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**STEREOTYPED ACCENT OF STUDENTS FROM
SOUK AHRAS AT THE DEPARTMENT OF ENGLISH,
08 MAI 1945 UNIVERSITY-GUELMA.**

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Requirements for the Degree of Master in Anglophone Language, Literature and
Civilizations

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Dedication

I dedicate this humble work to my beloved parents, to my dear sister and brother, and to my precious friends Maroua and Ahlem.

Acknowledgments

It gives me great pleasure to express my gratitude to all those people who supported me and contributed in making this thesis possible. First and above all, I praise ALLAH, the Almighty for blessing, protecting, and guiding me to proceed successfully. I could never have accomplished this work without the faith I have in the Almighty.

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I am grateful to the respondents who took time to fill in the questionnaires.

ABSTRACT

The present work examines stereotyped accents among students of different regions: Souk-Ahras and Guelma, at the Department of English, University of 08 Mai 1945, Guelma. The study attempts to focus on the connections between accents, stereotypes, prejudices, attitudes, and linguistic discrimination. The research aims at identifying the reasons behind the stereotyped accent of students from Souk-Ahras, in order to measure the acceptability of this accent, and to investigate whether students consider their stereotyped accent as a linguistic enrichment or insecurity. The data was collected using different techniques: Qualitative and quantitative, realized by means of a census questionnaire administered to both students and teachers. Data collection helps us a lot in understanding the reasons behind stereotyping students' speech, and the reactions to such phenomenon. The findings thus show that both students from Guelma and Souk-Ahras are linguistically discriminated by others in terms of their accent; but they think of it as a linguistic enrichment rather than insecurities. As for teachers, they consider regional accents' interference in speaking English as a learning error.

List of Abbreviations

AA: Algerian Arabic.

Br: Berber.

CA: Classical Arabic.

ESA: Educated Spoken Arabic.

F: French.

FL2: Second Foreign Language.

H: High.

L: Low.

L1: First Language.

L2: Second Language.

MSA: Modern Standard Arabic.

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General Introduction

General Introduction

Language is one of the powerful mediums of communication in any speech community. It has been always attracting the attention of researchers, and linguists, who adopted different methods to investigate its complexity. It is inevitable that language varies from one country to another, even within the same country, or region itself. A number of regional varieties at the level of writing and spoken can be found. This is explained through sociolinguistics as language variation, or what is commonly known as dialect.

Language is an integral part of shaping person's identity, as the way we speak reveals something about who we are, and how we want to be perceived; also it shapes the way we perceive others. People make judgments based on one's spoken language that is different from theirs. Variation of accents carries social meanings and so can bring different attitudinal reactions. People usually tie up their attitudes towards language use to attitudes that they basically have about groups of people, reacting either positively, or negatively.

Therefore, accent has the main components from pronunciation and intonation, it is considered as the tool of language that informs about the degree of resemblance among speakers and listeners, and due to its salience, people tend to make baseless assumptions, and associate values and reach conclusions concerning the person speaking with an accent. This is clearly reflected in jokes and funny stories about some pronunciations and efforts made in the imitation of regional accents, which create a kind of inferiority complex to most of the speakers of the stigmatized accent. People tend to evaluate these variants as right or wrong, good or bad, beautiful or ugly, and so on.

1. Statement of the Problem:

Every student has his own way of speaking or pronouncing utterances. The way we speak determines our belonging to a certain geographical group (a group that belongs to a certain geographical area), specifically a social group (individuals belonging to a society, who are interrelated) in which our identity is attached. Students of English Department of Guelma's 08 Mai 1945 University use English inside the classrooms, and sometimes outside, but each one is influenced by their native language accents, and their region. Students will reach a stage in which they judge each other's accent, based on identifiable characteristics; this is what we call stereotype. These judgments would lead students to behave in a certain way towards the group with an accent, these latter, could be linguistically discriminated or enriched, since students use the speech of others as a clue to both linguistic and non-linguistic information about them, such as their social background and even personality traits like intelligence. Students of Souk-Ahras are the sample of the present research through which the objective of the study is to find the major stereotypes students from Guelma think about them, and see whether these latter accept it or opt for other solutions.

2. Objectives of the study:

Stereotyped accents, mainly linked to the negative judgments, create problems within students and affect their relationships. Hence, the objectives of the research study are to:

- 1- Concentrate on the connections between the accent and the stereotype.
- 2- Identify the reasons behind the stereotyped accent of students from Souk Ahras.
- 3- Measure the acceptability of the regional accent i.e., the accent of a specific region or place, in our case the region is Souk Ahras.

4- Investigate whether a stereotyped accent is a linguistic enrichment or a linguistic insecurity.

3. Research Hypothesis:

1. Students of Souk-Ahras would be linguistically discriminated, if their accent is stereotyped.
2. Students of Souk-Ahras would integrate in the society, even if their accent is stereotyped.
3. Students of Souk-Ahras would be linguistically enriched; if they keep their English accent.

4. Limitations of the study:

This study was conducted to students from Souk Ahras and Guelma studying at the English department, University of 08 Mai 1945-Guelma. From the two levels 3rd Year Licence and 1st Year Master. Also, to teachers from the English Department. Therefore, any obtained conclusions or results will apply to them only.

5. Research Methodology Design:

There is a myriad of appropriate methodologies for the study of different educational problems. The selection of one and the avoidance of others is not a simple task at all. The nature and purpose of the investigation and the population involved will help the researcher to which method to be dealt with.

In our present research which investigates the stereotyped accent of students from Souk-Ahras at the English department, University of 8 Mai 1945-Gelma, a descriptive research method was adopted. The main objective behind the descriptive method is to elicit the feelings and attitudes of English language students and teachers about the stereotyped accents. The data is collected using questionnaires as a research tool. The questionnaire

shows the different reasons behind the stereotypes in the accent of students from Souk- Ahras and Guelma, and investigate how they are treated vis-a-vis their accent and reaction towards such stereotypes. The sample consists of University students of both sexes from the English Department. The sample was taken randomly according to students' availability from two levels: 3rd Year Licence and 1st Year Master.

6. Population and Sampling:

Population refers to the group of people to whom the researcher applies his/her findings. The target population is the one from whom the researcher wants to obtain information and apply the results. Through sampling, which is the process of listing all the accessible members of the population, information will be collected.

Thus, our current research study consists of two types of target population. The first consists of all N250 of students from 3rd Year Licence and 1st Year Master at the English department, University of 08 Mai 1945-Guelma. The sample is selected on the basis of the students' availability, in which the method followed in this research is taking only 30% of the population.

The second data gathering tool for the descriptive method is the questionnaire destined to ten (N10) teachers of English. The reason behind its use, is that it is a reliable means to elicit their feelings, beliefs, experiences, perceptions, and attitudes concerning the topic under investigation. Moreover, the questionnaire was chosen rather than the interview because of its economy and uniformity of questions.

7. Organization of the study:

This work reported in this research is composed of four chapters. The first chapter entitled the sociolinguistic situation of Algeria, in which the linguistic and sociolinguistic

profile of the Algerian landscape is discussed, through a historical and geographical perspective. The second chapter is an overview on accent, in which different definitions are given. It focuses on the different terms linked to accent, like: dialect, accentology, and dialectology. Also, it deals with the relation between accent and second language acquisition, and language teaching. The third chapter entitled linguistic prejudices and stereotypes, in which an overview is discussed about the different terms of stereotypes, attitudes, prejudices, and linguistic discrimination, in order to differentiate between them. The fourth chapter, focuses on the overall analysis of the data based on the responses of the questionnaire. The latter highlights the informants' attitudes towards the linguistic differences of their classmates' accents.

Chapter One

The Sociolinguistic Situation in Algeria.

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Introduction

The present chapter introduces both the Algerian linguistic and sociolinguistic situation, in addition to some theoretical insights of the present research. The first part of the chapter starts with a very brief overview of the history of Algeria. This history influences tremendously Algeria's present sociolinguistic situation. Then it highlights the Algerian sociolinguistic situation by introducing the languages that constitute the Algerian linguistic repertoire: Arabic with its varieties (Classical Arabic, Modern Standard Arabic, Algerian Arabic and Educated Spoken Arabic), Tamazight, French and English. It also introduces the various contact processes displayed by the Algerian language groups, i.e. diglossia, bilingualism, and code switching.

1. Historical Perspective:

It is well-known that Algeria was a place of invasion and crossroad of civilizations that made the linguistic plurality reign among its speakers since antiquity. From the Berber (Tamazight), the Romans, the Arabs, the Spanish, the Turkish, to the French respectively which affected the present languages used in Algerian society. The number of individual languages listed for Algeria is 18; all are living languages. Though, the main languages in Algeria are four(04) genetically unrelated spoken ones, namely Modern Standard Arabic (MSA), Algerian Arabic (AA), French and Berber (Tamazight), thus, it is a multilingual situation. (ethnologue.org).

The first inhabitants of Algeria were the Imazighen (plural of Amazigh), who spoke different varieties of Tamazight, a semito-Hamitic language (one of the branches of Afro-Asiatic languages), what is called "Berber". This latter is the original language of the country. By 46 B.C, Algeria became a Roman province, who brought with them Latin language. In the 7th century AD, along with the whole of North Africa, Algeria was colonized by Arabs, who

reigned for nine centuries. In this period, Arab language was introduced, and adopted by the inhabitants as they also embraced Islam.

Then, in 1518, the country was under the supremacy of The Ottomans, where people borrowed some words from the Turkish language and used them in their conversations. However, according to Taleb Ibrahimi, and Grandguillaume (1997) Turkish did not have a big influence neither for Arabic nor for Tamazight languages. Most of them are related to food. In 1830, France occupied the Algerian territories and lasted 132 years (1830- 1962). As a consequence, French language represented a new whole phase for the Algerian linguistic situation. In 1848, Algeria was declared a French territory and Arabic held the second position, whereas, French was taught in schools as the first language. This created a dilemma since Arabic was banished from the educational system and it was limited within few members of the society.

After the independence, the Algerian government managed to adopt a totally different linguistic policy through Arabization, which was the starting point in changing the Algerian linguistic situation. Standard Arabic became the first language in this multilingual nation where Berber, French, and Algerian Arabic were already present, and French became the first foreign language and not the second language in the country with a prestigious status in the society. The impact of the French colonization seemed to be very strong linguistically, as the government faced many problems in applying Arabization. Nowadays, French continues to enjoy a privileged position in Algeria despite the “Arabization programmes”. Thus, the linguistic situation in Algeria is characterized as diglossic, bilingual, and multilingual.

2. The Arabization planning:

The processes of Arabization were linked to efforts of the post-colonial governments to legitimize their status as the liberators from French domination. During the colonial period,

it was difficult for Algerians to receive any other education than in French. The term “Arabization” is the extensive use of Arabic in all domains of life: political, social, and cultural; i.e., it refers to the promotion of Arabic as a medium of interaction in public and private sectors (Grandguillaume, 1997).

In the late 60s, President Houari Boumediene¹ initiated a complete Arabization process, mainly, as a national goal and began the first steps to advocate Standard Arabic within administration and schools. He for instance, made the knowledge of Standard Arabic an employment requirement for administrative jobs. Arabization was brought in slowly in education, starting with primary schools as well as in social sciences and humanities. However, it was only in the 1980s that Arabic was introduced as the language of instruction at the secondary level.

3. The sociolinguistic Profile in Algeria:

The linguistic situation in Algeria is diversified and complex in the sense that several varieties are used today namely Classical Arabic, Modern Standard Arabic, Colloquial Arabic or AA, Educated Spoken Arabic (ESA), Berber and its dialectal varieties: Kabyle, Shawia, Mozabite, and Tamashekt – the mother tongue of Touaregs, French, and lately English, particularly in the field of commerce, science and technology. Accordingly, Algeria is characterized by the phenomenon of multilingualism which affects the socio-cultural life of the Algerian people, and gives rise to sociolinguistic needs that must be taken into account in education and language planning. (ethnologue.org)

Since 1963, Standard Arabic, the language of the Quran became the only official language of Algeria. It is the language of education and administration. Dialectal Arabic or Colloquial Arabic is the mother tongue of nearly 81% of the population and is, to a great

¹ Report of the conference in *Révolution Africaine*, n° 586 (16-22 mai) and 588 (30 mai-5 juin). See also Christiane Souriau, « La politique algérienne de l’arabisation », *Annuaire de l’Afrique du Nord*, 1975, p. 363-401.

extent, different from the Dialectal Arabic varieties that are spoken in many other parts of the Arabic world. It has been greatly influenced by, respectively, Berber, Turkish and French from which it borrowed a great number of words. French, however, became the first foreign language taught in schools and universities but still occupies an important place in interpersonal communication.

As any other country, Algeria is enriched by linguistic variation. Almost each province (Wilaya) has its own regional variety, as well as its own accent. People can recognize others' regions only through specific lexis, syntactic structures and pronunciation. Speakers from Souk Ahras do not talk like those from Guelma, Skikda, and Jijel. The dialect spoken in Algiers is different from that of Oran, Tlemcen, or Laghouat. Indeed, it is most importantly a question of pronunciation – accent – but it may also be a matter of vocabulary and structure. It is worthy to note that such linguistic phenomenon does not only take place in Algeria but in many other Arabic countries as well. For example, the regional varieties of Arabic in Kuwait, Egypt, Tunisia, Morocco and many other countries are totally different at the lexical, syntactic, and prosodic levels.

3.1. Arabic:

Arabic has been classified into three categories: Classical Arabic (CA), Modern Standard Arabic (MSA), Educated Spoken Arabic (ESA) and the vernacular variety. CA and MSA are both called “El-fusha”, However, CA is considered as high-style of language. Its superiority is linked to the Quran, as it is considered to be a model of linguistic excellence and the key to a prestigious literary heritage. It is a language with a long literary tradition and a closely guarded sense of grammatical and rhetorical correctness. CA was simplified and evolved into MSA after the 19th century. Arab Renaissance labored to modernize CA, and make it more effective to meet the demands of modern life. Today in Algeria, MSA is

officially recognized as the country's national and official language, aside with the Tamazight Language.

As for grammar and lexicon of a given standard language, Ferguson (1959) argues that: "In diglossic communities the high style may have striking differences in grammar and in word order, and in the area of the vocabulary the high style may have a much more learned and classical lexicon than the low." (p. 33). In a diglossic situation, each language variety has very specific functions. High (H) and Low (L) are strictly divided according to their respective functions. Thus, the H variety is employed for writing, formal speech and education. The L variety is intended for private life. It is acquired as the mother tongue and is not subjected to any normative control. In Algeria, MSA is considered as high style, however, the low variety is the Algerian Arabic and it is not written, though, it has varied pronunciation, grammar and lexicon.

Vernacular Arabic is the language of everyday communication in the family and the street. It is the native language of Arabs. Differences between the vernacular and the written form are manifested in morphology, syntax, the lexicon, and the complex system of case endings.

The vernacular in this case is the Algerian Arabic (AA) which is the language of communication in our daily life. In other words, it is the mother tongue of the majority population of Algeria. It is known as the "El-Derjja" (dialect), and it is different from the Modern Standard Arabic morphologically and syntactically, and also different from other dialects in other Arab countries. However, it has a rich vocabulary with the mixture of Arabic, Berber, Turkish, and French words.

Algerian Arabic is inevitably part of the "Maghreb" dialects as they share quite the same historic developments. It is a linguistic continuum, since Algerians at the eastern

borders use a variety which is similar to Tunisian Arabic and others speak a variety which fades with Moroccan Arabic near the western borders. However, it is not uniform because it differs from a region to another. And it is also the case for accents. Algerians do not share the same accent across the country.

3.1.1. Modern Standard Arabic vs. Classical Arabic:

Modern Standard Arabic is different from Classical Arabic are primarily in style and vocabulary, since they represent the written traditions of very different historical and cultural eras, from the early medieval period to the modern one. Mary Catherine Bateson in her *Arabic language handbook* (1967; 2003) identified three kinds of changes that differentiate MSA from CA: (1) “a series of ‘acceptable’ simplifications” in syntactic structures, (2) “a vast shift in the lexicon due to the need for technical terminology.”, and (3) “a number of stylistic changes due to translations from European languages and extensive bilingualism.” (P. 84)

3.1.2. Modern Standard Arabic vs. Algerian Arabic:

AA is different from MSA on the level of phonology, morphology, syntax, and lexicon. Phonologically, AA has more simplified vowels because they are mostly restricted to “schwa sound /ə/”, for instance, in MSA we say /laʕiba/ (لعب) but in AA we say /lʕəb/, in MSA we say /rabiha/ but in AA we say /rəbəh/. Moreover, Algerian Arabic shares more features than in MSA. Algerian Arabic includes non-Arabic phonemes.

In addition to the 28 consonants phonemes in both CA and MSA, like /g/ as in the word قال /gal/, besides the phonemes /p/ and /v/ which are mainly used in words borrowed from French, like the case in the word "يومية" (adapted from the French word "pompe" which means a pump). Also, the word "قاليزا" (Adapted from the French word "valise" which means a bag). Also, it should be noted that the use of the phonemes /ظ/ and /ذ/ can be used

differently, as in some regions it is pronounced /d/. The same case is observed for (ث) which is pronounced /t/ (ت).

Morphologically, AA most of the time is much simpler than MSA because of the absence of case-marking inflections, the dual and feminine plural inflections, for example; in MSA we say /binta:n/ (two girls) but in AA we say /zouj bnat/, however, the use of duality in AA is prominent only in time, for instance we say /?ami:n/ (two years) or /marti:n/ (two times). Syntactically, both VSO and SVO are used in AA, but SVO is dominant in AA. And, lexically, AA is famous with borrowing.

3.1.3. The Educated Spoken Arabic (ESA):

Due to the divergent aspects that characterize the situation of language in the country, Algeria represents a suitable environment for sociolinguists. Algeria is what Fishman (1968) describes as nation type 'B':

Type B nations are characterized by the typical presence of one indigenous Great Tradition at the national level sustained by one national language of classical origin. There is no need of attempts for socio-cultural integration in these nations as there already exists that kind of situation. But there is the need of language modernization to meet the challenges of modern form of discourse. (Pp. 491-498)

Fishman (1971), defines 'great traditions' as the assumed existence of a set of cultural features, law, government, religion, history which is shared by the nation and can serve to integrate the members of the state into a cohesive body. Such a great tradition usually has one of its manifestations and its major vehicle of expression, a language which very often is the appropriate choice for adoption as the national language or the official language. Type B policy is adopted in endoglossic - an indigenous language that is used as the first or official

language in a country or community - countries where the elite acknowledge the existence of a great tradition with a related language of expression.

According to Fishman, type B nations are uni-modal, the indigenous language with the literary tradition in the case of Algeria is the Algeria Arabic, and this variety of language it could be evolved and modernized through time; i.e., many new vocabulary can be added, or adopted from other languages, like French and English. In order to rend it more functional for the purpose of national well-being in the modern world, and to become a language of wider communication. Furthermore, the sociolinguistic profile of Algeria is more complex than it seems.

According to El-Hassan (1977) there is a code switch between what Ferguson call high and low varieties, and this situation is present in the Algerian Parliament, mass- media, mosques and schools. He confirms that: “A speech in Parliament or a political speech elsewhere (Ferguson H) is usually given in Educated Spoken Arabic, and sometimes in pure colloquial (Ferguson L).” (p. 115)

A third level of Arabic is appearing as a suitable medium of communication. This level is labeled differently as: middle Arabic, or Educated Spoken Arabic. It is an intermediate form of language as Ferguson identifies. As it is supposed to lessen the linguistic tension between the educated and the non-educated people in Algeria. ESA plays a major role in the spoken dialect of a community, as people speech reflect their educational level. The idea of ESA was developed in the mid-70 by Frederick Mitchell in his. It is the variety of Arabic composed of elements from both MSA and the dialect spoken typically by educated people.

3.2.Berber:

Arabic and Berber are distantly related languages – categorized by linguists respectively as Semitic and Hamitic branches of the Semio-Hamitic language group, or family. Nowadays they are more commonly referred to as the Afro-Asiatic languages. Linguists used to define all African languages as belonging to the Hamitic family, but modern studies usually operate with five languages in the Hamitic group. Among these are the North African Berber languages (Versteegh, 1997).

Afro-Asiatic languages according to Katzner (1977) are: “spoken by people of vastly different racial, religious, and cultural origin” (p.32). These languages are spoken in North Africa, mostly in Morocco and Algeria, and to a lesser extent in Niger, Mali, and other countries. The Berber languages are so similar to each other that some authorities speak of a single Berber language.

The Tamazight language originated from a very old language called the Libyan. Berber language (BR) existed as an oral standard, although Berber texts were written in Arabic and Roman scripts during the past by means of adding few characters to symbolize typical Berber phonemes. All BR varieties lack written form except the Touareg dialect (Tamashek) which is the only variety that maintains ancient script called *Tifinagh*.

Even though they shared some structures and vocabulary, the Berber dialects are totally separate. According to Ennaji (2005) there are twelve different Berber dialects in Algeria; *Thaqbaylit*, *Shawiyya*, *Thamazight*, *Thashelhit*, *Thumzabt*, *Thaznatit*, *Thamahaq*, *Shenoua*, *Thamazight Tidikelt*, *Thamazight Temacine*, *Thagargrent*, and *Thadaksahak*.

3.3.French:

In Algeria, French (F) was inherited from the colonial period and became the language of bureaucracy. Statistically, Algeria is the most francophone country among the old colonies (Calvet, 1974). By the end of the 90s, it became statistically the second largest

French-speaking community in the world after France. French is spoken with more or less fluency by the majority of Algerians, but this situation has considerably changed.

It is mainly learnt at schools. Besides, it is regarded as a language for studies in scientific disciplines in Higher Education and technology. In recent years, French language use has been expanding with the proliferation of private schools where it is used as the language of instruction as opposed to public schools where it is reduced to a subject taught with limited number of hours.

However, French still occupies a prominent place within the Algerian society mostly at the economic, social and educational levels. In the domain of publication and distribution of books, French language continues to benefit from a significant status. Despite the many efforts made to promote books in Arabic, French books' readers are more and more numerous.

More than fifty years passed since independence, and yet the Arabization policy is not well established in Algeria and French language position is not withdrawn. On the contrary, it has gained more space and power within the entire society as it is still used formally and informally by a lot of people. Within this framework, Akila (2001) claims that: "Le Français est devenu une langue élitiste , symbole de la réussite sociale et reste omniprésente dans les secteurs, de la banque , de l'économie et de l'ouverture sur l'universel. Elle n'en reste pas moins la langue de l'ancien colonisateur. " (p.01)

"French has become an elitist language, symbol of social success and remains omnipresent in the fields of the bank, of economy and the opening up on the universal. It remains nevertheless the language of the colonizer."

3.4.English:

In Algeria, English is taught as a third foreign language for general educational purposes with no specific aims. It is mostly used in formal classroom environment. However, there are few opportunities, other than in school where it is used for daily communicative purposes. Since its independence, Algeria has been struggling in establishing an educational system that meets a targeted population needs. Considering the historical connection with France, Algeria has always looked at French language as a cultural imperative until the late seventies. After the Arabization policy in 1971 and the socioeconomic changes taking place worldwide, the use of English as a communicating vehicle started to gain more space within the whole country.

Consequently, things have changed and the situation of English language became totally different from the previous one through several reforms. During the French colonization, English was taught as second language (FL2). By the time they finish school, pupils would have studied English for 7 years. After the independence, English was considered as a foreign language after French. From 1962 to 1993, it was taught for 5 years (2 years at the intermediate level and 3 years at the secondary level). However, from 1993 to 2004, pupils had the opportunity to choose and learn either French or English for nine years (3 years at the primary school, 3 years at the intermediate level, and 3 years at the secondary school). Nowadays, English is taught for 7 years (4 years in the intermediate school, and 3 years in the secondary school).

The presence of English in Algeria has been enhanced by globalization, movies, and the international status that it holds as a language of science, technology, diplomacy, entertainment, travel, business, mass media, and scientific research. In addition to that, it is spoken by about 1.5 billion people. This has added another dimension to variation, as many

new words have entered the linguistic repertoire, which has given dominance to English in different contexts.

Nowadays, the necessity to know languages is increasingly recognized, as the world joins together in a 'global village'. English is gaining place with both French and Modern Standard Arabic in several domains, and notably in higher educational levels, commerce, etc. It is highly respected in Algeria, because it is more related to technological and economic matters. Thousands of new words and expressions infiltrated the verbal speech of the Algerian people to meet the needs of the new communicative requirements.

4. Code- Switching:

Code Switching might be defined briefly as the alternate use of two or more languages within the same conversation. This process is very common in bilingual situations involving bilinguals who switch between two or more distinct languages or varieties of a language at some place in their interactions.(Brown, 2007).

Code switching is different from code mixing, the former can be switching from one language to another, for instance a person who lives in a bilingual area needs to switch a language but another. However, the latter, is transferring linguistic elements from one language to another; a speaker begins a sentence in one language, then uses words or grammatical features from another. Code switching occurs in all situations within both written and spoken language word group(s) (sentences- clauses or phrases) as the Algerian context involves bilingual situation with Arabic, French, Tamazight, and English. Code Switching in Algeria involves all the possible languages of the linguistic repertoire of the Algerian population. (Ayeomoni, 2006).

4.1.Bilingualism:

Bilingualism is one of the most important and complex processes of language contact which occurs when speakers of different languages interact and these languages influence each other. It may be simply defined as the use of two languages by the same individual or by the same language group (Trudgill, 1978). This might be related to the fact that being bilingual triggers many factors, and making a definition that includes all of these factors seems to be a very difficult task. Examples of these characteristics include the degree of mastery in the languages involved, the domains in which the individual can use his languages, the way that the two languages were acquired or learnt, the effect of these languages on each other and vice versa.

Bilingualism is divided into individual and societal bilingualism. Individual bilingualism or bilinguality, refers to the ability to alternate between two or more codes in day-to-day interaction. However, societal bilingualism or multilingualism is characterized by a group of people or a community or a particular region, and is created by contextual factors such as international migration, colonization, and the spread of international languages. Pohl (1965) recognizes three types of societal bilingualism:

1. Horizontal bilingualism: is obtained in situations where two genetically unrelated languages have the same official and cultural status in a speech community, e.g., Arabic and French.

2. Vertical bilingualism: is obtained in communities where a standard language coexists with a distinct but genetically related dialect.

3. Diagonal bilingualism: occurs in communities where speakers use a non-standard language together with a non-related standard language.

Societal bilingualism is often referred to as “diglossia” (Fishman, 1967), thus, leaving the term bilingualism to refer to the presence of two or more languages within the same individual, but this is not the only difference between the two concepts. Perhaps the main difference between bilingualism and diglossia is that the former is the use of two languages by the same individual to fulfill the same functions whereas the latter is characterized by specialization of function.

Bilingualism is present in Algeria in the four existing languages with varying degrees. The different types of bilingualism that obtain in the Algerian speech community are:

- Standard Arabic/Algerian Arabic: vertical bilingualism.
- Standard Arabic/French: horizontal bilingualism.
- Standard Arabic/Tamazight: horizontal bilingualism.
- French/Algerian Arabic: diagonal bilingualism.
- French/Tamazight: diagonal bilingualism.
- Tamazight/Algerian Arabic: diagonal bilingualism.

However, a new type is appearing as profound linguistic changes are taking place in Algeria, as a result of advances in the field of sciences, technology and communications. According by (Grandguillaume, 2004), besides that, English gained some more importance in the 1990s, when it was introduced to replace French, even though only 10% of parents who had the option of choosing English for their children in fourth grade did end up choosing English. Its presence in Algeria was enhanced by movies, music, globalization, as well as the international status it holds as a language of science, technology, business, cyberspace, and research. This has added another dimension to variation, and to the situation of bilingualism in Algeria, where students of English mix between Arabic and English while speaking, which create a new type of bilingualism.

4.2.Diglossia:

Diglossia according to Oxford Dictionary (2010) is: “a situation in which two languages (or two varieties of the same language) are used under different conditions within a community, often by the same speakers. The term is usually applied to languages with distinct ‘high’ and ‘low’ (colloquial) varieties”. Charles A. Fergusson (1959) was the first scholar to introduce the notion of diglossia. He defines it as:

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. (p.75)

Therefore, according to Ferguson (1959) diglossia is the existence of a dialect alongside the standard language from which it descends. One form, the standard, has high prestige and is referred to as the high (H) variety, and the vernacular has low prestige and is referred to as the low (L) variety. In the case of Algeria the H is MSA and the L is AA.

However, Fishman (1967) extended the term and the scope of diglossia to cover situations where the high and low varieties are genetically unrelated. Romaine (1994) states that: “The notion of diglossia is also extended to include more than two varieties or languages which participate in such a functional relationship.” (p.48) Algeria represents not only the case of classical diglossia, but also depicts an extended diglossia, as French is used as a high variety in some faculties and scientific streams along with the Algerian Arabic as a low variety.

In Algeria, with the existence of more than one code due to colonization, the linguistic situation becomes more complicated as the Algerian speakers switch from one language to another (French and Arabic), or mix the two languages at the same time. Such a phenomenon is a speech behavior that has led to an intricate Algerian situation occurring as an outcome of language contact.

Conclusion

Chapter one examined both the Algerian linguistic and sociolinguistic situation, in terms of its historical background that played a prominent role in shaping the actual image of sociolinguistics of the country. This language contact led to the extensive code- variation among Algerians, this linguistic variation led the diversity at the level of both Languages and regional dialects, which makes Algeria a multilingual community.

Chapter Two

Accent

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Introduction

Accents are affected by several factors, but the most notable differentiation is geographical. i.e., the person's way of speaking gives the listener information about the region the speaker comes from. This is due to the fact that accent is usually formed from early childhood and it becomes hard to change it when getting older.

Unlike regional dialects that encompass pronunciation, vocabulary, and grammar, regional accents are more about differences in pronunciation according to the speakers' geographical area they belong to. The study is about the influence of certain features in regional accent on speaking English as a foreign language.

The present chapter discusses the phenomenon of accent in several fields of linguistics; phonetics, psycholinguistics, sociolinguistics, second language acquisition, and language teaching. It also deals with the major definitions of concepts that are related to accent such as speech community, language variation, dialectology, and accentology. In addition, the difference between accent and dialect is shown in the acceptance and investigation of accents.

1. Speech Community:

In sociolinguistics, accent is considered as a means to identify and categorize people belonging to a particular speech community. A society involves different groups of speakers, who would, each, share the same linguistic behavior, the same language, dialect, or variety. They are commonly referred to as members of the same "speech community", a term that is widely used by sociolinguists. (Hudson, 1996). Corder (1973) states that: "A speech community is made up of individuals who regard themselves as speaking the same language."(p.53)

Another definition is brought by Romaine (2000) where she states that: “A speech community is a group of people who do not necessarily share the same language, but share a set of norms and rules for the use of language” (p. 23). The concept is greatly useful and even crucial for the study of language variation and change. A person may, and often does, belong to more than one speech community. For example, a person travels to a different place and if he found himself in a situation with a variety of in-group or out-group peers, he would likely modify his speech to appeal to speakers of all the speech communities represented at that moment.

There has been also a debate on the exact definition of the concept, but in an attempt at evaluating the various proposals, Hudson (1996) summarizes all the previous definitions as follows:

How do we evaluate these different definitions? One answer, of course, is that they are all ‘correct’, since each of them allows us to define a set of people who have something in common linguistically-a language or dialect, interaction by means of speech, a given range of varieties and rules for using them, a given range of attitudes to varieties and items. (p. 27)

2. Dialect Differences Within a Country:

One of the main factors of the rise of dialect differences is the impact of historical background and geographical frontiers of a given country. The history of a country affects the speech of its community. In the case of Algeria, as mentioned chapter one, it has a long history of colonization, and this linguistic richness and diversity within the country is closely related to linguistic developments. Besides, the geographical barriers does not only separate two or more communities and keep them apart, but will create differences in language use as

well. Thus, differences in dialects are contributing in the way speech sounds are distributed within a community.

‘Dialect-geography’ is a term that designates the geographical barriers, in which it performs as a tool through drawing lines which delimit areas showing certain features and also, separate these areas from others displaying different features. Robins (1979) claims that: “when these lines connect phonetic boundaries they are called isophones.” (p.42). yet, when they connect lexical or grammatical boundaries they are called ‘isoglosses’. However, linguists use ‘isoglosses’ as a common term for both kinds of lines. These terms are adapted from geographical terms like ‘isotherm’ which means a line which marks areas of equal temperature and ‘isobar’, a line that marks areas of equal atmospheric pressure.

After Labov (1972) pioneer studies, which brought new innovative linguistic methods, there has been a movement from descriptive or traditional dialectology towards a more variation-based approach with more focus on empirical data, and speaker performance. Modern dialectologists switched their focus to social dialects, language variation, which is about small dialect variation that is determined by external and social factors, and these factors can lead to language change. Language change occurs on three levels, vocabulary, grammar and sounds. So, this shift in interest from rural to urban and from the focus on geographical distribution of different accents and dialects.

3. Difference between Dialect and Accent:

It is necessary to differentiate between the two concepts “dialects” and “accents”, because of the existence of stereotyped accents within a speech community. The two concepts are often used interchangeably, as if they mean the same thing. Dialects are different from each other in terms of grammar, lexis and pronunciation, whereas, when the difference is only in pronunciation, then it is accent.

Henceforth, accent is a sub-part of a dialect. It is a sort of conversation, a way of uttering into which one is born, and also raised, and most importantly cannot be avoided. It refers to the phonological and phonetic aspects of speech in terms of sounds and sound patterns, whereas a dialect refers to the entire linguistic system. Gill (1994) illustrates the difference between accents and dialects as follows:

Although dialects and accents are often used as synonyms the former traditionally refers to regional variations in language and the latter refers to differences among national groups (...) For example, the differences in sound between Bostanian and Iowan would be a matter of dialect, while the difference between a New Zealander and an American would be a matter of accent. (p. 348)

Thomas (1995) also distinguished between accent and dialect; according to her, accent refers to pronunciation; she considered speaking in a regional accent as pronouncing the words in a manner associated with a certain geographical area, whereas dialect refers to grammar and vocabulary. Whereas, Eisenson (1997) defines dialect as:

The language system within a system that is related to a special cultural group or to a community of persons or an identifiable geographic or regional area...a variant of a hypothetical 'standard' of a language that despite differences is almost always mutually comprehensible to other dialect speakers. (p. 184)

Everyone has an accent, just as everyone speaks a dialect. It is not a matter of “having” or “not having” an accent or dialect, it is a question of which accent or dialect a person speaks. It may also occur that a person speaks the same dialect as someone else while using a different accent, for instance people of Guelma and Souk Ahras use the same dialect but with different accents.

The distinction between a dialect and an accent shows that it is possible to speak a foreign standard Language, in the present case Standard English, with the interference of a given regional accent. In other words, accent represents people. It is their way of pronunciation that indicates where they come from, rather than grammar or vocabulary. All of us speak the Standard English or any language with our regional accent.

Furthermore, on the perception of accented speech from the sociolinguistic standpoint, Cargile (2000) argues that accents are usually classified into two main categories, as either standard or nonstandard. Standard accents are usually associated with higher status, power and media; whereas nonstandard accents are usually bound to lower levels of socioeconomic success.

3.1.Dialectology and Accentology:

Dialectology is the study of regional dialects, or the study of linguistic items distribution. It originated in the late 19th century. Traditional dialectology focused on collecting linguistic data aiming at producing dialect maps and dictionaries. This was done originally by travelling around a country and asking the people living in various locales what words or phrases they use for particular objects and concepts.

Later, modern dialectology emerged as a reaction to the traditional one, in which dialectologists turned their attention to social dialects, language variation, and language changes; i.e., the investigation of social factors in the different dialects and accents. Accentology, however, according to the Oxford dictionary (2010), is the study of accentuation –pronunciation with an accent - in a language and its systematic analysis.

3.2. Variations of Dialects and Accents:

There are many ways of speaking, and each way of speaking is a variety. In a more precise manner, a variety may be defined as a set of linguistic items with similar social distribution. And there are two types:

3.2.1. Regional Dialects and Accents:

Wardhaugh (2010) in his book *An Introduction to Sociolinguistics* defines the regional variation or “regiolect” as:

You travel throughout a wide geographical area in which a language is spoken, and particularly if that language has been spoken in the area for many hundreds of years, you are almost certain to notice differences in pronunciation, in the choices and forms of words, and in syntax. There may even be very distinctive local colorings in the language which you notice as you move from one location to another. Such distinctive varieties are usually called regional dialects. (p.11)

3.2.2. Social Dialects:

Social dialects or “sociolect” are associated with a particular social group. Wardhaugh (2010) defines it in terms of social positions which hold a weight of the various factors, like: occupation, place of residence education, racial or ethnic origin, cultural background, caste, religion, and so on. Such factors as these do appear to be related directly to how people speak. He made a clear distinction between regional and social dialects, where the former, are geographically based whereas, the latter, originated among social class, religion and ethnicity.

4. Definitions of Accent:

The term “accent” is interdisciplinary as it comes over a multiple range of disciplines of interest. In this respect, accent can be defined in some core areas of linguistics such as phonetics, sociolinguistics, psycholinguistics, second language acquisition, and language teaching.

4.1.General Definition:

According to Merriam -Webster Dictionary (2016), an accent is: “a distinctive manner of expression: such as: a way of speaking typical of a particular group of people and especially of the natives or residents of a region.” or “an individual's distinctive or characteristic inflection, tone, or choice of words”. Accordingly, it is the noticeable feature and the manifestation of a person’s way of articulating sounds while speaking.

This significant feature is a crucial factor of determining the similarities and differences between speakers, since accent can be used as a predictor of the person’s origins. In harmony with the present definition the same idea is found in the “Oxford Dictionary” (2010), where accent is defined as: “a way of pronouncing the words of a language that show which country, area or social class a person comes from”.

4.2.Accent in phonetics:

As a subfield of Linguistics that studies the sounds of a speech, phonetics defines accent as a way that a particular person or group pronounce or articulate words, and the musicality of their speech. Crystal (1992), defines the term “accent” in two ways, firstly, as: “the cumulative auditory effect of those features of pronunciation which identify where a person is from, regionally or socially.” secondly, as “the emphasis which makes a particular word or syllable stand out in stream of speech.” (p. 2). In other words, an accent can relate to

national groups speaking the same language, a group of people who share a set of linguistic norms and expectations. This speech shapes people's social identity, and indicates their membership to different social groups or speech communities.

This sub-field of linguistics focuses on the differences between languages in terms of phonetic and phonological features rather than grammar or lexis. Rogers (2000) underlines the concept of "accent" which solely refers to phonetic aspects of a dialect. In other words, an accent is shaped by the phonetic ability to produce certain sounds and features, or the inability to produce certain sounds due to the fact that they are not present in the speakers' native language phonetic inventory.

O'Grady, Achibald, Aronoff, and Rees-Miller define accent as (2005) a particular pronunciation, which is linked to the phonetic habits of the speaker's mother tongue, and shown in their use of another language. So, we can say that it is about the stressed features in the speech of a person, and it differs from one to another according to the region he/she lives in.

Lippi-Green (1997) describes accents as 'loose bundles' of both prosodic and segmental characteristics classified over geographic and/or social space. Prosodic features include pitch contours, stress patterns, tempo, rhythm, etc., and segmental features are comprised of the sounds given for vowels or consonants. Although there is, in all languages, a fairly large variation in phonetic realization depending on a number of regional, social and stylistic factors, native speakers, presumably because of extensive experience with the language, seem to have little trouble recognizing the deviant phonetic realization of the language usually known as foreign accent.

4.3.Accent in Sociolinguistics:

Sociolinguistics examines accent variations at the level of language, phonetic, lexical and grammatical features in the diverse social context or setting. In effect, sociolinguistics considers accents as the key to know the speaker's social identity.

Becker (1996) emphasizes the preceding point by stating that: "an accent is the part of a person's language that serves to identify the speaker's regional origin or national ethnic identity no matter what language the person is speaking." (p. 37). Thus, an accent serves as a badge for social identity and it is a noticeable feature that can denote the similarities and differences between speakers' speech. The accent determines their origins and whether they share the same aspects of a language or not. Another feature of accent is that it makes people create negative stigmatization and attitudes towards the speakers of a foreign accent. This is argued by Abercrombie (1956) who states that:

Accent is a word which, in its popular use, carries a stigma: speaking without an accent is considered preferable to speaking with an accent. The popular, pejorative, use of the word begs an important question by its assumption that an accent is something which is added to, or in some other way distorts an accepted norm. (p. 42)

4.4.Accent in psycholinguistics:

All people speak with an accent, and all of us tend to create an image about the person who speaks with an accent. People tend to categorize and shape attitudes towards the accented speech in what we call stereotypes, and they categorize people according to their way of speaking. These stereotypical associations usually characterize people's psychological perceptions of the speech accented.

Podberesky, Deluty, and Fledstein (1990) state that:

Speech cues are sometimes used by listeners to make inferences regarding an individual's personal characteristics (e.g., age, gender, intelligence, interpersonal skills, and task performance), social group membership (e.g., regional, ethnic, occupational), and psychological state (e.g., need for social approval, anxiety, depression). (Pp. 53-54).

Dialects and accents can be divided into two types: regional and social. The former, on one hand, are studied by dialectologists, in which, the diversity of accents and dialects develops by separating people from each other geographically; i.e., regional dialects and accents can reveal where they come from. On the other hand, social accents and dialects, are spoken by a particular social ethnic group. A social accent or dialect is characterized by its restricted use. Nevertheless, the social code can be a symbol of group affiliation and ethnic identity. In other words, speakers choose consciously their own accent in order to display their belonging and membership.

5. Accents in Second Language Acquisition:

Humans are born with the capacity of both producing and perceiving all sounds of all human languages. The older you get, the harder it becomes to learn the sounds that are part of a different language. Adults tend to speak the acquired language with a "foreign accent" since they are not able to master the sound patterns of this second language with much greater ease than children. An important theoretical concept concerning the study of foreign accent includes the intelligibility and comprehensibility of non-native utterances. In this field, Derwing (2003) distinguished between these three dimensions:

‘Accentedness’ the degree to which the listener believes an utterance differs phonetically from native speaker utterances. ‘Comprehensibility’ the degree of difficulty the listener reports in attempting to understand the utterance. And ‘Intelligibility’ the extent to which a particular utterance is actually understood. (p. 554)

According to Scovel (1969) the fact that children can learn to speak a second language fluently where adults cannot, is scientifically the nature of the human brain. The onset of cerebral dominance, which seems to occur around the age of twelve, inhibits the ability of a person to master the sound patterns of a second language without an impinging foreign accent. Although adult learners often far surpass their younger counterparts in learning vocabulary items, syntactic rules, and stylistic variations, they never seem able to rid themselves of a foreign accent. Ioup (2008) concludes on the basis of research that has studied late onset learners’ L2 accent (Broselow, 1984; Munro, 1998), that people who have started learning an L2 later on in their lives will be likely to have L1 features in their L2 pronunciation.

Munro (1998) defines a foreign accent as: “non-pathological speech produced by second language learners that differs in partially systematic ways from the speech characteristics of native speakers of a given dialect” (p.139). Therefore, listeners are able to detect the foreign accent of the interlocutor, since the latter, breakthrough sounds from L1 into the target language.

6. Accent in Language Teaching:

Accent can be categorized in two areas of interest, and from the perspective of the teacher and of the learner. The role of the teacher, besides other goals, is usually to improve the learners’ pronunciation skills through the application of various methodological

techniques in order to ameliorate non-native speakers' pronunciation skills (Jones, 1997). However, from the perspective of learners about the issue of accented speech, it revolves around how learners view or judge each other performance while speaking the foreign language, and comparing themselves.

7. Accent and its relevance in society:

According to the "Collins English Dictionary" (2005), accent is defined as "someone who speaks with a particular accent pronounces the words of a language in a distinctive way that shows which country, region, or social class they come from." In other words, people can detect a different accent quickly and its prominence also denotes the speaker's communicative intentions. Likewise, physical appearance, hearing a different accent may arise negative connotations that contribute to prejudice and stigmatize its speakers.

In short, accent is about the difference between the one's speech and the other's, and the impact that it has on both, speaker and listener (Derwing & Munro, 2015). Thus, it is very important in the society because it specifies whether an individual is from just another region or from a total other country (Bresnahan, Ohashi, Nebashi, Liu, & Morinaga Shearman, 2002; Derwing & Munro, 2015; Moyer, 2013), a fact that has been creating imaginary boundaries among people since centuries ago.

8. What influences accent acceptance:

There are several factors that influence the accent; For example, age, length of residence in the L2-country, gender, instruction, motivation or the amount of L1 use in both cases, foreign accent or regional accent (Piske, MacKay, & Flege, 2001). Also, it depends on the asymmetry between the regions, and the features appearing in speaking L2. Another element is fluency, being fluent means the speaker can adapt him/herself to any conversation,

by expressing easily and articulating sounds properly (Flege, 1988; Moyer, 2013; Scales et al., 2006), Ioup (2008) says that other variables than age that influence pronunciation ability include the amount of L2 use.

However, disfluency; i.e., hesitant pauses and patterns, slow tempo speech, and slips of the tongue, negatively affect accented speech and intelligibility irrespective of the talker's L1. But one of the most important aspects that affects accent is "familiarity" (Bresnahan et al., 2002); which, at the same time, affects comprehensibility defined as the effort the listener has to make to understand the sentence. It is also affected by vocabulary errors, phonology, non-native hesitation patterns, lexical richness or grammatical accuracy (Trofimovich & Isaacs, 2012).

9. Investigating Accented Speech:

This study does not seek to achieve an examination of accents as a whole, but it aims at investigating attitudes to non-native accents of English used by students from Souk Ahras at the department of English. According to Crystal (1992), a non-native accent is characterized as: "The cumulative auditory effect of those features of pronunciation which identify where a person is from, regionally or socially" (p.2). Accordingly, a non-native accent has a perceivable feature which is markedly differentiated from the native speaker's way of speaking.

For this purpose, Richards, Platt, and Platt (1992) define the linguistic attitudes as:

The attitudes which speakers of different languages or language varieties have towards each other's languages or to their own language. Expressions of positive or negative feelings towards a language may reflect impressions of linguistic difficulty or simplicity, ease or difficulty of learning, degree of importance, elegance, social

status, etc. Attitudes towards a language may also show what people feel about the speakers of that language (p. 198)

In addition to investigating the accented speech in terms of L1 speech features interference in L2, another objective is to find whether attitudes towards students with accented speech are making them feel intimidated or enriched. However, it also meant to add some new dimensions in view of the research methodology, the research instrument.

Conclusion

This chapter dealt with the concepts linked to accent, like dialect, speech community, accentology and its variations. It examined the different definitions of the term accent in its interdisciplinary areas: phonetics, sociolinguistics and psychology. Another discussed part in the chapter is the relation between accent, society, and education depicted through Language teaching and second Language acquisition.

Chapter Three

Linguistic Prejudices and Stereotypes.

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Introduction

In interpersonal communication, everyone inevitably makes judgments and impressions about people they speak with. These impressions are based on a vast amount of factors, such as: physical appearance, non-verbal communication strategies, and certainly the content of the utterance (communiqué), besides the most prominent factor that reveals itself immediately, which is the speaker's manner of pronunciation, and prosodic features: the accent.

Speaking a language shapes people's view of the world to some extent, and speaking an unlike accent helps to involve oneself in the foreign language speaking world and in the minds of its speakers.

Through this chapter, some major points related to stereotypes and language will be defined, discussed and examined, like attitudes, prejudice and social categorization.

1. Stereotypes:

1.1.The history of Stereotypes:

According to Schneider (2004) the word "stereotype" itself comes from the conjunction of two Greek words: *stereos*, meaning "solid," and *typos*, meaning "the mark of a blow," or more generally "a model." Stereotypes tend to refer to solid models or images and indeed the initial meaning of the term in English Oxford Dictionary (2009) refers to: "A relief printing plate cast in a mold made from composed type or an original plate." And since this plate is metal it is difficult to change.

As Miller mentions (as cited in Schneider, 2004) such a term is likely to give rise to at least two connotations: rigidity, and duplication or sameness. When applied to people, stereotypes are rigid or solid in a way, and designate all to whom they apply with the same characteristics. According to Schroeder (1970) the term 'stereotype' was used in the early

1824, referring to formalized behavior. By the early part of the 20th century, it was regularly used to refer to rigid, repetitive, often rhythmic behavior patterns. However, the most familiar use of the term refers to characteristics that we apply to others on the basis of their national, ethnic, or gender groups.

The term was coined by Lippmann (1922), in which he introduced the concept and discussed it separately in a portion of his book *Public Opinion*. He considers stereotype as a general cognitive process that does not have to be negative, it can be even accurate at times. Lippmann refers to stereotype simply as pictures or images created in a person's mind about a group, a thing, a person, an event, or a system, and they are not based on personal experience, but rather embedded in the culture one is raised and live. As he says in his own words:

For the most part we do not first see, and then define; we define first and then see. In the great blooming, buzzing confusion of the outer world we pick out what our culture has already defined for us, and we tend to perceive that which we have picked out in the form stereotyped for us by our culture. (p.81)

It is hard to ignore what is heard from family, peers, authority members and even media for the first time. This process allows people to create an opinion about certain people based on the knowledge received from others. A good example of this would be pictures or postcards of places that people did not have the opportunity to visit. For instance the Eiffel Tower, mostly all people know how it looks like, and that it is in Paris, France, but there is probably a large number of people who did not have the opportunity to visit. Yet, they still believe it is there, so people defined it long before they had the opportunity to experience it first.

The idea of defining first and then seeing makes an individual see others through these broad definitions, which can, very often, have negative implications. One can judge too hastily any group of people on the of weight, skin color, sex, where they came from, language, religion and any groups they belong to, such being Afro-American, Jewish, or homosexual. People tend to build expectations even before actually meeting a person who falls into the above categories.

After Lippmann's studies, Katz and Braly (1933) focused on stereotyped traits ascribed to ethnic and national groups. They assumed that people associate specific ethnic groups to specific attributes. They asked students of Princeton University to choose the most typical trait for each group from an 84 words list describing ethnic groups (Americans, Jews, Germans, Africans, etc). The results showed that the traits with a high degree of consensus for a particular group were seen as stereotypic. 78% of the respondents believed that Germans were 'scientific minded', while 84% thought Afro-Americans were superstitious.

As a continuum to Katz and Braly's attribute list, further studies evaluated the extent to which the stereotypes changed in content and consensus over time. Gilbert (1951) found that the stereotypes had remained stable in content but had changed in consensus, whereas Karlins, Coffman, and Walters (1969) found that the stereotypes had changed in content but had remained stable in consensus. Then, began a long tradition of seeing the notion of stereotype as linked to prejudice. Thus, Katz and Braly (1933) identified prejudice and attitudes toward groups as being attitudes toward gender, ethnic, culture and socioeconomic statuses, and these prejudices in turn reflect the culturally derived stereotypes or images about people representing those groups. For the next 20 years, most studies on stereotypes continued on the same basic focus. As cultural products, stereotypes helped to explain the effects of culture on prejudice and discrimination.

Stereotypes, prejudices, and discrimination are not the same thing even if they are intimately related. Stereotypes are overgeneralized beliefs about a person or a group of people, whereas, prejudices are negative attitudes towards a person or a group of people based on prejudgments. However when stereotypic beliefs combine with prejudicial attitudes and emotions, they will affect the behavior. This is called discrimination. A prejudice person will not necessarily act on their attitude. For instance, a person believes in the stereotype that overweight people are lazy and may feel the prejudice of distaste when seeing someone who appears overweight. Moreover, this overweight person maybe refused a job because of one's prejudice and discrimination. So, a prejudice is an attitude, and discrimination is a behavior.

1.2. Definitions of the Term “Stereotype”:

Stereotypes are generally described according to Kuper and Kuper (1996) as: “relatively fixed and oversimplified generalizations about groups or classes of people. In practice, they usually focus on negative, unfavorable features, even though some authorities include in their conceptions of stereotypes positive social overgeneralizations as well.”(p. 843). Positive overgeneralization can be for instance, “all Black people are good athletes”. However, negative overgeneralization might be: “all Arabs are terrorists”. The most simplified definition of stereotypes is brought by Lippmann (1922) where he describes it as: “Pictures in our heads”. In other words, they are judgments based on previous knowledge or inference drawn from the assignment of a person to a particular category.

Another definition is brought by Baron and Byrne (2000) who state that stereotypes are generalized, and they are not reliable beliefs; that all members of a certain social group share specific traits or features. In other words, these assumptions do not recognize individual differences within a group. They are cognitive structures that influence strongly the processing of received social information.

Gudykunst and Kim (1992) argue that: “stereotyping is a natural result of the communication process. We cannot not stereotype. Anytime we categorize others, our stereotype of that category is activated.” (p.133). Stereotypes reside along a continuum of positive and negative categories, where people are placed. The problem with stereotyping is that people often take stereotypical characteristics or actions that apply only to a portion of a group and infer it to all group members. This tendency to consider the members of an out-group as all being alike is known by Gudykunst and Kim (1992) as “out- group homogeneity bias”; i.e., the tendency to view an outgroup as homogenous, or all the same.

Lambert, Hodgson, Gardner, and Fillenbaum (1960) said that: "spoken language is an identifying feature of members of a national or cultural group and any listener's attitude toward members of a particular group should generalize to the language they use." (p. 44). The use of a particular language is a feature of all members of a national or cultural group, and the reactions to the language should reflect mainly stereotyped characteristics of the group habitually using it. Lambert's study and the studies that followed suggest that linguistic cues which identify a speaker with a particular group elicit ethnic stereotypes and affect the consequent credibility of the speaker who belongs to that group

1.3.The Process of Stereotype Formation:

Three key aspects of stereotypes were identified by Hewstone and Brown (1986): Firstly, people are put into categories, usually on the basis of easily identifiable characteristics such as sex or ethnicity. Secondly, a set of characteristics is attributed and generalized to all members of a category. Thirdly, that same set of characteristics is attributed to individual members of a category.

Schneider (1991) presented the process of stereotyping formation after decades of previous studies made by Allport (1954) as follows: categorization, inferences, expectations,

and maintenance. People first categorize individuals into groups according to identifiable traits, then they infer all people within a category which possesses the same traits. After that, they form expectations of others and link their behavior according to the stereotypes. Finally, they maintain these stereotypes.

According to Vassiliou, Triandis, Vassiliou, and McGuire (1972), stereotypes generally fall into two categories: normative and non-normative. A normative stereotype is a way of thinking about a group of people that is learned from movies, television, books, historical events, and education. In other words, it is what we think of as "normal" for a group of people we only know about from mediated sources. A non-normative stereotype is a way of thinking about a group of people that is not learned from a mediated source. With this type of stereotype, a person is not familiar with the group to which another person belongs, and tends to assume that the other person and their group must be basically like himself or herself.

Hewstone and Giles (1986) found that there are at least four basic generalizations about the formation of stereotypes in the mind:

First, stereotyping is the result of our tendency to overestimate the degree of association between group membership and psychological attributes. Second, stereotypes influence the way we process information. Third, stereotypes create expectations regarding how members of other groups will behave. Fourth, our stereotypes constrain others' patterns of communication and engender stereotype-confirming communication. Stated differently, stereotypes create self-fulfilling prophecies. (p.93)

According to Hewstone and Giles (1986), when an individual's knowledge of another person's group is derived from media representations of the group with which the individual

associates that person as having certain attitudes, beliefs, and norms, the individual will tend to extend the ascription of the projected attitudes, beliefs, and norms onto that person. In this respect, researchers found that there is a tendency to remember unfavorable information about people who do not belong to one's group, and to remember favorable information about people who belong to one's groups, which affects one's interpretation of messages.

This causes one to not only assume a person to know how another will act, but also causes one to look for cues that their expectations are correct. This leads one to not only see evidence that confirms the stereotypic belief, but also leads one to ignore evidence that disconfirms that belief. "Self-fulfilling prophecies" process by which one's prediction or expectation whether positive or negative about another person, eventually lead the other person to behave in ways that confirm these expectations, for instance: a person can believe that someone will be shy so he/she do not speak to that person, thus, resulting in that person appearing to be shy.

1.4.Social Categorization:

Human beings have a tendency to sort people into groups. This tendency is quite a normal phenomenon and is based on perceived common aspects. In all cultures of the world, people are categorized according to their occupation, ethnicity, and gender etc. In addition people tend to shape prototypes - the set of members of a category that characterizes the best this category as a whole- for various categories based on what is believed to be typical exemplars of the categories. When such prototypes are applied to people, they are simply turned into stereotypes.

Stereotypes and social categories help people organize their perceptions of other people and give them clues and speedy access to a wealth of information (e.g., other people's characteristics and expected attitudes) about people they have never met. In other words,

stereotypes help us know what to expect from people we do not know (we know them only through categorization).

The problem with stereotyping people is that we often over generalize the traits of the stereotype, believing that all members of a group are the same. This tendency to see the members of an out-group as all being alike, Brehm and kassin (1990) state that: “When we fall prey to this bias, we take stereotypical characteristics or actions that apply only to a portion of a group and infer that they apply to all or almost all of the group members.” (p.11)

1.5.Stereotype-Based Expectancies:

The process of stereotype formation leads to stereotype-based expectancies that affect communication. Stereotype-based expectancies affect how others are perceived and vice versa. Hamilton, Sherman, and Ruvulo (1990) define a stereotype as: “a cognitive structure containing the perceiver’s knowledge and beliefs about a social group and its members.” (p. 135). This prior knowledge and belief, whether gained via external source or personal experience, creates judgments about the members from a group about which we hold a stereotype will be.

Hamilton, et al (1990) claim that: “Stereotype-based expectancies operate as initial and tentative hypotheses that are then to be assessed—to be confirmed or disconfirmed in light of subsequent information” (p.143). But, these expectancies or hypotheses also shape the type of information a perceiver seeks to either validate or negate, and how the perceiver processes that information, thus making them tend to be self-fulfilling prophecies. Self-fulfilling prophecy processes permit people to approve their negative beliefs for others.

Hilton and Darley (1985) assumed that:

Targets who were made aware of a perceiver's negative expectancy were successful in modifying the perceiver's perceptions of them on that attribute. Similarly, if the perceiver anticipates working with the target person or is motivated to form an accurate impression of the target. (p.21)

Neuberg, Judice, Virdin, and Carrillo (1993) made an experiment on interviewers. In an interview set, interviewers' expectancies and interaction goals were manipulated. As anticipated, "no goal" interviewers were somewhat unfriendly and challenging to their 'negative-expectancy applicants'; as a result, these applicants performed less favorably, and steady with interviewer expectancies. However, "liking goal" interviewers were likely to be friendly and non-threatening toward their 'negative-expectancy applicants'; as a result, these applicants performed favorably, and disconfirming interviewer expectancies. Then the perceiver is less likely to hold fast to the primary expectancy.

Similarly to the previous experiment, in Australian workplaces Hill and Augoustinos (2001) created an anti-racist educational course, in which staff attended a training programme in order to minimize the prejudices towards the aboriginals. The results revealed that at a group level, participants from both the stereotyped and a more 'mainstream' group could be successful in changing the attitudes and stereotypes held against the stereotyped group. For this to be successful, if a change of a stereotype occurs, stereotype disconfirming information must be dispersed. So, when mass media consistently represents any group stereotypically, they are actually confirming and upholding stereotypes.

2. Prejudice:

Prejudice is an unfavorable or negative attitude directed towards other groups of people. This attitude is often based on false evidence about these groups. It is often an attitude towards a group, not towards an individual. It should be noted that not all negative

attitudes towards a group are necessarily prejudices. For instance, if one has ample evidence that a given group is responsible for some bad acts, one would probably have a negative attitude towards that group. Attitudes involve prejudice when they are based on incorrect information.

A classical study by Adorno (1950) who investigated the authoritarian personality, which means a personality type that is prone to prejudice. Adorno wanted to find out why Nazi German soldiers behaved in such terrible ways towards Jews and other minority groups during WWII, in order to find out if there were a relationship between a person's personality type and prejudiced beliefs. The results were that people with the characteristics of an authoritarian personality, were rigidly opposed to behaviors that upset their own strong sense of what was good and proper. Stereotypes began to be considered manifestations of a general prejudiced attitude. They were still thought to predict discriminatory behavior, but their source tended to be seen as localized more in personality dynamics rather than in culture. They were regarded as traits dispersed to overly simplified categories, rather than pictures in people's heads and while everyone sometimes employs such categories. Their use was considered especially likely among people with prejudiced personalities.

Allport (1954) studied the nature of prejudice, and assumed that all humans use stereotyping as a normal cognitive function to process information; i.e., people use stereotypes as a mental shortcut to understand the world. His theory asserts that stereotypes are the foundation of prejudices which often leads to discrimination. For instance, in a job interview, an applicant is late, so the boss would assume that he is not punctual, thus, the applicant will not be chosen for the job. Here the boss has a stereotyped perception based on preconceived ideas rather than facts. He discussed also 'speech prejudice', in which it takes the form of talking or joking about a group, as if all members of that group share the same features or personality.

Some psychologists suggest that the basis of social prejudice is the formation of certain individuals' personalities. They state that some kinds of people are more favorable than others to hold prejudicial attitudes towards out-group people. The background of this goes back to our childhood experiences. Where people who grow up in an environment of prejudice will socialize into the prejudicial culture of their parents, teachers, and social members, and, thus will encounter many forces that incite them to conform to their parents' thoughts and practices. This conformity may lead to the production of a cautious character which means that these people will perceive things in a critical eye, and will find awkward situations difficult to cope with. As a result of that, they will see people whom they consider different in a very intolerant way.

2.1.Development of Prejudice:

According to Tajfel and Turner (1979), all types of prejudice develop through three related mechanisms:

- First, “categorization” which is the process in which different groups identify themselves and individuals of these groups are classified as belonging to one group or another.
- Second, “accentuation” which is the process that follows categorization and where differences between groups become exaggerated. In this stage members belonging to other groups may be stereotyped, or regarded as being all the same.
- Third, “intergroup conflict” that emerges in conditions of social rivalry especially in periods of economic difficulties. In this stage, the groups enter in direct competition with one another, and rivalry between social groups can reach its highest level.

3. Types of prejudice:

3.1.Psychological:

Some psychologists (Adorno, Frenkel-Brunswick, Levinson, & Sanford, 1950) suggest that the basis of social prejudice is the formation of certain individuals' personalities. They state that some kinds of people are more favorable than others to hold prejudicial attitudes towards "out-group" people. The background of this, goes back to our childhood experiences; people who grow up in an environment of prejudice will socialize into the prejudicial culture of their parents, teachers, and social members, and thus, they will encounter many forces that incite them to conform to their cultures' thoughts and practices. This conformity may lead to the production of a cautious character, which means that these people will perceive things in a pessimistic eye, and will find clumsy situations difficult to cope with. As a result, they will see people whom they consider different in a very intolerant way.

3.2.Cultural:

The culture of a society has inevitably great influence on people's prejudices. When one group in a given society enjoys privileges and the other does not, those who are privileged may feel defensive, while those who are not will be frustrated and envious.

3.3.Social:

In real life, social groups differ from one another in relative power, prestige, and status. People in their society compare their own group with others, and try to find good reasons why their group is 'better'. This may lead them to denigrate those who are 'different'. According to Tajfel and Turner (1979), this type of intergroup prejudice develops through three related mechanisms: Categorization, accentuation, and intergroup conflict.

4. **The Nature of Language Attitude:**

Stereotypes have been always linked to the notion of attitude. Colin Baker (1992) defines the concept of 'Attitude' as: "a hypothetical construct used to explain the direction and persistence of human behavior" (p. 10). He believes that: "behavior can be explained by reference to relatively stable and enduring disposition in people. People who believe in prayer and dislike profanities, for instance, seem to have a favorable attitude to religion". (p. 10)

Attitudes are not only tied to what is observed or measured, but also related to the person's thoughts, processing system and even feelings which are hidden. In other words, attitudes are implicit, inferred from the endurance of external behavior. Colin Baker also claims that: "Attitudes are a convenient and efficient way of explaining consistent patterns in behavior. Knowing someone's attitude to alcohol, for example, may sum up likely behavior in a range of contexts over time." (p. 11); this means that attitudes lead a person to act, react, and do something in particular way; i.e. attitudes defines people's behavior.

Obiols (2002) defines attitudes as a mental disposition towards something; i.e. Attitude is considered as a bridge between opinion and behavior. Ryan, Giles, and Sebastian (1982) describes language attitude as: "any effective, cognitive or behavioral index of evaluative reactions toward different language varieties or speakers." (p. 7). In other words, they are reactions conducted toward different languages or within the same language, either positively or negatively.

Attitude is a notion which has two different definitions: a classical view and a modern one. Attitudes are classically defined according to Baker (1992) as: "a posture or pose in painting or drama, as in adopt an attitude of innocence" (p. 11). This word is derived from the Latin word 'aptitude'. As a result, attitudes according to Baker (1992) are said to be "Aptitude for action" or "having a tendency towards certain actions." (p.11). On the other hand, Bem

(1968) provides the actual definition of attitudes by saying: “Attitudes are self-descriptions of self-perceptions. In this perceptive, individuals come to recognize their attitudes by observation of their own behavior.” (p. 11). They are the depictions of the person’s own judgments and beliefs, and become aware of their attitudes through their behavior.

4.1.Attitudes and Behavior:

Edwards (1982) claims that: “people’s reactions to language varieties reveal much of their perception of the speakers of these varieties.” (p.20). In 1960, there were explanations of the role of attitudes in explaining and predicting human behavior. These criticisms were related to the actions themselves and their context; i.e. People may be polite in one situation, rude in another, they may say they are ambitious in one context, purport to be unambitious in a different one.

Baker (1992) describes ‘attitude’ as latent and inferred from external behavior. He says that: “attitudes often manage to summarize, explain and predict behavior.” (p.11) However, he carries on and explains that observation of external behavior does not lead to accurate and valid understanding, because sometimes expressed attitudes can deceive, for instance a person can adopt some gestures showing self-confidence they do not possess. He says that: “observation of external behavior may produce mis-categorization and wrongful explanation. Such behavior may be consciously or unconsciously designed to disguise or conceal inner attitude. ” (p. 15)

5. Linguistic Discrimination:

Judgments towards accent’ variation by everyday people has been an important issue throughout the last years. It has led to the appearance of accent variation description, and speech perception disciplines. So, the study of distinctive traits which belong to different accents, and how people perceive speech are no longer isolated from each other, but rather it

has become a new challenge to be investigated of how users of a language perceive salient features.

Accent stereotyping might lead to discrimination acts against specific individuals, foreigners or not (Munro, 2003). Lippi-Green (1997) refers to the phenomenon surrounding the use of accent as a cue for stereotyping as linguistic discrimination, wherein certain accents (and those who speak them) are seen as more desirable than other accents (and those who speak them).

Skutnabb-Kangas (1988) defines the term linguistic discrimination as: “ideologies, structures and practices which are used to legitimate, effectuate, regulate and reproduce an unequal division of power and resources between groups which are defined on the basis of language” (p. 13). Hence most societies are structured over multiple standards like ‘race’ (racism), gender (sexism), and language (linguicism). These categories are related with each other; sociolinguistic differences commonly hold specific traits correlating with each other.

According to Allport (1954), intergroup conflicts may develop to become social discrimination. Thus, if prejudice is not directly fought by society, it builds up and manifests itself in people’s behaviors. In its extreme sense, it may start with hostile talk and verbal denigration. Such as nicknaming the others and telling jokes and stories about them plays an important role in expressing a deep seated feeling towards them.

5.1.Bad Accent:

The fact that people have mental images and social stereotypes attached to different accents –even within the mother tongue– is obvious. When a conversation through the telephone takes place; for instance and we do not know the person at the other side of the line, we create a mental image of him/her on the basis of his/her speech (accent, voice quality, lexis, etc.). Stockwell (2002) claims that: “Accent variation is very important to sociolinguistics because of the significance people attach to different accents.” (p. 27).

The process of prescribing language rules and comparing languages had existed long before the appearance of sociolinguistics or even modern linguistics. Latin and Greek were once considered the best languages of the world. Such perceptions still exist in nowadays societies, despite the development of sociolinguistics. These judgements are closely reflected in judgements, and even jokes about some pronunciations which create a kind of inferiority complex to the speakers of the stigmatized accent. One of the best examples is the “scouse accent” (Liverpool’s accent)

In fact, Trudgill (1975) claims: “they [prejudices] are judgments about speakers rather than about speech.”(p.29). That is, prejudice is socially reproduced through discourse. Van Dijk (1987) states that: “If we want to understand this important property of the social communication of ‘ethnic’ attitudes, we must examine the structures of such discourse in detail, that is, both its forms and contents.” (p.30). This analysis allows assessing the way basic attitudes are strategically expressed in discourse in various social and communicative contexts.

Prejudiced talk depends on the restrictions of the communicative interaction, and how recipients of such talk interpret it. In other words, discourse is, in many respects, the central element in the processes of the interpersonal communication of prejudice, and discourse analysis is a key method for the study of the cognitive and social structures and strategies that characterize these processes.

In everyday life, speakers usually tend to formulate, reproduce, and, socially share their experiences through talk, and this also explains the evaluations, norms, and attitudes that underlie the interpretation of such experiences. In other words, social cognitions, in general, and ‘ethnic’ attitudes, in particular, are acquired, shared, validated, normalized, and communicated primarily through talk rather than through perception and interaction.

The question is: Are some accents really better than some others, more expressive, nicer, richer, and more attractive? The answer to this question is absolutely no. Attitudes of this type are not linguistic attitudes at all; rather, they are social attitudes. These judgments are based on social and cultural values, and have much more to do with the social structure of the community than with language. Hence, some societies have much more prestige than others and, thus, their accents tend to be better evaluated than other varieties.

Conclusion

What a group of people perceives about another group's language, culture, and attitudes, in other words stereotypes, is what these people have been conditioned by their own culture to see, and the stereotypical models already built around their own, leads to prejudices and discrimination. This chapter dealt with the stereotypes, prejudices, attitudes, and linguistic discrimination, and the relation between all the concepts.

Chapter Four

Methodology, and Analysis of the Questionnaire.

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Introduction

Chapter four describes the methodology employed in this study. It presents both qualitative and quantitative procedures that would enable a deep understanding and testing of the hypotheses. In addition, a functional framework for analyzing the data is presented to explore the general findings. By choosing stereotyped accent as a target subject in this research, the aim is to explain and discuss this phenomenon in the Algerian society, aiming Souk-Ahras students and attempt to know how students from Souk-Ahras at the English Department of Guelma react to their stereotyped speech.

1. Methodology:

1.1.Data Collection:

In analyzing language use in relation to social variables, a number of hypotheses have to be formed. In order to test them, participants are assigned to different techniques of data collection which may confirm or refuse these hypotheses. Different data collection techniques have been employed in sociolinguistic research, each with varying degrees of success. In the present research a questionnaire is used as both a quantitative and qualitative methods, because it is a reliable means to elicit students' experiences. The questionnaire was chosen rather than the interview because of its economy and uniformity of questions.

Quantitative research is defined by Burns and Grove (1997, as cited in Cormack, 1991) as: "a formal, objective, systematic process in which numerical data are utilized to obtain information about the world."(p.140). It is thought to be objective because its analyses, interpretations, and conclusions are based solely on numbers. Also, its results can be generalized if conducted properly with appropriate sampling techniques, relevant methods, and, among others, appropriate data analysis tools.

The qualitative research, however, is based on the naturalist paradigm which claims that reality and truth are multiple; i.e., there is no single reality or truth. Denzin and Lincoln (2005) describe qualitative research as involving: “an interpretive naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them.” (p.3) In addition, the qualitative research is a subjective inquiry, because it draws upon a descriptive process existing within a given situation or context.

Recently, there is a research trend, called multi-method approach, which aims at combining both quantitative and qualitative research and rejecting the narrow separation of these two research paradigms. In data analysis, the qualitative data are mainly used to illustrate and elucidate the responses provided in the quantitative data. Consequently, we opted for a questionnaire as a valid quantitative and qualitative data collection tool.

1.1.1. The Questionnaire:

The data are collected by means of two questionnaires administered to both students and teachers, made up of open ended and closed ended questions. The students' questionnaire consists of seventeen (17) questions, divided into three (03) sections: *personal information*, *students of English and their regional accent*, and *students' stereotyped English accent*. However, the teachers' questionnaire consists of fourteen (14) questions, divided into three (03) sections: *general background*, *regional accent*, and *regional accent and English as a foreign language instruction*.

In the students' questionnaire, the first section aims at depicting the respondents' gender, age, grade, and where they were born, raised and for how long. The second one is composed of six (06) questions investigating students' regional accent and how they respond

to other different accents. The third section consists of four (04) questions that investigate the stereotyped English accent.

In teachers' questionnaire, the first section, consists of three (03) questions aiming at specifying their gender, age, and professional experience. The second section is composed of six (06) questions investigating the traits that a person can depict from a given accent. Then, the third section consists of five (05) questions, revolving around the interference of regional accent when speaking English.

A valid and reliable questionnaire would be designed in such a practical and time saving way. For this reason, both questionnaires are of two formats: open and closed questions. In the first kind of questions, students had the opportunity to express their opinions in a free-flowing manner, whereas, in the latter format of questions, respondents have to choose one item that reflects best their answer among a number of possibilities. As such, the answers are before the informants, which help them answering the questionnaire efficiently. It seeks information on the following:

- Perceptions and attitudes towards Accents.
- The prominent stigmatized features.
- The reaction of students towards the stereotyped accents.

In having the advantage of getting reliable data and avoiding the observer's paradox, the data were anonymous for the respondents, which give them a certain freedom in answering naturally. Since the informants are students and teachers at the English Department in Guelma, and the aim of the study is to focus on the prominent features from the dialect in speaking English, the questionnaires were written in English.

2. Population and Sampling:

The whole population is (N260), n180 are third year students, n70 Master 1 students, and n10 of teachers who belong to the same Department of English, at the University of 8 Mai 1945, Guelma. The reason of choosing these levels is that they have more experience in studying and interacting with each other. It is worthy to note that the students are from different regions. Master 2 students were not included because of their unavailability during the second semester when the questionnaire was administered.

The sample is selected on the basis of the students' availability, in which the method followed in this research is taking only 30% of the population. So, the study is based on a sample population of N82 informants of different genders, ages, and different levels of education since the participants were both students and teachers. The students represent (N75) and teachers (N7). Though, for teachers, 10 questionnaires were given but only 7 returned it back.

3. Analysis of the Results:

3.1. Analysis of Students' questionnaire:

Section One: Personal Information

As it is mentioned above, the goal of the questions in this section was to know the exact number of male and female informants, their age, place of birth, and where they do actually live, and for how long. As illustrated in the figure 1, the overwhelming majority of respondents are females.

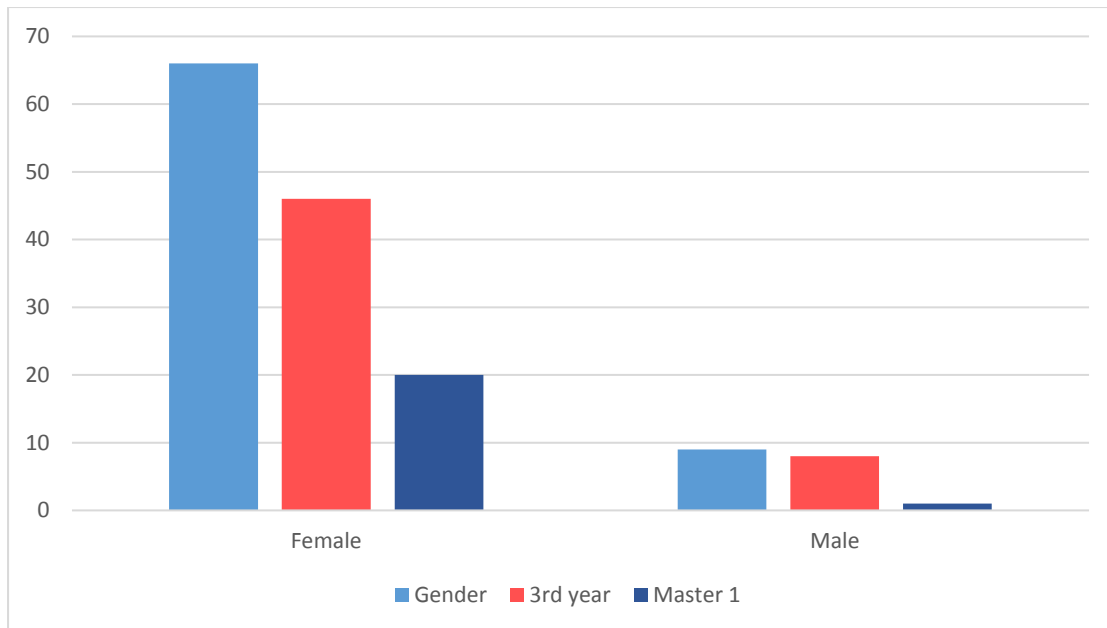


Figure 01. Informants' gender and grade.

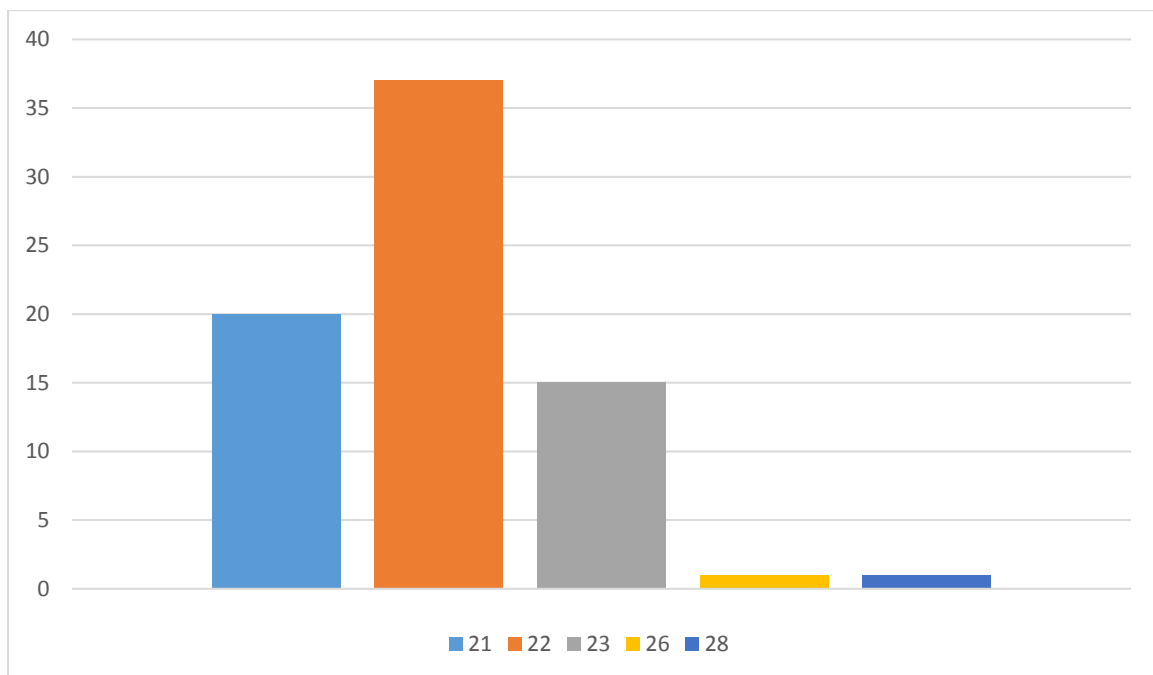


Figure 02. Informants' age.

In dealing with Age, the results show the majority of students n37 are 22 years old. Along with (n20) are 21, (n15) are 23, one participant is 26, and (n01) is 28 years old.

Another important part of section one is the informants' birth place, current residency, and where they lived before their current place, and if so, for how long. According to the questionnaire, a very large group of participants were both born and live in Guelma, along with the other participants who were from Souk-Ahras and other different regions.

Table 01

Informants' Place of Birth, Residency, and Other Residencies.

		Number of Participants	Percentage
Born in	Souk Ahras	26	35%
	Guelma	37	49%
	Other	12	16%
Live in	Souk Ahras	28	37%
	Guelma	45	60%
	Other	2	03%
Lived somewhere	Yes	14	19%
	else No	61	81%
For how long	Less than 3 years	2	
	More than 3 years	13	

Section Two: Students of English and their Regional Accent

Question 1: Do you believe that you have special Arabic regional accent that is different from the one you hear around?

The aim behind this item is to see whether students are aware of their regional accent. Responses obtained from the first question indicate that most of students (n50) are aware they

have special regional accent, especially students from Guelma, since 28 answered 'yes'. However, (10) answered "no", and only one student from Souk-Ahras answered so. (Figure 03).

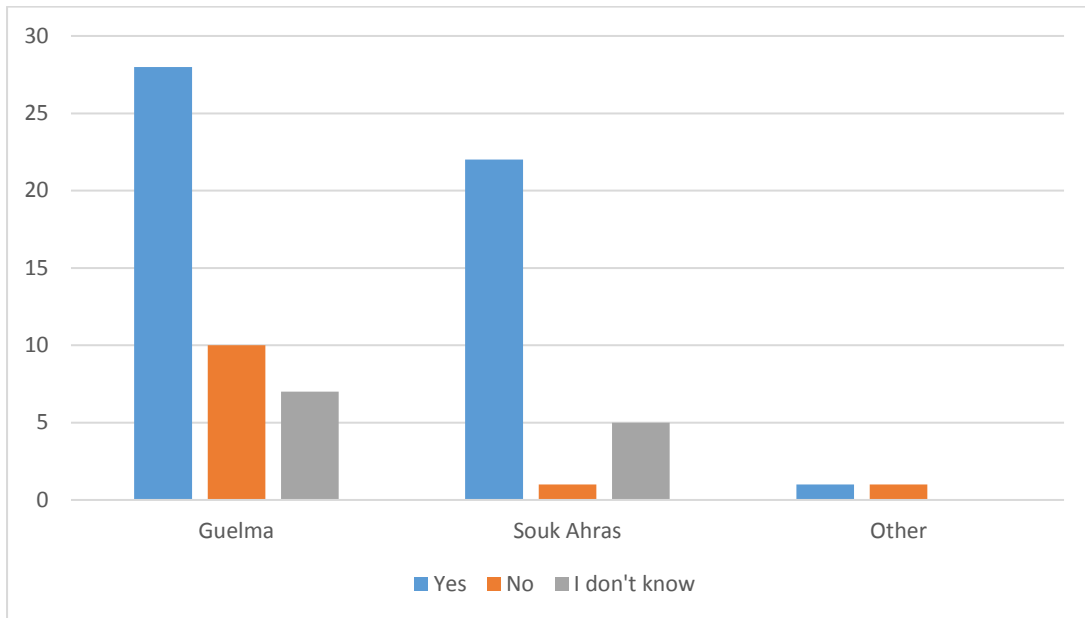


Figure 03. Informants' Arabic accent.

Question 2: Do you believe that students at the department of English have special English accents?

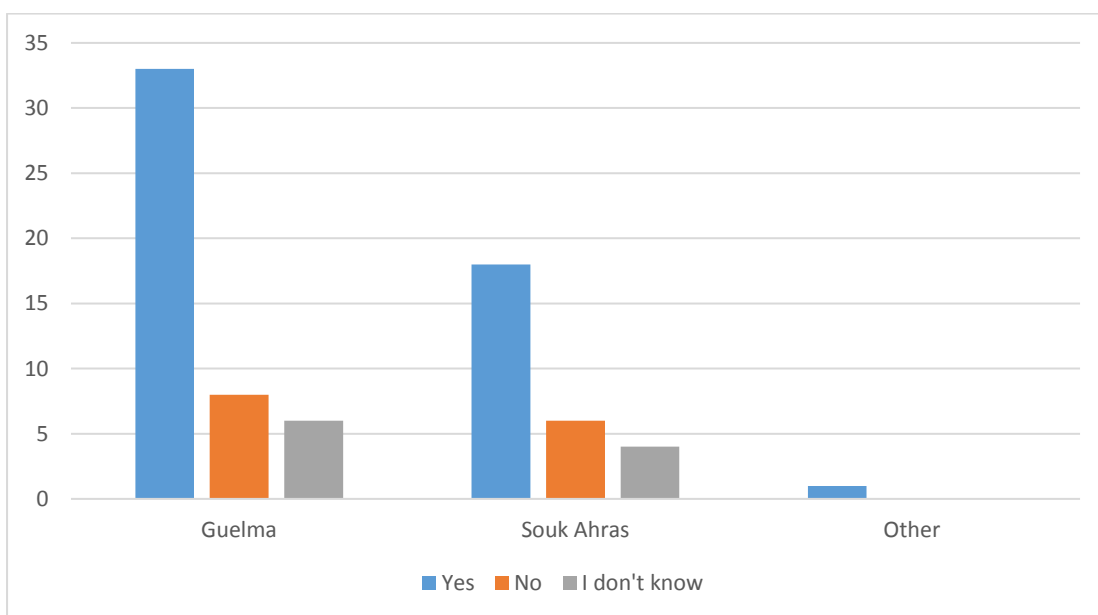


Figure 04. Informants' English accents.

According to the results linked to the 2nd item, respondents from Guelma (n33) think strongly that students at the department of English have a special English accent, along with (n18) students from Souk-Ahras who think the same. This item aims at knowing whether students tend to notice the different features in their classmates' speech while talking English.

Question 3: When travelling, do you think people would notice something in particular about your speech or accent?

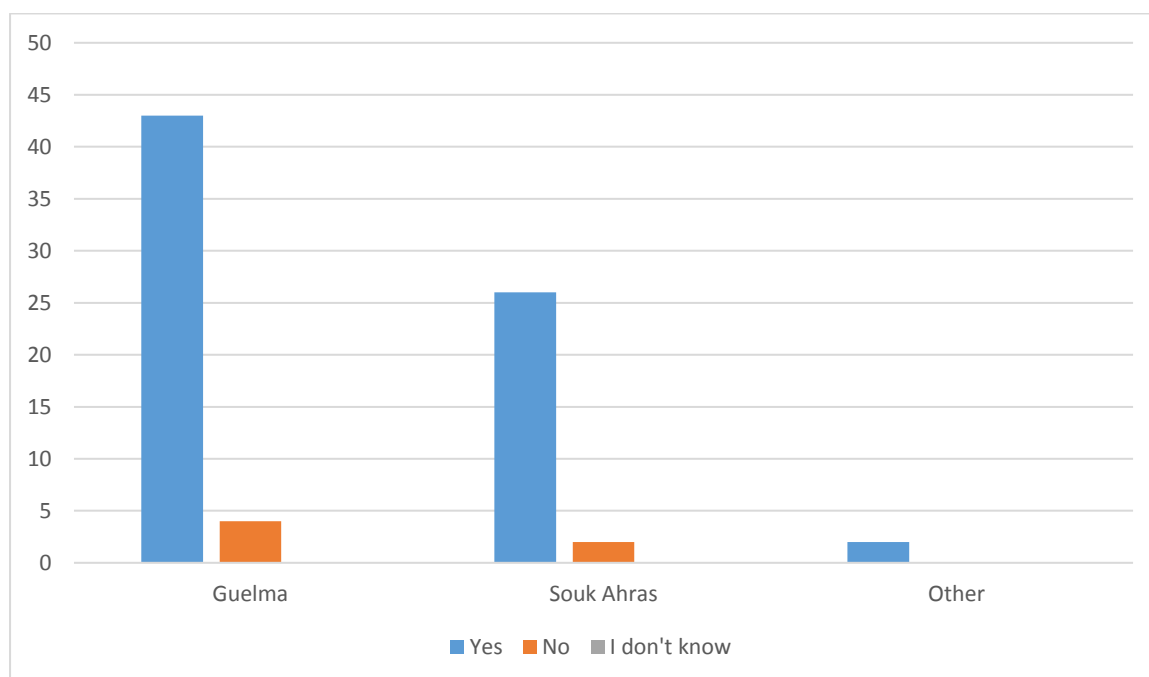


Figure 05. Informants' accents while traveling.

The purpose behind this question is to see whether students are conscious about the outstanding features in their speech in case of travelling outside the region, or meeting up other people from other regions. According to the participants, (n43) of students from Guelma answered 'Yes' people would notice something in particular in their accent, however, only (n4) said 'No'. Students of Souk-Ahras, (n26) answered 'Yes', but only two of them said 'No'. Yet, the two participants who live in other Wilayas answered 'Yes'.

Question 4: Have you ever tried to change your accent when travelling or meeting people from other regions? Say Why.

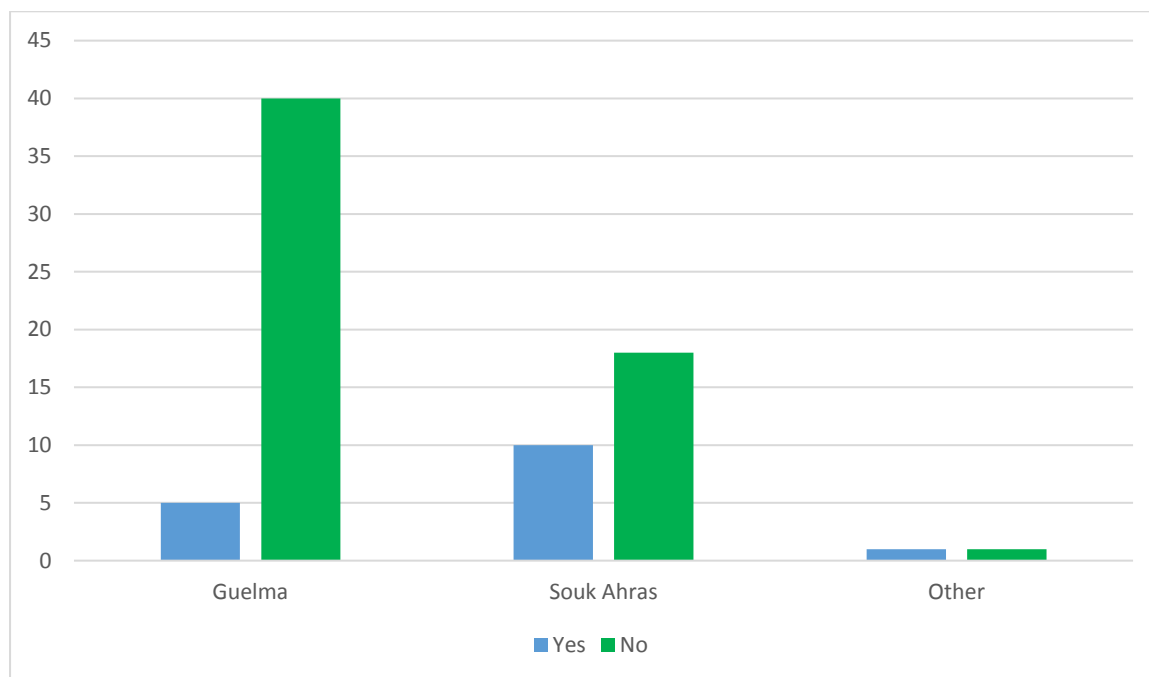


Figure 06. Informants' accent changing.

The aim of this question is to find out if students at the English department are intimidated of their accent or not, and how they consider their foreign accent. The results of the questionnaire indicate that most of students from Souk-Ahras (n18) and Guelma (n40) do not change their accents whenever they travel, or meet other people from different places. Hence, students rather see it as a linguistic enrichment since they do not change it, and let others discover it.

The most common arguments for those who answered 'no' are that their accent is understood, clear, and there is no need to change it. Also, some of the respondents said that they are proud of it, since it is special and they like to let others discover and know their accent. Other participants argued as follows:

- *My Accent represents the person.*
- *People should accept as I am.*
- *Introduce my accent to others. And,*
- *It is difficult to change.*

However, the students who answered that they would change their accents argue that people cannot understand their accent, and this makes them adopt others' accents instead. Even though other arguments were special, for instance one participant added that: "*They can't understand me, or others can laugh at me because of my accent, or to hide my identity.*" in addition, here are some of the other answers:

- *I change my accent to have more prestigious one, and people would accept me.*
- *Imitate them and try to become like them.*
- *In order to be more close to people I meet.*
- *To make it better.*
- *Enjoying changing accents.*

Question 5: Do you accept your accent? Say why.

The above question aims at knowing whether students do accept their regional accent or not. Hence, all participants (n75) answered that they accept their accent. Their arguments are that they like their accent, as it is part of their identity and shows the region they come from. In addition, they say that it is not really their choice as they were born and acquired it. However, some of the participants tend to accept their accents because as they say, "my accent is better than other's accents."

Question 6: Do you think that your regional Arabic is better than other regional accents? Say why.

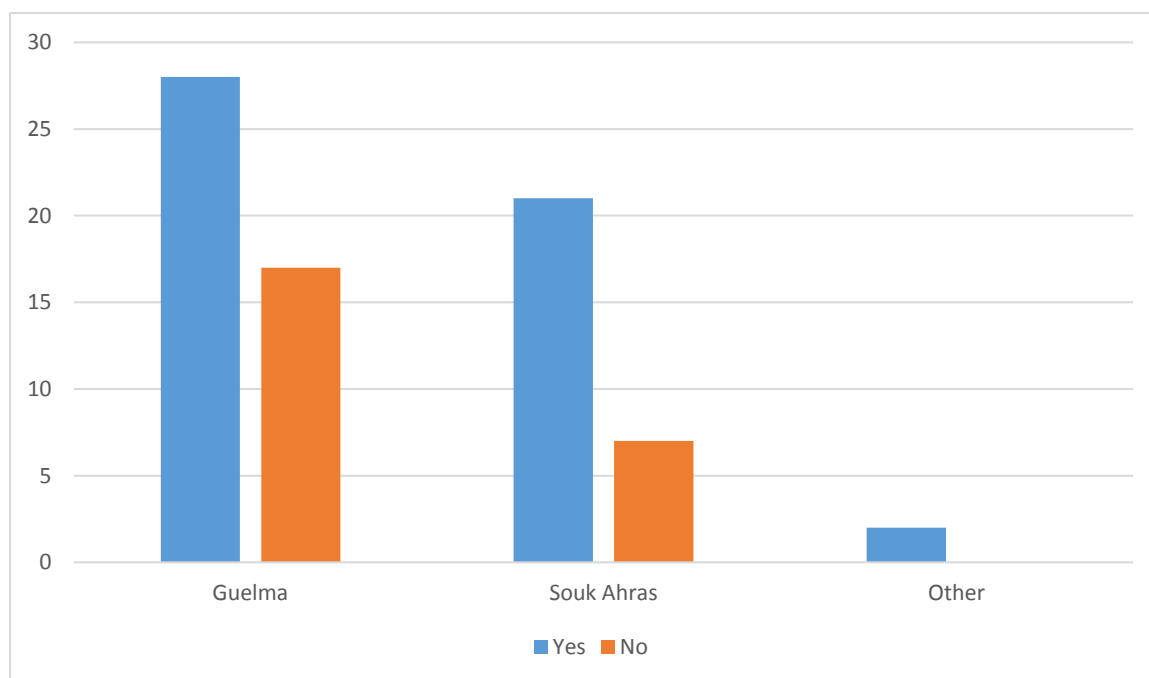


Figure 07. Informants' regional Arabic superiority.

This item aims at indicating if students from a given region feel superior compared to others from different regions. According to the results, the majority of students do feel superior to other groups. For instance, most of the students from Guelma (n28) who answered 'yes', argued that their accent is the best as opposed to others which are boring and not special. One comment that was distinct is: *"Because others' accents, for example, those from Souk-Ahras their accent is bad, and their English accent is somehow Arabized English."* However, those who answered 'no' (n17) think that other accents are better than theirs, and it is a matter of diversity, since each one would like his/her accent over other's.

Students from Souk-Ahras (n21), also, had the same arguments and comments as participants from Guelma, but one special comment is: *"Because compared to the accent of Guelma, we pronounce / ð/ sound correctly."* Although informants who answered 'no' (n07)

do not think their accent is better than others, as they replied: “*others have better accents.*” They stated that each accent has something special, and that each person prefers his/her own accent. Participants who live outside Souk Ahras and Guelma argued that their accent is better because it is unique.

Section Three: Student’s Stereotyped English Accents.

Questions 1: Do you think that your English Accent is better than other English accent used by your classmates?

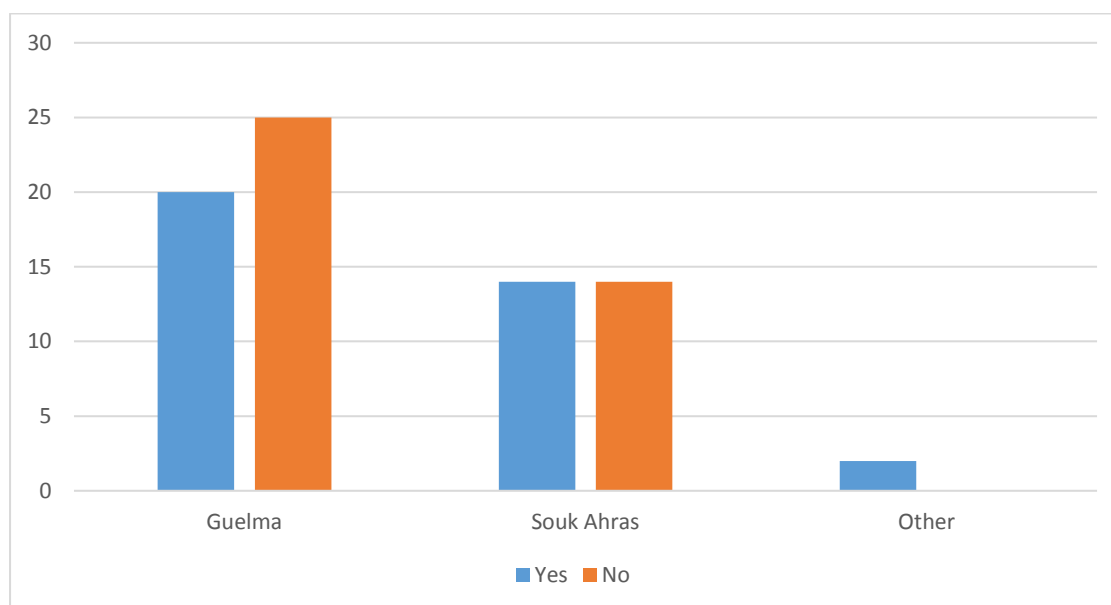


Figure 08. Informants’ English accent superiority.

The above question aims at investigating if students while talking English feel superior compared to others. The findings show that the majority of students from Guelma (n25) consider their English accent as less better than the one of their classmates because they pronounce perfectly. While (n20) think that they do have an accent better than others. However, students from Souk Ahras are divided equally, (n14) of them answered ‘Yes’ and (n14) ‘No’. The arguments in common between the two groups who answered ‘No’ were that:

- They suppose others have better English accent.
- Because of their L1 interference while speaking English. And,
- They believe that they do have the same accent with no superior or inferior accents.

Yet, some respondents from Guelma say that their accent is much better. They argued that “*there are students, whose Arabic accent affects their English accent especially those from Souk Ahras.*” Also, others believe that “*students from Souk Ahras exaggerate while speaking English, especially when pronouncing /t/.*” The participants from Souk-Ahras, think the opposite, as some of them added that students from Guelma do not pronounce all sounds correctly. For example, instead of pronouncing the sound /ð/ they pronounce it /d/.

Question 2: Do you think that your English accent is worse than other English accents?

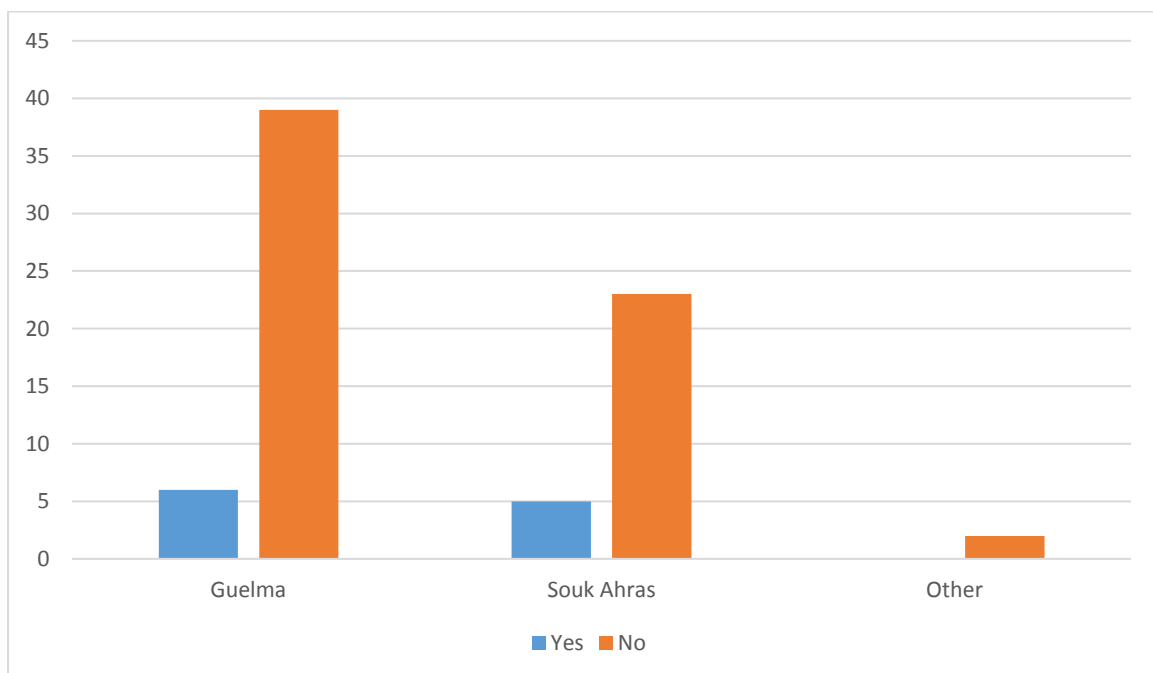


Figure 09. Respondents' English accent inferiority.

The results show, on one hand, that (n39) students from Guelma, and (n23) from Souk-Ahras agree that their English accent is not the worst. They contended that it is good

since it is understood by others. However, some respondents from Guelma added that their accent is better because those from Souk-Ahras pronounce differently, which would make their accent difficult to understand. On the other hand, only (n06) participants from Guelma, and (n05) from Souk Ahras think their English accent is bad. They believe that other students do pronounce better. Whereas, the two participants who live outside Guelma and Souk-Ahras think that their accent is acceptable.

Question 3: Do you think people would judge you on the basis of your English accent?

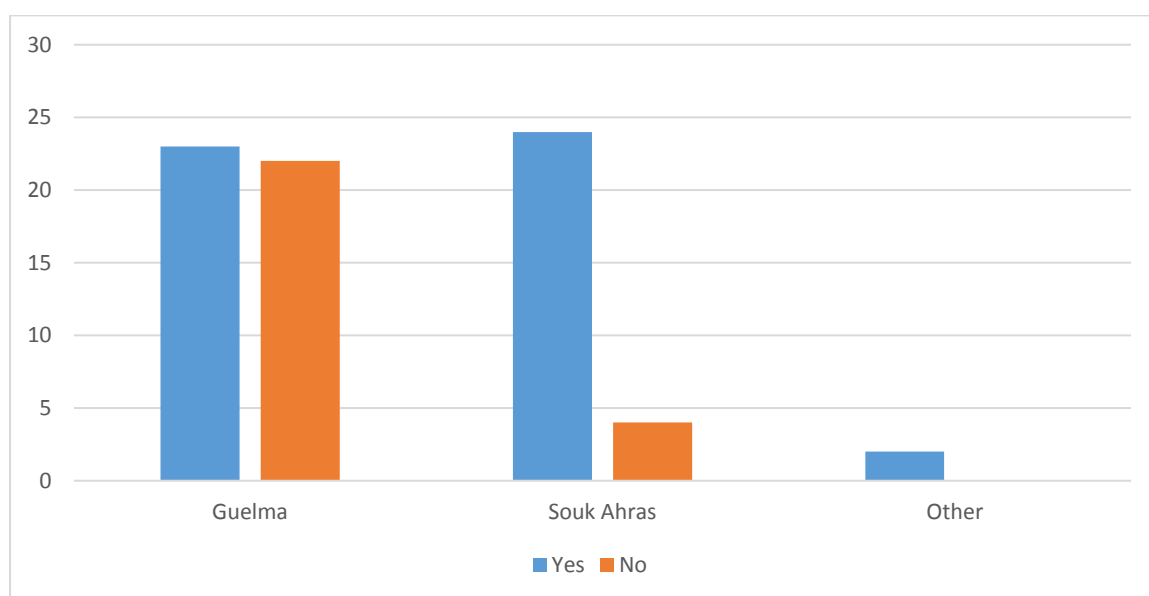


Figure 10. Informants' judgments on their English accent.

The results of the above question show that in both groups, (n23) students from Guelma and (n24) from Souk Ahras think that they are judged on the basis of their accent, arguing that they pronounce differently, making others judge them. Some students from Guelma said that others judge them because they pronounce the sound /ð/ as /d/. However, students from Souk Ahras said that their pronunciation of the sound /t/ as /tʃ/ and /d/ as /dʒ/ make people judge them. This question purpose is to see whether students from Souk Ahras

are stereotyped, but surprisingly, it appears that also students from Guelma are subject to such phenomenon.

Question 4: Have you ever experienced the following?

Table 02:

Respondents' Experiences

	Souk Ahras	Guelma	Other
Being treated rudely because of your accent	7%	7%	0%
Being ignored	15%	13%	0%
Being treated as stupid	0%	3%	1%
Being laughed at	20%	27%	0%
Being intimidated	3%	8%	0%

The table shows that most students from both Souk-Ahras and Guelma experienced the fact of “being ignored” (15%), (13%) and “being laughed at” (20%), (27%). So accordingly, not only students from Souk-Ahras do experience such behaviors. In other words, both of them are linguistically discriminated.

All in all, the majority of students from Souk- Ahras and Guelma are aware they have different, noticeable regional and English accent and they accept it as it is without changing it while travelling. In other words, they consider it as enrichment when integrating society. However, most of students feel superior and judge each other. Students from Guelma claim that the accent of students from Souk-Ahras is bad, since they pronounce the sound /t/ and /d/

differently. And, students from Souk-Ahras argued that those from Guelma do not pronounce the sound /ð/. Students from both groups are linguistically discriminated.

3.2. Analysis of the teacher's questionnaire results:

Section One: General background

As it has been previously mentioned, the questionnaire was answered by exactly seven (n7) teachers. The three items of the first section were about teachers' gender, age as well as their professional experience. Table 03, shows that the majority of respondents are women (n7).

Table 03

Informants' gender

Gender	Number	Percentage
Male	1	14%
Female	6	86%

In dealing with age, most of (n5) the informants are less than 30, one teacher is between 30 and 40, and one other teacher is between 41 and 50. (Table 05).

Table 04

Informants' age.

Age	Number	Percentage
Less than 30	5	72%
Between 30 and 40	1	14%
Between 41 and 50	1	14%
More than 50	0	0%

The table above shows that (n3) participants have been teaching for a short period (less than 5 years), along with others who have more experience (more than 10 years). This item can be intricately linked to the item about the age, reinforcing that the most of them are less than 30. The aim behind this item is to see if there is a link between professional experience and their opinion about accent inside the classroom.

Table 5.

Informants' professional Experience.

Professional Experience	Number	Percentage
Less than 5 years	3	42%
Between 5 and 10	2	29%
More than 10	2	29%

The table above shows that n3 participants have been teaching for a short period (less than 5 years), along with others who have more experience (more than 10 years). This item can be intricately linked to the item about the age, reinforcing that most of them are less than 30. The aim behind this item is to see whether professional experience has to do with opinion about accent inside the classroom.

Section Two: Regional Accent

Question 1: Have you ever, in your classroom, noticed different students' accents of Arabic? And if yes, do these accents indicate the regions they come from? And if yes, do these accents indicate their social class?

This item was asked in attempt to know if different accents are noticed by teachers, and if so whether in their opinion it indicates region, along with their social class or not.

According to the results of the first item, all informants n7 agreed that they have noticed different accents inside the classroom, and all of them said that accents show the regions they come from. However, 3 of the informants disagree on the idea that accents also tell about a person's social class, as opposed to 4 participants who actually agree.

Question 2: Do accents indicate students' success?

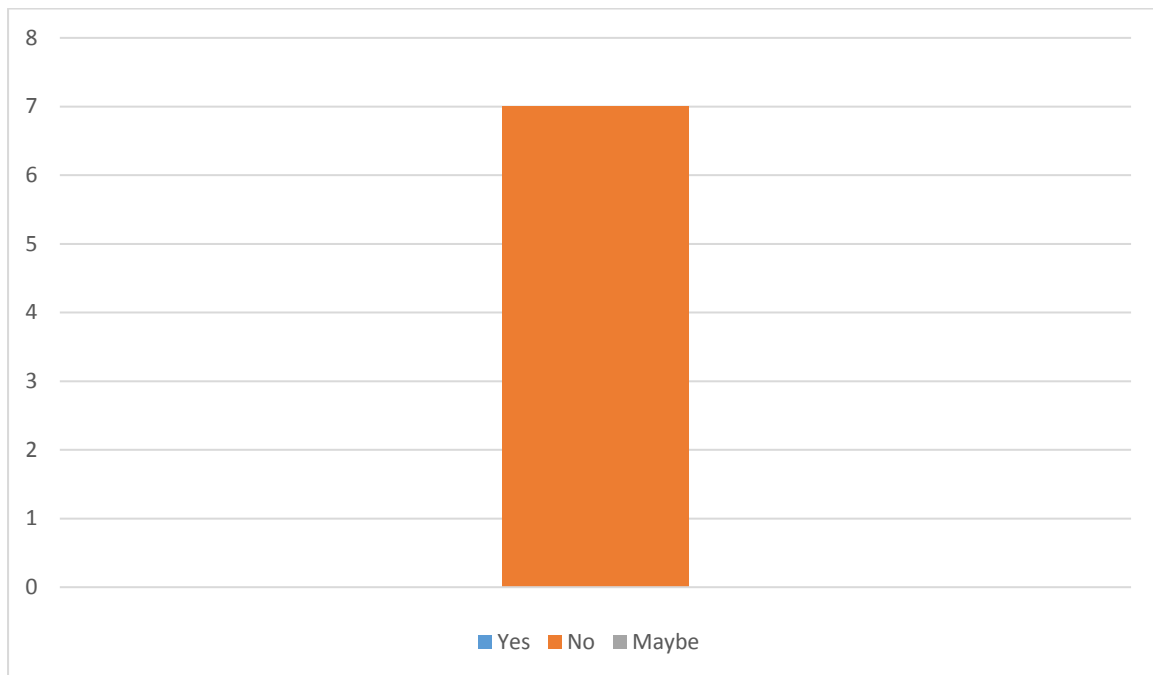


Figure 11. Informants' opinion on accents and success.

The graph above show that all seven informants disagree on the idea that accents can indicate students' success.

Question 3: Do accents indicate students' intelligence?

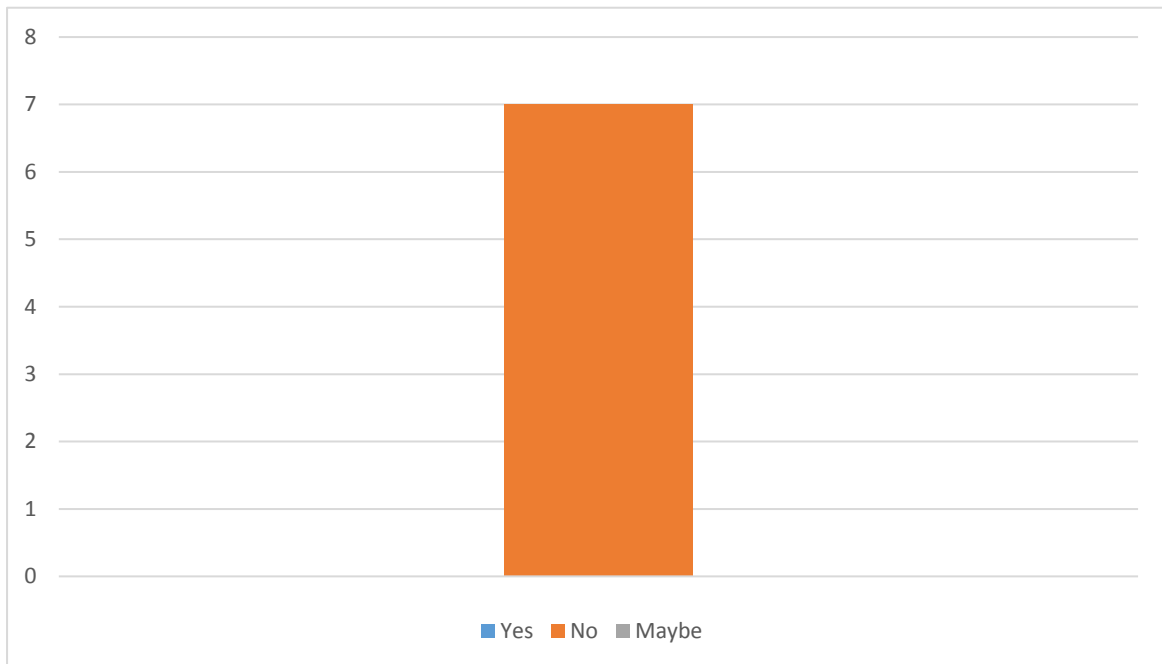


Figure 12. Participants' opinion on accents and intelligence.

The graph above show that all informants (n7) disagree on the idea that accents can indicate students' intelligence.

Question 4: Do accents indicate students' personality?

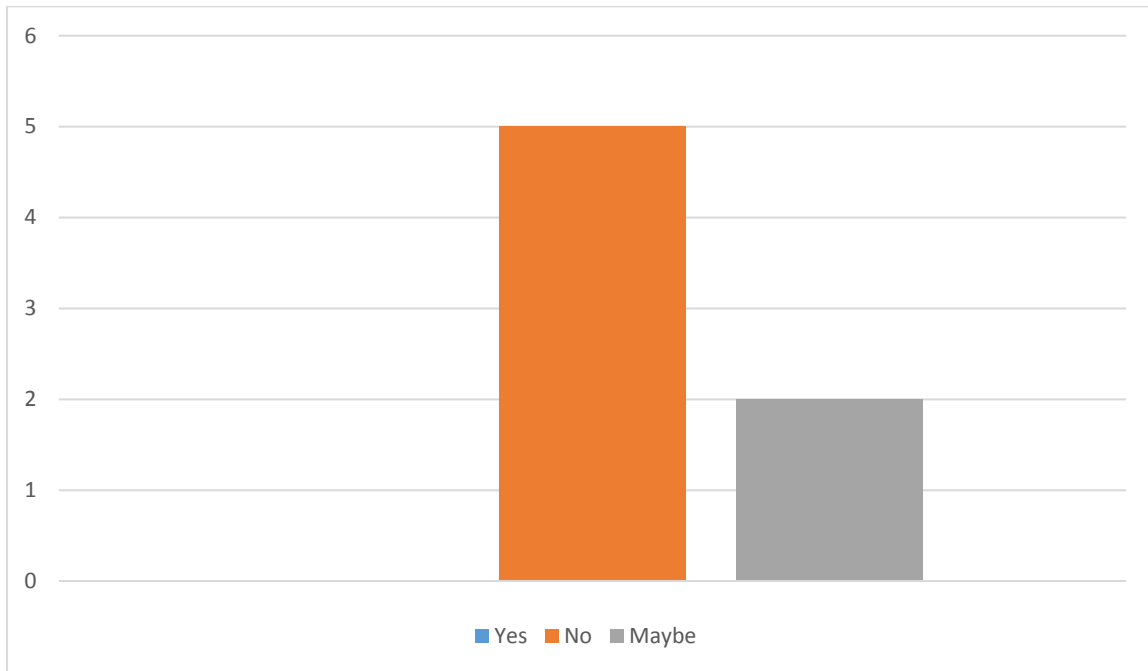


Figure 13. Informants' opinion on accents and personality.

The graph above show that (n5) the participants do think that accents indicate students' personality, whereas (n2) were sceptical.

Question 5: Do you think that accents influence physical traits?

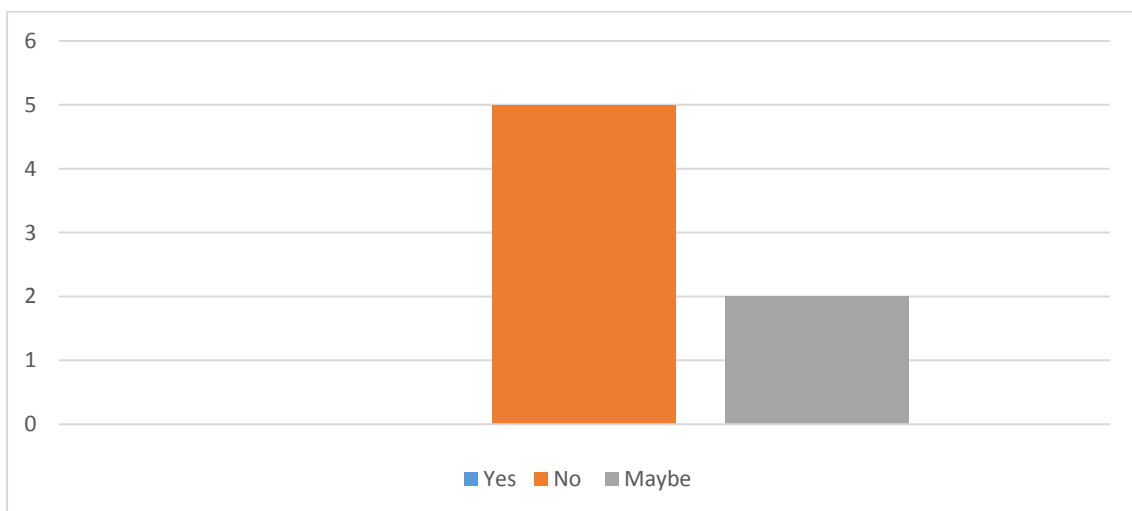


Figure 14. Informants' opinion on accents and physical traits.

Almost all the participants (n5) do not think that accents influence physical traits, whereas, two of them were not sure about it, so they opted for 'maybe' option. The reason of asking these questions is to see whether accent can point out if a person came from a rural or urban region.

Question 6: Have you ever witnessed disagreement between students over their different accents of Arabic?

This item was asked in attempt to know if there are any kind of disagreement inside the classrooms because of accent differences. Interestingly, (n5) of the participants answered that they did have witnessed this phenomenon. However, (n2) did not experience this.

And if yes, say please how you feel about it.

They commented that accents define students' identity, culture, and region and this is why they act aggressively about comments, or corrections about their accents. Others argued that students are not aware of the linguistic variations, so they tend to mock, emulate, and parody each other's accents. However, some of the participants said that these disagreements make them active, and expressive in a way.

Section Three: Regional Accent and English as a Foreign Language Instruction.

Question 1: To what extent do you think it is important to maintain a native like English accent with students?

The question was asked to tell if correct pronunciation of English language really matters or not. All the seven participants answered that it is very important to maintain a native like English accent with students.

Question 2: Do you consider the speech of a student with the interference of regional accent as an error? Why?

Four participants do consider that a speech with the interference of regional accent as an error, arguing that correct pronunciation is part of English. So, students of English should master the right articulation of sounds. However, three informants explained that it is not an error since the grammatical rules are respected and the message is conveyed. Moreover, they added that all students are affected by their regional accents. Nevertheless, one teacher considers it as “*a deficiency because of the phonological differences between English and students’ regional accent*”.

Question 3: Do you think, when learning English, students judge each other on the basis of their English accents?

The question above was asked for the purpose of knowing whether students stigmatize each other in terms of their different English accents. Surprisingly, all participants (n7) said ‘yes’. Students do judge each other regarding their English accents.

Question 4: Which factors do you think give a student’s accent greater prestige than others?

This item aims at defining the criteria that makes one’s accent more prestigious than other’s. The results reveal that the most important factors are: correct articulation and pronunciation of English sounds by avoiding L1 interference, confident public speaking, and the ability to make correct and clear utterances.

Question 5: What are the major standards you think matter to speak a native like English accent?

The question above was asked with the aim to know the standards a student must follow to speak a native like language. The answers were as follows: the 7 teachers agreed on the fact that students should listen extensively to natives' articulation and production of sounds, and, by imitating them.

Overall, the findings reveal that teachers' professional experience has no relation with their opinion about the students' different accents. Moreover, Teachers think that physical traits, success and intelligence have nothing to do with accent. However, they assume that accent indicate students' regions they come from, along with personality. Furthermore, most of them consider regional accents' interference in speaking English as an error, arguing that a correct articulation is a must to speak a native like, and this could be possible by extensive listening to native speakers and imitating the articulation of sounds.

Conclusion

A census questionnaire was administered to n75 students and n7 teachers, in order to investigate stereotyped accent of students from Souk-Ahras at the English department, University of Guelma. The findings reveal that students from Souk-Ahras consider their different accent as a linguistic enrichment even if they are linguistically discriminated by others especially while pronouncing the /t/ sound. Although, the results show that students from Guelma appeared to be also discriminated because of their accent, and more specifically, on how they pronounce /ð/ sound. Teachers, on the other hand, emphasized on the importance of correct articulation, like a native speaker, and that the interference of regional accent in speaking English is evaluated as an error.

General Conclusion

General Conclusion

This study has examined accents in terms of stereotyping among University students. In sociolinguistics, the communicational differences that are found in accents are intricately related to stereotyping. Stereotype can be either a positive or negative characterization, or a depiction formed in one's head involuntarily about the speech of a particular social group. It is a natural effect of the communication process; since any time we categorize others the stereotype is activated. This socially diagnosed accent would evoke attitudes towards its users. The connection between accents and stereotypes is the core subject matter of this research portraying students of Souk-Ahras at the Department of English (08 Mai 1945, Guelma University). It took into account the judgments made by accent hearers towards students with accents.

The analysis of the questionnaire that was administered to N260 students and N10 teachers at the English department from both sexes. The study has three hypotheses, and the results of the study support the first hypothesis, which basically speculates that if students are linguistically discriminated because of their stereotyped accents. The results show that not only students from Souk-Ahras are discriminated, but also students from Guelma. Most of students from both groups are being ignored and laughed at because of their accents, even students from other regions.

Moreover, some students responding to the questionnaire from Guelma added that others judge them because of their pronunciation of the sound /ð/ as /d/. However, students from Souk-Ahras said that their pronunciation of the sound /t/ as /tʃ/ and /d/ as /dʒ/ make people judge them while speaking English.

The second hypothesis assumes that students from Souk-Ahras are integrated into society even if they are stereotyped. The findings show that the majority of students accept

their different accents, and are integrated in the society, because they embrace their accent, and do not see it as an obstacle.

The third hypothesis revolves around the reaction towards the stereotyped accents: whether students from Souk-Ahras consider their different accent as linguistic enrichment or insecurity. This hypothesis is confirmed. The findings show that most of students from Souk-Ahras consider their different accent as a linguistic enrichment even if they are linguistically discriminated by others especially when pronouncing the /t/ sound. In addition, students from Guelma do, also, consider their accent differences as linguistic enrichment rather than insecurities.

As for the teachers' questionnaire, the findings revealed that most of teachers agree on the idea that having an accent is important to master the English Language, though accents do not really indicate most of the traits except the region they came from. Also, the majority of them witnessed some students' disagreements because of their accents.

Overall, students from Souk-Ahras and Guelma even when they are judged based on the significant features in their speech, they do integrate to society, their differences are accepted, and make sure that other people from other regions know and discover them.

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Appendices

Appendices

Appendix One:

Teacher's Questionnaire

Dear teacher,

This questionnaire is part of a sociolinguistic research study. It aims at getting your opinion regarding the potential links between speakers' stereotyped regional accents and their social characteristics. In other terms, it collects the perceptions and attitudes of students towards their classmates' accents.

You are kindly requested to answer the questions by ticking \surd the appropriate box or by making a full statement whenever necessary.

May I thank you in advance for your collaboration.

Abir Benabdallah
Department of English
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08 Mai 1945 University-
Guelma

Section One : General background

- | | | | | |
|----------------------------|-------------------|--------------------------|-------------------|--------------------------|
| 1- Gender | Male | <input type="checkbox"/> | Female | <input type="checkbox"/> |
| 2- Age | Less than 30 | <input type="checkbox"/> | Between 30 and 40 | <input type="checkbox"/> |
| | Between 41 and 50 | <input type="checkbox"/> | More than 50 | <input type="checkbox"/> |
| 3- Professional Experience | Less than 5 years | <input type="checkbox"/> | Between 5 and 10 | <input type="checkbox"/> |
| | More than 10 | <input type="checkbox"/> | | |

Section Two: Regional accent

1- Have you ever, in your classroom, noticed different students' accents of Arabic?

a- Yes

b- No

If yes, do these accents indicate the regions they come from?

a- Yes

b- No

If yes, do these accents indicate their social class?

c- Yes

d- No

2- Do accents indicate students' success?

a- Yes

b- No

c- Maybe

3- Do accents indicate students' intelligence?

a- Yes

b- No

c- Maybe

4- Do accents indicate students' personality?

a- Yes

b- No

c- Maybe

5- Do you think that accents influence physical traits?

a- Yes

b- No

c- Maybe

6- Have you ever witnessed disagreement between students over their different accents of Arabic?

a- Yes

b- No

If yes, say please how do you feel about it

.....

.....

.....

.....

Section Three: Regional accent and English as a foreign language instruction

1- To what extent do you think it is important to maintain a native like English accent with students?

a- Very important

b- Slightly important

c- Not important

2- Do you consider the speech of a student with the interference of regional accent as an error?

a- Yes

b- No

Why.....
.....
.....
.....

3- Do you think, when learning English, students judge each other on the basis of their English accents?

- a- Yes
- b- No

4- Which factors do you think give a student's accent greater prestige than others?

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

5- What are the major standards you think matter to speak a native like English accent?

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

Appendix Two:

Students' Questionnaire

Dear student,

This questionnaire is part of a sociolinguistic research study. It aims at getting your opinion regarding the potential links between speakers' stereotyped regional accents and their social characteristics. In other terms, it collects the perceptions and attitudes of students towards their classmates' accents.

You are kindly requested to answer the questions by ticking \surd the appropriate box or by making a full statement whenever necessary.

May I thank you in advance for your collaboration.

Abir Benabdallah
Department of English
Faculty of Letters and Languages
08 Mai 1945 University-
Guelma

Section One : Personal Information :

1. Gender Male Female

2. Age.....

3. Grade 3rd Year Licence 1st Year Master

4. Where were you born?
.....

5. Where do you live?
.....

6. Have you ever lived somewhere else before?

Yes No

If yes, where?

7. How long have you lived there?

.....

Section Two: Students of English and their Regional Accent

1- Do you believe that you have special Arabic regional accent that is different from the one you hear around you?

Yes No I don't know

2- Do you believe that students at the Department of English have special English accents?

Yes No I don't know

3- When travelling, do you think people would notice something in particular about your speech or accent?

Yes No

4- Have you ever tried to change your accent when travelling or meeting people from other regions?

Yes No

Say why

.....

.....

.....
.....

5- Do you accept your accent?

Yes No

Say why

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

6- Do you think that your regional Arabic accent is better than other regional accents?

Yes No

Say why

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

Section Three: Students' Stereotyped English Accents

1- Do you think that your English accent is better than other English accents used by your classmates?

Yes No

Say why

.....
.....

.....
.....

2- Do you think that your English accent is worse than other English accents?

Yes No

Say why

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

3- Do you think people would judge you on the basis of your English accent?

Yes No

Say Why

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

4- Have you ever experienced the following?

Being treated rudely because of your accent

Being ignored

Being treated as stupid

Being laughed at

Being intimidated

Other

.....

.....

.....

.....

Résumé

Le présent travail examine les accents stéréotypés chez les étudiants de différentes régions au département d'anglais, Université 08 Mai 1945, Guelma. L'étude tente de se concentrer sur les liens entre les accents, les stéréotypes, les préjugés, les attitudes et la discrimination linguistique. La recherche vise à identifier les raisons d'un accent stéréotypé des étudiants de Souk-Ahras, afin de mesurer l'acceptabilité de cet accent et d'étudier s'il est considéré comme un enrichissement ou une insécurité linguistique. Les résultats ont été recueillis en utilisant les approches qualitatives et quantitatives au moyen de deux questionnaires administrés aux étudiants et aux enseignants du même département. La collecte de données nous a aidés beaucoup à comprendre les raisons de la réflexion stéréotypée sur la parole des étudiants et les réactions envers un tel phénomène. Les résultats ont montré qu'en terme d'accent, les étudiants de Guelma et de Souk-Ahras sont discriminés linguistiquement; mais ils pensent qu'il s'agisse d'un enrichissement linguistique plutôt qu'une insécurité. Quant aux enseignants, ils considèrent l'interférence de l'accent régional comme une erreur d'apprentissage de l'anglais.

ملخص

يدرس هذا البحث الصور النمطية بين طلاب من مناطق مختلفة في قسم اللغة الإنجليزية، بجامعة 8 ماي 1945، قالمة. ويحاول التركيز على الصلة بين اللكنات والصور النمطية والتحيز والمواقف والتمييز اللغوي. كما يهدف البحث إلى التعرف على الاسباب الكامنة وراء الصفات النمطية في لكنة طلاب سوق أهراس، و من أجل قياس مدى قبول هذه اللكنة، والتحقيق في ما إذا كان الطلاب ينظرون الى اللكنة النمطية باعتبارها إثراء أو لا أمن لغوي. تم جمع البيانات باستخدام طرق مختلفة من بينها التقنيات النوعية والكمية، تتمثل في توزيع استبيان على كل من الطلاب والاساتذة. يهدف جمع البيانات الى فهم الأسباب الكامنة وراء تكوين الصور النمطية لخطاب الطلاب، وردود الأفعال نحو هذه الظاهرة. وهكذا تظهر النتائج أن الطلاب من كلا مدينتي قالمة وسوق أهراس يتعرضون لتمييز لغوي من قبل الآخرين بسبب لكنتهم، ولكنهم يعتبرونها إثراء لغوي بدلا من لا أمن اللغوي. اما بخصوص الأساتذة، فأغليبيتهم يرون ان تدخل و تأثير اللكنة المحلية لطلبة اللغة الانجليزية يعتبر خطأ تعليميا.