

A Sociolinguistic Study of the Algerian Language

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Abstract

This article discusses the function of the Algerian language through the social networking site Facebook. The Algerian language is considered a dialect by Algerian politicians, but its daily use by the local community hands it an enormous amount of importance. The object of the article is to observe the frequency of use of Algerian within the analysed texts in comparison to Arabic, the official language of the Algerian Republic. Algerian is considered in this study a language which still finds itself in the initial stages of formation. For this reason, it is important to analyze its use, its grammatical rules and its social character. We are conducting a sociolinguistic study, that is, the language will be analyzed within a certain context, and time frame. A quantitative study will be done in order to study the Algerian language within society, and the frequency of use of other languages, such as the standard Arabic, the French language, or the English language, amongst others. The use of Algerian language will be dissected from a pragmatic point of view, considering its use youngsters; and different speeches from citizens from middle social classes, education and economic living standards to investigate all particularities within the above mentioned language. A sociolinguistic study has been made in order to observe the linguistic behaviour of Algerian speakers, and the obtained results allow us to observe the discourse rules of the Algerian language.

Key words: algerian language, identity, pragmatism, sociolinguistics

Introduction

The Algerian language is discussed from a sociolinguistic point of view, as well as considering its language policy, with the aim of analysing the use of such language, including its grammatical rules and pragmatic use. Within Algerian legislation, Arabic is considered the standard as an official language, and French is viewed as the country's first foreign language and second language sociolinguistically speaking, but in reality it is not actually like that. Actually, Arabic is taught at school as a first language, but it has never been the main communicating language within Algerian society. The mother language for Algerians is the Algerian language which is used to express oneself on a daily basis. It is a language formed by different languages, which has come about through the coexistence of various civilizations in the North-African lands, like Arab, Berber, French, Spanish, Turkish, Italian and also, influence from English through it being a global language.

The second most commonly spoken language is French, which is used by the majority of the population due to colonization and the parabolic which is very present in Algeria. Madani explains (1996) that television in Algeria has created many job opportunities by foreign production companies, which offers various programmes in French of American or European origin.

Another language which is present in Algeria is the Berber language, which is spoken by natives. Standard Arabic, on the other hand, has been expanded within writing, especially all the literature or the communication between other Arab countries. Although ultimately even the written form is done in Algerian and it is about time we studied its discursive rules.

Many debates are happening lately in Algeria to establish Algerian as a co-official language alongside standard Arabic, but politicians have not approved this yet, as it was analysed by Louafi (2010).

To expand and further comprehend the debate, and to demonstrate the language which is used in Algeria, a series of conversations are gathered together from the social networking site "Facebook" to show the language which is used by Algerian transmissions, with the aim of studying the use of that language within a specific social context and also within a certain time frame. The objective will be to observe the most used languages when communication takes place, and Facebook is selected due to its daily use by the majority of young people as a social medium, which has expanded worldwide to communicate between us.

Social networking sites and the concept of Facebook

The use of Facebook extended to other countries and expanded even more from the year 2007, finding versions in a diverse amount of languages with the aim of creating a community based within the web which could share people's tastes and feelings, through words, videos, music, etc.

The use of Facebook is a common concept between cultures, the principle and function is the same, but the content is what really changes from one society to another depending on sociocultural values : culture, politics, women's role in society, dictatorship, freedom of speech, linguistic conventions from different communities, which is the case of Spanish on the Iberian Peninsula and Latin American Spanish, and at the same time the Spanish which is used in Mexico and the Spanish used in Peru changes the function of contextual aspects, of education,

and of political and religious convictions; it is what happens on equal measure between different Arab countries which are dissimilar to each other. Mufwene (2014, 27) saw the need to study in the social context: "It is likewise noteworthy that, as pointed out by Lipski, the evolution of Spanish in Latin America, like that of Vulgar Latin in Iberia, has not been uniform".

Until quite recently, language and its development are analyzed through social networking sites in order to acquire quantitative and qualitative results. The analysis of debate through a computer allows us to ask about colloquial features which are more frequent in messages, the language economy, the quantity of graphemes, the communication code of social networking sites, spelling mistakes or intentional deviations (Heterography), lexical selection, vulgar and foul acceptance, dysphemistic expressions, adjectives with a pejorative meaning, etc.

All of this information can be collected from texts taken from Facebook and from the internet in general through its immediate availability and by the representative quantity of texts which can be found. The diversity of available texts is an advantage to analyse different texts at the exact same time.

To be able to do this study it is necessary to follow the ethical principles of compilation of information from the social networking site Facebook. This is what is detailed as follows.

Ethical Principles

Mancera Rueda & Pano Alamán (2014, 1) explain the importance of privacy when compiling information from social networking sites, saying that it is necessary to adopt some solutions relative to user privacy when it comes to gathering data.

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, creating an objective study with this.

The study which will be made here inquires about the language which is issued within a certain society, therefore for these reasons, we collect theories relevant to sociolinguistics.

Sociolinguistics and historical factors

In this article, we are using texts which have been gathered from the social networking site Facebook so that we can observe linguistic variability in society, the use of language within a certain context, social rules, such as the coherence of texts, the lexical which is used, and the grammatical competences.

We inquire about linguistic particularities of the Algerian language (Algerian is different to Arabic, the language has been influenced by Berber, Turkish and French from which it has many borrowed words), noting the context of the spoken text and their age. These points are invaluable in order to understand the function of the development of any given language. Taking into account that Algeria is a country which is 2 381 740 km² in length, with an large amount of diversity of ethnic groups and diverse languages which are spoken in the country: the Kabyle language in Kabylie, Chnaoui in the north-east, and Chaoui in the Aurés región, Tuareg in the Sahara, Temzabit in the M'zab Valley, Tashelhit on the Moroccan boarder, Hassaniya Arabic

spoken by Sahrawi refugees; in addition to the diverse amount of dialects which are spoken in each region and that is difficult to put into numbers: The Algerian spoken in Algiers, Oran, Tlemsan, Anaba, Constantine, and many others. The linguistic variety in Algeria is very rich and aided throughout history by other foreign languages, due to the coexistence of foreigners with Algerians (wars, long periods of staying put, globalization, etc.).

For these reasons, different texts are studied to observe that linguistic variety from the quantitative and qualitative aspects, as the knowledge of social facts are created through observation, to understand the behaviour of individuals like social actors and their relationship with the person next to them, taking into account social differences like sex, age, social class, education, etc. Middle social class prevails in Algeria, for that reason, this study is done by taking texts from speakers whose social class in middle, to obtain a quantitative result that we can trust.

The presence of foreign languages is equally as important as the presence of French is obvious due to the long-term stay of two civilizations in the Algerian lands for long periods of time, there are traces of Spanish as commented by Baussant (2010) that Oran has been occupied by the French, the Romans, and the Spanish since the year 1509 remaining a total of three centuries in the Algerian city.

In the same way, the importance of the English language is relevant due to globalization and its influence in technology, as Mami (2013) explains:

By the mid of the year 2000, Algeria has started a series of changes with the aim to improve the structure of the educational system. However, the traumatic past events have left the administration confused in certain areas where many schools required better organization and more teachers. Since the introduction of the English language into schools, it has become an important part of the curriculum and has recorded a great demand in all levels of education. Various TEFL (Teaching English as a Foreign Language) schools have been established throughout the country. While encompassing the motive of the venerable French grammar, the current view of the place of English in language learning is also filled with political scenes aiming to put one language at the edge of drowning.(p.911)

These coexistences create a unique language for the Algerians, who express themselves in different languages and switch from one to another frequently, what is commonly known as “Code-Switching”. It is defined as following by Tawwab & Ahmad (2014):

Code-switching could be defined as a term used to refer to the act of conversing in another language, besides the mother tongue. On the other hand, code-switching is also defined as a combination of words, phrases and sentences that result from sentence limitations in similar speech context. Based on these definitions, it can be deduced that code-switching in general can be regarded as the act of speaking in different languages interchangeably in order to overcome language constraints, to deliver speeches affectively and most importantly as a crucial step towards

achieving successful communication". [...] A person is said to be multilingual if he or she is competent in more than one language. Multilingualism is usually the result of many factors, such as colonisation, intercultural marriage, cultural interaction, education, and many other reasons.(p.78)

In this project we observe the amount of Code-Switching which has gone about in conversations, and our study consists in finding out if using this method is intentional or not. Tawwab & Ahmad (2014) highlights various causes of that linguistic action as follows:

Speakers may switch from one code to another either to show solidarity with a social group, to distinguish oneself, to participate in social encounters, to discuss a certain topic, to express feelings and affections, or to impress and persuade the audience. (p.80)

In continuation, we analyse texts collected from Facebook (these texts were compiled between the years 2015 and 2016 from a group of youngster from Algeria of different sexes and educational levels, with the aim of answering the following questions:

- Do we consider Algerian a dialect, or a language in process of being formed?
 - Is it a language, or a type of code-switching to be able to create an effective form of communication?
 - Why is the Algerian language not taught at school in the country?
- Next, we will create a quantitative and qualitative study with the final aim of observing the use of the Algerian language.

Text Analysis

We observe a total of 6 profiles from youngsters, openly knowing that the Algerian population is young on average as it is. Entire texts are collected. Facebook is a social networking site whose intention is communication, sometimes the texts are conative and appellative, talking actions are expressed through instructions, suggestions, questions, the sentences can be hortatory or interrogative, the method used tends to vary between the imperative and the indicative, dispensing with on occasion orthography and grammar and for this reason the comfort or the speed of the process of writing. The speaker tends to have her or his own identity.

In this piece of work we analyse discursive conventions such as style, punctuation, acronyms, phonetics, foreign tongues, local linguistic solutions, neologisms, borrowings, anglicisms, polysemy, language economy principles, the mix between “code-switching”, habitual expressions, group identity, prestige language, local language and global language, ideology, and political interest.

This study is made so we can understand better the function of the Algerian language in the 21st Century, bearing in mind that the final objective is to comprehend language within society, as explained by Albirini (2016):

Generally speaking, sociolinguistic research sets out to achieve three main goal: (1) to improve understanding of the relationship between language and social actors and communities, (2) to propose solutions to problems surrounding language perceptions, productions, behaviour, and policies, and (3) to engage in solving inequalities stemming from language attitudes and praxes. [...] The Arab social and political systems with their historical roots, norms, structures, organisations, networks, expectations, `power relationships, and systems of meaning, provide the framework and boundaries within which Arabic speakers construct their identities and define themselves in relation to others. [...] Individuals living within the same politically or geographically defined region in the Arab World may have different sociocultural environments, historical roots, lifestyles, political affiliation, religious beliefs, ethnic origins, and individual dispositions. They are therefore expected to differ significantly in how they define themselves in relation to others. This means that they may simultaneously have convergent and divergent forms of identity.(p. 123)

Personal information is hidden from the speakers in order to establish an objective sociolinguistic study. The female speakers are represented with the letter X and the male speakers with the letter Y. A variability is noted within the style, as we are analysing different texts with speakers from different educational backgrounds and that are versatile, the themes are sometimes interesting and during others times less important, this is done to cover all types of social and educative talks.

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), etc.

Here we mention 6 texts and we list them bellow: Discussion about the Algerian Government; discussion about the new cabinet in Canada; discussion about a colloquium; post about education in Algeria; discussion about the death of a teacher and a post to celebrate the Yennayer (Tamazigh new year).

Here we analyse the first text:

1) Discussion about the Algerian Government

La sécheresse, le baril à moins de 35 dollars, la nouvelle constitution, 2016 s'annonce mouvementée, bonne année et meilleurs vœux

- Y: ana ajbetni la nouvelle constitution
- X: ana koulchi rah 3ajebni hadl el 3am tu ne peux pas imaginer
- X: moi aussi
- Y: Et le pire c'est qu'on est cloîtré dans cette poubelle à 4 frontière qui se fait secoué par des corniauds...
- Y: un département ou les étudiants Yahakmou

A post is emitted about interior politics in Algeria in a correct French. The first speaker that comments on the post speaks in Algerian (ana ajbetni) [I liked it] and French (la nouvelle constitution) [the new constitution], a type of code-switching that is not intentional and that tends to take place in Algerian society which is very natural and frequent. The first sentence originates

from Arabic (أنا أعجبتني) but the phonetics is unlike Algerian, and the second sentence is shown in correct French.

The second speaker does code-switching in the same way between Algerian (ana koulchi rah 3ajebni hadl el 3am) [I like everything that year] and French (tu ne peux pas imaginer) [you can't imagine].

The first sentence is in Arabic (أنا كل شيء راه عجبني هذا العام) but written in Latin, the words (كل شيء) [each thing] fuse themselves in Algerian [koulchi], the word (راه) is added which has Arab origin (رأى) which has been adapted to Algerian phonetics, and the rest of the sentence is in standard Arabic and French.

The third and fourth person both respond using a correct sentence, and the fifth person uses code-switching again with the sentence (un département ou les étudiants Yahakmou) [a department where students govern]: the subject is in French and the verb in Arabic written in Latin (يحكموا).

2) Discussion about the new cabinet in Canada

Je ne sais pas pour vous, mais ce gars m'inspire une bouffée d'oxygène.

#عقبى_لنا

- Y: Je confirme
- X: Je l'aime ana ba3da c simple!
- Y: Ils commencent tous comme ça puis ils partent en c** souviens-toi de Obama
- X: Non obama ct clair des le depart il c vendu c tout! Lui il se vend pas il affirme sa personnalité et accepte les autres c tout moi j'ai de l'espoir!
- Y: les socialistes sont arrivés au pouvoir en 2012 en France avec des promesses, un cabinet H/F à 50%, des ministres arabes, noirs... malgré cela, ils ont déçu chez eux et au-delà. Je n'ai plus aucune confiance en ces dirigeants

Here, they talk about the creation of the new government in Canana in French (Je ne sais pas pour vous, mais ce gars m'inspire une bouffée d'oxygène) [I am not sure about you, but those people inspire me and give me a breath of fresh air]. The first person comments on the post in Arabic with the sentence (عقبى_لنا) [we hope the same for ourselves]. The second speaker states a sentence in French (Je confirme) [I confirm it], and the third person turns to code switching (Je l'aime ana ba3da c simple!) [I like it it's simple!]: the sentences are expressed in French and in the middle of the sentence a word in standard Arabic that means [later] (بعد), but the meaning in Algerian is different [myself], it is a regional word used in the west of the country. In this case, we can observe how one word can change its meaning when it adapts to the incoming language. The other speakers continue speaking in good French. We notice the use of a couple of abbreviations (ct) [c'était], (c) [c'est] which is used intentionally to write fast. They are abbreviations that are very common and are understood by French speakers.

3) Discussion about a colloquium

- X:

جماعة نتاع اللغة الاسبانية هاي اشاركوا في الجزائر ونتلقاو

- X: **Esperanza Del Amor**

شوية نشاط

expresses himself in English (Thank you bb. Do you think I can participate ???), and the tenth person does code-switching (Kiraha jayataq alla les colloque yyaawww rani fi لفترة نقاهة لووول [How much do you like colloquiums! Gosh I am going through a period of convalescence lol]: Words originating from Arabic have been used but they have been adapted from Algerian phonetics, one word in French and the last sentence in standard Arabic with a Latin interjection. The following person answers in Spanish (Thank you Mimi) and the last one uses standard Arabic again (hada houa) which is written in Latin [هذا هو].

4) Post about education in Algeria

- Y: Le rôle de l'école n'est pas d'être moralisatrice mais d'apprendre l'esprit critique. L'école algérienne n'a fait que de la morale depuis sa création et pas de rationnel. Les enfants manquent de logique pas de moeurs.
- X: X ah bon ? moi à l'université je vois tous les jours des comportements qui sont indignes d'un bac, même chez les profs
- Y: il a une différence entre morale et éthique
- X: X je crois qu'on est absolument pas sur la meme longueur d'onde
- Y: J'espère que ce ne sont pas les délits auxquels tu fais allusions car à ce moment là l'école ne doit pas avoir plus à faire qu'à dire que c'est condamnable et c'est à la justice de s'en charger par la suite
- X: si tu veux en débattre faut expliquer clairement ce que tu penses, car instruction sans éducation n'a aucun sens, et je crois (et j'espère que c'est ce que veut introduire la ministère) loin des idées religieuses, qui elles engendrent des humains apeu...
- Y: La morale est l'ensemble des règles et normes de soucis comportement relatives au bien et au mal, au juste et à l'injuste, en usage dans un groupe humain. Elle est par conséquent subjective à ce dernier groupe alors que l'éthique n'introduit pas forcément la notion du bien et du mal et la perte donc d'universalité qu'est sensée transmettre l'école.

In this conversation they talk about the Algerian education system in a correct version of French. We can notice a few accents missing because it is more comfortable to write this way and also it's quicker on Facebook.

5) Discussion about the death of a teacher

- X: Que descance en paz
- X: un homme irremplacable
- Y: Allah yarahmah
- X: ALLAH YERHMAH INCHALLA
- Y: Su cara me dise algouna cosas ? Pero !!!
- X: Que en paz descance. Lah yarhmah
- Y: D.E.P.
- Y: Allah yerhmek ya Y , tu nous manqueras énormément , et ta grande qualité d homme a une eu une empreinte indélébile sur plusieurs D entre nous
- X: Te quería mucho, X.
- X: Me quedo sin palabras
- Y: Tristísima noticia que me (nos) ha pillado desprevenidos. Hablé con él hará un par de meses. Estaba con el humor de siempre, bromista, jovial. Fue un gran apoyo cuando

llegué al Cervantes de Orán. Y se convirtió pronto en un gran amigo. Descansa en paz querido Y.

- X: Ellah yer7mou c'était vraiment quelqu'un de bien

In this conversation, the death of a teacher is discussed. The first speaker writes in Spanish (Que descance en paz) (may you rest in peace), the second person answers in French (un homme irremplacable) [an irreplaceable man] and the third person says an Arabic sentence (Allah yarahmah) (may god be with you) written in Latin. We notice that when a spiritual sentiment is expressed, general Arabic is chosen, as the fourth person also says (ALLAH YERHMAH INCHALLA) (may god be with you Inchallah).

Another speaker comments on the photo and the post with a sentence in Spanish (Su cara me dise algouna cosas ? Pero !!!) although uses some grammatical mistakes: (dise) instead of the correct (dice), (algouna) instead of the correct (alguna), we also see that French is the predominant language, but sometimes the Hispanic community stands out whose written Spanish is moderate. As can be demonstrated in the next sentence (Que en paz descance. Lah yarhmah): (descance) instead of the correct (descanse) and this is followed by an Arabic sentence written in Latin when they talk about spiritual or religious feelings (may god be with you).

The following person uses the diminutive (D.E.P) meaning (rest in peace) and is a sentence which is used very often in Algerian although it originates from Latin and from the Catholic church. Then, the next speaker talks in French (Allah yerhmek ya Y, tu nous manqueras énormément, et ta grande qualité d homme a une eu une empreinte indélébile sur plusieurs D entre nous) although comes back to Arabic to give his blessing (may good be with you). The following two people express their sadness in Spanish, and then another person continues speaking about the dead person in Spanish although she makes spelling and grammatical mistakes for her lack of use of the Spanish language.

Spanish is spoken in some parts of Algeria, but you can tell the difference in level in comparison to the French language and that is because of time factors, as the Spanish occupied the land earlier than the French and the French linguistic impact is actually stronger here nowadays.

The next speaker expresses a sentence in French and Arabic (Ellah yer7mou c'était vraiment quelqu'un de bien) [May god be with him, he was a good person], the Arabic expression is used because a religious feeling is said. The same occurs with the sentences of the last speaker (un grand homme est parti, et un des plus anciens ami de mon pere, allah yerahmek we y wesse3 3lik tonton Y), who mixes French with Arabic to express a feeling of blessing. That word has been written in different ways and that is because of the lack of coding of the Algerian language.

6) A post to celebrate the Tamazigh new year

- X:

Assegas amegaz les amis

- Y: amchiche

- Y: assuguess amugeuss X

- Y: FELUZ 2.966

The first person wished a happy Tamazigh new year with the sentence (Assegas amegaz les amis) [happy new year friends], the congratulations is given in the Tamazigh language, a language used by 25% of the Algerian population, followed by a sentence in French (les amis). The third person congratulates in the Tamazigh language, and the last person answers in Spanish (FELUZ 2.966), making a single spelling mistake (feliz) meaning (happy).

We can notice the use of many languages to express oneself in Algerian; it is a koine language, meaning that more than two languages are mixed in order to create a new one. The differences between both are becoming fewer, for example the phonetics of Arabic words are different than in Algerian. Firstly, the two languages start getting mixed, then a process of alignment is done, meaning that the two languages get balanced and in the end, the language is simplified and adjusted. Albirini (2016, 180) explains the creation of a language as follow: "Koineization involves a number of related sociolinguistic phenomena including dialect mixing, accommodation, and levelling, among others".

Conclusion

Six texts found on the social network site Facebook in Algeria were analysed and the profile of middle class youngsters, also due to their economic level. All this research was done in order to obtain reliable analysis.

We can notice the use of different foreign languages (French, English and Spanish in majority). We can observe a linguistic economy in Algerian due to code-mixing. During the 90s and at the beginning of 2000, the prestigious language in Algeria was French, but we can notice some changes with the use of many other languages, and we can even notice the importance that the Algerian language holds.

Spelling sometimes suffers because of the trend to write quickly on social networking sites while posting or commenting on posts and as well for the commodity of writing. The style is not excellent anymore for the same reasons, meaning for the speed of writing on internet. Some essential points stand out of this research like: the political interest, the Algerian grammar, the discursive conventions and the linguistic identity of Algerian people.

The political interest is not clear, the minister of education is fighting for teaching Algerian to its native speakers, but the proposal never gets approved. Is this rejection due to an ideology and/or to a religious movement? They pretend to preserve a conservative system by teaching standard Arabic as a language that unifies the Arab world, but the reality shows that none of the Arabic countries actually use this language on a daily basis. Maybe the reason of this rejection is to build an Arabic market with common interests, but never in history have we seen Arabic countries collaborating to develop an economic union.

It is obvious that Algerian is prominent in Algerian society, more than standard Arabic (except in the case of literature), as the statistics show and it is necessary to study its grammar rules because it is still a developing language, and it is a different language than Arabic at grammatical and phonetical level. Writing is more frequently done in Latin because of the commodity of writing with a Latin keyboard and because it is the language used for teaching in

the Algerian universities, as the majority of degrees are taught in foreign languages. Phonetics is different and sometimes very far from standard Arabic.

Grammar is the linguistic tool that studies the word structures and their accidents. In our research, we have observed some differences from varied points of view such as the phonologic, synthetic-morphologic, lexicon-semantic and pragmatic.

-We can notice that Phonetics is different between standard Arabic and Algerian, for example, the difference between (كل شيء) and (كلشي/كولشي); or (نتلقو) and (نتلقني); or (و لو) (Walou); etc.

-The morphology between Arabic and Algerian is also different, for example, the present conjugation at the first person is different from the standard Arabic conjugation: the verb (نتكلم) 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 (أتكلم). We have noticed a linguistic economy in many Algerian words: (كتبتلكم) instead of (كتبت لكم) [I wrote you]; (Idarna) instead of (إلى دارنا), etc. Even though the words are written in Latin, they mix.

-The lexicon is different as well as the etymology of many words comes from surroundings languages, like (كابتي) comes from the French word (Cabas). In this example, it is written in Arabic adding the Arabic possessive (بي), whereas in standard Arabic, we would use the word (حقيبتني). A great number of examples can be used, such as: (Kouzina) instead of (مطبخ), (Trico) in place of (قميص), (Frigo) instead of (ثلاجة), (Kamyou) instead for (شاحنة), even (بنانا) instead of (موز), amongst many other examples.

-Pragmatics shows the relationship between language and context where the idea is being developed, and the interpretation of the information in a particular sociocultural environment, and this is what has been done in this research to highlight the importance of Algerian in Algeria. This is the Algerian linguistic identity that needs to be studied in order to create rules and to codify this language.

It is obvious that Algerian is a developing language and it needs grammatical research to be produced in order to establish its own grammar and to codify the language, as it has been done with vulgar languages. Code-Switching that has been highlighted is not intentional but innate, because Algerian is based on languages that have lived together in North Africa. It is not really an intentional type of code-Switching because as standard Arabic and French take different aspects in many occasions and use the phonetics of Algerian, and they don't preserve themselves like this.

The Algerian minister of education proposed to teach Algerian at school in parallel with standard Arabic language classes, but it was rejected by the Algerian conservative politicians. Was this rejection due to the necessity to conserve the Arabic language for spiritual and economic reasons?

It is an advantage to conserve the standard Arabic language so that the twenty-one Arab countries can communicate with each other, and so that Arab can be part of the list of the most important languages and widely spoken in the world, with 295 million speakers. However, we should not ignore the sociolinguistic reality of each Arabic country, and their interest for their mother tongue. The fact that Arabic is the eighth most spoken language in the world and the

religious language of Islam does not take away the importance of developing the own language of each country.

Identity is the key word in this thesis, it is true that standard Arabic is the official language in Algeria and it has a lot of prestige when it comes to literature and poetry, but in which language do Algerian people feel more comfortable to express their emotions, feelings, and thoughts?

Their own language is more modern, and it is an essential element in defining their identity through a national language, even if it is not the one used for international communication or as the business language.

It is clear that it would need many more years of investigation on the Algerian language to codify it, but now is the moment to start investigating its rules, to recognize Algerian identity and to distinguish each country and each language from the commonly called "Arab world".

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