

Language communication in the Algerian society

Study of the situation of bilingualism in the Shawia area

الاتصال اللغوي في المجتمع الجزائري

دراسة لحالة الازدواجية اللغوية في منطقة الشاوية

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Abstract:

The issue of Language communication is of great importance, especially when it comes to a society like the Algerian society, which knows an enormous linguistic diversity, resulting historically from those nations and civilizations that interacted with this society and interacted with it, so that it influenced and was influenced by it in all its fields. If we speak at the level of the Algerian tongue, We find that it includes more than one language and a local dialect, whether or not it was imported from other nations, which explains the emergence of the state of diglossia, which is a sociolinguistic phenomenon that requires serious scientific study to know the causes of this condition, its impact on society, and its consequences. We have concluded in this study that linguistic upbringing is Among the factors that control the spread of the Chawi dialect and that considering the Arabic language as the language of religion and state makes it an alternative even to the original dialect of the Chawi community. Cultural globalization also played a role in imposing the French language as a second alternative to the Arabic language in the Shawi language, and the Shawi society's reliance on the oral form rather than writing reduced the use of Shawi's language.

Keywords: Language communication, bilingualism, dialect, linguistic upbringing, cultural globalization.

الملخص:

يكتسي موضوع الاتصال اللغوي أهمية بالغة، خاصة إذا تعلق الأمر بمجتمع كالمجتمع الجزائري، الذي يعرف تنوعا لغويا هائلا، نتج تاريخيا عن تلك الأمم والحضارات التي تداولت على هذا المجتمع فتفاعل معها، بحيث أثر فيها وتأثر بها في كل ميادينها، فإذا تكلمنا على مستوى اللسان الجزائري نجد أنه يضم أكثر من لغة ولهجة محلية كانت أو وفدت عليه من خلال أمم أخرى، ما يفسر ظهور حالة الازدواجية اللغوية، وهي ظاهرة اجتماعية لغوية تحتاج إلى دراسة علمية جادة لمعرفة أسباب هذه الحالة وأثرها في المجتمع ونتائجها، وقد توصلنا في هذه الدراسة أن التنشئة اللغوية من بين العوامل التي تتحكم في انتشار اللهجة الشاوية وأن اعتبار اللغة العربية كلغة دين ودولة يجعلها كبديل حتى للهجة الأصلية للمجتمع الشاوي. وأيضا دور لعولمة الثقافية دور في فرض اللغة الفرنسية كبديل ثاني للغة العربية في اللسان الشاوي، كما اعتماد المجتمع الشاوي على الصيغة الشفهية دون الكتابة قلص من استعمال الشاوية.

الكلمات المفتاحية: الاتصال اللغوي، الازدواجية اللغوية، اللهجة، التنشئة اللغوية، العولمة الثقافية.

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Introduction:

The study of language as a social phenomenon is not a new matter, both among those in the social sciences and anthropological or among linguists. Long ago science pioneers confirmed social psychology such as "George Herbert Mead" on the importance of language in social interaction. At the beginning of this century, prominent linguists such as "Antoine Meillet" put language in its social position, and to combine social analysis and research on linguistic change. Perhaps one of the most prominent issues in this science is its focus on: talk; that is, on actual speech in all its social dimensions. **Saussure** explained that language is a social phenomenon that forms the social bond, and that it is independent of the members of society who speak it, and despite its generality, it is subject to any individual. In fact, the language, like all social institutions, reflects everything that happens in the society that uses it, and therefore language is a transformed social activity and not a single entity. Hence the core topics addressed by scholars working within this the frame Sociolinguistic Topics such as: linguistic minorities, linguistic duality and bilingualism, and conflicts Linguistics and linguistic planning As well as linguistic movement. Our study had a share of the analytical sociolinguistic vision that came within the framework of a field study that sought to determine the status of the Chawi dialect in light of the Arabic-French linguistic dualism in the Algerian tongue in general. The study took many years during which the reality of the Chawi dialect was evaluated among many and multiple factors, including the role of blogging. Writing is about preserving linguistic heritage, as well as the impact of cultural globalization in reducing interest in local languages and other factors that were studied in an effort to shed light on a linguistic movement of a social nature that translates the reality of Algerian society in all its many aspects.

Forms of the study: What are the factors that contributed to the consolidation of bilingualism and its impact on the local dialect?

The answer came in the form of four sub-hypotheses:

- Linguistic upbringing is among the factors that control the spread of the Chawi dialect.
- Considering the Arabic language as the language of religion and state makes it an alternative even to the indigenous dialect of the Chawi community.
- Cultural globalization has a role in imposing the French language as a second alternative to the Arabic language in the Chaoui language.
- The Shawi community's reliance on the oral form of Shawi without writing has reduced and affected its use.

I. Conceptual introduction to the study:

I. Defining study terms:

First: Language communication

Language communication is the transmission of meaning between the sender to the future using the language.

Second: language

Language is the sounds used by every people to express their purposes (A: Languages and languages) (al-Fayrouzabad, 2005).

Language is a systematic means of communicating ideas and feelings using signs, sounds, and signs, all of which are agreed upon and provide understandable meanings. (Brown, 1994).

De Saussure defines it as "a social product of the ability to speak and a set of beliefs and perceptions that are attached and established, and which are necessary for humans and are used and practiced by the social entity, so that a group of individuals can practice them" (Saussure, 1990).

It is defined as “the mental ability acquired by individuals and represented by a system of arbitrary spoken symbols through which members of society are able to communicate and communicate with each other” (Hajman, 1989).

It is considered part of the cultural heritage and expresses it, as “those spontaneous sounds in the language are transformed into cultural symbols capable of conveying ideas, desires, meanings, experiences and traditions from one generation to another...” (Ghaith, 1989).

According to **Vandris**, language is a complex compound that touches various branches of knowledge. It is a sociological act in that it drives a number of organs of the human body to work. It is a psychological act in that it requires voluntary activity of the mind. It is a social act in that it responds to the need for communication between... human beings (Noman, 1981).

Third: the dialect

It is the one that is used in ordinary affairs, and in which daily conversation takes place, as it “represents a group of linguistic characteristics that belong to a special environment, and these characteristics are shared by all members of this environment” (Anis, 2003) Or it is “a pattern of linguistic use within one language that is distinguished from other patterns within the same language by a set of special linguistic characteristics, and shares with it a set of general characteristics” (Dawoud, 2001).

Which confirms that the relationship between dialect and language is a general and specific relationship, as one language includes several dialects that differ in their linguistic characteristics, while sharing other linguistic characteristics. (Dawoud, 2001, p. 66).

The term colloquial has several names according to some modern linguists (Yaqoub, 1985).

Despite the multiplicity of terms used to describe the language of speech and daily interaction, we find one of the researchers in this field saying: “We prefer using the word (colloquial) over (colloquial) because of the class connotation that the last word contains, and pejorative and disapproving qualities, which are not appropriate for abstract scientific research.”.

Fourth: linguistic dualism:

Known by the French researcher John Marozzo From a social perspective, it is “the characteristic and advantage of an individual or people who easily rely on two different languages in their speech, but whose abilities and qualifications in one language are greater and more abundant than in the other language” (Marouzou, 1951).

Its definition in the Applied French Dictionary is as follows: “Dualingualism is the advantage and characteristic of an individual or people who speak two languages” (Guerard).

And the English researcher goes Andre Martinet In defining bilingualism as it begins at the moment or time when an individual is able to express himself and communicate with others in two different languages (Mujahid, 2009).

fifth: Shawiya

The word “Shawiya” is used to refer to the Berbers of Zanata and Hawara and all the Arabs who mixed with them or lived with them in these places of theirs (al-Jilali, 1978) That is, they are the people who live in the Aures region in eastern Algeria, including the states of Batna, Khenchela, Oum El Bouaghi, Tebessa and Souk Ahras (Shaker, 2003).

II. Methodological aspect of the study:

Place of study:

The study was conducted in the village of Bir Ragaa (belonging to the Aures region), which is a municipal branch of the municipality of Beriche, Ain El Bayda District, Oum El Bouaghi Province. It is one of the socialist villages founded by former President Ben Bella in 1966. It is located along National Road No.10 As well as the Oum El Bouaghi air base.

Study Approach:

Based on the subject of our study, which is an attempt to determine the impact of linguistic duality on the Chawi dialect, in other words, a diagnosis of the state of the dialect in light of linguistic duality, and whether this duality worked to strengthen the dialect or limit it alone from spreading, the indicators of this study require that descriptive studies that seek to “The study of reality or phenomenon as it exists in reality, and it is concerned with describing it accurately, and expressing it qualitatively and quantitatively. Qualitative change shows us the characteristics of the phenomenon under study, while quantitative expression gives it a numerical description that shows the amount and size of the phenomenon. Accordingly, the goal of using descriptive studies is to find the causal relationship that exists between linguistic duality and the Shawi dialect, analyze this relationship, and address its details and most important parts by allocating the theoretical aspect to the origins of Shawi society throughout history and the most important changes that have occurred in it, as well as addressing what concerns dual linguistics in society. The Algerian community in general and the Shawi community in particular moved this study from its abstract level to the level of observable reality.

human sphere And the study sample:

The village contains a well The patch is on 2089 Residents, including 1,050 females and 1,039 males, and almost all of them belong to the Shawi community, whether they speak the Shawi dialect or not, but they are of Shawi origin. The researcher in this region noted that not all of them speak the Shawi dialect and not all of them are fluent in it, in addition to the use of other languages. Such as French and Arabic in daily speech, mixed with Shawiya, whether in the workplace, study, or in the external environment. The research community is also witnessing a movement in population density due to the entry of a new element into the region, namely those who joined the ranks of the national army and who were forced to reside with their families in this region due to its proximity to the work site. (Air Base), and most of them came from western Algeria and the Sahara, which indicates that they speak Arabic mixed with French. This makes it necessary for community members to speak Arabic to communicate with them, and this is the interaction that the researcher is trying to study. Based on the fact that the sample size is determined in light of his understanding of the theoretical and methodological aspects, as well as the time, effort and money available to him. It was identified by researcher B10% Which makes it approximately 200 units out of the total community size of 2089 residents in the village in question, containing 1039 males, which means 49% Of the research population, that is, 98 males from the sample size, and the number of females is 1050 Based on this, the researcher distributed 200 questionnaires using a casual sample, and the data was transcribed into statistical tables based on frequencies and percentages.

III. Factors that contributed to the establishment of bilingualism:

1) Discussing the first hypothesis related to linguistic upbringing as a factor controlling the spread of the Chawi dialect.

the circles of linguistic upbringing listed in the tables and the languages used in that, the researcher divided the languages used into monolingual Arabic, which includes (Classical Arabic, Colloquial Arabic, Shawa, and French), and dual languages, which includes (Colloquial Arabic and Shawa, French and Shawa, Colloquial Arabic, Darija, Shawa, and French). It was found that the Shawi family relies primarily on colloquial Arabic in its daily use, and this represents a change in the basic linguistic path of the Shawi family, which was indispensable with Shawi. The dual use of colloquial Arabic and French ranks second in the Shawi family in the village of Bir al-Rogaa in the state of Oum El Bouaghi. While the Chawi dialect comes in third place, and this order was almost the dominant one in the use of languages in the aforementioned fields, that is, an individual may use colloquial Arabic in the street and add French to it if he needs to, and he may use Chawi if the situation calls for it, as some answered. The respondents said that if he met a member of his village who constantly spoke Shawi, he would speak Shawi without realizing it. This is what is called functional duality or complementarity, which is also called the integration of linguistic roles in the individual himself. The individual may use the language of the majority outside the home, and the

language of the minority with individuals. His family, which is what Ibrahim Kaye Mahmod stated in his study of the classical Arabic language and the impact of duality and bilingualism on it.

Therefore, if the institutions of linguistic upbringing have retreated from using the Chawi dialect as the first language imposed on individuals, this means that these institutions are working to consolidate linguistic dualism and increase its severity by relying on more than one language. Although they sometimes perform complementary functions, they produce dual individuals. Language, which shows a lack of interest in the Shawi dialect and perhaps a lack of mastery of it at all. Also, the percentage of individuals who speak the Shawi dialect is 64%, while those who do not speak it is 36%. This matter was a result of the answers to the first question, which indicates a delay in the use of Shawi in more than one field. Reading the table showed that only 1.4% of university students are proficient in speaking the Shawi dialect at a good level, while 7.8% are below the level. Therefore, the highest percentage of those who speak the Shawi dialect are at an average level, i.e. 25%, and the respondents who have an intermediate level of education constitute the highest percentage 10.6%, and this indicates that as the respondents advanced in the educational level, their interest in the Shawi dialect decreased, due to the influence of educational institutions and the programs they carry on their intellectual and linguistic orientations.

The language of the parents also affects the linguistic use of the research individuals. In the research community that is the subject of the study, 18% of the parents of the respondents do not speak the Shawi dialect, while those who speak it constitute a percentage of 82%, but the problem is that 36.48% of the parents who are proficient in Shawi only speak it. A little, which greatly affects the transfer of this language to their children, which shows that 48% of the respondents' siblings do not master the Shawi dialect, which makes the linguistic environment unstable and not based on a single language. Despite this, a large percentage of the respondents responded in favor of it. Teaching the Shawi dialect to its children, but it remains a modest percentage for the Shawi community, because many do not see it as an expressive language with a strong position among other languages. Even the Tifanagh letters, which are supposed to be the letters in which this language is written, you find 60% of the respondents prefer the Arabic letters. Because they are simple, easy and clear letters. The respondents also believe that the Chawi dialect is a local language and does not qualify for national use or outside the country. Rather, other languages that are more constructive and more ready to perform its functions must be used, such as the French language and the Arabic language. These opinions did not come from a vacuum, but rather are the result of linguistic upbringing. Based on linguistic duality.

2) Discuss the second hypothesis related to the sanctity of language and its legal status

The relationship between the Arabic language and the Amazigh language was not recent, but was linked to the Berbers' contact with the Arabs since their entry into North Africa. Since then, the Arabic language has become an integral part of the linguistic reality of Algerian society. After independence, the problem of Arabization in the Maghreb took multiple forms, and questions were raised. It has numerous references, and thus it currently represents a central point of view for observing and analyzing the linguistic and cultural process of Algerian society.

What is observed today is that Arabization, for Algerian society, is an untouchable principle and an undiscussed goal in the process of national construction, just like political independence, which was considered its cornerstone. In this capacity, in the cultural field, it forms the pillar of the official discourse of national democratic governance, which reflects the demand of the popular base.

However, this strong emphasis on the legitimacy of the national language is matched by a slowdown in implementation and extreme difficulty in getting rid of the French language, if not to say awareness at times of the existence of resistance to direct Arabization and a compound of fascination with and aversion to Arabic, which makes the past, present and current practice represent a great and continuous integration within a situation characterized by linguistic duality. Whether it is related to administration, the economy, the environment, or the educational system, the call and voice of cultural integration continues to rise from time to time.

From the answers of the respondents, we notice that 77% of them speak classical Arabic, while only 64% speak the Chawi dialect. What does this mean? The answer is that the level of pronunciation in Arabic is higher than that of the Shawi dialect, and this indicates that the area of the Arabic language in the Shawi language is wider than that of the Shawi language, and this is due to many factors, including:

- Religion Ibrahim Kayed Mahmoud believes that if a belief or religion spreads in a country or place, it will carry its language with it, and embracing that religion will lead to the use of its language. Islam brought the Arabic language to the Moroccan countries and it became the official language in those countries, and thus the religion It gives a special sanctity to its language, which makes its adherents learn it, spread it, and see the prohibition of harming it in any way. This was expressed by 41% of the respondents.
- National policy The adoption of the Arabic language as a national and official language in Algerian society gives it a legal and compulsory nature to adopt it. An example of this is in schools where it is compulsory to teach in the Arabic language in the early stages. It is also considered the language of official dealings. This characteristic requires members of society to adopt it and make it the language of interaction. The daily newspaper, which confirms that 47.1% of the respondents use the Arabic language in their daily lives, and this is widespread among the educated and cultured groups in particular. The lower the educational level and the older the research groups, the less use of the Arabic language and the greater the use of Shawiya. Also, the respondents answered a question directed to them about the reasons for Their respect for the Arabic language is that 28% of them responded by saying that it is considered the official language of the Algerian state.
- Language structure One of the reasons for the dominance of the Arabic language and its stability in many countries that used other languages is the ease of the latter in writing and reading, given the Amazigh language. The Arabic language is distinguished by its harmonious and strong linguistic structure in terms of grammar and morphology, as well as containing enormous verbal wealth, which makes the languages The other is weak in confronting it and standing up to it. 60% of the respondents answered that they prefer the Arabic letters even when writing the Shawi dialect. As for the Tifinagh letters, some of the respondents do not know them at all, and if there is someone who knows them, they only know the letter that is famous among the tribes and which symbolizes a man. The heat.
- Immigration The researcher focused on this particular element because of its effectiveness in consolidating and stabilizing the language. An example of it in Algerian society is the migration of the Beni Amer, Beni Hilal, and Beni Selim from Egypt to Algeria. Their migration continued for about half a century, and they had a great impact on social life in Algeria, especially the linguistic aspect. They settled especially in the Algerian desert, and it is known that until now they only speak Arabic.

Finally, the researcher believes that the aforementioned factors contributed strongly to the consolidation of the Arabic language in the Shawi community, to the point that it occupied the forefront in teaching, in daily transactions, and in other places, and even at the expense of the Shawi language.

3) Discuss the third hypothesis that focuses on Cultural globalization Its role is to spread the foreign language among native speakers

considered as The foreign language is a manifestation of cultural globalization, but the debate over the French language in Algeria may differ, given the different factors that contributed to its emergence and consolidation in Algerian society in general and Chaoui in particular. The respondents support the use of foreign languages in general, to communicate with others and benefit from their experiences, and also that foreign languages are... International languages, and this opinion is considered a social prelude to the use of these languages alongside the original language, but the question is: What is the impact of the use of these languages on the local language (Shawi)?

Through the previous results of the tables, the researcher sees that the use of the French language in the Chaoui society has a historical and political dimension, while the historical one relates to the imposition of the French language as a language for daily and administrative dealings by French colonialism, during the period in which it remained, which was a period sufficient to erase entire languages from the Algerian tongue. It is approximately equivalent to three generations if we estimate the age of a generation at forty years. After the end of colonialism, the following resulted:

- The spread of speaking French, especially in major cities, due to Algerians' contact with French employees and workers.
- The emergence of a class that speaks the French language and adopts French culture, forming state frameworks that later hold important positions in economic and administrative institutions.
- Algerian society inherited institutions that were all in the French language.
- French colonialism left a linguistically and culturally heterogeneous society, and the emergence of bilingual cultural groups (French-Arab, Franco-Berber, Amazigh-Arab).
- The introduction of French words and their mixing with Arabic and the Amazigh language.

As for the political aspect, it relates to the existence of a group in society that calls for the generalization of the French language in all fields and that it is the most suitable for daily interaction and that it is the language of civilization. This group is called the Francophone movement that opposes Arabization. One Algerian researcher described it by saying, "An elitist group... that rushes to the foreign language on the basis of It is ready for use and a successful means of communication, and you see in our language the complexity of the economy, industry, etc..." This category helped integrate the French language to a large extent, which shows that most of the respondents use French language words in their daily lives.

Therefore, globalization contributed to the imposition of the French language as a second alternative alongside the Arabic language in the Shawi language, which led to the marginalization of the speakers of the Shawi dialect of some of the original vocabulary of this language, and the failure to use these words resulted in the existence of a generation that speaks Shawi but does not know these words, but instead uses French words in their place. .

4) Discuss the fourth hypothesis related to the importance of Writing and blogging In preserving the local dialect

Discusses the Element The linguistic heritage of Algerian society, and how to preserve it through its most important elements, which is writing, in other words, composition. Language is the tongue of society, and it expresses its needs and perceptions and translates everything related to it, whether for its members (internally) or outside its surroundings. The researcher sought to know the value of heritage among its owners and to Knowing the state of the linguistic heritage (Shawiya) in light of cultural globalization, as well as knowing how the people of Shawiya deal with their language and whether they seek to preserve it, or whether the matter does not concern them.

The results indicated that most of the respondents agree with the multilingualism in the Algerian language and see in it a linguistic richness that must be preserved. As for the oral form of the Shawia, the respondents answered that this makes them tend toward the Arabic language, which is characterized by clarity, accuracy, and tight grammatical structure, which is In contrast to the Tifanagh letters, which suffer from complexity and incompleteness from a linguistic standpoint, which is why the respondents preferred to write the Shawiya in Arabic or French in a few places.

Regarding the situation of speakers of Shawia, the respondents responded that their number is greatly decreasing, and they attributed this to linguistic upbringing based on colloquial Arabic and French, or a mixture of both. Consequently, a generation is formed that does not speak

Shawiya well, which hinders its dissemination and inheritance thereafter. They also attributed this to the language of technology used. In the means of communication, it is a global and foreign language, but at the same time individuals must adopt and learn it in order to keep pace with cultural development. Chawi is a local language and is shrouded in ambiguity in terms of its letters. This is why the respondents prefer that the Arabic language be the language of all Algerian society, because it is the language of the Islamic religion. It is not possible for a Muslim to read the Qur'an without learning the Arabic language, and this makes it necessary for individuals to know it even if they do not use it. In an answer given by one of the respondents, prayer obliges us to learn the Arabic language, and the mosque and listening to the Friday sermon every week facilitates the process of learning the Arabic language from Effortlessly.

But in exchange for this, the Shawia still has its special place in the Shawi community, and even if they do not use it in some aspects of their lives, they demand that it be preserved through learning and teaching it, and all of this is done by including it, especially in schools, which reflects a high value status in the hearts of its owners, but Despite this status, Shawia suffers from the disappearance of some of its words and their replacement by other words from French and Arabic. Most of the respondents attributed this to the fact that they are difficult words and only the elderly know them. There are other words that even the elderly do not know because they disappeared a long time ago. Some of the respondents answered that they do not listen to the Shaw-language radio for this reason, that is, because the broadcasters speak difficult words that only a few people who are elderly can understand, and this makes them prefer Arabic-language or French-language radio.

Regarding readability, the previous results showed that reading literature in Shawia, whether they are books, magazines, or other things, is completely non-existent, for one reason, which is the lack of availability of literature in Shawia and its absence at times. However, most of the respondents believe that writing in Shawia is something that does not matter much in preserving Shawia. Because the Shawia was transmitted in the oral form, and thus the generations received it from each other, and it was not subject to disappearance, and therefore preserving it is through learning and teaching it, as most of the respondents said. Accordingly, the method of preserving the Shawia among the research sample is limited to the oral form, while the results proved that the percentage of speakers of the Shawia is small in relation to the Shawi society and that some words have become non-existent. The results also indicated that writing in Shawi is almost non-existent. Therefore, the relationship is clear between the condition of Shawi and composition. Composition preserves the Shawi dialect from extinction even if the number of speakers is reduced. The role of writing is also to revive the original words that are absent from The Shawi tongue. Therefore, the results support the researcher's opinion, who believes that the Shawi community's reliance on the oral form instead of writing has reduced and affected the use of Shawi.

IV. results

Dilingualism is considered an important element in the linguistic process in Algerian society, because this social phenomenon is of great importance due to its close connection to the cultural component of society. Therefore, this study is considered a modest attempt to reveal the type of relationship between linguistic duality (French and Arabic) and the Chawi dialect, which is an offshoot of the language. The mother tongue, which is the Amazigh language, as well as clarifying the effect of linguistic duality on the degree of spread of Shawia, which the study seeks to prove:

- Linguistic upbringing is among the factors that control the spread of the Chawi dialect.
- Considering the Arabic language as the language of religion and state makes it an alternative even to the indigenous dialect of the Chawi community.
- Cultural globalization has a role in imposing the French language as a second alternative to the Arabic language in the Chaoui language.

- Writing the Chawi dialect is one of the important factors that contribute to spreading Chawi and preserving the linguistic heritage of Algerian society.

The results reached by the researcher can be summarized as follows:

- Socialization institutions rely primarily on non-Shawi language in their linguistic upbringing.
- The dual use of languages is preferred by the research sample over monolingual use.
- The level of use of the Shawi dialect declined in the Shawi family.
- The religious and national formality that characterizes the Arabic language has made it occupy the forefront in daily use.
- The presence of the Arab element (historically) in Algerian society contributed to the spread of the Arabic language.
- The tight linguistic structure of the Arabic language resulted in the marginalization of the use of Tifanagh letters, which are characterized by difficulty on the one hand and incompleteness on the other hand.
- The confinement of the Chawi dialect to the local framework weakened its status and reduced the possibility of its development.
- The presence of foreign languages has affected the use of the original language - Amazigh -.
- The historical and political context established the use of the French language in Shawi society.
- Cultural globalization has contributed to crystallizing the inevitability of using foreign languages.
- Among the research sample, multilingualism is considered a linguistic and cultural richness that characterizes Algerian society in general and Chawi society in particular, but this does not neglect the issue of preserving the original language (Chawi).
- The oral form of the Shawia has led many members of the Shawiya community to use the Arabic language instead due to the availability of the written element in it.
- The decline of speakers of the Chawi dialect is due to many factors, including internal and external.
- The disappearance of many Arabic words and expressions due to the introduction of other words from Arabic and French.
- Lack of reading Shawia due to the scarcity and often absence of literature in this dialect.

Conclusion

It can be said that multilingualism is a real linguistic richness for Algerian society, but this is only in the case of the strength of the original language in terms of its linguistic structure in particular. The entry of a language into the circle of another language means the emergence of three cases: either the alien language submits to the original language or the original language surrenders to the original language. Foreign language or coexistence between them. This last case only occurs if there is parity between the two languages. The emergence of linguistic duality - Arabic and French - in Shawi society affected the use of Shawi and this is clearly evident in the disappearance of some of the original words of Shawi, the decrease in the number of its speakers and its confinement to Very narrow circles in the local Shawi community, as a result of the emergence of the alternative to it, which is the Arabic and French languages, because they achieve what the Shawi language may not be able to do, in terms of using technology, communicating with others, etc., and this is confirmed. The researcher's view Linguistic dualism has limited the use of the Shawi dialect, and this effect will result in the dialect disappearing completely from the language of the Shawi community, due to its reliance on orality, which does not work well in preserving the linguistic heritage of the Shawi

community. Writing is considered the best solution for preserving Shawi, for what the minds of individuals forget. It is impossible for pens to waste it.

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