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The social and the cultural representations of languages

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The case of Saida's society (33 people picked randomlu

Presented by: **Supervised by:**

Mr. Sid Ahmed Remmas   **DrSekkal Babou Meriem**

Board of Examinars:

Dr Gacem Mama

Teacher Hichour Hichour Hadjira

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Dedications

I offer this work to all my friends who have contributed in making the artificial family that I could never be dissociated from.

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Abstract

Society, culture, and language are three inseparable elements. That is why we tried to define and conceptualize each one separately in order to illustrate their importance, as well as shedding the light on that thick underlying thread that links it to the other. To obtain results, two research instruments were administered: an interview conducted with a totality of thirty three participants picked randomly for the sake of capturing authenticity and bringing novelty, and an online questionnaire sent to three English teachers. The main results showed that culture and language provide their society with important aspects, and that integrating culture in the teaching of language helps in understanding it better. All in all, society, culture, and language are like the three different directions that lead to the same place.

Keywords

Society; Culture; Language; Aspect; Integration

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UNESCO (United Nations Educational and Scientific Organization)

AA (Algerian Arabic)

MSA (Modern Standard Arabic)

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General Introduction

General Introduction

Society is a living organ, it is a term that is conceptualized abstractly despite having its concrete elements. All the world is considered one big society that underlines so many sub-societies that resemble in the way of operation, but differ in the way of living. Each society has its culture, that is, expressed via knowledge and lifestyle at the same time. Every culture needs a medium of communication, that is, language that holds words and phrases that convey meanings and bear certain specifications which are appreciated by their speakers.

Language is the bridge that binds society and culture together. Language is existence. It is the other persona that resides within everyone in the sense that it makes them enhance their knowledge, and develop their mode of thoughts.

The relationship between society, culture, and language resembles the one of an infant and his mother. Also, one cannot say that society leads to the formulation of language and culture, or culture and language contributed in the making of society. In other words, the existence of one element essentially means the existence of the others.

The aim of this research is to give a concrete illustration about the interrelationship that exists between society, culture, and language, as well as identifying how those three elements affect and are affected by each other.

In relation to this research, two research questions are formulated:

1 - What is the relation between society, culture, and language?

2 - To what extent does society contributes in shaping language and how does culture influence this process?

Taking these two research questions into consideration, it was hypothesized that:

1 - Language is the device that detects one's cultural background.

2 - Language is a means of communication, whereas culture is a style of living.

       To check the validity of these hypotheses, two research instruments were administered: an interview conducted with thirty three participants picked randomly, and an online questionnaire sent to the teachers of the English Department, but only 3 answered. The obtained data is analyzed quantitatively and qualitatively.

This work is divided into three chapters: the first chapter is about the theoretical background. It contains scholarly definitions about the three main concepts: society, culture, and language. Also, it gives details about the interrelationship that exists between them. The second chapter is about the sociolinguistics situation in Algeria. It contains information about the different linguistic phenomena that characterize this society, as well as their definitions. The third chapter is about data analysis, that is, it contains commentary about the tables and graphical illustrations, and its interpretation.

Chapter 1: Theoretical Background

1.1 - Introduction

This chapter is mainly concerned with the conceptual framework. It seeks to give definitions about the three main concepts:, society, culture, and language. It also illustrates how society, culture, and language intertwined with one another, relate to each other, and represent each and every one. Various definitions and interpretations are included, and this helps the reader in perceiving these concepts in accordance with the other's point of view, as well in expanding, and altering his own.

1.2 - Society

The most simple explanation for society is a group of people who live together in the same place. What should be clarified when explaining this concept is that a society is a combination, and is a living organ which its cells are the people. Those people are not linked together because of the place only. They are linked together ideologically, and culturally. But at the same time, they are separated by certain characteristics and traits which make the individual stands out, different, and identifiable. Those are like the threads which link and separate so that the society is made into what it is..

1.3 - Language

When communication occurs between two individuals, they employ a certain system. It is termed a 'code', or a 'language'. In the case of bilingual speakers, that is, those who use two or more languages interchangeably, it is said that they are employing 'code-switching, and a third code, considering that one language equals one code, that overlaps between the first and the second one.

1.4 - Culture

Culture is knowledge, education, and the urge that makes someone want to know more. It is being a part and parcel of society. It represents the understanding of how people around you think, and dress, because a proper way of dressing, thinking, and acting would not make you look weird. Culture also determines each one's rights and duties, and most importantly, it helps the person in learning how to behave properly.

1.5 - Society, Culture, and Language

Each society has its own language and culture that carry it, and distinguish it from the other societies. They are the important aspects of its life course in the sense that they preserve its heritage for the future. Language, on the one hand, have that informative function in its nature. It is a tool used to inform about things, ask about them, and express the need for them in the direction that it conveys moods, feelings, and experiences in addition to its primary task, that is, sending and receiving information. Culture, on the other hand, provides its society with specifications. It gives it a name, and a place among his colleagues (other societies), and make it feel that it is special. Simply put, culture and language are the things that continue existing even after their society's decapitation, because they are the unlimited heritage that never dies.[1]

1.5.1 - Definitions

The term 'society' signifies relationships. It is an environment where humans express their true nature by constructing and reconstructing a given organization

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[1] Adapted from
https://shodhganga.inflibnet.ac.in/bitstream/10603/29223/17/9_chapter%201.pdf

which is to guide their life and behaviour, and the place in which they interact with one another. Society liberates the activities of humans, but at the same time delimit them in the sense that it acts as an open prison, because it is limited in space, but at the same time giving endless opportunities to do all kinds of activities.

The term "society" originated from the latin word "societas[2]". It encompasses different meanings across various fields, such as: sociology, history, economy, and political science. As an example, in the field of sociology, it is regarded as an association of people who share a common territory, and culture. In the field of economy, it is defined as the branch that aims to identify the relationships that exist between the social behavior and economics. It delves into the influence that norms, ethics, and social philosophies have on the consumer.

Society illustrates relation, interaction. In this regard, MacIver and Page (1987:5) define it as "a web of relations, a complex system of usages and procedures, of authority and mutual aid, of many groupings and divisions, of control of human behavior and of liberties". Between the lines, this indicates that a society is not only a group of people, it is any activity that requires collaboration, it is the relationship, and the interaction that emerges between two individuals, it is an exemplification of the bonds which arise between humans.

Society as a concept has been interpreted differently. From this perspective, Wallerstein, in his World Systems Analysis (1974:245) writes: "No concept is more prevalent in the field of modern social sciences than society, and no term is used more automatically and thoughtlessly than society, despite the numerous pages devoted to its definition". Thus, "society" as a term is very broad, and does not have

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[2] A Latin word that means partnership, or the contract of a partnership.

a standardized definition.

Society requires collectivism. With that in mind, Hobhouse (1966:40) defines it as "the pluralism of human beings which are connected by durable, defined relations. As a mass of a densely connected social relations, a society aggregates a confined social system of action. However, it is not a closed circle, since social relations decouple to compose a larger network". In line with Hobhouse (1966:40), society is a collection of connections, since the focus here is on the aspect of pluralism.

Society as a field of study came to be from the field of sociology (a philosophical branch concerned with the studies related to behaviour modes within a society). In this regard, Durkheim who is considered to be "the deviser of modern social sciences and the father of sociology" defined it as "the merged interactions of individuals that lead to the creation of reality". For Durkheim, reality is something moving, alive, and concrete. As a consequence, the entire universe can be considered a society, and anything that is real is in itself a society.

1.5.2 - Elements of Society

Any society, specifically a humans-based one holds a basic set of elements which constitute it. These elements are: likeness, differences, interdependence, and cooperation.

- Likeness: This element implies understanding which is the basis of any relationship.

- Differences: a set of similarities is always followed by its counterpart of oppositions. In this way, a balance is preserved and an individual identity is attained,

maintained, and retained.

     - Interdependence: A person cannot live by himself, because he cannot satisfy his needs and desires when he is isolated. He needs the other, likewise, the other needs him. A man needs a wall by which he can rest his back upon, and this wall represents society.

     - Cooperation: It can be said that this is the most needed element in a society, since it conceptualizes the act of people helping each other so as to achieve a common purpose.[3]

1.5.3 - Characteristics of Society

A society is abstract, since it comprises relationships which can be felt, conceived on the basis of emotions and intuition without the need for a concrete evidence. It is constantly evolving and changing, because it is affected by environmental factors such as natural disasters, artificial factors such as industrial revolution, and man-made factors such as political debates, and civil wars. It contains its own means to survive in the sense that it has a self-sufficient system. It constructs its own structure by forming social institution that start from the level of family, education, economy, politics, religion; these are the basic institutions that comprise every society. Moreover, its members have an innate ability that makes them strive to belong and cooperate with each other.[4]

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[3] Adapted from
http://www.yourarticlelibrary.com/society/6-basic-elements-or-characteristics-which-constitutes-society-927-words/8506
[4] Adapted from
http://www.studylecturenotes.com/social-sciences/sociology/251-characteristics-of-society-sociology-notes

1.6 - Society and Culture

A society cannot exist without a culture, because they have some identical elements, but at the same time they are not alike. The main difference is that society comprises of people, whereas culture is the combination of knowledge, ideas, customs, traditions, beliefs, skills, institutions, and artifacts.

Another differentiation is that a society is a collection of people with different cultural backgrounds, whereas culture is a collection of particular behaviors, language style, occupations, way of dressing, way of thinking, and of eating of a group of people who reside within a restricted geographical area. In other words, society is a group of people living together, whereas culture is, basically, anything that is originated by them.

The complex relationship that exists between society and culture has been heavily discussed particularly in the past few decades. Several significant theories and hypotheses have been proposed, the most famous one is Sapir-Whorf hypothesis, which illustrates how language can change one's perception of his world.

This debate mirrors to a such extent the one of "the chicken and the egg". One cannot help but to wonder which comes first: society or language? Does language shapes one's perception? Or is one's use of language heavily altered by one's culture? As an example: the conception and the perception of the words "riviére" and "fleuve" in French language differ significantly from the one of "river" and "stream" in the English language.

In French, one materializes these two words (riviére et fleuve) on the basis of

where the flow of the water ends. However, an English speaker differentiates between them through a dimensional perspective, in other words, here, the size matters. The question that remains unanswered, and unsolved is whether this differentiation, perception, categorization originated from the geographical factors, or from linguistic ones.

On another note, however, societal factors, such as: age, gender, occupation, class, context, and circumstances play a fundamental role in shaping/deciding how one is to speak. As a matter of fact, the study of this role play leads to the formulation of a field known as sociolinguistics, which is the studies about how society's different aspects influence language use.

For example, in the field of translation, acquiring the semantic and syntactic rules of two languages is of great importance, but deciphering the underlying cultural context of one's words is of equal importance. Since the linguistic equivalent illustrates a universally, linguistically accepted message, and the interpretation of the cultural context preserves, and makes the translator faithful to the original author's intentions.

On a different note, nonetheless, society needs to be self-sustaining so as to contain itself and continue existing, whereas, culture overtakes the boundaries of existentialism because it contains knowledge. The latter, unlike living things, is unaffected by the effects of life cycle.

Throughout history, many civilizations have rose and declined. For this reason, one should not take the historical aspect for granted when studying/dealing

with a society, because it is characterized by its historical background that is complex, as well as, multi-layered. It is a highly constructed piece of reality that is conceptualized and contextualized differently. It affects and is affected by the regional, national, and international changes.

Culture and society are interrelated in the manner of that culture is like an approach for defining and identifying among a variety. Culture represents all the facets of human experiences, because it is an element of his society. Therefore, it is the thing that grants the society its uniqueness. Culture is symbolic as it renders the meaningless meaningful. Otherwise stated, it gives objects and symbols their definitions and interpretations. It is segmented in every society. It is the chunk that is needed for the successful operation of the whole. It is the instructor who dictates to people their way of thinking and behaving. As a matter of fact, it influences the way people react to new changes and ideas. Culture and society are like two opposite ends of the same line, since a society is like the internalized portrait, whereas culture is the external illustration that shapes others' views and perception about a certain thing, tradition, customs, food, and language.

A culture is not like a historical event which occurred once and will never take place again. Instead, it is something active that is changing and adapting in the sense that what was once considered to be a cultural unfamiliarity is/can become a norm.In short, and by way of example, Algerian families were all living in the same house (the grandfather, grandmother, the son, sister in law, the grandchild, etc.). But, nowadays, things are shifting, and Algerians are more influenced by the European/American style of living due to geographical factors (closeness), and the

ease of accessibility (the internet makes the world seems like a small village).

Culture is the thing that unifies, but at the same time dissociate. Culture originates from similarities, but results in the creation of differences. Culture is what makes a society, what enables its existence. Because without similarities, a society would not be able to operate, people would not understand one another which would lead to their engagement in wars which, in turn, leads to their extinction. But at the same time, unlikeness is also needed, because it is the thing that distinguishes, differentiates, aligns certain characteristics and features which entail resemblance. Thus, leading to the formulation of similarities. Within a society, similarities and differences coexist within one another. The relationship between society and culture is very much like the relation between an antonym and its synonym. An antonym and its synonym cannot be the same, but they can identify each other, refer to one another. And this is what a culture represents to its society, and what a society illustrates to its culture. For this reason, a society cannot exist without its culture, because it is the thing that makes it what is and what will it be.

1.6.1 - The Origin of the Word Culture

As a word, culture originates from the Latin word 'cultus' which means 'to care'. Also, this term has many derivatives, such as cult, which means a religious organization that aims to brainwash people into doing, believing, adopting certain ideology so as to become fanatics about it, cultivate, which means to fertilize the ground so as to make something grows out of it.

There are many similarities between the terms 'cultivation' and 'culture' in

the sense that the former is used to describe the process of caring about a certain fruit which is to suit people's taste for a certain period of time, since it is seasonal. The latter describes the longitudinal process a thing takes to be appreciated, integrated into, and considered a part of one's identity i.e. as a sort of intellectual heritage.

1.6.2 - The Approaches for Defining Culture

There are two main approaches for defining 'culture':

The extensive/expanded approach, entitled "the anthropological approach", which addresses and considers any activity as a cultural behaviour, beginning with language, literature, art, music, etc. and expanding to religion, customs, houses, furniture, food, weapons, etc. In this respect, UNESCO (United Nations Educational, Scientific, and Cultural Organization) defines culture as "that complex entirety which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by a person as a member of society". Thusly, this universal organization focuses on the aspect of universality in its definition, and takes into consideration all the abstract elements (as of knowledge, beliefs, morals, etc.) . In other words, it does not address certain limitations, such as: geographical restrictions.

The other approach, is more limited, academically accepted which sees culture in knowledge, education, and achievement. That is, it focuses on what a society has been able to accomplish and contribute in the aspects of science and invention. It also orients the attention to the moral values, intellectual heritage, and the beautified aspect of a society. In this respect, the anthropologists Spradley and

McCurdy (1975:4) define culture as "the acquired knowledge people use to interpret experience and generate behaviour". In this manner, Spradley, as well as, McCurdy (1975:4) think of culture as a prerequisite knowledge that is activated whenever a behaviour is needed. A culture is learned, and transmitted from one generation to another. In this sense, Ting-Toomey (1999:10) defines it as "A learned meaning system that consists of patterns of traditions, beliefs, values, norms, meanings, and symbols that are passed on from one generation to the next and are shared to a varying degree by interacting with the members of a community".Along these lines, Ting-Toomey sees culture as a thing that is learned, acquired, transmitted from one generation to another, and as the outcome that emerges from the interactions that take place between individuals.

Culture is like a mental installment one always carry. It resembles an internalized skill as if it was a prerequisite knowledge or intuitive. In this context, Samovar and Porter (1997:12-13) define it as:

"the deposit of knowledge, experience, beliefs, values, attitudes, meanings, social hierarchies, religion, notions of time, roles, spatial relationships, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving. Culture manifests itself in patterns of language and in forms of the activity and behaviour that act as models for both the common adaptive acts and the styles of communication that enable us to live in a society within a given state of technical development at a particular moment in time. Culture is persistent, enduring, and omnipresent."

Therefore, Samovar and Porter (1997:12-13) think that culture encompasses

intelligence and anything that is acquired by a person during his lifespan. To them, culture is an approach to adaptation within a community.

A culture cannot be expressed without a language, because language is the tool that decodes the cultural meaning. The link between language and culture becomes visible when a communicative event takes place, when the subjects flow in a discursive manner.

1.7 - Language

A language is a means of communication that can be illustrated through the processes of writing and speaking (verbalization), and which consists of words that are used structurally. Language also communicates ideas and mental processes. In this regard, Sapir (1907:07) defines it as "a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of a system of voluntarily produced symbols". To put it in Sapir's words, language is a communication tool that is crafted solely for humans, and meant to be used by them only. To him, language is learnable, symbolic, and something that is approached deliberately.

Language consists of a definite number of sounds, letters, words, sentences, etc. but their degree of composition is indefinite. In simple terms, one can compose/decompose its elements as many times as he wants, and still have what can be considered a 'linguistic entity'. On his part, Chomsky (1957:13) defines it as "a set of (finite/infinite) sentences, each finite in length, and constructed out of a finite set of elements". Accordingly, language have a fixed set of elements (phonemes, morphemes, lexemes, syntax, context, grammar, semantics, and pragmatics) that are

employed altogether so as to create meaningful, effective communication style among individuals, that is specific in length, and which is able to create an unlimited set of paragraphs, sentences, words, letters, sounds, etc. which can be rendered meaningful or meaningless.

Language equals expression, because it illustrates emotions, feelings, ideas, intentions, and so on. It is a means of knowledge, it is the bridge that links one to his ideas. In this vein, Sweet (2004:6) defines it as "the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts". So, Sweet considers that the process of language is reasonable. That is to say, a linear, methodical way of shifting. Furthermore, he sees language as the tool that expresses ideas. That is why he focuses on a set of keywords which refer to ordered elements that result in the expression/communication of an idea.

Like all the things, language is not the definition of perfection. In this respect, Derrida (1986:66) defines it from a philosophical perspective by stating that "it is menaced in itself, helpless, adrift in the threat of limitlessness, brought back to its own finitude at the very moment when its limits seem to disappear, when it ceases to be self-assured, contained, and guaranteed by the infinite signified which seems to exceed it". Hence, Derrida believes that language does not have deficiencies, it is not bounded, and it carries more meaning than signs.

1.7.1 - Language and Culture

Culture is a thing that is learned, transmitted, and communicated. And the

instrument that makes these types of operations occur is no other than language. Thus, it is considered as a tool for communication where sounds, or signs convey objects, actions, and ideas. It is as if language gives life to materialistic items and internalized intentions. Language is a social phenomenon in the sense that it is an instrument used for socialization, since it is created and used by people. Thusly, it is characterized by its societal function which enables individuals to engage in and maintain relationships. It identifies one's social background, since it acts as the mirror which illustrates the living conditions,and the level of education.

Each language has its speech community. That is to say, the group of people who choose to fulfil their communicative aims using it. A speech community is a much smaller unit of a society. In this respect, Ottenheimer (2008:121) defines it as "a group of people who share one or more varieties of language and the rules for using any or all of those varieties in everyday communication". Hence, a speech community is not a reflection of a whole society, instead, it is a reflection of an element that resides within/composes a given society.

The members of society interact. This interaction requires communication which, in turn, results in the usage of language. Language as a tool of communication is inconsistent and diversified, because the amount of knowledge that one has about it is unknown and indescribable. Put differently, it is a matter of adjustment that depends on many factors such as: age, gender, ethnicity, and socio-economic status.

Language is complex, because it involves so many aspects, facets, and layers. i.e., a word's definition may differ from one context to another. Also, it may be

interpreted differently if it was to be a 'noun' or a 'verb'. For example, the noun meaning of the word 'act' is "the process of doing something, whereas the verb meaning of it is "a performance on the stage".

Language and culture illustrate the beliefs and values that are enshrined in a society. They are the thing that encapsulates it, in a way, they contribute in shaping its form, since they have the ability to redraw its boundaries. Culture provides an identification to the characteristics of a society and language communicates them. Culture and language are the undetached elements of any society in the sense that they make it vivid, alive, sensitive, transparent and moving.

1.7.2 - Conclusion

In concluding, one can say that society is constantly evolving; something is always happening. In this large home entitled "society", a lot of people arrive, and a lot of people leave. In it, there is hate, love, friendship, mutuality, conspiracies, conflicts, etc.

It can be said that as long as there are people, society, culture, and language exist. It is as if people are the drive that makes these elements (society, culture, and language) alive, are like the rollercoaster that makes them moving.

Chapter 2: Sociolinguistics Situation in Algeria

2.1 - Introduction

The sociolinguistics situation in Algeria is very peculiar and one of a kind. In this society, there is more than one language which is employed, and each language has two versions that are synchronized with their individual, societal, cultural, and political aspects. In this country, there is variation in the way of saying things. Meaning that, one can say something in the Algerian Arabic, French, Modern Standard Arabic, or a mixed Arabic and French, and his meaning would be still be understood by that other person he is conveying his message.

2.2 - The Historical Background of Algeria

Because of the nature of its geography, Algeria was the shelter to many cultures and civilizations, such as: Romans, Carthaginian, and Phoenicians. The most significant settlement was that of the Carthaginians who have lasted for centuries. Then on, the Phoenicians arrived in 900 B.C because of the trade, they themselves contributed in the establishment of Carthage in 800 B.C who really had a strong effect when they implemented their Punic language and civilization on the Algerian grounds. Then, the Carthaginian were overthrown by the Romans who have taken control over certain areas. The Vandals arrived after the Romans. In their time, Latin, Punic, and Berber were the languages of use. Afterwards, the Byzantines ended the domination of Vandals in 534 A.D, after settling for more than one century till the Arabs arrived where they introduced the Arabic language and Islam.

In the 15th century, Spain took control of some coastal Algerian cities which

lasted for two centuries. It took control of Mers el Kebir in 1505, Oran in 1509, Tlemcen and Mostaganem in 1510. This clarifies why Oranian people borrow words from the Spanish language. Because of the this conquering, Algeria asked the Turkish Corsairs for help. In it turn, the Ottoman Empire helped in eradicating the Spanish existence. Therefore, turkey took control over Algeria in the 16th century.

Owing to the fact that the Algerian territories were occupied by different civilizations, its inhabitants were subjected to different languages apart from the North African dialects. This has made Algeria a multilingual country.

2.3 - The Tamazight Language

The Tamazight language, also referred to as "the Berber language" was the native language before the arrival of the Romans and Arabs. People who used this language were referred to as "Berber". This term was derived from the Greeks. It was used to address the earliest inhabitants of Algeria, and it was employed by the Romans and Arabs invaders. This language, Tamazight, is an Afroasiatic language. It is the unified word designed to address several Berber dialects.

In Algeria, there are several Berber dialect groups, but the most prominent ones are: The Kabylie of the Kabylie Mountains (used in Tizi Ouzou, East of Algeria, and Bejaia), and the other one is the Chaouia of the Aures; nevertheless, there are other minor, local, and regional dialects, such as: Chenwiya, which is spoken in the mountain of Chenoua, near Cherchal and Tipaza, and the Mozabi, which is essentially spoken in Ghairdia.

2.4 - Sociolinguistics Situation in Algeria

Language gains its existence from its community, and from its use by the people. The use of a language is what makes it alive. Language is not only a set of rules, instead, it is the mirror of its society, it is its reflection, and the unseen thread that links one member to the other. A language variety is more specific, and it acts as the giver of belonging, and recognition. Thusly, when a person speaks in a certain manner, he becomes immediately identifiable.

In Algeria, there are four main languages: the Algerian Arabic (AA), which is the native language; spoken by the majority, the Classical Arabic (CA), which is the language used for the official representation of the country on the international level, French, which is used for the teaching of scientific matters, and Berber, which is the native language of a considerable minority.

The Algerian Arabic in itself is a variety. It is divided to so many sub-varieties aligned according to regional and geographical specifications. That is, it is the same language, but it is spoken differently, as if each region adds its own personal flavour. In the daily speech of Algerians, there is a mixture and submersion of Algerian Arabic and French. From an Algerian perspective, French is regarded as the mainstream language of development. It is also characterized by its strategic use. That is, it is employed in specific situations, and it fulfills certain societal functions that make sense to Algerians only.

Finally, the Classical Arabic, it is the official language of the country according to the foreigners, and to the international meetings. It is used to represent the news, it is used in courts, in schools, but it is not used by the people. It is just a figurative illustration that the government wants the outsiders to perceive. In other

words, no one uses it in his everyday speech. It is used to convey official matters, as a sort of obligation one can say. If one were to conceptualize the Algerian linguistic situation, he would most likely state that Algerians are famous by their excessive use of diglossia.

2.5 - The Place of the French Language in the Algerian Society

French influenced the Algerian society. That is why, the government sought to incorporate the Arabization policy. It was a step to retain the lost dignity and identity. This language has always had its place in the Algerian society to the point where it can be considered one of its linguistic components. It is used in schools, administrations, media, and casual speaking. It is one of the dimensions that illustrates the Algerian sociolinguistic situation.

This language affected the Classical Arabic, as well as, the Algerian dialect. Thusly, it leads to the formulation of a number of phenomena: bilingualism, code-switching, code-mixing, and diglossia. This co-existence and contact between French, Algerian Arabic, and Classical Arabic help in illustrating a true imagery about the sociolinguistics situation of Algeria.

This language is perceived as the thing that expresses prestige and good social reputation. However, Algerians' level of proficiency in it varies greatly due to a number of reasons, such as: one's level of education, and one's socioeconomic status.

2.6 - The Linguistic Phenomena of Algeria

In the Algerian context, The sociolinguistics situation is characterized by its particularity. Each language or, to be more precise, variety is linked with its social, cultural, and political representation. It acts as a historical reference, because it links to the past events, such as: the French colonization which has lasted for more than 130 years. In this society, there are different linguistic phenomena, such as code mixing, code switching, bilingualism, and diglossia. This situation is the result of the co-existence of more than one language varieties within a society.

2.7 - Bilingualism

It is defined as the act of speaking/knowing two or more languages. It can be applied to individuals, or to a whole society. It also refers to the scientific field of study concerned with the phenomenon itself. To understand it perfectly, it is important to distinguish between knowing a language and using it. That is, to some scholars, when a person knows two languages, he is considered a bilingual. All the same, for other scholars, bilinguality requires knowledge, use, and fluency in two or more languages. The nature of bilingualism also requires differentiating between its two kinds: societal and individual bilingualism. It can be said that the existence of one of them leads essentially to the presence of the other. In this regard, Hammer and Blanc (2006:6) dissociate between the two kinds by stating:

"The concept of bilingualism refers to the state of a linguistic community in which two languages are in contact, as a result, two codes can be used in the same interaction, and all the individuals involved are bilingual (societal bilingualism); at the same time, that one individual is also bilingual. Thusly, the concept of bilinguality, or individual bilingualism is introduced. Bilinguality simply refers to

the psychological state of an individual who have access to more than one linguistic code as a means for social communication."

Therefore, bilingualism is a phenomenon that occurs at the individualistic, as well as the societal level, that affects a person in the same way it affects the society he belongs to, because he is like the dependent and independent variable at the same time.

2.7 - Bilingualism in Algeria

Bilingualism existed in Algeria when the country fell a victim of the French domination. The people were exposed to the French language and culture. The colonizers wanted to purge the education of the Arabic language from the society by stigmatizing it and promoting the French language by making it seems like the embodiment of the revolution and civilization. This linguistic phenomenon occurred because Algerians were sent off to schools administered by French people.

Bilingualism exists in all the Algerian regions, but its degree of impact differs from one place to another. In other words, areas like Algiers, Oran, and Constantine are heavily influenced by it; more than the areas that exist in the south. Additionally, the degree of proficiency differs from one person to another largely due to his/her living conditions.

In this country, there are two main types of bilinguals: the type of people who are regarded as intellectuals, intelligent, and educated. They understand, speak, read, and write in both languages. The other type are the passive bilinguals who can understand both languages, but can not speak, and write in French.

2.8 - Code Switching

The most simple definition of code switching is the use of two languages within a sentence. That is, when a person mingles between two or more languages, dialects, or varieties in a single conversation. It is observed frequently in bilingual communities, such as: the Algerian society, where it can be said that the use of French and Algerian dialect is somehow complementary.

2.9 - Code Switching in Algeria

Algerian Arabic and French code switching is also considered as a result of the French colonization. Algerians tend to use Arabic and French within the same conversation, sometimes, even within the same sentence. This switching is a societal phenomenon. It happened in all bilingual societies, such as: the Canadian society. But at the same time, it carries out some individualistic differences. That is, its degree of use differs from one person to another. Additionally, when an individual switches, it becomes: conversational code switching. On the one hand, when a group of people switches, it becomes: situational code switching. Thus, its name differs in accordance with its user.

The following table illustrates some examples of code switching:

English	French	Algerian Arabic

I think that it is better to use Office for writing your dissertation.	Je pense que l'Office est le meilleur pour écrire ton mémoire.	Tbali kon khdemt b l'Office khirlek.
In the weekend, come at my place.	Dans le weekend, reviens chez-moi.	Fel weekend, rwah andi.
I went to buy a keyboard.	J'ai sorti pour acheter un clavier.	Khrejt bech nechri clavier.

Table 1: Examples of Code-Switching

As the table shows, there are some words which have a great impact, and can not be replaced; have no alternative, and are used because they help in conveying and understanding the meaning in a better way.

2.10 - Diglossia

This term was first introduced by the linguist Charles Ferguson in 1959. It refers to the use of two distinct varieties of language within the same community on the basis of surrounding and context. It is the version of the language that is used in homes, streets, and marketplaces. It is taught to children as a native language. It is spoken, and often, have no written form.[5]

2.11 -Diglossia in Algeria

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[5] Retrieved from
https://www.thoughtco.com/diglossia-language-varieties-1690392

Simply speaking, Diglossia is a linguistic phenomenon concerned with language varieties. That is, when one variety is considered high, and when the other variety is considered low. In the Algerian context, the official language is the Classical Arabic, in addition to restricted regional varieties, which all have a certain accent. That is, the flavour that people add to their way of speech so that they become distinguishable, and identifiable. It is important to mention that diglossia only appears in Arabic countries, specifically Algerian, and there, as already stated, no one uses the CA to convey his communicative matters. It can be said that diglossia is mostly apparent when it comes to the Arabic language/s. In this regard, Marçais (1930:401) describes it by stating;

"Arabic language is characterized by its two noticeable forms: 1) the literary form, which is written, also known as the classical, the one which has been written in the past, that is used in literary and scientific works, in articles, and in private letters. Meaning that, it is written, but never spoken 2) the form that is used to express idioms and patois, the form that is always spoken, but never written, and the type that can be observed today."[6]

This indicates that Marçais thinks that the Arabic language contains two aspects: One aspect is written, and the other one is always expressed orally. The written form is used in formal settings, whereas the other one is used in everyday

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[6] "Tel à mes yeux l'arabe. Une langue ? Deux langues ? Pour qui a lu les Antinomies linguistiques de Victor Henry, la question est oiseuse. Disons deux états d'une même langue, assez différents pour que la connaissance de l'un n'implique pas, absolument pas, la connaissance de l'autre ; assez semblables pour que la connaissance de l'un facilite considérablement l'acquisition de l'autre. En tout état, un instrument pour l'expression de la pensée qui choque étrangement les habitudes d'esprit occidentales ; une sorte d'animal à deux têtes, et quelles têtes ! Que les programmes scolaires ne savent trop comment traiter, car ils ne sont pas faits pour héberger les monstres."

situations. The written form is perceived as of high level, whereas the other form is low.

In all the Arabic countries, as well as in Algeria, the written form is the Classical Arabic, and the oral form is the dialect. The classical version of the language is highly codified and rigid, since it possesses standard norms and rules for application. Nevertheless, the colloquial version of the language (dialect) is its complete opposite. It is flexible, expressed freely, and it tolerates errors as long as the meaning is understood. These two versions, or varieties serve different purposes and co-exist in the society.

As an example, an Algerian student may speak using the dialect before going to school, switch to the classical when he is in it, and go back to using the dialect when he gets out from it. This serves as an illustration for the different facets of speech an Algerian person have. The same thing applies for an adult worker before going and after leaving his workplace.

In addition to the Classical Arabic, there is the Modern Standard Arabic (MSA), which is a modified, and simplified version of the Classical Arabic used in meetings, and TV interviews. This version is used by the people who belong to the academic field as a way to show their presence and degree of knowledge. This sociolinguistics situation can be understood as a variation. In this regard, Gumperz (1970:16) describes the phenomenon as

The members of the same speech community do not need to speak in the same manner, or to use the same linguistic forms for different occasions. All that is

needed is the existence of one common language, and of rules that govern the basic communication skills that are to be shared by the speakers so that they decode the meaning that is communicated using an alternative mode of communication

Therefore, according to him, one can belong to a certain speech community, understand what the other is saying, but speak differently. In other words, a language of a community is characterized by individualistic differences. One can say that two persons are from the same country, one is from the south, and the other is from the north. As a result, they speak differently.

The following table represents some examples of how language changes according to the place:

The Place	The Version of the Language
A classroom in the university	High variety
Coffee place	Low variety
Work meeting	High variety
Dining room of a family	Low variety

Table 2: Examples about the Differences in the Use of Varieties According to the Place

As it is shown on the table, the use of varieties is determined by the place, i.e. a classroom in the university is a formal place. Therefore, the teacher needs to speak in an academic manner, likewise, the students also need to communicate their

questions and concerns to him in the same way. A coffee place, on the other hand is a place for gathering, and the environments where friends and acquaintances tell the occurrences of their daily life in a casual way. Therefore, the low variety of the language is used. The same rule can be applied to a work meeting and a family dinner, that is, a work meeting is place where the administrative tasks are discussed, where plans are proposed, and where business men are invited. As a result, the style should be formal when communicating, for that reason, the high version of the language is employed. Conversely, a family dinner is the place where the members of the same family gather, and where one can be himself, accordingly, no formality is needed.

2.12 - Borrowing

Borrowing is simply the process by which a word of a language is adapted to be used in the context of another. The reasons for borrowing differ, but one language can encompasses such a rich content that no other language has. It maybe also because of the underlying cultural value that some words carry, and how that certain words can not be translated, replaced, and understood if it was not said in its original language.[7]

2.13 - Borrowing in Algeria

This phenomenon is a result of the past colonization, that is, of French, and how that language is deeply rooted in the Algerian mindset. In the Algerian society,

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[7] Retrieved from
https://www.thoughtco.com/what-is-borrowing-language-1689176

borrowing is always done in oral interactions. There are many French words implemented into the Algerian Arabic, such as: weekend, science, télécommannde, and numérique. What is more, the Oranian language also has some words of Spanish origin, because that coastal city was controlled by Spain in the 15th century.

Algerians usually borrow French words, so that their meaning is understood in a better way. This language, French, is more adapted to the Algerian's mindset, and below there is a table that provides some concrete examples, so that the reader becomes familiar, adapted to the context of use:

English	French	Algerian Arabic
Yesterday, I watched a very good movie.	Hier, j'ai regardé un très bon film.	Elbarah, tfarajt wahd film chbab bzf.
Bring me the remote controller.	Ramenez-moi le télécommande.	Jibli el télécommande.
I got my driver's license.	J'ai eu mon permis de conduire.	Kherejt el permis.

Table 3: Examples of Borrowing

As it is illustrated above, the Algerian Arabic borrowed the term 'film' from the French language, because presumably there is no equivalent for it. For the second example, Algerians prefer to say "télécommande" which is of French origin instead of "آلة التحكم" which is of Arabic origin. The reason for that can be the easiness of spelling, and the same thing can be said about the third example.

2.14 - The Arabization Policy

The Arabization policy was introduced in 1962, right after independence, with the intent of regaining the Algerian identity. The Classical Arabic was to be the official language of the state, because it was perceived as a means of communication that will restore the unity of the nation. The government aimed to arabize all the Algerian territories and administrations so as to make it joined. Regardless, the sociolinguistics situation in the Algerian community completely contradicts what was written on it, and what it wanted to achieve in the first place. Because of the strong impact that a language have on its society, and since it is the thing that carries the cultural heritage, the Arabization police was regarded as the enlightened hope that will retake the honor of the once, raped, and diminished Algerian culture.

2.15 - Conclusion

In concluding, one can say that the Algerian sociolinguistics is peculiar and particular. Over time, this country was colonized by so many civilizations, and each one left a linguistic and cultural heritage that helped in making Algeria what is today. The sociolinguistic situation of this country is simply the combination and the integration of its past events.

Chapter 3: Data Analysis and Interpretation

Chapter 3: Data Analysis and Interpretation

3.1 - Introduction:

This chapter giveaways the applicable/practical side of this research. It identifies the methodological procedures followed by which data was collected and analyzed. It also provides a fully elaborative description of the instrumentations which are used to obtain data (qualitative, as well as, quantitative). The results and their interpretations are also provided.

3.2 - Instruments of Data Collection

This research comprises two instruments: an online questionnaire given to a totality of 3 English teachers that aims to identify the strong bond that exists between society, culture, and language. Also, it gives a glimpse about the other's perception about Saidian culture, it states their view about the insertion of the cultural context in the teaching process, and it exposes their point of view about maintaining identity while being surrounded by another culture. The second instrument is an interview conducted with thirty three random people where the aim is to delve into their perception about culture, the impact of geography, and the various other factors that affects one's use of language.

3.3 - Definition of the Online Questionnaire

An online questionnaire is a type of questionnaire that targets the audience who can be reached online. Online questionnaires are usually created as web forms that incorporate database for the storing of answers, and a statistical tool which helps

in the analytical process. Here, the participants are encouraged to complete the questionnaire with the aim of winning a prize, such as: a discount on a premium membership or something.

3.4 - Definition of the Interview

An interview is a conversation held to gather information. A research interview involves two persons, the interviewer who asks the questions, and the interviewee who responds to them.

3.5 - Description of the Research Online Questionnaire

The online questionnaire consisted of four questions, in which teachers were requested to comment on the integration among society, culture, and language. In the first question, the teachers were asked to state their opinions about what representations, and additions a language and culture carry to their society, and about the lacks or deficiencies a society could end up having if it were to be deprived of its language or culture.

In the second question, they were asked to provide their perception about the Saidian culture while highlighting some key differences that make it distinctive from their own. In other words, to what extent does an area's culture contributes in shaping the general stereotype of that person who lives outside this wilaya. .

In the third question, since they are all considered foreign language teachers, they were asked about the insertion of the cultural context when learning a foreign language, and whether it helps in simplifying this process or not.

In the fourth question, they were asked about the exposition to a foreign culture and whether it can be seen as a threat to the native one or not.

3.6 - The Sample

All the English teachers of Dr. Moulay Tahar University - Saida reached online (via email).

3.7 - The Online Questionnaire Data Analysis

Question 1:

What are the representations, and additions that language and culture bring to their society?

For this question, one of the teachers considered that language is the same as culture, and that one should be first aware of his own before seeking to know about other cultures. Another one considered that culture and language provide their society with particularity and differentiation. In other words, they encompass their society with a set of traditions and norms that are perceived as a peculiar things by other societies, but are seen as something that are common and ordinary in their own society, and the third one considered language and culture as an outcome, as a result that originates from the existence of society, as the wire that bind people together, and as the formulator of their differences. This implies that culture and language are what gives the society the recognition, the features, and characteristics. In other words, a society without culture and language is like a bastard son who does not know where he came from.

Question 2:

What is your perception about the Saidian's culture?

For this question, one teacher answered that this Wilaya culture is similar to all other Algerian culture, maybe because it belongs to the country of Algeria, and it is less developed, maybe due to its geographical specification, and how it is not open to the world. The second teacher stated that its people are famous by their hospitality, and the third teacher said that this area is famous for its conservativeness and how its values family. This indicates how strong the impact of actions is, the actions of the people, and how it contributes in shaping the standardization which the other tend to have. Also, it is a proof of how an area is affected by its geography, and by the country it is considered a part of.

Question 3:

Since you are all language teachers, what do you think about the insertion of the cultural context?

For this question, one teacher stated that this matter should be discussed with the ministry of education, maybe even included as a course just like social science. Furthermore, she stated that teachers can not include the teaching of culture because of the time. Another teacher stated that teaching culture is necessary, especially when it comes to language learning, because it helps students in conceptualizing and contextualizing, and the third teacher said that cultural clues help learners in making sense of collocations, idiomatic expressions, and figurative style of speech. This shows the strong relation that language and culture have.

Question 4:

Do you think that exposing/encouraging your students to be aware about a certain culture is a threat to their own?

For this question, one of the teachers considered a threat. In other words, it depends on the student's self-confidence, and how he is willing to dive into this sea full of concealed stuffs. The other one did not see it as a threat. Additionally, she argued that cultural awareness helps in achieving the main purposes of language learning. The third teacher, however, agreed and disagreed at the same time, in a way, he expressed his approval by considering it an empowering and enriching experience, but it also exposes students to dangers, since it embraces alien practices that do not align with their culture and values. This goes to show that when one learns a language, he should not neglect its culture.

3.8 - Description of the Interview

The interview consists of 10 questions in which we try to identify the extent by which social and cultural factors affect one's use of language. In addition, we tried to get a glimpse into the various interpretations people have about culture. That is, what does culture as a word, as a concept, and as a thing refer to in accordance with their views. Finally, we ask them to give their opinion in a paragraph-like-format about what additions could they insight us with concerning this topic.

3.9 - Data Commentary

Question 1: Are You a Fan of Extrinsic Reading?

People	Numbers	Percentage
Extrinsic	30	90.90%
Intrinsic	7	21.21%

Table 4: Opinions about the Favoritism of Extrinsic or Intrinsic Reading

Opinions about the Favoritism of Extrinsic or Intrinsic Reading

Intrinsic: 7

Extrinsic: 30

Intrinsic   Extrinsic
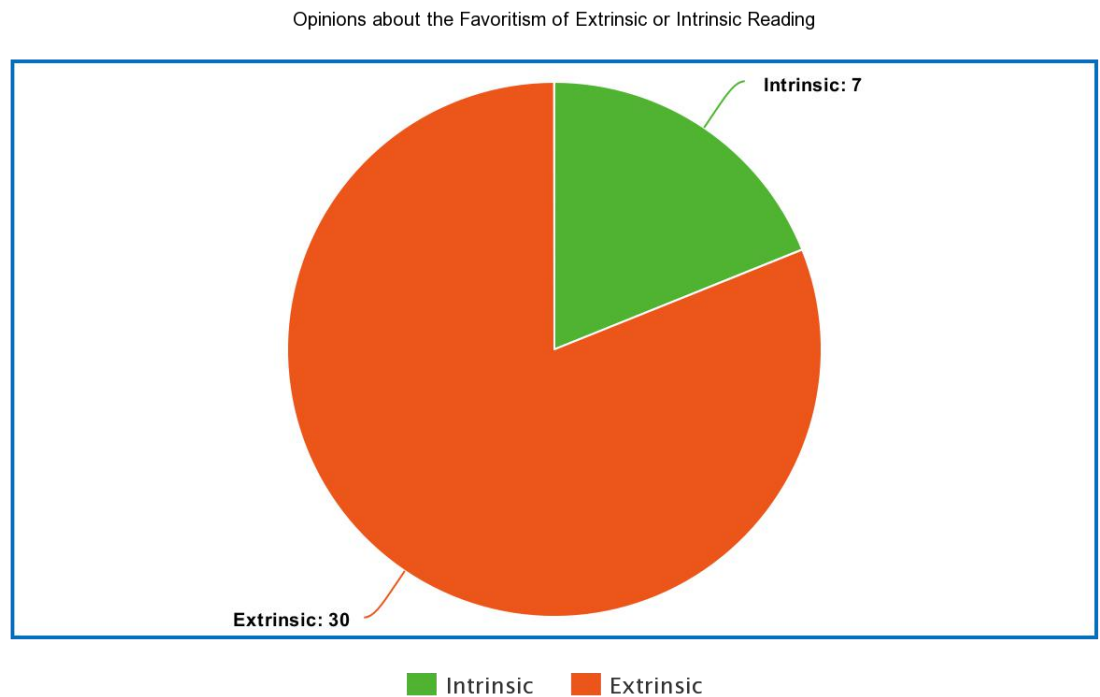
Graph 1: The Representation of the Numerical Data about Intrinsic and

Extrinsic Reading

Most of the informants 30 answered "Yes". and this reflects the increased degree of access to readability we have nowadays. Meaning that, everything is available with a finger click. However, 7 of them answered "No". Meaning that, they only read when it is required.

Question 2: Language is Used For:

- Communicative Purposes
- Educational Objectives
- Self-identification and Opinions Expression

Table 5: The Representation of Different Language Uses by People

People	Numbers	Percentage
Communicative Purposes	22	66.66%
Educational Objectives	12	36.36%
Self-identification and Opinions Expression	10	30.30%

Graph 2: The Representation of Different Language Uses by People

Self-identification and Opinions Expression: 1

Communication: 22

Educational Objectives: 12

■ Self-identification and Opinions Expression   ■ Educational Objectives
■ Communication
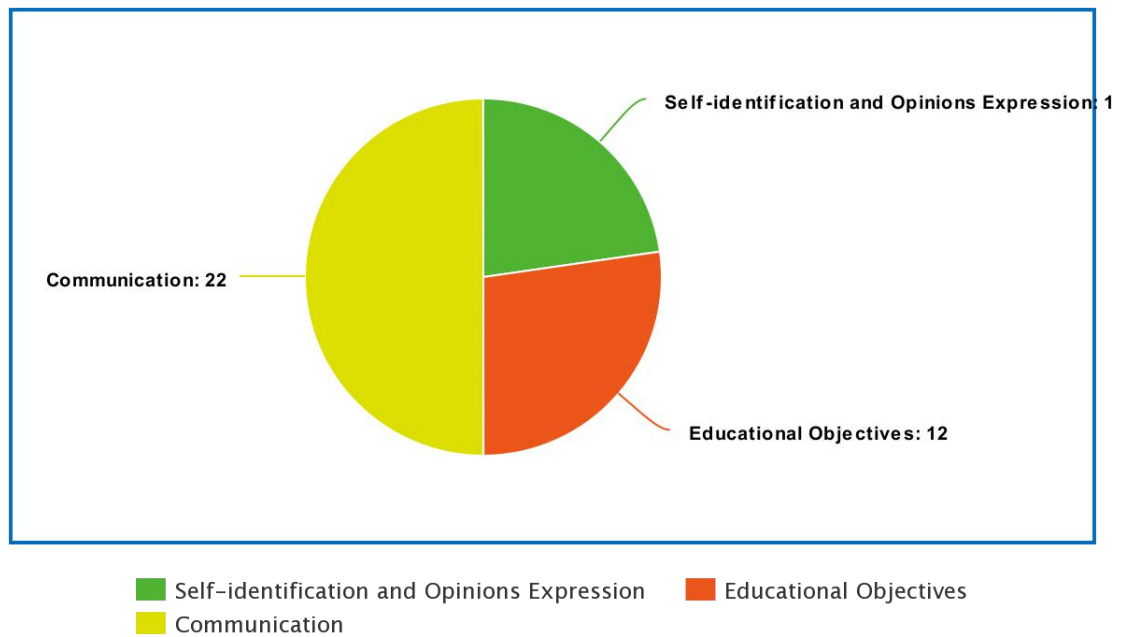
meta-chart.com

Graph 2: The Various Uses of Language Among People

Most informants (22) agree on the point that language is primarily used for communicative tasks. It is its first and most fundamental use. A less number (12) of the informants perceived language as a means of education, and knowledge acquisition, because of the way it helps in conveying pieces of information. The smallest portion of the informants (10), however, view language as the bridge that expresses and identifies one's self. They argue that language is a standard thing, and it is up to its user to choose an approach to use it.

Question 3: Can We Measure/Identify a Society's Degree of Evolution Via Targeting Its Language?

- Yes
- No

Table 6: The Considerations of Language as a Scale of Evolution

People	Numbers	Percentage
Yes	15	45.45%
No	18	54.54%

The Considerations of Language as a Scale of Evolution

Yes: 15

No: 18

■ Yes   ■ No
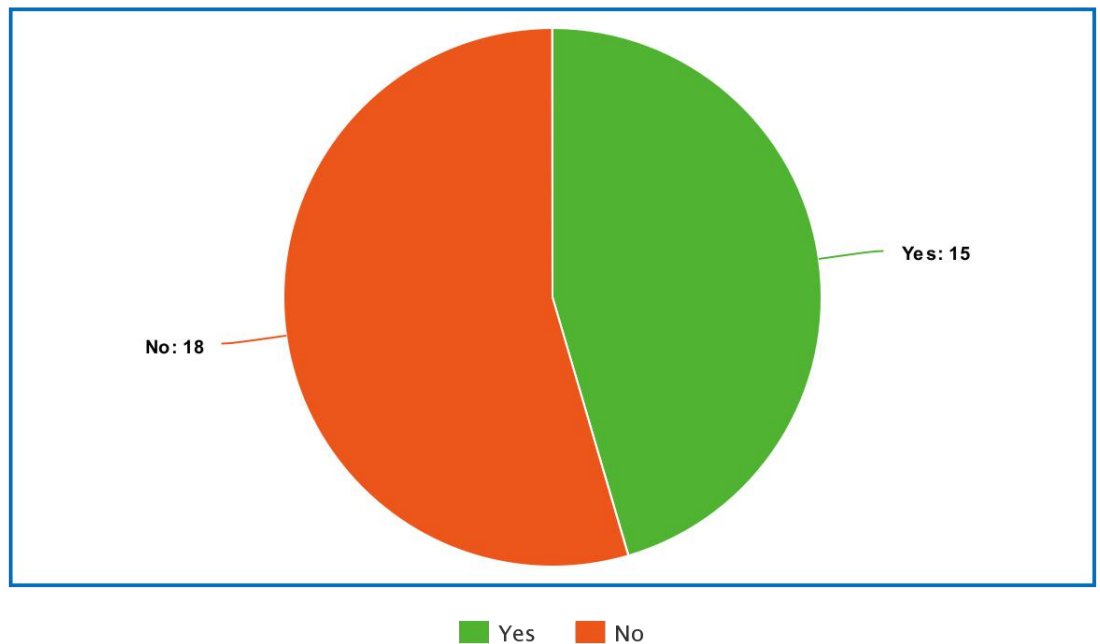
meta-chart.com

Graph 3: The Consideration of Language as a Scale of Evolution

Most informants (18) answered "No" to this question. They explained that language has nothing to do with evolution, because evolution is mainly concerned with the industrial section. In other words, language is used for communication, nothing more, nothing less. The rest (15) consider it as a scale for measuring a certain society's degree of evolution. They justify that language is changeable, and adaptable to its society.

Question 4: Do You Notice a Difference In The Women's and Men Speech?

- Yes
- No

Most informants answered "Yes" to this question which amplifies the impact that gender have in shaping language.

Table 7: Opinions about the Difference in Men's and Women Speech

People	Numbers	Percentage
Yes	33	100%
No	0	0%

Opinions about the Differences in Men's and Women Speech

No: 0

Yes: 33

Yes ■ No

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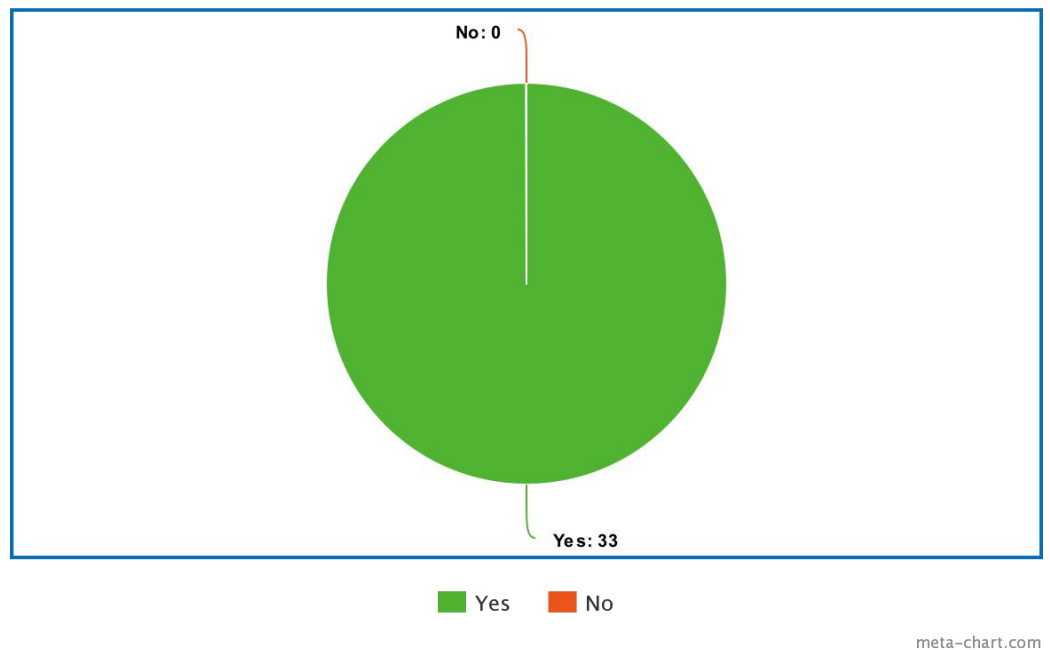
Graph 4: Opinions about the Differences in Men's and Women Speech

Question 5: Can One's Way of Speech Declare his Cultural Level?

- Yes
- No

Concerning this question, the majority (28) answered "Yes", and their justification was that language exposes everything about its user starting from his age, educational level, living environment, occupation, etc. Furthermore, they considered language as the mirror which lets you see the internal components of someone. However, a small portion of them (5) answered "No". They said that you

can not judge a person from his speech style, because it often gives false reports. It should not be the base that lets one formulates his assumptions about someone else.

People	Numbers	Percentage
Yes	28	84%
No	5	16%

Table 8: Opinions about Whether One's Speech can Identify his Cultural Background or

Not

meta-chart.com

Graph 5: Opinions about the Identification of One's Cultural Background via His speech

Question 6: Pick a statement:

- A culture is all about the amount of knowledge a person gains during his lifetime.

- A culture is a way of living. Meaning that, it is about traditions, clothing, norms, food, opinions, stereotypes, etc.

Table 9: The Perception of Culture Among People

People	Numbers	Percentage
Statement 1	16	48%
Statement 2	17	52%
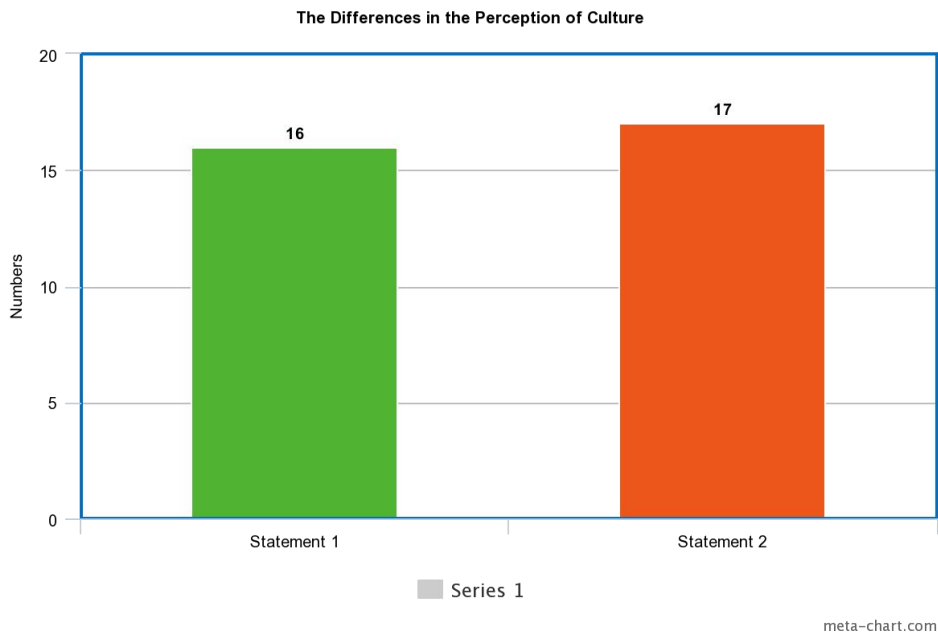
Graph 6: The Differences in the Perception of Culture Among People

As for this question, the choice of informants was characterized by a variation, and equality. For the most part, a great portion of them (17) consider that culture is a style of living, and it has nothing to do with the degree of knowledge one has. However, the rest (16) consider that culture resembles knowledge, since

knowledge leads to evolution, and makes the society encounters different stages. On another note, they do not essentially disagree with the second statement. They argue that culture can be a combination of both. Meaning that, there is no standard, precise approach for its conceptualization.

Question Seven : Does One's Living Environment Contributes in Shaping His Way of Speech?

- Yes
- No

Table 10: The Effect of One's Living Environment on His Speech Style

People	Numbers	Percentage
Yes	29	88%
No	2	6%

Opinions about the Effect of the Living Environment on the Speech Style

No: 2

Yes: 29

■ Yes ■ No
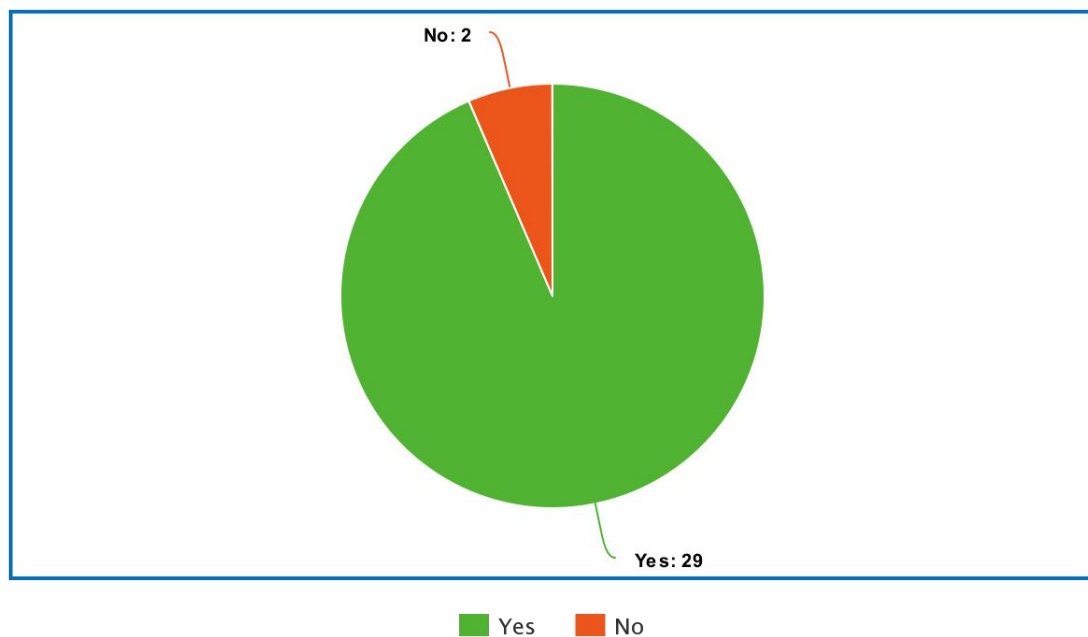
meta-chart.com

Graph 7: The Illustration of the Opinions about the Effect of the Living Environment on the Speech Style

For this question, most of the informants (29) agreed on the point that one's prior living environment shapes the way he speaks. They argue that home is the factor that has the higher degree of impact on one's futuristic style of speech, because when one speaks, his educational level becomes apparent, and one can easily imagine which growing up environment he has been raised. On the one hand, two of the informants disagreed with the above point. They said that it is up to the person to shape his approach of speech that can act as the gateway from his bad living

conditions. The one statement that really stood out and affected us was of a girl who said that degraded living conditions does not necessarily mean an unpleasant speech style. Maybe, that degradation that a person is circled with is his source of inspiration for bettering his speech style.

Question Eight : Can Someone Learn a Language Without Knowing Anything about its Associated Culture?

- Yes
- No

People	Numbers	Percentage
Yes	15	45%
No	16	48%

Table 11: Opinions about the Insertion of Culture When Learning a New Language
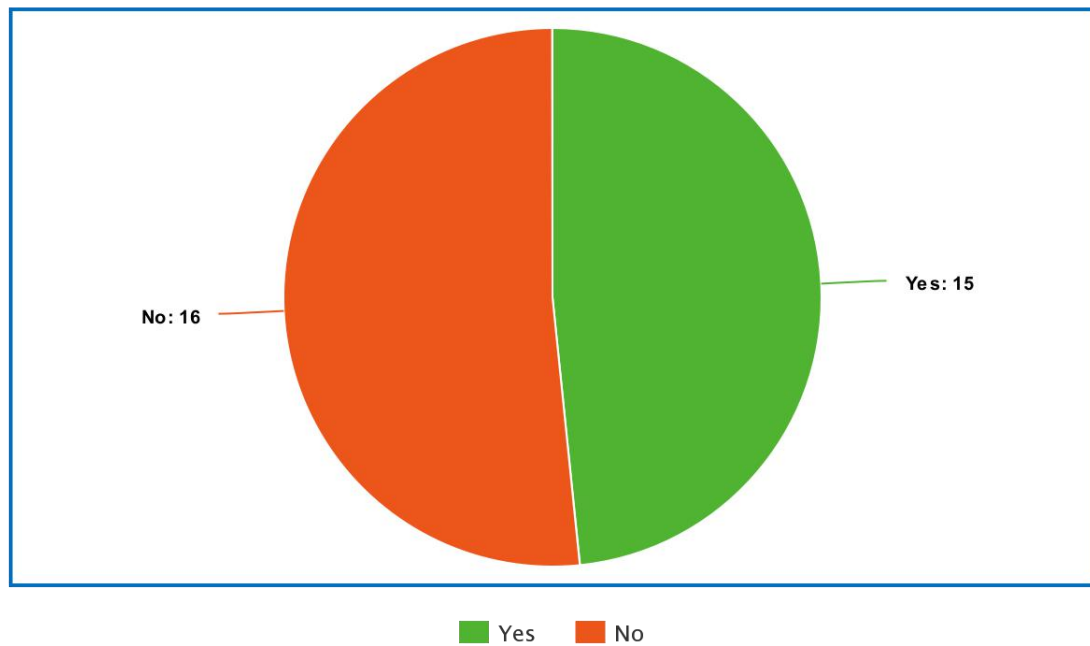
Graph 8: The Illustration of Opinions about the Need of Culture in the Learning of its Language

For this question, most of the informants (16) replied "No". Their argument was that knowing a language inevitably requires being aware about its culture. However, the other half (15) choose to reply with "No". Their justification was that one can learn a language via translation. Furthermore, they considered culture as a facilitator, not as a necessity when it comes to learning a new language.

Question 9: Can the Geography of an Area Affect its Culture?

- Yes
- No

Table 12: Opinions about the Impact of an Area's Geography on its Culture

People	Numbers	Percentage
Yes	33	100%
No	0	0%

The Impact of Geography on Culture

Yes: 33

■ Yes

Graph 9: Opinions about the Impact of an Area's Geography on its Culture

As far as this question is concerned, all of the informants answered "Yes". Their justification was that geography restraints culture, because it sets limitations, but at the same time grants specifications. is not something which can be restrained and restricted. However, the rest of the informants answered "Yes".

Question Ten : Is There Anything You Would Like to Add Concerning This Topic?

This was the hardest question to analyze, since it is in open-ended format and

does not contain definitive answers or choices. However, from the various and repeated readings of the informants' responses, I concluded that society, language, and culture are elements that complement and coexist within each other. Meaning that, it is impossible to guarantee the existence of one element in the absence of others.

3.10 - Data Interpretation

This is the part where we decode the obtained data to see whether it supports our hypotheses or not.

3.11 - The Interview's Data Interpretation

For the first question, most of the informants stated that they regularly read outside of their line of work. This goes to show that the more one reads, the more his knowledge and cultural awareness expand, because reading is synonymous with knowing. Furthermore, they stated that reading nowadays is tailored to every taste.. Meaning that, the reading materials are not only limited to printed copies, or to one genre only. However, some of them stated that they consider reading as an obligation. Thusly, a boring task, and they only read something when it is concerned with their educational matters.

For the second question, most of the informants saw language as a communication tool. They argued that language is what communicates the intentions, the ideas; one's internal thinking. However, this does not mean that they necessarily disagree with the second and third option (the one of education, and the one of identification and expression).

There are some who saw it as a means of education. Their argument was that it is needed, and standardized only in the educational scene. But, there were some who considered language as a means of expression and identification. Their argument was that there are some other ways to communicate things that do not need verbalization, such as: body gestures.

For the third question, a great portion of the informants argued that language can not represent a society's degree of evolution. Their justification was that language is seen as a tool of communication only. Meaning that, as a variable it is not affected by societal changes. On the other hand, there were others who completely disagree with the mentioned statement. According to them, language does necessarily represent the improvements in a given society, and it is affected by its changes. They have backup their arguments by including examples, such as: the word 'selfie' (a photograph that one takes of himself) or 'shareit' (an android application used to share files), and how these words did not exist in the previous years, but now they became integrated to the Saidian's society, because of the technological development, and that everybody can/is owning a smart phone nowadays.

In the fourth question, the one about gender, everybody agreed on the fact that there are differences in the way a man and a woman speak, as if it is something obvious and taken for granted. They even went to the extent of saying that this is one of those things that should not be questioned in the first place. This illustrates how one's gender affects his language use.

Concerning the fifth question, the one about language being the device that

detects a person's cultural background, the majority of the informants agreed on the fact that one's speech style declares his cultural and educational level. They argue that one's speech style shape his perception for the other, and speech as a social factor is what makes the person accepts or denies the existence of the other.However, a small number of them disagree with this fact. Their justification was that when a person speaks in a state of anger, he degenerates and demonetizes himself. Meaning that, he becomes like that who is uneducated, and who is an abnormal in accordance with his society's standards and norms. Also, there were those who stated that higher education, and better knowledge does not necessarily express a delightful manner of speech. In other words, it is all about the manners one gets from his parents and home.

As far as the sixth question is concerned, there was a kind of a tie in the choices, 17 informants saw that culture, before anything, is a way of life, a way of thinking, and it is the external image one chooses to display about himself. However, the others saw that culture is knowledge more than it is anything else. Meaning that, the way of life is delimited by the society, whereas the knowledge is decided by the person himself. This goes to show that culture is a style, an approach one chooses to spend his life.

For the seventh question, the one about living environment, a great majority of the informants agreed that the living environment one belongs affects, or in a better way, shapes his way of speech. Their justification was that one cannot dissociate himself from certain matters, because they are what made him what he is. Such examples include: family, and the place of living. This manifests the strength a

living environment can have, and how it integrates its components within the person without his will. However, two of the informants disagreed with the above statement. They said that even if the living environment was, indeed, harsh, this can not affect the person. In other words, maybe it may inspire him to better, to whiten the darkness his life is surrounded him, and that results in a good manner of speech despite the atrocious living conditions.

Concerning the eight question, the one about whether one can successfully be fluent in a foreign language without knowing anything about the culture of its people. Here, once again, there was a tie. The majority agreed on the fact that culture is ,indeed, required in the process of learning a language, because it helps in the contextualization, and in the process of understanding. This goes to show how culture is inseparable from its language, and how they are the two directions that lead to the same point. However, a good amount of the informants express their disagreement with by justifying that culture is like a facilitator, not a requirement. That is, learning a language does not mean becoming one of its people.

As for the ninth question, the one about the area's geographical restrictions, and whether those restrictions affect its culture or not, everybody whom I have interviewed agree on this fact. Some of them said that: you can not guarantee that someone from the coast, someone who lives on mountains, and someone who lives in the Sahara will have the same mentality and culture.

As for the tenth question, the open ended one, I asked everyone to provide me with a commentary, therefore, there was variation, one of them stated that:

"Culture and language are affected by the environment and geographical location". He also stated: "The more the cultural level of a society arise, the more elevated a society can be". Another one stated: "The achievement of the fluency level in any language requires linear reading in all aspects". A third one stated that "Language is adaptable. Meaning that, it is affected by the occurrences which take place in a society". A fourth one stated that "language is the key to open a society".

3.12 - The Online Questionnaire's Data Interpretation

Concerning the first question, the one about the representations and the additions that culture and language carry to society, the majority of the teachers thought that a society cannot exist if it were not for its language and culture. To society, culture and language are the things that hold its identity, carry its past, and foresee his future, are the outcomes of its existence, are what bind its individuals altogether, and are the provider of its peculiar aspects. This indicates that culture and language are the fundamental elements of each society.

For the second question, the one about their perception about the culture of Saida. Here, there was variation in their responses. One of them said that the people are famous by their hospitality, another one said that they are conservative people who value family, and the third one said that their culture is less developed. This shows that there is no definitive answers when it comes to asking about opinions.

For the third question, the one about including the cultural aspects when teaching. Here, there was a difference in the teachers' responses. Two teachers agree on the idea by saying that it helps in learning language. However, one teacher stated

that this thing is pedagogically impractical. This points out that language and culture cannot be separated, and that the latter helps in acquiring the former.

For the fourth question, the one about the foreign culture being a threat to the native one. Here, one teacher regarded it as the thing that helps the student in understanding the foreign language. Another teacher saw it as a double-edge sword. Meaning that, it helps, but at the same time it embraces certain practices that are not aligned with the native culture of the student. The third teacher said that the student should know what to take, and what to leave when it comes to things like that. This shows that learning a language does not mean becoming one of its people.

All in all, the majority of our respondents' answers helped in illustrating the link between society, culture, and language, and helped in solidifying our set of hypotheses, the one about language being the device that detects one's cultural background, and being a means of communication, and the one about culture being regarded as the style of living more than anything else.

General Conclusion

General Conclusion

Society, culture, and language are the three elements that represent each other, and those which cannot exist if one of them were to be purged. Making the relation between a society and its culture and language apparent is very important because each element carries certain aspects which can not be understood or translated if it vanished.

The focus of this research paper was the illustration of how social and cultural factors affect one's language use within a certain context, as well as creating a model for the different underlying relations that exist among society, people, language, and culture. That is why the Saidian society was used as a case of study.

In the course of writing this research paper, two research questions were formulated:

1. To what extent does social factors contribute in shaping a language, and how does culture influence this process?
2. What is the relation between society, culture, and language?

   The hypotheses which are concerned with the research questions are as follows:

A. Language is like a device that detects one's cultural background.
B. Language is a means of communication, whereas culture is a style of living.

This research was divided into three chapters in which the first chapter

introduces the reader to the three main concepts (society, culture, and language) from different perspectives. The second chapter tackled the previously researched topic: Sociolinguistics Situation in Algeria. The third chapter was the practical one. Meaning that, it included graphical illustrations for the gathered data, as well as a commentary on it. It was concerned with the interpretation, that is, whether the proposed hypotheses could be supported or not.

After our investigation, we have discovered that language is, indeed, a way to uncover one's cultural level, and that it is essentially used as a tool of communication. Furthermore, we have discovered that culture is essentially regarded as a style of living. Thusly, our hypotheses were confirmed.

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Appendices
Appendix a:

The Interview Protocol:

Dear participants,

The aim of this interview is to identify how social factors influence one's language use. For this reason, I kindly ask you to spare a few minutes of your time to reply to my set of questions, taking into consideration that all the received information will be treated anonymously.

Thank you in advance.

Question 1: According to you, language is used for:

- Communication.
- Education.
- Self-identification and Opinions Expression.

Question 2: Can language be considered as a medium that measures/identifies a society's degree of evolution?

- Yes

Why?..
....

- No

Why?...
....

Question 3: Can you notice differences in the way a man and woman speak?

- Yes
- No

Question 4: Can one's way of speech declare his cultural level?

- Yes

Why?...
....
....

- No

Why?...
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Question 5: Pick a statement:

- Culture is all about the knowledge one gains during his lifetime.
- Culture is a style of living, that is, it encompasses traditions, norms, clothing, etc.

Question 6: Does one's living environment contributes in shaping his way of speech?

- Yes

Why?...

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- No

Why?...

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Question 7: Can a language be learnt without knowing anything about its culture?

- Yes

Why?...

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- No

Why?...

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Question 8: Can the geography of an area affect its culture?

- Yes

- No

Question 9:

Reading may help you in gaining information about culture and many other fields.

- ❏ Agree
- ❏ Disagree

If you agree, what types of Reading materials do you use?

- Reading materials that concern me only.
- Reading all sorts of things.

Question 10: Is there anything you would like to add about this topic?

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Appendix b:

The Teachers' Online Questionnaire:

Dear teachers,

This questionnaire is administered to the teachers of English in order to collect some information in relation to your point of view about the interrelationship between society, culture, and language. In addition, it aims to illustrate the impact that each of

the three elements has on the other. To this end, I kindly ask you to spare few minutes of your time to answer this set of questions, taking into account that the results will be treated anonymously.

Thank you in advance.

Question 1:

What are the representations, and additions that language and culture carry to their society?

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Question 2:

What is your perception about the culture of Saida?

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Question 3:

As a teacher, what is your point of view about the insertion of the cultural context in teaching?

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Question 4:

Can the exposition to the foreign culture be considered a threat to the native one?

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