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**Language Competition and its Role in Shifting the Contemporary
Linguistic Landscape " : A Semiotic Study of Saida City Signs**

Dissertation submitted in partial fulfillment of the requirements for the degree of Master in
Didactics.

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Declaration of Originality

I hereby declare that this submission is my work and that it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

Date: 11.04.2022

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Dedication

To the precious ones, the sun and the moon, Mom and Dad.

To my dear supporter who always stood by my side, Dr. BENOUIS M.

To my dearly beloved Cousin BENREBIHA Hanaa.

To my cousin AGAG Khadidja.

To my sisters, Ikram, Selsabil, and Soundousse.

To my two young brothers, Mohamed and Chahid.

To my best friend SAIDI Nesrine.

To me, myself and I.

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Abstract:

The linguistic landscape of Saida City is an examination of languages used on the various signs located in the center of the city to see the diversity in the language. In addition to the attitudes of shop owners, companies, and customers toward using different languages in this area. This research aims to study the linguistic landscape in the city. Besides, it aims to investigate why shopkeepers use some tokens instead of others. However, this study is based on quantitative and qualitative methods using photography, questionnaires, observation, and interviews with some shopkeepers and customers encountered in these locations. The data collected reveals some inconsistencies regarding language vision. In downtown Saida City, various languages are found on the storefronts of many restaurants, for example; Modern Standard Arabic, Algerian Arabic, Berber, French, English primarily, and Italian to various degrees because it is an inland steppe region and a small city as well as other people of different origins including people in business and tourists of different ages, races, cultures. It should be noted that this letter sheds light on the Arabization policy implemented by the authorities and the decree issued by the Ministry of Commerce, which requires the use of Modern Standard Arabic on the sign boards, in addition to another optional code. Hence, the results show some discrepancy between private and public signs because Modern Standard Arabic is absent from many signs, especially in the city center. Subsequently, many individuals show positive attitudes toward linguistic diversity, that is, seeing a variety of tongues. The current era of globalization is characterized by the predominance of a global language such as English.

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Key to Abbreviations and Acronyms

AA: Algerian Arabic
BC: Before Christ
CA: Classical Arabic
CM: Code-mixing
CS: Code-switching
DA: Algerian Dinar (an Algerian currency)
ESA: Educated Spoken Arabic
SFF: Socialist Forces Front
ICTs: Information and Communication Technologies
LV: Low variety
LL: Linguistic Landscape

Phonetic Symbols

- Consonants

Arabic	IPA	Example	English Gloss
أ	[ʔ]	[ʔelf]	One thousand
ب	[b]	[ber]	Innocent
ت	[t]	[tu:t]	Raspberry
ث	[θ]	[θʌʔr]	Revenge
ج	[dʒ]	[dʒbəl]	Mountain
ح	[h]	[hɒb]	Love
خ	[χ]	[χ a:l]	Uncle
د	[d]	[dɒb]	Bear
ذ	[ð]	[ðeɪl]	Tail
ر	[r]	[ra:s]	Head
ز	[z]	[zɪtu:n]	Olives
س	[s]	[smi:n]	Fat
ش	[ʃ]	[ʃəms]	Sun
ص	[ʂ]	[ʂʌbu:n]	Soap
ض	[dʒ]	[dʒi:f]	Weak
ط	[t]	[tʰwi:l]	Tall
ظ	[ð]	[ðɒlm]	Unfairness
ع	[ʕ]	[ʕnəb]	Grape
غ	[ɣ]	[ɣa:z]	Gaz
ف	[f]	[fa:r]	Mouse
ق	[q]	[qrʕʌ]	Story
ك	[k]	[ktæb]	Book
ل	[l]	[li:l]	Night
م	[m]	[mɒɣrɒf]	Spoon
ن	[n]	[nʌhr]	River
ه	[h]	[hɒdu:ʔ]	Calmness
و	[w]	[wɒ dʒ:ʔ]	Ablution
ي	[j]	[lju:m]	Today

- **Vowels**

IPA	Example	English Gloss
[ɪ]	[ɪslɜːm]	Islam
[iː]	[ziːt]	Oil
[ɜː]	[klɜːt]	She ate
[ə]	[məlɪh]	Salt
[ʊ]	[skʊt]	Keep silent
[uː]	[guːlhʌ]	Say it
[ɑː]	[dʒɑːr]	Neighbour
[ʌ]	[bɪhʌr]	Sea

GENERAL INTRODUCTION

General Introduction

Regarding the coexistence of several languages and varieties, Algeria's linguistic situation differs from that of many other countries around the world. Indeed, these codes are used for various purposes by individuals in various regions and contexts. Modern Standard Arabic, Algerian Arabic, Berber varieties, French, and other languages such as English, Spanish, and Italian have emerged due to critical factors such as colonization and globalization. In this vein, Tabory and Tabory (1987) argue that Algeria is under pressure because different languages compete to be prominently used in the country. Modern Standard Arabic, Algerian Arabic, Berber dialects, French, and English are all used. Each of them has a unique situation that distinguishes it from others. This latter complicates the Algerian linguistic situation, though diversity can sometimes be viewed positively when different tongues meet people's daily needs.

As a result, in a public debate convening Algerian think-tankers under the banner of NABNI, a scholar acknowledged that Algeria is a unique society riddled with problems (Dourari 2015). For him, the first issue to be raised is one of identity, which has yet to be resolved. The second is language, which has led to tensions and conflicts among Algerians rather than being simple means of communication.

Following the independence of numerous countries, language planning emerged as a corrective action aimed at finding solutions to language problems (Benrabah 2013). Indeed, Haugen (1966), Fishman (1974), Benrabah (2007), Taleb Ibrahim (2004), Dourari (2015), Bouamrane (1986), Kaplan (2007), Baldauf (2007), and Spolsky (2007) have all expressed a strong interest in Language Planning and Policy (LPP) (2004). They devoted their time and expertise to this project. It is worth noting that LPP is a sensitive

topic that intersects with many other areas of study. It is frequently used to promote one language over another. Indeed, decision-makers make decisions about which languages to use and which to avoid.

On the other hand, citizens have a lot to say about it, which means that people's preferences and desires may be considered. Though decision-makers do their best to resolve language issues and stabilize language situations, there are still many other linguistic issues to address because people today live in a globalized world where they can interact with people of different cultures and languages. As a result, geographical borders are gradually shrinking, significantly impacting language policies and individual practices, as multilingualism has become a familiar phenomenon that has been normalized, globalized, and accepted worldwide.

More importantly, language has been one of Algeria's primary concerns since its independence in 1962. This North African country provides an intriguing research context in this new world, particularly in relation to LPP and Linguistic Landscape Studies. Interestingly, due to the diversity of its residents and the people with different origins and competencies encountered during this particular study, discrepancies in terms of language use in the public space of Algeria in general and the province of Saida, hence, this research context, in particular, are crystal clear and omnipresent.

The LLS of Saida city center and the working-class area are made up of public and private signs, billboards, and banners indicating the names of streets, shops, restaurants, shopping centers, and institutions. They could be similar or dissimilar. Top-down signs, such as those referring to street names and governmental institutions, reflect the government's languages, primarily Modern Standard Arabic, French, and, on occasion,

Berber. Bottom-up commercial signage, on the other hand, is designed by various people and merchants for their shops and restaurants and displays a variety of languages such as Modern Standard Arabic, French, English, Spanish, and Algerian Arabic. Except for English, these languages are not mentioned in the constitution or officially recognized. Typically, these signs and billboards are designed by local governments and other diverse individuals involved in various businesses to attract specific types of customers.

The social sphere is then viewed as an area in which various languages and varieties compete to impose their use over others. Here, one can refer to the languages and variations people are expected to use or avoid. This latter is seen in the presence of some languages, such as Modern Standard Arabic, Algerian Arabic, French, and English, rather than other tongues, such as Italian, Turkish, and Portuguese. Linguistic landscapes (LL) are thus valuable tools for communicating distinct messages about language use in such areas. Compared to governmental preferences and policies, they may manifest the languages that people prefer to use and that the majority can understand in various spaces and contexts. It is also worth noting that LL is regarded as critical because it impacts the actual Language Policies that are implemented. The inverse may also be true because a Language Policy can shape a specific linguistic landscape by influencing the variety of languages.

Saida city is significant in the cultural, commercial, and industrial domains; it is considered an important city and the portal to the desert. Furthermore, this city was chosen for investigation because the walls of urban sites are rich in languages that may attract the attention of people with varying competencies, coming from diverse backgrounds, and speaking different languages. These features make it an ideal location for sociolinguists to conduct LL and LPP research like any other area, and this small city has been affected by

changes in this age of globalization. It attracts a large number of visitors. This thesis compares the LL of Saida city center, which is well-known for its commercial activities because it attracts many people regardless of where they live or come from, and it is well-known for its historic structure. Surprisingly, what is considered controversial is that, even though languages such as English and Spanish, for example, while they do not appear on administrative and governmental signage because they are not officially mentioned in the constitution, they can be seen everywhere in this city's public sphere because they have been prominently displayed on bottom-up signs. In terms of this research, an underlying motive emerged from some visual experiences, as there has been a high presence of some codes that were not previously seen on the walls of the Saida region, namely Spanish, Italian, and English. Although it is a spoken language, Algerian Arabic can now be found in various places in written form on the fronts of various shops and restaurants.

Furthermore, during the demonstrations in Saida, as well as other Algerian cities, on February 22nd, 2019, against Bouteflika's fifth presidential term, many languages, including Modern Standard Arabic, Algerian Arabic, Berber varieties, French, and English, were seen on protestors' placards. People did, in fact, transcribe various texts in these various languages in order to express their dissatisfaction with the authorities and to demonstrate their whims. However, as previously stated, there is some incompatibility between those visual languages and those displayed on signs issued by governmental institutions. These are the motivating factors for conducting research in this city to investigate national and city policies implemented by the government and local authorities, as well as probing individual practices, i.e., the languages people prefer using in Saida city center.

In the light of these facts, the choice of linguistic landscape is to examine the language use in signs of Saida and to investigate how these signs are affected by different factors such as history, backgrounds, and diversity of cultures.

Essentially, this allows one to determine whether there is a conflict or compatibility between the languages imposed by locals and the ones people require and intend to use in this genuinely globalized world. Then, this research endeavors to elicit the reasons underlying this city's linguistic practices.

The ambiguity of the relation between language shifting and linguistic landscape is relied upon by the culture, history, and origins of citizens and how they are linked to shop signs and sign boards. To give answers and explanations to the last mentioned issue, the following derivative questions are put forward as follows:

1. What are shop owners reasons in choosing their front-commercial sign shops and Does the age factor of shop owners as well as the seniority of neighborhood have an impact on writing shop- signs?
2. Is the linguistic landscape in Saida city diverse?
3. Does the regions' socio-economic factors and nature have an impact on the linguistic landscape?
4. What are the other push – factors that may shift and transform the Current linguistic landscape?

Working on the preceding research questions, the following hypotheses are provided:

1. The choice of signs language depends on the shop owner, his age, and educational level
2. Since Saida City is a small inner-city and noncommercial or tourist pole, there is no great diversity or openness in the use of many signs
3. The nature of the region greatly influences the linguistic landscape
4. In the period of Corona crisis and due to the quarantine many shop owners resorted to E-marketing to attract customers using a variety of languages. Therefore, This pandemic is a push factor that shifted the traditional trading to the modern online trading.

Seeking to understand, examine, and give explanation to the linguistic landscape of Saida city and to what extent the language policies are reflected in the city signs and reasons behind such use of certain languages. This thesis requires the use of materials to achieve its aim and objectives. The information has been gathered from available resources including articles, E-books, and available electronic sources that serve the investigation and guide this research.

Furthermore, to achieve the aim, and to give an exact answer to the previous research questions, this thesis is divided into three chapters; the First Chapter deals with Language Defined and Dialect Defined, besides it touches the Linguistic Landscape, it also gives a view on Language shift next to Language Competition, regarding the Language and Policy alongside with Sociolinguistic and Semiotics.

The Second Chapter represents a brief history of Saida also The Historical Background of Algeria touching The Arabisation Policy in Algeria and the

Arabisation against Arabicisation. Then, Algeria's Linguistic Profile, and Language Contact and Linked Phenomena.

The Third Chapter is devoted to analyze and interpret the data collected using four chief instruments, viz. Questionnaires, interviews, photography, and observation which is considered an additional tool for the fortification of the findings that the researcher has already reached.

CHAPTER ONE

INTERMINABLE THEORETICAL DEBATE

1.1 Introduction

It is necessary to define specific concepts like language, dialect, speech community, ethnicity and identity since this research is tackling a sociolinguistic issue that intertwines with all these important terms. Hence, this chapter is a literature review that sheds light on several fundamental key concepts closely related to the Language Planning and Policy and Linguistic Landscape studies. It also discusses important language contact phenomena that can be encountered in the public sphere. Bilingualism, multilingualism, diglossia and code-switching. Besides, this part elucidates the process of globalization owing to the great impact it has on the linguistic landscape of any region these days.

1.2 Language Defined

Years ago, linguists such as Sapir (1921) defined language but concentrated solely on its communicative function. He claimed that “language is a purely human and non-instinctive method of communicating ideas, emotions, and desires employing a system of voluntarily produced symbols” (qtd. in Logan 2007: 26). According to this scholar, language is what characterizes human beings on earth. Its use makes them different from animals, i.e., the species which are unable to speak. It is claimed to be used to convey messages, communicate thoughts, and express feelings. Then, it is hard for people to spend a day without using a language. However, this language is not considered

Language plays a significant role in people’s lives as it mirrors their identities within various social groups. One can use it to exhibit his thoughts and to interact with others. Using a particular language helps people fulfill their needs and facilitates their lives since it allows them to blend in and live sociably within a given society. It discusses one’s desires, intentions, and experiences. Hence, children are being socialized and acquiring this language early. In this regard, Widdowson (1996) explains that:

Our identity as individuals and social beings is discovered when we acquire it during childhood. It serves perceiving and communicating: by allowing us to think for ourselves and collaborate with others in our community. It provides for present and future needs, and carries with it the impression of things past at the same time

(Widdowson 1996: 3)

According to the third edition of Cambridge Advanced Learners's Dictionary¹ (2019), language is a communication system consisting of sounds, words, and grammar, or the communication system used by people in a particular country or work". The Online English Oxford Dictionaries² (2019) also defines this language as a method of human communication, either spoken or written, consisting of using words in a structured and conventional way". Language is thus a communicative means that characterizes human beings living in a particular region. These two dictionaries explain that they can be found in oral and scriptural forms. In other words, people can either use it orally or transcribe it by hand to converse with one another and discuss various subjects. In the same vein, language has been described by Crystal and Robins (2018) in Encyclopaedia Britannica as³:

A system of conventional spoken, manual, or written symbols by means of which human beings, as members of a social group and participants in its culture, express themselves. The functions of language include communication, the expression of identity, play, imaginative expression, and emotional release.

That is people use language as a tool to evince their integration into a given society. It also helps them build relations, state their inner feelings, and express their desires. In this sense, any individual can turn abstract thoughts and knowledge in his mind into uttered words or written texts. According to Fortin (2008: 82), nearly 7000 diverse languages exist all around the globe. There are several varied cultures as people speak different languages in diverse regions. Fifty percent of the countries in the

¹ . <http://dictionary.cambridge.org>

² . [http:// en.oxforddictionaries.com](http://en.oxforddictionaries.com)

³ . <http://www.britannica.com/topic/language>.

The world gives one or several tongues the official status, and many of their inhabitants frequently use these languages when speaking.

Languages are not spread in a similar manner around the world. Indeed, their use varies from one place to another. The ten countries where the most significant number of languages are spoken are Papua New Guinea with 841, Indonesia with 710, Nigeria 526, India 455, United States 334, China 302, Mexico 292, Cameroon 278, Australia 250 and Brazil with a number of 228 tongues.

1.3 Dialect Defined

Unlike standard languages, which are often associated with education, a dialect is spoken and has much to do with ordinary people who are not considered to be well-educated. Indeed, it is negatively believed that a dialect is employed in ordinary everyday utterances. Accordingly, its use may point to a language form with low status anywhere. He is generally described as second-rate, rude, outmoded, and insignificant. An individual does not manage to put all he intends to say into words by using a dialect. It is thus considered less prestigious and less critical, and its use is somehow restricted. Linguists generally use this concept to define a particular language variety (Baker and Prys Jones 1998: 135-136). Furthermore, the Online Cambridge Dictionary⁴ (2019) describes a dialect as “a form of a language that people speak in a particular part of a country, containing some different words and grammar, etc.”. In this regard, some people living in different parts of a specific country can speak various forms of language that differ from one another in terms of grammar and vocabulary.

Baker and Prys Jones (1998) proclaim that a dialect can either be regional, like Liverpool English and Cockney in England or urban such as Black American

⁴ . <http://dictionary.cambridge.org>.

English in the United States of America is owing to the fact that it may reflect a specific geographical area as well as a particular social stratum or employment. Linguistically speaking, all language varieties are said to be equal. In this sense, people who speak different varieties are all understood and viewed equally when communicating with others or expressing specific ideas. If two interlocutors, for instance, say something in their distinct dialects, listeners will comprehend the same idea expressed by them, i.e., they will have a similar impact on them, and the meaning will not change at all (Baker and Prys Jones 1998: 136).

Sometimes, people may label any language variety as a dialect without exception by including the multiple standard varieties. In Algeria, for example, Classical Arabic is considered a dialect or, more specifically, a standardized form of Arabic. Along the same lines, the dialectal divergence between distinct communities can sometimes go beyond geographical borders, just like in English spoken in countries such as the British Isles, USA, Canada, Australia, and New Zealand. For example, English dialects like Cockney or Yorkshire English are heard in England; however, other varieties of this particular language are to be found in other countries, viz. African-American English and Chicano English in the United States, Quebec English in Canada, and Australian English in Australia. This dialectal divergence occurs because some languages are used by many people living in different and separate countries around the world. In this case, diverse communities or groups of people can be described as speaking different dialects, not different languages. However, Americans speaking African-American English and people living in England who speak Cockney are considered to be using two different dialects or subdivisions of the same language, English.

More importantly, Proctor (2004: 124-125) believes that what characterizes a dialect and discriminates it from a language is “mutual intelligibility.” In this sense, speakers of different dialects can comprehend one another. However, instances refute this criterion, like Cantonese and Mandarin, two language varieties spoken in China. The speakers of these two dialects find it challenging to understand each other, albeit they are under the same umbrella of the Chinese language. Conversely, some other languages, such as Swedish and Norwegian, are considered mutually comprehensible. Even though there are geographical and political borders separating Sweden from Norway, their people can comprehend each other. Sometimes the criterion of mutual intelligibility faces a sort of complication because, in vast areas, what is called “a dialect continuum” (Proctor 2004: 125). The neighboring varieties differ slightly in a large country where various dialects are spoken. However, the linguistic distinctions rise as soon as the distance increases. That is to say, the longer the distance between the regions is, the less comprehensible people will be. Considering four contiguous locations, 1, 2, 3, and 4, what can be said is that people living in neighboring cities can easily understand each other when they speak. Indeed, the dialects are mutually comprehended when comparing 1 and 2, 2 and 3, and 3 and 4. Contrarily, this mutual intelligibility does not exist when it comes to the comparison between the varieties spoken in the peripheries. That is, people dwelling, for example, in 1 cannot understand interlocutors from 4. This may ipso facto elucidate that cities standing side by side have mutually comprehended forms of language. The intelligibility test cannot solely focus on differentiating between a language and a dialect. This criterion can be significant in some countries but trivial and not trustworthy in others.

1.4 Linguistic Landscape

The word “landscape” is essentially described by English Oxford Living Dictionaries (2019) as “all the visible features of an area of land, often considered in terms of their aesthetic appeal.” In this sense, these features refer to everything viewable characterizing a geographical space. By combining this concept with sociolinguistics, a new term appeared “Linguistic Landscape.” Hence, Landry and Bourhis (1997) affirm that:

The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration. The linguistic landscape of a territory can serve two basic functions: an informational function and a symbolic function.

(Landry and Bourhis 1997: 25)

Similarly, scholars like Shoamy and Gorter (2009) support the idea given by Landry and Bourhis (1997). They explain that “it is the attention to language in the environment, words, and images displayed and exposed in public spaces, that is the center of attention in this rapidly growing area referred to as Linguistic Landscape (LL)” (Shoamy and Gorter 2009: 1). These two definitions demonstrate that LL refers to the letterings which publicly surround people outdoors.

Those everyday items refer to names of shops and restaurants and food advertisements, whereas names of schools and streets, and the various texts found on governmental versions of hospitals constitute official signage.

It is noteworthy that signs and banners play an important role within society as they provide people with essential pieces of information that they

need. Thus, they are used to transmit exciting messages. Furthermore, LL typically serves as a symbol representing some languages and denoting their significance and status vis-a-vis others. Ben-Rafael et al. also point to LL as (2006: 14) “any sign or announcement located outside or inside a public institution or a private business in a given geographical location.” Nevertheless, like Landry and Bourhis, these scholars have made a distinction between two sorts of signage that they call “top-down” and “bottom-up” visible items. The first type then refers to administrative and governmental signs. On the contrary, the second one indicates private signboards designed by any individual owning a shop or dealing with a specific business. In this respect, Ben-Rafael et al. (Ibid.) explain that:

The „top-down“ LL items included those issued by national and public bureaucracies– public institutions, signs on public sites, public announcement and street names. „Bottom-up“ items, on the other hand, included those which were issued by individual social actors-shop owners and companies– like names of shops, signs on businesses and personal announcements.

(Ben-Rafael et al. 2006: 14)

In addition, Shohamy and Gorter (2009: 2) claim that specialists interested in the LL field consider it crucial to scrutinize the languages in the public space. They believe there is a reason behind using some codes instead of others. Simply put, choices about a particular language to be utilized on a given façade, signboard, or billboard, be it private or governmental, are made on purpose. To well-understand this point, one may look at Shohamy and Gorter’s (2009) quote in which they assert that:

language in the environment is not arbitrary and random in the same way that researchers in language learning do not view the phenomenon as random; rather there is a goal to understand the system, the messages

It delivers or could deliver, about societies, people, the economy, policy, class, identities, multilingualism, multimodalities, forms of representation, and additional phenomena.

(Shohamy & Gorter 2009: 2-3)

At times, the two aforementioned types of signs intersect and meet as they appear side by side within a given public space. Landry and Bourhis (1997) discuss instances where they occur together by claiming that:

In some cases, the language profile of private signs and government signs may be quite similar and thus contribute to a consistent and coherent linguistic landscape. There are instances, however, in which the language of private signs is quite discordant with the language profile of government signs. More often than not, there is greater language diversity in private than in government signs.

(Landry and Bourhis 1997: 27)

1.5 Language shifts

Language shifts in the modern-period Ryukyu Islands result from the Tokugawa Shogunate's dynastic realms (1602–1867) and the Ryukyu Kingdom (1429–1872) transforming into one modernized state, Japan. Since the Tokugawa Shogunate was more potent than the Ryukyu Kingdom, and mainland Japan (Yamato) subsequently came to dominate the Ryukyu Islands, the Ryukyuan languages became endangered, and not Japanese. The question of dominance from mainland Japan reveals itself in the fact that the project of one modern state met with much resistance from the side of the Ryukyu Kingdom at the time (Kerr 1958 2000: 365–378).

It is important to note that the Japanese nation-state is not just an extension of the two foregone dynastic realms. There are several important

differences between modern nation-states and dynastic realms impact the languages of dominated communities in modern states. In addition, dynastic realms do not constitute societies strictly because a “sense of belonging” is not equally shared among all inhabitants. Hence, language is not employed to foster a sense of belonging to a given society. Before the launch of modernity in Japan, inhabitants of the Tokugawa Shogunate had not developed any awareness of “being Japanese,” nor had, of course, the inhabitants of the Ryukyu Kingdom (Siddle 1998: 119). Furthermore, frontiers, rather than borders, limit dynastic realms. Compared to modern states, this renders the transitions between dynastic realms and their inhabitants more fluid, gradual, and opaque. In contrast, modern states serve as the primary agent for organizing, regulating, reproducing, and thus constituting society in consistent and uniform ways, creating, in so doing, the idea of the nation. As an effect, national communities become imagined as homogenous and uniform, from border to border, irrespective of center or periphery. This ideological arrangement becomes normalized in the minds of modernists to the extent that it is taken to be natural. Moreover, the imagination of homogeneity and uniformity turns into reality (Heinrich 2012: 122–149). The conflict between the subjective antiquity of the nation in ideology and the objective novelty of the nation is hidden through modernist ideology and the institutions supporting and reproducing this idea (Anderson 1991: 5). The idea of the national language is such an institution, and the discipline of national linguistics is yet another one (Harris 1980). Making nations where there was none before was also a prime task of Japanese modernizers. Enlightenment scholar FUKUZAWA Yukichi (1835–1901) has remarked, “I would say that though there is a government in Japan, there is no nation.” Language, more than anything else, came to play the leading role in the creation of a Japanese nation, and one of the effects of Japanese modernization was the spread of Japanese as a national language” (kokugo) across the entire territory of the Japanese state, and the

subsequent endangerment of all other autochthonous languages of Japan as an effect of language shift (Heinrich 2012).

Given the idea that the Japanese nation would, in nation imagining ideology, be defined by one historically shared language, i.e., Japanese, the pressure was exerted on all those who fell in the gap between Japan, the invention, and Japan as it was at the onset of modernity. The imagination of Japanese nationals being united in the language is at present contradicted by the existence of minority languages such as Ainu, Japanese Sign Language, Ogasawara Creole English, Hachijō, and, indeed, the Ryukyuan languages, but all of these languages that are heading towards extinction today (Moseley 2009). Then, ideology is not just about ideas. It instead influences the sociolinguistic realities on the ground, making them more similar to ideological claims. This chapter reports these developments in the case of the Ryukyuan languages. Section 2 discusses language shifts in the public domain, while Section 3 discusses the shifts in the private domain, which led to Ryukyuan language endangerment. As everywhere else in modern nation-states, the language shift in the Ryukyus is a realization of the modernist idea of what that state and its inhabitants should be. Hence, most of the discussions in this chapter will depict how such ideas spread and how the ensuing language attitudes affected collective language choices. Halting or reversing language shifts will, in turn, require changes in these ideas and their subsequent spread.

1.6 Language Competition

Language competition is a phenomenon that can be observed worldwide. Linguists estimate that there are 5,000–6,700 languages in the world today, but because of an explosive spread of a few dominant languages (e.g., English or Chinese), at least half of them will become extinct in the 21st century (Krauss 1992). The processes that lead to the disappearance of languages have greatly accelerated over the past 200 years, and this worrying rate of extinction is probably unique to our time (Grenoble and Whaley 2006). Several

different socioeconomic, political, and cultural factors can be identified as driving this decline in linguistic diversity.

In the globalization process, modern urbanization trends, and long-distance economic migration, the interaction between groups speaking different languages and the need for a common language of communication has increased. Some languages have come to play this role for economic, historical, and hegemonic reasons, and their importance in both formal and informal matters has increased. Their lexicons have consequently expanded to represent all the paraphernalia of modernization, further enhancing their competitive advantage.

Abrams and Strogatz generated a burst of modeling attempts into the dynamic of language competition. However, in 1990 Baggs and Freedman had already published a (mainly overlooked) model based on the predator-prey paradigm for describing a situation in which a bilingual population group interacts with a monolingual population group. The main idea is that bounded birth-death processes determine the dynamics of the growth of the bilingual and monolingual populations with different carrying capacities for each population group, a “conversion” mechanism, and emigration processes.

1.7 Language and Policy

The Arabisation policy is closely related to language planning and language policy. One may be acquainted with these two concepts to comprehend this Arabisation process. Some scholars sometimes view language planning and language policy differently, providing several definitions based on various viewpoints. For example, Kaplan and Baldauf (1997) view it as two diverging concepts. They indeed refer to language planning as a governmental and political apparent “activity” that leads to significant changes in terms of language use within a given speech community. Indeed,

they claim that “language planning is an activity, most visibly undertaken by the government, intended to promote systematic linguistic change in some community of speakers” (Kaplan and Baldauf 1997: xi). Language policy, on the other hand, means “a body of ideas, laws, regulations, rules, and practices intended to achieve the planned language change in the society, group or system” (ibid). Thus, such language planning leads to the existence of what is called language policy which itself seems to represent the goals of the former. From the words of Kaplan and Baldauf (1997), it seems clear that they believe that how a community speaks can be influenced and altered by regulations and beliefs. They even assert that it is not the government responsible for that.

1.8 Sociolinguistic

The previous block explains the structure of language. However, it did not look at its functional aspect. Have you ever thought about how language functions in society? The way humans talk with different people in different situations is different. For example, how people talk with their parents at home may differ from how they talk with them outside the home. And how they use language in different social contexts provides much information about how language works and the social relationships in a community. It also lights how people indicate their social identity through their language. Look at the example given below, which is a conversation between a husband and a wife when their daughter is around.

Two terms catch the attention while talking about sociolinguistics, i.e., A layperson can guess that sociolinguistics has something to do with language and society. Technically, sociolinguistics is the branch of linguistics that deals with studying language in relation to society. Language and society are inter

without society. Sociolinguistics can throw much light on the nature of language and society.

Sociolinguistics like other subjects is partly theoretical and partly empirical. What is meant by that is not just sitting back and think about various aspects of language use. In other words, it is not possible solely rely on the personal experiences and draw conclusions about the use of language in society.

First, the way of interpret the own experience might not be correct since most of people are not consciously aware of the wide range of variations in speech it is known in the everyday lives. Moreover, second, personal experiences are a minimal source for generalizing language in society or different societies. It is obliged to go out, explore, collect the data, analyze it, make interpretations and then reach a conclusion.

To be precise, sociolinguists study the relationship between language and society. They explore the social function of the language and the way it is used to convey the meaning. Sociolinguists explain why people speak differently in different social contexts. According to Fishman, sociolinguists are interested in knowing “who speaks, which language to whom and when.”

Sociolinguistics is defined as the study of language in relation to society, whereas sociology of language is defined as the study of society in relation to language. The goals of sociolinguistics and those of the sociology of language are different. Hudson (1980) differentiates between sociolinguistics and the sociology of language as follows: sociolinguistics is “the study of language in society, whereas the sociology of language is “the study of society concerning language.” The focus of the two fields is different. In sociolinguistics, studying society, i.e., the context of language use to know more about the language; in the sociology of language, people study language to use to know more about society.

A sociolinguist refrains from concluding society, and in the same way, a sociologist prefers to ignore any discoveries related to language. No

doubt, there is a difference between sociolinguistics and the sociology of language, but the main difference is that of emphasis. It depends on whether the investigator is more interested in language or society and whether he has more skills in analyzing linguistic or social structures.

1.9 Semiotics

Semiotics is a broad, diverse field that involves the study of multiple kinds of signs conveyed via varied channels and media, of socially-organized and evolutionarily-generated sign systems, and of the conditions of signification or semiosis (i.e., the processes of making meaning from signs). It can be traced to ancient Greek formulations of *semeion*, as symptom or sign, in medical and philosophical traditions, leading etymologically to current notions of semantics and semiotics. The standard medieval definition for the sign became *aliquid stat pro aliquo* (something that stands for something). In modern history, semiotics was adopted in philosophy, literary and cultural studies, language and literacy studies, psychology, and even biology. The present shape of the field has been forged in the competing theoretical traditions of Saussure's (1983) dyadic and Peirce's (1998) triadic accounts of the sign and Voloshinov's (1973) historical-materialist accounts of the social and psychological functions of signs.

A complete account of the history and current state of this complex field is well beyond the scope of the present chapter, but rich accounts have been undertaken in several introductory texts, which are noted in the further readings at the end of the chapter. The modest goal of this chapter is to introduce some key figures and theoretical frameworks in the history of semiotics, consider how those frameworks have played out in English Studies, and identify a few current issues in the field that portend future developments.

Western intellectual traditions have long been interested in understanding the process of making meaning from signs (semiosis or signification), in how signs get connected to referents (seen as natural or imagined, naturally occurring or

Intentionally produced), and how signs prompt interpretations or responses of sign recipients. One critical dimension of this history is its varied formulations of the sign. For example, Saussure (1983:15), whose work redefined linguistic inquiry and shaped the modern discipline, suggested the need for semiology, “a science which studies the role of signs as part of social life.” Conceiving semiology as a field that would “investigate the nature of signs and the laws governing them” (de Saussure 1983: 15), he saw linguistics as a part of semiology, which would, in turn, be part of psychology. Although he alludes to studying rites and customs as signs, he attends primarily to the nature of the linguistic sign. Saussure offered a dyadic account of signification as the relation of the signifier (sign) to the signified (referent). Taking a pretty idealized view of these relations, he argued that the signified must be understood as a concept (rather than a thing in the world) and the signifier as the sign image (not the occurring physical sign, but the mental representation of the sound, graph, gesture, etc.). He saw the meaning potential as generated by associations among *éléments* of the whole linguistic/conceptual system. A robust social concept like gender, for example, would emerge in the internal dynamics of that system, in a web of interactions among binary oppositions (male-female, mother-father, husband-wife, sister-brother), routine phraseologies, and conventional cultural associations, however tight or loose (e.g., of the female with lipstick, dresses, and child-raising, of male with beards, suits, and physical labor). Saussure’s model proved to be generative for several approaches to structuralist and text semiotics (e.g., Barthes 1967) because its attention to the circulation of signs within systems was well attuned to the materials and goals of that work, to the project of making visible the webs of significations in static texts (or performances rendered static).

1.10 Conclusion

Various studies have been performed previously. In any sociolinguistic research it is essential to familiarize yourself with the linguistic terms in this field before addressing and studying them. This makes it easier for the researcher to deal with any scientific investigation in this field. Thus, the present chapter provides details about some of the basic concepts that help arrive at fruitful results concerning this research, such as Dialects, language, the process of standardization, language planning and policy, the linguistic landscape, and some phenomena of language communication such as bilingualism, multilingualism, bilingualism, metaphor, Switching blades, and mixing blades.

Algeria is a country with a complex linguistic situation in which code-switching and code-mixing appear as dominant linguistic phenomena. In addition, a lot of words are borrowed from French, Spanish, and English due to the influence of long years of colonialism or globalization. Firmly Algeria is a multilingual country, where, in addition to Modern Standard Arabic, Algerian Arabic, Berber, French, and Spanish, newcomers such as English and Spanish are gaining a stature. This part generally discusses and analyzes the previous work of many sociologists and academics worldwide. This is fundamentally important for any researcher because it prepares him for a step toward fieldwork. Nevertheless, before moving on to the practical part, one can contemplate the sociolinguistic situation of Algeria. This may help answer research questions and inquiries and conduct our study successfully.

CHAPTER TWO

THE SOCIOLINGUISTIC SITUATION OF ALGERIA

2.1 Introduction

Algeria is best known for its ethnic and cultural diversity, distinguishing it from other Arabic-speaking countries. In this sense, Grandguillaume (2001) believes that language in Algeria intertwines with other important concepts such as identity and ideology. As a result, it has been regarded as a contentious issue to be debated. Unlike Algeria's previous presidents, Ben Bella, Boumediène, Chadli, Boudiaf, and Zéroual, who emphasized the country's Arab identity and Islam as its sole religion, Algeria's previous president, Bouteflika, declared that Algerian culture is distinguished by its diversity (Kaplan and Baldauf 2007). This chapter generally examines the country's sociolinguistic situation, which appears to be complicated. At the time, Algerians appeared to be seeking their own identity and the language(s) they were expected to use. In order to achieve the thesis' scientifically critical goal, a brief history of what happened in this area may first be provided. This could provide important information about the area's previous inhabitants and the people of various origins who visited the area. Their contributions to shaping Algerian society and language use are recognized here. Furthermore, this section discusses the languages that were and are still used in this region, such as Arabic, Berber, French, and English. It also addresses some linguistic phenomena that may emerge when a specific language is used in contact with another, including diglossia, bilingualism, code witching, code-mixing, and borrowing.

2.2 Brief history of Saida

Saida is geographically privileged city, representing medium-sized cities in the Northwest crossroads to Sahara because it lies at the edge of the high plains in Western Algeria; its location is one of the few possible passages through the channels of the Atlas Talien. Saida has many advantages that provide a significant regional role, especially in water and transport sectors considered essential to any developing process; i.e., the region has enormous water potential also reinforced by tourist projects. Saida developed an economic sector activity based primarily on pastoral and agriculture in the dim past. However, the province has made a fundamental qualitative change with ambitious multi-sectoral programs initiated to transform the region into a huge yard despite constraints, the lack of land, and the skilled labor deficit.

The revitalization of land and property promotion launched in the early nineties was confirmed by the spatial extension of the city more north towards Rebahia, occupying the agricultural land. It should be noted that the expansion of a city during this period followed the same pattern as the previous decade; the development of the city of Saida under the new urban project plan provided for a land of more than 328 ha to provide the development needs of the city, the city of Saida extended over 292.40 ha with an annual rate of land absorption average 22.50ha/year. The rapid demographic growth in the city needs some interventions, such as the concentration of the population and renovation is hardly lightened it, and creating an additional need for more than 50ha, without any possibility of expansion in the south due to the high sensitivity hydro- geological low in the east and north because of multiple morphological constraints, agricultural, hydrological. This is why the city's urban growth had followed the west extensions according to the study plan planning (Zatir Sara 2014, 128).

2.3 Historical Background of Algeria

Algeria has gone through several phases over the centuries. It was invaded by a variety of people from various locations. This demonstrates how history shaped this North African country. This section will divide the history of this country into three sections: before 1830, from 1830 to 1962, and after 1962. These two years were chosen as markers because they represent sequential events that occurred in this country. The former represents the arrival of the French colonizer who ruled it for over a century. Algeria attained independence and began a new life as a free nation during the past year.

2.3.1 Algeria before 1830

Denver confirms that the Berbers were the original inhabitants of Algeria. The Romans gave them this name, but they preferred the name Amazigh, which means "free men" (Denver 2013: 23). According to Oxford Business Group (2010: 9), the Berber people have witnessed various invasions over the millennia, as Algeria has been occupied by various people who crossed North Africa on their way to Europe and the Middle East. Before the Arabs took control of the country in the seventh century, it was ruled by the Phoenicians, Carthaginians, Vandals, Romans, and Byzantines, which affected the Berbers' language.

It is worth noting that the arrival of the Arabs played a significant role in the Islamization of the majority of the country by bringing Arabic. Beni Hilal tribes were responsible for spreading this language in less than three centuries. They linguistically and culturally Arabised most of the region (Camps 1995:1). The Ottomans then seized most of the area after the Spanish trial to settle in some parts of North Africa in the sixteenth century (Oxford Business Group 2010: 9). Algeria has been fragmented and has suffered from political instability as evidenced by this bird's-eye view.

2.3.2 Algeria from 1830 to 1962

During this time, Algeria experienced one of the cruelest forms of colonialism, which impacted their culture, language, and identity. According to Oxford Business Group (2010), the French were the next outlanders to annex Algeria in 1830, following the Ottoman Empire cruelly. However, the colonizer established himself in Algeria on the pretext that the latter was an inseparable part of France, despite this is not the case (ibid). Surprisingly, French officials saw education as a weapon to rid Algeria of its language, religion, and identity. Gordon (1962: 7) argues that "when the Portuguese colonized, they built churches; when the British colonized, they built trading stations; and when the French colonized, they built schools" to illustrate this point. This implies that the French government fully intended to effect change through education; they believed that doing so would help fruitful plant trees rich in the French language and their identity.

Exemplifies their ostensibly superior culture According to Albuyeh (2013: 177), a few years after the colonizers arrived in Algeria, the head of state emphasized the significance of "the Frenchification Policy." Their ultimate goal was to spread French use throughout the region gradually. This erased the next generation's national identity, as they were indoctrinated with new ideas and cultural values rooted in this new language. They intended to brainwash them and instill the French culture in their minds (ibid). Because the policy, as mentioned earlier, was in place throughout the colonial era, it was a significant impediment to Algerians learning Arabic.

2.3.3 Algeria after 1962

After 132 years under French control, Algeria gained independence and threw off the French yoke. It was not easy to achieve such political and linguistic stability because the region had been a battlefield for centuries, with

several contenders were fighting to impose their cultures and languages. This historical presentation exemplifies Algeria's cultural, ethnic, and linguistic diversity. According to Benrabah (2013), various languages have appeared in Algeria, including Turkish, Classical Arabic, Vernacular Arabic, Berber, Sabir²³, and French (Benrabah 2013: 23). Algerian authorities launched an initiative shortly after gaining independence to address the country's language problem (Albuyeh 2013: 177). However, because of Algeria's uniqueness in the Arabic-speaking world, especially among the Maghreb countries, it can be considered a territory where language issues can be studied.

2.4 The Arabisation Policy in Algeria :

Following the end of the colonial era, Ahmed Ben Bella assumed control of the newly liberated Algeria as it gained independence. Algerians began to seek their real authentic identity with him, and they appeared to find it in the Arabic language and Islam. This implies that they desired to restore Algerian culture, which had been eradicated and lost, i.e., the government sought to restore Algerian identity and the unity of its speech community by using one official and national language, Classical Arabic. In fact, after being released from prison in April 1962, the future president, Ben Bella, stated unequivocally, « We are Arabs, Arabs, Arabs » (Benrabah 2013: 52).

2.5 Arabisation against Arabicisation

Ibrahim (1989) demonstrates the existence of two words: "Arabization" and "Arabicization." He emphasizes that one can sometimes replace the other but are not the same. Ibrahim maintains while distinguishing between these the terms:

Although the two terms are used interchangeably by some, the difference between them is not insignificant. „Arabicization“ refers to and involves the use of the Arabic language in place of some other language. The term „Arabization,“ however, has a much wider application as well as a more profound implication for modern Arab society. Thus, whereas „Arabicization“ is a linguistic process whereby a foreign language is replaced by Arabic, „Arabization“ is cultural as well as linguistic.

(Ibrahim 1989: 53)

Algeria was Arabised for a time, but, surprisingly, after Bouteflika's élection as the country's leader in 1999, he began addressing language issues in public. He declared that the government had failed to implement the Arabisation policy. The governor stated in the Algerian newspaper *Le Matin* that "it is unthinkable... to spend ten years studying pure science in Arabic when it would only take one year in English" (Kaplan and Baldauf 2007: 9). Nonetheless, Algeria's head of state hinted at the importance of using English and other languages, for example, for the country's evolution in various domains. Nonetheless, he delivered his speeches in both classical Arabic and French. He wanted to demonstrate that an Algerian citizen should be able to communicate in these two languages. This means that Bouteflika expressed a desire to return to bilingualism.

2.6 Algeria's Linguistic Profile

The coexistence of various languages distinguishes Algeria due to the presence of people from various cultures and origins. In this regard, Taleb-Ibrahimi (2010) confirms that Algeria is a multilingual country with a competition between different languages used concurrently. Standard Arabic, dialectal Arabic, Berber, and French are among them. The disparity in their social statutes, according to her, is what causes conflict.

2.6.1 Arabic

The Holy Quran explains that there is a strong connection between the origins of the Arabic language and its revelation to the Prophet Mohamed (Peace be upon Him) as a sacred book: « We have sent it down as an Arabic Quran in order that you may understand. » S.12, V.2 of the Holy Quran, In other words, Arabic and Islam are so intertwined that one cannot discuss one without mentioning the other.

Arabic is considered a Hamito-Semitic language (Benrabah 2007: 46). It is recognized as an official language in 22 countries that comprise the League of Arab States, also known as the Arab League. Algeria is one of these countries (Abi-Hashem 2011: 152). Three types of Arabic are to be studied: Literary Arabic or Modern Standard Arabic, Colloquial or vernacular Arabic, and Educated Spoken Arabic. According to El-Shareef and Hain (2016), nearly 300 million interlocutors use Modern Standard Arabic. According to Ryding (2005: 4), this language form is called *al-lugha al-fuhâ* and is described as « eloquent. » Furthermore, he claims that in the Arab World, everything is written, such as in books and newspapers, can be found in MSA. Broadcasters also speak this language variety on TV and radio, i.e., modern media. Therefore, anyone needs to be familiar with this form to comprehend people in the Arab World.

2.6.2 Berber

According to Chaker (2004), Berber is an Afro-Asian language spoken in about ten countries in the Maghreb-Sahara-Sahel region of North Africa. Algeria and Morocco are the countries with the largest Berber-speaking populations. According to Dalby (1998: 89) and El Aissati (1993: 92), Berber is made up of four languages: 'Tamashek,' 'Mzab,' 'Shawia,' and 'Takbaylit.' Kabylis speak „Kabyle“ or „Takbaylit“; Tuaregs speak „Tamashek“ in the Sahara; Chaouis speak, Shawia,“ and Mozabites speak „Mzab.“ According to Ethnologue“s

research, in addition to those four main languages, other separate languages are widely spoken throughout Algeria, such as Chenoua," which is spoken in the west of the capital Algiers, between the towns of Cherchell and Tipaza. „Tarifit“ can be heard in some western seaside small towns, including Arzew and Beni Saf. „KSaidadje“ and „Tchelhit“ are two other Berber languages spoken in Tabelbala, an oasis in southern Algeria. Furthermore, the terms „Tagargrent,“ „Tamazight of Central Atlas,“ „Taznatit,“ and „Temaçine Tamazight“ are used in the southern part of Constantine, the southern section of Saida, Timimoun, and near Touggourt, respectively. „Tidikelt Tamazight“ is also found in the Sahara, specifically in Salah and Tit. According to Hetzron (1987: 648) and Weber (1987: 12), most tribes find it difficult to understand one another while interacting. In other words, when a member of one of the groups mentioned above converses with other Berber-speaking people from a different tribe, he is considered unintelligible.

2.6.3 French

According to Emie, the French ambassador in Algiers from 2014 to 2017, Algeria is the world's second francophone country. Indeed, he emphasizes the large number of Algerians who speak this language. According to this person, « you are the second most francophone country in the world, with 11 million speakers in Algeria » (Oki 2014). This language is so widely spoken in this North African country that it can be found almost everywhere. Despite its absence from the constitution, it continues to play an essential role in this region. The main reason for the presence of such a French language in an African country like Algeria is the 132-year-long occupation. In this way, the French colonizers left visible scars on the Land even though the colonists left the country a long time ago, everyone can still detect the presence of their language in Algerian territory. As a result, in 1966, Kateb Yacine, a prominent Algerian, and Arabic writer and poet, stated :

“La Francophonie” is a neo-colonial political machine, which is only perpetuating our alienation, but the use of the French language does not mean that we are the agent of a foreign power, and I do write in French in order to tell the French that I’m not French.

(Kateb 1994: 132)

The phrase « war booty » (Kateb 1994) indicates that Algerians took this language by force from the settler and that it was not given to them as a gift. Furthermore, « booty » refers to something someone finds useful and takes advantage of when someone hears an Algerian speaking Colloquial Arabic, he can say that the language is a mix of Arabic and French. That is, French words, phrases, and sentences abound in Algerian Arabic or spoken Arabic. As a result, according to Benhouhou (2014: 128), interlocutors in the Arab world in general, and the Middle East in particular, believe that « the language spoken in Algeria reveals more French than Arabic. People from the Orient, for example, may believe that Algerians speak French or a strange language instead of Arabic at this point, even though the official language of this country is « Arabic. » For Algerians, hearing someone use French words and phrases or even loan words from other languages when speaking seems natural.

2.6.4 Other Languages

According to Benrabah (2014), several other languages are spoken in Algeria besides Standard or Literary Arabic, Berber, and French. This refers to English, which is prevalent due to globalization, and the newcomer, Chinese, a language that has recently appeared in Algeria. There appears to be some sort of competition between these languages (2014: 56). These languages interact in a territory with a long colonization history and meet visitors from various backgrounds.

Surprisingly, Souiah (2011) wrote an article titled « L'Algérie Made in China. » This author explains in this piece of writing that since the beginning of the year 2000, Chinese companies have played a critical role in improving the field of construction and public works in Algeria. Nonetheless, they were central to the East-West Highway's development and the Algiers International Airport's expansion. They also constructed the University hospital, the prestigious and luxurious Sheraton hotels in Saida and Algiers, and thousands of apartments. She also clarifies that most of the workers employed by these companies are Chinese (Souiah 2011: 139). Furthermore, in 2008, the Chinese Ministry of Commerce provided contact information for 34 Chinese companies based in Algeria. They are involved in various fields, including hydrocarbon and petroleum services, construction and road construction, and télécommunications. Similarly, according to the Algerian news website Algérie Presse Service, Algeria's ambassador to China, Boukhelfa, declares that several Chinese companies in the information and communication technology and automobile sectors want to collaborate with Algeria.

2.7 Language Contact and Linked Phenomena

When languages collide, various linguistic phenomena emerge, including diglossia, bilingualism, code-switching, code-mixing, and borrowing.

2.7.1 Diglossia

Unlike most languages spoken worldwide, according to Aloch (2005: 2), Arabic is depicted as having two distinct varieties. They are used differently in a speech community for various purposes, i.e., each has its function. Marçais (1930) is the first to use the term « diglossia » refers to societies with literary language and a dialect. He focuses on Algeria, claiming that two types of language are used

concurrently in the country, namely a written variety and other spoken vernaculars. In this regard, Marçais describes Algeria's linguistic situation with a focus on the Arabic language. He clarifies, saying :

The Arabic language appears in two noticeably diverse forms: On the one hand, a literary language called written Arabic ... or regular or literal or classical that is considered as the only one that has always and everywhere been transcribed in the past, the one in which, the one in which only today are still written literary or scientific works, press articles, judicial documents, private letters, in short, all that is written ... and on the other part, spoken idioms, patois, none of that has ever been transcribed, but that everywhere and maybe for a long time are considered as the only language used for conversation in all popular and cultural fields.

(Marçais 1930: 401)

This author believes there is a diglossic situation in Algeria, which simply involves using two noticeably different varieties of Arabic, namely Classical Arabic and dialectal Arabic. They are not used in the same way; the former is found in written form, whereas the latter is a spoken language that is far from being written.

2.7.2 Bilingualism

The French colonizers left Algeria after its independence in 1962, but their language is still spoken in the region. French plays an essential role in Algerian speech, as it is central to both uttered words and lettered sentences. It has become common to hear people adopting French words and incorporating them into everyday speech. The French colonial era, which lasted 132 years, was responsible for the rise of bilingualism in Algeria, though it was much more concentrated in the North. Algerian bilingualism is thus known for its heterogeneity (Mouhadjer 2002: 990). Indeed, it is more

common in cities where people are accustomed to a high standard of living and are usually in contact with French through school, for example; however, monolingual people can be found throughout Algeria. Bilingualism has evolved since French colonialism in Algeria and in the years following its independence. Many Algerians were considered bilinguals regardless of their literacy level, social class, or way of life.

The more he is taught at school and is exposed to French, the more he will be perceived as bilingual. According to Mouhadjer (2002), the pre-independence period saw the Arabization policy, which aided in the replacement of French with Arabic in various areas. As a result, this formerly dominant language began to take on new meanings within Algerian society. Indeed, it has not been the same as during the colonial period. Two generations of bilinguals have emerged in this country. The first group represents Algerians who have mastered both Arabic and French because they had the opportunity to communicate with French people before independence; they are referred to as « balanced bilinguals. » The second generation, born after 1970, consists of bilinguals who master one language over the other. They are known as « unbalanced bilinguals » and typically have a low level of French. This may imply that there are two types of Algerian bilinguals: « active » bilinguals and « passive » bilinguals (ibid).

On the one hand, the first category includes people who actively succeed in communicating in these two languages regardless of their educational level, i.e., they are fluent in both Arabic and French. The second type of Algerian bilinguals, on the other hand, refers to those who cannot speak French but understand everything that is said in that language. They have sensory abilities but not productive ones (ibid: 991). In terms of education, Miliani (2000: 20) demonstrates that the level of both Algerian pupils and students is deteriorating. He claims that they are illiterate bilinguals and claims that they are not proficient in language use.

2.7.3 Code-Switching and Code-Mixing

Code-switching, according to Myers-Scotton, « is the term used to identify alternations of linguistic varieties within the same conversation » (1993: 1). According to this scholar, « code-switching » occurs when two people use two or more different languages or language varieties alternately during a specific verbal interaction. It is regarded as a widespread linguistic phenomenon in Algeria. Various citizens speak the number of languages that exist and contribute to spreading these languages throughout the country. The everyday use of AA as well as French is what distinguishes the Algerian speech community. This means that Algerians typically use these two languages in their everyday conversations. Dabène and Moore confirm moreover, particularly complex linguistic behaviors can be at work when code-switching does not arise from the migration situation: in Algeria, code-switching between French and Algerian Arabic is part of everyday conversation. (Dabène and Moore 1995: 26)

2.7.4 Borrowing

To understand the meaning of borrowing, consider Gumperz's (1982: 66) definition, which states that it is « the introduction of single words or short, frozen, idiomatic phrases from one variety into the other. » This means that some words and phrases are borrowed from one language and transferred to another, i.e., the recipient language. These loanwords then have a strong presence in the latter. This linguistic phenomenon occurs in speech communities where languages collide, and Algeria is one of them. The presence of different races speaking different languages throughout history is the reason for the appearance of borrowing in this country. The Spanish, Ottomans, and French, for example, all lived in Algeria for varying lengths of time. As a result, many words from their languages have been borrowed and used in Algerian daily

conversations. These words are essentially absorbed by AA and become part of its everyday vocabulary.

2.8 Conclusion

This chapter examined the sociolinguistic situation of a North African country where various populations from around the world have lived for varying lengths of time and whose indigenous people are known as the Berbers. Nonetheless, it demonstrated how Algeria was shaped over time. It transports you back in time and allows you to see the various languages people in Algeria have used in the past. This country is at a crossroads where people are confronted with various languages, including MSA, AA, Berber, French, English, and other tongues that have emerged in the region due to colonialism and globalization. As a result, Algeria can be considered a multilingual country, with Spanish, Italian, Chinese, and Turkish becoming common in addition to the languages mentioned earlier. They have, in particular, become a part of the city's current public space, appearing in written form on various walls and signboards.

Furthermore, this chapter took a look at the city of Saida, which is thought to be the focus of the current sociolinguistic investigation. From a historical standpoint, everything said in this section demonstrates that this country in general, is linguistically and culturally rich. Algerians are divided on the issue of language. It attracts many sociolinguists and researchers from all over the world. Finally, it is necessary to state that this chapter contributes to the research design as well as the practical part, where the emphasis will be on the specific language(s) used by shop owners and local authorities for various signs and facades in Saida city center and a working-class area such, as well as the possible reasons for their choices.

CHAPTER THREE

RESEARCH DESIGN AND INTERPRETATION

3.1 Introduction

The third chapter, analyzed and interpreted the data collected by the use of four chief instruments, viz. Questionnaires, interviews, photography, and observation are considered additional tools for fortifying the findings the researcher has already reached. However, it will provide various data, figures, and charts to explicate in detail, illustrating and clarifying the main results that have been obtained. This will eventually help one find cogent answers to the research questions, test the hypotheses that have already been stated in the previous chapter and then get out of ambiguities. That way, he may learn about the reasons behind shopowners' choices of some codes instead of others, in addition to customers' and different pedestrians' perceptions towards language use in the public spheres of Saida city. In this section, one will also be aware of all the diverse languages constituting these two sites' linguistic landscapes.

3.2 Target population

To achieve any study, the researcher must target certain elements that belong to the research subject. The current study sheds light on sellers and customers as they are the target population. Logically, the researcher cannot account for the entire population one by one. As a result of this obstacle, researchers are allowed to generalize the results of their research after studying almost different cases as much as possible, where the research includes the population's age, academic level, interests, goals, and the place they occur.

The population interrogated in this study clarified the differences and similarities through the answers, which facilitates its classification and arrangement. Also, dealing with different categories contributed to achieve the aim.

3.3 Research Tools and Data Collection Methods

All research requires specific strategies to reach the result. The research strategy differs from one category to another and from one goal to another. The current study included various tools that enabled us to complete it. Taking pictures was on top of these tools.

Based on Cooper and Spolsky (1991), obtaining pictures of signs and symbols on buildings is an important step and a qualitative leap toward the aim of the study; smartphones have facilitated this task. Therefore, they can be assigned within the search tools.

As a next step in the process of this work, is it resorted to ask questions in different formats. Concerning the data collection in the study, there was the use of the entire search triangle: interviews, questionnaires, and short recordings.

First, a Semi-structured questionnaire enabled to determine the exact desired answers. However, the interviews collected more information about what is wanted and what is not to make the results more straightforward. In addition to the above, let us not forget to mention the observation during the work performance that greatly impacted capturing everything needed.

The course of the research relied on asking questions in several languages, especially Arabic; since the questions are for Arabs then, everything was translated into English.

Last but not least, after collecting information, it comes the analysis and combination of the results in terms of quantity and quality, difference and similarity to make the study trustworthy.

3.4 Limitations

Like all studies in the world, the researcher faced some difficulties; among the difficulties faced in the research investigation was about taking pictures. Sometimes, the problem of the weather, such as when it was raining, which prevented taking clear or professional photos. It also mentioned the difficulty of conveying the meaning of research to sellers and customers because some of them have trouble picking up understanding quickly which forces the researcher to repeat and explain his goal many times. There were also the problem of obtaining satisfactory answers, and some groups preferred to talk outside the topic, which embarrassed the researchers, and made him uncomfortable having discussions with strangers. Nevertheless, I challenged myself to reach my goal despite all the facts.

3.5 The aim of the Study

This study aims at knowing the percentage of linguistic diversity achieved in the outside world through the signs and symbols found everywhere. This research also determines the identity of each region and know what kind of language dominates. It also clarifies the differences that distinguish each person from another, a goal from another.

3.6 Sign Analysis

3.6.1 Saida city

Saida city, like the rest of the Algerian cities, is full of signs, paintings, and performances that reflect its vibrant linguistic landscape. Hence, it includes different types of signs, including monolingual, bilingual, hybrid, and multilingual. More than 50 banners were photographed.

3.6.2 Monolingual Signs

Monolingual signs are personal and public signs displaying texts in only one language to transmit particular messages to different people and provide them with useful information. During this investigation, one has noticed several 34 monolingual signs (68%) with various languages written on them, viz. Arabic 14 (28%), French 10 (20%), English 9 (18%), Spanish 1 (0.5%). All the photographs used are below.

Saida is considered one of the interior steppe regions, which does not depend much on the diversity of languages. That is why the Arabic language is dominant in writing signs, and these letters appear in a large font and an attractive light color to attract people's attention. It should be noted that these writings in broad and bright lines indicate strength, luxury, distinction,

elegance, and prestige. Hence, its use indicates the Arabic language's high prestige and the great importance it attaches to this region. It also makes those places look more glamorous and luxurious.

On the other hand, it is noted that monolingual traffic signs issued by local and governmental authorities show the status of the Arabic language and how deeply rooted it is in the region. Local officials emphasize Arabic as the only language without any other competitor in these cases. Hence, the texts written in broad strokes can be seen as an affirmation of the Algerian cultural identity closely related to Arabic and Islam. More importantly, the giant golden calligraphy and ornate Arabic words used on the walls of these establishments also illustrate the great importance that the authorities have attached to this tongue. That is, it reflects the high value of the Standard Arabic language.

Analysis of monolingual signs written in Arabic, which are as shown as follows

مالبس عربية



A small, modest shop in the old neighborhood, owned by an older person who sells traditional abayas and shirts, a lover of the Arabic language and Arab traditions, aims to attract men his age to revive the antique style.

طبيب بيطري



He uses the Arabic language, taking into account the fact that most animal breeders are monolingual.

اللت العروسة



In a large shop selling wedding dresses in a famous street, the owner mentioned that the Arabic language is simply suitable for all ages and groups, and he prefers it over other languages.

اسكافي، طحن و بيع القهوة، صناعت المفاتيح



Shops in E-Derb

The owners of these shops are the original inhabitants of the neighborhood, those who came after the Jews, they master one language, which is the mother language, and they are almost old. They have been in the profession of trade since their ancestors. They are not interested in attracting attention through a store name or symbol. All they care about is that their activity is straightforward.

مطبخ عاصمي / كعك



A small bakery is selling traditional bread. It is located in an old neighborhood, on a narrow street, owned by an elderly sheikh who knows only the Arabic language. His goal is not to perish our traditional food.

The second language to appear on several monolingual signs in French. It is the first foreign language that most Algerians and the region's people tend to use due to historical and colonial reasons.

It is essential to mention that in these cases, the designers of those French signs were not used indiscriminately. In this sense, it is considered a prestigious language that may express love, elegance, and tenderness. It is believed to attract more young men, women, and young girls, and the use of the French language in signage is believed to be how important is given to this language being associated with indulgence, luxury, and high-quality products.

Au pied mignon



To sell shoes, a name inspired by one of the stores in Paris. Its owner is an older trader who loves French culture, lives in the colonial period, and sees that fashion stems from the heart of Paris. He used the French language a lot during the conversation, which indicates that he is bilingual.

Le théâtre



That name calls a pizza restaurant because it serves pizza with the names of plays and movies, such as Shakespeare's pizza and Romeo and Juliet's pizza. The owner said he is obsessed with plays and movies and is sure to attract as many teens as possible who love the tastes of old-fashioned and old-fashioned cheese.

Jardin des marques

The owner is in his thirties, a cultured person who is very familiar with Parisian fashion, with everything modern and in keeping with globalization. He speaks three languages. He mentioned that he chose French because the fashion he marketed came from Paris. The word Jardin denotes diversity like a garden, while the word Marka means that its merchandise is original.



English is the second foreign language found in public places in the center of Saida but a small capacity. This indicates that the region's people are still far from diversity in foreign languages.

Then, the use of the language in the linguistic landscape of Saida City is not limited to the fact that Arabic is the official and national language of Algeria, as French is considered its first foreign language for colonial reasons, and English is the first and universal language used in this globalized world, any common language.

Flora



Flora is the name given to A flower shop relating to the activity simply. An owner is a color-loving person, a bilingual from the new generation; he chose the English language because he considers it attractive to teenagers and lovers of pink life.

Aura



Aura is an English word that means hidden power, a cozy coffee shop offering some unique types of pizza. The young owner chose this name because he loves to read English books, is also an English language graduate, speaks four languages, and loves everything mysterious and intimate. He believes that

The name in English will attract the attention of passersby, lovers of exploration, lovers of mysterious things, and dark places.

Easy Facility,



A shop for sale phones. Its owner is a person in his thirties, a lover of globalization and electronics. He is obsessed with the English language, as he sees it as the source of all developments, and since he sells smartphones, he considers it the language of science, development, and inventions. He said he chose the word "easy" to make selling in installments look more straightforward than it is.

Be Original



A shop that sells handbags to female clients. The young owner, who speaks three languages which are French, Arabic, and English chose the English language for its beauty, and because it is the language of fashion, he said that all his bags are original, and his goal is to bring lovers of authentic international brands, i.e., the luxury class.

Glam Touch



The name of a shop selling elegant bridal wear was chosen by its owner, She is in her twenties, and she considers English a language to attract glamor lovers. She also believes that commerce will never succeed without the modern language.

As far as the monolingual signage is concerned, Spanish has only been seen on one façade in the city center. In this regard, in conclusion, this language is still trapped in the inclusion of significant cities only.

Moda España



It is a shop that sells modern, feminine clothing. The twenty-four-year-old owner says he is obsessed with European fashion and chose the name to attract the attention of girls who like to dress like Europeans who love Western cultures. Even though he does not speak Spanish, he chose it as a symbol.

The Italian language is also present in one sign, which is

La Quinta



It is an Italian word that means the number five. It is a luxury sweets shop. An owner is a young man from the modern generation who speaks three languages, Arabic, French and Italian; he loved this name because it is a symbol of luxury. Everything that is five means five-star services. The idea matches the services of five-star hotels where The target class here is wealthy, whose pockets do not complain about the high prices. They know very well that sound quality is worth the high price. Therefore, the store's income will be good, which is called the art of marketing.

3.6.3 Hybrid Signs

In addition to the monolingual signs analyzed above, hybrid signs consisting of a mixture of languages were encountered. Among all the signs depicted, 4 hybrid elements (8%) were found. Along the same lines, it is noted that the use of languages in the same sign, e.g., 1, French and Arabic, Arabic and Berber 2, French and Greek 1.

Thus, this blend of languages alludes to fashion, prestige, and attractive Ness. It shows people that this place is the right place for them, especially the shops and stores, in addition to the government signs in Arabic and Tamazight.

روز الشام



A Syrian person who owned a perfume shop said that he came to spread some Syrian touches in Algeria. He knows that Algerians love Levantine perfumes and are influenced by Syria and everything that is Syrian because of Syrian art and films. He also knows that his work is booming here because Syrian or foreign things, in general, are very desirable.

كباب الميزان



According to the shop's owner, the name was found and chosen as a reference to the neighborhood. He mentioned that it was the only fast

food shop in the area at the time, and there was no idea other than the name "Al-Mizan."

3.6.4 Bilingual Signs

Bilingual signals provide people with the helpful information in two languages that are used side by side. During this research, 14 signs (28 %) bilingual were photographed. In fact some of them show a preference for the use of Arabic and French, where it is picked up 7 Arab-French banners, 3 French-English, 2 Arab-Berber, and there is one French-Amazigh banner.



Arabe berber

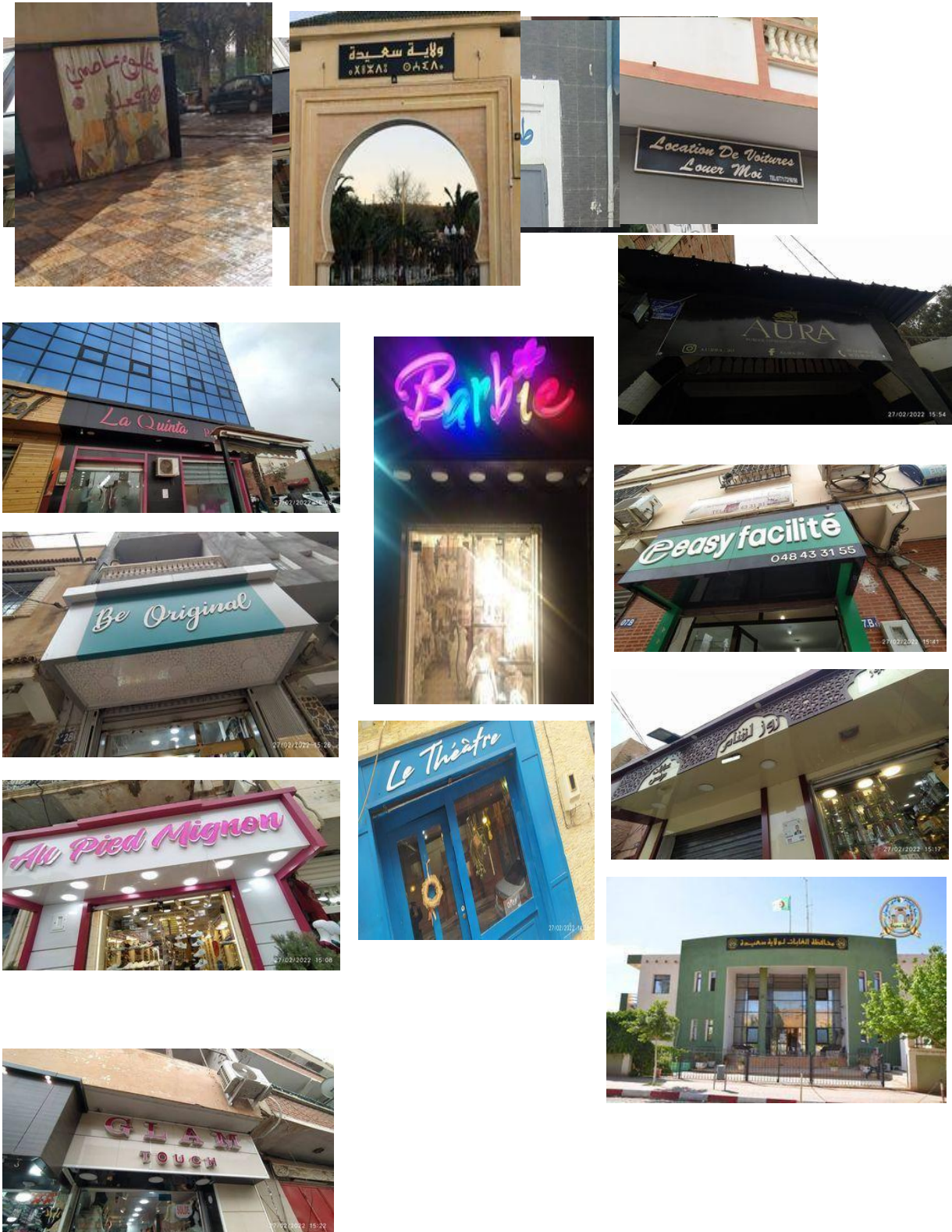


3.6.5 Multilingual Signs

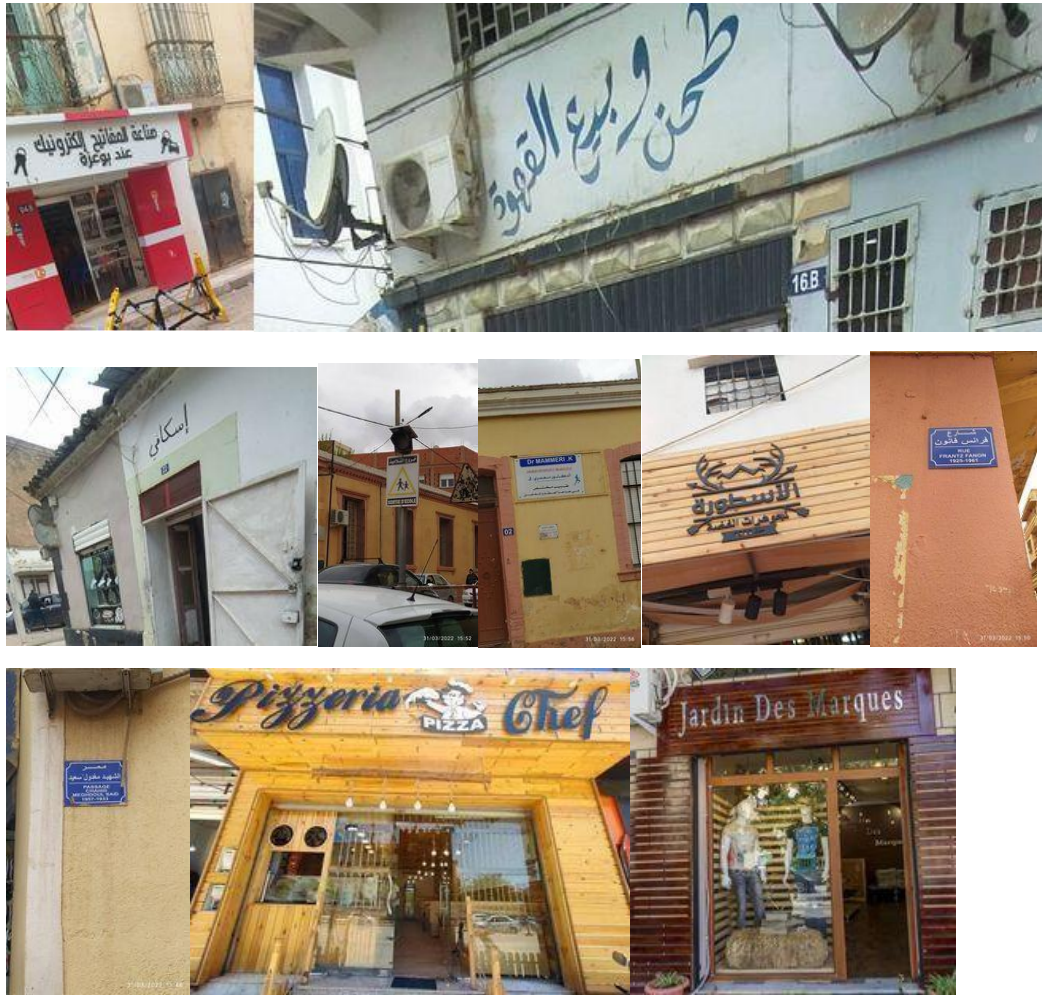
The linguistic landscape of Saida City is not only made up of monolingual, bilingual, and mixed signs but also consists of multilingual signs, even though they are often not present. Thus, among all the photos taken, only one is a multilingual sign. They represent 2% of the total number of already found signboards. Some of them are not located on the above three avenues but are considered part of downtown Saida, i.e., in other streets and corners.

3.5.6 Pictures and photos









3.7 Findings from the Questionnaire

A set of different conclusions are found through the interpretation and analysis of the results obtained from the surveys conducted with shop owners in Saida City. This particular questionnaire consists of seven questions. First and starting with the old neighborhoods, most of the shops in those old neighborhoods are named in Arabic or French. In addition, all the owners are old, so the owners either adhere to their mother tongue or are affected by colonialism and French culture and still live inside them because they master that language well. However, in modern neighborhoods, the nature of globalization appears clearly. Whereas most of the symbols and names are in English, this is because the owners are all from the new generation. Those owners of the new generation are up to date

with the language of the world, they are very inclined to everything modern as well, without forgetting their knowledge of the importance of the English language in global economic successes, and this is on the one hand. On the other hand, the symbols belonging to the state and the government are entirely different from those that are the property of properties. All administrative symbols and signs are written in Arabic as the first language in the country then, then French is followed by a large percentage, and Tamazight by a small percentage due to its recent consideration as an official language.

3.7.1 Signs in neighborhood

OLD NEIGHBORHOODS

Lamarine

- محل مالبس عربييت
- محل مطلوع عاصمي/ كعك
- روز الشام

Elmizzane el kadim

- Au pied mignon
- محل اللت العروست

Trig Nkhal

- Pizzeria Le théâtre

NEW NEIGHBORHOODS

Batimat Essoug

- La Quinta
- Flora

Amrouss

- Aura
- Easy Facilité
- Be Original
- Glam Touch

El Mizane Jedid

- **Moda España**
- **Barbie**
- **BANNERS**
- الفنت عبر النفاذ
- الوكالت التجارية
- محافظة الغابات لواليت سعيدة
- كليات الآداب و اللغات و الفنون
- الصندوق الوطني للتوفير والاحتياط
- واليت سعيدة

3.7.2 Finding from the interviews

The interviews were not just with honest shopkeepers; sometimes, they were also with sellers, restaurants, and buildings visited, so they were just salespeople. This is because the owners may be involved in the design of the local billboards while the sellers are not involved in the process. Indeed, asking this question enlightens one to the extent to which the interviewees can provide reliable data. That is, it enables a person to know if the interviewees can provide basic information about their billboards and see if they are responsible for visual words, graphics, and colors or if they are just sellers who cannot go into details. In fact, in the 50 stores and restaurants visited, 10 store owners being asked questions, and their responses helped to gather detailed and trustworthy information.

This is a group of the owners of these shops who were interrogated, and their answers were convincing and logical, as shown below.

3.8 Conclusion

Through the research in this field, valuable results were obtained regarding language policy and the different languages appearing on public and private banners in Saida. It is found that local authorities mainly focus on three languages: Arabic, Berber, and French, regarding road signs and street names and also regarding various government institutions. Interestingly, in the city center, the particular signs show something different. In addition to the languages mentioned above, many people who own stores, restaurants, and other businesses tend to use other symbols such as English, Spanish and Italian.

After analyzing and interpreting the data, a recognition from local authorities and many others recognized the importance of French as the first foreign language used and understood by many educated Algerians. Besides, many people proclaimed their awareness of the emergence of the English language in this modern world and thus affirmed that Saida city turned to be a part of this interconnected world. Thus, the use of this particular language will greatly lead this city to development, prosperity, technological progress and ease of communication with diverse people worldwide.

GENERAL CONCLUSION

General Conclusion

The result of this investigation revealed that Saida displays a variety of languages, Berber, French, English, Italian, and Spanish, since a lot of Algerians come from different other cities as well as other people of different competencies and origins. However, there are people of different ages, gender origins, cultures, and intellectual levels.

Regarding the data collection tools, both Questionnaire and Interviews were used, in addition to some recordings, to respect the research triangle and to have more credibility. The process of this work resorted to asking questions in different; a Semi-structured questionnaire enabled to determine the exact desired answers. However, the interviews collected more information to make the results more straightforward. In addition to the above, the observation during the work performed was also used, which significantly affected the desired research results.

Concerning the people of this studies area, all of them can understand some particular language rather than the other. In this region, it is noticeable that the classical Arabic language has a superior position due to its official status and close association, French likewise has a significant spread due to its inheritance and its presence on government banners too. Moving to English and since is the universal language and the most widely spoken worldwide its presence still noticeable. And speaking about Spanish, it is part of this site's history because it witnessed the presence of Spanish colonizers in the past. In this regard, the result obtained during this research almost supports the earlier hypothesis, which indicated that public spaces in the center of Saida city are characterized by multilingualism. However, they differ in terms of the number of visual languages. In general, the public sphere in Saida displays the coexistence of many languages and varieties. This reflects the linguistic and cultural diversity of the space of this city.

Tamazight language also has a share in the linguistic landscape granted by the Algerian government. Other languages such as English, and Italian appeared even without official status because the word had shrunk due to globalization, trade relations, and advanced communication. Hence, the existence of those foreign languages in general, and English, the world language, reveals globalization's great influence. In addition, many people encountered during this study showed positive attitudes towards diversity in languages.

To summarize the main points of this research paper and after the study that was done: confirmation and disconfirmation of the previous hypothesis will be listed below :

The hypothesis that said: The choice of most shop-signs language depends on the shop owner, his age and his educational level and background, is confirmed.

The hypothesis that said: Since Saida city is a small inner city and non-commercial or tourist pole, there is no great diversity or openness in the use of the signs. It is unconfirmed because Saida city has considerable diversity.

The hypothesis of the nature of the region greatly influences the linguistic landscape, is confirmed .

The hypothesis that said: In the period of Corona crisis and due to the quarantine many shop owners resorted to E-marketing to attract customers using a variety of languages. Therefore, This pandemic is a push factor to shift from traditional trading to modern on-line trading, is confirmed.

Saida city and despite being a small state, contains a good percentage of different linguistic varieties exemplified in the various signs we observe around us.

On the one hand, we may also denote the adoption of Arabic and French in the old neighborhoods where shop owners adhere to their mother tongue or the French language they inherited from their colonisers. On the other hand, young shop owners in the new neighborhoods keep pace with the language of globalization or the language they see fit to serve their business. The linguistic landscape of government institutions adopts either Arabic or berber language, as french use is diminished due to the new reforms adopted by the government. The percentage of using the Berber language is small where french is not completely renounced and removed from the global linguistic landscape of saida city.

To conclude it is important to shed light on a new form of linguistic landscape. This latter is labeled as the virtual linguistic landscape that was initiated due to the recent measures to protect one's economy and facilitate trade transactions and exchanges. This latter requires a whole new thesis to investigate and reveal to Academia.

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APPENDICES

Appendices

Appendix A: Shop/Business Owners' Questionnaire (Original Version)

سيدي /سيدت:

أنا طالب ماستر بجامعة سعيدة أقوم بكتابة بحث عممي عن المشيد المغوي في وسط مدينة سعيدة. تيدف هذه الد ارسه إلى التعرف عمى المغات التي تظير عمى الالفة الخاصة بك و عمى آارك حول استخدام المغة بصفة عامة و المغة العربية بصفة خاصة في الأماكن العامة. نضمن أن إجاباتك قد تبقى مجبولة وأنو سيتم الاحتفاظ بيا واستخداميا ألغ ارض هذا البحث العممي فقط .نرجو منكم التفضل بالإجابة عمى الأسئلة التالية ووضع علامة (✓) في المربع المناسب.

1- الجنس: ذكر ☐ أنثى ☐

2- العمر:

3- المستوى الدراسي:

4- في أي ناحية تسكن(ين):.....

☐ سعيدة ☐ غرب البحر ☐ شرق البحر ☐ جنوب البحر ☐ ازر

5- ما هي المغة/ المغات التي تجيد التكلم بيا ؟ المغة العربية

الفصحى ☐ الميعة البحر ☐ الميعة الأمازيغية ☐ لمغة الفرنسية المغة النجمية ☐ المغة السبانية ☐

المغة الألمانية ☐ المغة الصينية ☐ ☐ ☐

لغة أخرى.....

6- ما هي المغات التي تستطيع فيميا ؟ المغة العربية

☐ الفصحى ☐ الميعة البحر ☐ الميعة الألمانية ☐ المغة الفرنسية ☐

المغة النجمية ☐ المغة السبانية ☐ لمغة الألمانية ☐ المغة الصينية ☐

لغة أخرى.....

7- ما هي المغة/المغات التي تستعميا مع أف ارد عائمك ؟

.....

8- ما هي المغة/المغات المستخدمة عمى واجية محمك ؟

.....

9- ما معنى هذه الكمات المكتوبة ؟

.....

10- ماو نوع الزبائن التي تستيدفو باستعمالك ليذه المغة/المغات بالذات ؟ (أكثر من اجابة مطموية)

الرجال ☐ النساء ☐ المسنون ☐ أشخاص آخرون ☐

11- دل وجدت نذه المغة/المغات فعالة لجمب ذلك النوع من الزبائن ؟

نعم ☐ ال ☐

- إذا كانت إجابتك بنعم، بأي طريقة قد تؤثر نذه المغة عى الزبائن ونجميم ؟

.....

12- دل نناك توافق المغة المكتوبة عى واجية محمك وبين المغات المتواجدة عى الالفتات والمؤسسات الحكومية ؟

نعم ☐ ال ☐

- إذا كانت إجابتك بنعم، فيا ترى نذا التوافق/الختالف ؟

.....

ماي المغة التي تفضل رؤيتيا في الفضاء العام ؟

.....

- لماذا ؟

شكل جزيال عى المسامة

Appendix A: Shop/Business Owners' Questionnaire (Translated Version)

Dear Sir/Madame,

I am a Master student at the University of Saida. I am conducting a scientific research on the linguistic landscape of downtown Saida. This study aims to investigate the languages appearing on your sign and your opinions about language use in the public space. We guarantee that your answer will be anonymous. It will be preserved and utilised only for scientific research purposes. You are kindly required to answer the following questions and tick (✓) in the suitable box.

1- Gender: Male ☐ Female ☐

2- Age:

3- Level of education:

4- In which area do you live ?

Saida ☐ The west of Algeria ☐ The centre of Algeria ☐

The east of Algeria ☐ The south of Algeria ☐

5- Which language(s) do you speak enough?

Modern Standard Arabic ☐ Colloquial Arabic ☐ Berber ☐

French ☐ English ☐ Spanish German ☐ Chinese ☐

Other languages.....

6- Which language(s) can you comprehend?

Modern Standard Arabic ☐ Colloquial Arabic ☐ Berber ☐
French ☐ English ☐ Spanish ☐ German ☐ Chinese ☐

Other languages.....

7- Which language(s) do you use with you relatives?

.....

8- What language(s) are used on your shop-sign(s)?

.....

9- What is meant by these written words?

.....

10- Who do you target using this/ these language(s)? (More than one answer)

Men ☐ Women ☐ The youth ☐ The elderly ☐ Others ☐

11- Have you found this/ these language(s) effective to attract these customers?

Yes ☐ No ☐

12- If yes, in which way does it affect and attract these customers?

.....

13- Is there any compatibility between the language(s) written on the façade of your shop and the ones found on governmental institutions' signs?

Yes ☐ No ☐

14- If yes, in which way do you find them compatible/incompatible?

.....

15- What language(s) would you like to see in the public space?

.....

Why?

Thank you very much for your contribution!

Appendix B: Interviews

Interview 1: Customers' Interview (Original Version)

أنا طالب ماستر بجامعة سعيدة أقوم بكتابة بحث عملي حول المشيد المغوي في وسط مدينة سعيدة. قد نضمن لكم أن تبقى هذه المقابلة مجبولة وأنتو سيتم الاحتفاظ بإجاباتكم واستخدامها لأغراض علمية فقط . نرجو منكم التفضل بالإجابة
على الأسئلة التالية:

بن ربيعة نورهان أميرة

1- الجنس: ☐ ذكر ☐ أنثى

2- العمر:

3- المستوى الدراسي:

4- في أي ناحية تسكن(ين):

☐ سعيدة ☒ غرب الجزائر ☐ شرق الجزائر ☐ جنوب الجزائر

5- ما هي اللغة/ اللغات التي تجيد(ين) التكميم بها ؟ اللغة العربية

الفصحى ☒ اللهجة الجزائرية ☐ اللهجة الأمازيغية ☐ اللغة الفرنسية اللغة النجمية ☒ اللغة الإسبانية ☐

اللغة الألمانية ☐ اللغة الصينية ☐ ☐ ☐

لغة أخرى:

6- هل تواجه(ين) أي صعوبة لفهم بعض اللغات المتواجدة على مختلف المنصات و الموحات ؟

نعم ☐ لا ☐

إذا كانت إجابتك نعم، فيما تكمن تلك الصعوبات؟

.....

7- ما هي اللغة/ اللغات التي تفهم في رؤيتك في المشيد المغوي لهذه منطقة؟ اللغة العربية الفصحى

اللهجة الجزائرية ☒ اللهجة الأمازيغية ☐ اللغة الفرنسية اللغة النجمية ☐ اللغة الإسبانية ☐ اللغة

الألمانية ☐ اللغة الصينية ☐ ☐ ☐

لغة أخرى:

8- لماذا تفضل هذه المَعَة/المَغَات؟

.....

9- هل تظن أن هذه المنطقة تَغَيَّرت فيما يخص المَغَات الموجودة في المشهد المَغوي أم هي مثل الماضي

تماما؟

☐ بعض الشيء

☒ لا

☐ نعم

شكرا على المساعدة

Interview 1: Customers' Interview (Translated Version)

I am a Master student at the University of Saida. I am conducting a scientific research on the linguistic landscape of Saida city. We guarantee that this interview will be anonymous and that your answers will be preserved. You are kindly required to answer the following questions.

Benrebiha Nourhane Amira

Gender: Male ☐ Female ☐

Age:

Level of education:

Please answer the following questions for a scientific research:

1- In which area do you live?

.....

Saida ☐ The west of Algeria ☐ The centre of Algeria

☐ The east of Algeria ☐ The south of Algeria ☐

2- What language(s) do you speak enough? (more than one answer can be chosen)

Modern Standard Arabic ☐ Colloquial Arabic ☐ Berber

☐ French ☐ English ☐ Spanish German ☐ Chinese

☐

3- Do you face any difficulty understanding some languages appearing on shopings and banners?

Yes ☐ No ☐

If yes, what difficulties have you ever faced?

-

5- Which language(s) do you want to see in this region's LL?

Modern Standard Arabic ☐ Colloquial Arabic ☐ Berber ☐

French ☐ English ☐ Spanish ☐ German ☐ Chinese ☐

Other languages.....

6- Why do you prefer such a language/ languages?

-

7- Do you think this area has changed in terms of the existing languages in the LL or they remain just like they were in the past?

Yes ☐ No ☐ A little ☐

Thank you so much for your help

Interview 2: Shop/Business Owners' Interview (Original Version)

أنا طالب ماستر بجامعة سعيدة، أقوم بكتابة بحث عملي حول المشيد المغوي في وسط مدينة سعيدة. قد نضمن لكم أن تبقى هذه المقابلة مغيولة وأنو سيتم الاحتفاظ بإجاباتكم واستخدامها لأغراض عممية فقط. نرجو منكم التفضل بالإجابة على الأسئلة التالية:

به ربيعة وورهان اميرة

1. الجنس: ذكر ☐ أنثى ☐

2. العمر:

3. المستوى الدراسي:

نرجو منكم الإجابة عن بعض الأسئلة لد ارسه عممية:

4. هل هذا محمك/ مطعمك ؟

نعم ☐ ال ☐

5. ما لي المغة/المغات المستعممة على واجية محمك؟

.....

6. هل تجيد استخدام هذه المغة/المغات المستعممة ؟

نعم ☐ ال ☐

7. لماذا اخترتيا على حساب المغات الأخرى؟

.....

8. ما نو نوع الزبائن الذي يأتي إلى لنا؟

الرجال ☐ النساء ☐ الشباب ☐ المسنون ☐ أشخاص آخرون ☐

9. ما هو أريك فيما يخص إجبارية استعمال المغة العربية على واجيات المحالت و المقات؟

.....

10. هل تقبل إش ارك المغة العربية في واجيتك/ الفتتك؟ (لمذين لم يستعموا هذه المغة)

نعم ☐ ال ☐

لماذا أو لماذا ال؟

.....

11. ما هي اللغة التي تفضل/ين رؤيتنا في الفضاء العام؟

<input type="checkbox"/> اللغة الإنجليزية	<input type="checkbox"/> اللغة الفرنسية	<input type="checkbox"/> اللغة الألمانية	<input type="checkbox"/> اللهجة الجزائرية	<input type="checkbox"/> اللغة العربية الفصحى
	<input type="checkbox"/> لغة أخرى	<input type="checkbox"/> اللغة الصينية	<input type="checkbox"/> اللغة الألمانية	<input type="checkbox"/> اللغة الإسبانية

..... لماذا؟ -

شكرا على المساعدة

Interview 2: Shop/Business Owners' Interview (Translated Version)

I am a Master student at the University of Saida. I am conducting a scientific research on the linguistic landscape of Saida city centre. We guarantee that this interview is anonymous and that your answers will be preserved. You are kindly required to answer the following questions.

Benrebiha Nourhane Amira

1- Is this your shop/ restaurant?

Yes ☐ No ☐

2- What language(s) are used on your shop-sign(s)?

.....

3-Do you master this/these language(s)?

Yes ☐ No ☐

Why did you choose this/these language(s) instead of others?

.....

4- What kind of customers comes here? (More than one answer)

Men ☐ Women ☐ The youth ☐ The elderly ☐ Others ☐

5- What do you think of the compulsory use of Modern Standard Arabic on all signs and banners?

.....

6-Do you accept to include MSA on your sign? (For the shop-owners who have not used this specific language)

Yes ☐ No ☐

- Why or why not?

.....

7-What languages do you prefer to see in the public space?

MSA ☐ Colloquial Arabic ☐ Berber ☐ French ☐ English ☐ Spanish ☐
German ☐ Chinese ☐ Other languages ☐

Why?

Thank you so much for your help

Language Competition and it's Role in Shifting the Contemporary

Linguistic Landscape « A Semiotic Study of Sadia City Signs »

Summay

The current topic which is the study of the linguistic landscape in the center of Saida city during the globalization era aims to process and examine the various signs in different neighborhood and streets in the city in order to see similarities and differences. through this study we've decide to check the languages that are written on signs and public spaces trying to find out the shopkeepers point of views and attitude about the use of the Arabic classical language and the other languages as well. Our study shown many positive attitudes and impacts on the research that concerns the diversity of language.

La concurrence linguistique et son role dans le changement du contemporain

Paysage linguistique « une etude sémiotique des signs de la ville de Saida »

Résumé

Le sujet actuel qui est l'étude du paysage linguistique dans le centre de la ville de Saïda à l'ère de la mondialisation vise à traiter et à examiner les différents signes dans les différents quartiers et rues de la ville afin de voir les similitudes et les différences. à travers cette étude, nous avons décidé de vérifier les langues qui sont écrites sur les panneaux et les espaces publics en essayant de connaître le point de vue et l'attitude des commerçants sur l'utilisation de la langue arabe classique et des autres langues. Notre étude a montré de nombreuses attitudes et impacts positifs sur la recherche qui concerne la diversité des langues.

المنافسة اللغوية ودورها في التغيير المعاصر المشهد اللغوي

"دراسة اللغات مدينة سعيدة"

الملخص

يهدف الموضوع الحالي وهو دراسة المشهد اللغوي في وسط مدينة سعيدة خلال عصر العولمة إلى

معالجة وفحص العلامات المختلفة في مختلف الأحياء والشوارع في المدينة وذلك من أجل رؤية أوجع التشابك والخلاف. من خلال هذه الدراسة قررنا التحقق من اللغات المكتوبة على اللغات والأماكن العامة في محاولة

لمعرفة وجهة نظر أصحاب المتاجر وموقعهم من استخدام اللغة العربية الفصحى واللغات الأخرى أي **لغة**. حيث

أظهرت دراستنا العديد من المواقف والآثار الإيجابية على البحث الذي يتعمق بتنوع اللغة.