their kabyle ancestry .

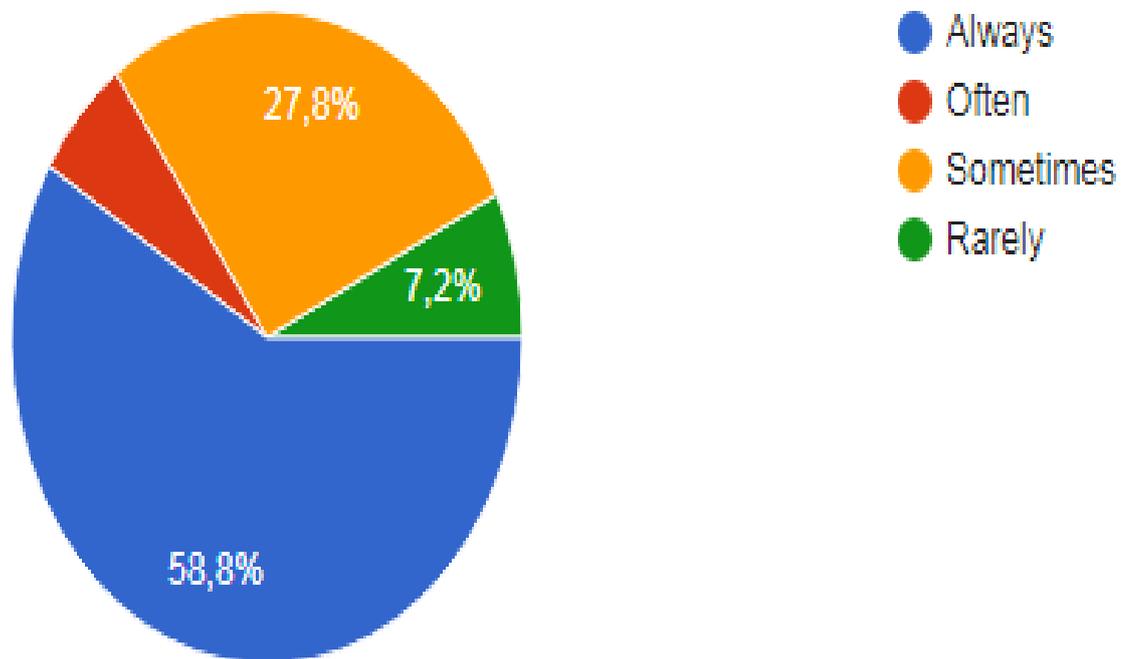
item : What language do you use outside home?



Graph 3. 6. : In this graph, we surveyed the participants to learn which languages they spoke away from home.

About 68 percent of participants used the local arabic, or algerian arabic as it is known outside of the home, to communicate with one another among friends, when making purchases, and in daily life. While 20% of Arabs speak basic Arabic outside the home, these individuals are either teachers or have official employment. While 10% speaks tamazight of their acquaintances who speak the same language speakers. and the final 3% are phrancophones, who speak French.

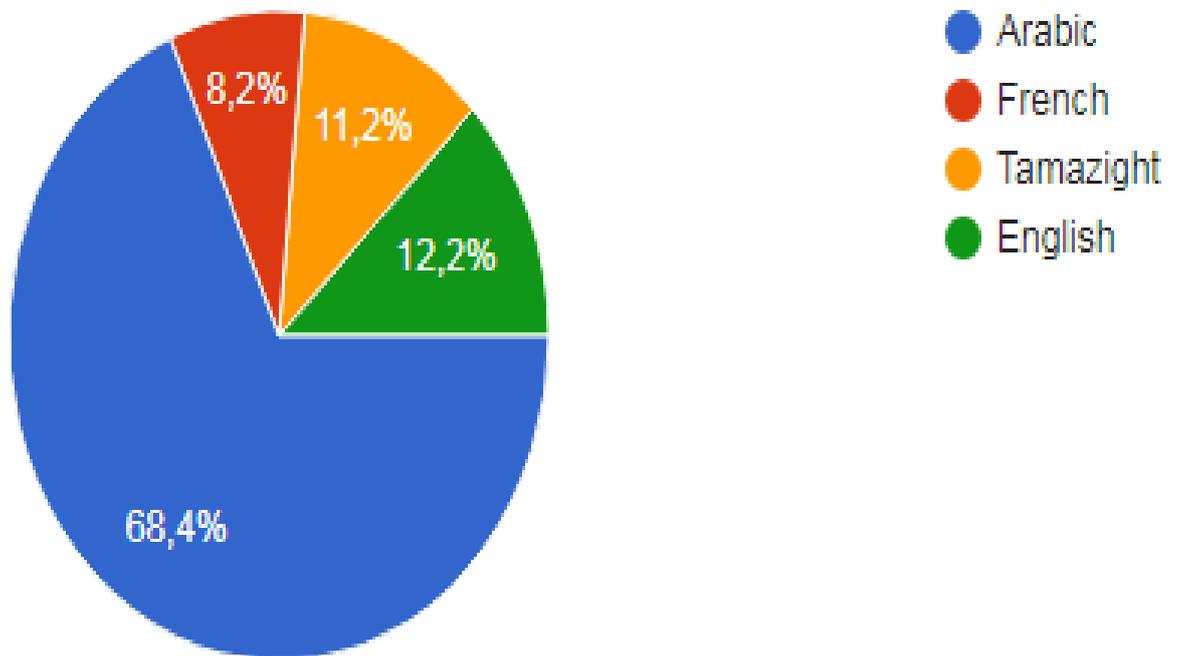
Item : How often do you code switch between Arabic and french ?



Graph 3.7. : How frequently do participants code flip between the languages of Arabic and French? is what we asked them in this graph.

The majority of participants move from Arabic to French, as shown by the percentages, which show that 60% of them always switch, 27% occasionally switch, and 6% frequently switch. whereas only 7% of people infrequently transition between the French and Arabic languages.

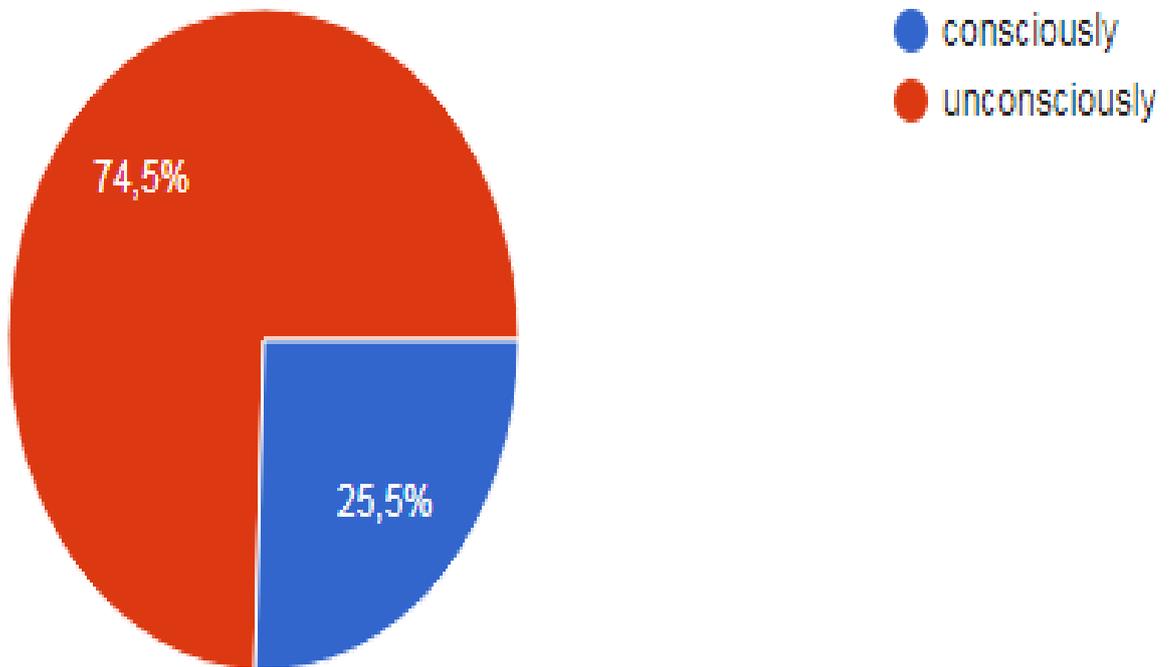
Item : In which language do you feel competent ?



Graph 3. 8. : In this graph participants were questioned about languages in which they feel competent .

The most answers of participants, which is about 68 percent of individuals responded that they are proficient in Arabic. but only 12% are proficient in the English language. The remaining 8% are proficient in French, while 11% claim they are proficient in Tamazight.

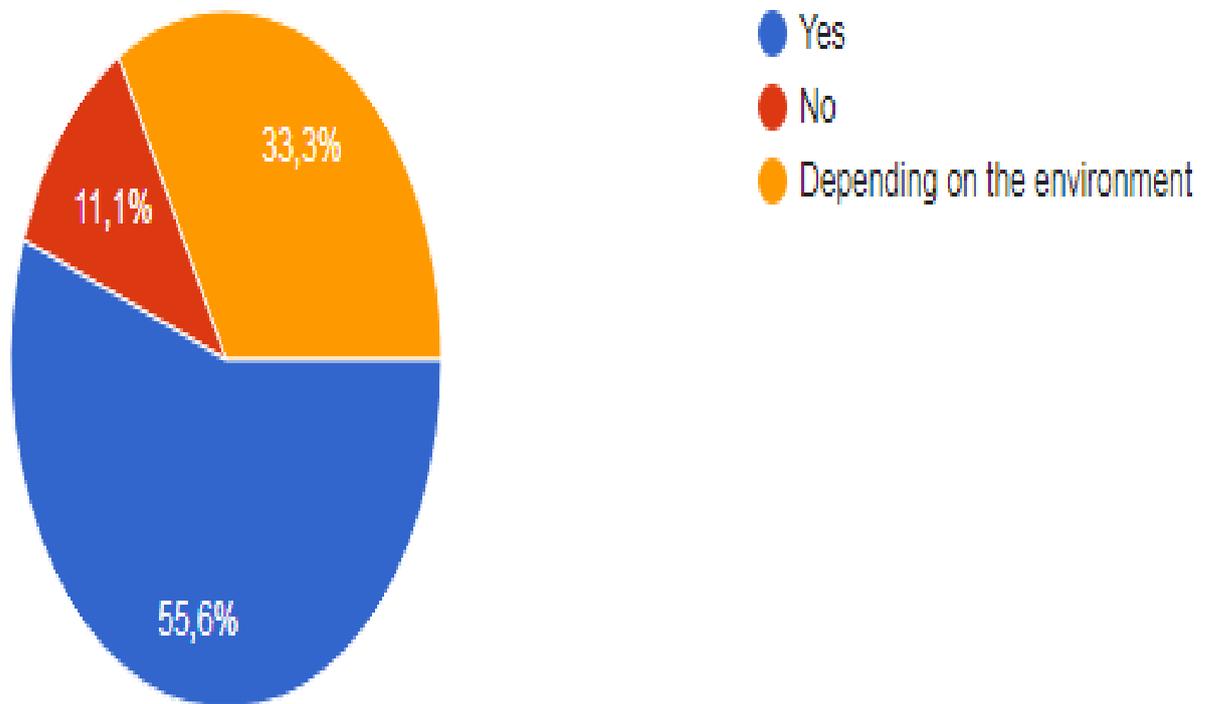
Item : Do you switch from arabic language to French language consciously or unconsciously?



Graph 3. 9. : This graph asks them whether they code switch between french and arabic languages consciously or unconsciously.

Because of colonialism, Algerians have a habit of speaking a mixture of French and Arabic, and this graph illustrates this phenomenon. The majority, about 75%, switch between the two languages subconsciously, while only 25% switch between languages consciously.

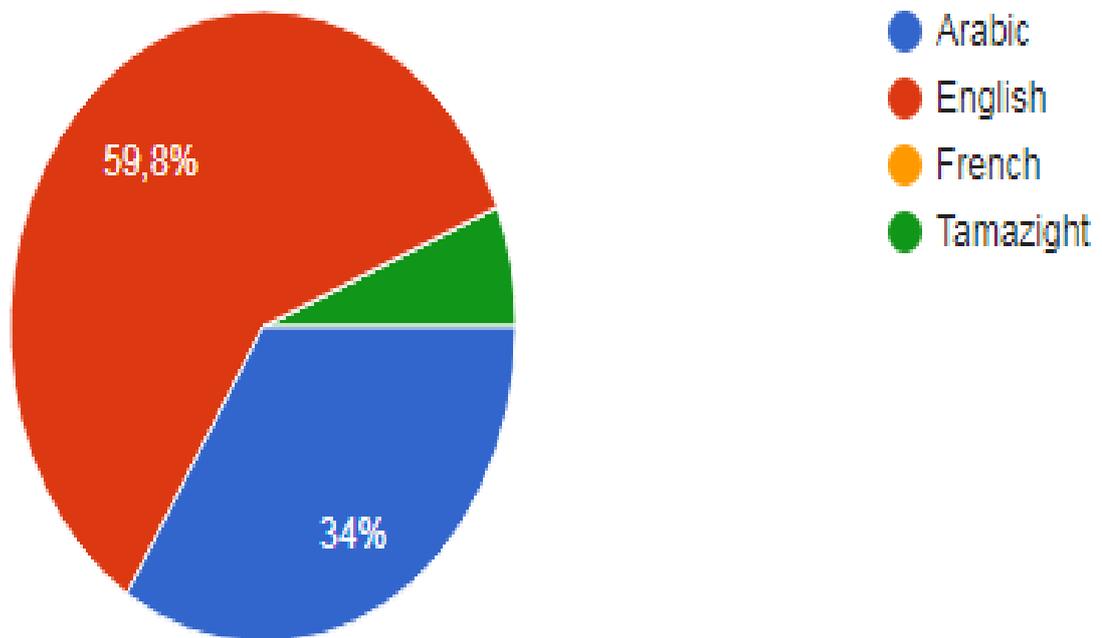
Item : Do you feel comfortable to speak in colloquial language in front of foreigners?



Graph 3.10. : This graph asked participants if they feel comfortable to speak in colloquial language in front of foreigners?

About 55% of participants were asked if they felt comfortable speaking in their native tongue in front of foreigners. They answered that they had no problem doing so. However, 11% say they are unable to. The remaining participants, who make up roughly 33 percent, claim that it depends on the environment in which they were.

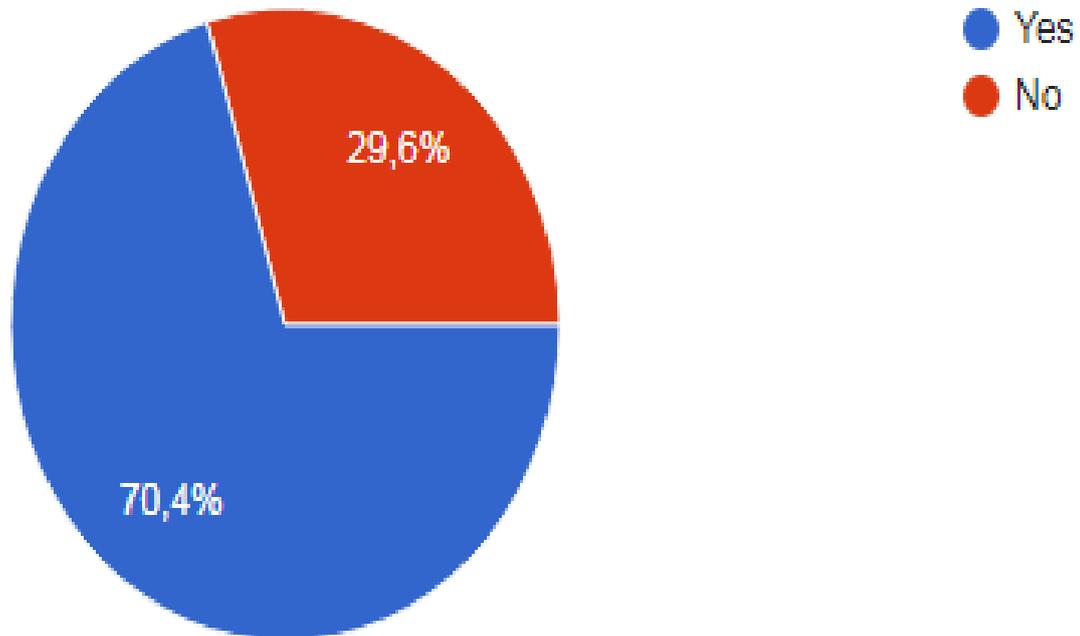
Item : If you have children would you like them to be able to master Arabic, English, Tamazight or French?



Graph 3. 11. : this graph asked participants If you have children would you like them to be able to master Arabic, English, Tamazight or French?

Since English is the language that is spoken the most and in all fields, the majority of participants want their children to be able to learn it. then 33 percent of parents want their kids to learn Arabic to protect their mother tongue .while Only 6 percent of parents want their kids to be fluent in the Tamazight language so that it doesn't go extinct.

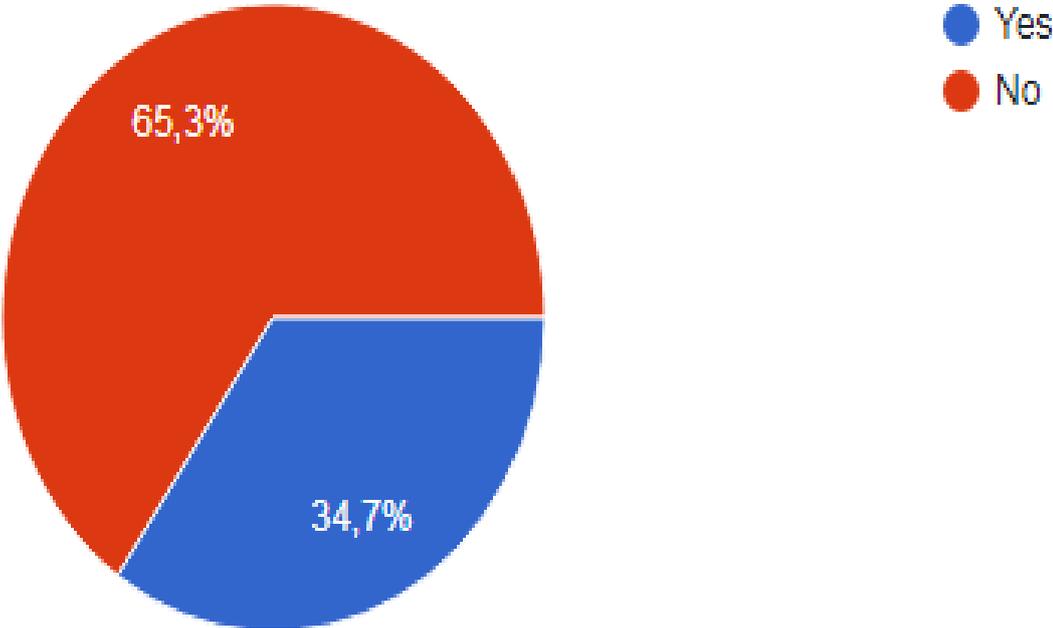
Item : Do you think French in algeria is fading away?



Graph 3. 12. : In this graph we questioned the participants if they think French in algeria is fading away?

The majority of participants supported the decision to make English the official foreign language in Algeria, with over 70% believing that the French language is vanishing in the country. while roughly 30% disagree and believe it is impossible.

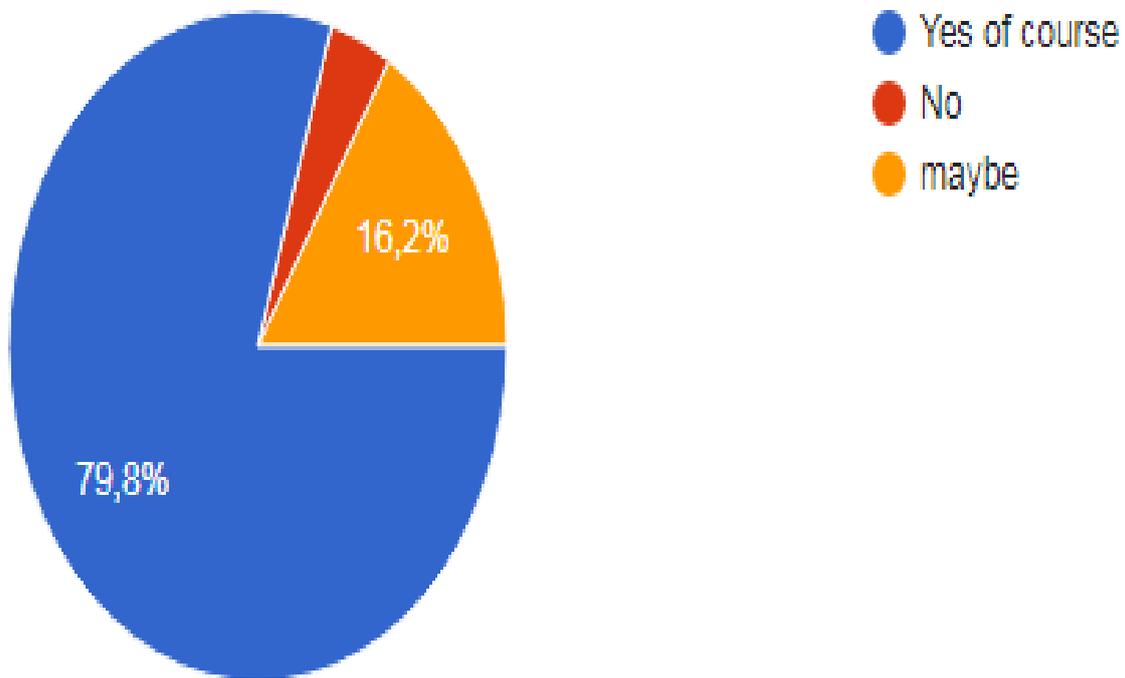
Item : Do you think Tamazight language can be extinct ?



Graph 3. 13. : this graphs we asked the participants if they think Tamazight language can be extinct ?

Due to the more than a thousand years of existence and the more than 30 million speakers of this language in algeria, north africa, and france, the majority of respondents—roughly 65 percent—said that the tamazight language it can not extinct. While 34% believe it can become extinct.

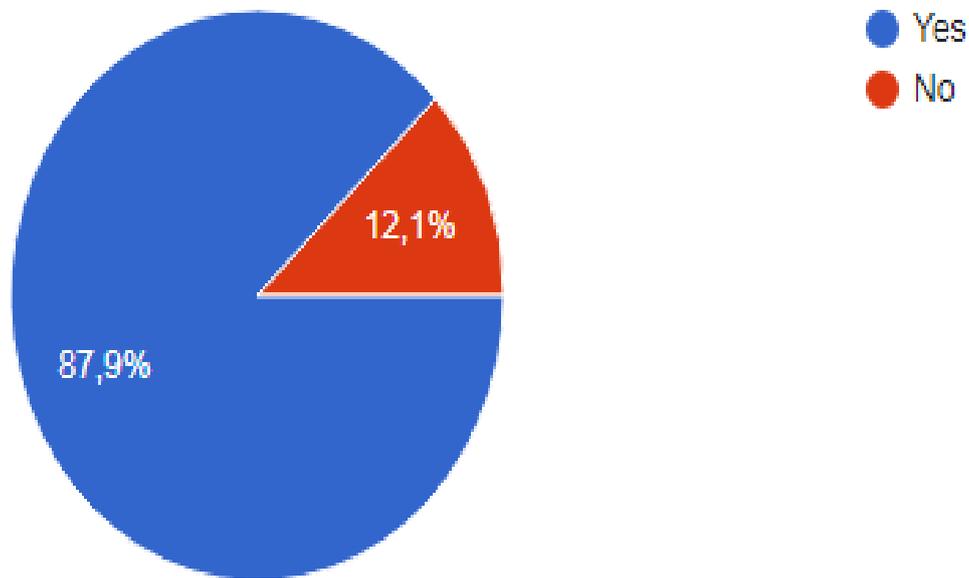
Item : Do you think english can effect and replace french as a foreign language in algeria ?



Graph 3.14. : in this graph we questioned the participants if they think that english can effect and replace french as a foreign language in algeria ?

80 percent of respondents agree with this viewpoint and believe that English can succeed and replace French as a foreign language in Algeria. However, 16% of them are unsure about this one. only 4% of respondents disagreed.

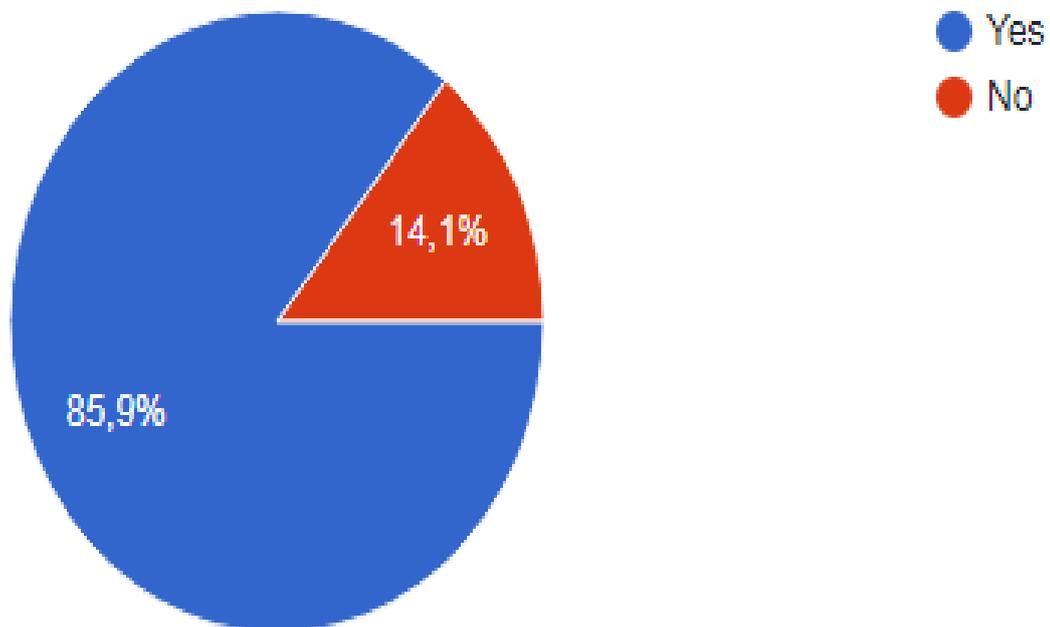
Item : Do you think that colonialism was the cause of multiplicity of languages and dialect in algeria



Graph 3. 15. : in this graph we want to know from the participante if they think that colonialism was the cause of multiplicity of languages and dialect in algeria.

Almost 90 percent of the respondent said yes they think that the colonialism contribute to the diversity of languages and dialects in algeria .while just 12 percent they did not think so .

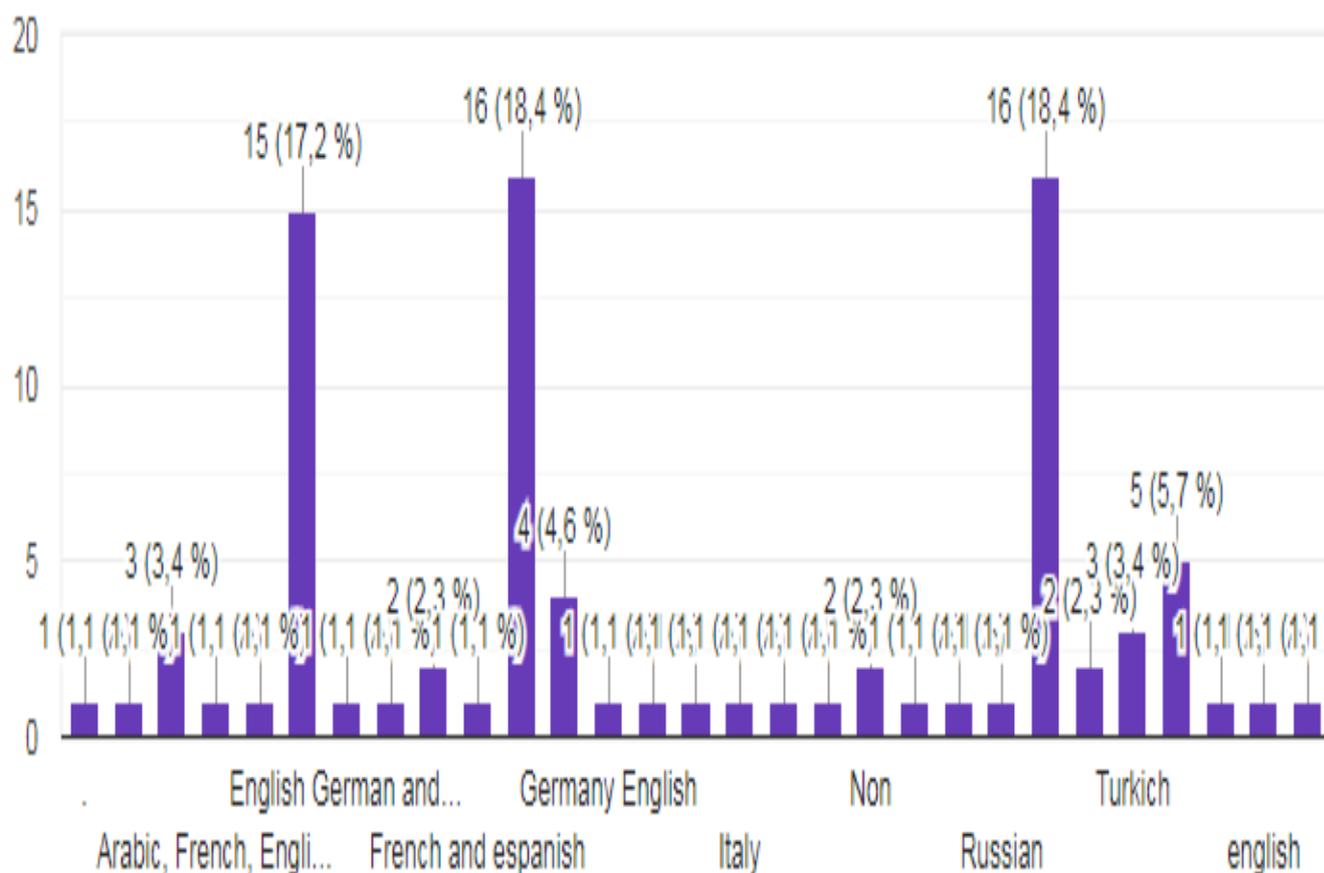
Item : Is the large area a reason for the multiplicity of languages and dialect in algeria ?



Graph 3. 16. : this graph is asked if Is the large area a reason for the multiplicity of languages and dialect in Algeria

More than 85% of respondents said that they agreed that Algeria's vast territory contributed to the country's diversity of languages and dialects. Less than 15% of them did not convinced that.

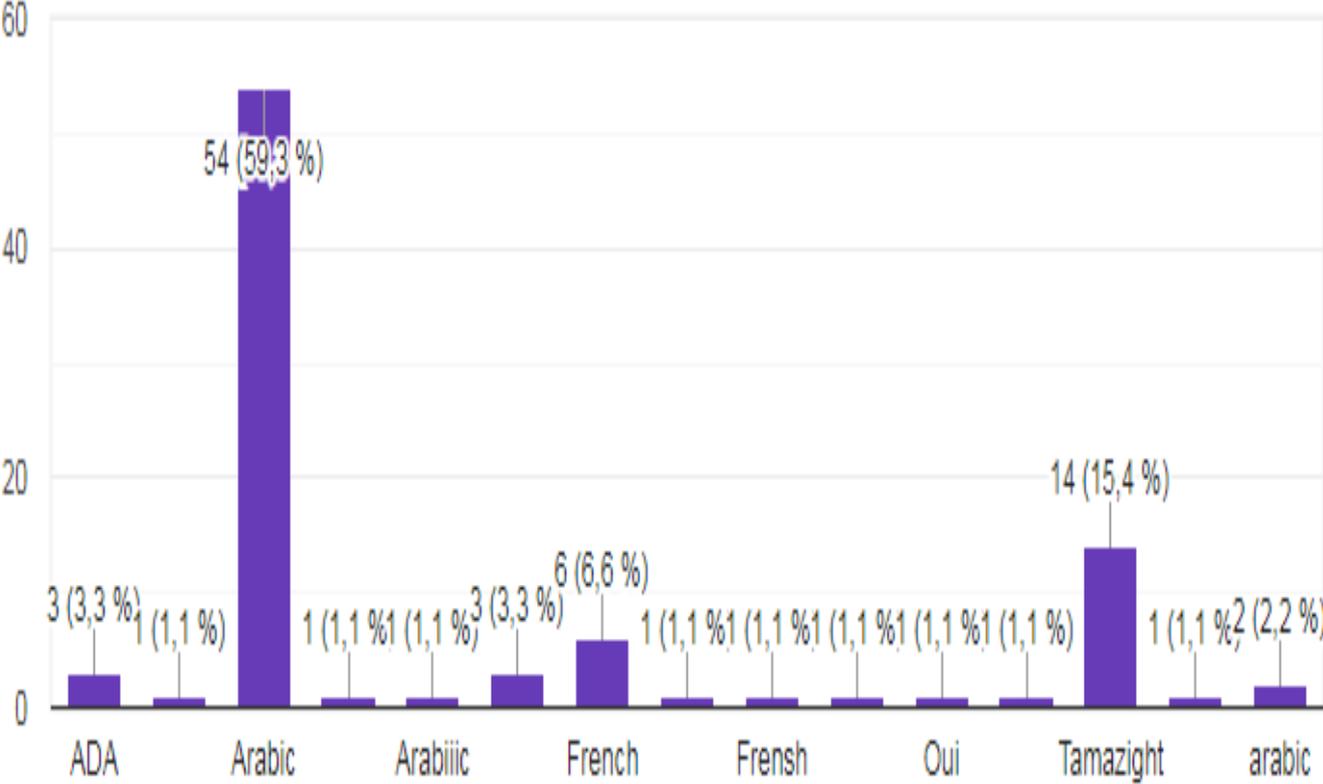
Item : What other languages do you understand well?



Graph 3. 18. : in this graphs we questioned participants what other languages do they understand well?

In this graph, we can see that 18.4% of participants have a solid command of the French language, and the same percentage grasp it when it comes to Spanish. then 17.2% for the English language and 4% for the Spanish language. While other percentages range from 8% for the Turkish language to 4% for the German language to 1% for each of the Italian, Russian, Korean, and Tamazight languages.

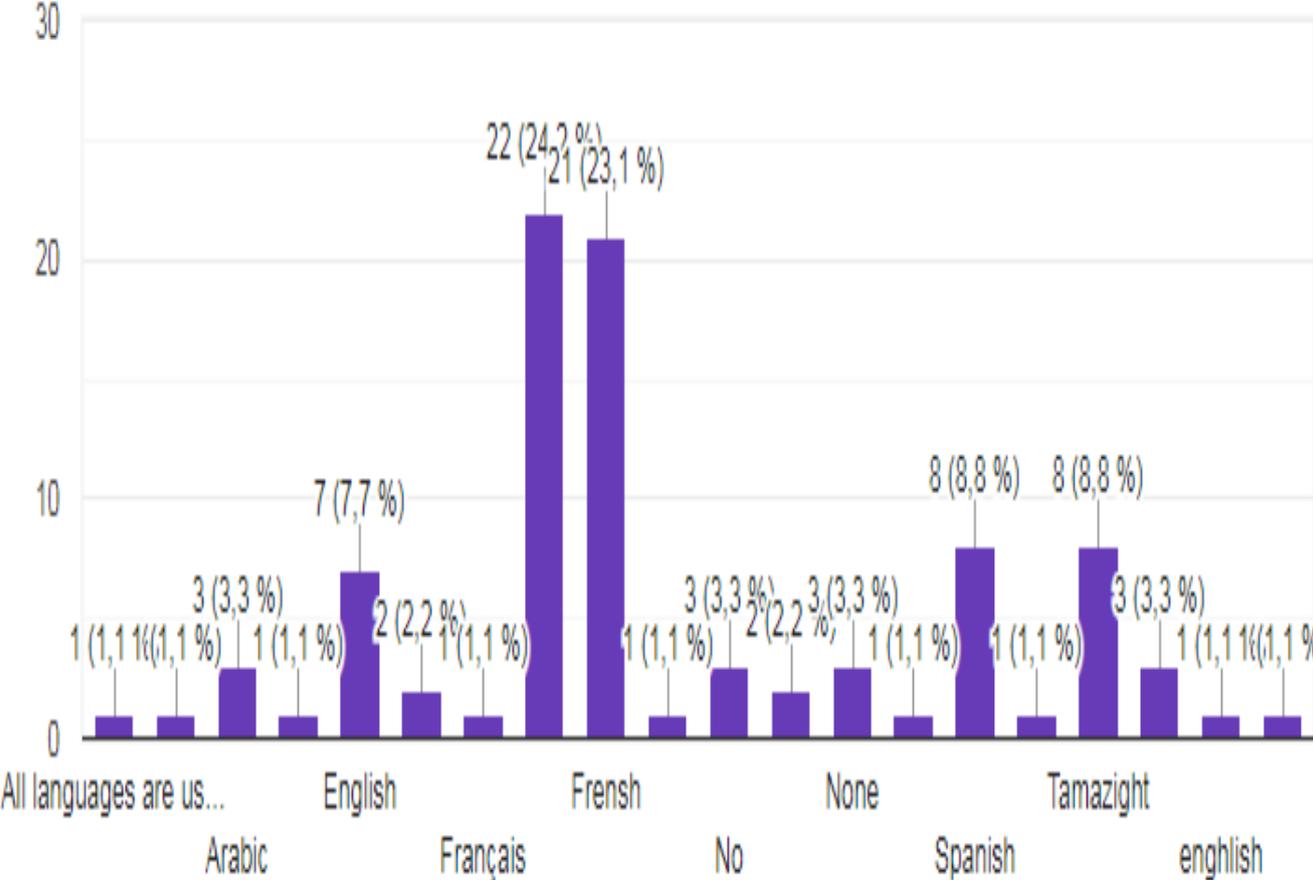
Item : What is the first language you learned at home?



Graph 3. 19. : this graph asked participants about the first language that they learned at home .

60 percent of participants said that Arabic was the first language they ever studied at home.14 percent of those are for the Tamazight language, while 6 percent are for French.The other percentage variety is made up of 1% for English and 3% for the Ada language.

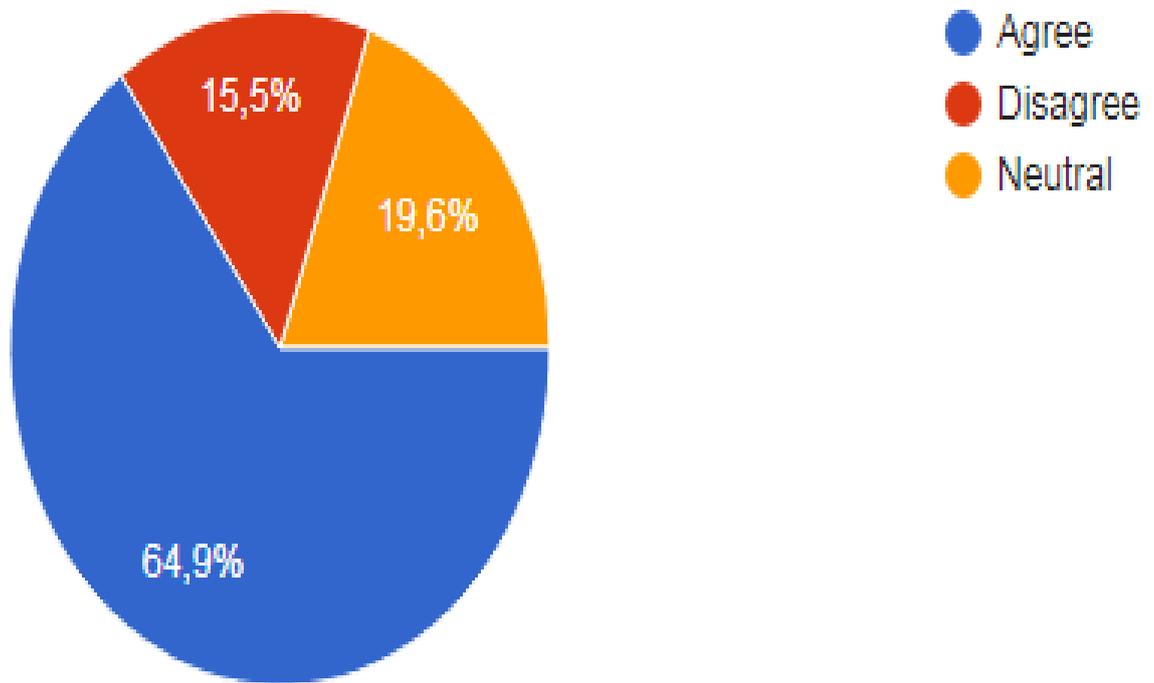
Item : What language, if any, would you like to be removed from the Algerian educational system?



Graph 3. 20. : What language, if any, would you like to be removed from the Algerian educational system? The participants was asked .

More than 40% of participants wanted French to be dropped from the curriculum in Algeria. The remaining 8% are for Spanish and 8% are for Tamazight language removal. The respondents who gave "no" or "none" answers were satisfied with the Algerian educational system.

Item : For example you as an english student You learn better when the teacher Code switches to Arabic language in class?Do you think this approach is effective ?



Graph 3. 21. : In this graph the question is for the english student and if they learn better when the teacher Code switches to Arabic language in class? and if you think this approach is effective ?

The majority, or around 65 percent, agree with this approach and believe it to be successful in helping them gain a better grasp of the subject. Almost 20 percent of respondents are neutral on this issue. The remaining 15.5% disagree with this phenomenon.

Item : do you have any additions or comments ?

No comments

I think that learning languages is very important for our education and our culture

The Best way to switch from french to English it's to create a street algerien language with English

Arabic is our Mother tongue
It's death because of using other languages like french

Better Late Than never

No I don't

Rien

Good luck

No not yet

Code switching reduces the students ability to acquire a FL and make it hard for them to "think in English", therefore; I neither consider it efficient nor helpful.

No additions no comments

Not at all.

No additions no comments

no

Yes

Oui

Good luck and success✔️❤️

No remark

No remark

Comment

I think we have to protect our language with practice it always and don't switch from other languages and mixed language might be able to extinct our languages and to be a death language

Graph 3.22. This final graph we asked them if they have any additions remarks or comments?

The majority of participants did not offer any remarks, although some did wish us luck and some provided feedback on the subjects and their points of view.

3.10.Fidings and analysis :

According to the qualitative data gathered from the questionnaire, the majority of the study's participants were young adults between the ages of 17 and 30. What happens between people's conversations in everyday speech is remarkable and surprising, and many language shifting phenomena are used unconsciously and spontaneously as well.60 percent of participants are female, with the other participants being men. They are proficient in Arabic, which they still use and defend and protect. For 60 percent of participants, Arabic is their first language.

French is the second language that is most often spoken in Algeria, and even those who do not speak it well may comprehend it. Tamazight is only spoken by 20% of people, and of those that responded, 70% constantly and unconscious switch between French and

Arabic. and they change as other languages are used. The impact of the French language on Algerians is evident in the responses, but the most crucial finding is that over 60% of Algerian parents want their children to learn English, and almost 80% believe that English may replace French. Nearly 70% believe that French is losing popularity in Algeria, whereas only 64% believe that the Tamazight language it can not be extinct or death .

About 90% of participants believe that the widespread use of French colonialism and the size of the country contributed to the diversity of languages and dialects in Algeria. When participants are asked what languages they speak and understand, many different languages are mentioned, including Spanish, Turkish, Italian, and Korean, but the percentage of English and French speakers is much higher—about 60% for each—and more than 50% of participants want French to be banned entirely. and for the shifting from languages about 65 percent of the students agreed with this approach since learning additional languages and code switch helped them understand things better. The final graph includes several comments and points of view that have been exchanged.

3.11.Conclusion :

The purpose of the questionnaire was to gauge participant willingness to preserve Arabic as well as determine if Arabic is slipping away or not. The findings indicate that the majority of participants alternate between local Arabic and french when communicating. According to the students, language deficiencies are to blame for this phenomena. A significant portion of the students also had a good attitude toward their mother language; nevertheless, the majority of the students we interacted with expressed a opinion of Arabic and about the significance of the Arabic language in daily life and how we must protect it from other mutating languages since it is the language of the Quran. and expressed hisitancy to keep practicing it.

General Conclusion

Algeria's linguistic environment is complicated for a variety of reasons, including the presence of all varieties of Arabic, French, and Berber inside the Algerian speech community, which causes the speaker to struggle with a sense of belonging. It is obvious that the broad area and several colonialisms that have occurred throughout Algerian history are to blame for the existence of multiple language varieties in the country.

The diversity of various linguistic types and their locations in Algerian society have been viewed as a crucial issue in the current research activity. Every language used in the community, whether it be an ancient dialect or a more contemporary one, has a history. In this study, it was discovered that people tend far more to use Arabic and French in their daily expression for a variety of reasons, and kids use informal varieties when talking, whereas men remain as language protectors and they remain at an equilibrium between employing the native diversity and cautiousness where to use different types. This gives Algerian speakers the opportunity to express themselves.

In reality, the situation reveals more; it is an indication of identity conflict. There are no consistent contexts in which the native languages are used; they are only used occasionally or for specific purposes. These varieties discovered in the Algerian belonging are thought to be evidence of diversity and in some way a sign of prosperity. The situation in Algeria demonstrates more clearly that its speakers are a mixed group rather than an Arab one.

The fact remains that linguistic changes can cause speakers to move from a stable condition to one that is more mixed-up and diversified. The variety of the sources to be addressed and time management, which is a crucial component in any activity, were the problems experienced in this research. The study's findings support the previously stated

premise, according to which Algerian speakers will eventually experience the phenomenon of language death since more and more language varieties are being adopted.

While it is crucial to speak in more than one language on a daily basis, it is also important for people to be aware of and committed to preserving their native tongue.

Due to historical events and speakers' decisions to use a variety that best matches their requirements, the Algerian language situation is what it is now for unknown reasons. In actuality, there may be additional causes for a prospective researcher to choose this work for additional research.

- **Recommendations**

1- Increase the Sample Size: Consider extending the population study size to take into account more participants living in the Tiaret region. As a consequence, a more realistic image of algerian language variation in various places will be offered.

2- To get a complete understanding of linguistic variety, employ a mixed-methods approach. Combining both qualitative and quantitative approaches. In alongside observation and surveys, consider qualitative conversations or focus sessions to dive further into participants' linguistic experiences and opinions.

3- Disseminate Research Results: Share your study findings with the appropriate stakeholders, policymakers, teachers, and people in the community to raise awareness of linguistic variety within Algerian Speche Communities in Different Regions. This will promote knowledge of, appreciation for, and inclusive conduct toward linguistic diversity.

- **Limmitations**

1.Certain requests, especially open-ended inquiries remain unaddressed.

2.Participants were hesitant regarding when it came to filling out the surveys.

3.A small number of surveys did not get returned.

4.Certain instructors were adamant about having observation periods in the classroom.

5.Certain teachers strived for perfection.

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Questionnaire

The questionnaire is part of a research for Master Degree. The purpose of my questionnaire is to identify if a possible language is taking place or in progress for the algerien arabic youth tend to use french and Arabic dialect they most of the time and they shift from other languages in algeria like tamazight .

My questionnarie it is about linguistic practices in algeria and espicially tiaret with some participant student . It will take about 5 minutes to complete.

The answers will remain confidential. It will be very kind of you to answer. your participation is much appreciated.

Please tick (√) or fill in, as appropriate:

Sex of participant :

male

Female

Age of participant :

17/20

20/30

Question 1 : Do you speak Arabic with:

Friend

Family

Others

Question 2 : Do you speak french with :

Friend

Family

Others

Question3 : Do you speak tamazight?

Yes

No

Question 4: What language do you use outside home?

Local Arabic

Standars Arabic

French

Tamazight

Question 5: How often do you code switch between Arabic and french ?

Always

Often

Sometimes

Rarely

Question 6: In which language do you feel competent?

Arabic

French

Tamazight

English

Question 7: Do you switch from arabic language to French language consciously or unconsciously?

consciously

unconsciously

Question 8: Do you feel comfortable to speak in colloquial language in front of foreigners?

Yes

No

Depending on the environment

Question 9: If you have children would you like them to be able to master Arabic, English, Tamazight or French?

Arabic

English

French

Tamazight

Question 10: Do you think French in algeria is fading away?

Yes

No

Question 11: Do you think Tamazight language can be extinct ?

Yes

No

Question 12: Do you think english can effect and replace french as a foreign language in algeria ?

Yes of course

No

Maybe

Question 13 : Do you think that colonialism was the cause of multiplicity of languages and dialect in algeria

Yes

No

Question 14 : Is the large area a reason for the multiplicity of languages and dialect in algeria

Yes

No

Question 15 : What other languages do you speak fluently?

.....

Question 16 : 13. What other languages do you understand well?

.....

Question 17 : What is the first language you learned at home?

.....

Question 18 : What language, if any, would you like to be removed from the Algerian educational system ?.....

Question 19 : For example you as an english student You learn better when the teacher Code switches to Arabic language in class?Do you think this approach is effective ?

Agree

Disagree

Neutral

Question 20 : Do you have any additions or comments?

.....

.....

.....

.....

.....

ملخص

يهدف هذا البحث إلى إلقاء الضوء على تحول اللغة الجزائري وموتها بسبب مجموعة متنوعة من العوامل ، بما في ذلك التاريخية والسياسية والاجتماعية والثقافية والاجتماعية والثقافية. كما يبحث في التحديات والأسباب التي ساهمت في هذا الواقع ، مثل التدخل اللغوي ، وثنائية اللغة ، والتعددية اللغوية ، والتعريب. تتمتع دول شمال إفريقيا بتنوع لغوي غني ، بما في ذلك اللغات الوطنية والرسمية ، فضلاً عن اللغات الأجنبية ، التي تختلط وتندمج لتشكل موقفًا لغويًا متميزًا. الاختلاط هي اللغة الأم للشعب الجزائري وهي مزيج من عدة لغات في ذلك الوقت. أظهرت الأبحاث أن الحفاظ على التراث اللغوي للأمة ضئيل ، مما يؤدي إلى تحول اللغة وموت اللغة.

Summary

This research aims to shed light on Algeria's language shift and language death due to a variety of factors, including historical, political, socio-cultural, and socio-cultural. It also investigates the challenges and reasons that contributed to this reality, such as linguistic interference, bilingualism, multilingualism, and Arabization. North African nations have a rich linguistic diversity, including national and official languages, as well as foreign languages, which mix and merge to form a distinct linguistic stance. Mingling is the native tongue of the Algerian people and is a combination of several languages at the time. Research has shown that there is little preservation in terms of the nation's linguistic legacy, leading to language shift and language death.

Résumé

Cette recherche vise à faire la lumière sur le changement de langue et la mort de la langue en Algérie en raison de divers facteurs, notamment historiques, politiques, socioculturels et socioculturels. Il étudie également les défis et les raisons qui ont contribué à cette réalité, comme l'interférence linguistique, le bilinguisme, le multilinguisme et l'arabisation. Les nations d'Afrique du Nord ont une riche diversité linguistique, y compris des langues nationales et officielles, ainsi que des langues étrangères, qui se mélangent et fusionnent pour former une position linguistique distincte. Le métissage est la langue maternelle du peuple algérien et est une combinaison de plusieurs langues à l'époque. La recherche a montré qu'il y a peu de préservation en termes d'héritage linguistique de la nation, ce qui conduit au changement de langue et à la mort de la langue.