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DEPARTMENT OF ENGLISH

Every Day Conversation and Gender
(The Case of Ghazaouet Speech Community)

This Dissertation is submitted to the Department of English as a Partial Fulfillment of the requirements for the degree of Master in English Studies.

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DEDICATIONS

First of all thanks to "ALLAH" who gave me the capacity to complete this work and to reach this level

With heartfelt thanks I dedicate this project to my greatest parents to whom I owe a particular debt of all what they give me along my life and studies, wishing my "GOD" protect them and keep them the candle which alights my life

All my love to my sister Rachida and her husband, and brothers; Reda, Salah, Sidi Mohamed and his wife, Rachid and Samir

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To all my intimate friends; Nawel, Samia, Khadidja, Hanane, and all my classmates

To my ANGEL (God bless him) Arselane

And to all who knows me and to the habitants of Ghazaouet community

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ABSTRACT

The present thesis is set in order to study the sociolinguistic situation of Ghazaouet speech community. In this research paper, the researcher try to shed light on the most important linguistic features that are specific to this area and to cite some different patterns of language use, including Code Switching, Code Mixing, Diglossia and Borrowings, and more precisely language choice; MSA, Dialect or French Language. The main purpose of this paper is partly to explain the differences between the two genders dealing with women's linguistic behaviour and the Arabic/French overlap of words in the Ghazaouet Dialect, to search when the genders integrate French words and to know when this choice happen in which setting, with the origins that are mainly social. Research has discovered that in many speech communities, women tend to be more sensitive to the use of prestigious forms of the language than men. Using a methodology based on a questionnaire of two parts, this work has been able to show that women are significantly more prestigious and polite in their linguistic choices than men who are more disposed to adopt new forms of language owning an aggressive and impolite way of speaking. Moreover, depending on their level of education and other factors such as attitudes, women tend to use more French which they consider as the most prestigious, modern and socially valued language.

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Table of Arabic alphabet Symbols

The Arabic alphabet is made of twenty eight letters as illustrated in the following table:

Letters	Phonetic Symbols	Letters	Phonetic Symbols
ا	ʔ a:	ض	ḍ
ب	b	ط	ṭ
ت	t	ظ	X
ث	θ	ع	ʿ
ج	dj	غ	g
ح	ħ	ف	f
خ	x	ق	q
د	d	ك	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	هـ	h
ش	ʃ	و	w u :
ص	ʂ	ي	j i :

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List of Abbreviations

AA: Algerian Arabic

B: Borrowing

CA: Classical Arabic

CS: Code Switching

DA: Dialectal Arabic

F: French

GA: Ghazaouet Arabic

H: High Variety

L: Low Variety

MSA: Modern Standard Arabic

S.A: Standard Arabic

GENERAL INTRODUCTION

While linguists are interested in the structure of language and universal features, during the newly-born discipline (sociolinguistics), Labov (1966) brought a new approach called 'Variationist' sociolinguistics. This subfield of study is known by the emphasis on the interaction between the social structures. In this phase, the interplay of a social variable namely 'gender' is analysed and interpreted through quantitative and qualitative methods along with the language choice. In this research, we transmit our interest on the integration of French words, in addition, to the use of polite forms in the Algerian Arabic Dialect; the case of the society we belong to (Ghazaouet community). The starting point of the present research is the fact that the majority of people tend to use French words in the language used in society, moreover, and as remarked in all societies men and women speak differently concerning polite forms. Women are likely to be more polite and use more correct forms of the language in a prestigious way, while men will often speak in an impolite and aggressive way.

In the 1960s, sociolinguistic studies started investigating the role of gender in language variation. Indeed, further research in language in relation to gender (Labov, 1972, 1990; Trudgill, 1972, 1974; etc.) has shown the importance of this social factor as women in all societies exhibit some linguistic features that are different from those of men. A number of studies have revealed, for instance, that women are more sensitive to the use of prestigious forms of the language, though on the other hand, they may show more conservatism than men. Thus, these forms are the MSA, dialect Arabic (Ghazaouet dialect) or the French language in bi/multilingual settings.

The language situation of Tlemcen; in Ghazaouet community, just like the other parts of Algeria, is very complex as a result of the existence of different varieties of Arabic, in addition to the French language (the colonial language). Such profile results in varying speech behaviour in addition to politeness forms which are

distinct between genders. Ghazaouet speech community is characterized by some linguistic features (phonological, morphological and lexical) that are particular to its habitants. Yet some differences in the use of polite forms are clearly observable among men and women. As remarked clearly our concern in the present work, is equal both on the integration of the French words and the how both males and females deals with polite forms in the dialectal Arabic in Ghazaouet community.

On the basis of the previous ideas, the research questions of the present work may be cited as follows:

- What are the differences in speech between the two genders and according to what they make their language choices?
- What characterises males from females' speech when it comes to the politeness forms and is it true that female speech is prestigious and polite while males are aggressive and impolite?

Such questions have led to the formulation of the coming hypotheses;

- May be the causes that lead to speech difference behind the two genders are due to psychological matters; men and women brain' are distinct. And their language choice may differ from one context to another.
- Men are less polite than females and their speech is aggressive .It would be true that female speech is prestigious and more polite and different of men speech because sometimes we notice females use more color words and words like adorable, dear, lovely, cute, fantastic which may probably confirms my doubts.

In an attempt to find answers and to test the validity of our hypotheses, we deal with the topic by using the questionnaire as a research tool. The questionnaire is divided into two parts. The research work is divided into two chapters.

The first chapter deals with the sociolinguistic situation in Algeria. It also gives an overview of Ghazaouet speech community where the study is carried on. It is important to consider the chronological events that have marked the history of

Algeria (colonialism). The coexistence of various languages gives a complex language situation in Algeria. Consequently, it is necessary to try to discuss some language phenomena such as; diglossia, bilingualism, code switching, code mixing, and borrowing and of course the attitudes towards language use. Within the same chapter, an overview of some key concepts related to language and gender is done. It also tries to shed some light on the situation of the research on language and gender in Algeria, with Ghazaouet town as a case in point. Besides, politeness forms are of mainly concern in the present work. A brief overview was done within the chapter two on the males and females' brain, just to have an idea on the distinct differences.

The second chapter deals with the methodological issues. It presents the fieldwork and identifies the necessary methodology to obtain reliable data concerning everyday conversations and gender in Ghazaouet speech community. It will explain the different techniques of data collection. The data will be analysed and commented. The analysis of the collected data will be crucial in confirming and verifying the hypotheses suggested at the outset of this work.

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1. Sociolinguistic Situation in Algeria

1.1. Introduction

What can be easily noticed among the linguistic repertoires forming today's Arab world is the variation between the Arabic speaking nations in their dialectal languages progressed for day-to-day interaction and one of the topics that have attracted the interest of many researchers in the last decades is language variation according to gender. Differences between men's and women's behaviour have been studied in various ways. These varieties show differences both in vocabulary and pronunciation. Moreover, the case under study works on women's language behaviour and highlights the complexity and diversity at the same time according to men. The present chapter is an overview of some key concepts related to language and gender. It also tries to shed some light on our daily linguistic performance in Algeria, within Ghazaouet community as a case in point.

1.2. Historical Background

North Africa in general and Algeria in particular witnessed two major invasions by the Arabs. The first took place with Muslim raids in 641 A.D. The second one occurred four centuries later with the settlement of the nomadic tribes (Banu Hilal) in the 11th C. These two waves of Arab invaders led to a gradual shift of the local language in the region and later to its nearly complete disappearance. That local variety "Berber" or "Tamazight" maintained its existence and still does in 'Greater Kabylia' and other scattered areas throughout the country (the Aures, Ghardaïa, the Ahaggar Mountains and Beni Boussaïd in the Algero-Moroccan frontiers. In sum, each period left its specific dialect characteristics.

Describing Algeria's linguistic situation makes it a must to consider another language which is French, a language inherited after a long period of the French colonization (1830–1962).

1.2.1. Linguistic Situation in Algeria

In Algeria three languages French, Arabic and Berber have coexisted for the past hundred years. All three languages have a different origin and not much in common historically. All of them, however, are part of the Algerian culture, even though they are the expression of contrastive trends within the socio-cultural heritage.

Arabic

The Algerian charter states that Islam is the religion of the state and Arabic is the language of the country. The largest part of the population speaks Arabic. Today in Algeria, MSA is officially recognized as the country's national and official language of the state and is represented under two forms: "Classical Arabic" which is 'the koinè language' which was known previously as when Arabs used to meet in the city of 'Mecca', where poets coming from different tribes used to expose their poems, is the language of the Qur'an, was simplified to "Modern Standard Arabic" (MSA), say simplified version of CA, is nowadays taught in schools.

The second form of Arabic is its spoken variety which is used by all the Arab populations. This form is a matter of investigation by linguists because it is subject of variation from one person to another and from one region to another, which is widely known by laymen as a "dialect". The use of Arabic in administration and political matters created problems for the population. French educated people worry about their future, and as a result, they constitute an opposition to Arabization, which makes the process of arabization, as a result, Algeria will probably be Arabized one day, but this will take time. Meanwhile, Arabic is becoming the dominant language at the written as well as the oral level.

Algerian Arabic consists of a considerable number of dialects. Both Arabic and Berber dialects have an extensive oral literature, which constituted 'Le Maquis⁵' (5 Le Maquis is an underground resistance movement) of the people during the colonization. People are fascinated by the different types of Arabic that

are spoken in different parts of Algeria. Most of the time linguistic variation is not only a matter of pronunciation, but it also shows in grammar and vocabulary. This sort of variation as found in Algeria has a regional basis. However, there is also some variation where is not regional. For instance, in a locality such as Tlemcen, we observe that people from different social background speak different dialects.

French

Though the French left Algeria a long time ago, their language has not; it has been deeply rooted in the Algerian society before and after independence. French was inherited from the colonial power and became the language of the bureaucracy. Statistically, Algeria is the most francophone country among the old colonies (Calvet, 1974, p219). Yet three conflicting views exist in analyzing the linguistic profile of Algeria. The political standpoint sees Arabic as the national and official language. In other words, politically, Algeria is seen as a monolingual speech community. The linguistic view considers Algeria as a bilingual country. Some other linguists go beyond this asserting that Algeria is a multilingual speech community.

After forty eight years of independence, to consider the position of French in Algeria as well as in Tunisia and morocco, there is an oral and written French culture of high quality. It is spoken by many students and French educated adults, in particular in the cities. Every year, a great number of Algerians immigrate to France in search of work. Migration to France has continued up to now, to fill France's reconstruction manpower need. The maintenance of French is due as well to the inter-marriage. All those factors will maintain the coexistence of French besides Arabic for years. French is still predominantly used in administrations everywhere. Considering the plurality of the Algerian languages, it would be interesting to ask such a question: what is the mother tongue of Algerians?

A great number of Algerian students, when asked about their mother tongue, were puzzled and did not know what to answer. French is the language they learned

since the age of 5 or 6, with parents, friends, outside home, etc. This is the one they learned from the family. Some Algerians ignored completely the use of French language in their society; others unconsciously used only some French words and for the majority of students, AA is their mother tongue but it represents a mixture of MSA and French.

Berber

Berber is a member of the Afro-asiatic language family (formerly called Hamito-Semitic) is known from the ancient times through inscriptions in the Libyan language from the 4th century BC, along with such languages as Ancient Egyptian, Arabic, Hebrew, Hausa, and Somali. Berber has been present in the area since the first written accounts. The scripts of the languages, “Tifinagh”, are of Punic origin. But some think that “Tifinagh” might be of Berber origin.

After independence, all the Maghreb countries, to varying degrees, pursued a policy of Arabization, aimed primarily at displacing French from its colonial position as the dominant language of education and literacy. Under this policy, Berber was put aside, if not banned. This state of affairs has been contested by Berbers in Morocco and Algeria -especially in Kabylie- and is now being addressed in both countries by introducing Berber in some schools and by recognizing it as a "national language" in Algeria, though not an official one.

The most important of the language areas in Northern Algeria is that the ‘Great Kabilie’, East of Algiers and extending as far as Bejaia. It is in this region that the speakers of Kabyle are found. Slightly south and east of this area in the Aures, the region in which Chaouia is spoken. In the southern part of Algeria there are also isolated communities of Berber speakers. It is difficult to classify the Berber dialects in terms of the overall structure so that Mozabit, Ouargla, Tougourt, and Gourara have been treated as isolated dialects with a clear relationship to each other but with their status as languages or dialects not clearly defined.

Further South, the area in the locality of Touat and Tit are usually classified as distinct from both this group and from that: the Tuaregs. The largest group of Berber speakers in the South consists of the various groups of Tuaregs. Thus, Berber is represented by various dialects such as Chaouia, Mozabit and Kabyle. There is actually a great deal of variation in the way these speakers speak and use Berber.

1.2.2. Algerian Arabic

History and society are two significant factors in linguistic research. They identify each speech community with its existing linguistic repertoires. Algeria is a country which witnessed the invasion of many nations. Its lands were conquered by many races, each leaving after it a certain linguistic impact. The most important of these, was the French colonization which lasted one century and thirty two years (1830-1962). This so long contact of AA with French led to a socio-cultural variation which in turn caused changes in language use.

In fact, AA was and still is a fertile field of research considering the variation it displays in its speech communities regarding their geographical and linguistic peculiarities. The study of Algerian dialects was tackled during the nineteenth century by French linguists when Algeria was under the French rule. This fact is due to the variation of language and to the geographical extension of Algeria with its regional and linguistic divergences. Next, we shed some light on the variation within this speech community.

Algerian Arabic is a cover term for varieties of Arabic spoken in northern Algeria. Like other varieties of Maghreb Arabic, Algerian dialects have a mostly Arabic vocabulary with significant Berber substrate, and numerous loanwords from French and Spanish.

1.2.3. A Sociolinguistic Description

1.2.3.1. Variations within Algerian Arabic

Algerian Arabic exhibits a great deal of significant local varieties. It changes from place to place and town to town. Even the people two towns near one another may not speak the same dialect or accent. It gets more extreme as you head towards the Moroccan and Tunisian borders. These are the major local variations of AA:

- Most Western dialects in the exception of Tlemcen, Nedroma and Ghazaouet for instance, are particular in pronouncing, the third singular masculine object-pronoun as {ah}. Example: /ʃəftah/ (I saw him), but it may also be /ʃəftu/ in other dialects.
- Tlemcen is characterized with two main realizations for the phoneme /q/: [q] and [ʔ].
- Jijel and Ghazaouet Arabic, in particular, are noteworthy for their pronunciation of the sound /q/ as [k] and also their profusion of Berber loanwords.

Certain coastal dialects show influence from Andalus Arabic brought by refugees from al-Andalus. Algerian Arabic is part of the Maghreb Arabic dialect continuum, and fades into Moroccan and Tunisian Arabic along the respective borders.

Regarding vocabulary, the different ‘regional’ dialects scattered throughout the country are very much similar, although the significant differences in terms of accent: the Easterners sound closer to Tunisians, while the Westerners are more or less closer to the Moroccans. One eye-catching feature in terms of pronunciation is the phonetic variation in realizing the sound /q/ as ([q], [g], and [ʔ]).

1.2.3.2. Bilingualism in Algeria

This sociolinguistic phenomenon can be defined as the alternate ability to use two languages so whenever and wherever two languages get in direct touch with

one another, bilingualism is the unavoidable result with varying degree of ability. Bloomfield viewed a bilingual person as the one who can be perfect in both languages and in all skills: listening, speaking, reading and writing. He considered a bilingual as someone having a “*native like control of two languages*” (1935: 56). Also a definition was done by Bell (1976: 165): “*The use by an individual and the use by a group or nation of more than one language*”.

Bilingualism in Algeria is twofold: ‘societal’ and ‘individual’. The former is the hangover of the French occupation of the Algerian territory which lasted from 1830 to 1962. It is the result of the co-existence of two distinct languages, Arabic and French. The latter relates to the one speaker and depends on several forces, particularly level of education, place of residence and motivation. Yet, the Algerian speakers’ bilingual proficiency is not homogeneous. It ranges from the ability to use some French loanwords to a highly native-like mastery. We can mention two distinctive periods in the history of bilingualism in Algeria, ‘pre-independence’ and ‘post-independence’ periods. During the first one, those who were in contact with French extensively were qualified as ‘balanced bilinguals’, because they could speak and understand French. ‘Unbalanced bilinguals’, however, are those who came after and who are more competent in Arabic than in French.

Another distinction can be made between active and passive bilinguals. An ‘active bilingual’ is one who has an active ability in receptive and productive skills, and this is noticed in the pre-independence generation, despite the fact that some of them could neither read nor write (illiterate), they were able to understand and speak French. A ‘passive bilingual’ has a passive ability in one language or the other, even if he is educated. He understands French but does not speak it.

1.2.3.3. Code Switching

When two populations come into contact, their social and cultural activities will certainly influence each other. In many bilingual speech

communities, persons tend to shift or switch from one language to another within the same conversation or the same utterance, this phenomenon called code switching has been defined in a number of ways by different researchers' overtime. We can add that code switching is the alternative of two languages within a single discourse, sentence or constituent (Poplack, 1980: 581).

For the Algerians, sometimes, they use French because they lack the knowledge of MSA and the Algerian dialects lack the specialized terms adequate for the discussion.

There are different reasons why the bilinguals code switch. They may switch from one language to another because of the subject under discussion or because of the addressee. Sometimes, code switching may be the mood of speakers, i.e. a person might swear only in Arabic. Code switching between AA and French is a widespread phenomenon among Algerian speakers. It is very common to hear a conversation where speakers use one sentence in Arabic and the other one in French or mix the two languages within the same sentence.

1.2.3.4. Code Mixing

When two fluent bilinguals speak to each other without any change in the situation and both speakers switch between languages which they master, these switches are known as 'Code mixing'. Several linguists have attempted to define the concept of code mixing, among these are Amuda (1989) and Bokama (1989). For instance, the latter (Bokama 1989 in Ayeomoni 2006: 91) defines the concept as:

“Code mixing is the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand”.

There are different reasons why people code mix in the bilingual community under research. They maybe mix between two languages; AA and French because the lacks of words they tackle while speaking. Sometimes, code mixing may be the temper of speakers, i.e. a person might find it prestigious to integrate some French words within his/ her speech. Code mixing between AA and French is a widespread phenomenon among Algerian speakers (literate and illiterate persons). It is very common to hear a conversation where speakers mix within the same sentence between the Algerian Arabic and the French.

1.2.3.5. Diglossia

The term Diglossia refers to the existence of two varieties of the same language, used under different conditions. The term was first introduced by the French linguist William Marçais (1930). Ferguson was the first to introduce it in the English literature on sociolinguistics; he (1972: 232) defines Diglossia as: *“Two varieties of the same language exist side by side throughout the community, with each having a definite role to play”*.

MSA for short has the H stand and function, whereas Algerian Arabic, a number of mutually intelligible regional dialects represents the L variety. S.A, being constitutionally recognised as the sole official language of the State, is allocated to formal usage. It is employed in literacy and for literary purposes, delivering religious preaches, broadcasting news and so forth. AA is ascribed to informality, typically used in casual conversations and daily interaction. It is also used in folk literature, informal TV and radio programmes (soaps), in captions and caricature on political cartoons in newspapers, and also in advertising. However, it is of significance to mention that overlaps that cancel the complementary distribution of SA and AA are abundant in that H and L are not always kept separate. For example, in an informal context such as a family

meeting, though AA is undoubtedly the prevalent variety, if a topic including, for example, religious matters, SA would be extensively used.

Since Algeria is a linguistic market where at least three languages, namely Arabic, Berber and French competes one another in various domains and in different regions making societal multilingualism the general condition rather than the exception, Algeria not only represents classic diglossia but is also a defining case of extended diglossia. The rationale for this is that French, though it has no constitutional stand, is a functioning language that fulfills formal and official linguistic tasks along with SA. SA and French, like the rest of the country, are used in government official domains, administration and education; especially teaching scientific and technical fields.

Beyond the educational sphere, the Algerian speech community is practically bilingual and speakers use Arabic, whether Standard or dialectal, and French according to their assigned functions and prestige. Here, it is of prime importance to mention that attitudes toward SA or French may differ among individuals, and there is no guarantee that they are perceived as the superposed prestigious varieties.

AA lacks scientific terms and therefore speakers find it a necessity to code-switch back and forth between the H and L so as to compensate for such a linguistic gap. For instance if the science is to be discussed the French language will be present.

1.2.3.6. Borrowings/ Loan Words

Borrowing is the process whereby bilingual speakers introduce words from one language in order to explain, describe and express a given idea or an object into another language, the equivalents of these words are not available in their mother tongue, and these loanwords eventually become accepted as an integral part of the host language. They are adapted morphologically and phonologically to the

recipient language. The process is enormously present in AA and many examples can be given such as / kasrona / and / tabla / from French words ‘casserole’ and ‘table’ respectively (pan and table).

As a result of continuous daily contact with French during the colonial period and later, the Algerian dialects are now characterised as having a lot of French words and expressions. Some Spanish words may be heard particularly in the western part of the country (Oran, Ghazaouet, etc...) because of the Spanish trade or conquest that occurred before the French arrival. But it was the French language which penetrated the population to the extent that today it may be considered as a second language. Both educated and illiterate people use a lot of French words in their everyday conversation, often making them sound like Arabic words.

1.2.3.7. Multilingualism:

The way in which languages affect each other has always evoked the interest of linguistics in multilingual speech communities. Multilingualism is a sociolinguistic situation in which more than one language is used, usually involving also language contact and individual bilingualism. *“Many sociolinguists use the term ‘bilingualism’ to refer to individuals, even if they are trilingual, quadrilingual, etc., and reserve the term multilingualism for nations or societies, even if only two languages are involved”* (Trudgill, 1992:13).

This passage offers answers to the questions about the complexity of the sociolinguistic situation in Algeria, which is due to the conflicting linguistic interplay between two or more languages when they get in contact: Bilingualism, code switching, code mixing, and diglossia. This means that Multilingualism in Algeria is studied in relation to the existing linguistic varieties, namely the interplay between Arabic, French and Berber.

1.4. Linguistic Situation in Ghazaouet

1.4.1. Historical Background

The historical studies done by Paul Pallari in 1889 prove that Ghazaouet was inhabited by man before the pre-historic age. By the use of his anthropological discoveries found near “Oued Ghezouana” in the caves approximant to the way relating Ghazaouet with Nedroma he proved his assertion and the two villages; ‘ouled ziri’ and ‘ouled abdellah’. Ghazaouet location is in the extreme North West of Algeria. It was named by the Romans as “Ad Fratres” meaning ‘Two Brothers’ referring to the huge rocks standing in the sea far from dry land some 300 meters in the Northern entrance of the port. It was called also “Nemours” during the French settle (from 1944 to 1962) as an honour to the son of Louis Philippe the king of France at that time that had the same name.

With a population of around 65 000 inhabitants and a surface of 30 kilometers square, this town is considered as one of the most important towns of Western Algeria, especially in the recent years by the re-inauguration of its port which have economic and touristic importance.

The distance between Ghazaouet and Tlemcen is 80 km, and only 50 km from the Moroccan territory. Ghazaouet belongs to the mountains area of “Trara” which exceed the Algerian frontiers to the Moroccan ones where the name of which changes to “Rif Massif”.

1.4.2. The Speech of Ghazaouet Community

Before tackling a description of Ghazaouet speech community, we first consider a definition to the term “speech community” by different scholars. Gumperz (1971:114) defines the speech community as “*any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage*”.

Accordingly, Romaine, (2000:23) argues that speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language. An example of this situation may be taken from the Berber speakers living in the non-Berber regions of Algeria where speakers communicate using a mixture of linguistic varieties in their daily speech switching from one language to another, or more frequently mixing them in the same conversation according to the context of use. This results from their acquisition of the norms and rules of language use within these communities.

This definition may well apply to today's community of Ghazaouet as its speakers still maintain its distinctiveness from the other AA dialects though these varieties are held together through regular day-to-day interaction and socioeconomic practices such as commerce, resulting in an unavoidable mutual linguistic interference. What we can deduce from these definitions is that the concept of speech community is a difficult one to define but one we must try to grasp, is that held by Bloomfield (1933:42) in the definition he uses to introduce his chapter on speech communities when he reports that "*a speech community is a group of people who interact by means of speech*".

1.4.2.1. Ghazaouet as a speech community

Ghazaouet speech diversity is noticeable and effective at all linguistic levels. It focuses on today's interaction, as a consequence to the contact between native speakers and new comers, a new form of speech is produced, and this situation occurs when two languages are in contact and the speakers of these languages are living aside.

In phonology, it is proved that children master the surrounding accent in their environment rather than the foreign one acquired from their parents. This holds a cross dialect boundaries. A child who grows up in Ghazaouet and his parents are from other geographical boundary ends up speaking like a native from Ghazaouet.

The implication of this is that children are formulating their linguistic systems over a period of years, and input from later in childhood (when they hear more from peers than from parents) has a crucial effect.

Many words of GA are inspired from classical Arabic. Also, because of historical reasons, a great number of loan words are an integral part of the daily performance of GA speakers. French constitutes the main ‘Lending’ language. Many words, specifically those related to the sea and fishing, are taken from Spanish.

1.4.3. French and Spanish Influence in Ghazaouet

Almost all speakers throughout the world make value judgments about languages and varieties in general. Contrary to popular knowledge, people especially in bilingualism and multilingualism communities think that there is a language which is ‘better’, ‘worse’, ‘correct’ and ‘incorrect’ than another one.

The French impact was explained that it was due to the long contact with French during the colonial period and to the educational system followed by Algerian just after the independence respectively. And the table below presents some examples of French words integrated in Ghazaouet dialect.

Table 1.1: Examples of some integrated French words into GA.

French words	Phonological transcription	English meaning
F system	/fsistem/	In the system
L’internet	/lenternet/	The internet
Le portable	/lportabl/	The phone
La classe	/la klas/	The classroom

There is also a big amount of Spanish words integrated in the GA especially by salesmen and old people.

Table 1.2: Examples of some integrated Spanish words into GA.

Salesmen			Laymen		
Spanish	French	English	Spanish	French	English
/wanta/	attrapé	caught	/skuəla/	école	school
/polija/	roue	wheel	/kanasta/	panier	hamper
/moja/	laché	loose	/kabeθa/	tête	head
/korona/	filet	mesh	/mərɪo/	armoire	wardrobe

1.4.4. Phonological Variation /k/ in Ghazaouet Community

/ k / usually retains its original pronunciation in the Arab world, but is palatalized to / tʃ / in many words in Palestine, Iraq and much of the Arabian Peninsula. Often a distinction is made between the suffixes / -ak / (you, masc.) and / -ik / (you, fem.), which become [-ak] and [-itʃ], respectively. In Sanaa Arabic, / -ik / is pronounced [iʃ]. The point is that in Ghazaouet Arabic, / k/ is realized the same way as in Palestine, Iraq and the Arabian Peninsula i.e. [tʃ] or as in the case of Sanaa.

1.4.5. Ghazaouet Arabic Characteristics

It is a variety among many in AA. For those who do not know it, it might be regarded as any other language but Arabic. It exhibits to a certain extent some variation from the other AA co-existing varieties. This variation can be felt at all linguistic levels, but still, it an Algerian Arabic variety as it will be proved in what follows.

1.4.6. Phonological Variation

1.4.6.1. Vowel Aspects in GA

Like all AA system of vowels, GA contains three short vowels with their corresponding long forms. /a /, /i / and /u /.

Marçais (1977: 12) in his description of Maghreban Arabic dialects emphasizes the considerable ruin of the vowel material, a phonological trait which applies to both sedentary and rural Algerian dialects. In sum, it is the drop or the reduction of the short vowel in an open syllable which might be explained by the universal phonological phenomenon called: “*The law of least effort*” (Martinet 1964).

1.4.6.2. Consonantal Aspects in GA

Unlike other AA varieties, GA was known by the lack of the [k] , [g] contrast for the simple reason that velar [k] substitutes the classical Arabic uvular [q] which is in turn never realized as the velar voiced [g]. However, the social variables involved in this speech community have led to another reality. Variations, not only concerning this contrast but other variants; either emerged or disappeared from the speech of this community such as: /k/- [k], /k/- [tʃ], /g/- [dʒ] and /d/- [t].

Table 1.3: Examples present some variants in the GA.

AA	GA	Gloss
/karmo:s/	/tʃarmo:s/	“Figs”
/mælək/	/mæləf/	“What’s wrong with you?”

What pushes us to put emphasis on the [ʃ] and [tʃ] sounds is the idea that whenever we talk about the Ghazaouet speech community, it is common that it is about these two sounds.

Accordingly, we notice the reduction in the number of syllables in many words and initial consonant cluster which is an unaccepted pattern in CA. The following examples show clearly what is stated here:

Table 1.4: Examples present the reduction in the number of syllables of words in GA.

CA	GA	Gloss
/haraba/	/hɾob/	“he ran away”
/qaraʔa/	/kra/	“he read”
/laʃiba/	/lʃap/	“he played”
/xaradzɔ/	/xrodʒ/	“he went out”

What can be clearly noticed is the fact that the short vowels are more affected by the ruin of vocalic content. Long vowels preserve their quality more than short vowels do. The prevalent use of a neutral vowel (ə) is really remarked too. Such alterations lead to syllabic and morphological variations as are represented below:

Table 1.5: Examples show the use of the neutral (ə) in GA.

CA	GA	Gloss
/baqara/	/bəkra/	“cow”
/ʃindaka/	/ʃəndəʃ/	“you have”
/da:rukum/	/da:rʃəm/	“your house”

Concerning long vowels, the only one that is subject to variation is the /u:/. It is most of the time realized as the allophonic variant [oe] of the French words

[boeʁ] and [poeʁ] meaning “butter” and “fear” respectively. The following examples show more this substitution:

Table 1.6: Examples show the realization of /u: / in GA as the French sound [oe].

AA	GA	Gloss
/lu:z/	/loez/	“almonds”
/blu:za/	/bloeza/	“robe”
/ʃu:ka/	/ʃoetʃa/	“thorn”

However, the same vowel /u:/ is realized differently when preceded or succeeded by emphatic consonants. In its production, the back of the tongue is more raised and the lips are clearly rounded. As a result, the sound /u: / is realized [o:] as in the examples before. The glides [aw] and [ai] are subject to variation too.

Concerning CA [aw] which does not undergo any variation in Bedouin speech, and which is substituted by /u: / in most sedentary dialects, is realized [oe] as is stated previously, however, like all sedentary dialects, CA glide [ai] is substituted in GA by the long vowel [i:] as in the following words:

Title 1.7: Examples present the substitution of the CA glide [ai] by the long vowel [i:] in GA.

CA	GA	Gloss
/lail/	/li:l/	“night”
/ʃaif/	/ʃi:f/	“summer”
/ɗaif/	/ɗi:f/	“guest”

1.4.7. Borrowing in GA

French borrowed words are integrated into GA in the same way they are in spoken Algerian Arabic, i.e. according to a continuum that shows the degree of assimilation. A description of the different points in the continuum is given in what

follows. The symbols used for Spoken Algerian Arabic are taken from the International Phonetic Alphabet (IPA) chart.

1.4.8. Integrated Borrowing

The use of borrowed French words in Spoken Algerian Arabic forms a continuum. At one extreme of the continuum, nouns are completely integrated phonologically and morphologically into the systems of Arabic, so that they seem to have an Arabic origin.

Table 1.8: Examples show some integrated borrowing from French into Arabic.

Spoken Algerian Arabic		French		English
Singular	Plural	Singular	Plural	Singular
/bu:ʃta/	/bu: ʃta:t/	poste	Postes	Post office
/bla:ʃa/	/bla:jaʃ/	place	places	place
/ri:gla/	/ri:gla:t/	règle	Règles	ruler rulers
/fila:ʒ/	/ fila:ʒa:t/	village	Villages	village villages

These French words have completely been integrated into the phonological and morphological systems of Arabic. They demonstrate phonological adaptation, where French phonemes adapt to the norms of Arabic. For instance, in the French words “poste” and “village”, the phonemes /p/ and /v/ have become /b/ and /f/ respectively, and some short vowels in French are used as long ones in Spoken Algerian Arabic. In addition, words 1, 2, and 3 end with the added /a/ to denote the feminine. In the plural, words 1, 3, and 4 take the suffix /-a:t/, denoting the regular plural feminine in Modern Standard Arabic, which is used with borrowed items in Spoken Algerian Arabic and other dialects of Arabic. Word 2 takes the irregular plural (broken plural) typical of Semitic root-and- pattern morphology (/bla:jas/). Thus, the words have been completely assimilated into Arabic morphology and are indistinguishable from the other Arabic words. Not far from this extreme are nouns

which are well integrated morphologically but not completely adapted phonologically; they may be partly adapted phonologically. They are usually used by educated people who know French.

Table 1.9: Examples show the morphologically and partly phonologically adapted French words.

Spoken Algerian Arabic		French		English	
Singular	Plural	Singular	Plural	Singular	Plural
1. /pi:ppa/	/pi:ppa:t/	pipe	pipes	pipe	pipes
2. /vi:sta/	/vi:sta:t/	veste vestes		jacket	jackets
3. /vali:za/	/valiza:t/	valise	valises	suitcase	suitcases

Morphologically, the French words are completely integrated into Arabic. The singular words are adapted to the Arabic noun feminine ending by adding /a/ at the final position, and the plural words take the regular plural feminine with the /-a:t/ suffix. Phonologically, they are not completely integrated since /p/ and /v/ do not exist in the phonological system of Arabic, but they are used in Spoken Algerian Arabic.

1.4.9. Diminutives in GA

Generally speaking, diminutives are used for nouns and adjectives to represent a small representation of something. In the case of nouns, generally, GA speakers make use of diminutives to distinguish the small nouns from their bigger counterparts, which are used in their daily life:

Table 1.10: Examples show the diminutives for masculine and feminine nouns in GD.

The Word	Diminutive Form	Gloss
/wald/	/wlijjed/	“a little boy”
/bent/	/bni:ta/	“a little girl”
/da:r/	/dwijra/	“a small house”
/ʃaʒra/	/ʃʒi :ra/	“small tree”
Kta:b	/ktijjeb/	“a booklet”

The diminutives stated in the table above do not have any negative connotation, yet they are rather used to fulfill a purely linguistic meaning of the object referred to. However, when this kind of linguistic behaviour is used with an adult man or an adult woman as in the following contrasts: “ra:dʒəl”-[rwi:dʒəl] and “mra”[mrija], a negative connotation is implied so that to belittle the value of either of them. In the case of adjectives, adults and especially women use diminutives to show modesty and intimacy in joking contexts. They generally express the speaker’s affection and emotions in a conversation:

Table 1.11: Examples demonstrate some Diminutives for Adjectives of masculine singular.

GA	Diminutive gloss
/ʃbi:jjah/	“beautiful”
/kʃi:wəʃ/	“little”
/kli:wəl/	“small ”
/bjijaʃ/	“white ”

1.4.10. Nouns in GA

A well-known rule either in GA or in AA for the feminine is to add an {a} at the end of either the noun, (not all nouns apply for this rule), or the adjective. This can be applied to the list of diminutives given in the table above.

1.5. Sociolinguistic Variation and Gender

Language works as a crucial tool, which people use to express, control and also change the power relations, and it is obvious that language is the main reason which gendered difference relies on. The term ‘sex’ has often been used to refer to the physiological distinction between females and males, with ‘gender’ referring to the social and cultural elaboration of the sex difference; a process that restricts our social roles, opportunities and expectations. Since the process begins at birth, it could be argued that ‘gender’ is the more appropriate term to use for the category than ‘sex’. Both terms are found in the literature, sometimes used interchangeably, but at other times used to distinguish between biological characteristics and social factors.

It is difficult to define women's language as a powerful or powerless language, but the common sense indicates that women's language tends to be powerless and men's language is powerful. Also, that women show their strength by integrating French words in their speech seeing that this may insight their power, they chose their language as picking their preferable clothes, this means they take care of their language, however, men in contrast to the other gender, they are aggressive in their utterances using strong expletives like “damn” for instance.

In this respect, Holmes (2001) claims that the way that women and men use language in each society is different and it reflects social status or power differences in that society.

1.5.1.1. Gender Communicative Distinction

Since the 1960’s, sociolinguists (Labov 1966, 1972, 1990; Trudgill 1972; Lakoff 1975; Holmes 1984; Coates 1986; Eckert and Mc Connell-Ginet 2003, etc.) have studied differences between male and female speech. These studies interpreted that not only there is an interaction between society and language but that language reflects whatever changes take place in society. In Labov’s (1990) theory of the

gender paradox, he points that not only women use more prestigious forms of language than men, but they also use at a higher rate innovative vernacular forms than men do.

Research is centered on variations in speech behaviour of men and women on the phonological level, and their conversational styles in discourse. Despite the fact that men and women from a given social class belong to the same speech community, they do use different linguistic forms. Accordingly, gender variation has emerged as a major field of sociolinguistic study; yet, different scholars have been concerned with the topic with more or less interest and focus.

Thus, admittedly, Labov was the first to note the importance of gender as a sociolinguistic variable in language variation. Working with the same framework, Trudgill (1972, 1983) focuses on ‘sociological reasons’ when explaining differences in speech between men and women. Eckert and Mc Connell-Ginet (1992: 90) have summed up the different positions of different scholars by stating that:

Women’s language has been said to reflect their [...] conservatism, prestige consciousness, upward mobility, insecurity, deference, nurture, emotional expressivity, connectedness, sensitivity, to others, solidarity. And men’s language is heard as evincing their toughness, lack of affect, competitiveness, independence, competence, hierarchy, control.

In the preceding view given by Eckert and Mc Connell-Ginet (1992) oppose ‘prestige consciousness’, ‘emotional expressivity’, ‘deference’, and ‘sensitivity’; as qualities of women’s speech, to ‘lack of affect’, ‘independence’, ‘competence’, ‘hierarchy’ and ‘control’ attributing men’s language.

Holmes (1993) mentions to Japanese, where different words with the same meaning are used distinctively by men and women. This is also the case in some Arabic speech communities like that of Tlemcen (Algeria) where men’s language behaviour is unlike that of women in some situations (Dendane, 1993, 1994). Furthermore, women tend to use the standard language more than men do. Tannen

(1990) states that women express and receive a language of connection and intimacy, while men convey and receive a language of status and independence.

1.5.1.1. Masculinities and Femininities

"Femininities" and "masculinities" describe gender identities. They describe socio-cultural categories in everyday language; these terms are used differently in biology, because femininities and masculinities are gender identities, they are shaped by socio-cultural processes, not biology. Femininities and masculinities change with culture and with individuals. What gets defined as feminine or masculine differs by region, religion, class, national culture, and other social factors and these features are valued and differed culturally.

Any one person; woman or man, engages in many forms of femininity and masculinity, which she or he adopts consciously or unconsciously depending on context, the expectations of others, the life stage, and so forth. Femininities and masculinities are learned. Messages about 'feminine' and 'masculine' behaviors are implanted in marketing, media, news, and so on. These messages are present in a range of environments, from the home to the workplace to public spaces.

1.5.1.2. Gender Inequalities

Gender inequality is an idea reinforced by the belief that women are inferior to men having less power and opportunity to affirm their position in the society. Gender inequality is established and reinforced by social and psychological factors such as; race, class, ethnicity, religion, age, geographical distribution, sexual orientation, and matriarchal or patriarchal family system.

Early in the 1920's, Jespersen (1925 [1990]) noticed that women, as opposed to men, represented the inferior gender in different domains namely economic, political, social, and cultural domains.

1.5.1.3. Attitude and Prestige

It is crucial to know the psychological aspects specific to men and women to understand gender differences in language behaviour, representations and attitudes. In fact, gender psychological structure depends on the way baby boys versus baby girls raised in their environment since their childhood, while, girls prefer being dressed in pink, play with dolls, cook and act like their moms, etc., boys wear blue jumpers and push around trucks enjoy playing with guns, and act like their fathers, etc. To some people, these environmental factors are impossible to ignore when considering the human brain. If there are differences in people's brains, it might be due to how society has shaped a person, these unconscious choices and selections shape their future personality and gender-specific behaviour (i.e. male are aggressive and authoritative and female are timid and lenient).

As far, female speech tend to be more prestigious (phonological, morphological and lexical) than male speech, especially in formal situations. This behaviour is due to the fact that women are more sensitive to prestige language. Labov (1972: 243) noted that “In careful speech, women use fewer stigmatized forms than men [...], and are more sensitive than men to the prestige pattern. This observation is confirmed innumerable times”. Also Trudgill (1972) found that the use of the prestigious form of the language in the pronunciation of /ing/ in words like ‘talking’ varies depending on gender. Men realize it [ɪn] instead of [ɪŋ], while women use the prestigious form i.e. [ɪŋ].

This language behaviour is not particular to English, in studies of speech patterns in Arabic; Abu-Haidar (1989) observed that in Baghdad, women are more conscious of the prestige of Arabic than are men. Similarly, in Tlemcen speech community, Dendane (1993: 16) confirms the previous speech, noting that the existence of the prestigious forms of dialectal Arabic is higher among women than men. Also, Abdul El-Jawad (2000) observed in Jordan that the rate of swear words usage among men is higher than women.

1.5.1.4. Women and Politeness

Women are considered to be more polite, less critical than men (Lakoff, 1975; Tannen, 1990; Holmes 1995); Holmes (1995: 2) for instance explains that most women enjoy talk and consider talking as an important means of keeping in touch, especially with intimates. They use language to establish and build personal relationships. On the other hand, men tend to consider language as a means for obtaining and transmitting the information. Politeness is a significant feature in differentiating women's and men's way of speaking. In fact, while women use respectful speech to not hurt others, men use swear and offensive word.

Politeness is to respect the speech of the person you are talking to and avoid to hurt his/her feelings or upset him/her (Mills, 2003). Janet Holmes (2001) bases her research on Brown and Levinson's idea of positive and negative face. She says that women use more positively orientated politeness and that men use more negatively orientated politeness, according to Holmes to be polite person is to make people feel relaxed in a suitable manner. She suggests the reason behind these differences in speech between genders and relates them to the different perceptions of what language is used for; while Men use language as a tool to give and obtain information (also referred to as the 'referential function' of language), women use language as a means of keeping in touch (also known as the 'social function').

Eventually, Holmes includes politeness, which is defined as "an expression of concern for the feelings of others", with the social function, it seems that women are more polite than men. She uses two speech acts within politeness to strengthen her ideas named as; Compliments and Apologies. She finds that women pay and receive more compliments and regard compliments as positive and affective politeness, whereas, men; tend to consider compliments as less positive than women do, and often see them as face threatening or at least ambiguous in intentions. The hypothesis says that while women use compliments to build connections, men use compliments to make evaluative judgments. Mills (2003) claims that politeness is the practices which communities improve in which people participate and be able to judge their behaviour and other's behaviour, and also their status in the community.

Nancy Bonvillain (1997) in "*Language, Culture, and Communication*" argues that women's language is more polite than men's, and they loosely speak with respect to the others when they listen to them. In the other hand, women in our society, especially literate ones, discuss different topics in an elegant, stylish and graceful way using French words, finding it as a prestigious way to show their politeness, in contrast to men's speech.

In this title we discussed how language and gender are related to each other in terms of the differences between women and men in conversational practice, as an investigation for the use of French words, the discussion so far indicated that women and men use different interactive styles, because of a set of reasons that are: physical, cultural and social. Accordingly, women's language is characterised as a powerless and more polite language in addition, to the overlapping use of French words, whereas men are more powerful and less polite with a less use of French words which may reflect the afore-mentioned.

1.5.1.5. Females' Speech Features

Scholars have tried to identify the characteristics that are specific to women's speech. Jespersen (1925[1990]) for example note that:

- ✓ Women link sentences with 'and' because they are 'emotional' rather than 'grammatical';
- ✓ Women often gain spoken mastery of foreign languages more easily than men, but in translating difficult text, men are superior;
- ✓ Novels written by ladies are much easier to read using fewer difficult words;

Also Lakoff (1975) claims that:

- ✓ Female apologies more (for instance, "I'm sorry, it was my fault...");
- ✓ They use indirect commands and requests;
- ✓ Women avoid, rude, vulgar or swearwords: "oh dear" instead of other impolite words.

These reported features are not particular to any language or society, similar features could be found in any place in the world.

1.5.2. Gender Psycholinguistic Aspects

The sales of glossy magazines that promise to teach you how to work with someone of the opposite gender as well as self-help books along the lines of "Men are from Mars, Women are from Venus" are proof that we need a little help understanding what's going on inside the heads of men and women. As it turns out, it may be better to turn to neuroscience to figure out what's going on inside that guy's brain. Research indicates that men and women do in fact have different structures and wiring in the brain, and men and women may also use their brains differently, this may explain some of the stereotypes about the genders.

That men and women are different, everyone knows that, but, aside from external anatomical and sexual differences, scientists know also that there are many other subtle differences in the way the brains from men and women process language, information, emotion, cognition, etc. One of the most interesting differences appear in the way men and women estimate time, judge speed of things, carry out mental mathematical calculations, orient in space and visualize objects in three dimensions, etc. In all these tasks, women and men are strikingly different, as they are too in the way their brains process language. This may account, scientists say, for the fact that there are many more male mathematicians, airplane pilots, mechanical engineers, architects and race car drivers than female ones.

On the other hand, women are better than men in human relations, recognizing emotional overtones in others and in language, emotional and artistic expressiveness, esthetic appreciation, verbal language and carrying out detailed and pre-planned tasks. The "father" of sociobiology, Edward O. Wilson, of Harvard University (10), said that human females tend to be higher than males in empathy,

verbal and social skills and security-seeking, among other things, while men tend to be higher in independence, dominance, spatial and mathematical skills, and other characteristics.

Scientists have known for a while now that men and women have slightly different brains, they found that male brain is bigger, but they would have tried to qualify this finding by saying that brain size has been linked with intelligence, it's very tricky to go around saying that men have bigger brains. Does this mean they are smarter?

Also men have approximately 6.5 times more gray matter in the brain than women, but women have about 10 times more white matter than men do. Men seem to think with their gray matter, which is full of active neurons. However, women think with the white matter, which consists more of connections between the neurons. In this way, a woman's brain is a bit more complicated in structure, but those connections may allow a woman's brain to work faster than a man. In women's brains, the neurons are packed in tightly, so that they're closer together. This proximity, in conjunction with speedy connections facilitated by the white matter, is another reason why women's brains work faster.

1.6. Conclusion

After this brief review on the state of Algeria as a whole and the community of Ghazaouet in particular, we may conclude that each spoken dialect has its own characteristics which may be phonological, morphological or even syntactic that are due to historical, geographical, ethnic and social variables. The examined concepts in this chapter are very complex and sometimes divergent, yet, they constitute primary the understanding of the research on language and gender. In addition, as a sociolinguistic concept and as an application to the study of men's and women's speech differences in Arabic-speaking countries different approaches have been put forward to explain the phenomenon. The next

chapter is an overview of the sociolinguistic situation of Ghazaouet speech community where the research is done.

Chapter Two: Practical Part

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2.1. Introduction

This chapter deals with the methodological issues concerning the present research work. It presents the fieldwork and identifies the necessary methodology to obtain reliable data concerning the everyday conversation and gender in Ghazaouet speech community, its aim is how people deals with polite forms, moreover, when and where people integrate French words in their speech. The research work takes place in Tlemcen University, on Ghazaouet ‘students. The research will explain the technique of data collection. The analysis of the collected participants’ data will be very important to confirm or deny the formulated suggested hypotheses. The gathered data will be then analysed and commented.

2.2. The Research Tool (The Questionnaire)

The questionnaire is a useful and necessary instrument to collect data as it is required when making research as it provides the research work with information and evidence to rely on. Questionnaires are used as the most crucial instrument used in any research work. In this respect, Murder (1989:12) regards questionnaire as a data collecting method in general as *“a powerful, structured set of questions that can be used to obtain the opinions of a large number of respondents in writing, without necessarily making contact with the target group”*. It is designed to achieve a statistical work on the data collected. In this research work, the aim of the questionnaire was to know if people are aware of the differences that exist between men’s and women’s speech, especially in the speech community of Ghazaouet, as well as their use of French and therefore their attitudes towards standard/ dialect/ and French.

The questionnaire was addressed to both males and females from Ghazaouet community in Tlemcen university, English department, with the aim of having enough elements to try to answer the suggested hypotheses and to see from both gender’ perspectives, how they see themselves (women or men) while using French

words and how they see the other gender, in addition to the classifications they gave to the standard Arabic, dialect, and French.

The questionnaire was written in English because it was addressed English students. Forty questionnaire sheets were distributed to the students of both genders; twenty from males and twenty from females fulfilled the criteria. The questionnaire is composed of twenty questions composed of three sections; the first one requires of gender information about the person in addition to a small introduction to explain what the subject is about. The second section consists of close and open-ended questions that have relation to which language the informants use in a number of situations, the other part, consists of questions that shows how people classify the different languages and how they see women and men 'speech nowadays in Ghazaouet speech community.

This questionnaire consists of twenty (20) questions divided into two parts which are arranged in a logical way. Forty copies (40) were given to both genders equally; twenty (20) to the girls and twenty (20) to the boys. They are either closed questions; requiring from the students to choose between standard Arabic, dialect or French language, or to pick up the appropriate answer from the number of options, or open questions in which they are free to answer the way they want.

2.3. The Sample Population (The Students' Profile)

The forty students, who were asked to take a part in the questionnaire, were chosen among the total number of (572) students probably in the English department. The age of these students was selected randomly but it was divided equally among both genders.

2.3.1. Gender as a Variable within the Sample Population

Gender is among the social variables that play a crucial role in determining language variation among the speakers in the speech community of Ghazaouet. The

influence of French is clearly observed through language behaviour of many people in the society of Ghazaouet as well as polite forms but the rate changes from one gender to another. The existing varieties in Algeria have different status both on social and individual levels. People use dialectal Arabic, classical or standard Arabic and French differently when they speak.

Yet, the present study deals only with gender as a social variable that affects language behaviour of men and women. In fact, language attitudes may tell a lot on how Ghazaouet speakers behave about their languages. This research attempts to explain this phenomenon in the Algerian society and tries to know how women and men in Ghazaouet use Arabic and French interchangeably according to different contexts. A comparison between men and women 'speech will be fundamental to understand when and why the two genders integrate French words in their speech and how their speech looks with reference to manner forms. This chapter deals with data collection and data analysis with the aim of revealing the position each language holds at the individual and societal levels.

In order to understand and explain language behaviour among the Ghazaouet males and females speakers both quantitative and qualitative method was used:

- To achieve a quantitative analysis, a part of the questionnaire was elaborated to examine men and women behaviour as far as the language varieties they select.
- To achieve a qualitative analysis another part of the questionnaire was done to check manners and polite forms in Ghazaouet speech for both genders.

2.3.2. Complexity in Data Collection

In order to understand and explain language behaviour among men and women in Ghazaouet speech community, it is essential to lean on reliable data, like any research work in sociolinguistics the challenge was to get natural and spontaneous data, that's why I didn't make recordings because when people feel

observed their language behaviour is not natural, so I've relied only on a questionnaire of two parts; the first one, is in form of questions investigating on the integration and use of French words, while the second part, is in a form of questions searching on politeness forms and how people see the standard Arabic, dialect Arabic and French.

2.3.3. The Aim of Research Instrument and Methodology

In this research work, data are collected by means of a questionnaire in order to figure out men and women use of French words and gracious forms while speaking. Both quantitative and qualitative methods are used.

Our aim is then to obtain a data through the use of a questionnaire of two parts, the first part is quantitative to know who uses more French words males or females, and why? Taking into consideration which differences occur in language choice between men and women, on the other hand, the second part is a qualitative one to know who's more polite in speech being conservative, aggressive, polite, impolite, authoritative or prestigious, and furthermore, to see how people classify standard Arabic, dialectal Arabic or French being prestigious, modern, or socially valued. With the help of precise and concise questions in the questionnaire, we can obtain a rich and authentic data.

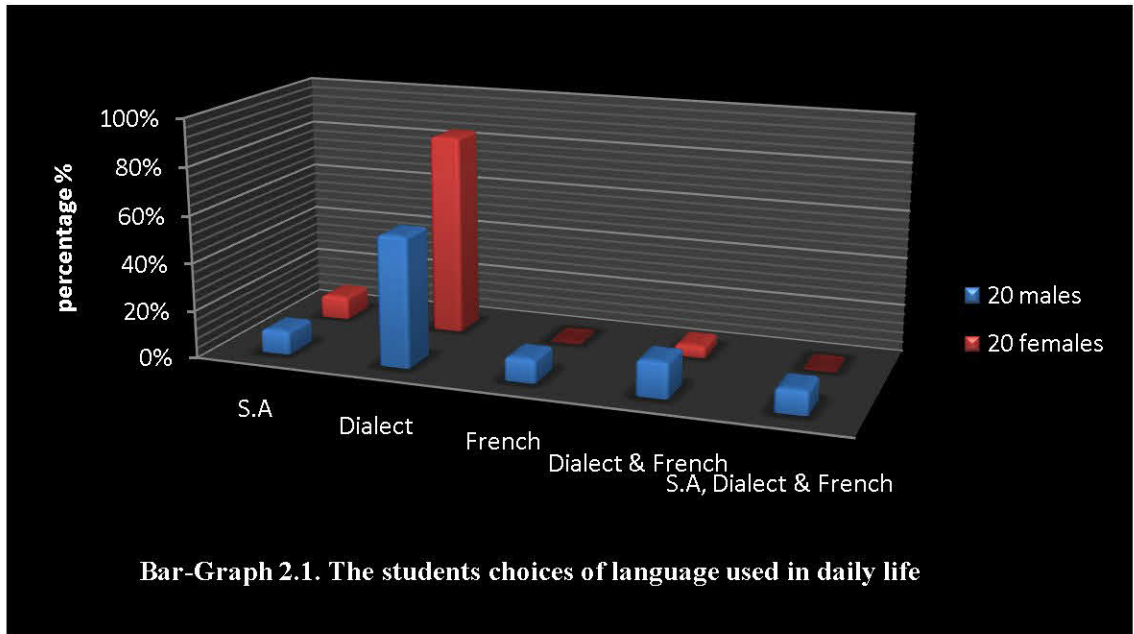
2.4. The Data Analysis

This part is devoted to investigate the data collected from students 'questionnaires.

2.4.1. Calculations of the ratios of males and females separately

Part one

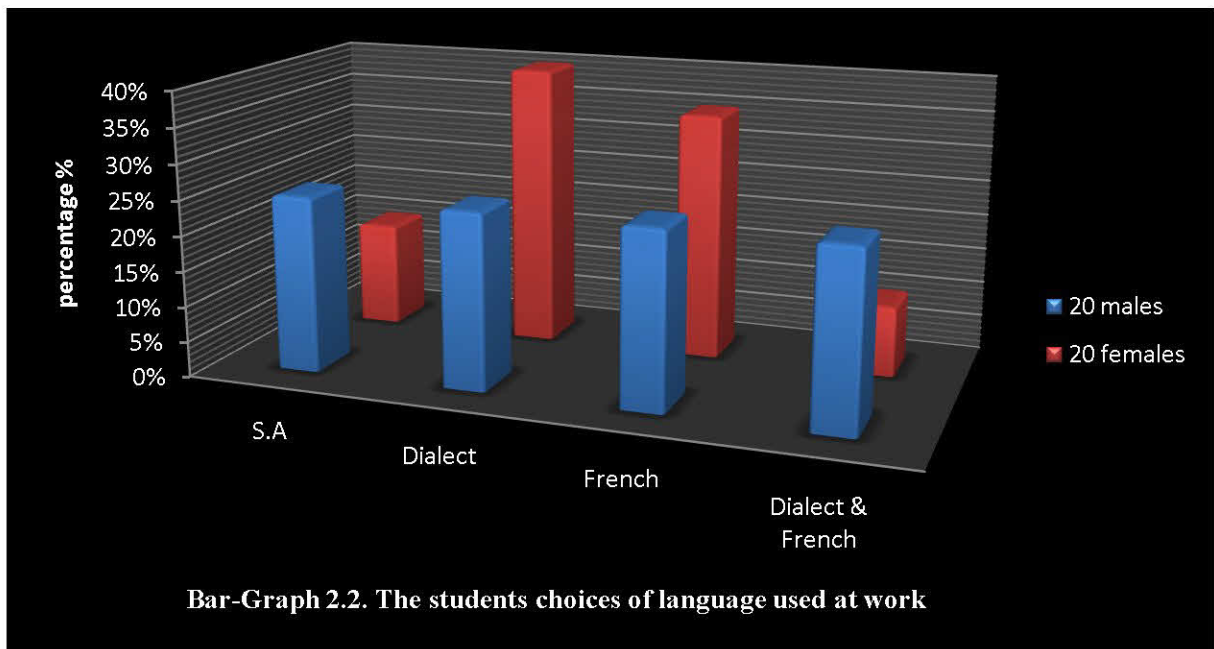
Question 1: Which language do you use in your daily conversation at home, or with friends and colleagues?



Bar-Graph 2.1. The students choices of language used in daily life

The preceding bar-graph shows us that both genders find the use of dialect useful in their daily life in an approximate rate as follow (55% and 85%), while a percentage of (10% and 10%) prefer the use of MSA, whereas, the amount of (15% and 5%) select both MSA and French. And the ratios are written as males and females respectively.

Question 2: Which language do you practice at work?

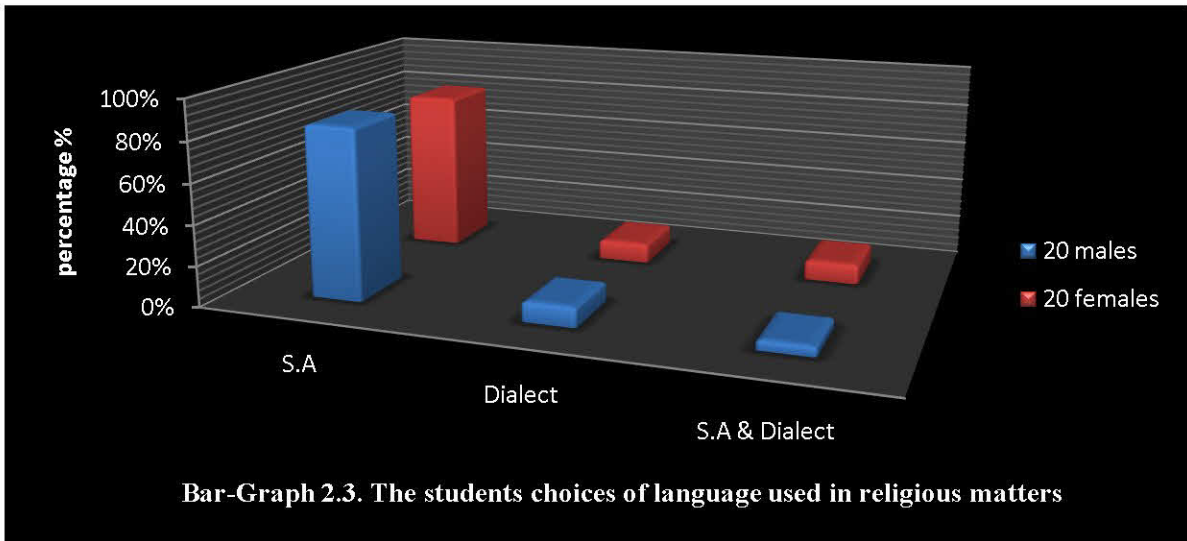


Bar-Graph 2.2. The students choices of language used at work

The previous bar-graph shows us that both genders find the use of dialect selected at work mentioned in the following ratios (25% and 40%), while a good

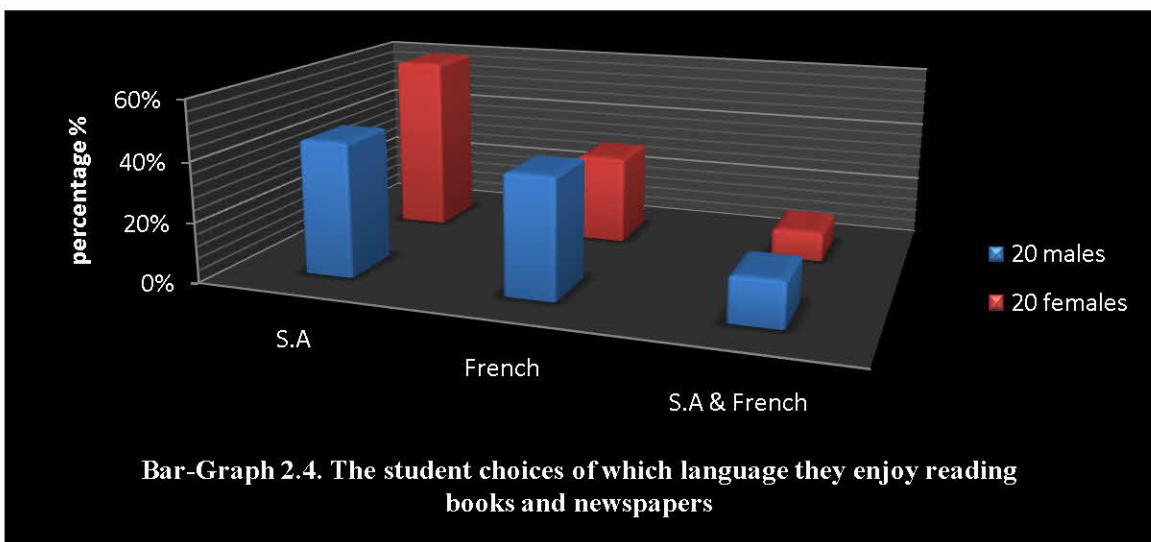
number of students (25% and 35%) prefer the use of French, whereas, the quantity of (25% and 15%) picked the MSA. And the ratios are written as males and females respectively.

Question 3: Which language do you use while speaking in a formal situation e.g. religious matters?



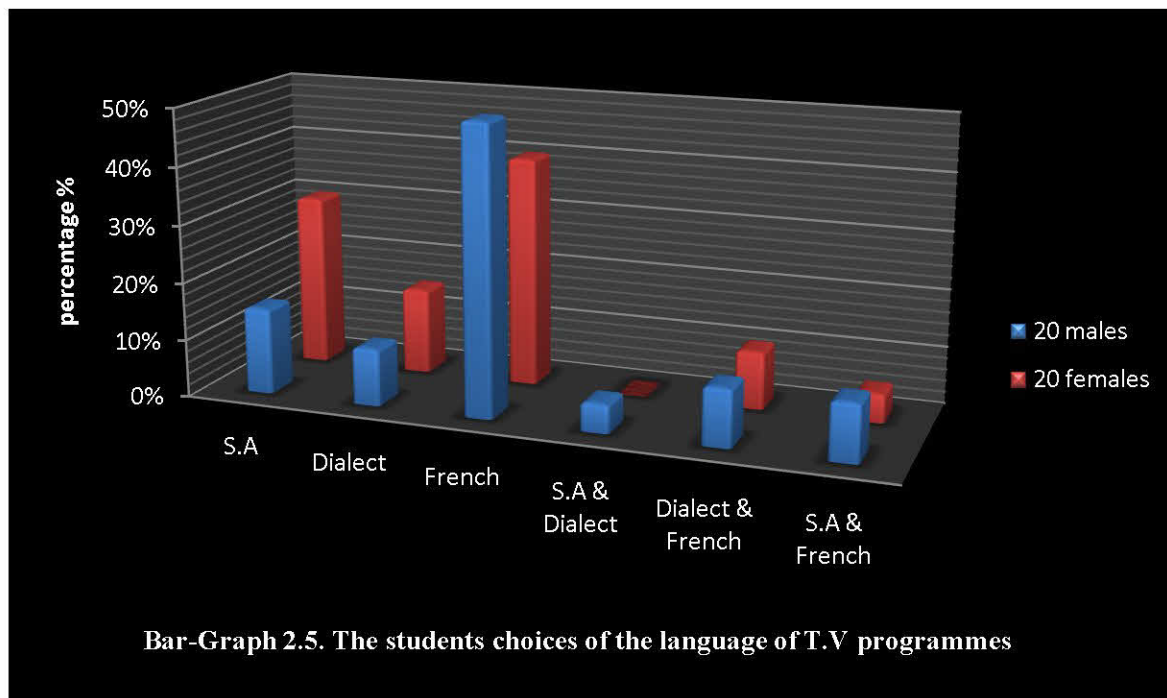
The bar-graph above demonstrates for us that both genders find the use of MSA perfect in religious matters as the following percentages (85% and 80, whereas, the number of (10% and 10%) picked the dialect. And the ratios are written as males and females respectively.

Question 4: In which language do you enjoy reading books and newspapers?



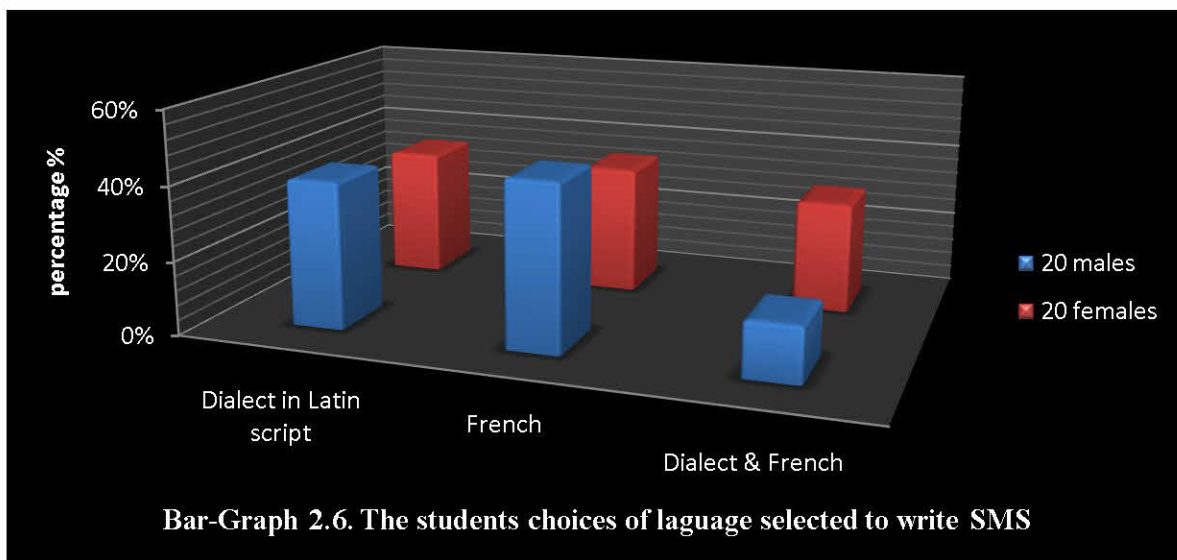
The bar-graph above shows us that both genders enjoy reading books and newspapers in MSA presented as follow (45% and 60%), while an amount of the sample prefer French in their readings (40% and 30%), however, the quantity of (15% and 10%) picked the both MSA and French. And the ratios are written as males and females respectively.

Question 5: In which language do you like better watching T.V programs?



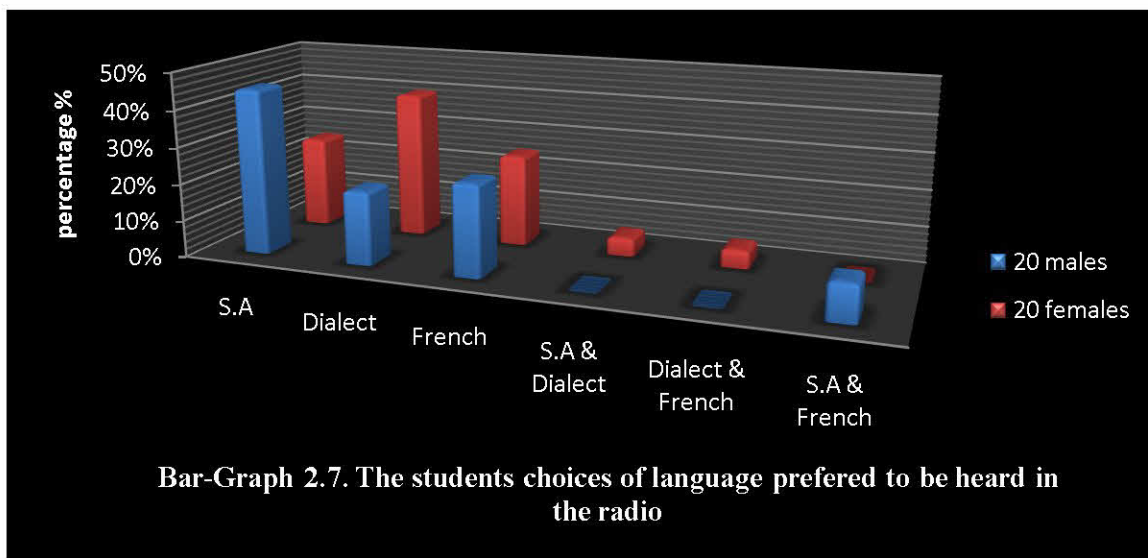
The bar-graph above presents the choices of the informants about watching T.V programmes and the results are as follow (50% and 40%) picked French as the preferable language, however, (15% and 30%) enjoy watching in MSA. And the ratios are written as males and females respectively.

Question 6: Which language do you select to write SMS?



The bar-graph above shows us that the sample select when writing SMS French in the following ratios (45% and 35%), while a percentage of (40% and 35%) picked the dialect Latin script, although, the amount of (15% and 30%) mixed between French and the dialect Latin script. And the ratios are written as males and females respectively.

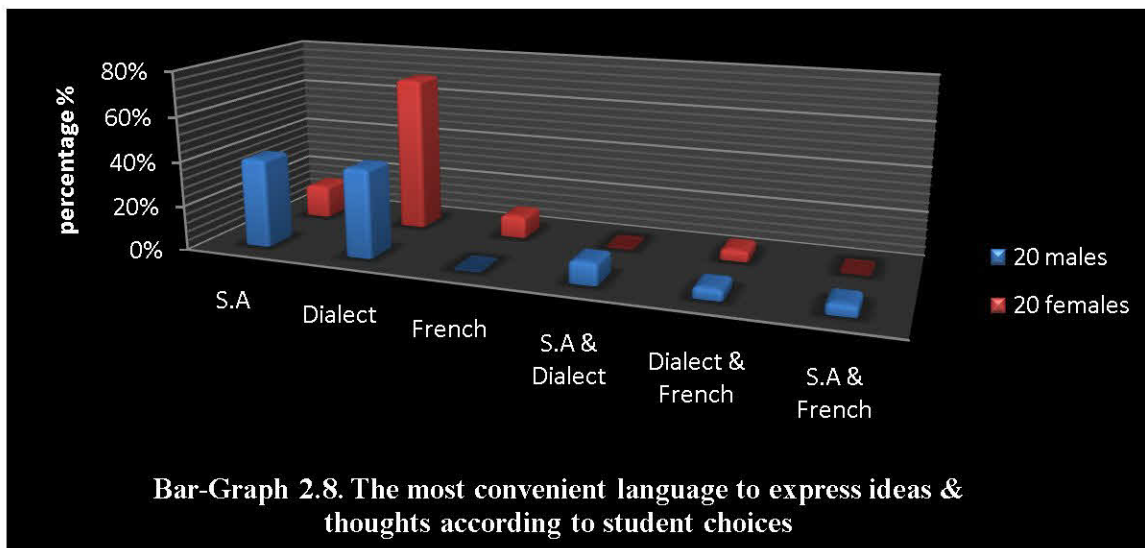
Question 7: Do you listen to the radio in...?



The bar-graph above illustrates the choices of both genders about which language they prefer to hear the radio and the majority select the MSA in the following ratios (45% and 25%), while, (20% and 40%) like better the radio

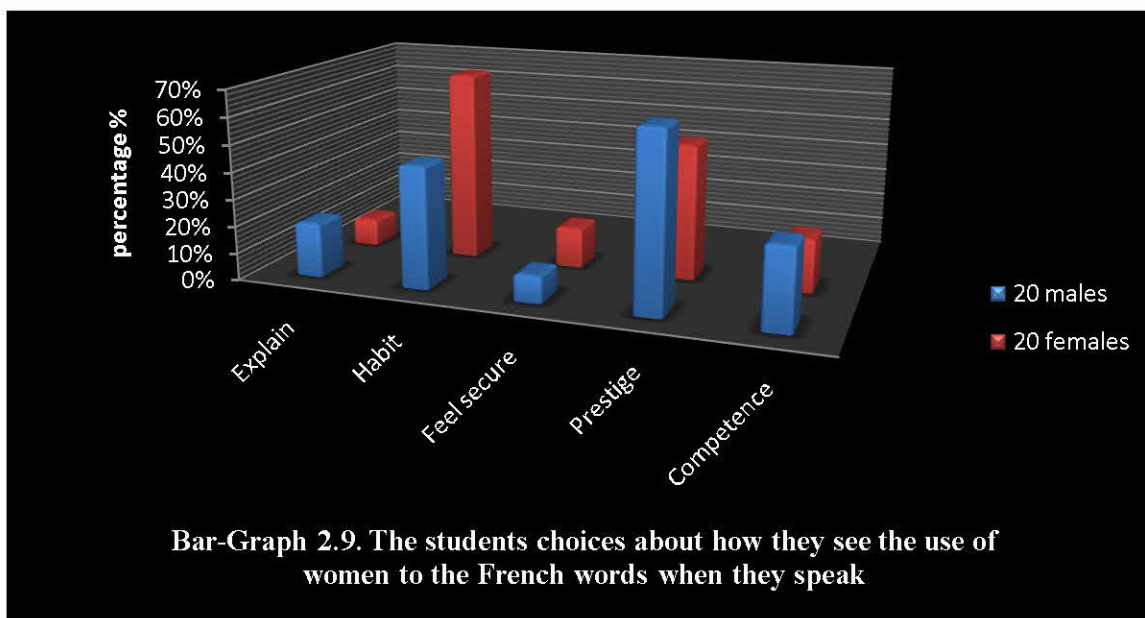
programmes in the dialect, however, (25% and 25%) equally prefer them in French. And the ratios are written as males and females respectively.

Question 8: Which language is the most convenient to express your ideas and thoughts?



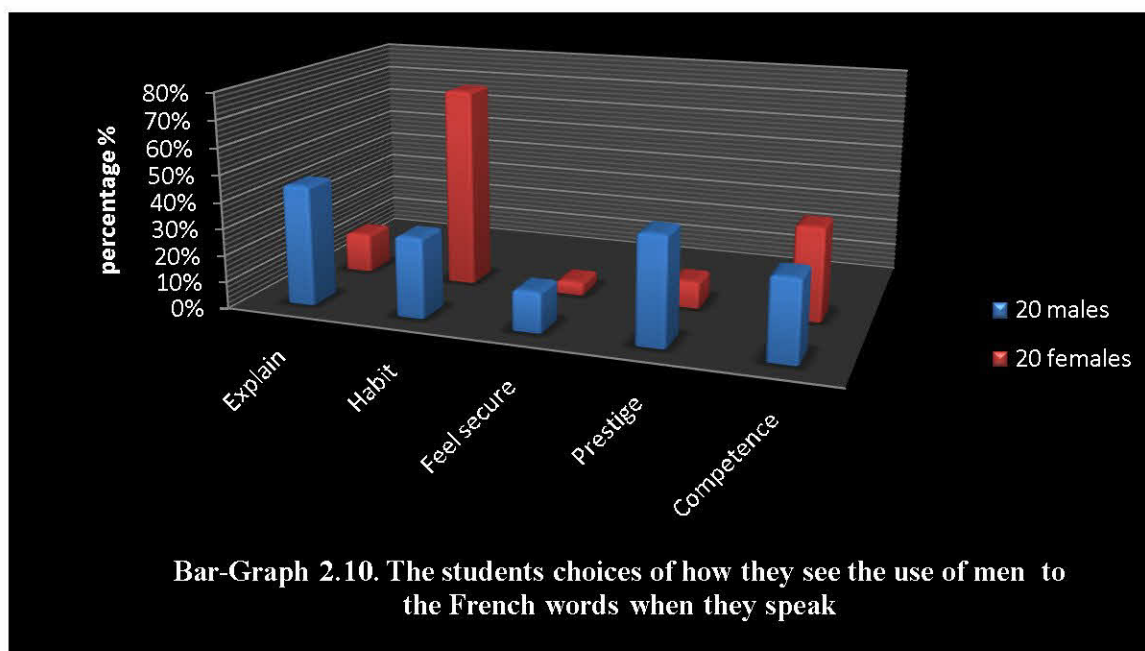
The preceding bar-graph denotes the language the informants feel themselves in while expressing their ideas and thoughts, and the results are as follow; (40% and 70%) pick up the MSA, however, the ratios of (40% and 15%) see that the MSA is expressive more. And the ratios are written as males and females respectively.

Question 9: Why do you think women use French words while speaking?



The previous bar-graph signifies the choices that the informants chose concerning how they see the use of women to the French words when they speak, and the results are as follow; (45% and 70%) consider it as a habit, and with the same percentage, the ratios of (65% and 50%) see it as a way of prestige, however, the percentages of (30% and 20%) claim it as a proof of their competence. And the rates are written as males and females respectively.

Question 10: Why do you think men use French words while speaking?



The bar-graph above signifies the choices that the informants chose concerning how they see the use of men to the French words when they speak, and the results are as follow; (30% and 75%) consider it as a habit, and with the same percentage, the ratios of (30% and 20%) see it as a proof of their competence, however, the percentages of (45% and 15%) claim it as a way to explain to others. And the rates are written as males and females respectively.

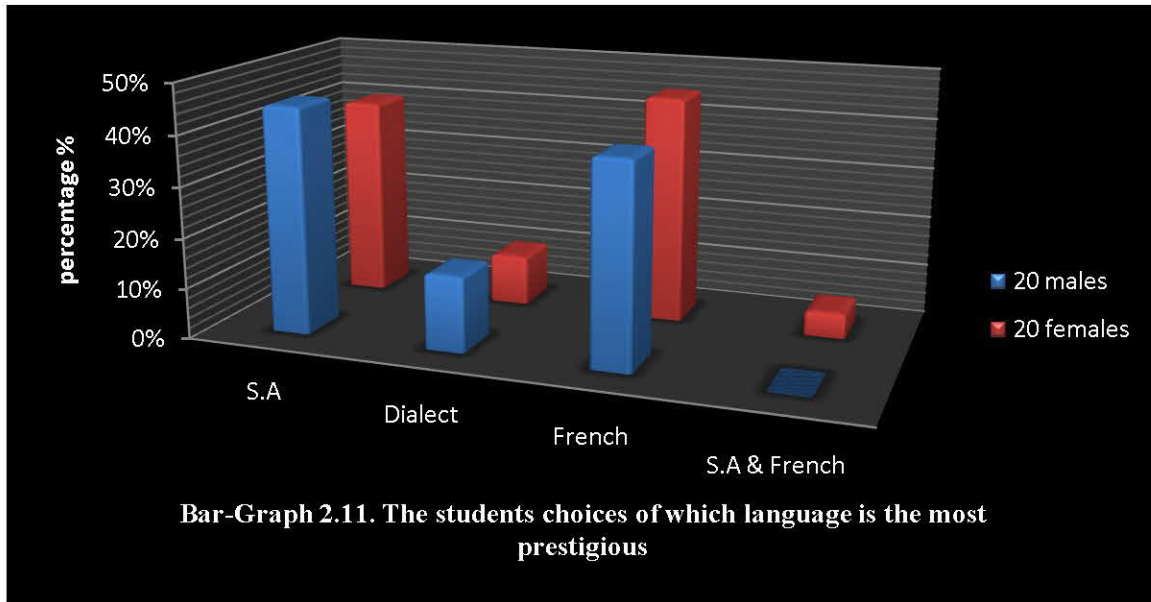
2.4.1.1. Men and Women Attitudes towards French Use

The sample' students believe that the use of women to the French language and integrating the French words in the speech of Ghazaouet community is a sign of

politeness and elegance; they claim it as a mark of prestige and showing off to be noticed. Others state it as a proof of being well educated that it becomes a habit for females, whereas, in the same context others add the idea of competence and fluent speaking skill being too intellectual and looking modern. Moreover, some students explain it as a reflection of the environment she grows in with parents and close relatives, however, some find it as a part of our daily life. Also define it as a manner to explain opinions and clarify ideas to the addressee, whereas, others point out those women use it to feel security in front of the hearer. A minority clarify it as inappropriate being Muslims and state that women think they look civilized when speaking French where the reality is they don't.

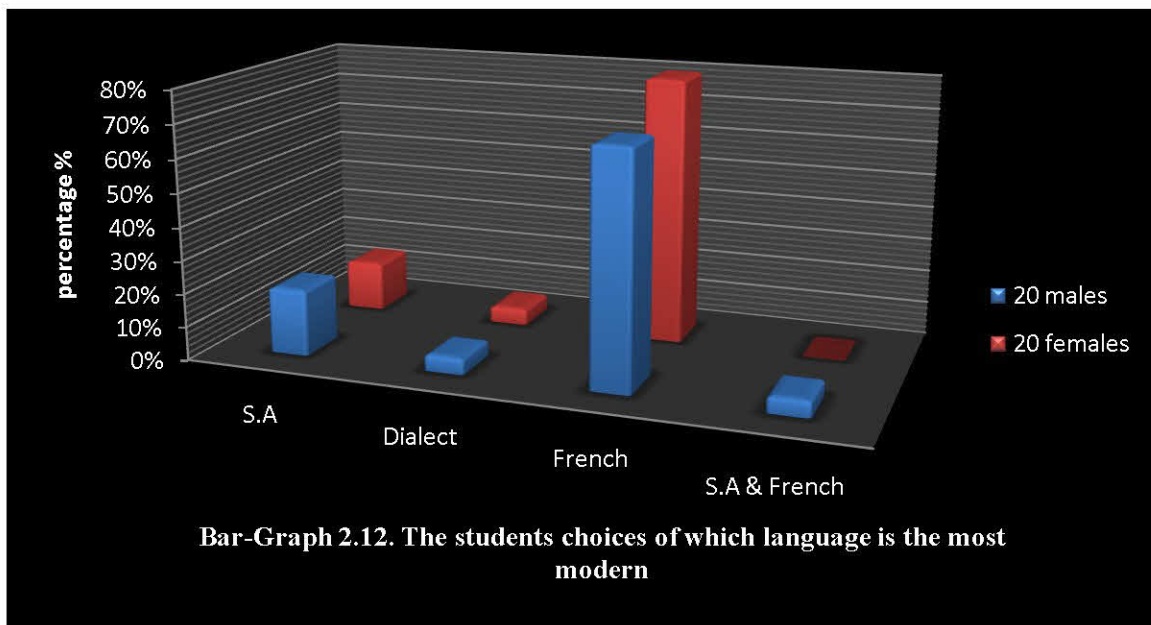
On the other hand, the informants view that the use of men to the French words or speaking French in Ghazaouet community is an indication of men competence being well educated and having a reach culture, however, some practice it to better their oral day by day or even as an effect of habit to the language used at work being applied outside, while others confirm that it as a prestigious way in order to show off to attract others attention especially ladies so French is a way to look polite, or a way to explain ideas too. Moreover, due to the social class the person get habit speaking French and expressing their ideas in a civilized way, some find them girly and look funny, especially with their "R" sound, whereas a minority say that men rarely use French and consider their use to this language as a way to try to look educated even if they are not. A smaller part of informants identify it as a mean to compensate the lacks in Arabic language. Otherwise, it is something normal claiming that French is for everyone.

Question 13: Which language is the most prestigious?



The design above denotes for us the classifications that the sample of both genders gave to the most prestigious language; MSA, dialect or French language. Two choices were the same as the percentages illustrate (45% and 40%) for the MSA and (40% and 45%) think it is the French language which makes both rate equal. And the rates are written as males and females respectively.

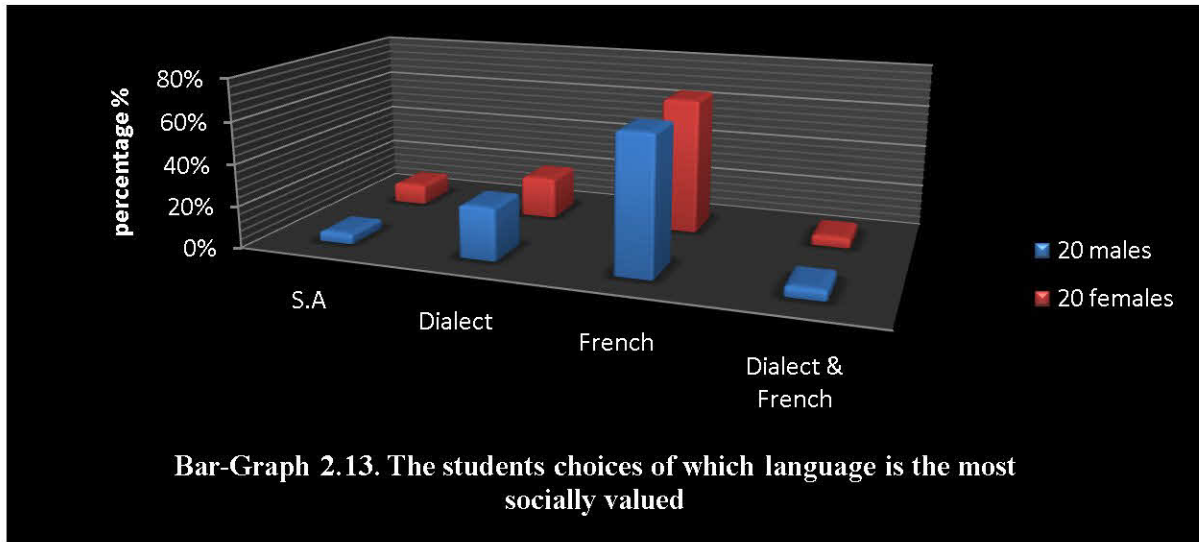
Question 14: Which language is the most modern?



The design above illustrates for us the choices of the students of which language is the most modern; MSA, dialect or French language. The percentages

are presented as follow (70% and 80%) for the French language, whereas, (20% and 15%) think it is the MSA. And the ratios are written as males and females respectively.

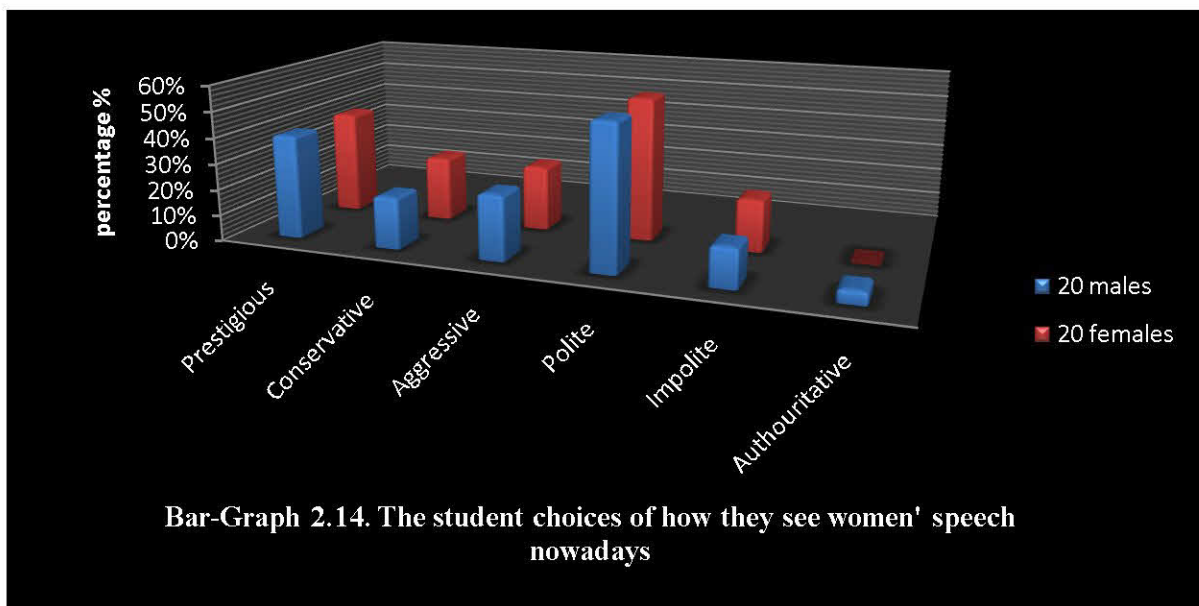
Question 15: Which language is the most socially valued?



The design above illustrates for us the choices of the sample population of which language is the most socially valued; MSA, dialect or French language. The choices are presented as follow (65% and 65%) for the French language, whereas, (25% and 20%) believe it is the dialect. And the ratios are written as males and females respectively.

Part two

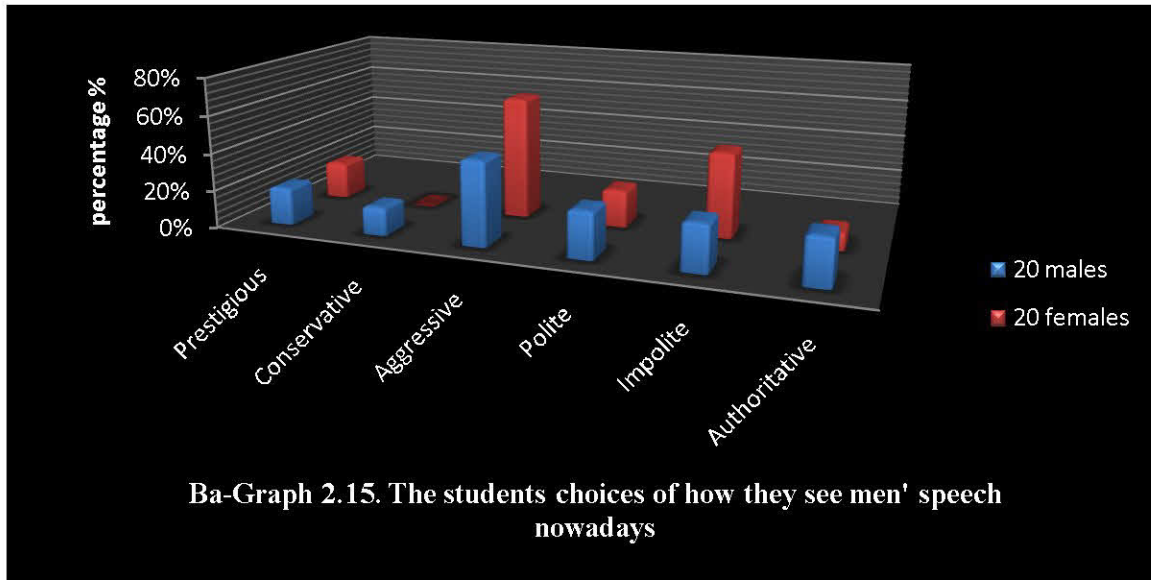
Question 1: How do you see women’ speech nowadays?



The students choices of how they see women’ speech nowadays is illustrated the bar-graph above as follow; the rate of (55% and 55%) of the informants was as

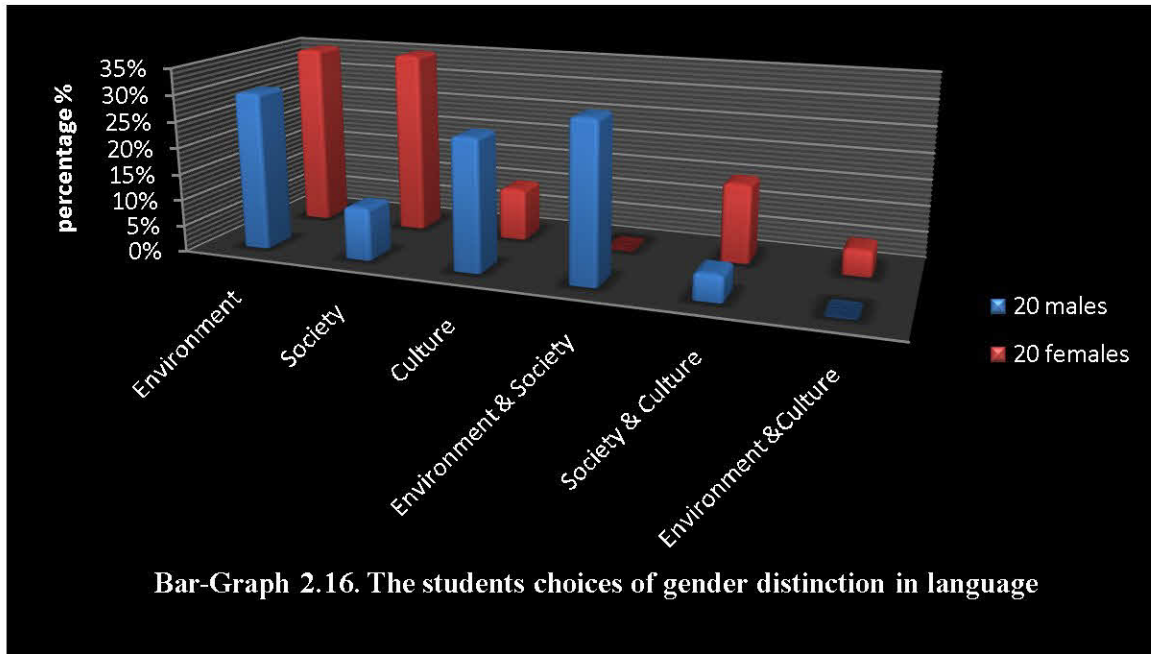
polite speech, while (40% and 40%), believe it is prestigious, whereas, (25% and 25%) say it is aggressive. And the ratios are written as males and females respectively.

Question 2: How do you see men' speech nowadays?



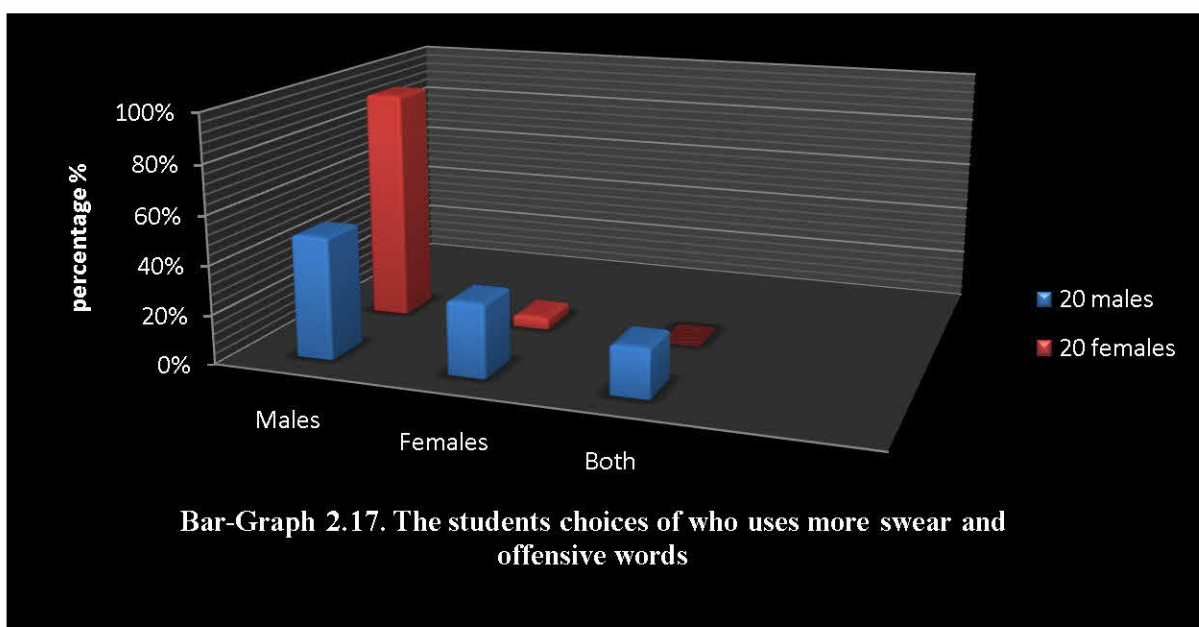
The students choices of how they see men' speech nowadays is illustrated in the bar-graph above as follow; the rate of (45% and 65%) of the informants claim them as aggressive in their speech, while (25% and 45%), believe they are impolite, however, (25% and 20%) state that they are polite. And the ratios are written as males and females respectively.

Question 3: Do you think that gender distinction in language is up to...:



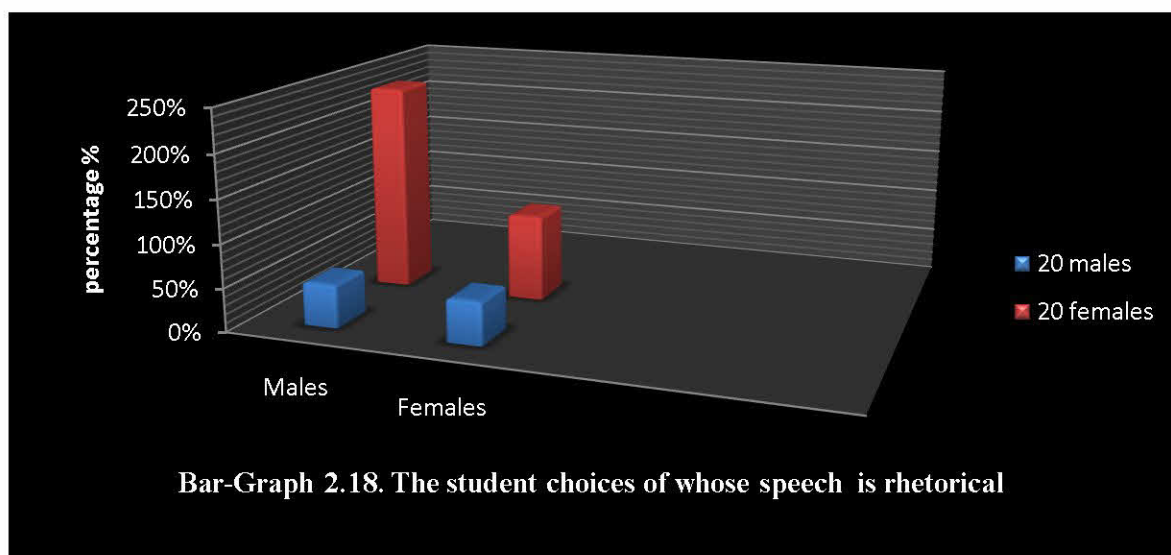
The students choices of gender distinction in language is illustrated in the bar-graph above as follow; the rate of (30% and 35%) see that it is a result of the environment where the kids grow, while (10% and 35%) of the informants, believe it is up to the society when the adult goes outside, however, (25% and 10%) state it is up to the influence of culture. And the percentages are written as males and females respectively.

Question 4: Who uses more swear and offensive words?



The students choices of who uses more swear and offensive words is illustrated in the bar-graph above as follow; the amount of (50% and 95%) claim that men usage, whereas, (30% and 5%) of the informants believe that it is a women practice. And the percentages are written as males and females respectively.

Question 5: In language use whose speech is rhetorical?

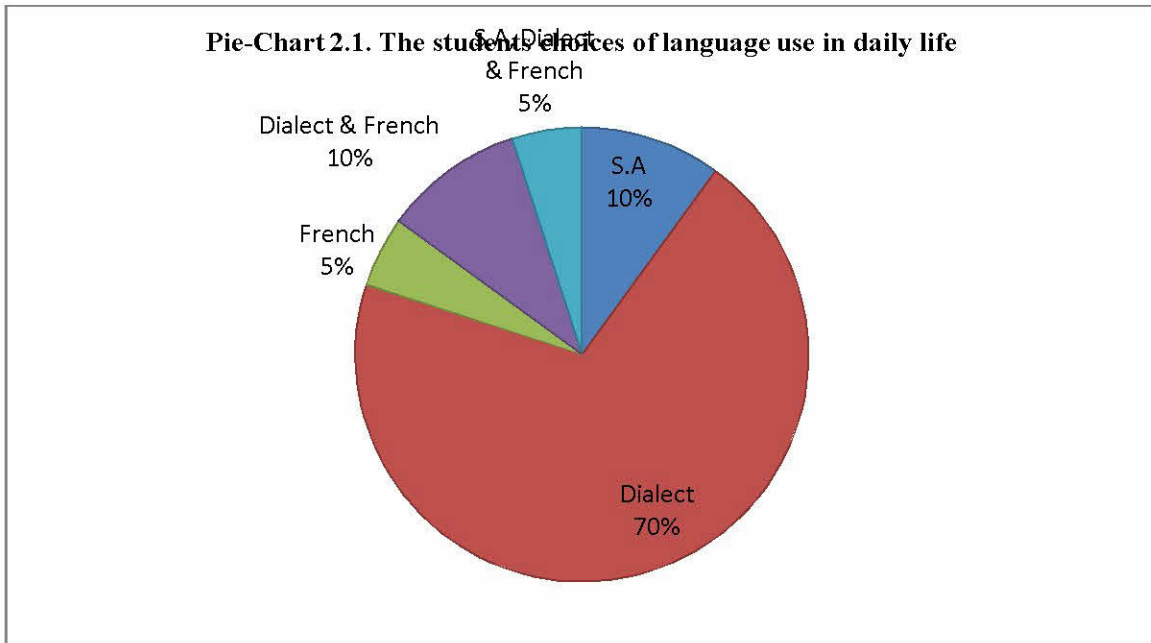


The bar-graph above illustrates whose speech is more rhetorical, and the sample choices are represented as follow; the amount of (50% and 100%) assert it for females side, whereas, (50% and 0%) of the students believe that it is a males practice. And the percentages are written as males and females respectively.

2.4.2. Calculations of the ratios of both genders

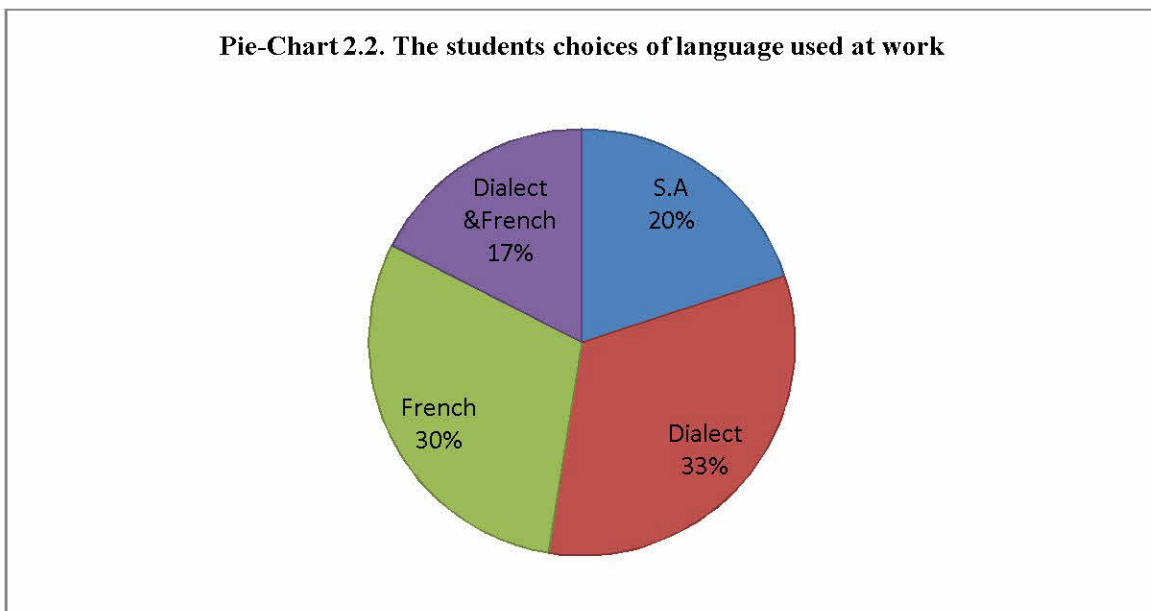
Part One

Question 1: Which language do you use in your daily conversation at home, or with friends and colleagues?



The pie-chart above illustrates that the majority of students (70%) use dialect and (10%) of equal percentage participants argued that they use MSA, or dialect and French likewise, and two similarly percentage of (5%) said that they use French language, (5%) select MSA, dialect and French.

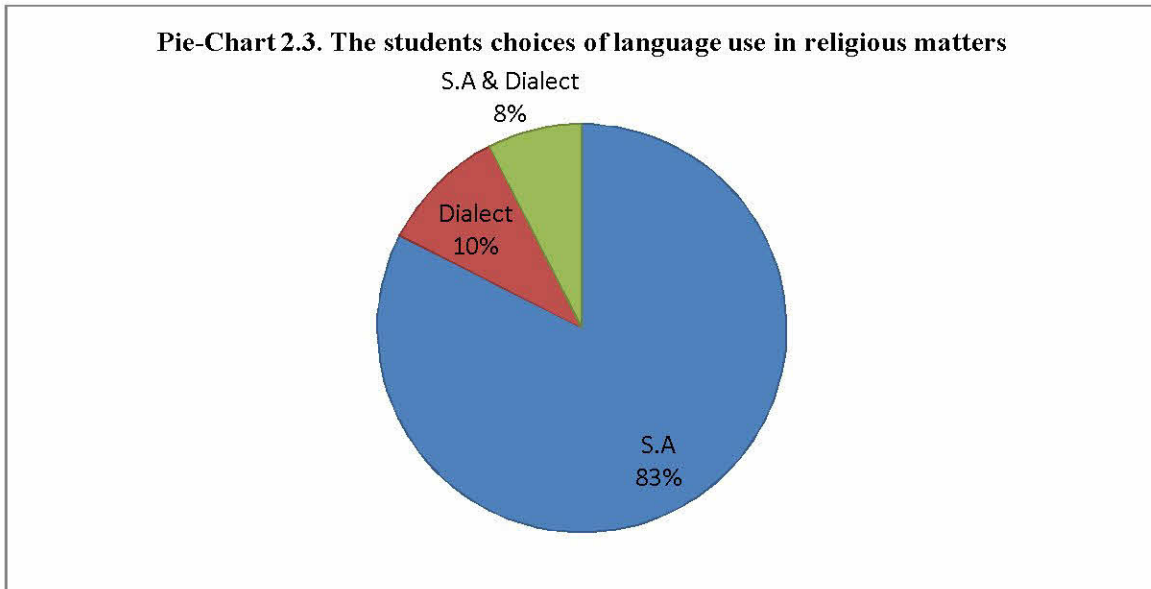
Question 2: Which language do you practice at work?



The number of (32%) of the informants in this question see that the use of dialect at work is the dominant, while (30%) of the informants prefer French, and

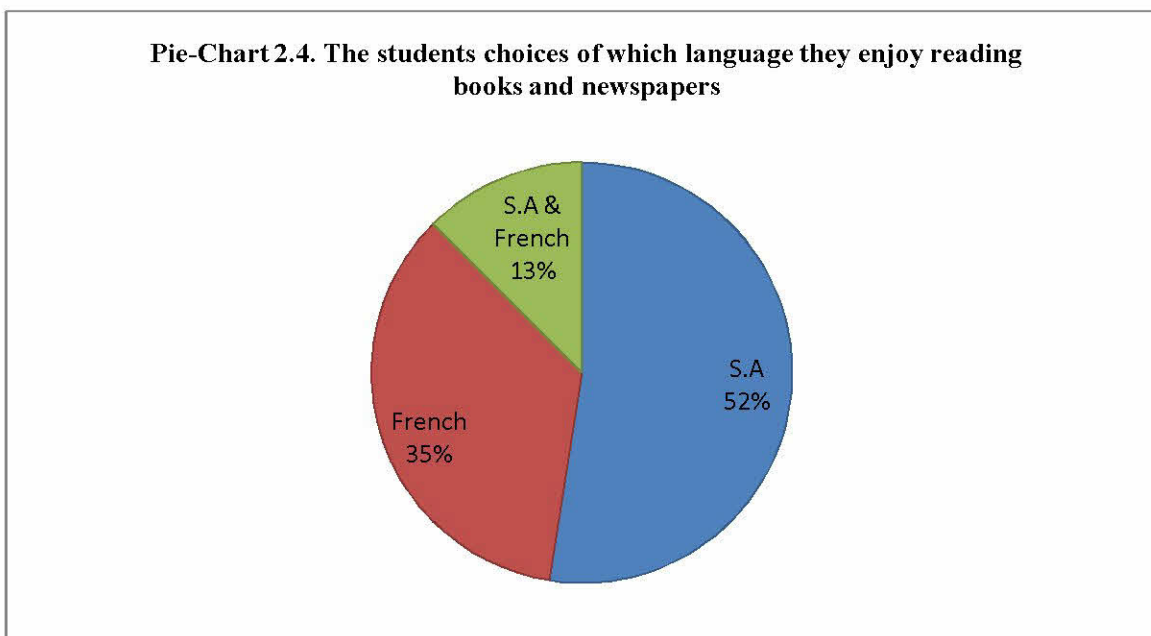
only few students of (20% & 18%) prefer the use of MSA, or dialect and French respectively.

Question 3: Which language do you use while speaking in a formal situation e.g. religious matters?



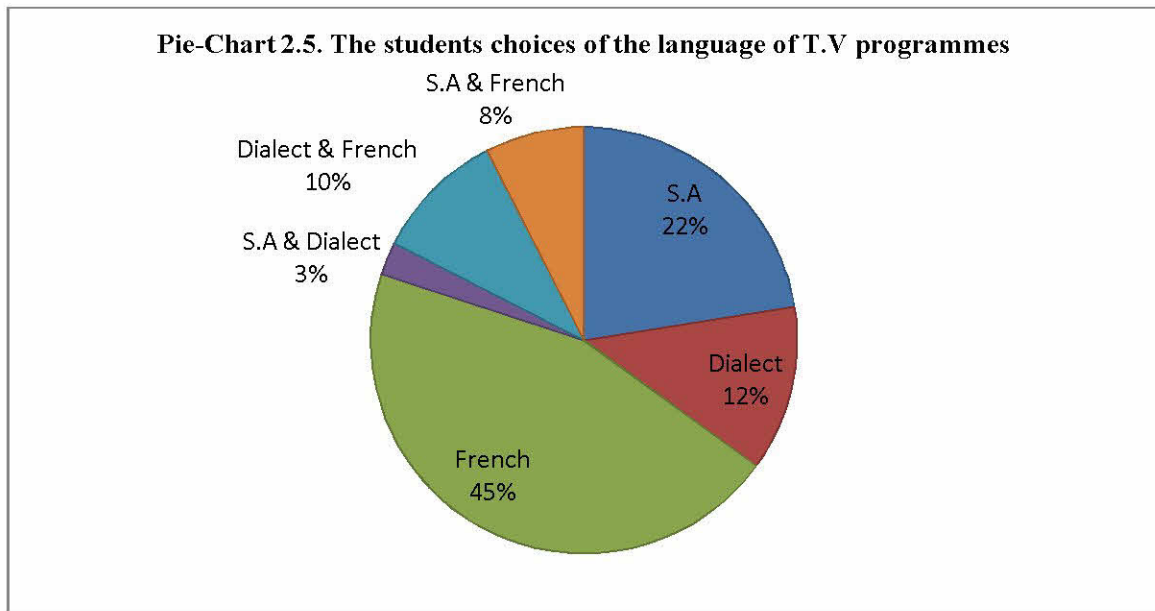
The results obtained denote that (82%) of students argued that MSA is the most dominant language when talking about religious matters, the percentage of (10%) said that they use dialect, while, (8%) mix between both MSA and dialect.

Question 4: In which language do you enjoy reading books and newspapers?



The Pie-chart indicates that a great number of informants (52%) enjoy reading books and newspapers in MSA, and (35%) of them preferred using French, whereas, (13%) enjoy reading in both languages Arabic and French.

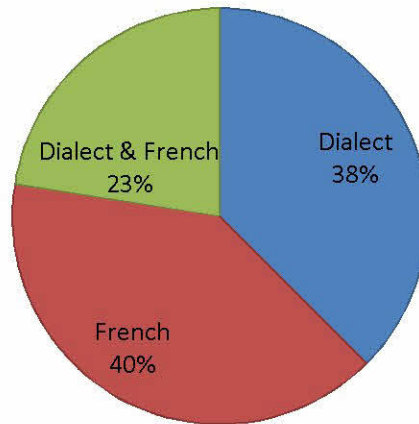
Question 5: In which language do you like better watching T.V programmes?



As it is explained in the table above, (45%) of the informants enjoy watching T.V programmes in French, (22%) in MSA, (12%) dialect, (10%) like them in dialect and French, (8%) in S.A and French, whereas, the remaining students (3%) enjoy them in MSA and dialect.

Question 6: Which language do you select to write SMS?

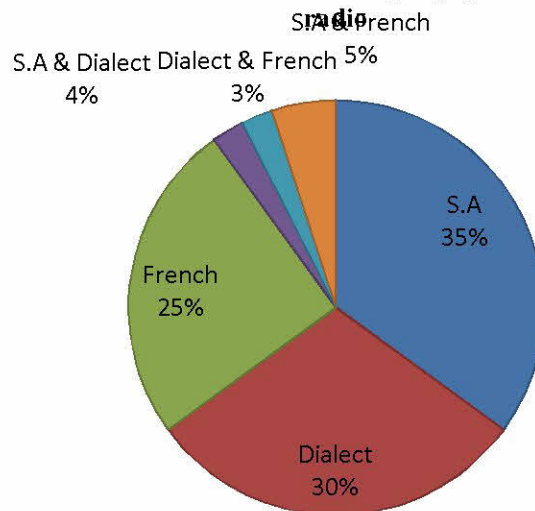
Pie-Chart 2.6. The students choices of language selected to write SMS



The pie-chart indicates that (40%) of the sample confirmed that they write SMS in French language, while, (37%) write them in dialect in Latin script, whereas, (23%) use dialect and French.

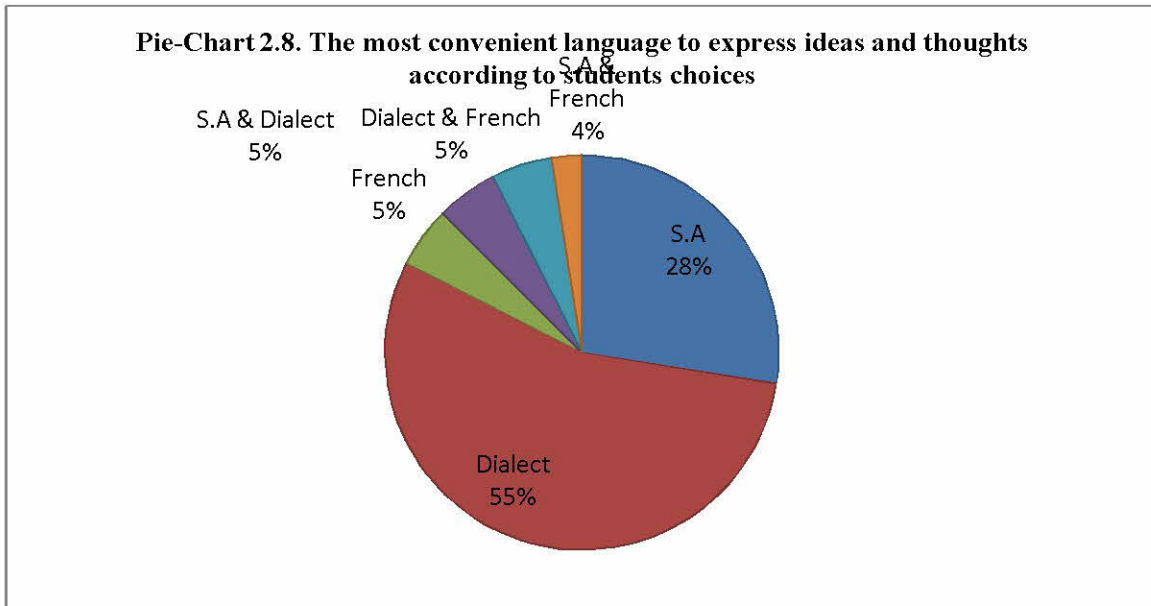
Question 7: Do you listen to the radio in... ?

Pie-Chart 2.7. The students choices of language preferred to be heard in the radio



The sample of (35%) prefers to hear the radio in MSA, (30%) of participants argued that they enjoy dialect, (25%) said that they use French, (5%) prefer both MSA and French, whereas, (2%) enjoy in MSA and dialect, (3%) desire dialect and French.

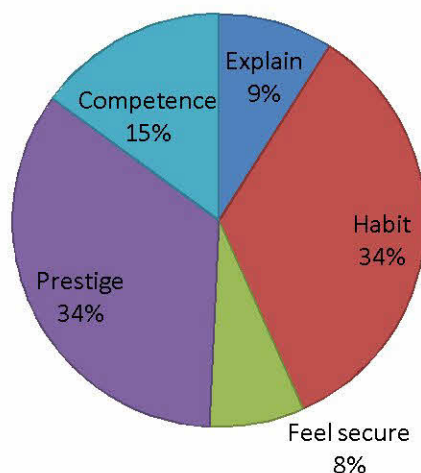
Question 8: Which language is the most convenient to express your ideas and thoughts?



The results obtained denote that (55%) of students feel dialect better to express their ideas and thoughts, while, (28%) select MSA, (5%) choose French, another (5%) pick MSA and dialect, whereas, a different (5%) prefer dialect and French, and finally, (4%) choose the MSA and dialect.

Question 9: Why do you think women use French words while speaking?

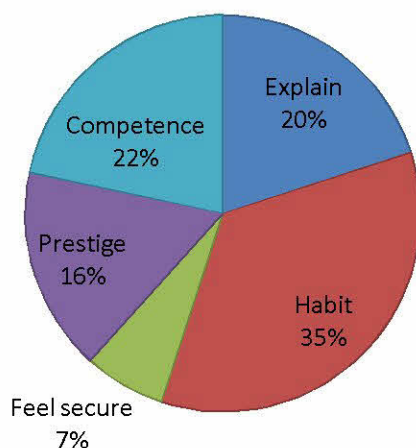
Pie-Chart 2.9. The students choices about how they see the use of women to the French words when they speak



The informants in this question displayed different answers concerning the aim behind the integration of French words, and the results looks as follow; (34%) see that women use them as a habit they get used to, another percentage is the same too (34%) and see it as prestige, (15%) see it as a competence, (9%) mark it as a way to explain, while, (8%) say that females feel secure when they use French.

Question 10: Why do you think men use French words while speaking?

Pie-Chart 2.10. The students choices about how they see the use of men to the French words when they speak



The informants in this question displayed different answers concerning the aim behind the integration of French words, and the results looks as follow; (35%)

see that men use them as a habit they get used to, (22%) see it as a competence, (20%) mark it as a way to explain, (17%) mark it as prestige, while, (6%) say that males feel secure when they use French.

Question 11: How do you see women while integrating French words in our dialect or even speaking in French language?

Both genders view of how they see women integrating French words in our dialect or even speaking in French language

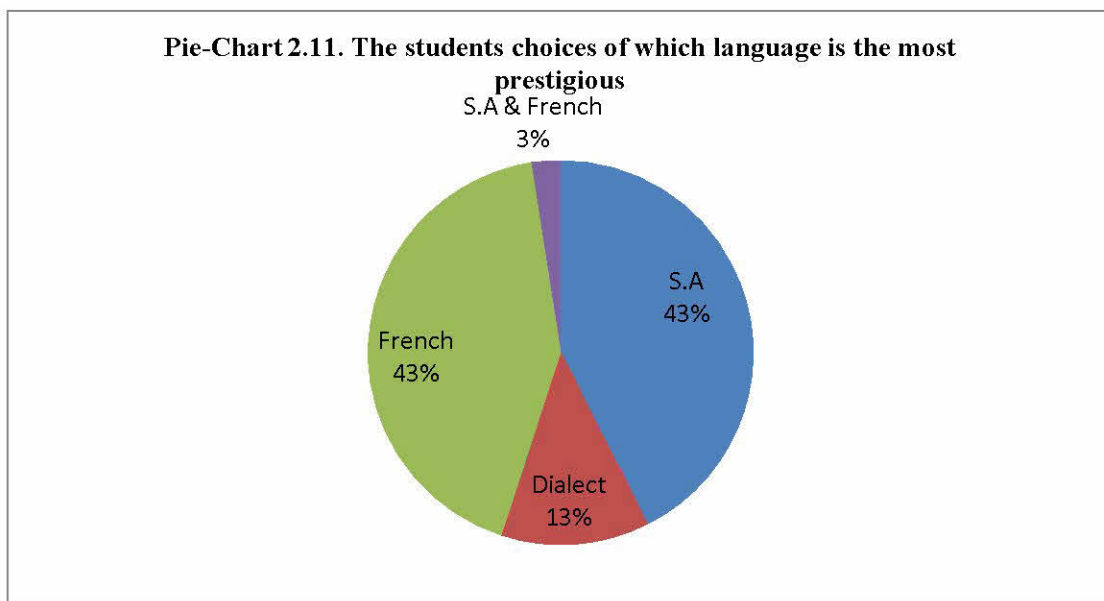
The majority of the students believe that the use of women to the French language or integrating French words in their speech in our community language is as a matter of prestige or to show off to be noticed by others, some claim it as a sign of politeness, and a proof of women competence being too intellectual and well educated that it becomes a habit for her

Question 12: How do you see men using French words in their dialect or even speaking in French language?

Both genders view of how they see men integrating French words in our dialect or even speaking in French language

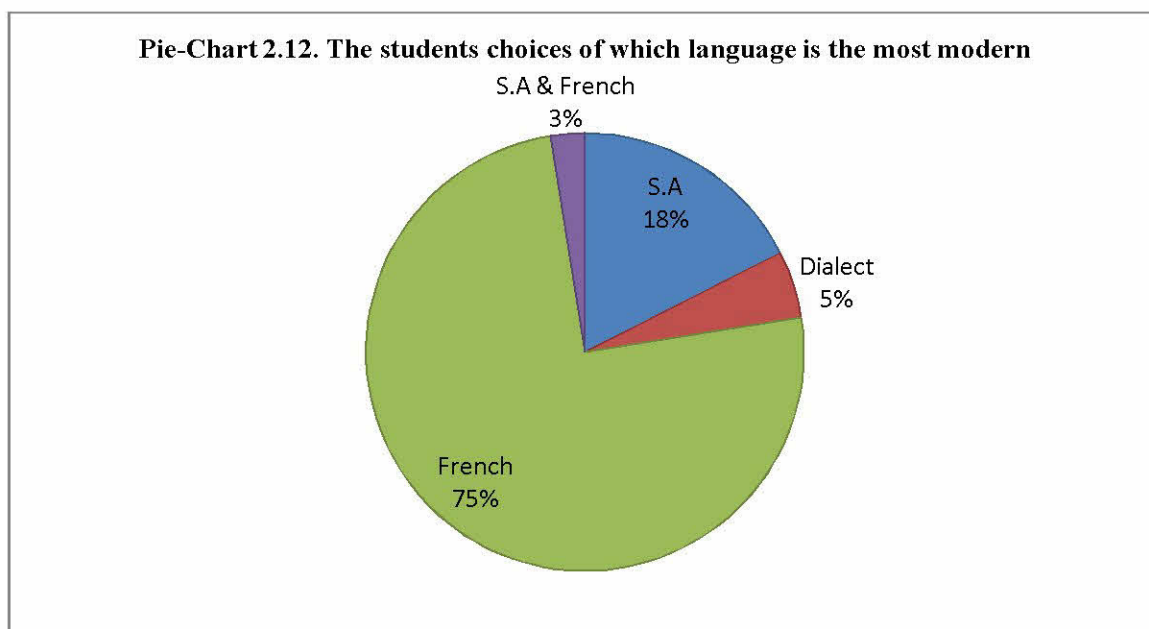
The students sample view that men who use French words or speak French in our community as an indication of their competence being well educated and having a reach culture, while others confirm that it is a way for them to look prestigious since a good number of sample believe it is a sign of prestige to show off and attract others attention especially women, and sometimes even use it trying to look educated even if they are not.

Question 13: Which language is the most prestigious?



The informants in this question displayed different answers concerning how the sample class the MSA, dialect and French language, (43%) rate the French language, while (42%) see it as the most prestigious language, whereas, (3%) see them both prestigious, however (12%) see that dialect is the prestigious.

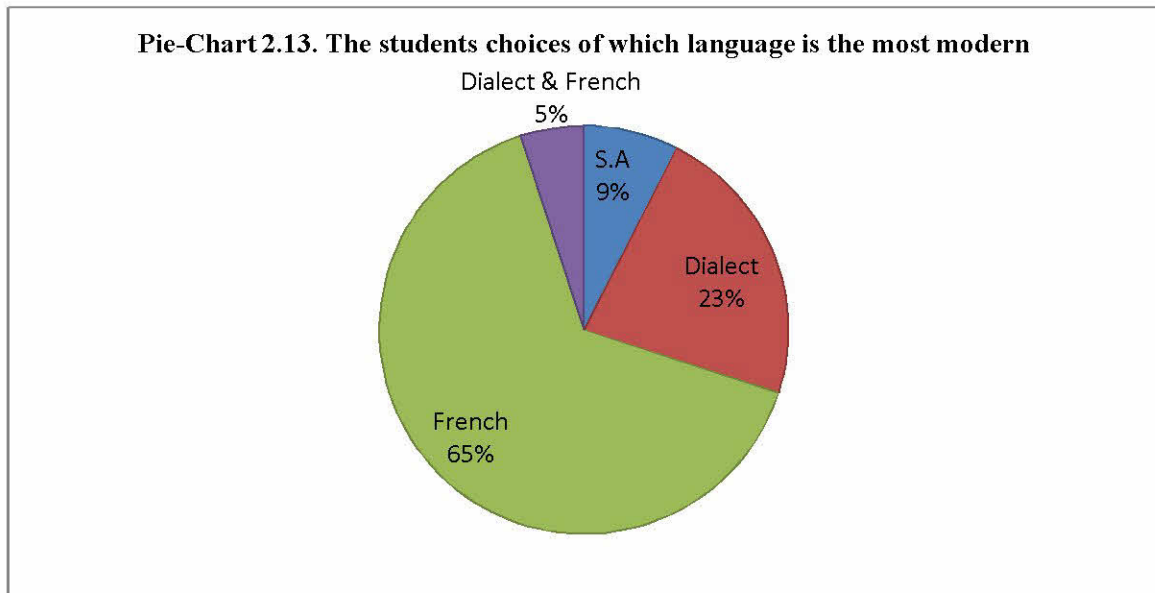
Question 14: Which language is the most modern?



The informants in this question displayed different answers concerning how the sample class the MSA, dialect and French language, the percentage of (75%)

mention that French is the most modern language, (17%) choose MSA, while, (3%) see MSA and French are both modern, however, (5%) select the dialect.

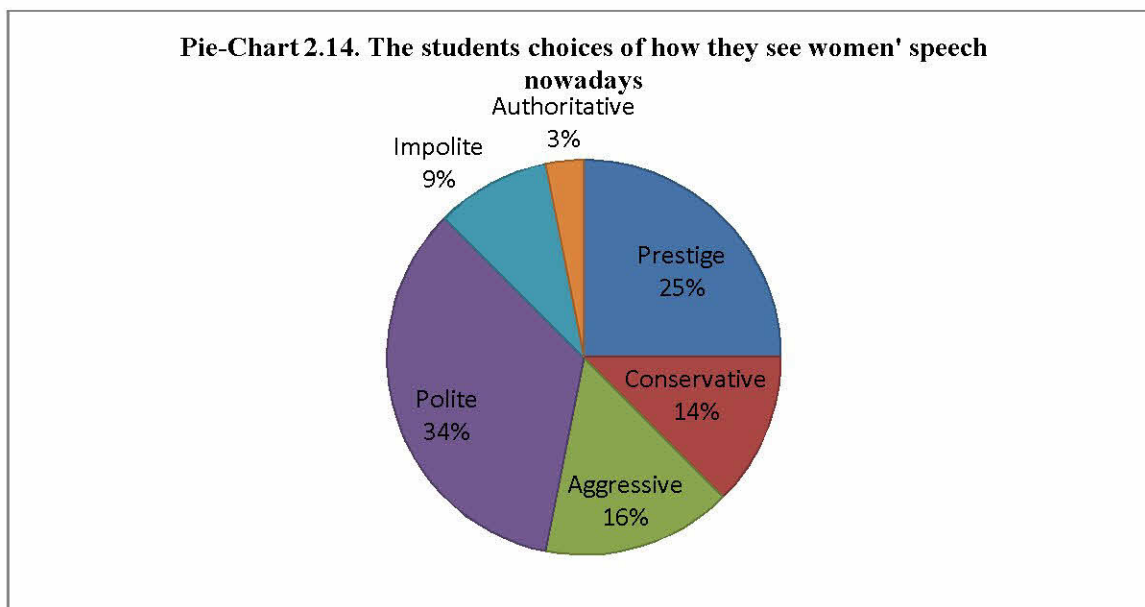
Question 15: Which language is the most socially valued?



The informants in this question displayed different answers concerning how the sample class the MSA, dialect and French language, the majority of students (65%) claim that French is the most socially valued language, (23%) choose dialect, while, (7%) mention that it is the MSA, however, (5%) select the dialect and French as both socially valued languages.

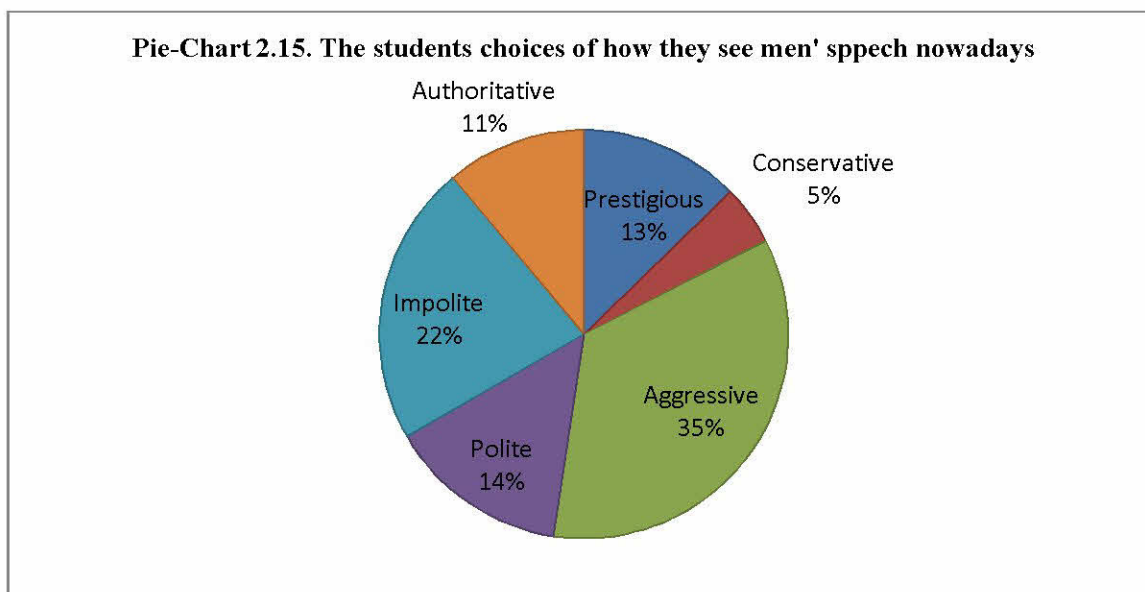
Part two

Question 1: How do you see women' speech nowadays?



Concerning how the sample see women speech nowadays (34%) mention that it is a sign of politeness, (25%) claim that it is a matter of prestige, while the rate of (16%) mark that women are aggressive, (13%) see them as conservative ones, (9%) declare that the speech of females is impolite, whereas a minority of (3%) say they are authoritative.

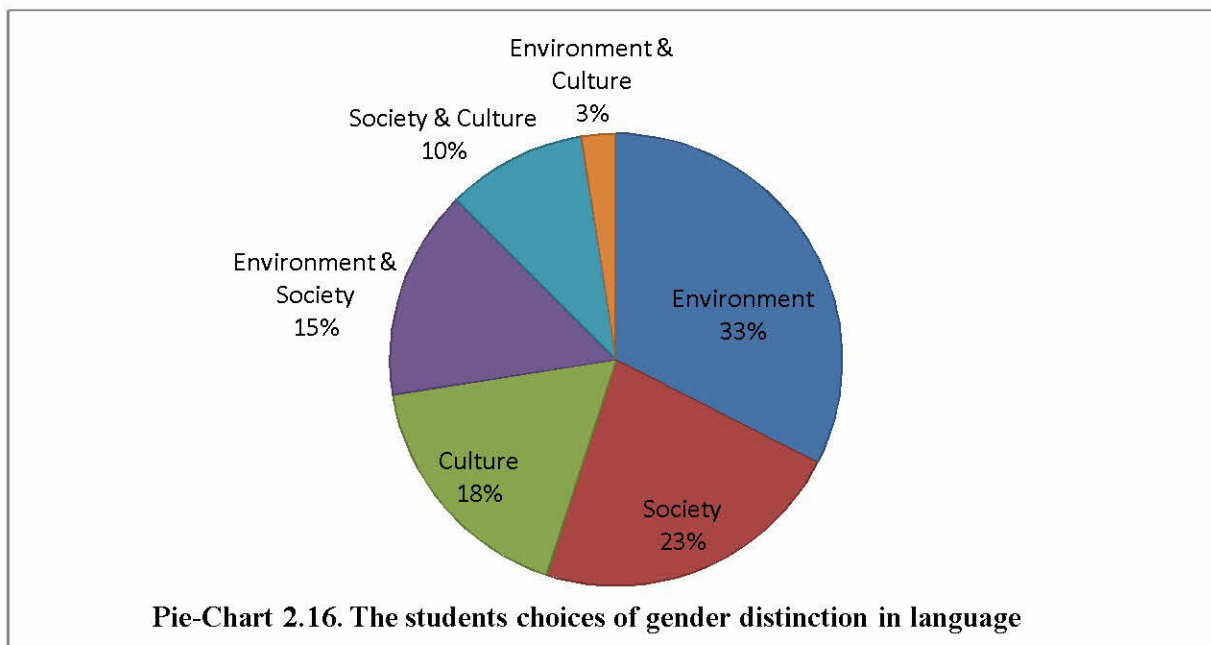
Question 2: How do you see men' speech nowadays?



The percentage of (35%) of the informants see that men speech nowadays is aggressive, (22%) claim that their speech is impolite, while the rate of (14%) mark

that men are polite, (13%) see it as prestigious way, (11%) declare that the speech of males is authoritative, whereas a minority of (5%) see it as conservative.

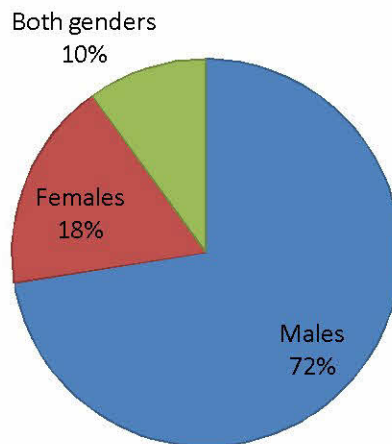
Question 3: Do you think that gender distinction in language is up to...:



The pie-chart above, indicates that a great number of learners (32%) considered that the difference in language between genders is up to the environment (where the kids grow), (22%) say it is up to the society (adults), while (18%) declare that it is a matter of cultural influence, others see it as a combination of two aspects; (15%) mark it as a result of both environment and society, (10%) see it as an impact of society and culture, (3%) see it as a combination of environment and culture.

Question 4: Who uses more swear and offensive words?

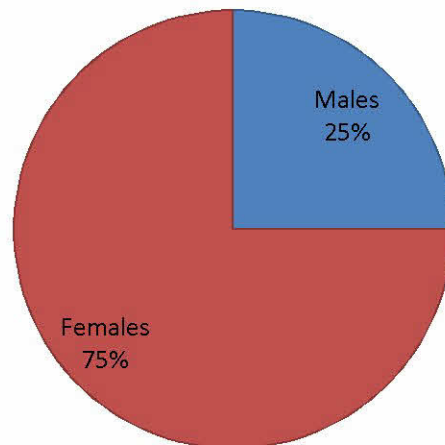
Pie-Chart 2.17. The students choices of who uses more swear and offensive words



The table above illustrates that the majority of students (72%) notice that men use more swear and offensive words than females, while (18%) see the opposite, whereas (10%) claims that both use them.

Question 5: In language use whose speech is rhetorical?

Pi-Chart 2.18. The students choices of whose speech is rhetorical



The pie-chart above indicates that a great number of samples (75%) considered that females are more rhetorical in their speech while (25%) claim the opposite.

2.5. Results and Discussion (Data Interpretation)

We have discussed how language and gender are related to each other in terms of the differences between women and men in conversational practice. An investigation on the use of French words was done; the discussion so far indicated that women and men use different interactive styles, because of a set of reasons that are: physical, cultural and social. Accordingly, women's language is characterised as a powerless and more polite language in addition, to the overlapping use of French words, whereas men are more powerful and less polite with a less use of French words which may reflect the afore-mentioned.

This chapter focused on data gathering and analysis, since it provides a brief analysis and interpretations of the collected data from questionnaires which are represented in bar-graphs and pie charts.

The quantitative analysis has shown that due to the differences in their speech, men and women are expected to have different linguistic behaviour. A comparison between the answers given to the questionnaire shows some interesting points. Men and women have different attitudes toward the existing languages and this effect their language use. The results indicate that the sample admit using the MSA, dialect and French in everyday speech and family conversations differently with the aim of reaching different tasks (speaking about religion, reading books, writing SMS, preferred T.V programmes, etc.)

The results reveal that the MSA is used when talking about religious matters (82%), while reading books and newspapers (52%), and also when listening to the radio (35%), otherwise, the use of French took place when watching T.V programmes (45%), as well writing SMS (40%), whereas, the language used in daily life (70%), practiced at work between colleagues (32%), and the best way to express ideas and thoughts (55%) was the dialectal Arabic (Ghazaouet dialect). The findings seem to validate the studies on language attitudes which indicate that logic and status thinking favours the MSA or French while emotions and solidarity favour the use of dialect (dialectal Arabic).

Another part of the questionnaire searched about the values of the languages we tackle and the results were quite predictable because the choice where, as the following; (43%), (75%) and (65%), these ratios identifies the language which is the most prestigious, modern and most socially respectively. And the sample picked the French language as the dominant language in our society. Even though dialectal Arabic is the speakers' mother tongue, it does not hold any attribute like prestige or modernity.

Within the same part a question was raised about how the correspondents see women and men using French language when they speak and the results where, as following with two numbers of the same percentage (34%) (34%) for women because they see them using French language as a habit they get use to or to show prestige, whereas for men, they see them using it as a habit or see it as a proof of their competence and the rates where, as the coming; (35%) and (22%) respectively. This confirms Trudgill's (1972) findings. He claims that women are more likely to use prestigious linguistic forms to protect and indicate their social status.

However, it should be stated that for a questionnaire to consider all the complexities of men's and women's speech is not an easy task to cover all aspects of men's and women's speech, its greatest advantage in the present research was that it provided a lot of background and attitudinal information.

The questionnaire shows us the sample' answers on attitudes and language choice that each gender pick while speaking in Ghazaouet speech community from a qualitative side. The results obtained gave an approximately complete picture. The findings show that (concerning polite forms) women got the percentages of (55%) and (40%) as defining their speech nowadays being too polite and prestigious respectively, however, in the same context but with the men side they mark them as aggressive (35%) and impolite (22%) in their speech. Within the same part, two requests were raised to know who uses more offensive and swear words and the findings accused men with the rate of (72%), whereas concerning whose speech is more rhetorical the results indicates women with the amount of (75%). Furthermore

they consider that gender differences are up to the environment (32%) then the society (22%).

To conclude, Arabic (MSA), dialect (Ghazaouet dialect) and French are present in our daily conversations according to different contexts, and through time ways of speaking of both genders change.

2.6. Conclusion

This chapter is a part of data analysis, and discussion since it contains the questionnaire' analysis, that analysis is represented in bar-graphs and pie-charts, which introduced all the concepts and viewpoints around the integration of French words within the daily speech, and the distinction of the polite forms and their specifications to males or females. All the results prove that those students really integrate French words in their daily life conversations and have witnessed the phenomena in the speech of the habitants of Ghazaouet community too, but without any respect to the grammatical rules or even recognizing that they use a specific phenomenon. Also, they distinct the way women speak from the way men do.

GENERAL CONCLUSION

This study has attempted to examine; the everyday conversations and gender' speech in Ghazaouet community. It has tried to look at the relationship between language and gender from a sociolinguistic perspective. It is crucial to look into gender in order to interpret the language use in the Ghazaouet community.

In fact, the language situation in Ghazaouet, just like the other parts of Algeria, is very complex due to the existence of diglossia, code mixing, code switching, borrowing and bilingualism. Moreover, some important differences as far as the use of the existing languages and language varieties are clearly noticeable among men and men. The present work is more precisely concerned with the use of French language into different contexts as a socially valued variety, towards which male and female speakers perform differently as confirmed in the research study. Also polite forms are taken into consideration in the research, and how women speak differently from men in their choices of words.

In order to deal with such topic, the review of the literature has a very significant role in establishing a general background about language and gender in addition to a brief review of the function of the brains of both genders. In addition, to gender as a sociolinguistic phenomenon has proven to be central to the understanding of men's and women's choices in speech and their differences.

The study of the sociolinguistic situation of Ghazaouet speech community where the research was carried out has shown that it is on the one hand characterised by some linguistic features (phonological, morphological, and lexical) that are particular to this community. On the other hand, the coexistence of Arabic/French bilingualism has presented that language variation, verbal attitudes, and language choice are closely related to gender.

In order to confirm or invalidate the hypotheses of the present study, data were collected using a questionnaire of two parts as a research tool. While the questionnaire' results were analysed.

The data analysis has shown that men and women adopt different linguistic behaviours. A comparison between the answers given to the questionnaire shows some interesting points. Mainly, men and women have to a certain extent; different attitudes toward the existing languages and this affect their language choices. The results seem to confirm hypothesis n°1 which suggested that the causes that lead to speech difference between the two genders are due to psychological matters; men and women brain' are distinct and their language choice may differ from one context to another, a behavior that make them select their language up to some bases.

The results reveal that the MSA is used when talking about religious matters, while reading books and newspapers, and also when listening to the radio, otherwise, the use of French took place when watching T.V programmes, as well writing SMS, whereas, the language used in daily life, practiced at work between colleagues, and the best way to express ideas and thoughts was the dialectal Arabic (Ghazaouet dialect). Within the same part the correspondents clarify women and men use of French when they speak and the results are women use it as a habit and sign prestige, whereas for men, they see them using it as a habit or even as a proof of their competence.

The findings have also shown that the sample' attitudes indicate the values of the languages they tackle in this community and the results were quite predictable because the findings identify the French language being the most prestigious, modern and most socially valued.

In the second part of the questionnaire, the second hypothesis (n°2) was confirmed that men' speech is aggressive and less polite than females. It would be true that female speech is more polite and prestigious and different of men. Also, concerning who uses more offensive and swear words men are accused, whereas the

speech which is more rhetorical indicates the women side. Furthermore they mention that gender differences are up to the environment then to the society.

The aim of this research work is to bring some new information to the field of sociolinguistics; to the research work of gender in relation to every day conversation, and the integration of French words in daily speech in an Arabic-speaking community; more precisely the Ghazaouet speech community. The comparison between men's and women's speech shows that the social status of Arabic-speaking has changed or is in the process of changing. However, due to time constraints and to the small amount of sample of data, the results cannot be generalized to apply to all the speech community otherwise it may be enough to present the students of Ghazaouet. For a better understanding and interpretation of the gender differences in language use in the Arabic-speaking communities, understanding the whole society and its culture is required.

The present research study does not pretend to cover all aspects of men's and women's speech. We hope to have provided some indications and a background for future sociolinguistic research. Though everyday conversations and gender (including French integration of words and politeness forms) was the main concern of this research, another interesting language phenomenon of gender and language choice could be worked on concerning how brain structure could affect the choice of words according to males and females brain structure. This may be a fascinating topic for the lovers of psycholinguistics for further research.

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Questionnaire

This questionnaire is for the sake of a master dissertation to investigate upon students of Ghazaouet community concerning their integration of French language and politeness forms. Thank you for devoting your time to fill it in.

Please mention your gender: male female

Part one (you can cross more than one block)

1) Which language do you use in your daily conversation at home, or with friends and colleagues?

Standard Arabic Dialect French

2) Which language do you practice at work?

Standard Arabic Dialect French

3) Which language do you use while speaking in a formal situation e.g. religious matters?

Standard Arabic Dialect French

4) In which language do you enjoy reading books and newspapers?

Standard Arabic French

5) In which language do you like better watching T.V programmes?

Standard Arabic Dialect French

6) Which language do you select to write SMS?

Standard Arabic Dialect in Latin script French

7) Do you listen to the radio in... ?

Standard Arabic Dialect French

8) Which language is the most convenient to express your ideas and thoughts?

Standard Arabic Dialect French

9) Which language is the most prestigious?

Standard Arabic Dialect French

10) Which language is the most modern?

Standard Arabic Dialect French

11) Which language is the most socially valued?

Standard Arabic Dialect French

Part two (you can cross more than one block)

1) How do you see women' speech nowadays?

Prestigious Conservative Aggressive Polite Polite Authoritative

2) How do you see men' speech nowadays?

Prestigious Conservative Aggressive Polite Polite Authoritative

3) Do you think that gender distinction in language is up to:

Environment(Where kids grow up) Society(adults) Culture

4) Who uses more swear and offensive words?

Male Female

5) In language use whose speech is rhetorical?

Male Female

6) Why do you think women use French words while speaking?

Explain Habit Feel Secure Prestige Competence

7) Why do you think men use French words while speaking?

Explain Habit Feel Secure Prestige Competence

8) How do you see women while integrating French words in our dialect or even speaking in French language?

.....
.....
.....

9) How do you see men using French words in their dialect or even speaking in French language?

.....
.....
.....

الملخص

يهدف هذا البحث الي دراسة ميول سكان مدينة الغزوات في استعمال التبادل اللغوي اعتمادا على نظريات كمية ونوعية مع الأخذ بعين الاعتبار الاختلاف ما بين المرأة و الرجل في طريقة الكلام في الحياة اليومية. تم اجراء البحث على تلامذة مدينة الغزوات في جامعة ابو بكر بلقايدبتلمسان. و قد تم التوصل الى ان تأثرهم باللغات المختلفة كاللغة الفرنسية و بعض الكلمات الاسبانية المتداولة ادى الى اندثار ملحوظ في اللغة العربية نظرا لمزجها مع اللغات الأخرى. كما تبرهن ايضا اختلاف في طريقة استعمال اللغة من طرف المرأة و الرجل.

الكلمات المفتاحية: ثنائية اللغة التبادل اللغوي الجنس

Résumé

Cette recherche vise à étudier les tendances de l'échange linguistique de la parole des habitants de la communauté de Ghazaouet, en fonction de la quantité et de la qualité des théories, en tenant compte de l'écart entre les discours des hommes et des femmes à l'époque. Le document de recherche et sondage a été effectué auprès des étudiants de Ghazaouet à l'Université d'Abou BekrBelkaid de Tlemcen. Les résultats montrent l'influence de l'utilisation de différentes langues ; la langue française et quelques mots d'espagnol qui ont conduit à l'extinction de la langue arabe en raison de la combinaison remarquable avec la langue française. En outre, une distinction dans la façon de parole entre les hommes et les femmes a été illustrée.

Mots clés: bilinguisme, le mélange des codes, le sexe.

Summary

This research aims to study the tendencies of the habitants of Ghazaouet speech community to use language exchange depending on the quantity and quality of theories, taking into consideration the divergence between males and females' speech in modern day. The research paper takes place on Ghazaouet students in AbouBekrBelkaid University in Tlemcen. The results show their influence by the use of the different languages; the French language and some left Spanish words which led to the extinction of the Arabic language due to the remarkable mix with the French language. Also, a distinction in the way of speech between males and females was illustrated.

Key words: Bilingualism, Code Mixing, Gender.