DEMOCRATIC AND POPULAR REPUBLIC OF ALGERIA

MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH

UNIVERSITY OF ABDELHAMID IBN BADIS -MOSTAGANEM-

ENGLISH DEPARTEMENT

UNIVERSITE
Abdelhamid Ibn Badis
MOSTAGANEM

MASTER DEGREE IN

"Sociolinguistics and Gender Studies"

The Connotative Use of Kinship Terms for Non-Kins as Social Honorifics in Contemporary Algerian Dialect

Presented by:

Merzouk Rekia

Jury Members:

- **President:** Ms. Aoumer Hayet
- **Supervisor**: Ms. Bellal Hanane
- **Examiner:** Ms. Behraoui Safia

Academic Year: 2016/2017

Abstract

Within the domain of socio-pragmatic studies of language also within the theories of communication, social honorifics are viewed as the encoding of social information in human interactions including pronouns and titles of address. The present paper is concerned mainly with studying kinship terms as social honorifics. Furthermore, they are denotationally terms used to address relatives (referring to ties based on blood and marriage). However, we are interested in the connotative use of kinship terms to address strangers in non-kin interactions within the Algerian society. Our aim through conducting this study is to focus more on the connotative use of kinship terms in contemporary Algerian dialect shedding light on which terms are used among Algerians more to address non-relatives, to whom they address and for which reasons. This paper explores the main forms and categories of social honorifics in general and more specifically kinship terms as honorific terms. Moreover, we are investigating through this study the denotative meaning of kinship terms but focusing more on the connotative one as the main interest. After that, terms from both the Algerian society as well as other Arabic countries are taken as examples to see any similarities across cultures. Sociolinguistically, kinship terms are seen as a parameter to express power and solidarity among members of society which is also important for this study to investigate. The politeness strategy is also another parameter which reflects the reason behind using kin terms to address non-kins as a sign of respect as well as to make the speech less offensive rather than using offensive words also to narrow distance between the speaker/hearer, therefore the addressee will not feel strange or unwelcome. In short, this investigation takes the form of a case study in the Algerian context; it is a descriptive approach where both qualitative and quantitative methods are used in addition to the communicative theory to investigate about the quality of the language used.

Key words: Social honorifics, kinship terms, connotative, non-kins, strangers, politeness, solidarity, contemporary Algerian dialect.

Dedication

I would like to dedicate this dissertation and show my gratitude to the most helpful teachers, my beautiful supervisor Ms. Bellal Hanane for sharing her pearls of wisdom with us during the course of this research and facilitating my journey along this project, me and the other members of the group; thank you Miss for being the awesome supervisor in my opinion. I am immensely grateful to all my teachers in the whole five years of studying in the University for their comments, insights and pieces of advice on an earlier version of the manuscript.

I would also like to thank all members of my family "Merzouk" starting from my parents: the helping dead 'Ben Cherki' and worried mother 'Miloudi Fatiha', the helping sisters and brothers by name "Mohammed, Soumia, Amina, Yassmine, Redouane and Chouaib", also a big thank you to the most supporting friends "Hind, Ahlem and Hafsa" who helped me a lot in finalizing this project within the limited time frame.

Acknowledgements

In the name of Allah the most gracious and most merciful, praise is to Allah and peace and blessings are upon the Messenger of God and after:

I am using this opportunity to express my gratitude to everyone who supported me throughout the journey of this project. I am thankful for their aspiring guidance, invaluably constructive criticisms and friendly pieces of advice during the project work.

I am sincerely grateful to them for sharing their truthful and illuminating views on a number of issues related to the work. I would like to express my special thanks of gratitude to all teachers, no exception, from the English department of Mostaganem.

I am really thankful to all members of the department (administration) who gave me the golden opportunity to do this wonderful project on the topic "The Connotative Use of Kinship Terms for Non-kins as Social Honorifics in the Algerian Dialect" which helped me in doing a lot of research and came to know so many new things, I am really thankful to them.

I express my warm thanks to Ms. Bellal (my lovely supervisor) for her support and guidance; also we do not forget the members who work in the library of 'Abdel Hamid Ibn Badis" University of Mostaganem as well as those who work in the library of the 'Medicine Faculty' for their help.

Finally, I would like to thank persons that provided me with facilities/equipments, persons which have participated in the discussions, thankful to all of you.

Thank you all

Table of Contents

List of Tables

GENERAL INTRODUCTION

The Connotative Use of Kinship Terms for Non-Kins as Social Honorifics in Contemporary Algerian Dialect

General Introduction

Different social interactions are used by individuals in a society and made by them as well in order to reflect social relationships in a given speech event. These interactions involve different kinds of speech acts which are required to fulfil the needs of the human complex nature. Aliakbari and Toni (2008:1) generally indicate that "establishing a social relationship between individuals is perhaps the first step to every communicative event". Therefore, social honorifics or terms of address are used among individuals in a speech community to establish relationships.

According to Farghal and Shakir (1994), speakers of different languages use terms of address in order to encode social perspectives in human interactions. In this line of thought, they are, in general, very important in that they provide information about the speaker, the addressee, the relationship between them, and the socio-cultural nature of a given society. Forms of address include pronouns (e.g. French pronouns *tu* and *vous*), verbs (e.g. the Arabic verb *khodh*, less polite meaning for the verb 'take', and *tafadal*, more polite meaning for the verb 'here you go'), nouns (e.g. kinship terms such as uncle and aunt; titles like *Mr.*, *Mrs.*, doctor, and professor).

Commonly, to avoid certain problems in social interactions such as misunderstanding, disrespect, the lack of mutual intelligibility and many others, individuals of a speech community use terms like kinship terms which is the headline of our investigation and which may be considered as one of various solutions to overcome similar hindrances.

Kinship terms are denotationally designated to address relatives. Furthermore, they are traditionally defined as terms to address ties based on blood and marriage. However, this research study attempts at shedding light on the connotative use of these terms in contemporary Algerian Arabic rather than the denotative one. That is to say, it is common in the Algerian society, as well as other countries, to address non-relatives using kinship terms to refer to as social honorifics also to show respect and politeness between participants while interacting.

For the analysis of this research paper, the work is divided into three chapters: the first one is devoted for the theoretical part; the second is the practical part showing methods used and procedure in which both observation and a questionnaire are included to conduct this study and the last one is devoted for findings and discussion showing the final results about the connotative use of kinship terms as a sign of respect among the Algerian population.

The Connotative Use of Kinship Terms for Non-Kins as Social Honorifics in Contemporary Algerian Dialect

The first chapter aims at reviewing the linguistic literature concerning the use of kinship in different societies, as well as its definition according to many anthropologists, likewise to sociolinguists. Moreover, this chapter examines kinship terms as a way of politely addressing unrelated persons in a patterned manner which indirectly demonstrates the addressee's relatedness to the speaker in the Algerian society.

This investigation takes the form of a case study in the Algerian context, analysing their language use in terms of social honorifics and kinship terms. The nature of the subject we are investigating, which is about the Algerian kin terms used connotationally for non-kins as social honorifics, may lead us to use a descriptive approach.

In the second chapter, both qualitative and quantitative methods are used in this investigation. Data are collected through personal observation, in addition to a structured questionnaire oriented to Algerian native speakers to find out whether kin terms are used connotationally in their daily-life interactions or not. Questionnaires are answered by a sample of Master English students in the University of "Abdelhamid Ibn Badis" Mostaganem. The third and last chapter provides the results, a short data analysis of the final results on addressing strangers politely using kin terms as social honorifics and a summary deduced from the whole study.

A. Research Questions

1. How kinship terms features the connotative rather than the definitive meaning of the status relationships to which they refer?

2. Why Algerian kin terms are used connotationally among both related and unrelated individuals?

3. How kinship terms underlie the human conversational behaviour between individuals in the Algerian community?

B. Research Hypotheses

1. The connotative use of kinship terms in the Algerian dialect is to address non relatives in daily life interactions.

2. Kinship terms are used connotationally among Algerians for social purposes to maintain solid relationships.

3. Kinship terms are used to address both relatives and non-relatives in the Algerian society to feature respect and show politeness towards non-kins.

CHAPTER ONE

Kinship Terms as Social Honorifics and

Politeness

1. Introduction

Terms of address are important, in a way that, they provide information about the speaker, the addressee, the relationship between them, and the socio-cultural nature of a given society. This chapter examines kinship terms as one of these terms used connotationally in the Algerian society.

Both concepts social honorifics and kinship terms are defined, in this chapter, with reference to scholars' perspectives in the field of linguistics and sociolinguistics. We refer to the several forms of honorifics used in interaction among participants from the Algerians and the other societies as well.

Furthermore, the four categories of honorifics (referent/addressee/by-stander and absolute) will be discussed to see their different uses of honorifics across cultures. In addition, the concept of kinship terms, in this chapter, is clarified from both meanings, the denotative (biologically related) and the connotative one (the metaphorical meaning). Examples from the Algerian context as well as other cultures are tackled for further explanations in each of the concepts

This chapter will cover the connotative use of kinship terms in addressing non relatives or strangers in the Algerian society. We will focus on the power-solidarity parameter and how can these terms express solidarity among individuals in one community.

Finally, our intention is on the politeness strategy and how kinship terms in Algeria are used to address strangers connotationally to express politeness and respect towards them. To end up all, small conclusions summarise previous data as well as the main points tackled in this chapter.

2. Social Honorifics across Cultures

Honorifics are the forms used to convey respect. Standard Arabic, as well as Algerian Arabic, has many such forms. Almost in both varieties, multiple honorifics are expressed. Honorifics imply respect, friendliness, familiarity, endearment and closeness. The revelation of any of these implications depends on the relationship between the speaker and addressee on one hand and the status, age, state and profession of the addressee on the other hand.

Social honorifics are generally viewed as the encoding of social information in human interaction. Therefore, Richard et al 1985 defined it as "politeness formulas in a particular language which may be specific affixes, words or sentence structure" (Richard et al., 1985:131).

Accordingly, Bjorn and Muhammad (1986) pointed out that there are many such forms and expressions in Arabic that are called honorifics in general. These are used to show respect to the people addressed (Bjorn and Muhammad 1986:119). Moreover, kinship terms can also be used as forms of social honorifics, regarding to their value as well as importance placed on family and familial relationships in the Algerian culture.

Although the basic concept of honorifics may be universal, they are realized differently in many languages especially if different cultures are involved. However, Arabic honorifics are more complicated than the other ones (Bjorn and Muhammad 1986:121). This can be supported by the fact that we are influenced so much by the tradition of our religion. Our religion has dictated certain orders for us that we cannot overlook and one of these orders is the fact that we should show more respect for people who are different from us in status.

Arabic honorific expressions can have different forms and categories. The most common forms are 'the title or kinship term plus first name', 'kinship terms alone and titles alone', as well as teknonyms (see page 09), they are presented as follows:

2.1. Forms of Honorifics

2.1.1. First Name preceded by Kinship Terms and Titles of Address

First Name	Trans-literation	Title Plus First Name	English	Kinship Term Plus First Name	Trans-literation
محمد	Muhammad	السيد محمد	Mr. John	العم محمد	3am Muhammad
مصطفى	Mustafa	الدكتور مصطفى	Dr. Brown	مصطفى الأخ	Ax Mustafa
أمينة	Sara	الست سارة	Mrs. Gomez	أمينة الأخت	Uxt Amina

Table 01. Examples from both the Arabic and English Languages about First Names preceded by Kinship Terms and Titles

Yet, in comparing the two languages Arabic and English, we notice that instead of using TFN (title plus first name) English uses TLN (title plus last name). The English form is widely used in formal encounters.

2.1.2. Kinship Terms Alone and Titles Alone

Kin terms (male)	English	Kin terms (female)	English	Titles (male)	English	Titles (female)	English
عم	uncle	عمة	aunt	سيد	mister	سيدة	madam
أخ	brother	أخت	sister	أستاذ	professor	أستاذة	professor
أبي	father	أم	mother	حاج	haajj	حاجة	haajja
ابني	son	ابنة	daughter				

Table02. Some Examples in the Arabic Language about Kinship Terms and Titles Alone used as Honorifics

We can extend this form to include titles of professions e.g. (سموالامير ,سيادة ,دكتور .(صاحب السمو, العلامة, الشيخ, ولي العهد).

2.1.3. Teknonymy

The word teknonymy refers to the practice of referring to parents by names of their children. For instance, titles such as: 'أم مريم' 'Oum Mariam'/'أم بلال' 'Oum Bilal' or 'أبا مريم' 'Aba

7

Mariam'/'ابوبلال' 'Abu Bilal' are used to address married adults who have children, men or women.

2.2. Categories of Honorifics

Comrie (1976), first, introduced that *"the different axes honorifics can refer to: the addressee (who is addressed by the reference), to the utterance referent (who the utterance is about), the bystander of the discourse (who might be overhearing the utterance) or to a taboo person in general regardless of the discourse. All of these can occur lexically, phonologically or morphologically. When morphological they can occur on nouns, pronouns and verbs and less frequently on adjectives, adverbs and add positions".* (Comrie Brown, Linguistic Politeness Axes. Dept of Linguistics, 1976).

Accordingly, honorifics are a linguistic encoding of social relations in a discourse. Therefore, they are closely related to pragmatic and sociolinguistic phenomena. They can be divided into three different axes depending on whose honour (or respect) is expressed by the utterance.

However, Levinson (1983) pointed out that honorifics can be divided into two main types. The first type is called 'relational' which is more important than the second one and mainly concerned with the socially deictic information in languages of the world. Within this relational system of honorifics, three subcategories are distinguished; they are addressee honorifics, referent honorifics and by-stander honorifics.

The second type of honorifics in Levinson's typology is called 'absolute' honorifics which express the relationship between the speaker and the setting through formality levels. Absolute honorifics are categorized into 'authorized speakers' and 'authorized recipients' according to the perspectives of the speakers and recipients (Levinson, 1983: 90–91).

2.2.1 Addressee Honorifics

Addressee honorifics, as Comrie, (1976) argues, refer to the relationship between the speaker and the hearer. Brown and Levinson (1987:276) point out that addressee honorifics are direct encodings of the speaker-addressee relationship, independent of the referential content of the utterance. Sifianou (1992:57) mentions that this category of honorifics

expresses respect to the addressees by choosing particular linguistic items or forms, without directly referring to them.

By way of illustration, it is quite possible in South East Asian languages such as Korean, Javanese and Japanese, to use the linguistic alternate of '*soup*' in a sentence such as, 'The soup is hot' in order to express respect to the addressee without directly referring to him/her. It has generally been noted in such languages that whatever is said is not socio-linguistically marked as appropriate for only particular kinds of addressees. Besides, it has been pointed out that the broad spectrum of speech levels of the South East Asian languages are essentially complex amalgams of referent and addressee honorifics (Levinson, 1983:90).

As a matter of fact, it seems that there is an overlap between addressee honorifics and referent honorifics. However, addressee honorifics empirically seem very much less in number than referent honorifics. South East Asian languages are the predominant source of addressee honorifics (Levinson, 1983:191).

2.2.2. Referent Honorifics

Referent honorifics are those expressions which are used to convey speaker's respect to persons or things actually referred to (Sifianou, 1992:57). In this sense, they are the relational honorifics which express the relations held between the speaker and the referent (Levinson 1983:90).

Brown and Gilman's (1960) Tu/Vous pronouns distinction in singular pronouns of address is considered as a form of referent honorifics that give respect directly to the hearer. Besides, other referent honorifics may indirectly express respect to the addressee by selecting certain linguistic items, without directly referring to them.

In English the second member of pairs like Snugs/Dr. Snugs, eat/dine, man/gentleman, give/bestow, book/volume and so on encode greater respect to the person, activity or thing than others. By using these referent honorifics about something related to the hearer, the speaker as a matter of fact expresses respect to him (Brown and Levinson 1987:181).

In Japanese, it seems that referent honorifics are sensitive in-group membership. For example, in a Japanese store a salesman, addressing a customer cannot refer to boss with honorifics because the latter are used for out-group members (Yamanashi 1974:765).

2.2.3. By-stander Honorifics

A bystander honorific is an honorific in which the social status of some other person present is expressed through choices made among linguistic alternates. These choices are made based upon the person's relationship to the speaker.

By-stander honorifics are a relational type of honorifics which express the relationship between the speaker and the bystander (Levinson 1983:90). These honorifics include those cases in which a different set of expressions are utilized in the presence of certain by-standers. In Australian Aboriginal communities, a special speech style, called 'mother-in-law' language, is avoided in the presence of certain by-standers, while it is employed by everyone when the presence of certain by-standers necessitates the use of special verbal and non-verbal behaviours (Sifianou 1992:57).

3. Kinship Terms

Linguistically, kinship terms may have two distinct meanings to express. They can be literal, referring to family members or ties by blood or marriage (denotative meaning), as they can have connotations when referring to non-relatives or strangers which is explained in the following pages.

3.1. The Denotative Meaning

Denotationally, kin terms are the labels given in a particular culture to different kinds of relatives. Socio-linguistically, they are terms used in a speech community to identify relationships between individuals in a family (or a kinship unit), also called kinship terminology. In other words, they refer to words that people use to describe a particular relationship.

George Yule (2004) declared that "*all languages have kinship terms (e.g. brother, mother, grandmother), but they don't all put family members into categories in the same way. In some languages, the equivalent of the word father is used not only for 'male parent,' but also for 'male parent's brother.' In English, we use the word uncle for this other type of individual. We have lexicalized the distinction between the two concepts. Yet we also use the same word (uncle) for 'female parent's brother.' That distinction isn't*

lexicalized in English, but it is in other languages". (George Yule, the Study

of Language, 5th ed. Cambridge University Press, 2014).

However, in Arabic and Algerian dialect, as well, we have lexicalised kinship terms and each term refers to a particular relationship. The following table shows some kinship vocabulary in Standard Arabic that is translated into English, their transliterations and how to say them in the Algerian Arabic.

English	Standard Arabic	Transliteration	Algerian Arabic
Boy or son	ولد (ج) أولاد	walad (pl.) awlaad	Weld, wlid (pl.) wlaad
Boy	صبي (ج) صبيان	Sabi (pl.) Sibyaan	
Son	ابن (ج) أبناء نجل (ج) أنجال	ibn (pl.) abnaa' najl (pl.) anjaal	
Girl or daughter	بنت (ج) بنات	bint (pl.) banaat	Bent (pl.) bnaat
Daughter	كريمة (ج) كرائم	kariima (pl.) karaa'im	
Girl	صبية (ج) صبايا	Sabiyya (pl.) Sabaaya	
Father	أب (ج) آباء	ab (pl.) aabaa'	Ebba, bouya, baba, papa
Dad	والد	waalid	
Mother	أمّ (ج) أمهات	umm (pl.) um mahaat	Emma, mama
Mom	والدة	waalida	
Brother	أخ (ج) إخوة	ax (pl.) ixwa	Khouya (pl.) khawti
(full) brother	شقيق (ج) أشقاء	šaqiiq (pl.) ašiqaa'	
Sister	أخت (ج) أخوات	uxt (pl.) axawaat	Khti (pl.) khwatati
Paternal uncle	عمّ (ج) عموم	3amm (pl.) 3umuum	3ammi, 3amo(pl.) 3moumi
Paternal aunt	عمّة (ج) عمّات	3amma (pl.) 3ammaat	3amti, 3amto (pl.) 3ammati
Maternal uncle	خال (ج) أخوال	xaal (pl.) axwaal	Khali, khalo (pl.) khwaali
Maternal aunt	خالة (ج) خالات	xaala (pl.) xaalaat	Khalti, khalto (pl.) khalaati
Nephew/niece	ابن/بنت أخ/أخت	ibn/bintax/uxt	Weld/bent khouya/khti
Grandfather (grandpa)	جدّ (ج) جدود	jadd (pl.) juduud	Jeddi, jeddo (pl.) jdoudi
Grandmother (grandma)	جدة (ج) جدات	jadda (pl.) jaddaat	Jedda, jedati

Table03. Some Arabic Kinship Vocabulary from (Arabic Learning Resources)

Brian Schwimmer (1998) argued that kin terms constitute a culture's kinship vocabulary or a catalogue of the names that are assigned to relatives, e.g., father, mother, uncle, grandson, etc. Moreover, different societies use different labels to designate their kin, for instance "uncle" is "oncle" in French and "tio" in Spanish and "'am" in Standard Arabic.

However, there are differences in classification, as cultures frequently go beyond mere labelling differences to group relatives into completely different categories. Furthermore, the Algerian culture, in similar to the other cultures, has a kinship vocabulary that constitutes terms that are designated to address Algerian relatives. However, in the following pages we mention the metaphorical use of these terms to address, not relatives only, but also strangers.

3.2. The Connotative Meaning

Although pioneer anthropologists have unconditionally donated to the study of kinship with tremendous contributions throughout the history, contributions such as the descent and the alliance theory (a theory that tries to understand the basic questions about inter-individual relations, or what constitutes society), their main scope was restrained to blood ties solely.

In this regard, kinship terminology to other anthropologists and many sociolinguists goes beyond the realm of biological relatedness to cover another angle which is non-kin interactions between non-related speakers

Anthropological writings, basically, rely on the denotations of kinship terms. Generally, they are concerned with who can be called with what term. However, in this study, we are focusing more on the other use (the connotative use) of kinship terms in the Algerian society. One example is to address older people with terms that are designated for relatives such as '*ebba'* (father) or '*emma*' (mother), for the purpose of respecting them.

Furthermore, in the Algerian society, as a Muslim society, our religion urges us to respect each other using the appropriate words and terms. One way, Algerians express this respect is to use kinship terms as a sign of modesty to address each other.

3.2.1. Addressing Strangers in Arabic Countries

Addressing strangers in Arabic countries differs depending on the gender and ages of the addressors and addresses. If the addressor is more than ten years younger than the

addressee, the speakers uses titles such as the standard Arabic *ummi* 'my uncle' for a male stranger (*ummo* in Egypt, Iraq, Jordan, Lebanon) and the standard Arabic *khalti* 'my aunt' for a female stranger (*khalto* in Egypt, Iraq, Jordan, and Lebanon) (Braun, 1988).

Braun explains more by saying that if the speaker is more than fifteen or twenty years younger than the addressee, then terms such as *haj* for a senior male citizen and *hajja* for a senior female citizen are used. The terms *haj* and *hajja* are originally used to address people who went to Mecca in Saudi Arabia for the purpose of Pilgrimage. However, these terms are now used to address the elderly whether they got the chance to undertake the Pilgrimage or not (Ali Akbari and Toni, 2008).

In addition, respect for the elderly is always strictly emphasized in Arabic countries. Alrabaa (1985) points out that second person pronouns are not preferred at all when addressing these citizens because the use of such pronouns gives the impression that the interlocutors are equal and deserve the same level of respect and appreciation. This conveys negative connotations when talking to the elderly in particular.

In case the addressor and addressee appear to be approximately at the same age, gender is the major factor that determines the suitable term to use (Farhat, 2013). In case of Libyan Arabic, terms such as *khoy*, *istady* 'brother, Sir' are used by a women addressing a man or by a man addressing a man, and terms like *okhty*, *abla* 'sister, Mam' are used by a man to address a women or by a women to address another women (Braun, 1988). Overall, simple age differences do not require asymmetrical address terms; such terms are expressed in situations which include differences in generation among the interlocutors.

Slight differences from this form of address exist in other Arabic countries. In Egypt, for example, the elderly are addressed as *hag*, *hagga* like 'haj, hajja.' People in their forties and fifties are referred to as *bayeh* 'Sir', *hanem* or *madam* 'Miss, Madam'. The Algerian dialect, in similar to some Arab countries has specific vocabulary to address people respectfully by using terms such as kinship terms e.g., *khouya, khti, Emma, ebba,* etc.

3.2.2. Kin Terms for Non-Relatives in the Algerian Dialect

Kin terms are the most common relational social honorifics in contemporary Algerian Arabic. The last two decades have seen a growing trend towards the use of kinship terms which are traditionally used to refer to ties based on blood or marriage, as honorifics in addressing non relatives.

As previously mentioned, denotationally, they are used to designate family relations among relatives (e.g., father, daughter, mother, son, brother and sister, etc.). Honorifically, however, kin terms are used connotationally to maintain and enrich social interaction among both related and unrelated participants. According to their function, kin honorifics can be divided into two groups: distant kin vocatives and affectionate kin vocatives.

Distant kin vocatives are social honorifics that are commonly utilized to promote solidarity in casual summons among strangers. In fact, the best way to get the attention of a stranger on the street is to use an honorific kin term. Among Algerian adults, the most common kin terms in casual summoning among strangers are: *khouya* 'brother' and *khti*' sister' (e.g., addressing males and females at the same age or a bit less than him/her age), *khalo* 'maternal uncle', *khalto* 'maternal aunt' (e.g., an uncle or aunt addressing his niece), '*ami*' amo 'paternal uncle', '*amto* 'paternal aunt' (e.g., a child addressing a woman), and *ebba* or *emma* 'father or mother' (for generally older people to show respect to them).

Affectionate kin vocatives are social honorifics that are employed to enhance intimacy among relatives and acquaintances. Algerian Arabic features several of these, e.g., *emma* 'mother', *ebba* 'father', *jeddi* 'grandfather', *jeddati* 'grandmother', *khali* 'maternal uncle', *khalti* 'maternal aunt', *3ammi* 'paternal uncle', *3amti* 'paternal aunt', *khouya* 'brother', *khti* 'sister', *weldi*' my son', and *benti* 'my daughter. Affectionate kin terms are used in two distinct ways: to designate absolute honorifics in addressing respective descendants (e.g., a mother calling her daughter '*mama*' which means denotationally 'mother') or to show affection and closeness when used honorifically among acquaintances and relatives (e.g., a woman addressing a child *weldi* 'my son').

Finally, kinship terms contain both literal (denotative meaning) and displaced meanings (connotations). They are considered literal in cases of blood kin, affinal kin (marriage), and teknonymy; as they can be considered displaced when used with kin-like individuals: intimate friends of kin or kin of intimate friends or even strangers.

4. Kinship Terms in Sociolinguistics: The Power-solidarity Parameter

Terms of address are generally determined by factors related to power and solidarity, which are socially established among speakers in their choices of honorific terms. The more intimate and equal the speakers to each other, the more honorific terms of address (e.g., kinship terms) are likely to be used.

One way of showing power and solidarity among participants in a country is to use terms that are traditionally used to address close people, that is to say, using kinship terms for non-relatives is more to express respect, friendliness, familiarity, endearment and closeness.

Sociolinguistically, social honorifics have been viewed mainly in terms of power and solidarity. For instance, the choice of addressing non relatives by using kin terms is a matter of power and solidarity, that means, the more the speaker uses these terms to refer to strangers, even though he does not know them, the more he would show closeness, friendliness, respect ,therefore equality and solidarity and the less distant he would be to them.

Kin terms are used in many different ways, and in many contexts. One important parameter in classifying uses of kin terms is the power-solidarity one. As Shehab (2005) on the one hand discusses, the speaker's choice of a particular address term is based on three parameters: interlocutors' social status, their relationship in a particular speech event, and the degree of formality of the whole interactional situation.

Wardhaugh (2010), on the other hand, adds variables such as age, gender, family relationships, occupational hierarchy, and transactional status to the parameters to select the appropriate address form(s).

Based on these variables, social honorifics reflect culture-specific realities related to the current social situation (Fillmore, 1975), and provide information about the addressor and the addressee, their social rank, and the attitudes they have towards each other. However, Farghal and Shakir (1994) believe that social context is the major factor that determines what honorifics to use in order to obtain the communicative purpose of that social situation.

As result, all the previous factors leads to what is called the power-solidarity parameter, since, kinship terms are used pronominally to elevate or demonstrate solidarity with an addressee because of the connotation they carry; that is to say, to address a listener as kin is, in effect, to confer the listener with the same status as the aforementioned kin, therefore, showing him respect and politeness.

5. Kin Terms and Politeness in Arabic and Contemporary Algerian Arabic

5.1. Politeness and terms of Address

We see on one hand that languages in different cultures give a certain importance to the speaker-hearer relationship, and that this importance is expressed in the various terms of address used in social interactions. On the other hand, this significance is associated with the degree of formality, and consequently establishes the level of politeness required for such events. As Al-Shurafa (2002) explains, politeness constitutes the basis of social order production and the preconditioning of human cooperation. Hence, politeness is based on the recognition of the addresses and their rights in a given situation (Spolsky, 1998).

Wardhaugh (2010) brings to discussion the notion of social customs awareness that is incorporated in the politeness with which we make use of language. In this sense, the use of terms of address varies across cultures because politeness is communicated differently in different cultures based on the social norms in those cultures.

As a result, what is considered polite in one culture may not be the same in another culture (Hawisher and Selfe, 2000). Therefore, learning to be polite includes understanding the social norms and cultural values in a given community in addition to learning the terms of address associated with politeness in that community.

It is through this awareness that individuals in a given society can express their feelings towards each other in different situations. MišićIlić (2004) elaborates on Wardhaugh's (2010) statement by explaining the process of demonstrating recognition of individual's public self-images (i.e., face) either positively (showing solidarity) or negatively (accepting another person's right not to be imposed on). In other words, it is the job of the speaker to make the appropriate choices in terms of their relationship with the addresses.

These notions of positive and negative politeness are outlined in Brown and Levinson's (1978) model of politeness, which presents the notion of 'face' in light of the concepts of positive and negative strategies of politeness. *Positive politeness* is the use of speech strategies which emphasize the interlocutors' requirement for solidarity, and highlight bidirectional similarities between the speakers.

One example on the one hand is the simultaneous use of a title and last name (e.g., Mr. Landers). *Negative politeness*, on the other hand, is associated with the expression of

restraint of power based on the hierarchy and distance relationship that holds between the speaker and the addressee in order to fulfill the individuals' needs for freedom of imposition by others.

An example of this is addressing the addressee by the first name 'Dave' by a more powerful speaker. This kind of negative politeness is practiced in terms of power and solidarity; the individuals who constitute higher social status are more likely to use this pattern more than others, and they mostly tend to use what Najeeb, Maros, and Nor (2012) refer to as 'distancing styles' such as the production of indirect apologies by using plural pronouns. In other words, "*speakers who can choose between a polite form and a less polite form, but invariably receive the polite form themselves; have a superior position over their collocutors in the hierarchy of politeness*" (Braun, 1988:110).

Accordingly, the relationship between the addressor and addressee determines the degree of politeness of the address terms. In other words, defining the terms of address as positively or negatively polite is based on the nature of the relationship between interlocutors and the situation or moment of interaction.

Based on the above discussion, we can see the relationship that connects politeness to terms of address. Terms of address are one form of politeness channel through which social relationships are expressed via social dimensions of solidarity, power, and status. An example of this is the use of kinship terms which refer to closeness among relatives either by blood or marriage, to address strangers.

5.2. Algerian Kinship Terms to Address Strangers Politely

In linguistics, the act or behaviour of being polite by an individual agent and yet it is, at the same time, an intrinsically social one, social, that is in the dual sense of being socially constituted and of feeding back into the process of structuring social interaction.

It is in this latter sense that we might speak of the '*power of politeness*', the power of a symbolic medium that, being used and shaped in acts of individual speakers, also represents social standards of how to behave or of what kind of conduct is considered *'just and right'*. Politeness thus mediates between the individual and the social, motivating and structuring courses of actions as well as being instrumental in performing them (Werkhofer, 1992:156).

The Connotative Use of Kinship Terms for Non-Kins as Social Honorifics in Contemporary Algerian Dialect

Terms of address in Arabic may be complicated and generally influenced by the conservative traditions of the society and the principles of the Islamic religion which dedicates specific terms of address to emphasize reserving respect to individuals of higher ranks and status.

These terms are very diverse and cannot be totally covered in this paper to compare them with the ones used in the Algerian dialect. Accordingly, certain expressions are highlighted in this paper based on how they are generally used in the Algerian variety of Arabic.

The following paragraphs include a general description of address titles in Algerian Arabic used to address certain individuals such as family members, strangers, and elderly citizens. The use of these titles is compared to their corresponding use in other Arabic dialects as well as in Standard Arabic.

The choice of a certain address title in Arabic is made on the basis of variables such as gender, age, position, and social rank of both the addressors and the addressees (McLaughlin, 1982). Such factors are expected to be considered in all kinds of social interactions because they show that their user is educated and well-raised. For that reason, teaching them to youngsters from an early age is strongly emphasized.

In Standard Arabic, parents are always addressed by titles such as *umi* 'mom', *abi* 'dad'. Sometimes parents are addressed with compassion *umah* 'mother', *abatah* or *abati* 'father'. However, in the Algerian variety of Arabic, we saw a new trend of using kinship terms connotationally, especially among young generation, referring to strangers as a sign of respect and politeness for other participants.

For instance terms like, *ebba* (for the father and stranger senior men) and *emma* (for the mother and stranger senior women) and other kinship terms are also used in Algerian Arabic to address aged parents and elderly strangers to show utmost respect and reflect good manners e.g., a woman addressing a boy as *weldi* 'son' or a girl as *benti* 'daughter' politely which may enhance the relationship between the boy/girl and the woman, and the same for other participants. According to Werkhofer (1992), politeness is a social act and behaviour that is shaped by individuals to show what she describes as 'right'. Algerians are used to address each other using kinship terms, only because they see it as a polite behaviour.

6. Conclusion

The first chapter aimed at shedding light on the main concepts and key points definitions, as well as, reviewing the linguistic literature concerning anthropological views about kinship terms and other case studies executed by sociolinguists in some Western and Arabic countries.

Furthermore, the emphasis on this chapter is on the connotative rather than the denotative use of kinship terms in addressing strangers in Arabic countries and mainly in Algeria. We have seen, also, how these terms can reflect power and solidarity among people in one society and how they may enhance relationships through politeness when using kin terms to address non-kin relatives.

CHAPTER TWO

The Description and Analysis of the Sample Population and Methodological Tools for Data Collection

1. Introduction

While the first chapter aims at defining some key concepts and terms, as well as, reviewing the literature concerning our subject about the connotative use of kinship terms and how can be addressed to non relatives, this chapter is concerned with the practical side of this study.

This part aims specifically at describing data collection about the investigated subject. Observations from daily life interactions are noted from some public cases where Algerians, mainly in the city of Mostaganem, use this kind of words (kin terms) to designate non relatives on the one hand. While on the other hand, a structured questionnaire is prepared in addition to online surveys sent through Facebook to investigate about students and native speakers' opinions related to our subject.

Finally, both quantitative and qualitative methods are used whitin this level to collect data generated from participants' answers. In addition, a description of the sample-target population and the questionnaire's analysis is included.

2. The Description of Data Collection Tools and Procedures

The nature of the subject we are investigating, concerning 'the connotative use of kinship terms for non-kins as social honorifics in contemporary Algerian dialect' leads us to use a qualitative and a descriptive approach based on the investigator's observations in daily life interactions among participants and her prior knowledge about the Algerian society. Thus, it is easier and more appropriate to use the questionnaire as an instrument for data collection.

2.1. Algerian Native Speakers as a Sample-Target Population

The investigation tries to reveal perceptions of a sample sized of forty-five participants. In order to be more clarified, fifteen Algerian native speakers of them were selected carefully and surveyed online through Facebook, however, the other thirteen participants were Licence students from different cities in Algeria surveyed at Abdel Hamid Ibn Badis University of Mostaganem. This procedure took place in the TD classroom composed of thirty English Licence students during the second semester's classes.

2.2. The Description of the Questionnaire 'Algerian Kin Terms for Non-Kins'

After collecting enough data about kinship terms, a questionnaire-based survey is administered to collect as much information as possible. The questionnaire consists of about thirteen questions ordered from general to specific, organized and prepared according to students' level and specialty (English Licence students) in the English department at Mostaganem University.

Furthermore, concerning online surveys the form has been well-arranged and sent to participants via the social networking site: "Facbook" to spread the research and collect more data from native speakers in Algeria, so that the contestants involved in the study would feel at ease when filling it. It only requires that participants possess a computer and a Microsoft word program.

The choice of questions is carefully done starting from general background of the participants, to students' perceptions and attitudes towards the use of kin terms for non kin relations in the Algerian society. A mixture of close and open-ended questions was necessary because we aim at guiding participants in some questions and collecting their impressions and attitudes in others (See Appendix: Questionnaire, p.43).

2.3. Analysis of the Questionnaire

- **Questions (1, 2, 3 and 4)**

This category of questions is obligatory and offered a general background about contestants of this investigation through stating their gender, age, profession and the geographical area they come from. Though our interest is not about the gender or profession but it is important for us to know the varieties of people who participated in collecting data. Therefore, after analysing the collected data, it was found that the majority of participants were females (about 64%) however, the rest were all males (about 36%).

Another factor was age, where all participants were between 20 to 30 years old on one hand. on the other hand, this study includes a variety of people who participated and originated from different cities from Algeria (Ghelizan, Mostaganem, Tiaret, Tipaza, etc). In addition, most of them were students (about thirty students) however; the rest of participants (fifteen participants) had other professions which is analysed from the collected data.

- **Question 05: Do you address strangers the same way you address your friends or family members?**

Concerning this close-ended question, the answers should be a yes/no answers. According to the findings, among forty five Algerian participants, there are only (19%) who address strangers the same way they address their friends. However, the majority of them (81%) agreed that they address them differently.

Possibilities	No	Yes
Number of participants	37	08
Percentage	81%	19%

Table 04. The use of kinship terms in the Algerians' daily life speech

- **Question 06: If 'No', for which reason you address them differently?**

This question is related to the 5th question, our aim through asking such a question is to know if Algerians are used to include kinship terms to their daily life speech or not. Therefore, the (19%) of participants who answered 'yes' are not concerned with this question, however, (81%) who chose to answer 'no' had mentioned several purposes behind addressing strangers differently from their friends or family members.

Moreover, statistics show that addressing strangers differently for participants is to show respect to the addressee approximately half of them, which means the reason that most of participants agreed on. While, others believe that using different terms to address individuals is as to establish good relationships as important as showing respect to them. Here are some extracts from their responses.

"The question is very important. I think that the reason at hand is to show respect to them, on the other hand is to avoid being rude to individuals, which may be the case when I address my friends, but rather to express modesty."

"I find that polite terms are the best choice for individuals to address each other, even if they do not know each other as a matter of respect to them."

"Sometimes, you choose to be rude with your friends or brothers and sisters, but for strangers, I prefer to address them politely even if they are not from my country."

- **Question 07: As a member from the Algerian speech community, do you classify your speech standards towards strangers as (Polite/regular/rude or I do not know)**

Question number seven asks participants about their speech towards strangers and if they use polite terms to address them or only regular terms, another suggestion is to use rude terms when addressing strangers. This latter had no support from participants since no one of them chose to be rude with other individuals as a member from the Algerian speech community.

The last suggestion 'I do not know' estimates only (2%). However, being polite is the choice that got most support from Algerians with a percentage of (90%) and approximately (8%) of them who chose to use regular terms to address strangers.

Possibilities	Polite	Regular	Rude	I do not know
Number	40	04	00	01
Percentage	90%	8%	0%	2%

Table 05. The Speech Standards of Members from the Algerian Speech Community

(polite/regular or rude)

- **Question 08: Do you use kinship terms to address strangers in your daily-life?**

This question is an open-ended question where Algerian participants are required to answer with yes or no about using kinship terms in daily life interactions to address non-kins or strangers as members form the Algerian society. According to their perceptions, (89%) from the Algerian participants answered with 'yes', however, (11%) chose 'no' to answer with.

Possibilities	Yes	No
Number of participants	40	05
Percentage	89%	11%

Table 06. The Use of Kinship Terms among the Algerians to Address Strangers

- **Question 09: If 'Yes', how often do you use them? (Definitely/often or little)**

The aim of this question is to see how kinship terms are important for Algerians to be included in their daily life vocabulary to address non relatives. Therefore, the results show that (45%) of them use kin terms definitely and daily to interact with strangers, while (37%) participants often use these terms to address strangers and (18%) answered with 'little'.

Possibilities	Definitely	Often	Little
Number	20	16	08
Percentage	45%	37%	18%

Table 07. The Use of Kinship Terms in Daily Life Interactions

- **Question 10: To whom do you think kinship terms should be addressed? (To the whole society/family members only/elders only/friends or no body)?**

This question aims at reviewing participants' views and perceptions about who they should address using kinship terms which, anthropologically, are designated to address only relatives. Therefore, the question offered four suggestions for participants to choose from. They have the opportunity to choose the whole society, to address using kin terms, family members only, elders only, friends or no body.

According to the results obtained from the collected data, a percentage of approximately (51%) participants who chose to address the whole society with terms like kinship terms. Furthermore, about (19%) of them agreed on addressing relatives only like members of the family, using kin terms. However, (15%) of them choose elders only when (10%) see that friends should be addressed with kinship terms and only (5%) prefer to not use these terms as terms of address.

Possibilities	The whole society	Family members only	Elders only	Friends	No body
Number	23	08	07	05	02
Percentage	51%	19%	15%	10%	5%

Table 08. Members Addressed from the Algerians Using Kinship Terms

The second part of this question inquires about the purpose behind the choice of participants to any of the options. Moreover, an extract of views collected from participants' answers is represented as follows.

"Personally, I think that we are used to include kinship terms in our speech to address the whole society even if they are not from a member from the family and show solidarity among us as Algerians."

"Kinship terms are used only to address family members from my own point of view."

"In my opinion, elders are the ones who should be addressed with kinship terms; because, we represent a society that respects elders and these terms reflect our respect to them."

"The closeness between us and our friends permitted us to use such terms to address them, but not others."

- **Question 11: List some of those words and expressions 'kinship terms' that you use so often and to whom you address each term?**

Question number eleven is one of the questions through which participants can express their opinions about which kin terms, as members from the Algerian society, they use in their daily life interactions with strangers. Some of their responses are represented as follows.

"As an Algerian, I usually use terms like 'khouya/khti' to address people in my age, and terms like 'ebba/emma' to address elders."

"I found those expressions like 'essemhili khti/essmahli khouya' I mostly use if I ask for something from a male or a female."

"Obviously, elder people in Algeria are addressed as 'emma or ebba', a kind of respect to them, and for people in my city (Tipaza), we are used to address our neighbours or friends of the family (males) as '3ammo' and females as 'khalto'."

"Normally, we should address elder people using kinship terms 'baba' or 'yemma' for example, as one from our principles as an Algerian society. However, I used to address males in the street (strangers) as 'khouya', for example, 'khouya ma3lich tkhalini nfout?' if I want him to let me pass and the term 'khti' I prefer to use it to address females."

"If I want to buy something from the store, I usually address the seller by using the term 'khouya' if he is a male or 'khti' if she is a female and I use expressions from our dialect, for example, 'khouya chhaal edir hadi?' or 'khti chhaal raki tbi3i fiha?'."

- **Question 12: From where do you think you acquired such terms? (Inherited from family/through education or through society)!**

The aim behind this question is to investigate about the origins of the connotative use of kinship terms in Algerian. Furthermore, it is important for this study to know the source from where these terms started to be used. We have suggested three options to choose from; participants have the right to choose education or society, as the source where Algerians inherited the use of these terms to address strangers, or they are inherited from the family.

The answers are different, (50%) of participants chose the society as the source from where they inherited using kinship terms to address strangers. Therefore, (45%) of them said that it is inherited from the family; however, (5%) see that education is the reason through which they acquire such terms.

Possibilities	*Inherited through Family*	*Through Education*	*Through Society*
Number	*20*	*02*	*23*
Percentage	*45%*	*5%*	*50%*

Table 09. The Acquisition of Kinship Terms to Address Strangers in the Algerian Society

The second part is concerned with participants' views concerning the acquisition of kinship terms to address non relatives with. According to the options offered for participants to choose from, they have to explain their choices by answering 'why'. Here are some extracts from their answers related to question number twelve.

"I think that kinship terms used to address strangers are acquired through society, one reason is because it is common among Algerians to address each other using 'khouya/khti/emma and ebba, etc.'."

"From my point of view, I grew up in a family where all members respect strangers, especially elders. My mother used to tell me let your aunt 'khaltek' sit in your place, if we are in the bus also she used to remind me, each time I have a fight with our neighbours'

daughter, that she is my sister 'khtek'. So, for me it is natural to address non relatives using
kinship terms."

"It is through education that we learned to address each other by using kinship terms. For
example, our teachers from Primary school used to tell us that we are all brothers and
sisters, from this we learned how much these terms are important to use even outside
school."

"I remember that we learned through the Islamic class in Primary school that we are
brothers and sisters and respecting each other is one of our principles as Muslims, so I think
from this perspective we acquired to address strangers by kinship terms."

- **Question 13: As a member from the Algerian society, do you think we should**
  engage kinship terms in our daily-life to address strangers? (Yes/no)

The first part of this open-ended question is to agree or disagree with the idea that
kinship terms should be included in Algerians' daily-life speech to interact with strangers.
According to the findings, (93%) of participants agree that it would be better if kinship terms
are engaged in daily life interactions, however, (7%) of them answered with 'no'.

Possibilities	*Yes*	*No*
Number of participants	*42*	*03*
Percentage	*93%*	*7%*

Table 10. Kinship Terms in Non-Kin Daily Life Interactions used by the Algerian Population

In the second part of this question, participants are asked to give their opinions about
including kinship terms in daily-life interactions to address strangers. Among the views we
have collected are as follows:

"It is really important for us as Algerians to keep using kinship terms and addressing
strangers with, even if they are not Algerians, because they reflect how good, polite and
respectful our society is."

"In terms of respect, I used to address people with kinship terms and this is one of the main
reasons to keep using them."

"We should use kinship terms in our daily life interactions in order to represent a good image about the Algerian society, since we are members from one society."

"I do not think it is important to address strangers with kinship terms since we are using them purposeless only because we have this habit in the Algerian society."

3. Conclusion

The first chapter is a general review about the connotative use of kinship terms to address non-relatives in the Algerian society. Whereas, the second is dedicated to the practical part, through which methods, procedures and questionnaires' analysis are included.

Furthermore, observation is taking place in different places in the city of Mostaganem, where the investigator has observed, taken notes and then analysed the speech of the Algerian people in non-kin interactions, mainly, addressing strangers and non relatives using kinship terms.

The second chapter also aims at reviewing perceptions and attitudes of Licence students, from Abdelhamid Ibn Badis University of Mostaganem, as well as Algerian native speakers; selected online through Facebook, about their use of kinship terms in daily life interactions to address strangers rather than only family members as they, denotationally, refer to.

CHAPTER THREE

The Interpretation and Discussion of the

Results Drawn from the Collected Data

1. Introduction

While chapter one offers a literature review about the connotative use of kinship terms in addressing non-relatives, chapter two is dedicated to the practical side of this investigation, in addition to methods and procedures employed, however, this last chapter is concerned with findings, their analysis and detailed discussion about findings.

The third chapter aims at analysing the findings collected after a period of investigation and through different methods used to collect data about the topic we are investigating. Furthermore, we are concerned, in this chapter, at reviewing the findings and discussing the results from both observation as well as the distributed questionnaires.

Moreover, the analysis may lead us to draw a final conclusion about the topic we are investigating, which is about the connotative use of kin terms as social honorifics in addressing non-kins, mainly, in contemporary Algerian Arabic.

2. Discussion of the Findings

As assumed, thanks to an intended questionnaire for both Algerian Licence students from the department of English at Mostaganem, as well as Algerian native speakers selected and surveyed online from Facebook, in addition to a short-term yet attentive observation from the investigator, the results and findings are drawn and discussed at the end of this research in order to confirm or disapprove the hypotheses.

2.1. Observation: Results and Discussion

Based on observations of the local residents in Algeria, findings show that most Algerians use the kin terms that originally exist to designate relatives to address non-relatives. For them, the best way to get the attention of a stranger on the street or to promote solidarity in casual interactions is to use honorific kin terms.

Terms as *'A'mmi'*, *'khali'* (uncle) or *'aamti'*, *'khalti'* (aunt) are used to make the addressee feels as if s/he is a member of the speaker's family. Furthermore, this connotative use would establish intimacy between interlocutors. In addition, Algerians relate the use of these terms to the following addresses:

Numbers	Utterances
(1)	*A'mmi* and *khali*: to address an adult man in the age of a male parent, or younger.
(2)	*Aamti, khalti*: for an adult woman in the age of a female parent, or younger.
(3)	*'Tata'* or *'ton 'ton* which mean 'aunty' in English are alternatives for *'aamti'* and *'khalti'*, they are borrowed from French, and they are used to refer to an adult woman, especially a neighbour or the mother's friend.
(4)	*'Mimti* is an abbreviated word that is used to address old ladies or adult-females, it connotes (mother) in English. It is used to exhibit respect and acknowledgement.
(5)	*'khoya'* ma'lish nsaksik? / "Brother, may I ask you?"
(6)	*'Benti'* ma'lish tkhalini nog'od? / "Daughter, would you let me sit down?"
(7)	*'Ebba'* takder tog'od fi blasti / "Father, you can take my place, if you want"
(8)	Sabah lkhir *'a'mmo'* / "Good morning uncle"
(9)	Sabah enor *'wlido'* wash tehtaj? / "Good morning son, what do you need?"
(10)	Marhba Bik *'khti'* etfadli / "Hello sister welcome"

Table 11. Utterances Used by the Algerian Citizens to Address Non Relatives

Speakers of the Algerian community use *'Mimti* (4) to politely address elders in order not to make them feel neither the age difference nor the generation gap. On the other phase, *'ebba'* (father) is used to designate older men. *'khti'* and *'khoya'* (10 and 5)are also two of the most common kin terms in Algeria; they are used to address younger males and females of all ages except for kids.

Sometimes *'khti'* is replaced by the term *"Anissa"* which denotes (miss), both these terms are mainly used to address people whom the speaker does not know. For instance, when asking a girl for directions, the term of address *khti* or *anissa* is to be applied whereas when asking a male, the term *'khoya'* is more preferable. Terms as *'khtitou'* and *'khayti'* are abbreviations for the term *'khti'* which means (sister), these terms are used to address close friends.

The use for kin terms as politeness enhancers is also prevalent in Algeria where Algerian people admit the implication of such terms in every-day non-kin interactions. This property becomes a tendency in casual interactions between Algerians where kinship terms function as politeness formulas in polite requests; consider utterances (5 and 6).

Utterances (5) and (6) are polite requests that local residents in Algeria implicate in their daily life speech. In the first request (5), an adult or young man is addressed politely as *khoya/khayi* 'brother' from a person who wants to ask him a question. However, in utterance (6) an adult or an old woman is addressing a young woman as *benti* 'daughter' to let her sit in her place. These utterances show the function of kinship terms used by Algerians as polite formulas in every-day interactions. Further, kinship terms can also be used in commands as illustrated in utterance (7).

Greetings among Algerians, also, may include kin terms to politely address strangers as it is shown in utterances (8), (9) and (10). In addition, depending on the age of the addressee kin terms can be selected, differently, to address strangers as well as express politeness towards them which is illustrated in the coming utterances.

2.2. Questionnaire: Results and Discussion

Once the different filled questionnaires are collected, a recount has been made to analyse the results. So, after the statistical readings of the obtained results from the students' answers, and after the interpretation of their responses; we have reached a very rich conclusion which is as follows (check following pages). We mainly have asked the students a collection of different questions (about thirteen questions) that goes clearly with our research. The questions differ between yes/no questions; students' views about the usage of kinship terms in non-kin interactions.

To begin with, the first four questions ask the participants for some general information about their gender, age, profession and geographical area they came from. The statistics show that 29 of participants were females and 16 of them were males; their age differs between 20 to 30 years old, however, participants were all Algerian native speakers from different cities in Algeria; concerning their profession, most of them were students and the rest have different professions according to the findings.

Secondly, students were asked if they address strangers the same way they address their friends or family members. Their answers show that the majority of them (81%) address strangers in a way different from close relatives. The next question is related to the last one, it asks students about the reason behind using different terms to address non-relatives with. After analysing their answers, the main reason, participants address non-kins in a way different from kins, is to show them that they are well-mannered, also to express politeness and respect for them.

Next, the results on the seventh question show that over (90%) of participants estimate that their speech is polite towards strangers which means that Algerian people would use polite terms or regular ones (in a rate of 8%) in their speech to address non-relatives rather than rude words. Question 8 and 9 are related questions in which participants are asked if they use kinship terms to address non-kin in daily life interactions and how often they use them. Results show that kinship terms are used by the majority of our participants to address stranger; (45%) said that they definitely use them in their every day speech and, in a percentage of (37%), participants often use them, however only eight of them (in a rate of 18%) rarely use kinship terms.

According to answers in question ten, Algerians mostly use kinship terms to address the whole society from strangers, friends to others (in a rate of 51%). (19%) of them said that kin terms should be addressed to family members only and according to (15%) from participants, they said elders only should be addressed using these terms. However, a few of them (in a rate of 10%) address their friends by using kin terms. According to these findings, Algerians see that the reason behind using kinship terms to address the whole society with is to express solidarity among members of this society, also answers shows that elders should be addressed using these terms to show them respect as a principle in the Algerian society which some extract answers of participants argue on.

Question eleven requires from students some kinship terms that they usually use to address non-relatives with, according to the findings, Algerian people are used to include terms like (*khti / khoya / ebba / emma / a'mmo / khalo / khalti*) in their speech to address strangers from their age, depending on whether they are older or less, as well as other Algerian kin terms. Through the response, participants as members from the Algerian society (in a rate of 50%) think that they acquire such terms through society where it is common to address strangers or non-kin members of the same speech community using kin terms.

Also, answers from question twelve show that through family Algerians are raised in a principle of addressing strangers with terms related to relatives to express respect and show good manners to them, as well as, reflecting the good image of an Algerian family. A few of participants (in a rate of 5%) see education as a place from where they acquire using such terms, since it is taught in schools that all Muslims are brothers and sisters, in addition, respecting people includes using polite terms such as kinship terms, which is demonstrated through participants' answers.

In the last question (13), participants are asked about their impressions on integrating kinship terms in Algerians' daily life speech. Over (93%) participants agreed on that claiming that as members from one society we should address each other politely using kin terms to express our respect to each other as well as giving a good image about the Algerian society as a whole.

3. Conclusion

The third chapter offers a general analysis and results collected through the help of different methodological tools (observation, survey and a questionnaire). Furthermore, through the use of the latter tools, this chapter aims at finding out about the linguistic phenomenon in the Algerian society which is using kinship terms, connotation ally, to address non-relatives as a sign of politeness.

Based on our informants' answers, collected using a variety of tools, the analysis of these answers can either validate or disapprove the hypotheses set before. According to the findings and thanks to participants' help we can say that hypotheses set for this research paper have been validated and confirmed, these hypotheses are about using kinship terms as social honorifics in the Algerian society as a sign of respect and to politely address non-kins.

GENERAL CONCLUSION

General Conclusion

Since language is intrinsic rather than observable, it is difficult to generalize results. Although the difficulty encountered, we were still able to measure the use of kinship terms using the quantitative and the qualitative data collection to meet the goal of our investigation.

Based on the current data we gathered through a structured questionnaire and an online survey, we may conclude that the Algerian population gives a great importance, as a speech community, to the connotative use of kinship terms because it organizes the structure of the society and helps maintaining solidarity between members.

It is also noticed that the results, thus percentages are fairly approximate to what is expected at all stages of the investigation though the sample of populations is not huge in number due to some hindrances (expanding the sample to people from different geographical areas in Algeria because of the limited period of time). It is also worth saying; kinship terms used in Algeria carry considerably the same connotations as other Arabic countries such as Jordan and Libya.

Through this investigation, we can conclude that kinship terms as a linguistic phenomenon and a part from the language of a society can be considered powerful tools for communication to immensely soften the speech of humans in interactions. In addition, these terms help establishing and constructing solid relationships in society. It expands solidarity and imposes respect as well as politeness upon individuals as a social norm that they should follow.

Finally, any society needs the same system of using kinship terms for non-kins as social honorifics because of the great necessity to show respect and politeness among participants, establishing good relationships and expanding solidarity between members of society. Thus, connotations of kin terms to address strangers should be preserved and taught to future generations.

Appendix

Appendix

Dear Students,

Carrying out a survey for my Master Degree Dissertation enrolled in the English department of Mostaganem, I call for your help, as native speakers and part from the Algerian society, behind the aim of getting some information about your personal thoughts concerning the connotative use of kinship terms to address non relatives among Algerian people.

<u>***Note:***</u> ***For your answers, just put a cross in the appropriate one, or give a full answer whenever necessary.***

1. Gender:

    O Male

    O Female

2. Age:

    O 20-26

    O 26-30

    O 30-50

3. Profession:

    O Student

    O Teacher

    O Other

4. The Geographical Area:

    O Mostaganem

    O Other

5. Do you address strangers the same way you address your friends or family members?

> O Yes

> O No

6. If 'No', for which reason you address them differently?

…...

....

7. As a member in the Algerian speech community, do you classify your speech
    standards towards strangers as:

> O Polite

> O Regular

> O Rude

> O I do not know

8. Do you use kinship terms to address strangers in your daily-life?

> O Yes

> O NO

9. If 'Yes', how often do you use them?

> O Definitely

> O Often

> O Little

10. To whom do you think kinship terms must be addressed?

> O To the whole society

> O Family members only

> O Elders only

> O Friends

> O No body

Why?

....

....

11. List some of those words and expressions 'kinship terms' that you use so often and to
whom you address each term?

…...

....

....

12. From where do you think you acquired such terms?

     O Inherited through family

     O Through education

     O Through society

Please, explain why?

…...

....

13. As a member from the Algerian society, do you think we should engage kinship terms
in our daily-life to address strangers?

     O Yes

     O NO

     O I do not know

Why?

....

....

THANK YOU VERY MUCH FOR YOUR COLLABORATION AND HELP

Bibliography

Bibliography

Al-Shurafa, N. (2002). Linguistic patterns of politeness forms and strategies in Palestinian Arabic: A functional-pragmatic analysis. *Arts*, 14 (1), 3-23.

Aliakbari, M., &Toni, A. (2008). The realization of address terms in modern Persian in Iran: A sociolinguistic study. *Linguistic Online*, 35(3), 1-9.

Alrabaa, S. (1985). The use of address pronouns by Egyptian adults. *Journal of Pragmatics*, 9(5), 645-657.

Arabic learning resources. Retrieved from http://arabic.desert-sky.net/coll_address.html

Braun, F. (1988). Terms of Address: Problems of Patterns and Usage in Various Languages and Cultures. Berlin: Mouton de Gruyter.

Brown, P. and Levinson, S. (1978). Politeness: Some Universals in Language Use. Cambridge: Cambridge University Press.

Brown, R. and Gilman, A. (1960): "The Pronouns of Power and Solidarity". In: Sebeok (ed.), Style in Language, Cambridge, MA: MIT Press, pp 253-276.

Bjorn, H. and Muhammad, I. (eds) (1986). Aspect of Arabic Sociolinguistics Berlin: Mouton.

Comrie, B. (1976): "Linguistic Politeness Axes: Speaker-Addressee, Speaker-Referent, and Speaker –By-Stander". In: Pragmatic Microfiche, 1.7: A3. University of Cambridge, Dept. of Linguistics.

Farghal, M. and Shakir, A. (1994): "Kin Terms and Titles of Address as Relational Social Honorifics in Jordanian Arabic". In: Anthropological Linguistics, 36, pp 20-253.

Farhat, E. (2013). Gender, power, politeness and woman in the Arab societies. *IJ-ELTS*, 1(1), 50-60.

Fillmore, C.J. 1975. *Santa Cruz lectures on deixis*. Bloomington: Indiana University Linguistics Club.

Levinson, S. (1983): Pragmatics, Cambridge: Cambridge University Press.

McLoughlin, L. (1982). *Colloquial Arabic (Levantine)*. Great Britain.

MišićIlić, B. (2004). Language and culture studies- wonderland through the linguistic looking glass. *Linguistic and Literature*, 3 (1), 1-15.

Najeeb, Z., Maros, M., & Nor, N. (2012). Politeness in e-mails of Arab students in Malaysia. *GEMA OnlineTM Journal of Language Studies*, 12(1), 125-145.

Richard, J. Platt, J. and Weber. H. (1985): Longman Dictionary of Applied Linguistics, London: Longman Group Ltd.

Shehab, E. (2005).The translatability of terms of address in Najib Mahfouz's Ziqaq Al-Midaq into English. *J. Res*., 19 (1): 309-321.

Sifianou, M. (1992): Politeness Phenomena in England and Greece: A Cross-Cultural Perspective, Oxford: Clarendo Press.

Spolsky, B. (1998). *Sociolinguistics*. Oxford University Place: UK

Wardhaugh, R., (2010). *An introduction to sociolinguistics*. Fabulous Printers Pre Ltd, Singapore.

Yamanashi, M. (1974): "On Minding Your P"s and Q"s in Japanese: A Case Study from Honorifics". In: Papers from the Tenth Regional Meeting of the Chicago Linguistic Society, pp 760-771.