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**The Impact of Subcultural Differences on Language use
in the Algerian Society**

Case of study Arabs from Mostaganem Tiaret and Relizan and Amazigh from Tizi Ouzou
Bejjiaa and Bouira

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Degree in English language and linguistics.

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Dedications:

I dedicate this work to the dearest persons to my heart:

To my parents for their support and help.

To my sisters Houda, Bouchra, Warda and Omailma
and my brother Mohammad for their love and
kindness.

To my supervisor.

To all my friends with whom I shared the university
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To all who love me.

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Abstract

This work is devoted to understand the extent to which culture and language are interrelated and the possibility of language to be affected by culture. We have tackled the different aspects of language besides the various contributions of Noam Chomsky to understand Language and how could it be acquired or learned; moreover, we highlighted interculturality and its basics. Mainly, our focus was on the different linguistics backgrounds between two distinct but interrelated cultures; Algerian Arabic and Tamazight and the importance of raising awareness among them to communicate freely. In this vein, as far as the practical part is concerned, we opted for a questionnaire as a research tool to answer our research questions. We deduced from this work that culture and language are tightly linked and if culture is a set of behaviors, traditions, and customs; language is but a tool to transmit culture from one generation to another and from one region to another. Being interculturally competent is very important, to get rid of miscomprehension and egocentrism.

Key words: Language, Culture, interculturality

List of abbreviations:

ASHA: American Speech Hearing Association.

CC: Communicative Competence.

C: Small “c” culture

C: Big “C” culture

ICC: Intercultural Communicative Competence.

GG: Grammatical Competence.

MSW: Master Social Work

NASW: National Association of Social Workers

SAMHSA: Substance Abuse and Mental Health Services Administration

UNESCO: United Nations Educational Scientific and Cultural Organizations.

USA: United States of America

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General Introduction

General Introduction

Sociolinguistics is a field of study which is interested in the relation between language and society. It is interested in studying the impact of culture on language use and this was the concern of many studies. Every language has a set of properties that distinguish it from one country to another and it also varies among the individuals of the same speech community, for example the Arabic language differs from one country to another. The Algerian society is a very rich community with distinct sub-cultures and different languages, Algerian Arabic is a variety used as a code of interaction between all those different speech communities with different features, and each speech community is influenced by its culture. Our work is divided into three chapters. The first chapter is about the literature review and data collection, within which we highlighted the major concepts of language and culture besides intercultural communicative competence and its main components. The second chapter is concerned with data collection and analysis, in which we will introduce the methods used and the selected sample. The third chapter is about the interpretations of the findings and results of the questionnaire that was used as a tool for data collection. We relied on a quantitative method that would aid us with a deeper understanding of the reasons behind this attitude. We seek to investigate why the Algerian Amazigh uses the Arabic differently from Arabs and the extent to which they are influenced by their culture. Additionally, we have proposed some recommendations and suggestions to solve the issue.

The need to learn subcultural background in addition to linguistic competence is not a new interest in the field of sociolinguistic and applied linguistics, it has been highlighted by many scholars and investigators. Yet, the Algerian complex society imposes on Algerian people to interact with each other; however, they share different subcultures and different languages. Mastering the grammar, vocabulary and pronunciation of the language does not insure one's ability to use the language successfully in real situations. Generally speaking, misunderstanding is a consequence of the ignorance of the socio-cultural awareness. Before communicating with others from different subcultures one needs to have some cultural backgrounds as beliefs, attitudes, way of thinking, way of living...etc.

All the students were from Mostaganem university: Arabs are from Mostaganem, Tiaret and Relizane, and the Amazigh are from Tizi Ouzou, Bouira and Bejaia. The results revealed that almost all the Amazigh can speak Arabic, while the Arabs cannot speak Amazigh language and use either the Arabic or French language to communicate with them. The main questions that we have raised are: What is the importance of the subcultural awareness in having a successful communication among the Algerian Arabs and the

Amazigh? Can language and culture be separated? are the Algerian Arab and the Amazigh living in a homogeneous society in spite of their linguistic code and subcultural background? In this respect, we hypothesize that the Algerian Arabs are not living in a mutually intelligible society because of their different linguistic codes and subcultural background.

Chapter One

Introduction

This chapter discusses the inseparability of culture and language. The close relationship between language and culture confirms the view that language and culture cannot exist without each other. The global focus is not on introducing the four traditional branches of linguistics (semantics, syntax, morphology and phonology), but to examine the extent to which their relation is very strong.

1.1 Language

1.1.1 Definition of Language

Language is a human quality that separates humans from animals. It is used for communication with others. It also can be defined as a system of signs (verbal or otherwise) intended for communication. For the British Cambridge dictionary language is “a system of communication consisting of sounds, words, and grammar, or the system of communication used by people in a particular country or type of work” it means that language is a means of communication that constitutes of related components. Any sound, word, or a sentence used to convey a message is a language, this human quality used by a community. Chomsky (1957) in his book ‘*syntactic structures*’ states, “From now on I will consider a language to be a set (finite or infinite) of sentences, each finite in length and constructed out of a finite set of elements” (p. 2). In other words, language is the ability to generate an infinite number of words from a finite number of phonemes, and infinite number of sentences from finite number of words. Sapir (1921) sees language as "a purely human and noninstinctive method of communicating ideas, emotions and desires by means of voluntarily produced symbols"(p. 07). Namely language is a means of communication used by men for passing on information to others, expressing ideas, feelings and emotions, as excitement or fear, or dreaming using a set of symbols.

Language do not embrace only written or spoken forms, but also, non-verbal communication, such as the use of eye contact, hand and body jesters. Those are persuasive in our understanding of interlocuter’s language and culture, the use of body language varies from one cultural group to another, for example eye contact is considered as lack of respect in some cultures while for others it is a sign honesty. Moreover, body language participates in conveying the message. The use of language can be different according to the user, the situation and even the cultural group. Language can be formal, informal, or technical, depending on the situation and people we are interacting with. One might be formal with his

boss, use technical language at work, and informally with whom he has close relationship such as friends and families.

1.1.2 Language Variation

Language is always change in many and varied ways, across time, space and social group, from one's variety you can note where he/she comes from. In the field of sociolinguistics, a variety is a set of different forms of a language such as dialect, accent, registers or styles. For example, you can make difference between an American and British English speaker. However, they still can understand each other because language variations contain a restricted number of new words and a slight difference in the meaning of other words. Yule (2011) state that "It should be emphasized that a variety is not necessarily a «full-fledged language" (p. 2). This means that it is not necessary for a variety to have a large amount of vocabulary and a complex grammar rules, but it can have a simple linguistic item, as the case of slang. Language changes for several reasons. First, it changes because of the needs of the speakers for the change. New technologies and new artifacts that require new words to refer to them clearly. Another reason for change is that people do not have exactly the same experiences. the difference of our language use depends on our age, job, educational level, region of the country, and so on. Through our interactions, we select new words and expressions and integrate them into our speech. For example, the difference between generation and the invention of new words by teenagers. Those words slowly spread in the society and integrated in the language that causes to some societies loss of their mutual intelligibility.

1.2.2.1 Social variation:

Language is considered as a mean of communication between individuals of the same society. Between the speakers of any language there is variation in the way they use their language. In the field of sociolinguistics, linguists intended to investigate the way in which social factors can affect our language use; the age factor where children speak differently from the adults, the society as well can determine linguistic structures and behaviors. The varieties of language used by speakers reveal their identity, region, social class and even their sex or gender. Miriam (n.d) says "Languages take their shape in the way speakers use them in social and interpersonal contexts" (para.3). It means that people use language to express themselves and their attitudes toward themselves and others, and also it can be used as a tool of negotiation in the society.

1.1.2.2 Sound change:

Sound change or phonological change is one of the main factors of language variation and change. Phonologists tried to define it and investigate the reasons behind it, they cited different kinds of changes, we tried to speak about the most important ones that are: dissimilation, assimilation insertion, deletion, metathesis and epenthesis. Assimilation is the involvement of two sounds so that one of them became more like the other and gains one or more of the features of another nearby phoneme. For example, The English phoneme /n/ has the features [alveolar, nasal, voiced]. The phoneme /p/ has the features [bilabial, plosive, voiceless]. The word *input* is sometimes pronounced ['ɪmpʊt]. In this word, /n/ has assimilated to /p/ - it comes to have the features [bilabial, nasal, voiced] instead of [alveolar, nasal, voiced]. (/n/ -> [m] before /p/). Whereas dissimilation is the involvement of two sounds so that one of them became less like the other, it loses one of its features it shares with another nearby phoneme. The Latin root *peregrin-* comes into English as *pilgrim* rather than *pirgrim*. The first /r/ dissimilates to an /l/. Another feature is metathesis, for Hume (2001) it is “sounds appear to switch positions with one another” (para.1) according to that we can say that metathesis is when two sounds change their position in the word from their earlier form as *frist* and *first*, *acsian* and *ask*, and *hros* and *hors*, but in some situations metathesis occurs in non-adjointing sounds as the Spanish word *palabra* which is derived from the Latin word *parabola*. Another kind of sound change is epenthesis, as it is defined by Merriam Webster dictionary as the insertion or development of a sound or letter in the body of a word (as \ə\ in \ 'a-thə-, lēt\ *athlete*). Some sounds disappeared such as the sound (h) in many old English words as in *hlud* loud, some other words lost sound but kept the same spelling as the words that contain silent letters in the present-day English. Speakers of languages all over the world use assimilation to make words easier to pronounce ("ease of articulation"). Try pronouncing the two examples above without assimilating the phonemes. All languages of the world have passed through this sound changes by making combination of sounds so that it becomes easier to pronounce, in other words one of the key motivations for speakers to change a sound is ease an articulation

1.1.2.3 Vocabulary change

Vocabulary or lexical change is another feature of language change that occurs in human societies in different places and periods such as slang terms. M.A.K Halliday, (2004) spoke about the four Fs (forest, farm, factory and the fantasy land), he said that the human language development goes hand in hand with his life development, where man started with a

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primitive life using simple things from the nature than it developed through time, whenever he invents new things he gave it new names that make his language richer. In other words, man creates new word according to his social needs. According to historical studies, the Algerian Arabic dialect borrowed lot of words from other languages such as French, Spanish, English and others, as consequence of historical contact between French speakers during colonial era such as “normal”, Spanish during the Islamic conquest and from the English language and its spread because of globalization as the word “weekend”.

The impact of the Tamazight language on the Algerian Arabic has been spread through time. The shared history and the coexistence of the Algerian Arabs and the Amazigh for centuries had interchangeably affected their speech to the extent that they do not recognize that they are using original Tamazight words. For example, the word /dad'a/ that means grandfather, /Itfī:r/ which is converted by the Algerian Arabs to /ʃaʃra/ which means boys, /amazoz/ that is used by the Arabs as /maazouzi/ which means one's last daughter or son? /smikli/ which is in Arabic /lbard/ it means cold. The new borrowed word becomes conventionalized, they progressively become part of the daily conversations, and gradually adopted the morphology of the target language to accommodate its linguistic system Archaic words are those words that are no longer used in everyday conversations but are sometimes used to write historical novels to give it old-fashioned flavor, for example, the word *rag* (smallest scrap of cloth or clothing) and *bouffin* (*a clever person*) were current in the 1950s, but rarely heard for several decades following, became current in the speech of English teenagers in the late 1990s. However, some words like *let*, now mean the opposite of its former use.

1.1.2.4 Regional Variation:

When we talk about regional variations of a language we should focus on its use in different geographical areas. Every language has a lot of variation, especially in the way it is spoken. For example, English has lot of varieties in the way it is spoken in different countries such as Australia, Britain and the USA. However. Arabic also has different variations such as the Algerian, Egyptian, kuwaitian variation, Yule (2004) claimed that “we are also aware of the fact that people who live in the same region, but who differ in terms of education and economic status, often speak in quite different ways” (p. 253). He means that people of the same geographical area use language differently according to their social Classes and level of education.

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1.1.3 Language and Ethnicity:

Language is not just a means of communication, almost all scholars agreed that language is a vehicle of culture because it reflects lot of social specifications since each group of people use it in different linguistic norms to be different from the other groups, this quality called ethnicity. Ethnicity is another hard concept to be defined or to be given a precise definition. This concept is related to group of people having a common language, culture, religion, history, traditions and physical appearance (skin color), for example, there are difference in the spoken English of black and white American people, such as the omission of the auxiliary verb “to be” in the black American English speakers, instead of saying she is beautiful they say “she beautiful”. People who share those common features called ethnic group. Angela in her book “language and ethnicity” (n.d) claims that people want and insist on classifying themselves into different categories such as race and ethnicity, race is not biological or genetic feature of humans, they appeared recently to categories themselves, that is to say, people do not speak the way they do because they are of white, black or brown skin, but because they choose to perform differently from the other groups. Masatsugu argued that “language and ethnicity are constituted by the other. however, we focus on language as a distinguishing marker of an ethnonational group” The relation of language and ethnicity is a very solid one, speakers use language (verbal and non-verbal) differently to show their ethnicity as an indicator of proudness of their cultural features. Different ethnic groups may have the same mother tongue for example the Americans, British, Scots and Australians have the same language but each group use it differently. Also, immigrants speak the target language differently by using different lexical, phonology (vowels and intonations) and style to show their ethnicity depending on their first language.

Barbarians indigenous are the famous ethnic group in the north of Africa, they have different culture and linguistic identity. Because Arabic is the language of the Islamic holy Quran, and most Algerians are Muslims the Arabic is very important even for the Amazigh population, and most of them are bilinguals. However, because language is the primary component of ethnicity they show their identity while using Arabic through the use of different words pronunciation Kabylia is the Berber region that has most wholly retained its Berber dialect, in this sense Naima (2005) claims that “Thaqbaylit, as mother tongue. In Kabylia, especially in the area known as Greater Kabylia, most people are familiar with Thaqbaylit and use it regularly. In other regions, there are people who have lost their language, i.e. become Arabicized, but still consider themselves Berbers. An example of this is the Shawiyya Berbers in the Aurès. In this area, few are able to speak their Berber dialect,

Thashawit, but many still refer to themselves as Shawiyya and Berber” (p. 7). In other words, people of kabylian origins who cannot use their language but use the Arabic instead do not want to lost their identity and consider themselves as kabylians such as shawiyya. unlike other ethnic groups who differ in their religion. In Algeria people unified under one religion, and language is the essential marker of identity by which people determine their ethnicity

1.1.4 Chomsky’s notion of meaning:

1.1.4.1 Competence and Performance:

Linguistic competence is the native speakers’ linguistic knowledge about his language, this knowledge is largely unconscious. It is distinguished from linguistic performance, which is how the language system is used in communication. Chomsky, N. (1956) introduced those two concepts in his explanation of generative grammar as “competence is the speaker-hearer’s knowledge of his language, and performance is the actual use of language in concrete situations”. In other words, competence is the system of rules that has been mastered by the speaker-hearer about the language, or the ideal language system that enables the native users of a language to understand, produce, and distinguish grammatically from ungrammatically correct sentence. On the other hand, performance is the ability to put this knowledge in use in real situations. Furthermore Chomsky (2006) claims that “Linguistic performance is governed by principles of cognitive structure that are not, properly speaking, aspects of language”, means that the speaker-hearer of a language is affected by grammatical irrelevant conditions such as memory limitations, anxiety, distractions, etc. According to that, we can say that performance do not reflect competence. Thus, the focus should be put on how a language should be used and not on how language is used, because the study of performance may lead to misunderstanding since natural speech consists of numerous false starts and other deviations.

1.1.6 Communicative Competence:

Before speaking about communicative competence, we need to mention the definition of competence; the term competence first introduced by Chomsky in the late of 1960s. he used it to refer to the speaker’s mental knowledge about his language. However, Dell Hymes (1972) argues that Chomsky succeeds in defining linguistic competence. Yet, he neglects the communicative side. That is to say, speakers of any language should have more than a grammatical competence in order to have an effective communication. Muriel (2003) says “it involves the social and cultural knowledge speakers are presumed to have which enable

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them to use and interpret linguistic forms” (P. 18) Generally speaking, the term competence can be seen as one unit which is the stored grammatical rules, in other words the native speaker while speaking is not only producing a grammatically correct form, but also, he knows what to say, where, when, how, and to whom. Later on, in 1980, Canale and Swain came up with another perception in the field of applied linguistics, they see communicative competence as a combination of knowledge and set of skills needed to communicate. Yasukata, Y. (2003) mentioned in his article:

“that Canale and Swain claim that “a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse (20)” (p 76).

Means that communicative competence is the positive relationship between the stored knowledge about language and the appropriate use of that knowledge in real situation, it is about understanding the new culture including our own. They proposed a theoretical model of three main competences which are; grammatical, social and strategic competence. Later on, Canale in 1983 added the fourth skill which is discourse competence.

Canale and Swain’s grammatical competence is what Chomsky views as linguistic competence, for them GC is the mastery of the linguistic code either verbal or non-verbal which includes syntax, semantics, phonetics and morphology. This knowledge enable them to understand and express well-formed utterances. Sociolinguistic competence is the speaker’s ability to use language appropriately in real situations through knowing all the social norms and rules. Discourse competence is another component of the model of CC which concerns with the importance of speaker awareness of both the sociolinguistic rules of use and the rules of discourse, that enable him to use both written and spoken discourse by integrating grammatical rules and meanings to achieve a communicative function. Moreover, strategic competence is the last element which has to do with the speaker capacity to use both verbal and nonverbal communication. More than that a speaker with a strategic competence is the one who can compensate his weakness in the other components of CC model. Many linguists have different presentations of the notion of communicative competence but they all agree that the linguistic competence is not enough to reach a functional communication and successful interaction.

1.1.7 Intercultural communicative competence:

Due to globalization, immigration and the dynamic life of people for the lack of getting job and for the sake of having better life, they face problems of cultural diversity. That is why Intercultural communicative competence has a great importance in foreign language learning or to cope with the new different societies of the same language. In spite of the fact that Canale and Swain's model of communicative competence has been the concern for many scholars during the last decades, it passes through different modifications by many linguists. one of the most important modifications of the CC model is Byram's frame work of Intercultural Communicative Competence in 1997. It came as a reaction to the Van Ek's model. The Van Ek's model is a frame work based on that of Canale and swain where he added other two competences which are: socio-cultural competence and social competence where he emphasized on enhancing new personal and social development of the individual such as values and beliefs. This model has been criticized because it calls for taking the native speaker of the target language as a model to follow, and integrating in the new culture leaving his own believes and attitudes which causes him schizophrenia

Defining the concept of ICC is very complex task, but generally speaking it is the effective interaction between people of different cultural backgrounds. Byram in(ibid) in his ICC model puts emphasis on developing skillles of communication in real situations, he gave a definition of "intercultural communicative competence" of five components regarding the social context into consideration where the conversation takes place. For Byram (ibid) "requires certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse competence. The attitudes include curiosity and openness as well as readiness to see other cultures and the speaker's own without being judgmental" (p.30) namely the mastery of certain language grammar rules and vocabulary and developing the skill of using it appropriately in real situations by being aware of the rules and norms of the society where it being used in addition to the rules of discourse that enable him to integrate the rules of language and meaning.

1.1.7.1 Knowledge:

knowledge of self and other; of interaction: individual and societal (*savoir*). it is based on the interlocuters knowledge of the world; it is about the awareness of one's own country and other foreign countries (the differences and similarities of their culture).Byram (ibid) says "The knowledge individuals bring to an interaction with someone from another country can be described into two broad categories: knowledge about social groups, and their

cultures in one's own country, and similar knowledge of the interlocuter's country on the one hand; knowledge of the processes of interaction at individual and societal level, on the other hand", namely, interacting with people of different cultures required having knowledge of our own cultural, and historical background in addition to the target culture

1.1.7.2 Attitude (savoir être):

Which is the willingness of interacting, exchanging ideas and maintain relationships with others, it is about accepting critics on one's own culture believes and values and perceived as representative of a particular social group. It is mentioned in Yingli et all (2013) that Byram defines attitude as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (p. 141), it means that the interlocutor must be openminded and accept critics, problems, misunderstandings and reduce prejudice and stereotypes. According to Thomas (2011) "This decentering process entails a new orientation of subjective reality in which the individual dismantles preceding structures and reconstructs new norms based on new knowledge" (P. 21), that is to say, the aims behind building those attitudes of accepting critics and others believes and attitudes lead to new understanding and views.

1.1.7.3 Skills:

Byram (ibid) divided skills into two main categories; skill of interpreting and relating (*savoir comprendre*), for him which is "the ability to interpret a document from one country for someone from another" (p.37), that is to say, it is the ability to interpret and evaluate a document or event from one culture and relate it to another document or event of one's own through comparison to make it accessible

Second, the skill of discovery and interaction (*savoir approndr/ faire*), refers to the interlocutor's ability to acquire new knowledge from the target culture, after observing and learning new behaviors and interpreting them he adopts new better ones.

1.1.7.4 Critical Cultural Awareness:

developing critical cultural awareness (*savoir s'engager*) is the ability to evaluate his own and others culture, products and believes which leads to an exchange of ideas between people. this model has been accepted by almost all applied linguists who are interested in teaching and learning a foreign language by giving the intercultural competence big importance.

1.1.8 Mutual intelligibility:

Mutual intelligibility was first introduced by Trudgill, (1974) in his book “Sociolinguistics: An Introduction” where he defined it as “a relationship between languages or dialects in which speakers of different but related languages can understand each other without intentional study or extraordinary effort” he meant that users of two mutually intelligible languages do not study the other language or make any effort to understand it. According to Nordquist (2014), “mutual intelligibility as a situation in which two or more speakers of a language or of closely related languages can understand each other” (para, 1), in other words, it occurs mostly among people of different speech communities and languages of the same origin. For instance, it can be found between Czech and Slovak significantly, between Dutch and Afrikaans and partially between Finnish and Estonian all both in written and spoken forms. However, Languages can also be mutually intelligible only in spoken forms such as Polish and Ukrainian or only in written forms such as Icelandic and Faroese. Natalia. K and Partha. N. (n.d) claimed that “if they share the same language and this language is expressive enough and unambiguous, then mutual intelligibility will be very high.” (P.1-2), means that, in order to say that the speaker/ hearer’s languages are mutually intelligible they must not find any ambiguity in the others speech and must be fully understand what the other said.

Peter Trudgill (2000) claimed that “if two speakers cannot understand each other, then they are speaking different languages. By contrast, if they can understand each other we could say that they are speaking dialect of the same language” means any two speakers can fully understand each other speak one language they , while others who cannot certainly they are using two different languages, then he continued saying that “however, Norwegian, with each other Swedish and Danish can communicate freely but, in spite of the mutual intelligibility, it would not make sense if we say that they are really the same language this would constitute a direct contradiction of the political and social facts” in other words, the political and social facts can affect the language situations for instance the Indian and Urdu are mutually intelligible but since the two countries have different political cultures facts that affect languages they cannot be one language.

1.1.9 Dialect continuum

Language change naturally through time and space, Investigating the reasons behind those variations has always been the interest of linguists for centuries. Language spread

Chapter one: Literature Review

through a different wide geographical area such as mountains and rivers. The theory of dialect continua or geographical dialect continuum is one of the most popular topics of sociolinguistics. Benedikt (2013) indicates that “the dialect continuum scenario posits that there are no sharp boundaries between dialects. Instead, linguistic distance is supposed to be directly proportional to geographic distance” (P 89), in other words, because of the gradual series of changes between the dialects of the same language, defining the borders of dialects is quite impossible, but the difference can be noticeable as the geographical area become larger. Chamber and Trudgill (1998) claim that if a person traveled from a village to another in any direction he will notice the linguistic difference between them which distinguish one village to another, and the farther we go from the starting point the more the difference become larger. Let assume that we have a chain of five dialects (A, B, C, D, E), people of dialect A and B can understand each other very well, the same for B and C, for C and D, for D and E. A and C can understand each other less well, A and D less well again, but A and E are no longer intelligible to each other. Dialect continuum is a chain of neighboring dialects that are mutually intelligible. However, this intelligibility decreased as the distance increased. For example, the Arabic dialects from morocco to Iraq constitute a dialect continuum, also the standard varieties of French, Italian and Portuguese are not mutually intelligible but the rural dialects of them are.

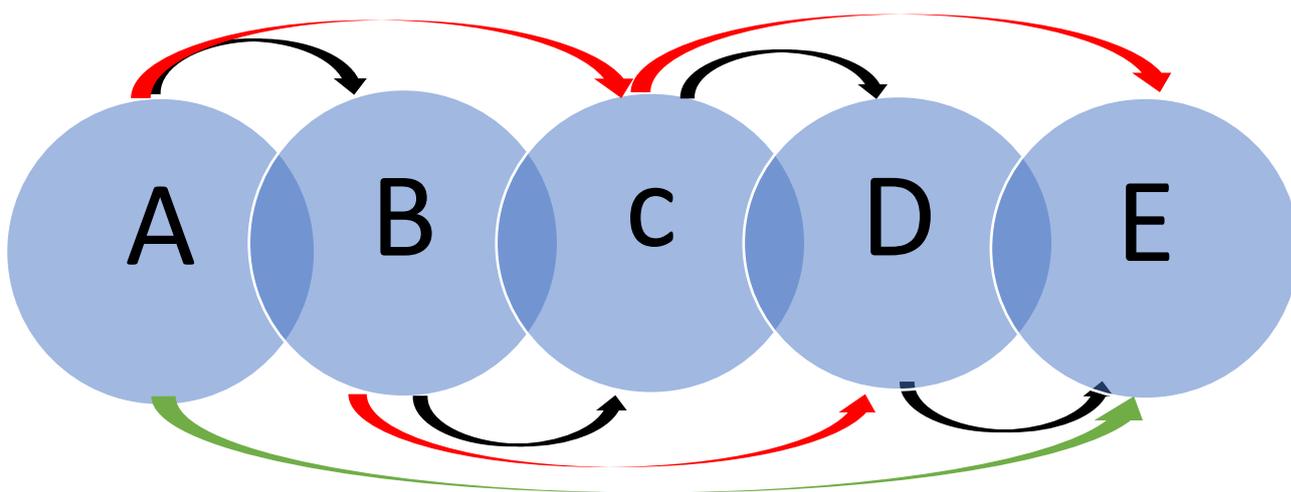


Figure: dialect continuum.

1.2 Culture

1.2.1 Definition of culture

Culture is a wide concept which cannot be easily defined; however, sociolinguists tried to define it. The Oxford Dictionary defines culture as “The arts and other manifestations of human intellectual achievement regarded collectively” In general terms, then, culture defines a people’s way of life, it can be considered as norms and values adopted by particular people. Byram (2008) defines culture as “shared beliefs, values and behaviors of a social group”, in other words it is a socially shared reality such as values, perceptions and identities. Kramsch (1998) perceives culture as “a common system of standards for perceiving, believing, evaluating and acting” (p.10). On the other hand, Gellner (1997), who calls culture as "the socially transmitted and sometimes transformed bank of acquired traits" (p.3). Although culture is a social phenomenon, biological characteristics are often connected to it. For example, we assume that people of a particular gender, age, or skin color, must belong to a particular culture. Culture is, basically, a set of shared values that a group of people holds. Such values affect how you think act and, more importantly, by which you judge others. Cultural meanings consider some behaviors as normal and right and others strange or wrong. Culture is divided into two main categories. The first one is the small “c” culture which includes attitude, believes, values and lifestyle of a given society. On the contrary, the second one is the big “C” culture that takes into account literature and arts. Whorf is also famous for his finding that every speech community fits the needs of its culture. The famous example is the Eskimos’ boast that they use many names for snow.

1.2.2 Subculture:

The term culture is as complex as the term society, there are different cultures in the world and each culture may consist of other distinct cultures. In recent years, the sociologists and anthropologists tried not to focus only on wide diversities among big communities but more on that of small group of people to be more specific and to have authentic and reliable results. Tengku and Sepideh (2012) claim that “every society has its own culture; and different s within a society may have their own distinctive subculture” (p. 233), namely subculture refers to cultural group that differ in interest, behavior, religion or political believes from the larger culture or a society yet they may shar some other elements of the main culture. Cox (2014) claims that “The further the distance from the norms of society a subculture is, the more important the role of distinctive identity formation and maintenance”

in other words, the more a group of people is distinct from the other groups the more their identity is distinct. Since language is a means of communication used by a group of people to express themselves, their needs and thoughts, also subcultural groups use the language of the mainstream culture differently to distinct themselves, A cultural group is a group within a society that has its own shared set of customs, attitudes and values, often accompanied by jargon or slang, that is to say subcultures are group of individuals that differ from the cultural group that they are a part of it by following different norms attitudes and behaviors, they also use language differently to show their ethnicity and to distance themselves from the culture they belong to.

1.2.3 The Relationship between Language and Culture

Language is a human quality used for communication with others. Being a good user of the grammatical rules of a certain language, or knowing a great amount of its words does not make you a good user of that language. Cultural awareness of the target language is as important as its syntax and lexis, in other words, in order to have a good conversation you need to know what to say where, when, why and how, ignoring one of them can lead to miss understanding.

Starting from the point that language is used to transmit messages, believes, information, ideas and attitudes, also is used to memories and record past events, and to describe the present and to look forward to the future, we can say that language cannot be separated from culture. Lee Whorf who is famous for his finding that every speech community fits the needs of its culture came with the famous example which is the Eskimos' boast that they use many names for snow. Brooks (1968) argues that physically and mentally everyone is the same, but interactions between persons or groups differ from one place to another. Patterns which emerge

From these group behaviors and interactions will be approved of, or disapproved of. Behaviors which are acceptable will vary from location to location thus forming the basis of different cultures. It is from these differences that one's view of the world is formed.

These two aspects of language behavior are very important from a social point of view: first, the function of language in establishing social relationship second the role played by language in conveying information about the speaker

1.2.4 Cultural competence

Because of the globalization and the emergence of the internet, the world becomes one small town where interactions among population become very easy, and This has increased contact among groups of people with widely varying backgrounds, world views, language and cultures. In order to communicate with individuals of diverse backgrounds, we must become culturally competent. The ASHA organization argues that:

“Cultural competence involves understanding and appropriately responding to the unique combination of cultural variables—including ability, age, beliefs, ethnicity, experience, gender, gender identity, linguistic background, national origin, race, religion, sexual orientation, and socioeconomic status—that the professional and client/patient bring to interactions” (n.d),

this conveys that there are some skills and knowledge are required in order to communicate effectively with people of different cultures by having prior knowledge about their culture as believes, attitudes and skills, and more importantly appreciating those differences. The SAMHSA (2016) organization sees Cultural competence as “the ability to interact effectively with people of different cultures, helps to ensure the needs of all community members are addressed” that is to say that the ability to interact with people of other cultures enable us learn new patterns and take its advantages and applying them in our daily life. Heidi, M et all. (2015) proposed that “implies a heightened consciousness of how culturally diverse populations experience their uniqueness and deal with their differences and similarities within a larger social context” (p. 10), it entails that people who live in culturally rich country know more how to behave in situations when dealing with people from other countries. Being culturally competent is very important in order to have effective conversations with others from different cultures and helps in getting over cultural shock. Moreover, culturally competent person can benefit from his knowledge by observing and comparing his culture with cross-cultures, adopting new good behaviors and sticking to other former principles and believes.

1.2.5 Cultural diversity

As it is mentioned above, culture is a set of norms, beliefs and standards that sets all the acceptable behaviors of a particular society or group of people. However, people in one community are not the same, they have different world views and different life experiences. For Mazur, B (2010) cultural diversity is “the representation, in one social system, of people with distinctly different group affiliations of cultural significance” (P. 8). It entails that one social group can be diverse and includes people of different religions, beliefs, languages, economic situations. is to describe differences within social groups and individuals of different backgrounds. Kimberly, A (2016) claims that “A community is said to be culturally diverse if its residents include members of different groups. The community can be a country, region or city” (Para. 1). in other words, Kemberly wants to say that cultural diversity can exist between countries, social groups and also between individuals of the same community, this because of the social factors such as gender, age, educational level...etc.

The UNESCO (2009) claimed that “Cross-border population flows, such as migration, lead to increased diversity within societies. This diversity often refers to the co-existence of a difference in behavior, traditions and customs” (P. 9), means that because of the intercultural contact of people from every part of the world and their co-existence creates a new rich culture where all behaviors, traditions and customs are mixed. The UNESCO’s universal declaration in cultural diversity (2004) asserts that

“In our increasingly diverse societies, it is essential to ensure harmonious interaction among people and groups with plural, varied and dynamic cultural identities as well as their willingness to live together. Policies for the inclusion and participation of all citizens are guarantees of social cohesion, the vitality of civil society and peace” (P. 4)

that is to say, while communicating, people should respect the diversity and tolerate cultural differences and avoid imposing values on others by increasing their level of understanding about other cultures and building meaningful relationships through interacting with people from other culture. Generally, it seems that cultural diversity in one region or social group increase conflict among its members. However, it makes countries richer and stronger by making it a more interesting place where to live. People from diverse cultures bring language skills, new ways of thinking and creative solutions to difficult problems.

1.3. Conclusion

From the mentioned points and discussions, it can be concluded that language and culture have a close relation culture affect language, and language is the tool used to represent certain community. Due to many factures, language changes from region to another and from individual to another such as age, gender, social class, educational level, cultural differences are one of the main reasons for language change that attract the interest of sociolinguists. it has been argued in the first chapter that language and culture are strongly connected to each other. Each social group uses language differently according to his culture, communicating effectively with others needs developing intercultural communicative competence besides linguistic competence and, this competence needs to be aware of the cultural aspects of each society; their traditions, believes, behaviors and attitudes to communicate and understand them.

Chapter Two

Introduction

The previous chapter includes the theoretical concepts about language and culture in general, and how language changes from one social group to another. We tried to explore the extent to which people of the same linguistic association and different cultural norms can understand each other, and to what extent cultural awareness can affect communication. The present chapter deals with the practical part of this research, it aims to describe the sample that we have opted for, and the method that is used for data collection. A questionnaire has been used as a research tool for collecting data for both people from the different Algerian subcultures in order to recognize their difficulties and awareness of the others' culture. Also, it deals with the analysis of the data to reject or validate our suggested hypotheses.

2.1. Research Method and Methodology

2.1.1. Research Tool

A questionnaire is a research tool used for data collection; it is a set of questions submitted to search for answers that can be analyzed. Meriam Webster dictionary defines it as "a set of questions for obtaining statistically useful or personal information from individuals" namely it is a list of questions made for the sake of gathering authentic information. Also, it is defined as "a data collection technique wherein the respondents are asked to give answers to the series of questions, written or verbal, about a pertinent topic" in other words, it is a document where a collection of verbal or non-verbal questions that are proposed for a group of people on a specific topic to collect information from the respondents of a vast area. A questionnaire was used for data collection for our research. It contains thirteen questions, nine of them are closed in order to have the maximum information from the student, the students are asked to choose the right answer from a set of suggested answers, and the rest are open-ended questions to give them the freedom to express their ideas and thoughts.

2.1.2. The Sample:

For the sake of gathering data and testing our hypotheses, the sample of population participating in this study was randomly selected; a group of sixty learners from the university of Abd el Hamid Ibn Badis of Mostaganem, thirty of them are Arabic native speakers and the others are Amazigh native speakers that can speak Arabic and are in close relation with Arabs, their ages are between 18 years old to 25 years old.

2.2. Analyses of the Questionnaire Results

1. Background information on the students:

Question one: the participants' age

Objective: the objective behind this question is to know the participants age.

Age	18	19	20	21	22	23	24	25
Amazigh	01	02	02	04	06	04	08	01
Arabs	01	02	03	06	11	03	02	02

Table 2.1: Respondents' Age.

Students gender: the participants' gender

The objective: the aim behind this question is to be familiar with the respondents' gender.

Population	Arabs		Tamazigh	
Gender	Male	Female	Male	Female
Number	15	15	15	15
%	25	25	25	25

Table 2.2: The Respondents' Gender

We notice that our selected population is 50 % males from both origins and 50% of girls from distinct origin as well.

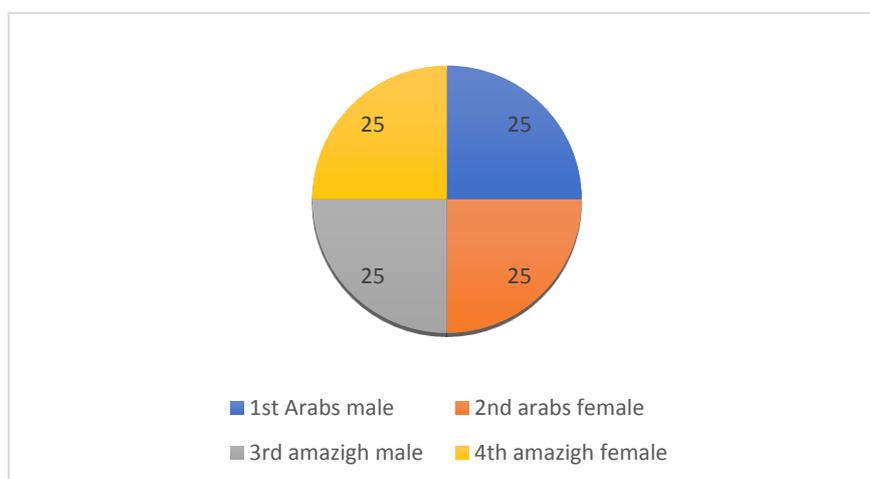


Figure 2.1: The Respondents' Gender

Chapter Two: Practical Part

Question three: Participant's Region

The objective: we aim to know where do individuals live to know their regions.

	Population					
	Arabs			Amazigh		
Region	Relizane	Tiaret	Mostaganem	Tizi Ouzou	Bejaia	Bouira
Number	9	8	13	12	8	10
%	30	27	43	40	27	33
Total %	15	13	22	20	13	17

Table2. 3: Participant's Region

The results show that the Arab population is constructed of 30% from Relizane, 27% from Tiaret and 43% from Mostaganem. While the Amazigh population consists of 40% from Tizi Ouzou, 27% from Bejaia and 33% from Bouira.

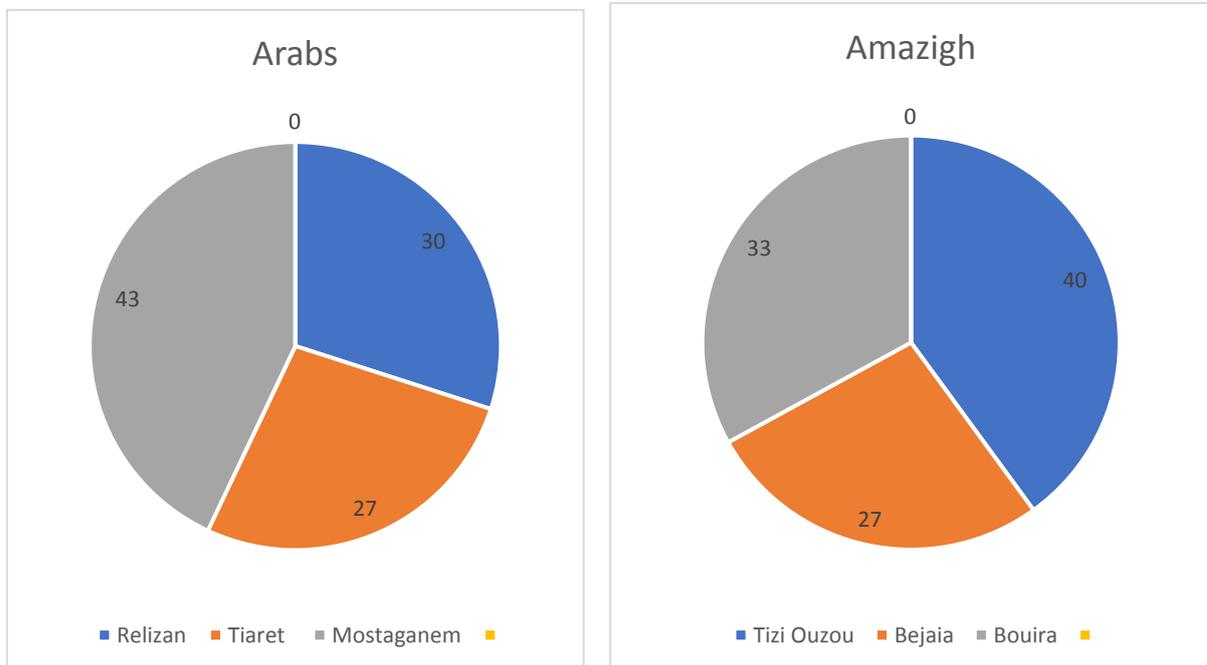


Figure2. 2: Participant's Region

Question four: Do you appreciate having friends from other sub-cultures?

Objective: we aim to know to what extent people are open to other cultures of the same country.

Chapter Two: Practical Part

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	29	1	30	0
%	96	04	100	0

Table 2.4: Openness to Other Subcultures.

The results show that 96% of the Arabs state that they appreciate having friends and making relations with Amazigh, while 4% said no. 100% of the Amazigh claimed that they do not mind to have friends from Arabic origins.

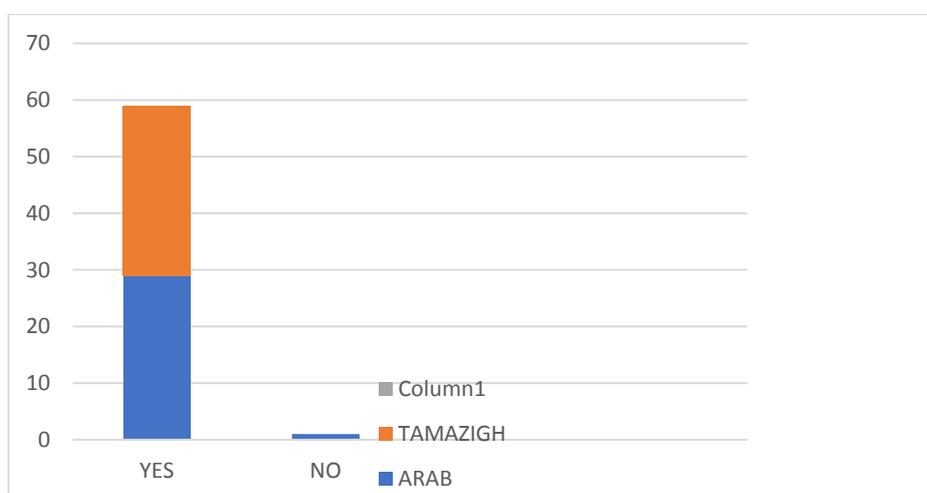


Figure 2.3: Rate of Openness to Other Subcultures

Question five: what language do you use when communicating with others from other cultures?

The objective: we tend to see which variety is used to interact with people.

Population	Arabs				Amazigh			
	Arabic and French	Arabic	Tamazight	French	Arabic and French	Arabic	Tamazight	French
Answers								
Number	8	17	0	05	10	12	0	8
%	27	57	0	17	33	40	0	27
Total %	13	28	0	8	17	20	0	13

Table 2.5: The Variety Used to Interact.

Chapter Two: Practical Part

From the table above it is clearly shown that 57% of the Arabs use only Arabic to communicate with the Amazigh, 27% respondent said that they use both Arabic and French, 17% of them use only the French language, while none of them can use the Tamazigh. On the other hand, 40% of the Amazigh use the Arabic language to communicate with Arabs, 33% switch between Arabic and French, 27% speak only French with them.

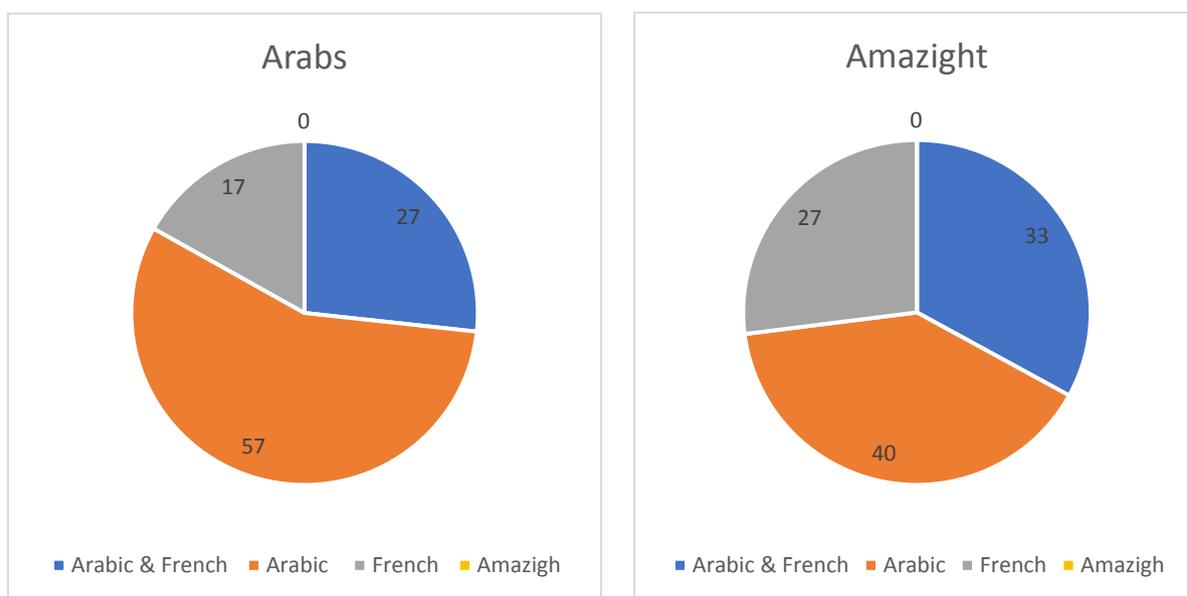


Figure 2.4: The Variety Used to Interact

Question six: what are the difficulties you find while communicating with people from different cultures?

The objective: our research objective is to find out the obstacle that are encountered while communicating with people from different culture.

Population	Arabs				Amazigh			
	Accent	Vocabulary	Both	Non	Accent	Vocabulary	Both	Non
Number	05	16	06	03	04	22	04	0
%	17	53	20	10	13	73	13	0
Total	28	27	10	5	6	38	6	0

Table 2.6: Difficulties of Interaction Between Arabs and Amazigh

The results of the question six reveals that 17% of the Arab respondents said that the difficulty that they find while communicating with Amazigh is their accent, 53% of them said it is their vocabulary, 20% said both and 10% said that they do not face any difficulty in their interaction. 73% of the Amazigh population said that they see the Arabs' vocabulary is incomprehensible, 13% said that the

Chapter Two: Practical Part

difficulty is in their accent, other 13% of them see that both their vocabulary and accent are difficult for them.

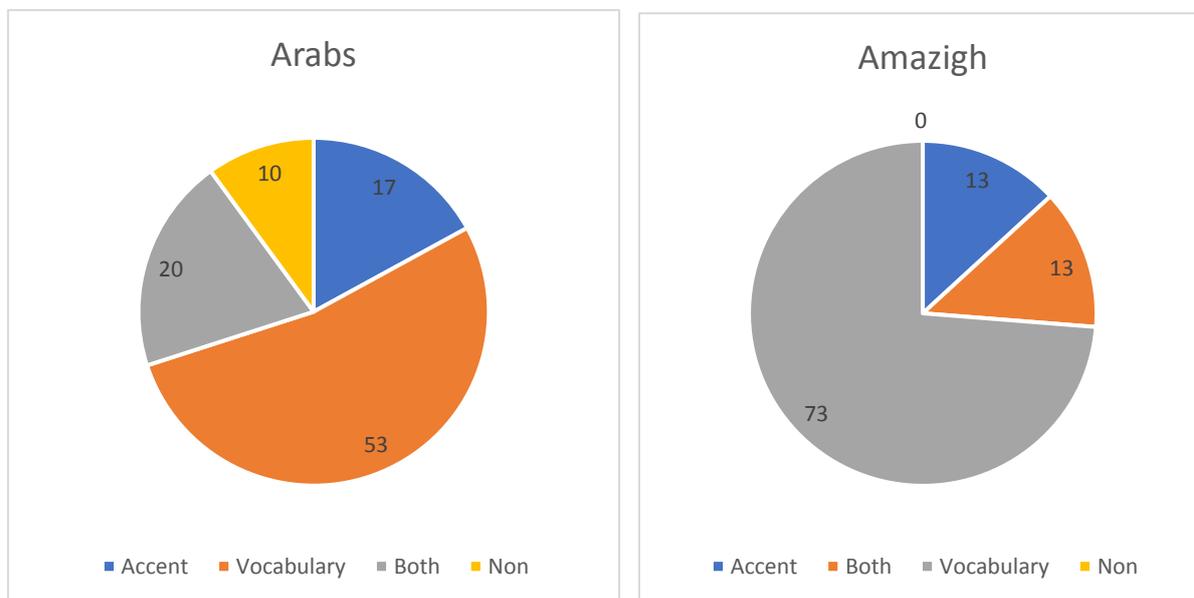


Figure 2.5: Difficulties of Interaction Between Arabs and Amazigh

Question seven: to what extent do you understand the others?

The objective: we aim to understand the extent to which people can understand the other.

Population	Arabs				Amazigh			
	To a certain extent	Some	Considerable	Very well	To a certain extent	Some	Considerable	Very well
Number	05	08	12	05	0	06	09	15
%	17	26	40	17	0	20	30	50
Total %	8	13	20	8	0	33	15	25

Table 2.7: The Intelligibility Between Arabs and Amazigh

We can notice that the Arabs responds show that 40% of the participants said that their understanding of Amazigh speech is considerable, 26% of them replied that they understand some of what they say, 17% comprehend Amazigh to a certain extent, other 17% held that they comprehend them very well. For the Amazigh, 50% claimed that they understand the Arabs' speech very well whereas, 30% said that they can held a considerable amount of their speech, 20% claimed that some of what they say is comprehensible for them while no one said "to a certain extent".

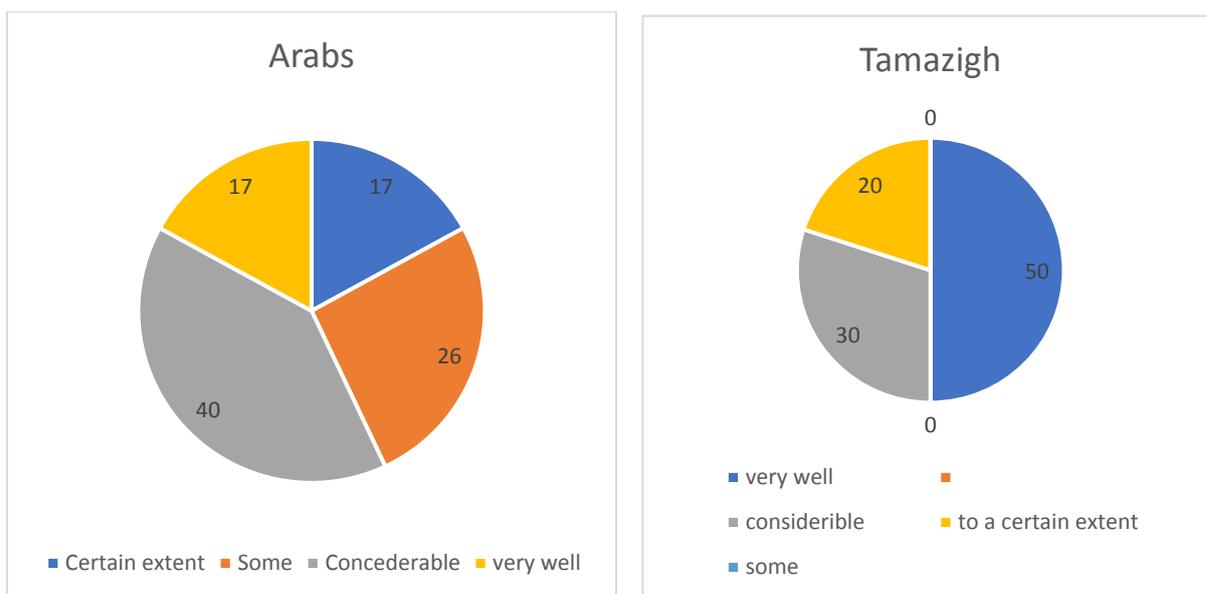


Figure 2.6: The Intelligibility Between Arabs and Amazigh.

Question eight: how do you communicate with them?

The objective: we are trying to find out how people communicate with one another.

Population	Arabs			Amazigh		
	Social media	Face to face interaction	Both	Social media	Face to face interaction	Both
Number	4	22	4	3	23	4
%	13	73	13	10	77	13
Total %	7	37	7	5	38	7

Table 2.8: Communication Between Arabs and Amazigh.

The results of the question eight shows that 73% of the Arabs and 77% of the Amazigh interact with each other directly, 13% of the Arab and 10% of the Amazigh participants said that they interact with each other through social media. 13% of both Arabs and Amazigh claimed that they have relationships with each other both face to face and through social media.

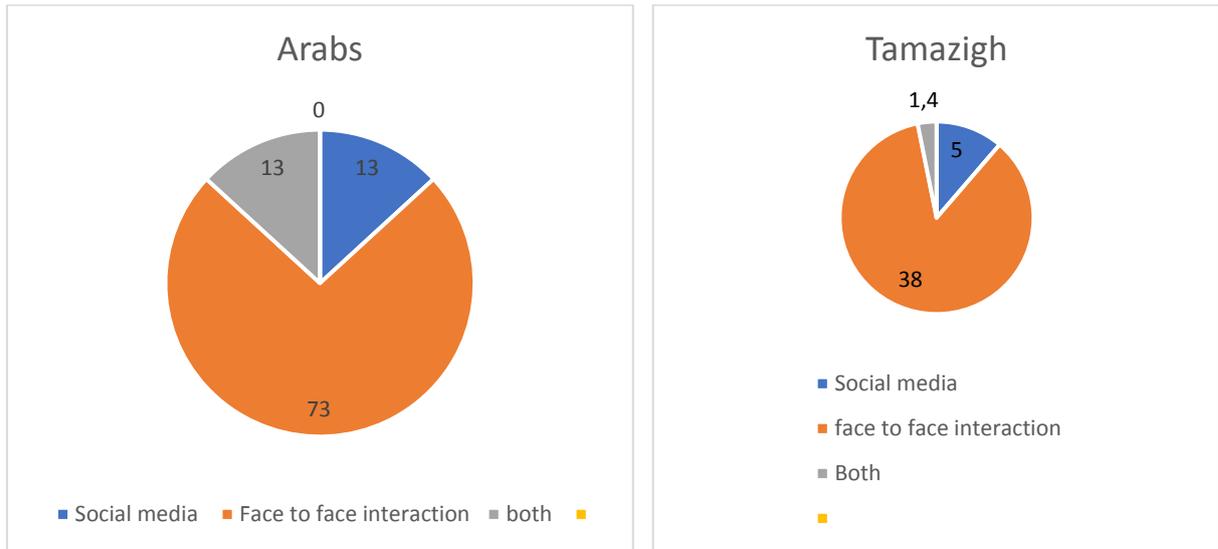


Figure 2.7: Communication Between Arabs and Amazigh.

Question nine: While communicating with people of different cultures do you use your accent or theirs. Why

The objective: our goal behind asking this question is to find out whether the tow sub-cultures are ethnocentric societies.

	Choices	Number	%	Total
Arabs	My accent	20	67	33
	Their accent	10	33	17
Amazigh	My accent	22	73	37
	Their accent	08	27	13

Table 2.9: Participants' Ethnocentrism.

Table nine shows that 67% of the Arab respondents prefer to use their accent while communicating with Amazigh and 33% try to use the Tamazight accent. 73% of the Amazigh population use its accent while 27% try to converge their accent to the Arabs one.

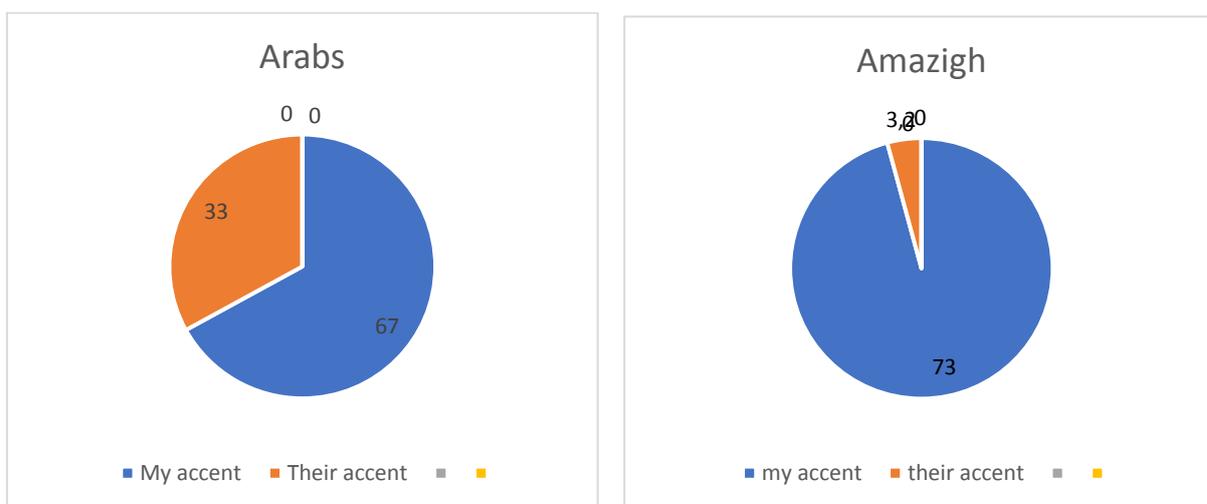


Figure 2.8: Participants' Ethnocentrism

Question ten: What kind of communication is useful?

The objective: we aimed by asking this question to know the preferable tool for communication or the respondent.

Population	Arabs				Amazigh			
	Oral	written	Body language	All	Oral	written	Body language	All
Oral	06	01	10	/	18	01	08	/
Written	/	06	/	/	/	/	/	/
All	/	/	/	07	/	/	/	03
%	20	3 20	33	23	60	3	27	10
Total %	10	2 10	17	12	30	1	13	5

Table 2.10: Preferable Tool of Communication

The results show that 20% of the participants prefer the oral form and other 20% prefer the written one, 33% choose both oral and body language, 23% use them all and 3% use both oral and written. For the Amazigh respondents; 60% use the oral tool for communication, 27% use both oral and body language at the same time, 10% prefer the use of all kinds and 3% choose oral and written.

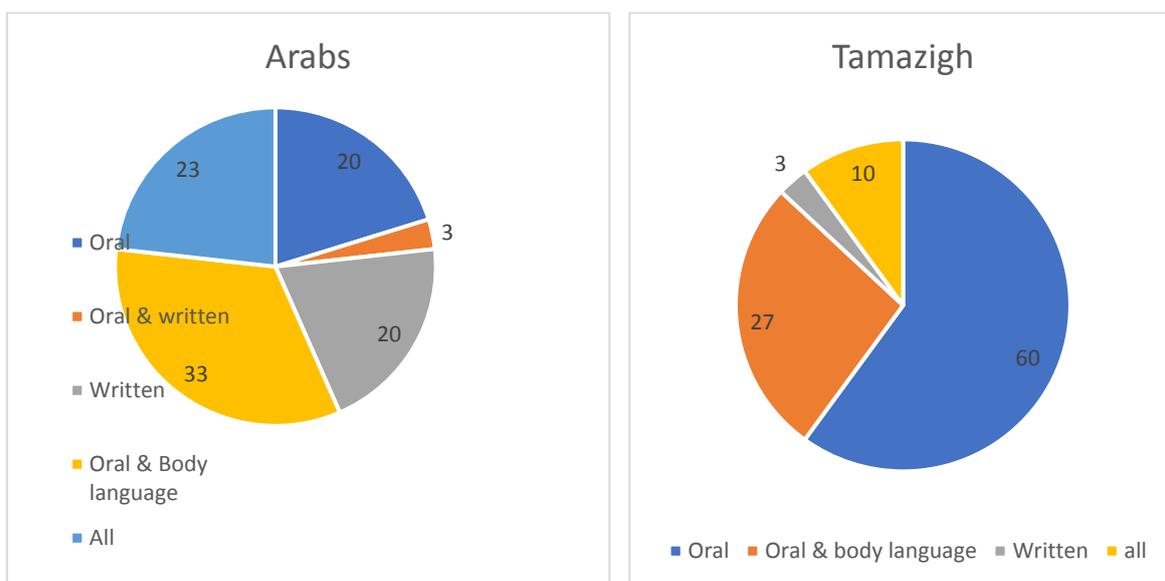


Figure 2.9: Preferable Tool of Communication

Question eleven: Do you think it is important to know the culture to understand the language?

The objective: our aim is to see the importance of knowing the culture to understand the language.

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	19	11	16	14
%	63	37	53	47
Total %	32	18	27	23

Table 2.11: Understanding Language Through Culture.

It is shown that 63% of the Arabs said that it is important to know the culture to understand the language, and 37% of them said that it is no important. 53% of the Amazigh agreed that understanding the language is pre-conditioned by knowing the culture, and 47% said that language and culture are not related.

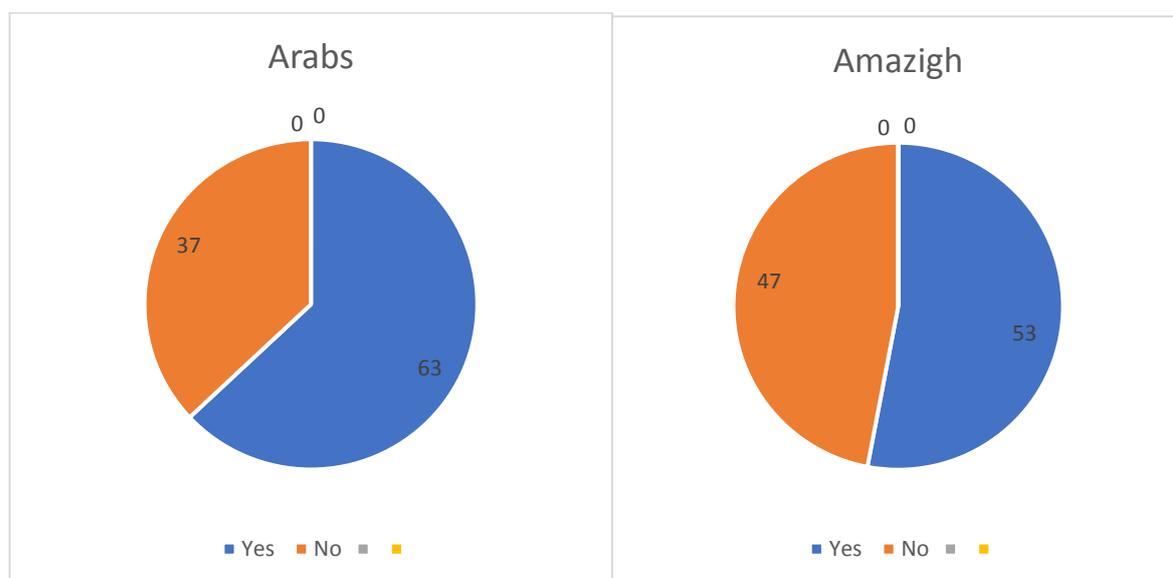


Figure 2.10: Understanding Language Through Culture

Question twelve: Do you think it is important to know the language to understand the culture?

The objective: we tended to explore the extent to which people think that knowing the language is important to understand the culture.

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	22	08	18	12
%	73	27	60	30
Total %	37	13	30	20

Table 2.12: Understanding the culture through language.

According to the statistics in the table the majority of the respondents answered positively nearly 73% of the Arab participants said that they had pre-knowledge about the other sub-cultures, but 27% said that they did not. 60% of the Amazigh claimed that they had pre-knowledge about the Arab culture before interacting with them for the first time, whereas 30% of them did not have any information about the Arabs' culture.

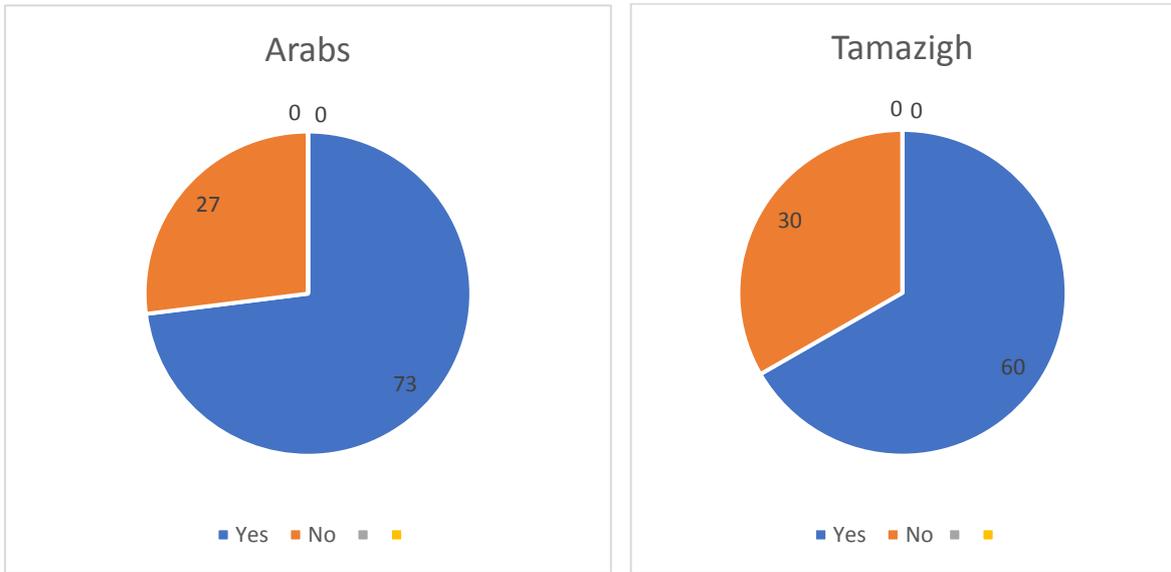


Figure 2.11: Understanding Culture Through Language.

Question thirteen: Did you have a background knowledge about the target culture?

The objective: the aim of this question is to know whether the two groups are aware of the others' culture.

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	21	09	22	8
%	70	30	73	27
Total %	35	15	37	13

Table 2.13: Participants' Pre- Knowledge About the Others' Subculture.

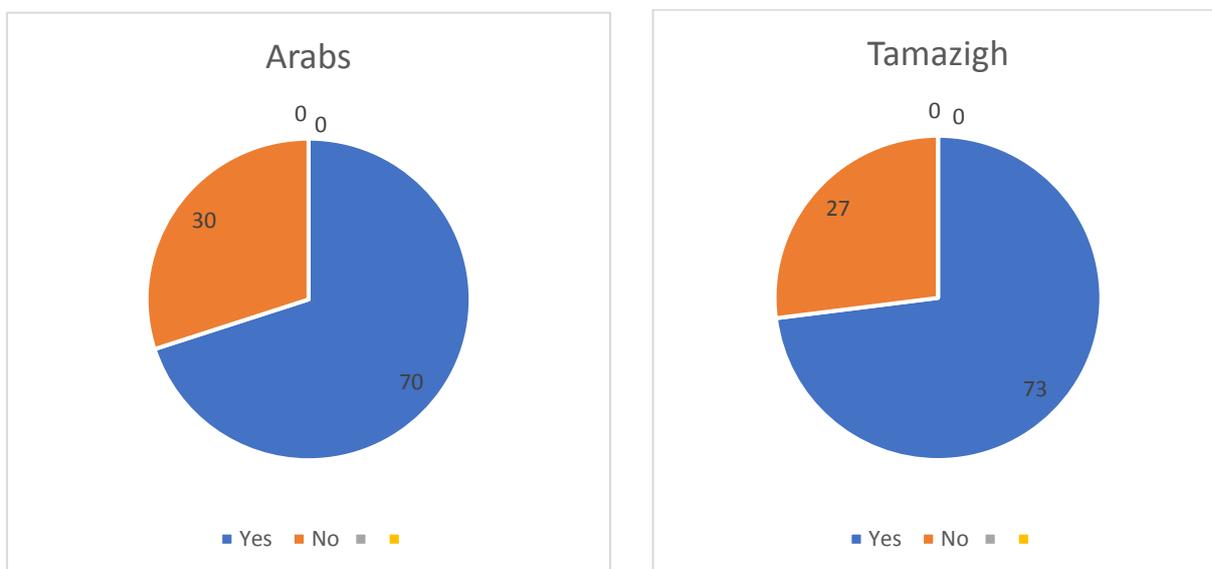


Figure 2.12: Participant Pre-knowledge About the Others' Subculture

Question fourteen: Have you ever faced a situation in which you have not understood the other however you were speaking Arabic?

The objective: the aim of this question is to explore whether the Algerian people use of Arabic is mutually intelligible

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	22	8	25	05
%	73	27	83	17
Total %	37	13	42	28

Table 2.14: Misunderstanding Other Subcultural Groups.

The results of the question fourteen shows that 73% of Arab respondents said that they faced some situations where they could not understand what the Amazigh say however they speak Arabic, while 27% state that they have never faced a situation like this. On the other hand, 83% of the Amazigh said that they cannot understand all what the Arabs say while communicating with them, and 17% proclaim that didn't met such case.

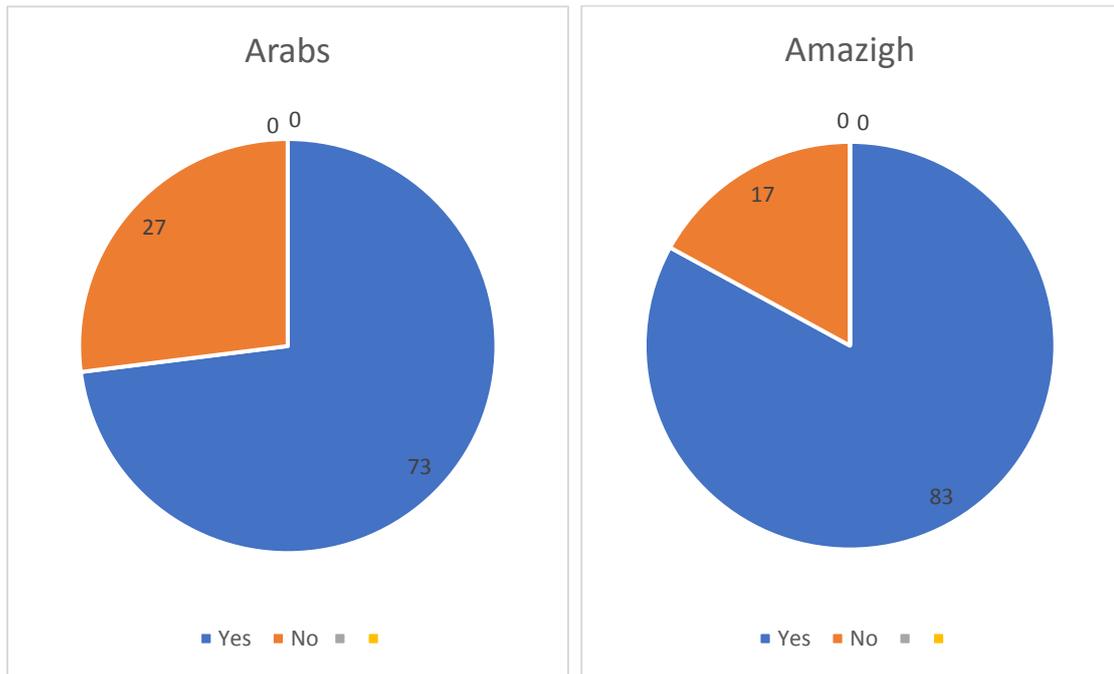


Figure 2.13: Misunderstanding Other Subcultural Groups.

Question fifteen: Had you any stereotypes before interacting with others? What are those stereotypes?

The objectives: this question aims to investigate the opinion of Arabs and Amazigh toward one another.

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	24	06	22	08
%	80	20	73	27
Total %	40	10	37	13

Table 2.15: Stereotypes About the Other Subcultures.

The results of question fifteen shows that 80% of the Arab respondents said that they had some stereotypes about Amazigh, and 20% said they do not. 73% of the Amazigh had stereotypes about Arabs and 27% did not.

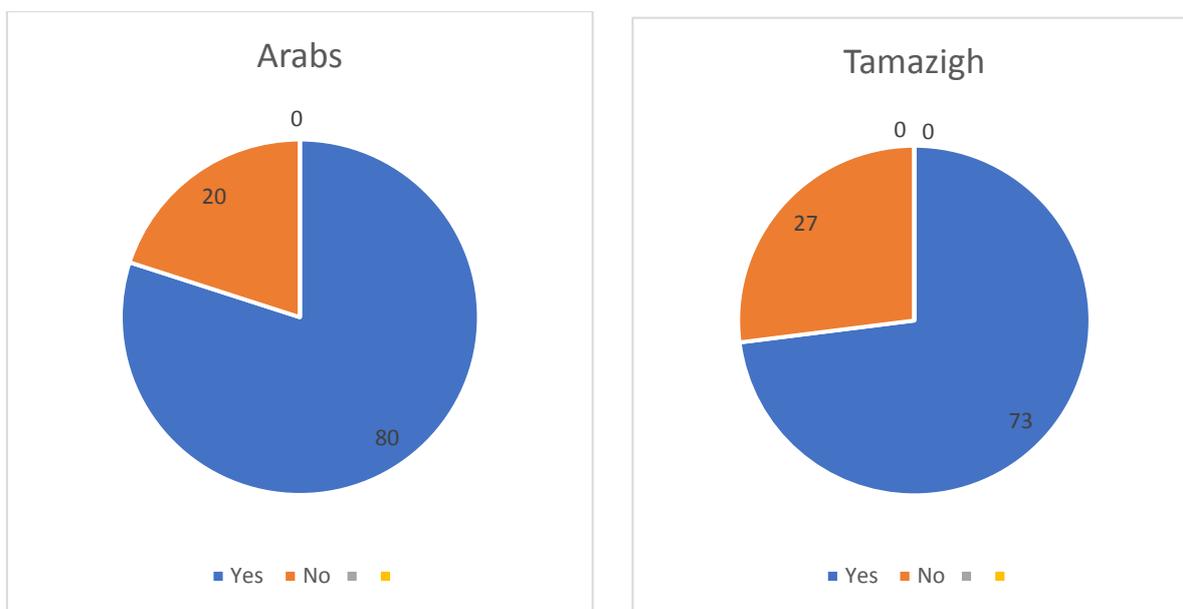


Figure 2.14: Stereotypes About the Other Subcultures

Question sixteen: have you become convinced with those stereotypes after interacting with him?

The objectives: we aimed to know the relation between the two sub-culture after the interaction.

Population	Arabs		Amazigh	
	Yes	No	Yes	No
Answers				
Number	17	07	08	06
%	70	30	57	43

Table 2.16: Participants' Opinion After Interacting with the Others.

Table sixteen shows that 70% of those Arabs who had stereotypes about Arabs before interacting with them become convinced with them while 30% said that those stereotypes were not true. 57% of the Amazigh said that they insure that all those stereotypes were true, while 43% insure that they were not.

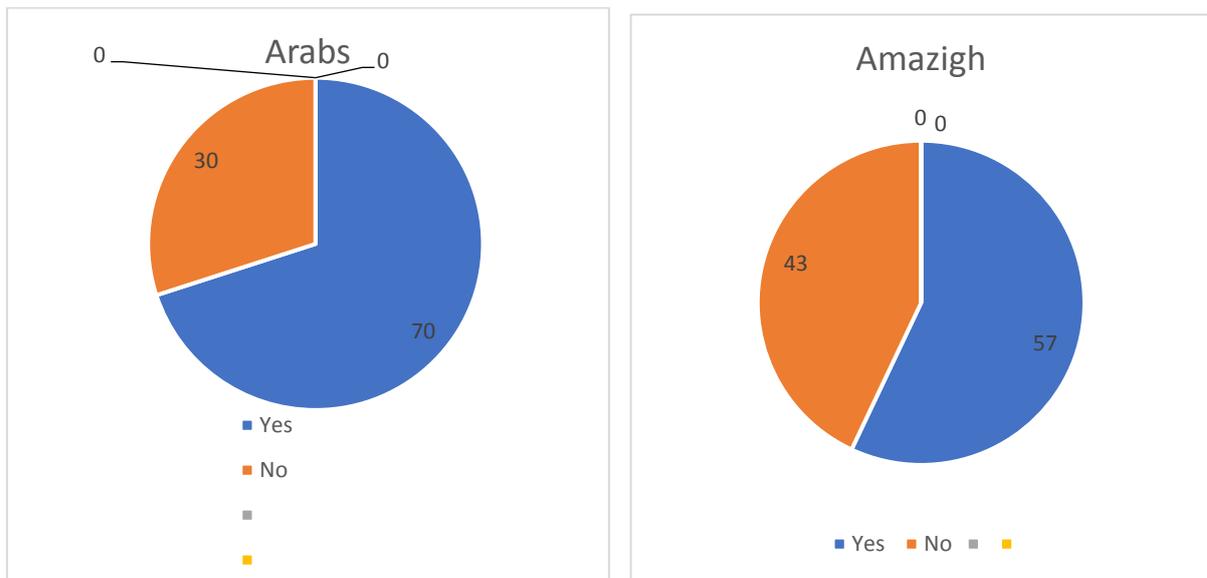


Figure 2.15: Participants' Opinion After Interacting with Each Other

2.4. Conclusion:

In order to investigate the difficulties, the two Algerian subcultural groups face while trying to communicate with each other, and measuring the extent to which, and the extent to which they are aware of the importance of cultural awareness in reaching valuable interaction. A questionnaire has been used as a tool for data collection, and a group of students from to different subcultures Arabs from Tiaret, Mostganem and Relizan and Amazigh from Tizi Ouzou, Bouira and Bejaia were chosen as sample that represent the whole population.

Chapter

Three

Introduction

Sociolinguists have been interested in studying the impact of culture on language use for long time ago. Every language has a set of varieties that differ from country to another and even it varies among the individuals of the same speech community, for example the Arabic language differs from one country to another, Algerian society is a very rich one with different sub-cultures and different languages, Algerian Arabic is used as language of interaction between all those different speech communities with different features, and each speech community influenced by its culture, The previous chapters were about the literature review and data collection, while the present chapter is about the interpretations of the findings and results of the questionnaire that was used as a tool for data collection. we relied on a quantitative method that may help use with a deeper understanding of the reasons behind this behavior. We seek to investigate why the Algerian Amazigh use the Arabic differently from Arabs and to what extent they are influenced by their culture. Also, some recommendations and suggestions will be proposed as solutions to the problems.

3.1. The interpretations of the Findings

The questions in our research tool aim to find out information about Algerian people opinion about the influence of the different subcultural differences on their interaction and relationship between them. the questionnaire has been submitted to university students from two different subcultures (Arabians and Amazigh) who are in touch with each other. The results show to a certain extent differences in their responses and opinions in the sense that they lived in different societies before leaving to study in another region where they need to interact with others from different cultures and languages.

Question One Two and Three

The first three questions aim at getting information about the participants; All the participants were between 18 and 25 years old, the Amazigh participants have been living in Tamazight speech community before they left to study in Mostaganem university, namely they were not familiar with the divers culture before the age of 18. The second question is about participant's gender. Gender is another reason of language change; this question aims to investigate the extent to which males and females of both Arabs and Amazigh communities are different in their responses and the extent to which gender affect the mutual intelligibility between the two subcultures. Third question is about the respondent's original region where

they were living before going to Mostaganem city, all the Amazigh are from the grand Kabyle Tizi Ouzou, Bouira and Bedjaia. While the Arab population is from three different cities; Relizan, Tiaret and Mostaganem, both of populations are from two distinct regions far from each other behind 300 km which is enough to cause language and culture differences.

Question Number Four

The results of question four illustrates that almost all participants of the two subcultural groups appreciate having friends from the other cultural groups. This can only be interpreted by the fact that the Algerian people are opened to each other, respect diversities and tolerate culture and language differences.

Question Number Five

The findings in question five demonstrate that the language of interaction in Algeria is the Arabic language, most of the Amazigh and Arab participants use purely Arabic language to communicate. Some of them use the French language. While few of them use a mixture of Arabic and French. From this we can say that Arabic is the dominant language in Algeria both Arabs and Amazigh can speak Arabic however no one of the Arab participants can speak Tamazight, maybe because it language of minority and since all of the Amazigh learn Arabic because it is language of holy Quran, all the Algerians are exposed to the Arabic language from the primary school and the whole educational system is in the Arabic, also, Arabic is used in newspapers and media. Yet, the Arabs are not exposed to the Tamazight neither at school nor in media. It is the same case for the French, both Arabs and Amazigh speech communities are exposed to it since their primary school,

Question Number Six

The way people communicate varies from region to another, and cultural community to another. One of the aspects of communication differences is language usage. the results show that the majority of the Arabs speaking participants and the Amazigh ones find difficulty in understanding the vocabulary used. While few of them claimed that the accent is what they cannot understand and other few respondents find it hard to grasp both accent and vocabulary used by each other. Maybe because of the difference of social backgrounds, world visions and geographical situations among nations and regions of the same country, cultural similarities decreased and differences increased. The way some words and phrases are used differ Across

cultures and even across subcultures. Each cultural group uses its own rules and set of specific terms or have different usages of some words. Those differences will be accepted as a part of their life style and inherited from generation to another.

Question Number Seven

According to the participant responses, the Arabs' understanding of the Amazigh when using the Arabic is considerable. Whereas most of the Amazigh claimed that they understand the Arabs speech very well. In spite of the disparate intelligibility between them, they still can understand each other. the linguistic diversity related to the cultural diversity. Maybe because they share the same historical background, belong to the same religion and their coexisting with each other for centuries before. When some of the Amazigh had been asked about the difficulties they found while interact with Arabs they said that they speak very quickly, while when the Arabs had been asked the same question they said that they find difficulties in understanding their accent and the weird words they use, regarding the fact that the Arabic is not their native language, they speak the Arabic language with an influence by their mother tongue.

Question Number Eight

The results of question eight, illustrate that most of the participants interact with each other directly whereas few of them through social media. interact with people from different subculture. May be because through face to face interaction they can convey the message better. He may reexplain, repeat or using body language if couldn't understand, while through written he cannot.

Question Number Nine

Algeria is a country with various groups, subcultural communities and two native languages, one of them is spoken by the majority and the other is used by a minority, however, they use Algerian Arabic for daily conversation. Language and identity are closely connected to each other. through language we can present and construct identity, our way of language use gave an idea of who we are and to whom we belong. language is not a medium of communication it but also linked to an individuals' identity. the Tamazight speakers find themselves obliged to converge to Arabic, this later makes them feel that their language which is the core of their culture is neglected, that's why almost all the Amazigh participants said that while communicating with the Arabs they prefer to keep at least their accent to show their identity and ethnicity.

Question Number Ten

The results in question number ten showed that most of the Amazigh participants prefer oral communication, though the majority of Arabs prefer both written and body language. Oral communication provides more opportunity for getting and keeping interest and attention. Besides, it helps to observe facial expression emotions and gestors. Through oral we can get the chances to ask questions. While written communication takes long time of preparation, revision, organization.

Question Number Eleven and Twelve

Question number eleven and twelve proved that language and culture are strongly related to each other, each one of them is the essential element in constructing and completing the other. language is a tool used for transmitting messages, and expressing ideas as well as feelings. Only through language we can introduce our believes attitudes and behaviors, likewise, through one shared language we can express ourselves and understand what we are being told. One cannot understand others' meaning without having any socio-cultural background.

Question Number Thirteen and Fourteen

On the basis of the question fourteen participants' point out that they already had some background knowledge about the target culture. Every nation has its own way of viewing the world Communicating with any language successfully requires having background knowledge about its cultural aspects of certain nation, when learning any language one learn and affected by its culture unconsciously.

Question Number Fifteen

In question fifteen, the participants claimed that they had some stereotypes about each other, stereotype is a set of shared believes about a person or a group of people before interacting with them, it may last for a long period of time or remain for centuries, the less we know about the other the more we use them however, it has no relevance. generally speaking, those prejudices can strongly influence intercultural communication. In addition, its wariest negative side is that it causes anxiety when someone thinking about what people think about the cultural group he belongs to, that leads him to avoid communicating with others to reduce the anxiety. in order to overcome one must tolerate differences. those prejudices are not just about people or cultural groups, but also about their language. Linguistically speaking all

languages are the same and no language is better than the other. People must be open minded and ignore that misleading information because they construct borders between people and reduce interaction with them. However, he must develop skills of willingness and tolerance of differences.

3.2. Recommendations and Suggestions

We shall present some recommendations and suggestions for the different Algerian subcultural groups: Amazigh and Arabs, to overcome the difficulties in order to have successful communication with each other. The suggestions are made up according to the findings of the participant's answers shown in the second chapter. Those suggestions are ideas proposed to be followed as guidance for successful communication over subcultural differences.

3.2.1. Overcoming Language Barriers

Language is a tool used by humans to express their thoughts, feelings and shape relationships with others. Developing linguistic competence is the first step should be developed before moving abroad for work, study or even for touristic journey. In a wide and linguistically rich country as Algeria people must be aware of those diversities to live in a homogenies society where people need to communicate and build relations with others. In our case study Algerian Arabs and Amazigh are living together under the same borders. They are in need to communicate with each other either for developing business, building relations or for any other social needs.

Successful Communication between two different language uses, demands sharing one common language for better understanding of one another. Linguistically speaking all languages are equaled, no language is better than the other either it is used for the majority or the minority, in order to insure living in a homogeneous society people must respect and tolerate differences. The questionnaire made in the second chapter reveals that most the Amazigh use the Algerian Arabic when interacting with Arabs, this does not mean that there cannot be any difference in their language use, because another form of language barriers is dialect that can create misunderstanding and gaps in communication. To overcome those barriers one must use simple vocabulary to avoid make the interlocuter feel bad that he cannot understand you, and repeat your utterances slowly if it is necessary for the reason that sometimes people need to hear something more than one time to understand it or remember it while geographical distances can strongly effect our pronunciation of some words, tolerate differences in language us and ask for explanation if you did not understand. do not laugh or hesitate others' different

vocabularies, also do not impose your language on the others. Developing body language can be more effective than words, because Sometimes it fails in conveying the message. Anyone can learn any language and be fluent as its nativists or at least knowing some basic word used by the others if he has the desire and the perseverance.

3.2.2. Developing Cultural Awareness

Cultural awareness is the foundations of successful communication, it stands for being aware of one's own cultural aspects through standing back from his society members and observing their behaviors and measuring the extent to which our culture influences our behaviors, cultural values, beliefs and perceptions to reveal the reasons behind all those cultural activities. Yet developing cultural awareness is not an easy task because we born in a society of which we obtain background knowledge and learn its language, norms, and principles unconsciously. Developing this skill is the essential part in developing communicative competence, its lack can arise misunderstanding when some appropriate behaviors in one society could be inappropriate in another for example, eye contact in some cultures indicates disrespect while in some others reveals unfaithfulness.

Since Intercultural communicative competence needs improving cultural awareness, we are called to be aware of our culture and that of the target one. learning about others' culture need learning about ours first in order to recognize the differences between them to avoid misinterpretations later. Language is one of the component that build any culture in the world, cultural awareness may comprise knowing some cultural vocabularies that is related to customs and traditions, religion and some simple words such as, how to say good morning, hello, happy day...ect. In addition, learning to appreciate peoples 'differences and avoiding imposing them our perspectives is the core of improving cultural awareness. Imposing others to speak your language or dialect is seen disrespectful, because it makes them feel ignored since language is part of their identity. Another way of raising awareness of others' culture is to expand our knowledge about other subcultural groups such as body language by knowing what is considered as appropriate and inappropriate behaviors. Also, some appropriate words in one culture frequently considered inappropriate for others words. Observing others behaviors and listening carefully when speaking helps a lot in knowing the reasons behind their attitudes, beliefs and even their language use, at first meeting with culturally diverse people things seen strange

3.2.3. Developing Mutually Intelligible Society

The wide Algerian area increases subcultural diversity and interactional problems among people, while they are in need to communicate with each other because of the coexistence of human nature. People of different subcultures may not be able to communicate with each other due to the differences between their cultures and language usages. Understanding the necessity of subcultural competence is one of the essential factors for creating mutually intelligible society, learning some essential cultural terms would be beneficial in enhancing a strong relationship with peoples with strong understanding of the target culture. Previous experience with subcultural behavior may reduce the influence of subcultural differences on the interaction. However, gaining awareness about some shared words that have different meanings helps in avoiding misunderstanding and conflict. Body language is one of the most conflicting differences that needed to be avoided.

Globalization is one of the features of the few latest centuries that helps getting in touch with people from all parts of the world as well as learning new languages and cultures. The openness to the subcultural divers communities cannot exist without interacting with others. Since all world languages are of the same importance then no one is considered as better, or worthy to be learned than the other. Reducing the ignorance of one language at the expense of the other creates conflicts because of its importance in building identity. Losing some of cultural sensitivity, pride, prejudice and ethnicity to learn other's cultural aspects and languages because no culture is perfect, and some bad things in one culture is confronted by another better one in the diverse culture.

People living in subcultural divers societies have more opportunity to learn other languages customs and world views.

3.4. Limitations

During the process of seeking evidences, facts, and answers for the questions that had been held in the beginning of the research, lot of obstacles faced our paths. We were limited by a short time; the duration was very short for data collection then examining our hypothesis in the real world then at last trying to interpret the finding we collect from the research tool, all this needed a long period of time. Researches in the field of sociolinguistics need to contact sufficient number of participants to represent the whole community and help in gathering authentic information. Gathering thirty Amazigh and other thirty Arab respondents was the hardest obstacle we challenged during the research process. One hundred questionnaire papers were distributed but only 60 papers were gathered; lot of participants didn't give the papers

back. Many other participants didn't answer all the opened question. Other difficulty we faced is that just few of the participants could understand the English language which obliged us to translate the questionnaire to the Arabic language to make it easier for them.

3.5. Conclusion

In this chapter, we tried to interpret the results of the questionnaire that was used as a tool for data collection. The results show that almost all the Algerian Arabs do not speak the Amazigh language, while almost all the Amazigh can speak the Arabic language or at least they can understand and respond with certain degree of difficulty. It was also revealed that in spite of the fact that the Amazigh and the Algerian Arabs are living in the same country and sharing the same historical background for centuries before, they still find some difficulties in understanding some cultural terms. And have some stereotypes.

General Conclusion

General Conclusion

Intercultural communicative competence is of paramount importance if it is taken into consideration. In order to communicate freely and save face one needs to be familiar with the opposing culture. He/ she needs to be aware of the similarities as well as the differences.

From all what have been mentioned in this work, we can deduce that language and culture are tightly linked and related besides it has a huge impact on language, and language is a tool to represent a specific speech community. Due to many factors, language changes from one region to another and from one individual to another such factors involve age, gender, social class, educational level, cultural differences and these are the main reasons for language change that grab the interest of sociolinguists mostly.

It has been noted in the first chapter that language and culture are strongly connected to each other. Each speech community uses language differently according to his cultural background. In order to communicate effectively with one another we need to develop an intercultural communicative competence besides linguistic competence and this competence requires us to be aware of the cultural aspects of each society; their traditions, believes, behaviors and attitudes to communicate and understand them effectively.

In order to investigate the difficulties faced among cultures, the Algerian subcultural groups and the Berber group, and the extent to which they are aware of the importance of cultural awareness in reaching effective interaction. Methodologically speaking, a questionnaire has been used as a research tool for the procedure of data collection. As for the sample, a group of students from to different subcultures, Arabs from the state of Tiaret, Mostganem and Relizane and Amazigh from Tizi Ouzou, Bouira and Bejaia were chosen as sample which represents the whole population of the conducted work.

In the last chapter, we tried to interpret the results of the questionnaire that was used as a tool for gathering data. The results show that all the Algerian Arabs do not speak the Tamazight language, while all the Tamazight can speak the Arabic. It was also noticed that in spite of the fact that the Amazigh and the Algerian Arabs are living in the same country and share the same history for years but their still huge gap in terms of comprehension culturally and linguistically.

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APPENDICES

Appendix I

Appendix

Questionnaire

Dear students you are kindly requested to answer this questionnaire, that is being carried out to explore your beliefs and views towards the effect of intercultural differences on communication, by ticking (✓) your choice(s) in the corresponding boxes

Age:

Gender: male

female

Region:

Questions:

1. do you appreciate having friends from other sub-cultures?

Yes

No

2. what language do you use when communicating with others from other cultures?

1. Arabic

2. Amazigh

3. French

3. what are the difficulties you find while communicating with people from different cultures?

1. Accent

2. Vocabulary

3. Both

4. to what extent you understand the other?

1. to a certain extent

2. some

3. considerable

4. very well

5. how do you communicate with them?

1. By social media

2. face to face interaction

6. While communicating with people of different cultures do you use your variety or their variety and why

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

7. What kind of communication is useful?

1.Oral.

2.Written.

3.body language

3.both

Why:

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

8. Do you think it is important to know the culture to understand the language?

Yes No

9. Do you think it is important to know the language to understand the culture?

Yes No

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

10. Did you have a pre-knowledge about the target culture?

Yes

No

11. Have you ever faced a situation in which you have not understood the other however he speaks your language?

Yes

No

stereotypes are assumptions made about a group of people and are applied to individuals irrespective of their personal characteristics because of their affiliation with a certain group.

12. Had you any stereotypes before interacting with others? What are those stereotypes?

Yes

No

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

13. have you become convinced with those stereotypes after interacting with him?

Yes

No