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Language Switching and Change in Boussemghoun's Speech Community:

Motives and Attitudes towards Tamazight (Chelha)

Dissertation Submitted to the Department of Foreign Languages in Partial Fulfillment for the Degree of "Master" in Linguistics

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DEDICATION

I dedicate this dissertation to my family: my Father Habib and my Mother Latifa who have shown me solid support and love throughout this whole process and who have provided me with more inspiration than I can articulate here.

"***Thank you for your affection, prayers and your selfless sacrifices***."

I dedicate this work to my wonderful brothers Zakaria, Mostafa, and treasured brother Tahar, for their encouragement and excellent suggestions.

I dedicate this work to the fantastic chicks: Sanaa, Chaima , for giving me their support in the form of beautiful smiles.

I dedicate also this research paper to: My aunts, my cousins and my uncles.

I ask each one who will find a benefit in this work to ask **ALLAH** to send His mercy upon my grandfather. *'Tahar Choumane'*

Kaouter

DEDICATION

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ABSTRACT

Within a sociolinguistic scope, the present research work is set to describe and examine language switching in youth language including the factors which lead to code switching/mixing in Boussemghoun speech community. Its main objective is to identify how young people borrow words from many languages such as Arabic, French, and even English. One research tool has been devised, in order to test the hypotheses. Therefore, this research work shows that adolescence period plays a major role in linguistic switch and young people show how much they are aware in which code to select. In addition to the great role of media, social network, and globalization in the diffusion of such words and expressions. From this, we can say that the term 'youth language', has a large number of varieties can be found according to geographical, situational, social and personal variables.

LIST OF ABBREVIATIONS AND ACRONYMS

AA	Algerian Arabic
CA	Classical Arabic
CS	Code Switching
H	High → Standard language
L	Low → Vernacular dialect
LMC	Lower Middle Class
L1	First Language (Mother Tongue)
MC	Middle Class
SC	Speech Community

LIST OF PHONETIC SYMBOLS

Manner	Symbols
plosives	/b/ /t/ /d/ /ʈ/ /ɖ/ /k/ /q/
Fricatives	/f/ /s/ /z/ /ʃ/ /dʒ/ /ʂ/ /ɤ/ / ʕ/ /ħ/ /h/ /ɵ/ /ð/ /ɖ/
Nasals	/m/ /n/
Lateral	/l/

Flap	/r/
Approximates	/w/ /j/

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GENERAL INTRODUCTION

GENERAL INTRODUCTION

Sociolinguistics is the study of the connection between language and society and the way people use language in different social situations. Overtime, societies have witnessed several changes in all domains; therefore, language as a social phenomenon has been influenced as well. Since language is not only a means to communicate meanings, but also to establish "social relations". (Trudgill, 1974).

Consequently, pronunciations evolves new words are borrowed or invented, meaning of old words drifts, and morphology develops or decays. The rate of change varies, but whether the changes are faster or slower, they build up until the 'mother tongue' becomes arbitrarily distant and different.

Many studies have been conducted on this topic mostly by comparing the speech of the young people with the old ones. Yet, the central focus of the present work is on the language code switching and the factors that lead to this linguistic phenomenon.

This research work has studied Boussemghoun community as a sample to shed light on the linguistic behavior of youth and their contributions to language switching and change. The scope of research lies in the following research question:

-What are the linguistic aspects that characterize the variety of Boussemghoun speech community?

In order to explore this question, some sub questions will be studied:

-Is there any difference between the speech of youngers and elders in Boussemghoun?

-What are the different linguistic phenomena of Boussemghoun's variety?

-What are the reasons behind those linguistic phenomena?

In order to answer these questions, the following hypotheses were elaborated:

-Yes, there might be a great difference between the two because of many factors, among them innovation …

-There might be: code switching/mixing between Shelha and Algerian Arabic in addition to other languages such as French and English.

-Among the reasons that make people switch from one code to another: Immigration, Colonization, Intelligibility, Tourism...

This research work is structured into two chapters:

The first chapter provides a review of the relevant literature including sociolinguistics as a field of research, a distinction between language and dialect, differences in vocabulary between young people and adults and how these correlate with social factors, the impact of globalization on youth including culture and identity. Finally, it tackles language change including the different variables that leads to innovation.

The second chapter is concerned with the Algerian sociolinguistic perspective dealing with some concepts such as bilingualism, diglossia, code-switching, code mixing, and borrowing. It summarizes the history of Boussemghoun. In addition, it provides a detailed description of the method used in this study, the procedures used and the sample. The chapter ends with a discussion and interpretation of the findings in attempt to answer the research questions.

CHAPTER ONE

LITERATURE REVIEW

Chapter one:

Literature Review

1.1. INTRODUCTION

1.2. SOCIOLINGUISTICS AS A FIELD OF STUDY

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1.1. Introduction

This chapter provides the relationship between language and society has long interested linguists. As language can be studied from different angles, researchers find its subject interesting and worth investigating. In sociolinguistics, researchers check the different varieties of language people use and why there are linguistic differences among different groups and different generations.

Sociolinguists believe that individuals interact with each other and engage themselves in various kinds of verbal exchanges creating systems of communication which are based on rules of language and also on their knowledge of the social context.

1.2. Sociolinguistics as a field of study

'Socio' or 'pertaining to society' and 'Linguistics' or 'pertaining to language', a layman can guess that sociolinguistics has something to do with language and society.

Technically, Sociolinguistics is a branch of linguistics that deals with the study of social and cultural effects on language and vice-versa. Language and society are like hand and glove. They are interrelated as language cannot exist without society. Sociolinguistics can throw much light both on the nature of language and the nature of society. In other words, people speak in different styles in different social contexts.

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. Sociolinguistics explains why we speak differently in different social contexts. According to Fishman sociolinguists are interested in knowing 'who speaks, which language to whom and when'.

As language may vary from one place to another, from one social group to another or from one situation to another, the task of the sociolinguist is to investigate the influence of language on the society and vice versa (i.e. the impact of society on language). From this point of view Trudgill (1992, p.68) defines sociolinguistics as :

> …a term used to describe all areas of the study of the relationship between language and society…Sociolinguistic research is thus work which is intended to achieve a better understanding of the nature of human language by studying language in its social context and/ or to achieve a better understanding of the relationship and interaction between language and society.

Indeed, The main goals of sociolinguistics is to identify aspects like socioeconomic, gender ,and ethnicity as factors in language variation and how styles of speaking change due to shifts in speech contexts .

1.3. Language and Dialect

The notions of 'Language' and 'Dialect' are the most widely recognized types of language varieties. According to Haugen (1966), the distinction between 'language' and 'dialect' can be made in two separate ways which are 'size' and 'prestige'. A language is bigger than a dialect. It contains more linguistic items than a dialect.

> No such distinction is made. For example according to Einar Haugen (1966), this was the case in England until the term dialect was borrowed in the Renaissance, as a learned word from Greek. In fact, we may see our distinction between 'language' and 'dialect' as due to the influence of Greek culture.
>
> Hudson (1996, p.31)

According to Haugen (1996) quoted in Hudson (1996), English made no distinction between 'Language' and 'Dialect' and until the Renaissance period where the term 'dialect' was borrowed. He supposed that the notion of dialect was introduced in Greek due to 'A number of clearly distinct written varieties in use in classical Greece each associated with a different area and a kind of literature' (Haugen, 1996 in Hudson 1996, p.31).We notice from the quotation, the meaning of the term in Greek is somehow different from what is meant by the word, in English, today.

An example can be given: if we take Arabic as a language, we might consider all the varieties spoken in the Arab World as dialects of the Arabic language or if we consider Classical Arabic in the Algerian speech community as a language, it is sure that all language varieties that are spoken in different parts of the country are called dialects of this language. And also, language is more prestigious than a dialect. A dialect is considered as:

> A substandard, low status, often rustic form of a language, lacking in prestige. Dialects are often being thought as being some kind of erroneous deviation from the norm. An aberration of the 'proper' or standard norm of language.
>
> Chambers and Trudgill (1998, p.5)

1.3.1. Standard Language

Standard language is a variety that is, in different ways, recognized as more correct and more acceptable than other varieties. Holmes (2001, p.76) argued that "The standard variety is generally written, and has undergone a degree of regularization and codification». That is a standard language is a variety used by educated people and in important professions in society such as: politics, law court, educational and scientific documents. According to Haugen cited in Hudson (1996, p.33), a typical standard language will have passed through the following processes:

1- Selection: It means that the variety is selected to be considered as a standard language. The choice is a matter of great social and political importance since the variety will gain prestige among people.

2- Codification: The variety is written in dictionaries and grammar books so that its correct forms are learned and used by people.

3- Elaboration of Function: The variety is used in many domains and functions associated with government and in writing such as law, education…

4- Acceptance: The selected variety should be accepted by people as the variety of the community and thus usually as the national language of the country.

1.3.2. Non Standard Language

A non standard language is a dialect or language variety that has not historically benefited from the institutional support or sanction that a standard dialect has.
Like any dialect, a non standard dialect has an internally coherent system of grammar. It may be associated with a particular set of vocabulary, and spoken using a variety of:

1- Dialect: is a variety of a language that signals where a person comes from.

2- Styles: The term refers to a language variety that is divided based on speech or speaking situation into formal and informal styles.

3- Slang: is vocabulary that usually used by people who have the same social group and who know each other well, this is informal language that some people use in speak in rather than writing. Slang normally refers to particular word and meaning, but can conclude longer expression and idiom.

4- Registers: The register is defined as the way a speaker uses language differently in different circumstances. That is, registers are variations of the language used based on fields of use, style, level, formality, and media usage.

5- Jargon: is the language 'which is inaccessible to non-specialists' (Bussmann,1998). Jargon is used by people belonging to a certain profession; therefore, it is possible to speak about the jargon of programmers, linguists, or educators. Jargonisms (jargon words) can be used by people intentionally in order to show that they are knowledgeable in a certain area.

6- Pidgin: The word pidgin refers to a language used as a means of communication between people who do not share a common language.

7- Creole: People can develop pidgin dialects into languages in their own right. This typically happens when children begin to favor the pidgin dialect over the parent language. This kind of language is called a creole. A creole is a language that has developed from a mixture of different languages and has become the main language in a particular place.

1.4. Ethnic Distinction

The term *ethnicity* has been firstly introduced in the social science literature in the 1950s. Like gender and age, ethnicity has been considered as a key aspect of individuals' identity (O'Reilly, 2001; Good, 2008) According to Llamas *et al*. (2007, p.78) the ethnic group usually implies the following parameters:

1) Origins that precede or are external to the state.
2) Group membership that is involuntary.
3) Ancestral tradition rooted in a shared sense of people hood.
4) Distinctive value orientations and behavioral patterns.
5) Influence of the group on the lives of its members.
6) Group membership influenced by how members define themselves and how they are defined by others. (National Council of Social Studies, Task Force on Ethnic Studies 1976). Therefore, the belonging to one's ethnic group is not willingly or voluntarily as it is born with no choice; it is based on how the members who share the same way of life, traditions and behaviors define themselves and are defined by others, i.e. the way they distinguish themselves and are distinguished by the others is held through the appearance of cultural traits which identify people ethnically. As Crystal (2006, p302) shows, the ethnic group term can be used in order to identify many of the 'tribal divisions' by which numerous countries in Africa are characterized. So, An ethnic group is a group of people who are identified by a number of factors, being cultural, racial, economic, political, linguistic, religious…and may be more or less[1].

1.5. Language and gender

The investigation of gender-specific language variation started in the 1960's with the sociophonological surveys of William Labov, especially his study on Martha's Vineyard (1965) and his New York study (Labov, 1966). In order to collect reliable and authentic data for his research, he introduced the sociolinguistic interview, carefully designed to elicit different speech styles within a single interview[2].

His studies show a stratification of phonological variables according to sex/gender, age, socio-economic status, and situational context. As a result, he found that: First, women of higher classes use more standard variants than their equivalent men.

Second, the lower middle class (LMC) « hyper corrects » its language; it copies features of the middle class (MC), whose language behavior is more standard, in order to gain social prestige. From the findings Labov highlighted the role of gender as an important factor in sociophonological variation but he didn't explain the reasons for which women use more standard forms than men. He just pointed out that:

[1] Sociolinguistic variation in the speech community of Ain Sefra [Mbata.A (2012)]

[2] Handbook of Sociolinguistics. Coulmas, Florian(ed). Blackwell

> Women… are said to be more expressive than men or use expressive symbols more than men or rely more on such symbols to assert their position », and « Women are said to rely more on symbolic capital than men because they possess less material power ».
>
> (Labov, 1990, p.214)

Working within a similar framework to that of Labov, Trudgill, in his study of Norwich (1972) tried to find out the reasons for which women use more standard forms than men. He assumed that men are judged according to their work, whereas women are assessed according to their appearance. Trudgill (1972, p.91) states:

> The social position of women in our society is less secure than that of men… It may be… that it is more necessary for women to secure and signal their social status linguistically.

Two theories are worth mentioning as far as research in language and gender is concerned: difference and dominance theories.

Gender is one of the important reasons for language change, in the sense that men and women focus their language for different speech functions (Holmes, p.2001).Prior to the arrival of variationists to sociolinguistics; many dialectologists based their surveys almost entirely on the speech of men and excluded women. However, sociolinguists turned their attention to the language of both men and women, and become more interested on language and gender as they proved that in most societies, the speech of men differs in certain respects from women's speech.

1.6. Language and age

Like gender, age is another important social factor in language research. Subsequently, the importance of age variable lies in the two principles in language research: the synchronization of language variation within the language (variety) itself and the change of the language through ages.

Any speaker or group of speakers represents a position in history and a stage in life. The analysis of age-related linguistic variables can be found in the changes in community speech over time. On the one hand, it can be understood through historical changes. On the other hand, it can be understood through changes in personal speech over time. A phenomenon called 'age grading'.

As we are concerned with youth language, so we are going to consider the middle stage of the life course; which is adolescence.

1.6.1. Adolescence

Adolescence is often related to teenage years. For young people, this is a time for great change. This is a period of accelerated physical changes. But adolescence was not marked with physical changes only; young people also experience cognitive, social/emotional and interpersonal relationships will also change. As the young grow and develop, they were influenced by external factors, such as: parents, peers, community, culture, religion, school, world events and the media.

Language changes over time, these changes have all been observed through diachronic studies of historical texts. And we can make a lot of progress by looking at the role of speakers' age in synchronic studies of linguistic variation.

Age plays an important role in variation, as sociolinguists argued that young people sound different or speak differently from adults. And this can be explained in the phenomenon of age grading, which explains speech appropriate to age.

1.7. The impact of globalization on youth

Globalization can be seen as the result of the latest achievements also it can be understood as a process of economic, political and cultural integration. Globalization has been an on-going process in the modern world due to the explosive growth of mass-communication, world trade, tourism and language contact. This kind of revolution allows everyone to access all kinds of information anywhere and everywhere in the world.

Today, as a result of globalization and the spread of the new technologies, the daily aspects of human social life are changing. The increasingly role of the internet as a tool for obtaining information and communication helps the integration and interaction of youth in a global village, thus guiding them to create new words in their mother tongue. Algeria, as well, have been affected by the shade of globalization and this can be widely seen clearly since it seeks to be part of any system or program that can serve as an opening to the outside world and many new words invaded the Algerian verbal repertoire. This reality has called for the assumption that globalization evidently influences language change which must be analyzed within the sociolinguistic scale of globalization (Blommart, 2003).

1.7.1. Youth as agent of linguistic innovation

Youth are celebrated as leaders of linguistic change because they are responsible for regularly adding language innovation to the overall language structure. In fact, youngsters are generally creative in terms of language use and are affectionate of borrowing new items from other languages. As a result, the language of younger generation in any society attracts the linguists' interest as a field of study in modern sociolinguistics. Thus, the language phenomenon that distinguishes this group of speakers may be regarded as a marker of linguistic change in progress (Milroy, 1992).

When using their own language style, youth are often losing their respect among old generation in society that is why they may, in most cases, avoid using their own style in public. As a matter of fact, Thurlow (2003, p.50) supports this idea by demonstrating that "teenagers are regularly misunderstood by adults and whose communicative authority or resource is significantly reduced, devalued or dismissed".

Language does not come out from the blue, young people are often influenced by a number of factors including songs, TV programs, social media, socio cultural context… etc, in addition to their daily interaction which sometimes needs to be humorous to break the routine and appear different from others and sometimes to exclude the others from their conversations. As recent linguistic research on youth identity has revealed, young people as actors and subjects construct selves and others through multidimensional and interrelated discourses of ethnicity, language, gender, nation, race and culture.

Through language, young people lay claim to multiple identity resources precisely because of youth's access to multiple linguistic and cultural resources by means of global media, migration… etc. It seems that youth in Boussemghoun, as well as other areas in Algeria, are continuously coining their own language serving distinct functions in their everyday activities. Secrecy, fun and identity construction are among the main factors pushing them to be independent.

In brief, youth are responsible for the language change at almost all levels of language ranging from phonology to discourse analysis.

1.7.2 Culture and identity

Youth culture refers to the societal norms of children, adolescents, and young adults. Specifically, it comprises the processes and symbolic systems that are shared by the youth demographic and are distinct from those of adults in the community.

An emphasis on clothes, popular music, sports, vocabulary, and dating typically sets youth apart from other age groups. Within youth culture, there are many constantly changing youth subcultures, which may be divided based o race, ethnicity, economic status, public appearance, or a variety of other factors.

In this world, the culture has an impact on determining our lives. And it also influence the way people use language. Culture has been described by some anthropologists as a compound entire which includes knowledge, ideas, customs and any other probably habits acquired by people. So, culture can change language by adding new substances that needs to be named.

However, the trendy cultures influence easily the new generations; and thus, their mother tongue also can be influenced by the language of these cultures. Language is not only a way to recognize a particular culture but it also considered as mirror of it. (Peterson and Coltrane, 2003, p.1).

Along with peers, family and schools, digital media plays a central role in shaping the lives of children and young people today. Increasingly, young people use digital spaces to build relationships, express opinions and assert desires. Everyday experiences in real and online spaces also involve encountering new knowledge, risks and pleasures. Globalization impacts upon young people in complex ways and forces them to constantly re-think and revise their sense of identity and place within society. Young people's lives are constantly being influenced by new trends, be they cultural, technological or social.

1.8 Language change

As societies change, language is also changing. Due to the adoption of new technologies in all areas, our ways of living have changed including our attitudes, traditions and language. The change in the way we use the language is not easily apparent or obvious in day-to-day communication since people are not conscious about it. As Shiegemoto[3] (1996, p.1) states:

> We are so intimately connected to our language that we may fail to see its changes, in much the same way that our closeness to our children obscures perception of their development. But languages do indeed change.

Thus, language is not static but changes over time. The change is gradual, because two subsequent generations can understand and communicate without any constraints. Language changes are usually more apparent when a speech community is separated into two parts because of wars and revolutions. As a result, the distance between the languages of the two speech communities increases.

Within the same language, there are some levels of linguistic structure which are more subject to change than others. For example the frequent changes are lexico-semantical whereas the least frequent concern the grammar of the language. Some theorists assert that language change occurs in three situations: spontaneous change, borrowing, and imposition. Spontaneous change means the change over time, not on purpose but rather through interaction because "no two people speak exactly the same" (Jones and Esch, 2002, p.123), and because people tend to adopt new words and utterances. Borrowing is the adoption of foreign features and new concepts in one's language. Imposition occurs either through colonization or invasion by forcing the weaker communities to adopt another language, one aim being to eradicate their cultures. It is also reflected through language planning and policy where language planners are seeking for official or national languages in order "to assimilate minority language groups into officially sanctioned language(s) of Nation-State" (Diamond, 1993, p.2).

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1.8.1 Definition

Language change is the phenomenon whereby some language features vary over time. There are two main linguistic disciplines which are concerned with studying language change: historical linguistics and sociolinguistics. Historical linguistics examines how people used language in the past on the one hand, and on the other hand it tries to determine how subsequent languages derive from previous ones and relate to one another. Sociolinguistics which studies the origins of the language changes and seeks to explain how society and changes in society influence language. Chambers (1995, p.147) claims that the study of language change in progress might be 'the most striking single accomplishment of contemporary linguistics'.

Language change may be broadly divided into two categories: external change and internal change. External change is mainly caused by the adoption of borrowing whereas internal change is caused by the addition and loss of sounds and lexical items, coinage of new words and extensions. The three main aspects of language change defined by sociolinguists are: lexical change, phonological change, and grammatical change.

1.8.2 Types of language change

1.8.2.1 Lexical change

Lexical change refers to a change in the meaning or use of a word, or a generational shift in preference for one word or phrase over another. Lexical change is probably the most frequent type of language change and certainly the easiest to observe. For instance, we can make confident assertions about the age of a speaker who uses the word *courting* to mean 'going out with', or one who uses the adjective *fit* to describe someone they find attractive.

Vocabulary change is the most frequent one and can be easily recognized. New words are adopted in the native language. The vocabulary of a language is called 'lexis' and it is the lexical items which are examined. Lexical change can be divided into three categories: loss of lexical items, change of meaning, and creation of new lexical items. Differences in vocabulary are quite noticeable between the different geographical areas or regions. For instance ' a carbonated soft drink' might be called 'pop' in the inland North and West of the United States, 'Soda' in the Northeast, 'tonic' in Eastern New England, and 'cold drink', 'drink' or 'dope' in various parts of the South (Carver 1987, p.268).

Many sociolinguists point out that lexical differences are not very important in distinguishing the speech of different social or socioeconomic classes. So, when investigating language variation, they rather concentrate on differences in phonology and grammar. But it is worth noting that one area where social group differences are reflected strongly in the lexicon is in variation according to age group, particularly in the slang of teenagers and young adults. The introduction of new vocabulary and the change in lexis spread rapidly. Thus, lexical change is a frequent type of linguistic evolution and certainly the easiest to observe.

1.8.2.2 Phonological change

Phonological change or change in pronunciation may occur in the pronunciation of single words or the pronunciation of a particular sound. One relevant aspect of phonological variation is that it is often conditioned by the phonetic environment, that is, the place where in an utterance the sound occurs.

Concerning the change in the pronunciation of words, an example is given by Hudson (1996, p.170) about the word 'controversy'. Older speakers tend to pronounce it with a stress in the first syllable i.e. 'controversy, while younger people tend to stress the second syllable i.e. controversy. On the other hand, concerning the change in pronunciation of a particular sound or vowel the word 'dune' is pronounced by older people with /j/ sound between the first consonant and the vowel, i.e. /dju :n/ but substituted by /7/ sound by younger speakers. Then, the word is pronounced like 'June' /7u :n/.

1.8.2.3 Grammatical change

Grammatical change is the less apparent change because it spreads slowly and takes a longer time than for lexical change. Yet, it is more apparent in vernacular forms. For instance, the dialectal English of New York gang members, who tend to omit the final –ed of the simple past in verbs like 'to miss' and 'to pass' ; instead, they use : ' He miss the bus yesterday' and 'It pass me' respectively (Holmes, 2001).

Grammatical variation involves two sub-types: morphology and syntax. Morphology refers to the structure or forms of words, including the morphemes or minimal units of meaning which comprise words, for instance the morphemes {un} 'not' and {happy} 'happy' in 'unhappy', or the morphemes {cat} 'cat' and {s} plural in 'cats'.

Syntax refers to the structure of larger units like phrases and sentences, including rules for combining and relating words in sentences.

1.8.2.4 Semantic change

In diachronic (or historical) linguistics, semantic change is a change in one of the meanings of a word. Every word has a variety of senses and connotations which can be added, removed, or altered over time, often to the extent that cognates across space and time have very different meanings.

Semantics deals with the study of meanings in language. It checks the relations that are established between linguistic expressions and the different phenomena they may refer to. Thus, semantic change refers to the alternations that may affect the meanings of words in relation to the factors that affect the interpretation of linguistic structures. The process is involved whenever a new sense becomes attached to a word or conversely when a new word becomes attached to a sense.

According to McMahon (1999), there are many forces which trigger semantic change. Blank (1999) has also tried to create a complete list of motivations for semantic change. These can be summarized as: linguistic, psychological, sociocultural and cultural forces.

Yet, the field raises challenging obstacles to linguistic analysis of meaning with culture. Consequently, a good understanding of meaning requires a good grasp of the socio-cultural milieu of the linguistic elements involved.

It is not easy to discern laws and to regulate patterns of semantic change. Even so, there is a general assumption that ascribes that in order to convey new meanings; speakers can combine old words in a new way allowing therefore new compounds and new structures in the language. They can also merely change the meaning of old words through advocating new denotations and connotations to a lexical item.

1.9 Conclusion

This chapter as purely a theoretical phase of this research work has attempted first to define some key concepts such as language, dialect, innovation… etc. In addition to the social variables that influence language, mainly age and gender which are the most important factors that affect youth language. It also endeavored to highlight the change of the language as well as the types as a final step.

The next chapter we will outline the linguistic situation in Algeria reviewing major linguistic phenomena such as bilingualism, diglossia, borrowing code switching and code mixing on the one hand. On the other hand, we will explain the methodology including the methods of data collection for the study of youth language in Boussemghoun speech community and its impact on adults' speech.

CHAPTER TWO

PRACTICAL REVIEW

Chapter two:

Practical Review

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2.1 Introduction

The current chapter tends, first, to give a glance at the historical backdrop of Algeria by referencing the various gatecrashers who got comfortable in this land. After this step, the Algerian phonetic scene is offered; Arabic, French in addition to Berber. Moreover, Algeria can be referred to for instance of etymological thickness where three particular dialects exist together in the country. Inside this extension, it is important to reveal some insight into some significant ideas like: diglossia, bilingualism, code-exchanging and getting. At a last stage, we attempt to present the sample of population under study, and then we introduce the instruments of research handled to collect the needed data. By the end, we interpret the analysed data.

2.2 Algerian sociolinguistic perspective

To have a clear image concerning the sociolinguistic situation in Algeria, one has to shed light on the three languages that are used in its territories. These are Arabic, French and Berber.

1-Arabic: It was introduced in the late seventh century and early eighth century by the great conqueror Okba Ibn Nafi [4] whose introduction of Islam profoundly altered the character of the area, bringing with it a new language with new sociolinguistic norms. Nowadays it is classified into three varieties: CA, MSA and AA (the Colloquial).

a/ Classical Arabic : It is the language of the Quran and Islam. It is very sacred and highly appreciated. It is the form of Arabic language used in literary texts from Umayyad and Abbasid times (7th to 9th centuries). It is based on the Medieval dialects of Arab tribes.[5]

b/ Modern Standard Arabic : It is the direct descendent used today throughout the Arab World in writing an in formal speaking, for example, prepared speeches, some radio broadcasts, and non-entertaining content 17. This form of Arabic results from the modernity of the Classical one to meet human needs and demands. In short it is the language of formality, culture and writing.

After independence, the Algerian leaders especially the nationalists adopted the slogan: « Islam is our religion, Algeria is our mother country, Arabic is our language » [6], a slogan promoted by Abdelhamid Ben Badis, one of the founders of the learned men association.

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[4] Khaoula Taleb Ibrahimi, Les Algériens et Leur(s) Langue(s), 2nd edition. El Hikma, 1997, p23.

[5] Bin–Muqbil 2006. p14.

[6] K. Taleb Ibrahimi (1997). « L'Islam est notre religion, l'Algerie est notre patrie, la langue Arabe est notre langue ».

MSA was declared as the national and official language in almost all sectors: educational, political, cultural and economic and for the Nationalists,

Arabic was considered as the most important vehicle of communication without which Algeria would probably lose its identity. So, in order to keep this identity, Algeria launched a campaign of Arabisation in various public domains especially Administration and Education. The principal aim of the Arabisation policy was to displace French from its colonial position as the dominant language in various formal settings. Many laws were passed insisting on the arabisation and the status of the Arabic language. One of the last laws is the one of January 1991 which excludes the use and practice of French from public administration, education, hospitals, and economic sectors. In essence, this law imposes the use of the Arabic language and considers French as a Foreign language (Miliani 2003, p.18).

c/ Algerian Arabic (AA): It represents the dialectal Arabic also called 'El ammiya' or 'eddaridja', it is also the mother tongue of the vast majority of the Algerian population. It is used in all situations in everyday conversations and has an oral form only. Its vocabulary includes a great number of words from French, but also a few from Turkish and Spanish. In fact, Algerians consider these borrowings as part of their mother tongue.

2- Berber: Besides Algerian Arabic, Berber has been able to survive in spite of its orality. The ancient Berber scripts are called Tifinagh, the divine words. Brahimi (2000, p.71) writes that : « Berber is spoken in a number of African countries including Mali, Niger, Mauritania and Morocco ». In Algeria, it has four spoken dialects which are : Kabyle spoken in Kabylia, East of Algiers ; Shawia in the Aures, South East of Algeria, Mozabite in the Mzab and Tamashekt in the Sahara [7].

In the 'Law of April 10th, 2002', Tamazight was recognized as a national language, and the government demanded to promote its use in all Algeria's institutional sectors (Queffélec, et al. 2002, p.32). Nowadays Berber is taught in schools and universities in Tizi Ouzou, books are printed in it and TV and radio programs and advertisements are broadcast in Berber too.

3- French: Because the French settlement in Algeria lasted for 132 years , Algeria was one of the Arab countries which suffered the most from the heaviest colonial impact that attempted to suppress the Algerian culture and identity and remold it along French lines.

[7] Taleb Ibrahimi, K. (1994 :39-40).

The attempts to eradicate the use of Arabic as a language of education and written communication made French play a fundamental role in the country and till nowadays it continues to have a privileged position in Algeria since its use reached every domain such as administrations, media and education.

2.3 Today's Algerian Linguistic Profile

Contact between people who speak different languages can have a wide variety of outcomes. As different tongues and different cultures meet, this diversity engenders a number of phenomena. Since this research work was carried out in Algeria, the current overview of Algeria is as follows.

2.3.1 Diglossia

Diglossia is a term used to classify communication situations in societies that make complementary use in daily exchange of two distinct codes which represent two language varieties. In this vein, Bright (1964, p.12) states "where sharp differences in form and function exist between formal and informal style, we speak about diglossia". In the history of diglossia,Psichari (1928) was the first to use the term 'diglossia' when referring to the situation of Greek at the end of the 19th century. Then, Marçais, W. (1930) used the term when he spoke about the linguistic situation of the Arab world. In 1959, the term diglossia was rendered famous and well defined by Ferguson in his article 'Diglossia'.

According to Ferguson (1959, p.336):

Diglossia is a relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversation .

Diglossia is a linguistic contact phenomenon, according to Ferguson (1959) it is defined as the existence of two different varieties: high (H) which is the standard language and low (L) variety or the vernacular dialect side by side throughout the speech community.

Ferguson requires that the two varieties should certainly belong to the same language and each one serves specific purposes, as he (1959, p.245) says: "one of most important features of diglossia is the specialization of function for H and L". In this case, the diglossic situation in Algeria could be represented into the existence of Modern Standard Arabic (MSA) as H variety used in schools, formal meetings and religious ceremonies, and colloquial Algerian Arabic (AA) as L variety used at home and informal settings. In sum, Ferguson spoke of H and L as 'superposed' languages. Indeed, the diglossic situation within the Arab world had not been recently existed far from being recognized and written about, as Ferguson (1959, p.327) says: "Arabic diglossia seems to reach as far back as our knowledge of Arabic goes"; and as it is widely accepted, besides Qur'an, Arabic was also the language form of the pre-Islamic period.

2.3.2 Bilingualism

A bilingual person is the one who is able to use two different unrelated languages. Sridhar (1996) claimed that "the term is used in the literature to refer to individuals who know or use more than one language in their life" .In other words, bilingualism is a widespread phenomenon in the world. It is an interesting subject among linguists, psychologists, anthropologists, and dialectologists. In defining bilingualism, sociolinguists have various views; some of them announce that a bilingual person is the one who has the ability to speak the two languages fluently. Weinreich (in Hornby, 1977) defines bilingualism as follow:

Bilingualism is not an all-or-none property, but is an individual characteristic that may exist to degrees varying from minimal competency to complete mastery of more than one language.(p.56)

The Algerian Arabic dialect is often mixed with the French language in every day conversation; media including newspapers, radio, TV... As a matter of fact, many Algerians understand French and use it in their everyday conversations. They take a large number of French words which are adapted phonologically, morphologically and syntactically and consider them as part of their dialect.

The Algerian bilingualism has its own specificity which results from the long period of the French colonization. In fact, bilingualism is not identical in Algeria as not all people are bilingual. There are those who are monolingual. During the colonization and after independence periods, majority of Algerians were bilinguals even those who do not know how to read or write.

However, nowadays we find it only among the educated people and those who are in contact with French. (Mouhadjer, 2002, p.990) .The Algerian bilingualism is also subtractive because Arabic substitutes French in many domains like education, politics etc… (ibid.) Another criterion of bilingualism in Algeria is that the Algerians are generally French speakers but at different levels i.e. there are two types of bilinguals: Active bilinguals, they are people who really speak French in their daily life even if they do not know how to read and write. And passive bilinguals are those who understand French but do not have the ability to speak it. (ibid: 990-991).

2.3.3 Code Switching

Most bilingual speakers, if not all, switch from one language to another within their speech or in a conversation, a behavior that had led to a complex phenomenon called "code switching". Worth mentioning, the term code switching may not be applied just to bilingual communities, but to monolingual ones as well; monolinguals may switch between different styles or varieties within their language. To point out, scholars did not agree on the exact definition of the term because different arguments are offered. For Gumperz (1982, p.56) it is "the juxtaposition within the same speech exchange of passages belonging to different grammatical systems or subsystems". Myers-Scotton (1993, p.1) also uses code switching as a cover term and defines it as "alternations of linguistic varieties within the same conversation". Gafaranga (2007, p.205) believes that code switching occurs when "language alternation leads to the adoption of a new language-of-interaction".

Blom and Gumperz (1972), in their study of the speech habits of Norway, introduced two distinct types of CS, namely 'situational CS' and 'metaphorical CS'. The former occurs wherein the speaker changes the code as a result of a change in the situation (the status of interlocutors, the setting or the topic of conversation).

While the latter denotes the switch from one language to another according to changes of topics under discussion and the speaker has an attention to produce an effect. Gumperz (1982) introduced a third type which he calls 'conversational CS'. According to him, this type is not governed by social norms, but, in fact, by speakers' communicative intentions and conversational purposes as its name implies.

To apply such situation in Algerian context, it is found that the existence of French in Algeria for a long period makes its people switch between AA and French or Berber and French. The conversation may sometimes start with the native language of the speaker either Arabic or Berber and continue with French or vice versa, such as: [راني راجع] la chambre [نتفرج] match, which means: "am going to the room to watch the match". In addition to Arabic-French code switching, students who pursue their studies in Arabic especially those who are specialized in Arabic literature tend to switch between AA and MSA. Such situation is different from diglossia where the use of standard language and dialect depends of the functions according to the situation. The switching occurs unconsciously when dealing with topics related to the students' specialization (Haoues 2009).

2.3.3.1 Code Switching and Code mixing

In many situations of languages in contact, constituents of one language can be found with the constituents of another language in a number of linguistic phenomena: the most important ones are borrowing, transferring, interference, calquing, relexification, code-switching and code-mixing. These two latter are the two linguistic phenomena considered as the most dominant and common modes of interaction among bilingual speakers. Hudson (1999, p.53) defines code-mixing as "a kind of linguistic cocktail- a few words of one language, then a few words of the other, then back to the first for a few more words and so on". Therefore, It is very difficult to make a distinction between code-switching and code-mixing. Some linguists reject the distinction between the two. Hill and Hill (1980, p.122), for example, use the term interchangeably without seeing any difference between them. They claim that "there is no satisfactory way to draw a neat boundary between the two phenomena".

2.3.3.2 Reasons for Code Switching

"Why do bilinguals switch languages?" is the most interesting question of sociolinguistic studies of code-switching. One of the prominent reasons for using CS is to fulfill the interpersonal functions of communication and it is used to convey both social and linguistic meanings. Trudgill (2000, p.81) states that "The same speaker uses different linguistic varieties in different situations and for different purposes". The examples below, given by Gumpers (1982:144), illustrate where CS serves to convey the mentioned earlier meanings. These examples are the following:

- To appeal to the literate.
- To appeal to the illiterate.
- To convey precise meaning.
- To ease communication, i.e., utilizing the shortest and the easiest route.
- To capture attention, i.e., stylistic, emphatic, emotional.
- To emphasize a point.
- To communicate more effectively.
- To identify with a particular group.
- To close the status gap.
- To establish good will and support.

Furthermore, speakers in bilingual communities switch codes deliberately to express solidarity with a particular social group and/or to exclude someone from the conversation which may lead to variation lexis.

2.3.4 Borrowing

In daily conversations, speakers may use words from another language for the purpose of describing, explaining or expressing an idea or an object. Such phenomenon is referred to as 'borrowing'. Borrowing is one of the processes that take place frequently when two languages come into contact. Borrowing is, by definition, the act of taking an item from a given language and using it as part of the speaker's native language (Hudson, 1999).

It has been mentioned that code-switching and code-mixing involve mixing languages in speech; on the other hand, borrowing involves mixing systems themselves.

When using an item from one language as a part of the other language, this is called borrowing (Hudson, 1996). In other words, it is the interaction between the grammar and the lexicon of language X and only the lexicon of language Y. Hence, the grammatical structure of language X will determine which words or elements from language Y can be borrowed.

Borrowing is concerned with single lexical items notably, words whether nouns or adjectives, they are called *loan words*. It is different from code-switching and code-mixing where speakers have the opportunity to choose which words or phrases they will use. Loan words are adapted to speakers' mother tongue and are used in ordinary speakers' native language. They may occur at two levels: lexical i.e. the borrowing of words (loan words) or loan translations (or "calques"), and structural which consists of phonological, morphological and syntactic borrowings. Myers-Scotton (1993, p.206) divides lexical borrowing into *cultural borrowing* and *core borrowing*. The cultural borrowed forms are used for objects that are new to the culture of the recipient language, such as internet, sms, web and so on, and also for new concepts and the core lexical borrowed forms consist of words that more or less duplicate already existing words in L1, such as 'auto', 'bus', 'frigo'.

Talking about the Algerian situation, French is deeply seated in the daily life of Algerian speakers in the sense that French words have become an integral part of AA such as /prise/, /garage/, /radio/…etc. However, not all Algerian borrowed words are taken from French, there exist borrowed words from other languages such as Spanish: barato, borrequo, or English such as: fast food, fifty fifty…etc. One can observe the high bulk of borrowed items in everyday speech due to a relatively long-run language contact in Algeria.
Sometimes, however, borrowings can, in one way or another, introduce structural innovations into a language since when new concepts are introduced from other speech communities, the speakers of a particular language may use their own native linguistic resources to coin new words. These are known as calques.

2.4 Boussemghoun from a historical perspective

In the event that the research work falls in the category of the speech community of Boussemghoun, it would be important and useful to provide a general overview of that speech community by a brief exposure to its history geography, and population.

Boussemghoun is a district located in the south of the western high plateaus of Algeria, and it belongs to the state of El Bayadh. The history of the region extends back to ancient historical eras, as it was known by several names as a result of the succession of many generations from different tribes. It was called 'Wad Al Assnam', then 'Wad As-Saffah' and finally 'Boussemghoun'.

The inhabitants of Boussemghoun have lived in the 'Old-Place' for centuries, which is a semi-fortress built according to high-end architecture, and relied on clay as a raw material for construction and it remains to this day despite the migration of the population to it.After the independence, the residents began to move to the new town where they built their homes with cement, and no one lived in the old palace, which was turned into a historical and tourist landmark.

The district of Boussemghoun is bordered in the north by 'El Shellala' district, from the north-east by the municipality of 'El Mahra' from the south-east by 'Labyadh Sid Sheikh' district, from the south by the municipality of 'El Bunud', and from the west by 'Assla' district of the wilaya of Naama. It has one municipality of the same name, its total area is estimated at about 2Km500, and its population is about 4.500 people.

2.4.1 Boussemghoun Speech Community

The Semghounian community consists of two ethnic groups, the first is Berber (speak Shelha) , who is predominant, and the second is Arab tribes that were previously traveling in the deserts, and in recent years they moved to settle in Boussemghoun and its neibouring municipalities. In contrast, The Berber towns adjacent to Boussemghoun, such as Shellala, Asla, Moughrar, Tiout, and Sfisifa, where Shelha disappeared and were only spoken by the elderly because of the strong Arab influence in them.

2.5 Instrumentation

There are three kinds of instruments in the research methodology, which help the researchers collect information concerning the investigated theme namely: interview, questionnaire, and observation. Due to the limitations imposed by the Covid-19 pandemic, we choose to use observation by recordings as a research instrument.

2.6 Description of The Sample Population

Our data is collected from a sample of … participants from Boussemghoun speech community. … males and … females falling under ….. different age groups [10-13], [20-25], [40], [45-50], [65-70]. Age is taken into consideration as a principal criterion of demarcation between the informants. The informants are friends, Boussemghoun citizens.

Age / Gender	10 - 13	20 - 25	40	45 - 50	65 - 70
Male	**2**	**3**	**-**	**2**	**2**
Female	**-**	**-**	**2**	**-**	**-**

2.7 Data collection and Analyses

The researcher has been observing and recording some mass conversations in several situations and contexts

The conversation is transcribed according to IPA as follows:

Conversation 1:

It was between two speakers aged between 10 / 13. It lasted 6 min

We want to play soccer with a group. No until they call us Well did you see the new Free Fire dress Yes I will collect the money and buy it(…….)

/xanzwa tamdit anurar lbalu akid jamʕat nelwaday inaɣ walu walu aldanax ʕaydn udanax niniʃ tzrid irad iyin gi fri: faiə ʤadid xadlaymax aʃab nswalda dʃaħnax ħma adsʃax unira ajdid/

/wah tani natʃ lix ʕawlax xunirad atawya/

Conversation 2:

It was between three speakers aged 20/25 it lasted 8 min

Did you go to university this week? No, I don't want to go, there is no study, okay. Do we go to pray Maghrib? Yes, you go. I will perform ablution and come, well, after dinner, we will meet . (…….)

/yadra tolyad simantu ljamiʕat inagh walu natʃ uɣisax adraħax nanuʃin ɣi yugarab uɣri manayan xadin iyax aywat alwaɣaʃ nazwat anzalat lytadan lmaɣrab ɣizwat atzalm udakum laħgax adaɣax ludu asiɣad zdafarkum aya ha nazataʃ sayi ħmak anmlaħagt zdafar amnssi nqasrat aʃab xlas nrɑho nsælo lmgrɛb dəbəlju mɔrə læ3ʧə ntlæ9o 3læbælı mæfæmtnæʧ/

conversation 3 :

It was between 2 speakers aged 45/50 it laste 11min

This is Agram. This place is called the Jamaa'ah. It means a place where adults and the elders of Bosmagoon sit to exchange news or consult each other in it, or to hold events here.

/wu aydaɣar aqdim tablastu qarnas ljmaʕatu manayan ntata aytablast tuɣijanan iqardalan di wsaran nuɣarm tmlaqan da smonfalan ixbarad inaɣ imta ɣarsn ʃra tmlaqan da ukid malat ylbaʕd baʕd inaɣ milaɣarsn lbaʕd nlunasabat tagat da lmaʕna njmaʕat ayd ayd lfard niɣarmawan lmaʕna nuɣram ayd lqsar inaɣ lqsur tuɣit ljihtu tatʃur ɣi siɣarmawan ntə sɛmghɑnı mætfmʧ kl7ə jlı9 t3ɔlm hedı lɑt ʤdɑʊdk ɹæhʌm m3æk ʃæbæk j3ɔlmɑʊk ʧɛl7ə twlı tdɑı m3æhʌm ˈfi hædʒə ˈbɑk ˈnæs me3ɑıfɑhæʧ/

conversation 4:

It was between two speakers aged 65/70 it laste 9min

My son, I do not speak Arabic well. I only know a few words, because I did not get far from the city of Bussemgon, and I did not talk to strangers. I only go to a gardener and come home only, my son, and this is what God gave(……)

/natʃ amami usinɣiʃ ytaʕrab mliħ walu w tgul snax ɣi lbaʕd niwalan ukan kinah ufiɣiʃ bzaf s gu ɣarm d waliʃ tuɣid txaladax at bara tuɣid snax urtu ynux daɣarm hada manayan yala amami ayd wu agdi yuʃu sidi rabi/

conversation 5:

It was between two speakers aged 40 it laste 10 min

A woman welcomes the guests and gives them lunch after. asking them about couscous and praising the food of the Bousmagun region. They are known to eat couscous, and it is their main dish.

/xir manʃ ag tmlit labas xkum manʃ gal lan lħuʃ nkum d lhliyat nkum atfamt atfamt atjnam marħba manaʃ ag dakum yadhar utʃu n busemɣun naʃnin utʃu nax aydnata gaʕ aydusbiħ gljwaħhu naʃni sut busemɣun lamdant utʃu sgi tqazyi nssant utʃu ayd nata aydelmaklat yatwatʃan bzaf ɣarnax d qasnt bzaf aywa bsaħatkumt unjamliʃ/

2.8 Interpretation and results

As a result, it can be observed that many factors play a crucial role in language innovation and change. Youngsters express a certain awareness of which word or code to use in order to express their different personalities and social identities and to show that they belong to new generation.

The section summarises and concludes our work. It also discusses some implications of the investigation, which are:

Exclusion:

in general exclusion is the process in which individuals are blocked from (or denied full access to) a conversation that is normally available to members of a different group . it the case in boussemghoun where switching language is a obvious technique of exclusion other individuals from a conversation .

This exclusion can be connected to a person's social class, race ethnic origin skin color living standards or other standards

Inclusion:

Inclusion communication means sharing information in a way that everybody can understand. For service providers, it means making sure that you recognise that people understand and express themselves in different ways. In the Bousmagun community, if someone does not speak Amazigh, they speak to him in Arabic so that he does not feel like a stranger to them and to share the conversation with them.

Ethnicity :

Language has long been viewed as important in defining ethnicity and in shaping ethnic group relations. A unique language for an ethnic group may not be spoken by all members, but it usually symbolizes a unique cultural heritage that serves as a basis for intragroup solidarity.so In the Bousmagun society, if an Arab and Amazigh are standing and talking to each other, and an Amazigh comes, then automatically, they speak Amazigh spontaneously.

Ethnicity is a social construction that indicates identification with a particular group which is often descended from common ancestors. Members of the group share common cultural traits (such as language, religion, and dress) and are an identifiable minority within the larger nation-state.

Language is a part of one's ethnicity, which refers to one's culture.

Intelligibility :

In linguistics, mutual intelligibility is a relationship between languages or dialects in which speakers of different but related varieties can readily understand each other without prior familiarity or special effort. ... When it is relatively symmetric, it is characterized as "mutual".

Mutual Intelligibility is a situation in which two or more speakers of a language (or of closely related languages) can understand each other. Mutual intelligibility is a continuum (that is, a gradient concept), marked by degrees of intelligibility, not by sharp divisions.

2.9 Limitations

As the whole world has gotten up on an incredible disaster which is “Covid-19 “ (Coronavirus). This is the disease that was the weakness point and the deficit of the technology of the power Countries. The Coronavirus “Covid-19” pandemic is the defining global health crisis of our time and the greatest challenge we have faced since The Second World War. It emergence in Asia since December 2019; after that this virus has spread to every continent. Algeria is one of these countries that has been touched from “Coronavirus” which has the potential to create devastating social; economic and political effects that left and will leave deep and long standing scars.

Because of this pandemic we couldn’t have the opportunity to make and have meetings for doing questionnaire with Boussemghoun speech community and check and have ideas about our dissertation.

2.10 Conclusion

To conclude, this chapter has been an attempt to overview both the historical and linguistic aspects of Algeria in general. Then, we have moved to a brief explanation of different phenomena present in the country has been provided. After that, the social groups coexisting in that district has shown from both historical and linguistic perspectives. Finally, through the previous pages in this chapter, the sample population under study was presented, and then an introduction of the instruments of research handled to collect the needed data.

As a result, we can say that many factors play a prominent role in language variation and change as adolescents express a certain awareness of which code to use in order to express their social identity and belonging.

GENERAL CONCLUSION

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Sociolinguistic studies have always emphasized on how language change through time due to many factors and what are the motives leading to this change. Many variables contributed in linguistic change such as age, gender, social class…etc and the most crucial one is age, this later lead to language innovation. The aim of this dissertation as formulated at the outset of the study is to find the reasons that push young generation to innovate and use different speech than old people.

The dissertation includes a theoretical part providing the literature of the present issue covering some linguistic aspects related to the debating point. Also, the background and the actual linguistic composition of Algeria, in general, and Boussemghoun as our case study, in particular, in the hope to describe youth repertoire. The practical part which includes the methodology and the analysis of the data collected.

The present research work has examined a linguistic phenomenon named innovations in youth speech given that youth are associated with linguistic innovation and change. This phenomenon has gained linguists' interest and became truly pertinent as a field of research in sociolinguistics; therefore youth language has attested to be a fertile land for the improvement of new words and phrases.

The analysis of the data has shown that during adolescence males tend to use innovations more than females . It is worth noting that innovations are integrated in speech after they have undergone morphological and phonological changes to fit the structural rules of the Algerian dialect, then, those new words are firmly adopted in the speech of the young generation and sometimes even in adults' one until they spread to the whole society leading to language change (or more exactly, a dialect change).

Despite the limitation, we hope this piece of work has provided learners with 'Language switching and change in Boussemghoun's speech community'. The use of 'Shelha' among the youngest generation leads to the investigation about why adults cling to their language and do not change it?, i.e. Someone can find out when they reach adulthood.

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