

Discourse Analysis: Algerian Identity And Gender

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Abstract

In the following article, we will discuss the function of the Algerian language through the social networking site Facebook, and we'll examine the gender and the language used by women to question its particularities. It is important to study the grammatical rules of the Algerian language and its social character (semantic, communicative, coherent and cohesive aspects). A quantitative study will be done in order to study the Algerian Gender language within society.

The use of the Algerian language will be dissected from a pragmatic point of view, considering its use through young women, especially, and different speeches from people from middle social classes, education and economic living standards to investigate all particularities within the above mentioned language.

We question the participation of women within social networking sites and the language which is used by them, seeing as Algerian women tend to use an honorific language and usually express themselves in various languages. The objective of the study is to analyze the position of the Algerian language in comparison to foreign languages and standard Arabic (which is the official language) through women speakers.

Keywords: Algerian Identity, Algerian language, Gender, Pragmatism, Sociolinguistics

Introduction

The Algerian language will be discussed from a sociolinguistic point of view, as well as considering its language policy, with the aim of analysing the use of the mentioned language by women, its grammatical rules, and its pragmatic use.

The texts are analysed from a sociocultural perspective, seeing that each act of speech is emitted depending of the context surrounding the speaker as pointed out by Wilkinson & Kitzinger (2013: 24):

Each episode of talk-in-interaction has unique characteristics. It takes place under particular circumstances between particular individuals, living in specific social and cultural contexts, who bring to the interaction their own personal characteristics, experiences and beliefs, as well as their relationship history.

In this study we emphasize the Algerian language and other languages used in Algeria by women, that is, a study about gender is made through texts that can be found on the social networking site Facebook (texts collected between the year 2015 & the year 2016). A critical analysis of the spoken dialogue is made in order to study the semiotic dimensions of the language and the identity of the Algerian speakers. Wodak (2013:38) explains the critical analysis of discussions as follows:

Most generally, CDA can be defined as a problem-oriented interdisciplinary research programme, subsuming a variety of approaches, each with different theoretical models, research methods and agendas. What unites them is a shared interest in the semiotic dimensions of power, identity politics and political-economic or cultural change in society.

Wodak (2013: 39) insists that the sociolinguistic study needs to be based on semiotic factors, and also on pragmatic, psycholinguistic and ethnographic factors, amongst others. The particularities of the Algerian language are studied in this project from a linguistic and extralinguistic point of view as the author lists:

-An interest in the properties of *'naturally occurring language use* by real language users (instead of a study of abstract language, speech and invented examples).

-A focus on *larger units than isolated words and sentences*, and hence, new basic units of analysis: texts, discourses, conversations, speech acts or communicative events.

-The extension of linguistics *beyond sentence grammar* towards a study of action and interaction.

-The extension to *non-verbal (semiotic, multimodal, visual)* aspects of interaction and communication: gestures, images, film, the internet and multimedia.

-A focus on dynamic (socio)-cognitive or interactional moves and strategies.

-The study of the functions of (social, cultural, situative, and cognitive) *contexts of language use*.

-Analysis of a vast number of *phenomena of text grammar and language use*: coherence, anaphora, topics, macrostructures, speech acts, interactions, turn-talking, signs, politeness, argumentation,

rhetoric, mental methods, and many other aspects of text and discourse.

Atkinson & Okada & Tal (2013: 90) share the idea and the need to study language in use within a society, taking into account the culture and the ideology of the speaker, without forgetting the importance of taking into account the grammatical characteristics of the discussion:

Ethnography of communication studies how language is used in sociocultural contexts of sociocultural purposes. It was originally developed in the 1960s and b1970s by the linguistic anthropologist Dell Hymes, Partly in response to Chomsky's influential view that, in order to understand language scientifically, it must be abstracted from its contexts of use and examined as an internal, rule-governed formal system. While in no way denying the importance of linguistic form, Hymes saw the need it studies it in social context.

Men and women are conditioned by social factors when about to commit to acts of speech. They have an identity within each society, and the hypothesis that is made within the study is the following:

Which is the dominant language in Algeria?

Do men and women use the same language?

What is the participation of women like within social networking sites, and what is the dominant language used to express themselves?

In the 90s and the beginning of the noughties the prestige language was considered to be French, and it was a language used on a daily basis, especially by the majority of the working population and by women in particular. French is present in many scopes of life as Bellatreche helps us to understand (2009: 111):

L'usage du français s'est largement étendu après l'indépendance. Mais, en raison de la politique d'arabisation, il acquiert le statut de langue étrangère enseignée dès la 4ème année du primaire, puis lors de la réforme du système éducatif, son enseignement a été introduit en 3ème année du cycle primaire dès la rentrée scolaire 2006-2007. Nonobstant, son statut réel en Algérie demeure ambigu. Même s'il est qualifié de langue étrangère, il continue d'être une langue de travail et de communication dans différents secteurs (vie économique, monde de l'industrie et du commerce, l'enseignement supérieur, laboratoires de médecine et de pharmacie, médias, etc.)

L'arabe littéral et le français sont socialement privilégiés parce qu'ils prennent en charge le domaine de l'écrit. Le français fait partie de la réalité sociolinguistique algérienne. Nous pouvons même parler du français d'Algérie vu le nombre croissant de mots français utilisés par les Algériens dans leur parler quotidien.

We'll see in this article if it is still the most used language, and the position of the Algerian language is investigated amongst other languages which are spoken in the country. The objective of the study is to observe the use of the language via the social networking site Facebook, especially through women.

Genre

Lakoff (1975) has been a pioneer in studying gender in linguistics, and the position of men and women. The author considers that the language of men dominates that of women. Many studies have been made afterwards and points of view get diverged as time passes. Other authors consider that language diverges between men and women due to different factors, as pointed out by Baker (2013: 199):

A later position advocated by popular self-help writer and interactional sociolinguistics Deborah Tannen (1990) that men and women use language differently (whether due to socialization or other reasons), avoided accusing men of being bullies and women of being victims, but fell open to criticisms of an apolitical perspective.

The topic of gender is on the rise in linguistic and extralinguistic studies, as told by Wodak (2013: 54):

Genres embody a social group's expectations not just for linguistic form, but also for rhetorical strategies, procedural practices and subject-matter or content, among other dimensions, and the unique ways in which these dimensions intersect within a genre.

In this study we observe language that is used by Algerian women via the social networking site Facebook, so that we can study the language that is used on a daily basis by the majority of Algerian society, without limiting oneself to specific fields, because literature is a field aimed at people with a higher education level like science, and it is obvious that the dominant language in humanities are written in standard Arabic or in French, and for science and technology we normally come across French or English. What interests us in this study is to observe the language used by the Algerian people to express their daily thoughts.

The Algerian language is more modern, and it is an essential element in defining this identity through a national language, even if it is not the one used for international communication or as the business language. As Amin Maalouf explains, it is a pity to leave its identity language behind (1998: 159):

Nul ne devrait être contraint à «s'expatrier» mentalement chaque fois qu'il ouvre un livre, chaque fois qu'il s'assied devant un écran, chaque fois qu'il discute ou réfléchit. Chacun devrait pouvoir

s'approprier la modernité, au lieu d'avoir constamment l'impression de l'emprunter aux autres.

The social networking site Facebook has been chosen to analyze the language used by young people, as the Algerian population is very young, and Facebook is a medium which is used every day by young Algerian people to share their ideas. The study consists of studying languages used by the majority of women (standard Arabic, French, Berber, English, Spanish or Algerian), and to study language expressed through computers is vital due to the large amount of texts emitted every day, as Nazir points out (2012: 253-254). He gives a definition of the use of social networking sites and studies women and men's behaviour and the conversational style they use through networking sites:

With the advent technology, people have started using internet. This use is not only for business and recreation but also for entertainment. Facebook is one such site where in this fast paced world, one can keep in touch with his friends and it is growing like wind. There are more than million active users and people spend over billion minutes per month on Facebook. In recent times, language use is addressed by discourses as diverse as sociology, medicine, culture studies, anthropology, politics, law and science. [...] Language is a neutral tool for man to communicate with each other. On the other hand, language reflects, if it does not determine, the thoughts, attitudes, and culture of people who make and use it. In this sense, language needs to be viewed as a social practice, and many parts of the different language behaviours by women and men will possibly explained in terms of socialization as well as biological criteria.

Text analysis

Within our analysis we suppress all types of information that could give away clues regarding the identity of the authors. The texts are represented in the same fashion as they were published, without omitting any orthographical or grammatical errors, etc; but we will eliminate any personal information from every speaker in order to preserve the anonymity of the users and their privacy, with the aim of creating an objective study (Guzmán, 2009: 204).

We observe a total of eleven profiles from young people, compiling entire texts. In this piece of work, we analyze women's active role and participation in social networking sites, as well as the language they use, the equal opportunities in the discourse, the relation between utterances, texts, genres, and discourse.

The majority of the participants are young (between 25 and 38 years old). The age is definitely a factor to take into account, as Algeria possesses

a very young population. Personal information is omitted from the speakers in order to establish an objective sociolinguistic study. The female speakers are represented with the letter X and the masculine speakers with the letter Y.

No rules of transliteration have been followed when it comes to Arabic words transcribed into the Latin alphabet, due to the fact that the protagonists of the texts do not apply any regulations in their interventions, except for: 3 (ع), ch (ش), 9 (ق), w (و), etc.

Here we mention 11 texts and we list them below: Discussion about a waterfall; Discussion about a film; Discussion about a photo that shows the consequences of rain; Discussion of a photo of a beautiful city; Discussion about an excursion; Discussion about the first day of the week; Discussion about returning home; A post about meditation; Discussion about a song; Discussion about a dance video; A post about mother's day.

Here we analyse the first text:

1. Discussion about a waterfall

X: C ou ?

Y: winta hadi et win w 9ayssach lol tout les questions possible

X: Maaaaghniifiiiique

X: Sayii rakoum f'satellite! Chakhsiyet bariza

Y: 15 ans à Sougueur City sans connaître cet endroit

X: c'est magnifique comme endroit

Y: c'est la kaskad de sidi ouadah

Y:

بصحتكم الخاوة

The first person asks about where the place is located in French (C ou?) [where is it?], the word (C'est) shrinks into (c) and that is done as it is easier to write like that on social networking sites, and a lack of an accent on top of the adverb (où) has been omitted for the same reason.

The second speaker asks about the details of the location with the sentence (winta hadi et win w 9ayssach lol tout les questions possible) [when is that and where and at what time lol all the possible questions]: a temporary Algerian adverb (winta), and the demonstrative article (hadi) that comes from the Arabic (هذه), the conjunction (and) is written in French (et), followed by the Algerian adverb (win) which comes from the Arabic (أين) and from the Algerian sentence (w 9ayssach) [at what time], that comes from the Arabic (قيس), whose meaning is different in Algerian and has a prefix of Turkish origin. The letter (w) refers to the conjunction (و) which before has been formulated in French and now in Arabic. The sentence lacks

punctuation from start to finish. Additionally, the sentence finishes in French.

The following person describes the waterfall with a French adjective which means magnificent (Maaaaghniifiiique) repeating the vowels to catch the listener's ear, the lack of spelling is intentional so that the word is given added meaning or significance. Another person speaks about the trip saying the following (Sayii rakoum f'satellite! Chakhsiyet bariza) [that's it, you're on the satellite! Known characters]: the sentences are formed by French words and others in Algerian, all written in Latin and according to Algerian phonetics, that is, spelling mistakes stand out because they are adapted to phonetics of the Algerian language.

The word (Sayii) is used, meaning (that is it) to say (ça y est), followed by the verb (rakoum) (you are) adapted from Algerian phonetics in place of standard Arabic (انكم), and the preposition (f) written in Latin in place of (في), is stuck next to the word (satellite) which is written in correct French. The second person emits a sentence in written Arabic using Latin letters (Chakhsiyet bariza) to say (شخصيات بارزة) and to talk about the success of the association that organizes the trips.

The two following speakers write in French and the penultimate person too, but with a mistake when saying the word waterfall, writing it with a K instead of a C, (kaskad) to probably catch the reader's attention. Full names are written in underscore, without capitals and the sentences lack punctuation in general.

The last person congratulates them with the sentence (بصحتكم الخاوة) [May you enjoy it with health my brothers]: it is written in Arabic, the first word (بصحتكم) is written in standard Arabic and is a word that is normally used in Arabic countries, and the second word that speaks of brothers, is a way of speaking to the person close to you in Arabic countries (الخواوة) and is written in Algerian although it has its origin in Arabic (الإخوة).

2. Discussion about a film

X: je le regarde demain à l'if inchallah attention au spoil

Y: c'est l'histoire d'un homme et d'une femme à Timbuktu....etc

X: C'est dingue comment ce film te fait prendre conscience que ta vie n'est pas si chiante que ça au final

The first speaker uses code-switching between French, Arabic and English. The sentence is expressed in French, using the Arabic word in the middle (inchallah) (if God wishes it) which is very common in Arabic countries to ask God to grant a wish, although on many occasions one does not think of it in those terms, it is simply a very commonly used word. At the end of the sentence an Anglicism has been used (spoil) to draw attention to the reader. The second and third people answer in good use of French.

3. Discussion about a photo that shows the consequences of rain

X: so sad

Y: Sibaha khatira

X: Ostras!

The first speaker expresses a feeling in English (so sad), when the second speaker emits a sentence in standard Arabic written in Latin (Sibaha khatira) [it is prohibited to bathe]. It is a satirical sentence to indirectly describe the danger of rain, and the third speaker expresses himself in Spanish with the interjection (¡Ostras!) [Gosh].

4. Discussion of a photo of a beautiful city

X: Magnifique

X:

راكي ديريلي في مشاكيل! درك نرفد كابتتي و نروح

In that text the city is described using a French adjective (magnifique), and the second speaker expresses himself in Algerian and this time the sentence is written in Arabic. The first person speaks in French and the second one in Algerian with the sentence (راكي ديريلي في مشاكيل! درك نرفد) (كابتتي و نروح) [You are causing me problems! I'm going to pick up my bag and leave]. The speaker expresses this to demonstrate the provocative act of a person by publishing a photo, and that it destabilises the rest that are working. An Algerian word is used (راكي) [you are] that has Arabic origin (إنك) adapted to Algerian, followed by the Algerian verb (ديريلي) [You are causing me], the verb originates from Arabic (بدير) followed by the possessive (لي). The compliment is formed by a preposition and a noun, in theory the preposition is missing in that sentence, it is considered a grammatical mistake, and the noun is incorrectly written as there is a spelling mistake by adding a (ي) instead of writing the word correctly (مشاكل).

The second sentence starts with an Algerian temporal adverb (درك) [now] whose origin is from the Tamazigh language, the word exists in both languages, followed by a verb (نرفد) [get] whose origin is Arabic (رَفَد), and a compliment (كابتتي) [my suitcase], a French noun [un caba] stuck to the possessive in Arabic [ي] that identifies the first person singular. Also apart from the sentence (و نروح) [and leave], the conjunction (و) originates from standard Arabic and the verb (نروح) originates from Arabic in the same way. Is it conjugated in Algerian as the first person singular starts with the letter (ن), and it is a verb which is used in Algerian instead of Arabic (أذهب) that has not been used on any occasion until now.

It is an advantage to co-officialise the Algerian language in addition to Arabic, Tamazight, French and other languages with a linguistic immersion method in order to obtain an inclusive and cohesive society. Respecting language is an opening to the world and an enrichment for

X: Me too

X: na3tik chouia énergie?

X: Dimanche est lourde ..

The first speaker expresses his feelings about the hardships of starting the week with the sentence (se sient Sunday m'a tuer. Bon Dieu, aide moi à survivre au dimanche, les autres jours j'en fais mon affaire!) [It feels like Sunday, it kills me. Oh my God, help me to survive that Sunday, the other days I take care of], the sentence starts in Spanish with the verb (it feels) and the compliment in English is immediately used to return to French at the end of the sentence, although with a grammatical error. The rest of the sentence is continued in correct French. The second person answers in English simply with the phrase (Me too).

Another person asks if she can help with the sentence (na3tik chouia énergie?) [I give you a little energy]. A code-switching is used between Algerian and French, the verb (give) is emitted which has Arabic origin (أعطى) but conjugated following Algerian conventions. The quantitative adverb (chouia) has been used, written in Latin and that has Arabic origin, while the compliment is emitted in French.

7. Discussion about returning home

Y: Win nrouhou lol

X: Vamos à la playa

X: tu es à oran?

X: Yes X, on rentres ensemble demain par train?

X: je suis encore à Alger je prends le train de 15h pour oran je savais pas que tu rentrais aujourd'hui

X: Comme un poisson au four

Y: Comme une crevette dans une paella ma7rouga

X: Ou comme un poisson tout court

Y: Arwahi menna tchouf mdr

X: X bientôt nti tani

Y: Bssahtek

X: Je me sens kima les immigrés (sans vouloir vous offenser Y et X)

Y: Khbarek

It is a conversation between youngsters that live in different cities and that meet up at the weekend, the first person asks about where he spends the weekend with the sentence (Win nrouhou lol) [Where are we going Lol?]: the Algerian adverb (Win) is used whose origin is Arabic, followed by the verb (nrouhou) [let's go], again the same Algerian verb appears with the conjugation of the first person plural, and the rules to the plural do follow the standard Arab grammatical rules. In the end an interjection is emitted (Lol) which is used in many countries. The second person proposes to go to the

beach (let's go to the beach) with a sentence written in Spanish although it contains a mistake, as the preposition (a) has an accent. The person might be more French and may have failed to apply Spanish grammatical rules.

The third and fourth person write in correct French although in the middle of the sentence the word (yes) appears through its daily used amongst youngsters. The fifth person answers in French also and the sixth one issues a sentence (Comme un poisson au four) [like a fish in the oven], it is a type of metonymy to refer to the heat, it is an idiolect which needs to be understood in a certain context.

Another person continues describing the heat with an idiolect (Comme une crevette dans une paella ma7rouga) [like a prawn in a burned paella], the sentence is said in French and code-switching takes place at the end with the use of an Arab word (محرقة).

The situation keeps on being talked about in French, until another person expresses something in Algerian and that is what interests us in this study with the sentence (Arwahi menna tchouf mdr) [Come over here to see MDR]: the Algerian verb is used (أرواحي) which we previously saw a couple of times conjugated in the imperative form, followed by Arab grammatical rules, then followed by the adverb (من هنا) = (menna): the two words fuse together, the phonetics is different to Arabic and are written in Latin. The verb (tchouf) [see] is conjugated according to the standard Arab grammatical rules. And at the end the diminutive of (mort de rire) which is usually used in social networking sites.

Another speaker comments that she will experience the situation soon with the sentence (X bientôt nti tani) [X in little you also]: The French word is emitted (bientôt) written correctly followed by the personal Arab pronoun (nti) = (أنت) written in Latin and the Algerian adverb (tani) instead of ending the message in Arabic (أيضا). A person is congratulated with the sentence (bssahtek) [may you enjoy it with health] written in Latin: (بصحتك), it is a very common expression as you can see in the previous example, but the coding of the word has not been arranged yet as it is written in different ways.

Another person expresses his feelings with the sentence (Je me sens kima les immigrés (sans vouloir vous offenser Y et X) [I feel like the immigrants (without offending Y and X)], and the speaker writes in French although the word (kima) is Algerian and comes from the Arabic word (كما), but adapted to Algerian phonetics. The sentence has a connotation which is only understood by the Algerian population and their relationship with immigrants. Another person asks about news from the previous person with the sentence (khabarek) that comes from Arabic (أخبارك) [your news] without any interrogative point, but it is perfectly understood. It is formed by the noun (news) and the possessive (ك) that refers to yours.

8. A post about meditation

X: that's beautiful !

Y: Pas mal pour une bonne leçon ...

A post is commented on about meditation and a sentence in English is emitted (that's beautiful) and another sentence in French (Pas mal pour une bonne leçon) [it isn't bad for a good lesson] correct without recurring to Algerian or Arabic.

9. Discussion about a song

Y: très doux Emoticón smile

Y: luv itVer traducción

X: waw a very nice mix...i like it

X: Love it !!

A point of view is given about a song in French which is correct (très doux) [very sweet], the second speaker appreciates the song and expresses it in English (luv it), the spelling mistake is done on purpose to catch the reader's attention. However, the third person expresses himself correctly in English (waw a very nice mix...i like it) in the same way as the fourth person (love it!!).

10. Discussion about a dance video

X: I think its the best thing ive se en during months

Y: Amazing

X: X ki tetwahchi tfarji lr clip ta3 Daft Punk loose yourself to dance

A post is commented on about a dance in English (I think its the best thing ive seen during months) without referring to Algerian which we consider the maternal language of the Algerian people. The second person answers in English in the same way (Amazing), and the third person uses code switching between English and Algerian as follows (X ki tetwahchi tfarji lr clip ta3 Daft Punk loose yourself to dance) [X when it feels sad to look at the Daft Punk lose yourself to dance clip]: the Algerian interrogative adverb is used (ki) that comes from the adverb (comment) followed by the verb (tetwahchi) that originates from the Arabic language (وحش) conjugated according to standard Algerian grammatical rules. The verb (tfarji) is used that originates from Arabic (تفرج), and the sentence continues in English because the name of the clip is in English.

11. A post about mother's day

Il n'y a pas de plus belle journée que celle passée avec ma maman chérie

X: Feliz dia de la mujer para ustedes. espero q hayan disfrutado muchisimo juntitas. besos.

X: Rebbi ykhalihalek

X: Rabi ykhalihalek mimtek, Te echo de menos wapa

X: Besos

The first speaker emits a post about mother's day (Il n'y a pas de plus belle journée que celle passée avec ma maman chérie) [there are no better days that spending the day with my loving mother] in a correct use of French. The second person answers in Spanish, testimony to the presence of the Spanish culture in the west of the country: (Feliz día de la mujer para ustedes. espero q hayan disfrutado muchísimo juntitas. Besos) [Happy mother's day to you. I hope you have all had a lovely time together. Kisses]; although uses some gramatical mistakes and misspelling: (día) instead of the correct (día), (muchísimo) instead of the correct (muchísimo). An abbreviation has been used (q) instead of (que) [that] because of the speed of writing on the internet, some capital letters are missing, but the sentence is correct from a syntactic point of view. The third person emits a sentence in Arabic although written in Latin (Rebbi ykhalihalek) [May God protect you]: you can observe that each time spiritual feelings are spoken of, standard Arabic is used. And the last person answers in Algerian (Rabi ykhalihalek mimtek) [May God protects your mummy], and the sentence continues in Spanish (Te echo de menos wapa): [I miss you beautiful]: the sentence is correct and a diminutive is used in the end, a word (wapa) [beautiful] which is very commonly used by Spaniards. And the last person answers in Spanish in the same way (besos) [kisses].

Conclusion

In this study, we notice the presence of Algerian women in all of the conversations from the analyzed texts, who play a bigger role in comparison to men. We have analyzed texts which used a generalized version of speech to study the use of the Algerian language, as well as Arabic, French and other foreign languages, and their daily use within the Algerian community, and we arrived at the following conclusion:

At a macro level we observe the use of different languages to express oneself in Algeria: The grand majority express themselves in Algerian, then after that French plays an important role as the second most used language in social networking sites, followed by standard Arabic, then English and finally Spanish. Also, we saw a few words originating from the Berber and Turkish languages. We noticed an increased use of foreign languages amongst text and speech by women, being the larger gender in terms of numbers, although the presence of Algerian is significant.

At a micro level, we see that the Algerian language's grammar is different to the standard Arabic language (the official language of the country):

-We can notice that Phonetics is different between standard Arabic and Algerian, for example, the difference between (Win) and (أين) [Where]; or (Rakoum) and (إنكم) [You are]; (الخواوة) and (الإخوة) [Brothers]; (راكعي) and (إنك) [You are]; (Kou) and (لو كان) [If]; (ghi ma) and (غير ما) [Not]; etc.

-The morphology between Arabic and Algerian is also different as the word constructions are sometimes very different. For instance, the word (wellitch) is written in Latin whereas it comes from the Arab word (ولى) and we add a suffix to show the negation (ch), and this is an Algerian suffix, being that in standard Arabic, we do not need to add a suffix for the negation, the word (ما) or (لا) are sufficient to show the negation.

The present conjugation at the first person is different from the standard Arabic conjugation, for example, the verb (na3tik) in Algerian appoints the first person singular and the first person plural whereas in standard Arabic, it only appoints the first plural person, and the first person singular is conjugated differently (أعطيك). Also the verb (نروح) originates from Arabic in the same way (راح). Is it conjugated in Algerian as the first person singular starts with the letter (ن), and it is a verb which is used in Algerian instead of Arabic (أذهب) that has not been used on any occasion until now.

-The lexicon is different as well as the etymology of many words comes from surroundings languages, like (كابتي) from the text 4 that comes from the French word (Cabas). In this example, it is written in Arabic adding the Arabic possessive (ي), whereas in standard Arabic, we would use the word (حقيتي).

A linguistic identity is at stake, which should be recognized by conservative Algerian politicians, as it is the main communicative language within the community. Many words are used only in Algerian, and hardly ever in standard Arabic, here are a few examples:

(Gnine) [Rabbit] instead of (أرنب) which is of Tamazight origin (Agnin), (Guelmouna) [Hood] also of Tamazight origin instead of (طية زينية), (Fakroune) [Tortoise] which is of Tamazight origin (Fakroun) instead of (سلحفاة), (Bellaredj) [Stork] which is of Tamazight origin (Ibelliredj) instead of (طائر اللفق), (Mousse) [Knife] which is of Tamazight origin (Imus) instead of (سكين), (Karmous) [Fig] which is of Tamazight origin instead of (تين), (Zroudiya) [Carrot] which is of Tamazight origin (Zrudya) instead of (جزر), including adjectives: (Mkachrad) [Curly] which is of Tamazight origin instead of (مجعد), and verbs: (Seggem) [Organize] which is of Tamazight origin instead of (رتب); etc.

Other words originate from Turkish and are more common than the Arabic words, for example: (طبسي) [Dish] instead of (صحن), (نقشيرة) [Socks] instead of (جوارب), (قوطي) [round box] instead of (علبة), (نیشان) [All straight]

instead of (مباشرة), (خردة) [Scraps] instead of (بقايا), (بشماق) [House Slippers] instead of (شيشب), (شادي) [Monkey] instead of (قرد); etc.

Words such as (Corda) [Rope] whose origin in French (Corde) is used at the same level as its synonym (H'bell) coming from Arabic (حبل), although phonetically different. Other words originate from other languages like Spanish or Catalan and are used more than the Arabic originating words: (صباط) [Zapato] instead of (حذاء), (شنفلة) [Slippers] in place of (شيشب); etc.

We conclude that the Algerian language has its own etymology, many words come from Arabic but they get adapted to Algerian phonetics, and many words originate from foreign languages and are equally adapted to the rules of Algerian.

The lack of investigation is due to economic reasons, it is true that developing the teaching of a new language requires effort and economic investment, but it is absurd to ignore a language which is used on a daily basis by native people.

It is a long pedagogical process but easier than teaching foreign languages: lexicon is present in daily life; children start their primary education learning their mother tongue. At an economical level, jobs will be created for Algerian language teachers, and literature and poetry will get promoted. It is a rich heritage, it is the language that allows Algerians to express their ideas and feelings, it is the only language in Algeria that is understood and is spoken by a hundred percent of the population, neither Arabic nor French can share that status. That does not mean that we have to despise the other languages mentioned, quite the opposite, they are linguistic and cultural gold dust that we must preserve, but to approve the mother language of Algerians is an even bigger necessity to reflect Algeria's identity and culture.

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