Educated Spoken Arabic in Algerian Radio: A French- Arabic Linguistic Fusion

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Abstract

In a society where both formal Arabic (Modern Standard Arabic) and informal Arabic (Algerian Arabic) coexist, radio presenters in Algeria navigate a complex linguistic landscape. This paper investigates a distinctive linguistic blend known as Educated Spoken Arabic (ESA), which merges features of formal Arabic and French. ESA serves as a communicative bridge between formal and informal registers, offering a dynamic and accessible mode of communication. Drawing on audio recordings from Ain Temouchent local radio station, this study explores the historical emergence of ESA, identifies its key linguistic features, and assesses its broader impact on the Arabic linguistic environment. The findings indicate that ESA is a flexible, evolving linguistic hybrid that reflects the unique identity of Algerian radio broadcasting.

Keywords: Educated Spoken Arabic, Formal/Informal Arabic, French Language, Modern Standard Arabic (MSA), Algerian Arabic (AA), Algerian Radio, linguistic diversity

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1. INTRODUCTION

Al-Lugha-Al-Wusta or Al-Darija-Al-Muhadhhaba is a term commonly used in the media to describe Educated Spoken Arabic (ESA). The development of ESA exemplifies the dynamic interplay between language, culture, and history in shaping Algeria's linguistic landscaape. It highlights the country's rich linguistic diversity, blending elements from both Modern Standard Arabic (MSA) and Algerian Arabic (AA). While ESA draws primarily from standard Arabic, it incorporates colloquial features, forming a fluid continuum between the formal and informal varieties of the language.

The roots of ESA can be traced back to the French colonial era, during which French became the dominant language in education, administration, and the media. In the post-colonial period, as Algerian society sought to reclaim its linguistic and cultural identity, ESA emerged as a means of embracing Arabic while retaining aspects of French. This linguistic blend reflects the sociolinguistic realities of modern Algeria. The media_ particularly radio_ has played, and continues to play, a significant role in the formation and dissemination of ESA, reinforcing its presence in the public sphere and every day communication.

1.2 The Theoretical Framework

This theoretical section explores the evolution of radio broadcasting in Algeria, particularly as shaped by the influence of French colonial policies. It also examines language as a complex and multifaceted phenomenon, characterized by both linguistic and non-linguistic features, and shaped by various social variables. Consequently, multiple varieties of Arabic, along with foreign languages, are used in Algerian broadcasting depending on the sociolinguistic context and the dynamics of language contact. The degree of formality or informality in language choice is influenced by a range of socio-cultural and historical factors

1.3- Historiacal and Linguistic Profile of Algeria

1.3.1- A Historical Overview: French Colonial Influence

Algeria is distinguished by its linguistic diversity, which stems from its rich and complex history. French language and culture had a significant impact on Algeria from 1830 until 1962, during the period of French colonization. French became the language of administration, education, and commerce, deeply influencing Algeria's linguistic landscape. This influence is still evident in Algerian Arabic, which incorporates French vocabulary, grammatical structures, and pronunciation patterns. This linguistic fusion highlights the complex relationship between Arabic and French in Algeria

1.3.1.1- Colonized Algeria

French colonization in Algeria lasted for over 130 years, beginning in 1830. During this highly destructive period, the French aimed to dismantle the existing social and cultural structures and replace them with their own colonial administration. The colonizers sought to assimilate Algerians into French culture while systematically eroding their Arabo-Islamic identity. France controlled
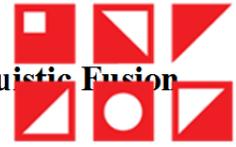
most of the country's wealth in sectors such as industry, mining, agriculture, and trade, while imposing harsh restrictions and discriminatory policies on the Muslim population.

The French language was promoted as the official language in an attempt to de-Arabize Algeria, at a time when indigenous languages were considered inferior. Many Algerians were compelled to attend French schools to avoid illiteracy and gain access to modern opportunities through French proficiency. However, the majority of Algerian families remained marginalized and lacked access to education.

As Metz (1994) notes:

The colonial regime proved severely detrimental to overall education for Algerian Muslims, who had previously relied on religious schools to learn reading, writing, and engaging in religious studies. Not only did the state appropriate the habus lands. In 1843, colon officials refused to allocate enough money to properly maintain schools and mosques and provide for an adequate number of teachers and religious leaders for the growing population. In 1892 more than five times as much was spent on the education of Europeans as on Muslims, who had five times as many children of school age. Because few Muslim teachers were trained, French teachers largely staffed Muslim schools. Even a state-operated 'madrasah' (school) often had French faculty members (pp .33-34)..

Following World War I, Algerians began developing a stronger sense of nationalism and anti-colonial sentiment in response to the long and oppressive French occupation. The National Liberation Front (FLN) launched its campaign of independence on November 1, 1954. Algeria finally gained its independence on July 5, 1962. Despite the designation of Modern Standard Arabic (MSA) as the official and national language, the French language left a deep imprint on Algerian Arabic and Berber. It continues to hold a prominent place in many spheres of post-independence Algerian society.

1.3.1.2- Independent Algeria

After independence, the Algerian government quickly recognized Arabic as the official language and Islam as the state religion_ two pillars that were intended to define Algerian national identity. In contrast, Algerian Arabic and Berber, which incorporated many French elements, were regarded as "impure" and inappropriate for official. A presidential decree issued in 1976, declared that the national infrastructure would be "fully arabized",and the Arabization policy accelerated throughout the 1970s.

However, this initiative faced strong resistance. A series of protests and riots led by Kabyle (Berber) leaders opposed the Arabization strategy, demanding recognition of their language and identity. In response, Tamazight (the Berber language) was later designated a "national language", and the government made limited efforts to integrate it into the education system_ particularly after the end of the civil war in 2011 (Raymond & Ali, 2014). Nevertheless, institutional support

for Tamazight remained minimal, and dedicated classrooms for its teaching were only recently established.

Throughout this period, the independent Algerian regimes implemented a highly centralized and complex linguistic policy. This historical and political context is crucial to understanding the ongoing linguistic challenges facing Algeria today..

1.3.2- The Linguistic Profile

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As a result of Algeria's complex historical events, the speech community has developed a distinct linguistic landscape characterized by a dynamic and multifaceted variety of speech. The current Algerian Arabic vernacular reflects the country's history of invasions, particularly the French colonial period, which is widely considered as the most influential and enduring. Benrabeh (2014) highlights the following:

In present-day Algeria, there exist three main language groups: Arabophones, Berberophones and Francophones. The Arabic-speaking community constitutes approximately 70-75% of the total population. The Arabic language having two forms: Modern Standard Arabic and Algerian Dialectal Arabic. Berberophones represent 25-30% and live in communities scattered all over the country, the language is known as Tamazight language. As for the Francophones, who are often bilinguals, they use French as an additional language and live mainly in the towns and cities of the urban strip that lines the Mediterranean Sea in the North. (p.45)

Currently, this linguistic situation includes Modern Standard Arabic (MSA), used primarily in formal and official contexts; French, which remains prevalent in both formal domains and daily communication; and colloquial Algerian Arabic (AA), used widely in informal settings. French loanwords are deeply embedded in Algerian Arabic, and a large portion of the population can speak or understand French_ a legacy of the French colonial education system.

Algeria's multilingual context comprises Classical Arabic, which is rarely used in daily life; MSA, the modernized and standardized variety of Classical Arabic used in media, education , and official discourse; and Algerian Arabic, the vernacular mother tongue of most Algerians. These varieties serve distinct functions depending on context. MSA is often perceived as sacred due to its association with the Qur'an, while Algerian Arabic is sometimes viewed as a lower-status variety, due in part to the numerous lexical borrowings it has absorbed over the centuries. Alongside these, Tamazight is spoken by certain ethnic groups, and has seen increasing institutional support, while French continues to be associated with modernity, technology, and higher education

1.4- The Emergence of Educated Spoken Arabic (ESA): Bridging Formal and informal Arabic

Some linguistic studies argue that intermediate varieties exist between Standard Arabic and Colloquial Arabic. These varieties suggest that the two forms can coexist within the same context,
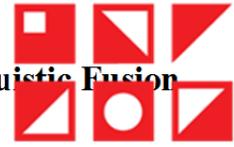
challenching the traditional notion of a strict dichotomy. Instead, scholars propose an Arabic continuum, where the sociolinguistic situation is better described as polyglossic or contiglossic_ that is, encompassing a range of varieties or linguistic levels.

A new, broadly comprehensible spoken Arabic has begun to emerge across the Arab world, characterized by an extensive and shared vocabulary. Bouhadiba (1998) posits that "the amalgamation of the different varieties gives birth to an intermediate level of Arabic" (p.2). Similarly, Ball (2010) notes that "the relationship between the two idealized poles (H and L) _ i.e., High and Low varieties of Arabic_ is conceptualized as a continuum with various patterns of mixing" (p. 241). The development of both forms has been central to research on diglossia and its implications for linguistic theory. This line of inquiry, which gained prominence in the 1970s, redefined the Arabic sociolinguistic situation as polyglossic or contiglossic, rather than strictly diglossic (Albirini, 2016, p. 21).

The intermediate variety, though based on Modern Standard Arabic (MSA), is significantly influenced by colloquial speech. Mitchell (1986) refers to this variety as Educated Spoken Arabic (ESA), stating that "this variety of Arabic is not one of a series of separate varieties, on a par with MSA and the vernacular, but rather is created and maintained by the constant interplay of written and vernacular Arabic " (p.13). He further describes ESA as "the virtually unregistered mixed Arabic that provides the basis for the koineised Arabic of intercommunication between Arabs of different countries" (ibid, p.125). This is often referred to as the 'inter-Arabic' koine, or 'standard spoken Arabic'. El-Hassan (1978) also used the term ESA to describe a new form of Arabic that merges both standard and colloquial elements. In this context, Kerma (2015) asserts that "ESA has added a third dimension to Arabic diglossia, and nowadays, we might speak of Arabic triglossia" (pp. 64-65).

This Educated Spoken Arabic exhibits distinct linguistic features that blend elements from both MSA and dialectal Arabic. According to Ryding (1991), these features span lexical, phonological, morphological, and syntactic domains. While ESA draws heavily from MSA rules, it covers a broad area of shared discourse, making it accessible and functional for a wide range of communicative purposes (p. 215). Albirini (2016) identifies three core characteristics of ESA: (1) its hybrid or "mixed" nature, (2) its use as a tool for inter-Arab communication, and (3) its formal and semi- standardized status (p. 22).

Nevertheless, some scholars criticize this variety as an "incorrect form" of Arabic, arguing that it does not fully conform to the grammatical and stylistic rules of either MSA or the dialects. Despite such criticisms, ESA continues to play a significant role in modern Arabic discourse, especially in media, education, and transnational communication

1.5- Evolution of ESA: Media Impact and influence

Educated Spoken Arabic (ESA) emerged as a response to the linguistic complexity of modern Algeria. In a society where both formal Arabic _Modern Standard Arabic (MSA)_ and informal Arabic_ Algerian Arabic (AA)_ coexist, radio presenters have had to navigate a challenging

linguistic terrain. ESA serves as a practical solution by bridging the gap between these two forms, creating a dynamic and accessible mode of communication. Its origins can be traced back to the French colonial period, when French dominanted the spheres of education, administration, and media. As postcolonial Algeria sought to reclaim its linguistic identity, ESA evolved as a means of reasserting Arabic while retaining elements of French, reflecting the hybrid nature of Algerian sociolinguistic reality.

In Algeria, the developmenrt of ESA is closely tied to the population's limited use of MSA in spontaneous conversation and the inadequacy of AA for addressing complex or formal topics_ especially in domains such as media and education. ESA thus occupies an intermediate space between the H variety (MSA) and the L variety (AA), forming a continuum in which each variety everlaps with the newt. The choice among these varieties is influenced by multiple factors: the topic of discussion, the speaker's background, the audience, and the communicative context. Therefore, the traditional binary distinction between formal MSA and informal AA does not accurately reflect the Algerian linguistic environment.

The evolution of ESA illustrates the continuous interplay between language and societal change. The media _ particularly radio_ plays a central role in shaping and propagating this variety. According to Al Huri (2017, p.13), ESA is a hybrid variety that integrates elements from both MSA and Colloquial Arabic. It is frequently used in Arab media and by educated speakers during cross-regional interactions to facilitate mutual understanding.

As a mixed variety, ESA represents a hybridization of MSA and AA, which are deeply interconnected in the Algerian context. Although it is less rigid than MSA, ESA retains a degree of formality that makes it suitable for intercommunication among speakers from different Arab regions, especially in public platforms such as media. Its structure has become partially standardized yet simplified, making it intelligible even to those without formal education. ESA avoids both the extremes of highly informal vernacular expressions and the archaic or overly literary forms of classical Arabic.

Radio presenters play an influential role in the development and dissemination of ESA. Their speech is often creative, adaptive, and at times even artistic. They actively construct and modify communication strategies to connect with their audiences, frequently bending traditional linguistic norms to suit the moment. This creative flexibility allows for a wide range of expression, incorporating elements of local slang and regional speech styles. As such, radio broadcasters help cultivate a vibrant linguistic space where ESA evolves in response to both cultural trends and communicative needs.

2-METHODOLOGY

The current study adopts a qualitative research approach as its primary framework, with observation serving as the main method for collecting rich, high-quality data. Simultaneously, a quantitative component is employed to determine the frequency of French loanwords in selected utterances from the oral discourse of radio presenters. The study analyses a selection of audio
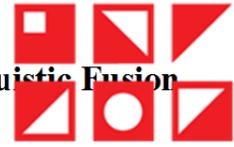
recordings from real-life radio broadcasts to generate detailed, in-depth descriptions of the linguistic byproducts resulting from language contact in the context of radio broadcasting. The language behaviour of the presenters is explored through the transcription and analysis of these audio samples.

This research specifically investigates the linguistic attitudes and practices of a small group of Ain Temouchent radio presenters, aiming to provide rich empirical data on individual language use. It elicits insights into how ESA (Educated Spoken Arabic) is employed in a live and linguistically dynamic speech community, and how it functions effectively within that context. To present authentic instances of language in use, the study incorporates data from segments of radio audio recordings, which are transcribed into written texts and translated from Arabic to English. This approach is intended to ensure accuracy and reliability in data interpretation and analysis.

2.1- Resaerch Design

This study is designed as a case study focusing on Ain Temouchent local radio, utilizing empirical, descriptive, and analytical methods to explore language use in this specific setting. These methods require accurate and detailed data to yield meaningful findings. Accordingly, the study is guided by the following research questions:

What makes ESA a specific and unique code among Algerian radio presenters?
Why do radio presenters choose ESA to address their audience?

To address these questions, the following hypotheses were proposed:
ESA is characterized by the phonological and morphological integration of French lexical items, with a more flexible phonetic structure than Standard Arabic.
Radio presenters choose ESA in order to align with social, cultural and relational dynamics, while enhancing audience comprehension across diverse listener groups.

2.2- Data Analysis and Findings

The verbal repertoire of Algerian radio presenters is largely based on Educated Spoken Arabic (ESA), which blends elements from both Modern Standard Arabic (MSA) and Algerian Arabic (AA). This hybrid code exhibits a high degree of linguistic integration, illustrated by the innovative and adaptable mixing of Arabic and French. The juxtaposition of these two languages reflects the broader linguistic identity of Algerian radio broadcasting, where multilingualism and code-switching are common and functional features of presenter discourse.

2.3- The Use of ESA in Algerian Radio

In the context of Algerian radio broadcasting, different programs exhibit a range of linguistic

registers and styles, depending on the format and the target audience. Each radio show typically includes a panel of guests _ ranging from everyday citizens sharing personal experiences to specialists offering expert insight_ who engage in discussions on topics relevant to listeners' social and personal lives.

Since radio presenters often interact with individuals from diverse linguistic and regional backgrounds_ not just local audiences_ language mixing is a frequent occurrence on both regional and national radio stations. The insertion of foreign words or expressions into spoken discourse creates a distinct linguistic code, often through code-switching, particularly between Arabic and French. This practice functions as a communication strategy aimed at appealing to a wide and heterogenous audience.

In radio broadcasting, vocabulary choice plays a critical role, as studies have shown that listeners respond more attentively when the language used is clear, simple, and accessible. Algerian radio stations officially use Modern Standard Arabic (MSA) as the standard form, but the influence of the low variety, or Algerian Arabic (AA), is also strong. The dialectal and standard forms interact continuously, leading to the development and preservation of a blended linguistic code.This unofficial mixed Arabic_known as Educated Spoken Arabic_forms the basis of communication between radio presenters and their audiences.

ESA combines features of both standard and colloquial Arabic at various linguistic levels, including lexical, phonological, morphological, and syntactic. While ESA is influenced by colloquial usage, the application of grammatical rules often aligns with MSA norms, lending it a semi-formal or educated character.

More than just a linguistic phenomenon, ESA also functions as a strategic communicative tool. Radio presenters adapt their language based on the needs, expectations, and sociolinguistic backgrounds of their audiences. They may simplify complex terminology, incorporate colloquial expressions, or use regional accents to foster a stronger connection with listeners. For instance, when addressing rural audiences, presenters might use traditional Arabic idioms and expressions, whereas urban audiences hear more French-influenced vocabulary and phrasing.

This linguistic adaptability is essential for effective radio broadcasting. By modifying their speech to suit specific audience segments, radio presenters ensure that their messages are relevant, comprehensible, and engaging, ultimately enhancing the quality and accessibility of communication.

2.4- ESA: Specific Linguistic Patterns

Although radio presenters are capable of speaking Modern Standard Arabic (MSA), they often opt for a simplified intermediate variety. This choice reflects a deliberate effort to connect with everyday listeners by using a more accessible and relatable form of Arabic. In practice, both Educated Spoken Arabic (ESA) and Algerian Arabic (AA) frequently permeate speech, even in domains traditionally reserved for the High variety, such as political discourse_domains that, according to Fergusson's diglossia framework, are typically dominated by MSA.
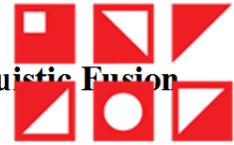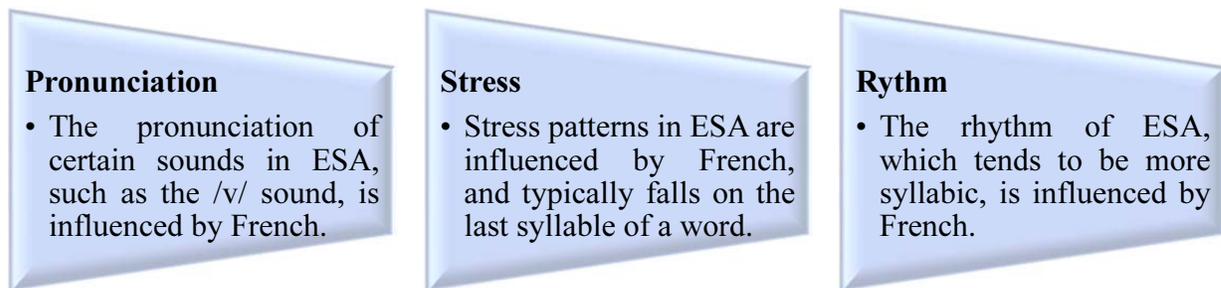
Compared to MSA, ESA exhibits a more flexible phonetic system. Data indicate that phonological modifications are common, including substitution or omission of phonemes at the intial, medial, or final positions of words. As a result, this middle variety functions as a condensed or abbreviated form of of MSA, strategically employed to enhance communication and accessibility.

Notably, even with the reduction or omission of vowels_and in some cases, the deletion of entire syllables_semantic clarity is generally preserved.That is, despite its phonological simplification, the intended meaning remains consistent with that of MSA, allowing ESA to serve as an effective tool for public communication, particularly in the radio broadcasting context.

2.4.1- Phonological Characteristics: French Influence

Table.1 Phonological Characteristics of ESA

| Pronunciation	Stress	Rythm
• The pronunciation of certain sounds in ESA, such as the /v/ sound, is influenced by French.	• Stress patterns in ESA are influenced by French, and typically falls on the last syllable of a word.	• The rhythm of ESA, which tends to be more syllabic, is influenced by French.

Source: created by the authors

ESA exhibits distinct phonological features that differentiate it from both Modern Standard Arabic (MSA) and Algerian Arabic (AA). Its pronunciation is often more relaxed and informal compared to the rigid, formal articulation of MSA. In many cases, sounds are softened or simplified, contributing to a more fluid and accessible spoken form. Additionally, ESA may incorporate phonetic influences from French, such as the substitution of /v/ for /f/ in certain words. These phonological variations help shape the unique auditory identity of ESA, distinguishing it as a dynamic and hybrid variety of Arabic used in contemporary spoken discourse.

2.4.2- Vocabulary of ESA: The Arabic - French Blend

2.4.2.1- French Loanwords

French loanwords have been extensively integrated into the vocabulary of Educated Spoken Arabic (ESA), often undergoing phonetic and morphological adaptations to align with the phonological and grammatical systems of Arabic. This integration process typically involves consonant and vowel substitutions, as well as the addition of Arabic affixes to French lexical items, anabling them to function naturally within the structure of ESA.
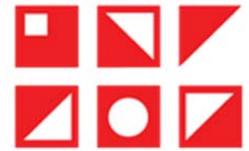
ESA incorporates a substantial number of French loanwords, particularly in domains such as technology, politics, and everyday life. Words like chargeur (charger) and portable (mobile phone) are commonly used in radio discourse and casual communication. These borrowed terms are often phonologically and morphologically modified, making them almost indistinguishable from native elements of Algerian Arabic. For instance, the French word table

becomes /tabla/ in ESA, while retaining the original meaning.

Integration occurs on multiple linguistic levels, with phonological and morphological assimilation being the most prominent. Many French-origin words adapt to resemble the phonetic patterns of Algerian Arabic, allowing them to blend seamlessly into speech. Furthermore, both nouns and verbs are borrowed, though verbs are typically preceded by the glide /y/ or /j/ to fit Arabic verbal structures. This process demonstrates how ESA dynamically balances foreign influence with native linguistic norms.

Despite the prevalence of French elements, ESA remains firmly rooted in Arabic, especially in areas related to religion, culture, and family life. Additionally, ESA contains unique idiomatic expressions and lexical items that reflect its distinct sociocultural context, diverging from both Standard Arabic and French.The following collection of French loanwords that were adopted into ESA is only a small sampling:

Table.2 Loanwords integrated into ESA

Loanwords	The verb in the ESA	Its meaning in English
Taquiner	/jta:kini/	to tease
Connecter	/jkonæ:kti/	to connect
Supprimer	/jsipri:mi/	to delete
Voyager	/jvwaja:ʒi/	to travel

Source: created by the authors

French loanwords primarily influence the lexical level of the language, often without directly altering its grammatical structure. However, their integration into Educated Spoken Arabic (ESA) can have deeper implications, sometimes prompting the emergence of new grammatical patterns or adaptations within the recipient language.

Notably, once these borrowed terms are incorporated into ESA's derivational system, they may
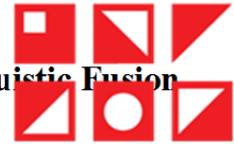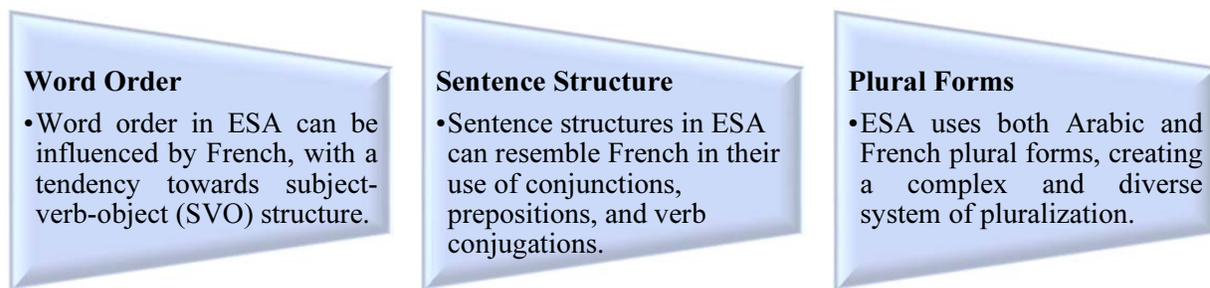
undergo semantic shifts, losing their original meaning and acquiring new interpretations shaped by context and various sociolinguistic factors. For instance, the French verb naviguer (to navigate) has evolved in ESA to become /jnavi: gi/, commonly used to describe someone working independently or managing on their own, far removed from its original maritime or digital connotation.

2.4.3- Grammar of ESA: Structures Borrowed from French

In terms of grammatical structure, Standard Arabic is notably more complex than Educated Spoken Arabic (ESA). In ESA, certain grammatical elements are either omitted or replaced with simpler or alternative forms, often influenced by French syntactic patterns. This simplification reflects ESA's hybrid nature and its adaptation to informal, real-time communication.

The table below offers illustrative examples of these structural modifications, highlighting how French grammatical influence manifests in ESA through substitution or deletion of specific standard Arabic forms.

Table.3 Grammar Structures of ESA

Word Order
- Word order in ESA can be influenced by French, with a tendency towards subject-verb-object (SVO) structure.

Sentence Structure
- Sentence structures in ESA can resemble French in their use of conjunctions, prepositions, and verb conjugations.

Plural Forms
- ESA uses both Arabic and French plural forms, creating a complex and diverse system of pluralization.

Source: created by the authors

Educated Spoken Arabic (ESA) draws from Modern Standard Arabic (MSA), Algerian Arabic (AA), and foreign languages, making it broadly comprehensible to listeners from diverse educational and social backgrounds. Its primary function is to bridge the linguistice gap between educated and less-educated speakers, offering a neutral and accessible code that maintains clarity while avoiding perceived rudeness or social exclusion.

In this context Ferguson (1959) characterizes ESA as:

a kind of Spoken Arabic much used in semi-formal and cross-dialectal situations which has highly classical vocabulary with few or no inflectional endings, with certain features of classical syntax, but with a fundamentally colloquial base in morphology and syntax, and a generous admixture of colloquial vocabulary (p.433).

The following table provides further illustration of ESA's grammatical, phonological, and morphological features.

Table. 4 Grammar, Phonology, Morphology of ESA

(1)	**Original** **Transcription** **English** **Comments**	L'asaar tetfawet men plasa la plasa. / lʔasˤa:r tətfæ:wət mən plasa la plasa/ Prices vary from one region to another. ✓ The ESA / tətfæ:wət / is adopted from the standard Arabic verb /tətəf æ:wətu/ and the final standard Arabic /u/ is omitted in ESA. ✓ The ESA / plasa / is adopted from the French noun: la place, and the French vowel /a/ is replaced by /a/ in the ESA.
(2)	**Original** **Transcription** **English** **Comments**	L'isti3rad kan chbab. /l'ʔistiʕra:d kæ:n ʃbæ:b/ The performance was amazing. ✓ The ESA noun / l'ʔistiʕra:d / is adopted from the standard Arabic /əl ʔistiʕra:d /, and MSA /əl/ is ommited in ESA. ✓ The ESA verb / kæ:n / is adopted from the MSA / kæ:na /, the vowel /a/ in the final MSA verb is omitted in ESA. ✓ The ESA /ʃbæ:b/ is adopted from the Algerian Arabic (colloquial form).
(3)	**Original** **Transcription** **English** **Comments**	Baadh l'ouklat l'atfal mayhabbouhach. /baʕđ lʔuklæ:t lʔatfa:l məjħabbuhæ:ʃ/ Children d'ont like certain foods. ✓ The ESA / baʕđ / is adopted from the MSA / baʕđU /, the vowel /u/in the in ESA is ommited. ✓ The vowel /u/ is omitted at the final for the ESA /lʔuklæ:t/ and /lʔatfa:l/ ✓ The final /ʃ/ is used the ESA /məjħabbuhæ:ʃ/ which does't exixt in the standard Arabic.
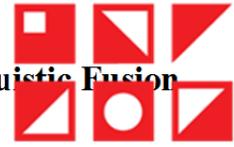
Source: created by the authors

In Educated Spoken Arabic (ESA), many vowels present in Modern Standard Arabic (MSA) are either omitted or reduced at the phonological level. For instance, the MSA form / tatafæ: watu/ becomes / tətfæ: wət / in ESA, and /kæ: na/ is shortened to /kæ: n/. ESA also exhibits other distinctive phonological features, such as the frequent addition of the sound /ʃ/ at the end of negative constructions_for example, /ma: jhabbuha: ʃ/ meaning "they don't like it".

An analysis of audio recordings from radio broadcasts also revealed syntactic patterns unique to ESA. One such pattern involves the juxtaposition of two verbs within a single clause, as seen in the expression /rajħi: n netkalmu: / (we are going to talk). This type of verb chaining is uncommon in MSA and reflects the more fluid and adaptive nature of ESA.

2.5- ESA: A specific Code to address a Well-Defined Audience

Language used in Algerian radio broadcasting is centered on conversational communication and the selection of accessible linguistic codes. Finding the appropriate words can be particularly challenging, and radio presenters have increasingly recognized that a medium reliant on listening must adopt a speech style that_ if not identical to everyday conversation_ is at least more personal and informal than traditional literary modes. Radio language is constantly evolving, with vocabulary updated to reflect scientific, social, and linguistic developments. Through oral presentation techniques, a conversational tone, and the use of sound bites, broadcast language has come to mimic informal conversational styles. To varying degrees, this public language draws on conversational, informal, and colloquial speech patterns.

In fact, radio broadcasting often incorporates specific linguistic features and requires strong linguistic skills to effectively blend standard and non-standard language, while maintaining a balanced and engaging discourse that avoids excessive informality. Modern radio conversations now encourage unprecedented language innovation among both broadcasters and listeners. To reduce ambiguity and enhance clarity, the vocabulary used in radio discourse needs to be as precise and concise as possible.

Because radio serves as a voice for the public, radio presenters make a concerted effort to remain closely connected to their audience. They adopt Educated Spoken Arabic (ESA) as a communicative approach tailored to match situational, social, cultural, and relational contexts, while also maximizing audience comprehension. ESA, with its own norms and structural patterns, serves as a practical tool for delivering clear and accessible messages to a wide and diverse audience.

The number of ESA lexical items used by radio presenters often depends on the topic being discussed. Broadcasters draw on a variety of linguistic strategies appropriate for the context at hand, which leads to different types of radio discourse depending on the setting. According to some sociolinguists, the primary reason for code- switching is to compensate for linguistic gaps that bilingual speakers may encounter during communication (Chung, 2006, p. 294). Al Huri (p.166) also notes that diglossic switching between MSA and spoken Arabic varieties is a common practice among Arabic speakers, especially in media discourse such as radio and television.

In many cases, the linguistic competence of the audience or guests may not support the use of formal codes. Consequently, presenters adopt ESA for several reasons, foremost among them being the need to accommodate the audience's linguistic abilities, which often do not include a strong command of literary Arabic. Messages delivered in clear, relatable language resonate more deeply with listeners, making ESA an essential tool for effective communication in Algerian radio broadcasting.

2.6- Code-switching Strategy among Radio Broadcasters: ESA and French

The oral discourse of Algerian radio presenters exhibits a high degree of code-switching between Arabic and French. This practice is not a random mixing of languages, but rather a deliberate and strategic use of linguistic resources. Presenters frequently insert French vocabulary or expressions to introduce new ideas, enhance clarity, or add a layer of formality. For instance, in radio discussions, the Fench term "transition" is often preferred over the Arabic equivalent /fa: sil mu: si: ki: /. Such code-switching reflects an intentional effort to engage a broader audience, including listeners more comfortable with French than with Standard Arabic. Nevertheless, presenters typically ensure that Arabic remains the dominant language in their discourse, preserving the overall Arabic character of communication.

This Arabic-French code-switching is widely viewed as a symbol of Algeria's cultural diversity and linguistic flexibility, shaped by the country's colonial history and multicultural identity. However, for some, this phenomenon also serves as a reminder of the enduring legacy of French colonization, highlighting ongoing challenges in restoring and asserting linguistic sovereignty. Public attitudes toward code-switching are influenced by various factors, including social class, educational background, and personal linguistic experience. The relationship between Arabic and French in Algeria is complex, marked by both cultural hybridity and tensions surrounding language and identity.

French has had a frofound and lasting influence on the phonology of spoken Arabic in Algeria .While Arabic is the official language, French continues to exert considerable influence, particularly in pronunciation. This is most evident in variations in consonants and vowels, as well as in the phonological adaptation of borrowed French terms. The tension between ESA and French reflects the historical context of colonization and the subsequent national effort to reestablish Arabic as the dominant language. However, the linguistic reality is one of multilingualism, where French remains an integral part of Algeria's linguistic landscape.

  This dynamic interplay between Arabic and French continues to shape the phonology of ESA and is likely to persist for years to come. While French remains essential in education, business, and government, there is a growing movement to promote English across various domains. This emerging trend further underscores Algeria's diverse and evolving linguistic environment, where multiple languages coexist and compete for influence and prestige.

2.7- The Evolving Nature of ESA in the Digital Age: Challenges and Opportunities

Technology has had a profound impact on the language of radio broadcasting in numerous ways. Social media and other digital platforms have enabled radio presenters to engage more directly with their audiences, necessitating the use of more colloquial and accessible language. With the advancement of communication technologies, people now have access to a wide array of media channels, facilitating the exchange of ideas and information more easily than even before. Consequently, radio presenters must
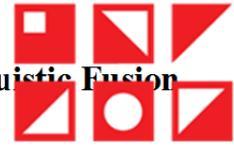
consider how multiple languages and cultures interact within their work, and how best to utilize these linguistic tools to effectively reach and engage their audience.

The digital age has ushered in a new era for ESA (Educated Spoken Arabic), with online platforms and social media emerging as crucial avenues for linguistic expression. The rise of online radio stations and podcasts has expanded the reach of ESA, exposing it to a broader and more diverse audience. However, this digital transformation has also introduced new challenges. The growing influence of foreign languages_particularly English_ has introduced new vocabulary and grammatical structures into ESA. This ongoing process of borrowing and adaptation reflects the dynamic and ever-evolving nature of language in the digital age.

One major challenge is preserving ESA's linguistic identity amid the pressures of globalization. As the world becomes increasingly interconnected, there is a growing tendency to favor standardized global languages like English. Nevertheless, it is essential to recognize the value of linguistic diversity and the unique cultural significance of regional varieties like ESA. Through research, education, and public awareness, we can help ensure that ESA continues to thrive as a vibrant and dynamic expression of Algerian linguistic heritage.

ESA currently holds a respected position in society and enjoys nearly the same social status as Modern Standard Arabic. However, a particular challenge lies in the absence of standardized resources and materials. As a relatively recent linguistic phenomenon, ESA lacks a unified and comprehensive definition of its grammatical, phonological, and lexical features. This lack of standardization hinders the development of systematic teaching approaches. Still, the study of ESA presents a valuable opportunity to explore the intricate relationship among language, culture, and society. By analyzing ESA's linguistic features and social functions, researchers can gain meaningful insights into language evolution and the role language plays in shaping cultural identities

3. CONCLUSION

The emergence and development of Educated Spoken Arabic (ESA) have significant implications for the study of language variation and sociolinguistics. ESA exemplifies the dynamic and fluid nature of language, illustrating how linguistic forms evolve in response to changing social, cultural, and communicative contexts. It stands as a compelling example of linguistic innovation born from the interaction of multiple languages_primarily Modern Standard Arabic, Algerian Arabic and French_and the cultural forces that shape them. ESA challenges conventional notions of language purity and standardization, highlighting that language change is both inevitable and reflective of the complexities of human communication.

Radio presenters, who are often well-educated and fluent in both Arabic and French, play a key role in the formation and propagation of ESA. Their linguistic competence and commitment to professional broadcasting standards have contributed to the development of a distinctive and nuanced form of spoken Arabic. The demands of clear and effective communication in radio broadcasting have further driven the evolution of this hybrid variety.

ESA allows radio presenters to connect with a wide and diverse audience, demonstrating

flexibility in adapting language to suit different social and cultural contexts. More than just a functional tool, ESA also serves as a vehicle for preserving and expressing Algerian identity, reflecting local customs, values, and humor. Through its unique blend of linguistic elements, ESA has helped define a recognizable and culturally resonant voice for Algerian radio, reinforcing its role as both a linguistic and cultural bridge in a multilingual society.

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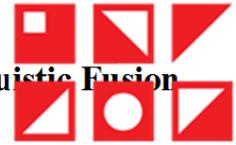
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