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The Effect of Intercultural Communication on Youth Lexis-progress or Slump-taken

The Case Study Master Two Students of English Department, Moulay Taher University of Saida

Dissertation Submitted to the Department of English Language and Literature in Partial Fulfillment of the Requirement for the Master Degree in Didactics

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Dedications

I consecrate this work to my unique family particularly my dear father and my caring mom. Also, to my beloved sisters Lynda, Sabrina, Khadidja and my best friend Hadjer who are supporting me always.

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Abstract

The world contains 195 countries and each country has its language, dialect, culture, geographic location, surface. Indeed, each nation is unique in various aspects. The contact between those numerous countries is called intercultural communication, interaction, connection, and every term that relates to contact between two different countries. This action touches the communicative countries on both sides namely language and culture. In other words, intercultural communication has its social and linguistic effects on the connected countries. This research aims to shed light on the effect of intercultural communication on youth lexis only .i.e. the focus is on the linguistic perspectives rather than the cultural' appearance. Quantitative and qualitative methods have been opted for this research by the inclusion of three tools of investigation: a questionnaire that has been addressed to master two languages (Arabic, French, and English) students at Moulay Taher, Saida University. Outside classroom observation for the same sample and an online interview addressed to master two students that belong to different branches (in the Algerian universities only). The results show that intercultural communication affects the human languages by progressing and replacing words from different societies or cultures to one's mother language, and start using them as their native and local language in their everyday conversations without even having a control on that. In the end, the fact is that intercultural interaction affects human thinking first by meeting new things which will exert an influence on culture. Hence, whenever a culture changes, society will change as well, in both thinking, behaving, and obviously in their language use in one way or another, consciously and unconsciously.

Keywords

Intercultural communication, effect, Language, society, culture, interaction.

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List of Abbreviation

“**GM**” (Good morning)

“**SVO**” (Subject-Verb-Object)

“**WH**” (What-Where-When-Which)

List of Acronyms

“**AA**” (Algerian Arabic)

“**ACA**” (Algerian Colloquial Arabic)

“**CA**” (Classical Arabic)

“**EGP**” (English for General Purpose)

“**ESP**” (English for Specific Purpose)

“**H**” (High)

“**L**” (Low)

“**MSA**” (Modern Standard Arabic)

List of Phonetic Arabic Letters Symbols

| Arabic Lettres | Arabic Transliteration |
|----------------|------------------------|
| ء | [ʔ] |
| ب | [b] |
| ت | [t] |
| ث | [θ] |
| ج | [dʒ] |
| ح | [ħ] |
| خ | [x] |
| د | [d] |
| ذ | [.] |
| ر | [r] |
| ز | [z] |
| س | [s] |
| ش | [ʃ] |
| ص | [ʂ] |
| ظ | [ɖ] |
| ط | [t̪] |
| ظ | [.] |
| ع | [ʔ] |
| غ | [ɣ] |
| ف | [f] |
| ق | [q] |
| ك | [k] |
| ل | [l] |
| م | [m] |
| ن | [n] |
| ه | [h] |
| و | [w] |
| ي | [j] |

Table of Phonetic Vowels

| Long IPA Vowels | Short IPA Vowels |
|-----------------|------------------|
| a : | ə |
| e : | ɛ |
| i : | ɪ |
| o : | ɔ |
| u : | ʊ |
| y : | ʏ |

General Introduction

General Introduction

Communication is a process that allows people to express themselves through their ideas, thoughts, and ways of talking. Then, they can send or receive different sets of reflections by playing the role of the sender or the receiver during the talk. While communicating, both the sender and the receiver can use various utterances that differ in language, dialect, the structure of phrases, and so on. Those language choices depend on the status of the sender, to whom he is talking, the place, and why this communication arises in the first place. Hence, those languages or varieties of the same speech used in the conversation may leave behind it a language effect, especially in youth lexis-progress.

For that sake, this present research proposes to find out which kind of language effect occurs because of intercultural or cross-cultural communication among Master two English students of Moulay Taher University of Saida. Therefore, to find responses to such an argument, those questions are formulated:

- Does intercultural communication affect youth language?
- To what extent the act of intercultural communication influences youth language or youth lexis progress?
- What are the consequences of intercultural communication on language use and change?

In order to find suitable and reasonable answers to the above questions, the following hypotheses are proposed:

- Intercultural communication has various uses, entertainment, business, education, and others. And in all these uses, intercultural affect youth language.
- Intercultural communication affect youth lexis in one way or another, by bringing a new and foreign term from another language or dialect to their linguistic repertoire.
- Intercultural communication's consequences take place when Master two language student replaces some words and use other expressions that

General Introduction

belong to different cultures and languages, or even dialects continuously in their everyday interactions as their mother tongue.

Both the quantitative and qualitative tools used to test the validity of the hypotheses mentioned above. Additionally, three research tools also utilized; Master two students' questionnaire approached to English, Arabic, and French department students who have been chosen randomly. Outside classroom observation for them as well (within the same group), at Moulay Taher University of Saida. Also, an online interview requested to master two students from diverse departments encompassing the Algerian universities selected haphazardly.

The current research paper contains three chapters. The first chapter consists of the literature review of the concepts that are linked with the paper's topic. Therefore, this chapter carries various definitions of many linguistic scholars who already tackle those terms in their previous research that attend the same heads from several ages. Plus, the relationship between those concepts regarding culture, language, and communication.

The second chapter deals with the various languages that exist in the Algerian societies because of many historical reasons, Arabic, with its variations, French and English. Those many languages cause the occurrence of several phenomena among the Algerian utterances, namely; borrowing, code-switching, code-mixing, diglossia, in addition to the assignment of all those languages in the Algerian communicative system within the Algerian communicators.

The third and final chapter contains the three research tools used in this investigation. First, an administered questionnaire has been given to Master two language students (Arabic, French, and English departments) at Saida University, Moulay Taher. Second, and outside classroom observation within the same population has been accomplished. Third, online interviews addressed to master two Algerian students around various universities. Also, this chapter contains data analysis, the interpretation of the results and the final discussions of the findings.

General Introduction

Hence, all those three chapters play a significant role within the findings discussed in the third chapter (the last section). Accordingly, the main feedbacks are that the youth utterances are affected by the circumstances around them, such as society, culture, communication, social media, and so on. However, this study concern with intercultural communication only, which also affects youth lexis by conducting new and foreign words or terms to their mother tongue language repertoire as outcomes of these kinds of interactions.

Chapter One: Literature Review

1.1. Introduction

No one can deny the close connection between culture and language since when the words are produced, culture appears. This chapter aims to explain this near relation through the presentation of various literature background of concepts that are related to language and culture. Those concepts include intercultural communication because it is the core of this investigation since it causes new language words and production growth. The latter performs the effect of communicating interculturally on youth lexis and language progress.

1.2. Culture

Every single action or reaction depend on the person's culture. Culture is a system shared by different groups of people in a particular society. It is something that people learn and transmit through generations. Hall (in Alsulami, 2016, p.281) notes that a group of people who belong to the same culture should share the same cultural codes. Accordingly, different groups of people who belong to the same culture should share the same communication codes, such as abbreviations, signs, gestures, words, and so one; this is called cultural knowledge.

From a different angle, Brown (2007:188-189) says that culture is the way used to help people to perform biological and psychological needs. In the same sense, Macleod (2005, p.2) says that culture exists in living spaces. Accordingly, without culture, people cannot define themselves as human beings, since culture is related only to humans.

Kaplan and Manners (1972) say that the concept of culture is a broad term (cited in Byram, 1989, p. 80). So, the term culture cannot be defined according to one perception because it holds on its own complicated components, such as identity, social group, language, and traditional living. According to Samovar and Porter (1994):

culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, 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 is a combination of two objects; non-material objects such as thoughts, action, language, and values "culture of ideas" combined with material objects like books, building food, and clothing "culture of things" to shape a way of life. Non-material culture has three main elements, which are symbols, values, beliefs, and norms. Symbols including anything meaningful to people who share a culture in a particular area, like a stop sign, or a body gesture, the latter is called non-verbal gestures, which are a form of language that people use to communicate, and that presents a symbolic system. For instance, talking to people online has no linguistic rules and that because it is internet culture, such as abbreviations like "Gm" instead of saying good morning and emoji. Values are the culture guide that helps people to distinguish between good and bad things, what is right and what is wrong. Beliefs, by contract, are more precise than values; beliefs are specific ideas about what people think. For example, an Algerian value is a democracy, while a general belief is that a good political system is one where everyone has the opportunity to vote and give his or her opinion on a particular issue related to the political system of the country.

Different cultures have several values. For instance, western countries like the United States share the individualism value, which favors the importance of each person alone. Whereas eastern countries like China have the value of collectivism, which focuses on the importance of groups over individuals; in Algeria, both values exist, which depend on each person's psychological and present needs. Cultural values and beliefs also help to form the expecting behaviour within a culture, that what is called norms.

Kramsch views culture as a system that shared norms for perceiving, believing, evaluating, and acting (Kramsch, 1998, p. 10). Hence, norms are the rules that guide behaviour within a society. Furthermore, norms are related to what people think is acceptable .i.e. whether something is culturally accepted or not, such as giving a seat at the bus for an older person, it is considered as a polite behavior. These norms shared by a group of individuals such as family, who shared the same identities and social space. People learn these standards through their interaction with each other at home and outside, like school and workplace, these are called social institutions. These norms become part of their daily life, and they can hold them even if they are outside their community.

Goodenough (1957: 167-173) views culture as individuals' pattern on the way of behaving properly as one who belongs to a society. Accordingly, culture helps people to shape their way of living and acting in the right manner by following norms. Then, people must take into consideration the fact that they belong to a regular society, which needs respect. Moreover, culture is a concept, which is comprehensive to all sides of humans' lives. For instance, Animals do not have a culture. In the same point of view, White said that cultural behavior differentiates between man and animals; a man without culture can be classified as a kind of an animal. White stated that the role of culture is to set the man's response behaviors. (Cited in Kroeber and Klucichohn, 1952:92-96).i.e. through using norms, culture controls the man's behavior within a society.

There is a difference between culture with the big "C" and culture with the small "c". Tomalin and Stempleski (1993: 6) explains that culture with big C refers to the action and the act of history, for example, art, and music. Whereas, the culture with small c refers to cultural behavior. In other words, culture influences behavior, which is expressed through the use of language to respond in various situations.

1.3. Language

All the creatures have their language, which is special and unique, since, human language is different from the animals' language. According to Rai&Panna "Language is a system of symbols with standard meanings" (Rai&Panna, 2010, 333). Language is an arbitrary vocal system that carries symbols; those symbols are used for social communication. It is also a "powerful symbol of national and ethnic identity" (Spolsky, 1999, p. 181), this means that the language presents participants' nationality and identity.

In order to transmit a message, people use both verbal and non-verbal conversations to communicate; both create a symbol. Symbols are words and signs that carry a different meaning depending on the culture of social group .i.e. he or she uses words and signs to shape full and right sentences. Those sentences should carry a meaningful sense, and that sense changes whenever the culture changes because the cultural symbols differ from one culture to another.

Wardhaugh (2002:2) from his part, defines language as a set of rules and principles, which shape the way of performing ideas by the use of sounds, words,

and sentence structure. So, language is the production of sounds, which is a kind of vibration that happens in peoples' vocal voices and comes out from the mouth. Language is concerned as a guide that manages the production of those sounds for meaningful words and sentences.

Gao (2006, p.58) affirms that, "The meanings of a particular language point to the culture of a particular social group". Thus, the language is used to communicate meaning using a combination of spoken or written words or signs. That meaning differs from one culture to another. That is, in every country, whenever people move from one city to another, they will notice differences between those cities in tenses of using language, codes, interpretation of signs, dialect, and so on. In other words, language changes whenever the places change.

The language varies from one place to another because of some factors such as time and distance. Chambers and Trudgill (1998:5) say that traveling between places in one village makes you notice the language differences there, which make every place special, sometimes these differences are huge and sometimes are small differences, but whenever we go broader, the language changes more and more. To sum up, the distance between two points of an era makes the linguistic variation bigger, and vice versa, and the outcome is the production of various dialects and languages or new lexis.

Language allows people to share the things that make up their culture, this process is known as cultural transmission. People identify themselves by using words to show their emotions, beliefs, and to express their points of view using language. So, culture and language are extremely related.

1.4. Language and culture

Language and culture complete each other. In that sense, Brown (2000:4) said that, "A language is a part of culture, and a culture is a part of language, the two are intricately in interwoven so that one cannot separate the two without losing the significance of either language or culture". The relationship between language and culture makes both notions more powerful. People express their culture using language, and language is expressed depending on the culture.

Wardhaugh (2002:219) says that it is impossible to understand or apprehend language without the knowledge of the culture and vice versa. Having prior knowledge about a culture helps people to understand the language whenever the use changes. To gain knowledge about a particular culture, people use the means of communication, which is the transmission of ideas and thought between participants by the use of sound (DeVito 1986:61). Furthermore, without the means of communication, culture cannot be transmitted or shared through generations and even cannot be understood.

In the same sense, Canale (1983: 4) defines communication as the discussion between two participants using both verbal and non-verbal symbols, spoken or printed forms, and product and coherent manner; i.e. communication refers to the transmission of ideas from one to another through a good and acceptable way. However, people use communication to share meaning into the bargain.

According to Hall (1959:169), “culture is communication and communication is culture”. Through communication, people present their culture and identify themselves with the use of a particular language and dialect. The use of languages differs within the speaker's tone of voice, accent, conversational style, gestures, and facial expressions. Therefore, language symbolizes cultural reality; it is a means that people use to convey ideas and thoughts. By using verbal and non-verbal aspects, language shapes cultural reality in one way or another.

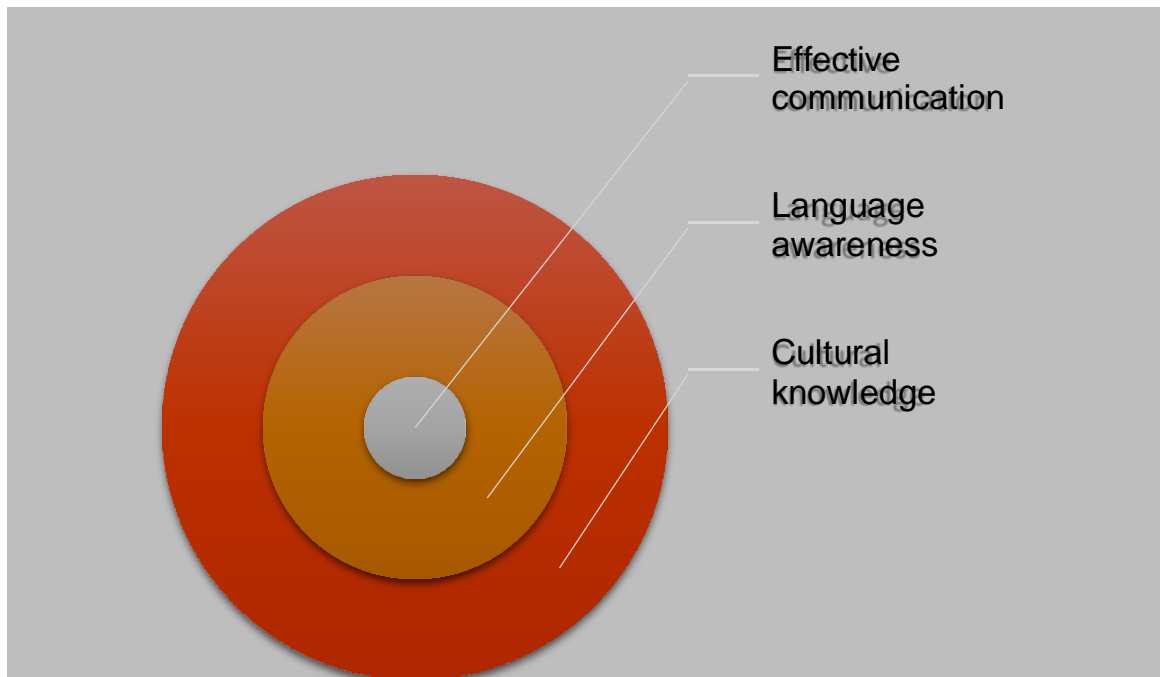


Figure 1.4.1. The relationship between language, culture, and communication

Accordingly, to reach successful and effective communication, people need to have prior knowledge about both culture and language use (see figure 1.4.1). Thus, practical communication helps both the sender and the receiver to understand the transmitted message correctly. A person who follows the communication method in the right manner will be fortunate in any situation in his personal or social life, especially while dealing with persons from a different cultural background. This is known as intercultural communication or cross-culture. i.e., efficient communication is the key to any successful interaction with people from different cultures. Nevertheless, to improve their active intercultural communication, people first need to pass through the relationship between culture and communication.

1.5. Culture and Communication

People use language to express their opinions and present their culture through interaction. Language or the use of language could change within people from the same social group since each one could have its own culture, and that affects his or her use of language, this is called language diversity. Humans have nearly 7,000 different languages, and people can learn all those languages, but not

all could use them in the right way because each group speaks the language in many forms, even with the same language. Different cultures vary in several aspects, such as language, behaviour, gestures. When it comes to communication, culture can be divided into two groups, high context and low context cultures.

1.5.1. High Context Culture

The high context culture exists in countries that are commonly homogeneous such as East Asia, Latin America, Southern Mediterranean, and Arab countries. Those countries are sharing common values, and when people from high context cultures communicate, they do not need to say everything explicitly. They use non-verbal signs to tell what they did not say in words, and silence is quite significant for them. High context cultures value relationships by knowing whom they are talking to, which influences their way of communication. Thus, a strong relationship supports natural and implicit language.

1.5.2. Low Context Culture

In parallel, low context culture exists in Canada, America, and Western Europe countries. These communicators are highly specific, and they prefer clear descriptions. Low context communicators do not trust relationship, especially in business communications. Instead, they count on spoken or written words and prefer to be direct. Low context culture participants prefer moving too fast, but at the same time, they promote understanding rather than just giving a specific explanation for better outcomes.

The communication gap between both high and low context cultures is about language and behaviour than the language use itself, and it can be bridged by focusing on the key necessary on both cultures, which is relationships.

Nowadays, people from different cultures and backgrounds get in contact regularly, whether in work, university, or daily life situations. Connecting with those people makes the process of interacting more difficult for the participants because they face new behaviour and attitude that do not match with their common understanding. The reality, however, connecting with people from various cultures makes the participant feel insecure because people do not interact and communicate naturally in those situations. Hence, people need to study first

communicative competence, and after that intercultural communication, and intercultural communication competence as the last step to deal successfully with those difficulties.

1.6. Communicative Competence

Communicative competence was proposed first by the sociolinguist Dell Hymes in the 1960s. This concept comes to facing "Linguistic competence", a concept that was presented by the linguist Noam Chomsky (1965). Competence means that someone or something is sufficient to meet one's needs. It has many synonyms, such as capable, appropriate, proficient, adequate, and suitable. In linguistics, communicative competence relates to the grammatical knowledge uses i.e. the people's ability to use syntax, semantics, morphology, and phonology, and also the social knowledge about the right place and time to use those utterances in the right way, which include pragmatics and the philosophy of language, it also includes work on speech act. According to Hall (2002:105), communicative competence is a term used to refer to the understanding of communicators' knowledge and abilities to use linguistic features in a right and well forms in different contexts. Accordingly, Hall relates the communicative competence with the people's capacities of linguistic features and their abilities to use those features in the right manner in various situations.

Depending on Canale's model of communicative competence (Safont, 2005: 51), there are four aspects of communicative competence, which are grammatical competence, sociolinguistic competence, strategic competence, and discourse competence (see figure 1.6.1). Each component has its importance and effects on people's development of communicative competence.

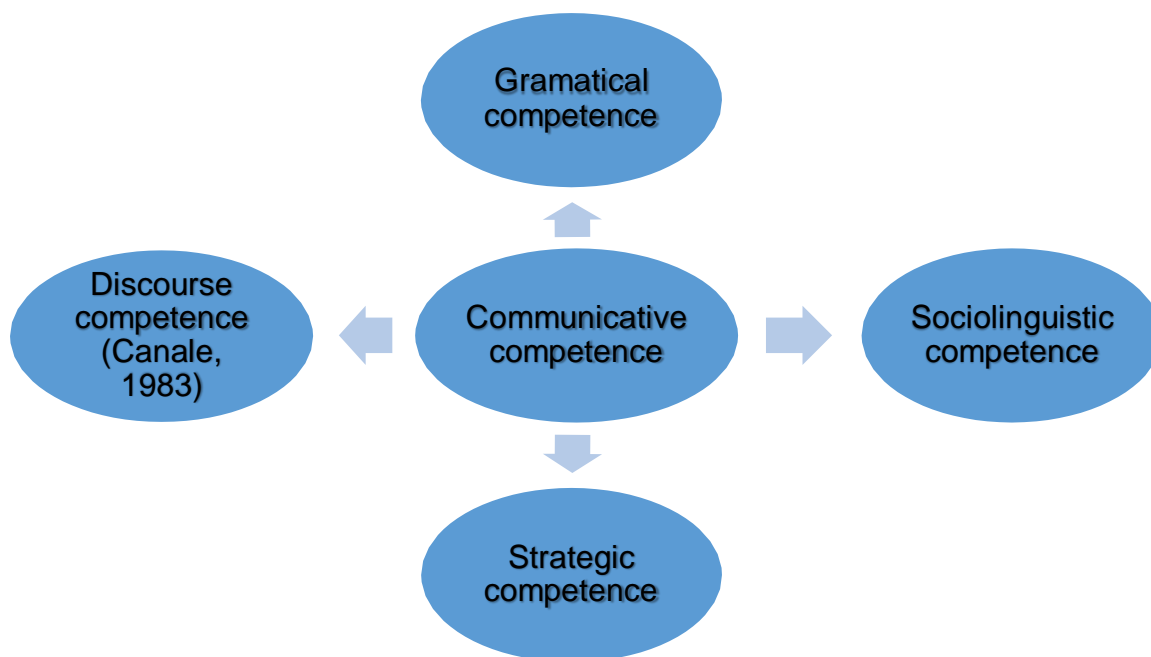


Figure 1.6.1. Canale and Swain's (1980) and Canale's (1983) Model of Communicative Competence (Safont, 2005: 51)

1.6.1. Grammatical or Linguistic Competence

At first, this component was called grammatical competence, which used to refer to grammar knowledge, sound system, and vocabulary. Later on, it was re-named as linguistic competence (Soler and Jordà, 2008: 42). In the same sense, Safont (2005: 51) tells that this component has four major subcomponents, which are morphology, phonology, syntax, and semantics; people learn these subcomponents through traditional models such as grammar-translation and so on. Since participants need this kind of knowledge to distinguish whether a particular sentence is grammatically correct or not while producing and receiving utterances and sentences, spoken or written version. Hence, Safont (2005: 53) affirms that the linguistic competence knowledge stocks to the communicator various words, forms, and models to carry specific information that wants to send. The four subcomponents are defined below:

1.6.1.1. Morphology

Morphology is a branch of linguistics that deals with the study of word formation and structure of the language. To understand the various forms of language word structure, people need to study its component part, which is a morpheme. A morpheme is the shortest part of the meaning of a word, for example, the word "Train" contains one morpheme, one sense, and refers to one object such as object and people names and so on. Other words contain more than one morpheme such as "Peaceful", which contains two morphemes. The word "Peace" means the state of harmony that exists during the absence of war, and "ful" a suffix means full of something, that includes two units of meaning combine to give the full sense of the word.

1.6.1.2. Phonology

Human sounds are studied into two fields (phonetics and phonology). On the one hand, phonetics is concerned with the study of human sounds of a particular language. On the other hand, phonology established upon phonetics. Phonology, in contrast, investigates the role of sounds in different languages. Phonology also called phonemics or phonematics and it is a branch in linguistics that deals with the systematic arrangement of sounds in languages. It is concerned most with the study of phonemes in languages.

1.6.1.3. Syntax

Syntax determines word order and basic sentence structure within the different languages. Each language has a specific syntax that tells the speaker and the listener which part of the sentence comes first to help them make sense of what being said, for example, subject, verb, and object (SVO order). Syntax is the study of the ordering of components in phrases and sentences. In linguistics, syntax is one of the most important fields of study because it allows people to combine words and phrases and sentences uniquely within the human language. Also, it is the guideline that people use while speaking and writing for coherent and understandable sentences.

1.6.1.4. Semantics

Human languages are not limited only by the spoken or written words, but also with symbols and movement or body language, which are called signs in general. In human languages, semantics is the study of meanings. i.e., semantics is a linguistic study of vocabulary meanings in a sentence. Semantics is used to study the meaning of human expressions through language. It focuses on the relation between words, phrases, signs, and symbols. In linguistics, it is the study of the interpretation of signs and symbols used to communicate in communities in certain circumstances, such as sounds and facial expressions. Thus, semantics main concern is to clarify the misunderstandings that occur because of word selection in written and spoken language.

From another perspective, Richards (2006:3), says that communicative competence has four knowledge part of the language:

- The participant's information about the functions uses language in particular domains for different purposes.
- The participant's knowledge about the variation use of the language depending on the power of the situation. i.e., formal or informal language; besides, language use properly in both written and spoken conversations.
- People's knowledge about the way of product and comprehend various types of writings, tales, articles, meetings, conversations, for instance.
- Participants' knowledge on how to control difficult communications, which includes limitations with ones who have less or high language proficiency, for example, follows different sorts of communication for easy and better understanding.

In order words, to deal successfully with linguistic competence, people need to have an overview of language functions, variations, and the way of using those variations as well, without neglecting the knowledge and strategies of dealing with linguistic difficulties in communication. Strategic competence comes to cover people's grammar competence, which is the second aspect of communicative competence.

1.6.2. Strategic Competence

Strategic competence is the capacity of know how to get on, when people do not know how to say something. It is people's ability to organize their messages while facing breakdowns in communication, as it is used to solve communicative problems. In this sense, Canale and Swain (1980: 30) define strategic competence as “strategic competence is verbal and non-verbal communication strategies that may be called into action to compensate for breakdowns in communication due to performance variables or to insufficient competence”. Accordingly, strategic competence could be both verbal communication, such as replacing words with synonyms and antonyms and non-verbal communication, such as gestures. For example, one is presenting his work, and suddenly he loses the word "glue", for solving that situation he sticks his hands together to symbolize the word "glue", that what is called strategic competence, which is the ability to deal with certain issues immediately and successfully.

According to Brown (1994: 228), strategic competence as learners' play with the language to convey communicative aims. In this sense, strategic competence is the speakers' ability to solve bad language situations and know how to deal with it appropriately without damaging the communication process through the use of facial expressions such as a smile as a reaction for a wrong tone, or faulty pronunciation. In addition, the speaker can use definitions or descriptions to play with the language used while communicating if he forgets or even does not know a word, especially while dealing with a foreign language. However, this strategic competence needs guide lines to follow while facing such problems during speaking or writing, and that leads us to the third component in communicative competence, which is discourse competence.

1.6.3. Discourse Competence

The third component in communicative competence is discourse competence. Trosborg (1994: 11) says, “Discourse competence refers to the appropriateness of utterances to their linguistic contexts. This type of competence refers to knowledge of how to combine sentences into unified spoken or written texts of various types”. i.e., this knowledge includes both spoken and written texts. Hence, discourse competence helps people to create organize utterances within coherence

and cohesion in different contexts. Therefore, Usó-Juan and Martínez-Flor (2006: 147) say that discourse competence is associated with cohesion, text organization, and text genre. Accordingly, discourse competence is related to the knowledge of building and organizing different texts with cohesion. The use of cohesion forms coherence. In other words, discourse competence is the capacity of organizing your discourse with coherence and cohesion.

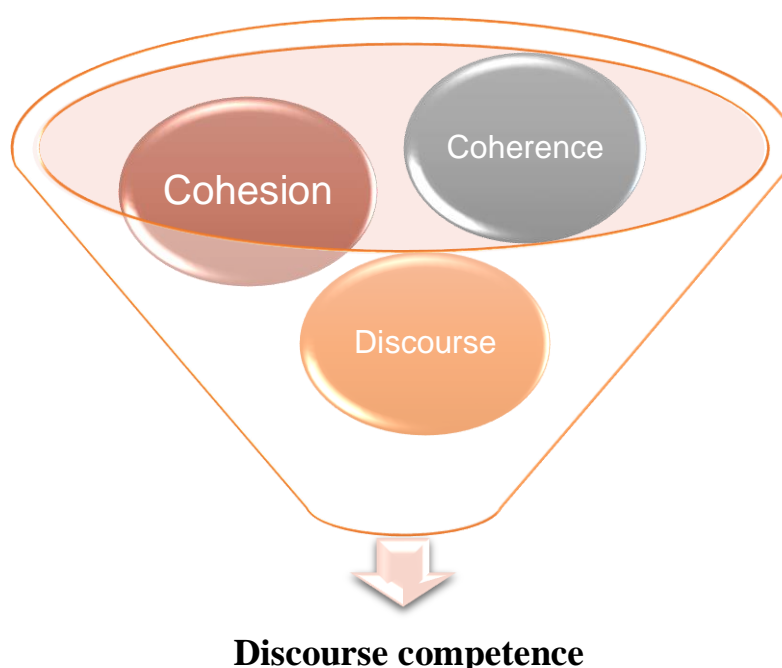


Figure 1.6.3.1. The standard of discourse competence

1.6.3.1. The Difference between Coherence and Cohesion

1.6.3.1.1. Cohesion

Cohesion is the glue that holds the paragraphs together, and the flow of sentences and paragraphs. In other words, cohesion makes the ideas follow each other smoothly. In parallel, the end of one sentence and the beginning of the next sentence are closely related to each other. To create cohesion in both processes writing or speaking, learners should use cohesive devices. Cohesive devices are words and sentences used to make a connection between phrases and paragraphs

within a text, such as transitions, linking words and phrases, conjunctions, prepositions, pronouns, synonyms, etc. Thus, cohesion is the way to use vocabulary and grammatical structures to make connections between the ideas to make relationships evident and clear.

Reference

- Pronominals he, they
- Demonstratives, articles this, the
- Comparatives same, other

Substitution

- Nominal substitutions one, all
- Verbal substitutions do, likewise
- Casual substitutions so

Ellipsis

- Nominal ellipsis (omissions at subsequent mention)
- Verbal ellipsis
- Clausal ellipsis

Conjunction

- Additive and, as well as
- Adversative yet, but, however
- Causal so, it follows
- Temporal then, in the end
- Continuative of course, anyway
- Intonation

| Lexical | |
|----------------------------|--------------------------|
| • Same item | mushroom-mushroom |
| • Synonyms or near synonym | the ascent-the climb |
| • Superordinate | a new jaguar-the car |
| • “General” item | the rafters-those things |
| • Collocation | boy-girl, north-south |

Figure 1.6.3.1.1. Types of Cohesive Devices Found in English Language

(Saville-Troike, 2006: 151)

According to Saville-Troike (2006: 151), in English, there are five main cohesive devices namely; reference, conjunction, substitution, ellipsis, and lexical (see figure 1.6.3.1.1). The cohesive devices that are presented in this research include references and conjunctions.

There are many different ways for people to make the writing more cohesive. The first cohesive device is called a reference.

a. Reference

Reference refers to the use of pronouns. One way to provide cohesion in writing is by the use of different kinds of pronouns. The use of pronouns lets writers avoid repetition by referring to something that has already been mentioned. For example, “My first lecture in history today was so quite interested. It was about world war two”. Henceforth, the pronoun "it" in the second sentence refers to "my first lecture" in the previous sentence. Therefore, by referring to the lecture by the pronoun "it", the writer can create a connection between the two sentences. Thus, the use of reference makes people write texts more cohesively and easy to follow.

b. Conjunction

Another cohesive device is discourse competence or conjunction. Conjunction refers to the word and phrases that are employed to connect clauses

and phrases in a text. There are various types of conjunctions. Saville-Troike (2006: 151) organizes conjunctions such as “additives (and, as well as), adversatives (yet, but, however), causal (so, it follows), temporal (then, in the end), and continuative (of course, anyway)”. There are other types of conjunctions, such as conjunctions that express:

- Result: (consequently, therefore, hence)
- Example: (for instance, for example, like, as)
- Contrast: (though, although, even though), and so on.

To sum up, in order to write a cohesive text and avoid random phrases and sentences in both writing or speaking productions, people first need to have a prior knowledge about those cohesive devices to apply them correctly while writing or speaking for good and better sentences structures.

1.6.3.1.2. Coherence

Coherence is another factor in which certain text refers to the ideas that are clear, logical, and easy to understand. Unlike cohesion, coherence is concerned with the following of the train of thoughts without the use of linguistic devices. Coherence logically connects the ideas and makes them work with each other to form a full thought. In other words, people can follow the stream of ideas effortlessly within the presence of coherence in a text. The lack of coherence in a text could affect the reader's understanding of the organization of ideas. For example, "Last night I watched a comedy movie at 10:30 PM. It is snowy outside, and I can't sleep". In the example mentioned above, the writer shifted from one idea to another in the same paragraph, this makes the reader to feel confused and lost, because the ideas are:

1. Totally different from each other.
2. Not connected, or has any relationship between them.
3. Happen at different timing.
4. Finally, they have no sense together.

Consequently, coherence arranges the writing together and creates:

- Clarity and balance
- Harmony
- Flow of ideas and thoughts
- Logical progression

1.6.3.1.3. The Relationship between Coherence and Cohesion

As mentioned before, the use of cohesion creates coherence in texts. Coherence and cohesion are two writing skills that are related to each other in one way or another. The relationship between Coherence and Cohesion is presented in the following points:

- Coherence and cohesion are two words that are usually unseparated because of their close connection.
- If the paragraph has a good cohesion, then the ideas will flow from one sentence to another, it will leads to coherency.
- Coherence is the use of logical ideas, whereas, cohesion tells the reader where those ideas are going, by the use of pronouns, for example, and moving from a different point by the use of other cohesive devices to form a whole structural paragraph.

Consequently, coherence and cohesion work together to give the oral or the written paragraph a logical arrangement and real sense. This reality sequence is called discourse.

1.6.3.2. Discourse

The word discourse means oral and verbal words, communications, and discussions in a particular topic. It is related to social reality and reality construction, such as relationships between people and the notion of power. The notion of power is a person's social status in society. In discourse, powerful people could guide the use of the language of others who belongs to a less powerful statue. For example, all the workers speak formally in the presence of their boss. Then, the use of language and the selection of words change depending on the power of the communicative members.

People use the discursive process to understand how human beings conceptually see and make sense of their reality. For instance, the colour of the sky is blue, and everyone agrees on that because that what all people learned in primary school by a higher person, which has a power statue, that person is called a teacher. As we know, all the children have a strong belief in their teachers, all what the teacher says is true for them, and if anyone says the opposite, they will not believe him even if it is true.

Thus, discourse is the ability to use and select both the words and the use of language in different contexts, either orally or in written version, and for various goals, conversations, debates...etc. Besides that, people should know the fourth communicative competence aspect, which is sociolinguistic competence.

1.7. Sociolinguistic Competence

In every daily life, meeting many people is something usual either at work or at school. Those people could differ on many sides, language, culture, or both. In fact, dealing with all those people is not an easy thing to do because each one has its own way of using and understanding the language. For that sake, people should have several techniques and methods of using the language in order to deal with other people from different social groups efficiently. This is known as sociolinguistic competence. Sociolinguistic competence is the ability to adapt the communicator's language in different contexts; it is a very crucial skill for all communicators from diverse cultural and social backgrounds.

Haley and Austin (2004:189.) assert that in order “[t]o be more orally productive, learners would need to be more capable of responding in a relevant and socially appropriate manner to the communication of others” Accordingly, for successful communication, people need to have the ability to be socially connected in different contexts and also have the capacity to respond to others in the right and appropriate way while communicating. to do so may lead to good oral production, and that what most people lack and need in communication.

In the same sense, Swain (1985: 188) says that sociolinguistic competence is concerned with the production of responses in various sociolinguistic contexts, which depends on some contextual factors, such as, who you are, who you are talking to, and why you are communicating in the first place. Therefore, to produce

appropriate utterances, communicators should focus on two main points, which are the appropriateness in meaning and the appropriateness in form.

Thus, sociolinguistic competence is people's ability to deal with different kinds of conversations smoothly, and that happens when communicators take into consideration the participants, the communicating place, and the goal of the communication as well. Those three aspects could turn the whole conversation from a good one to a failed one, and vice versa.

To sum up, communicative competence is the link between language, communication, and culture. Besides, there are four aspects of communicative competence, which are grammatical competence, sociolinguistic competence, strategic competence, and discourse competence. Each aspect has its importance in both oral and written production; the lack of any one of them can affect the communicative process and cause issues in both the speaker production and use of the communication language, and the listener's understanding and interpretation of the message received. Hence, communicative competence is an essential part that helps people to achieve advantages communicatively, especially while dealing with people from a different cultural background, which leads us to the so-called intercultural communicative competence.

1.8. Intercultural Communicative Competence

Intercultural communicative competence is also known as cross-culture competence, cultural competence, or cultural intelligence. Cross-cultural competence is about people's abilities in interaction and communication in different environments. It is associated with communications between different groups of people that belong to several cultures. From a different point of view, Byram (1997: 6) states that people who can understand their own culture well and can compare it with other societies in the way of behaving within different cultural elements are interculturally competent. Accordingly, intercultural competence is about people's own understandings of their culture and matches it with other cultures as well in ways of speaking, eating, dressing, behaving, and so on. Also, Chen and Starosta (1999: 28) state that intercultural communicative competence is related to people's understanding of different cultures, through the understanding of his or her own culture first and other cultures as well, and use this understanding and cultural

knowledge for communication purposes. Nevertheless, this cultural understanding helps people to differentiate between multiculturalism and understanding it as well and thus makes interaction and communication easy for them. He adds that intercultural competence combines many features list as follow:

- The open minds through the other cultures.
- The understanding of social practices and productions of both one's local culture and other target culture.
- The capability to link and connect ideas and things from other cultures and make it acknowledged to ones from one's society.
- The ability to use new experiences that already learned from other communities in appropriate future situations.
- The knowledge to assess in authority way one's culture concerning other cultures practices and productions.

Similarly, Matveev (2017: 8) gave another definition; he describes intercultural awareness as “the ability to step beyond one’s own cultural conditioning and function effectively and appropriately with other individuals from linguistically and culturally diverse backgrounds”. Accordingly, intercultural competence or awareness is people's capacity for moving through his or her own culture and be more familiar with others those from different linguistics and backgrounds, and cooperate correctly with them in various contexts.

Hammer et al. (2003:422) say that intercultural communicative competence is people's capacity to deal effectively with others from different cultural backgrounds. Accordingly, intercultural communicative competence is associated with people's skills during their interaction with others from various cultural backgrounds in different situations. From the same angle, Deardorff (2006: 247) defines intercultural competence as “The ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes.” Besides Hammer's definition, Deardorff views intercultural competence as communicators’ strength of dealing with intercultural positions by the use of one's intercultural knowledge and communicative skills, including the proper attitudes.

In other words, there are several cultures around the world, and those cultures are called national cultures. Every culture has specific values that are different from other cultures' values. Consequently, those differences may arise some conflicts when two or more cultures try to work together, for example, if Japanese businessman tries to do work with an American businessman sometimes misunderstanding accrue during the deals since each one of them has its own set of expectations. For that sake, Hofstede (1991:14) suggests a list of cultural dimensions that present all the differences elements between cultures around the world. Those differences help people to make comparisons and connections between various cultures.

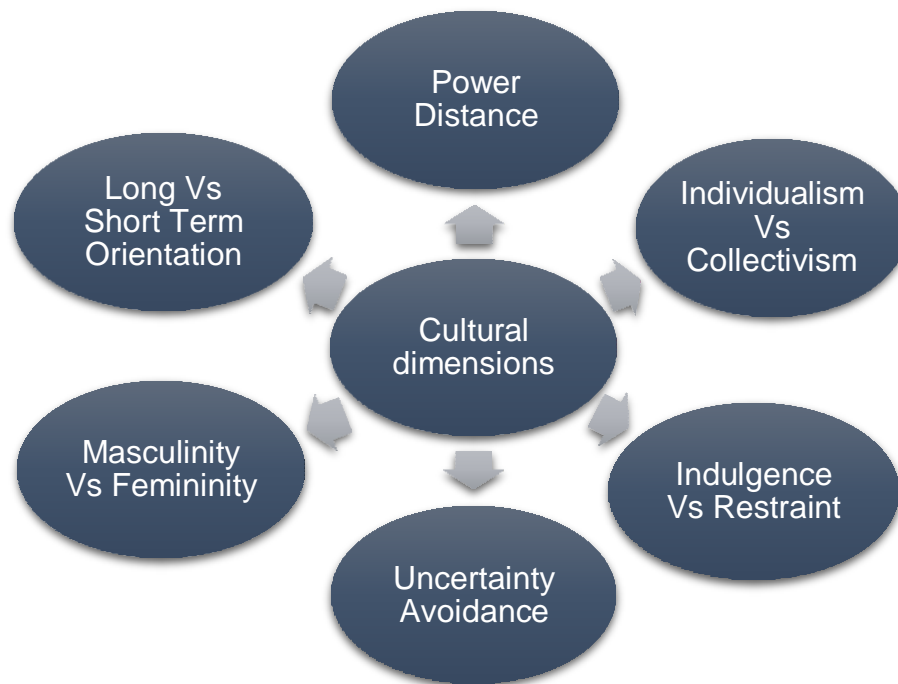


Figure 1.8.1. Hofstede's Cultural Dimensions

The psychologist Hofstede comes with six dimensions of national cultures, power distance, indulgences versus restraint, uncertainty avoidance, long versus short term orientation, individualism versus collectivism, and masculinity versus femininity (see figure 1.8.1). However, a dimension is a unique way of thinking, a

part of an aspect of something, and this way changes whenever the culture changes. Therefore, those dimensions acknowledge the communicators about the diversity of cultures, since they are considered important points relate to effective intercultural communication in various domains. Accordingly, Kushal (2010: 19) states that effective communication requires active skills from both the sender and the receiver. In other words, if the two or more participants are well culturally knowledgeable and have good communicative skills, then the information will be easy to transmit and to understand without any conflicts or misunderstandings and interpretations. This effective communication has many goals, for instance, to instruct, notify advice, warn or convince, and to create friendship in several domains (Kushal p. 51). Thus, cultures can differ on many sides, for instance, language, geographic location, beliefs, norms, and so on. When people interact with another from a different cultural society, each one of them will present his or her culture unconsciously in their personnel attitudes. Those attitudes or behaviours are concerned with their body language, reactions, way of interpreting things, and responses. All of these factors make each one of them different and unique from the other.

To conclude, intercultural or what is called cross-culture is the incorporation of two diverse cultures, or two different languages (Kramersch, 1998, p. 81). Besides that definition she says, "The term intercultural may also refer to communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language". Accordingly, intercultural is not only about communication between people from various cultures and languages, but may also refer to the connection between persons who share the same language, but they are culturally different, the Algerian cities, for instance. It is people's ability to understand diverse viewpoints in cross-cultural positions, and interact with members of the other cultures in a range of situations effectively by internal communication.

1.9. Intercultural Communication

Intercultural communication is also known as cross-cultural communication. It is a study concerned with human connection and interaction around the world. In other words, intercultural communication is a situation when different people or

groups communicate about a particular topic. Accordingly, those kinds of situations affect communication because each one of them has various linguistic and cultural backgrounds. i.e., without understanding intercultural communication in different areas, people cannot interact effectively with those from unfamiliar cultures and may face problems of misunderstanding and interpretation of words and signs. Those problems affect individuals in one way or another; in both personal and professional life, for example, if someone goes to a job interview in a foreign country like china, any unacceptable attitude can cause a problem in his evaluation as he may lose that job opportunity. Thus, effective intercultural communication is concerned with two major factors, which are cultural awareness and cultural intelligence. These skills make people learn more about other cultures for better and successful communications without any misunderstandings and difficulties through the use of different communication forms. Hence, there are two forms of communication, verbal and non-verbal communication.

1.10. Forms of Communication

According to Kushal (2010:58), communication is an essential tool of connection that humans need for various parts of their life. He says that communication is divided into two standards, verbal and non-verbal communication (Kushal: 4).

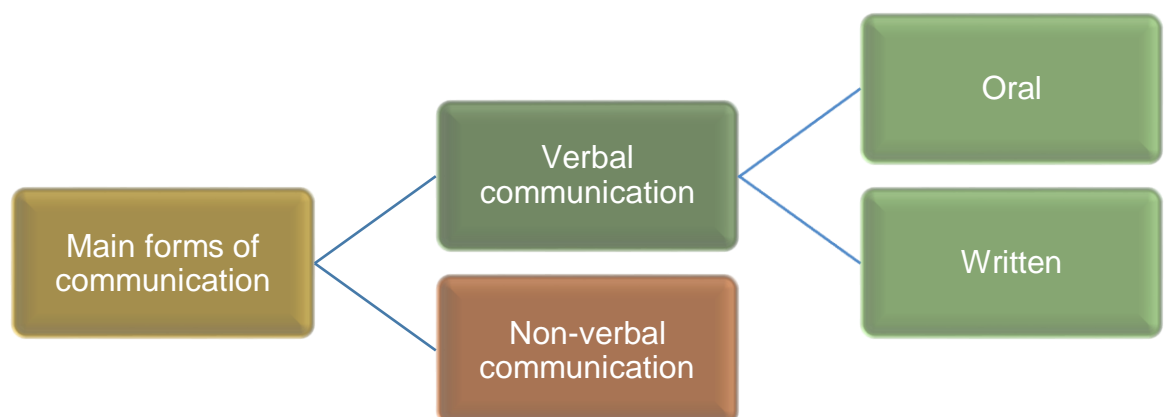


Figure 1.10.1. Kushal's forms of communication (2010:4)

1.10.1. Non-verbal Communication

Every day long, people communicate with each other verbally and nonverbally. The latter is the non-spoken language that people use to communicate, which is known as body language. Therefore, on non-verbal communication, no words are needed. It is concerned only with body language, gestures and physical appearance. Many feelings can be recognized by non-verbal communication; love, hate, and so on (Kushal: 5).

Additionally, Amundson (1993: 105) says that most than half of a message are transferred non-verbally (ninety-three percent), and the rest of it (seven percent) is transferred verbally. Accordingly, the messages are delivered by actions more than words, since actions are more significant than words. Geddes (1995:167) summarize the foundation of non-verbal communication in the following points:

- Body position: it uses to show respect and interest.
- Posture: it uses to show self-power and confidence.
- Facial expression: it uses in face to face situation to hide actual emotions.
- Eye contact: it uses to express interest and confidence.
- Use of space: the use of different extents of spaces express relations in communications. i.e., less space for a close friend, and vice versa.
- Personal appearance: people dress well to gain respect from others, and that why people dress formally on Particular events.

1.10.2. Verbal Communication

Unlike non-verbal communication, verbal communication requires the use of words, in both strategies written or oral.

a. Oral Communication

Oral communication exists in many situations, such as presentation, speech, face-to-face conversation, debut, phone conversation in addition to many other forms. Usually, oral communications are precious and limited, since people cannot remember many words at the same time. Consequently, (Kushal: 7) says that

sometimes oral communication can be unclear. (Kushal: 49) adds that oral communication is used when:

- The message should give in the oral form.
- The message presents to a group of people.
- The receivers cannot read.
- The message is short.

Besides that, (Kushal: 7) claims that the use of oral communication is not enough, since oral information without written form present ideas without future references and proofs.

b. Written Communication :

According to Kushal, written communication is the second form of speech (see figure 5.1). Concerning printed communication, words should be written down in a paper, and that gives another sort of information with a written format. Kushal (p: 9) conveys that written communication is used when:

- The message is long.
- The message needs to be written for future references, for instance, academic purposes.
- The message is not secret, and it available for everyone to read.
- The message needs time to construct and write.
- The message is sent for ones who can read and write, for example, academic presentations.

For Kushal, the written communication device is conducted only for those who can read and write. Moreover, he says that it uses when the information needs to transfer in the written form for future matters. Nevertheless, it uses when it is general data and allows everyone to read it. Unlike oral communications, the written one is longer and requires much time to construct and organize.

Moreover, written communication presents many advantages, such as:

- Written a work report about a specific project in any place.

- Sending emails for academic or business objectives at any time without the consideration of the audience's presence.
- Sending long messages that are too expensive in phone call conversations and travel expenses.
- Communicate messages quickly to many people at the same time in any geographical location.

Hence, written communication has many advantages. It allows workers and employees to write their project statements anywhere and anytime. Additionally, anyone can send various emails, whether for academic or business aims without the need for the presence of the audiences. Nevertheless, when people try to send long messages, which will cost them a lot of money, in either phone calls or transporters pays, whereas, written communications are much cheaper and fast since it enables people to dispatch the same or various messages to numerous people in several places simultaneously.

To sum up, verbal and non-verbal communication are totally different from each other, and both forms are acceptable within a conversation. Verbal communication is more structured and well planned than non-verbal communication. Consequently, both standards are related because they complete each other. So, both verbal and non-verbal communications are necessary for human interaction, especially while dealing with intercultural communications since sometimes people do not know how to say a word or forget it, so they may skip to the non-verbal communication as the second option to express the idea on their minds. Those kinds of conversations are important for multicultural communications, and both of them are utilized for effective communication. Consequently, this intercultural interaction may affect communicators' language and lead to linguistic and lexical exchanges between persons through communication, and that is called language changes.

1.11. Intercultural Communication and Language Changes

The world is changing, and people often change too because of globalization's new area. Each generation has a different way of thinking, i.e. the old generation is totally different from the youth one in some aspects like language,

beliefs, attitudes, and traditions since time can change everything. Among all these changes, this investigation is focused only on the part of language changes. Language changes unconsciously in generations, each one typically has some sudden difference in vocabulary, pronunciations, and possibly in grammar as well, and those differences change whenever the society changes. Furthermore, the language is still changing, yet that change is not easy for people to observe. Therefore, Shigemoto (1996:1) says, "We are so intimately connected to our language that we may fail to see its changes, in much the same way that our closeness to our children obscures perception of their development. But languages do indeed change."

Therefore, language is not a standard factor. For instance, childhood language usually does not exist when the person grows up because, at that stage, he or she gets into connection with others who share a different linguistic collection. Later on, they start to exchange their words with each other, and that exactly what causes lexical variation automatically. From the same perspective, scholars state that there are three conditions of language change: spontaneous change, borrowing, and imposition.

a. Spontaneous Change

Spontaneous change refers to the changes in language that happens gradually unconsciously through interaction with others, even from the same or different societies. Jones and Esch (2002: 123) assert: "No two people speak exactly the same", this signifies that each one has its unique way of speaking even with the same language. This diversity of using a language affects communicators' youth lexical and language use in general.

b. Borrowing

Ages ago, people lose words while describing things; instead, they used words from foreign languages, put them on their language repertoire, and consider them as their own vocabulary. This phenomenon is known as borrowing. Hornby (2005: 69) describes borrowing as: "a word, a phrase, or an idea that sb [some body] has taken from another person's work or from another language and is used in their own". In Algerian Arabic, for example, some words were taken from the Spanish language, words such as "Semana" (a week), "Kouzina" (kitchen), "Babor" (boat),

and so many words. Yet, many people do not know that those words are borrowed, and often use them in their own mother language.

c. Imposition

Imposition is quite a different condition of language change since it presents situations like colonization or invasion. At those conditions, the weak societies speak the colonizer's language by force. This system used to deny their culture and traditions and replace it with a new one.

1.12. Sorts of Language Change

Sociolinguistics is the branch that is concerned with the study of language and language change. Correspondingly, both cultures and societies influence language to change through communication. There are four main sociolinguistics types of language change, lexical change, phonological change, grammatical change, and semantic change. However, this investigation focuses the most on the two types, lexical and phonological change.

Nevertheless, language changes are classified into two main categories, external change, and internal change. The external change is quite observed in language use because it is involved with the adaption of borrowing; whereas, the internal change is caused by the progressive changes in lexical, through the adaptation of new words in one's language.

1.12.1. Phonological change

Phonology is a branch of linguistics that deals with the arrangement of sound in a language. Phonological changes concern the changes that occur in the pronunciation and sounds of words.

For instance, in Algeria, some words are pronounced differently among the 48 cities. Some of them say it almost the same, whereas, others have totally different pronunciation. For example, in Algerian the spoon pronounces differently. Eastern societies pronounce it [myi:.fh], and southern communities pronouns it [mɛq.ɔf], and western people pronounce it [mɔɣ.ɔf]. Another example concerns with the word "brother", western people pronounce it [ħo:ja] and others [ħaji:], eastern people pronounce it [lɛʕaħ].

Consequently, when a person talks, the receiver can recognize his or her cultural background, because those differences in pronunciation shape cultural variation in language among societies. Thus, phonological items shape a person's identity.

1.12.2. Lexical Change

Everyone has its own accent and pronunciation, as we cannot find two persons who speak the same way around the whole world. Moreover, even the twins have slight differences in their way of speaking and pronouncing words. This idea then presents the language or lexis variation. The term lexis refers to language vocabulary or individuals' own using words. It is related to each individual since it is about people's way of putting and arranging words together to make full and understood sentences. In other words, lexis is all about the unique selection of words and phrases in a particular language or dialect that varies from one to another even with the same tongue.

Through ages, elders complain about how younger people speak, and that presents a sign of language changes. Language is a dynamic system that changes over time; each generation has its individual words pronunciation and sometimes bizarre terms. For instance, a unique word or expression that younger people use nowadays is [Ra:nim&kartab], which means [I am not good at all]. This word is unique and rare lexis; it has been created and expressed among the new generation only, and they already start using it in their everyday communications. However, these changes touch the lexis, and it is most concerned with the youth category since they are much active in intercultural communications. Accordingly, there are some expressions out of fashion, and then they neglect or replace them with new terms and accents.

Another example concerning the new lexis, if someone arrives home and meets his or her grandmother at the door and says, grandmother [Ra:nidajε? bjo:ʔ], which means that [I am so hungry feed me]. His grandmother will probably don't understand it for the first time, and she will reply using (WH) questions and saying, "what?" or "What do you mean by that" or "with which language do you speak, son?" since these expressions do not exist at her generation.

Hence, there are two sorts of intercultural communication, national and international communication. Both of them cause language to gain and loss lexical changes. In this case, the investigation is more interested in local interaction that is concerned with the intercommunication between the Algerian populations round 48 wilayas. There are two types of lexical change, word gain and word loss changes.

On the one hand, word gain changes accrue because of modern technology development since it is today in every house by one means or another such as televisions or smartphones and so many other devices. Plus, a worldwide presence in many places such as work, university, and so on. However, people can contact anyone from around the world and share their culture through language, which is called international intercommunication. For instance, Saidian students communicate with others from several wilayas by many devices such as Facebook, Instagram, Viber, WhatsUp, Twitter, and much other social media means for educational purposes or just for pleasure. Additionally, these everyday conversations affect their way of speaking because of the progress of new words from others' dialects. As a vivid fact, many students are affected by the Oranian dialect since most of the Saidian families pass their summer vacation at Oran. One of the words that influenced them is [ʔawaɫa] that is mean (what!), [Qaɫɫa] which means a lie, [Ra:nɪhawɛd] that means I am coming, and [Xaba] that means he is studying a lot, and so many others. Thus, such interaction able communicators to influence each other and exchange new lexis, then those new words become part of those communicators' language.

On the other hand, there are word loss changes that increase when teenagers and young adults start to neglect and stop using some old words since they do not serve the new generation's purposes. Plus, even if someone uses such old words in front of them, they probably do not get their meaning since they are not familiar with them. Gradually, those old words lose their sense and become part of the past because each new generation has a particular vocabulary or new items.

1.13. Conclusion

When two or more different cultural people meet together to serve the same goal, intercultural communication appears and causes language exchanges. This chapter aims to highlight the close relationship between culture and language and their effect when they arise together. Cross-culture communication affects human languages around the world, especially youth language/dialect since they are more engaged in multicultural situations. Intercultural interactions also influences both sides, lexical and phonological items of human languages. These changes lead to the production of new words and pronunciation on a person's linguistic repertoire for better and successful intercultural connection.

Chapter Two: Sociolinguistic Situation in Algeria

2.1. Introduction

Around the whole world, there are various events that are related to several countries, colonization and civil wars, for instance. Each occurrence has its beginning, duration, reasons, and effects, which may have an end or may persist for the whole of life. In other words, some old events ended in the past, but their consequences are still present nowadays.

For that sake, this present second chapter aims to sponsor one of the various outcomes that are presented nowadays among different countries of such old happenings namely the language effects or the lexical effects in precise. Moreover, in this chapter, we study the outcomes, which are related to the entire Algerian society and communications since all the Algerians are already concerned (case study for this chapter).

Accordingly, this chapter contains three parts. The first one concerns the historical background of Algeria where several past and memorable events with many countries (France, Spain...and so on) had taken place.

The second part regards the numerous languages that exist in the Algerian community, such as: Arabic, French, English, and Berber in addition to the varieties of Arabic language i.e. Classical Arabic, Modern Standard Arabic, and Algerian Arabic or Algerian dialect. So, the second part carries the sociolinguistic situation in Algeria.

Last and not least, the third part matters with the linguistic phenomena that occur in Algeria country, which are as follows: borrowing, code-switching, code-mixing, and diglossia. Plus, several illustrations of each one with the various present languages in Algeria (French and English). Finally, a conclusion that concludes how the three communicative languages (Arabic and French, in addition to the English language) function in Algeria country.

2.2. Algerian Historical Background

Since Algeria has a particular geographic location comparing with the other Arab countries, many foreign nations colonized it in the past. First, Phoenicians are known as Carthaginian; they conquered Algeria during centuries, and it was the first colonizer who arrived at this land. Secondly, in 146 BC, the Romans entered the Algerian nation and controlled it. Next, the Arabs came with Islam and conquered the Algerian country in the 7th century, and lasted on it along nine years (9 years). During this period, Islam was expanded in the Algerian land. After the Arabs establishment in Algeria, on the 15th, Spain landed in the Algerian country and stayed there for two centuries (2 centuries) and took control of some Algerian cities that are named as follows, Mers El Kabir (1505), Oran (1509), Tlemcen, and Mostganem (1510). After the Spanish period, the Turkish Empire came to Algeria on the 16th. As a result, the Algerian community was ruled by the ottomans in (1518), and lasted till the French stage. Finally, French immigration came to Algerian country from (1830 until 1962) as the last colonization. Eventually, after many human sacrifices, the Algeria country becomes independent after 132 years. Consequently, this old presence of various countries that brought with it different cultures, backgrounds, and languages affects the Algerian community in varied ways especially on the level of culture and language. Accordingly, this influence appears clearly in most of the Algerians language, individually, and in their personnel behaviour too, as a result of the previous intercultural connections.

2.3. Sociolinguistics

Sociolinguistics is a field that concerns the study of the language in society within its social context. Remarkably, people use language differently in various situations in ways that serve their needs. On the one hand, the discourse differs from one country to another and from one religion to another background. On the other hand, it also varies within the same speaker when he or she changes the situation from formal to less formal or casual conversations.

Sociolinguistics focuses on the investigation of those different ways of producing a language related to social context, as it focuses on social factors, which affect language changes and vice versa (i.e., the impact of language on society). Similarly, Hudson represents sociolinguistics in his book *Sociolinguistics* (1996:4), as the study of the relation between language and association, which points to the close connection between utterances, communities, and context, including the speaker, and the listener as well. Besides, Downes (1998:9) defines sociolinguistics as “a branch of linguistics which studies just those properties of language and languages which require reference to social, including contextual factors in their explanation”.

Indeed, sociolinguistics plays the role of an exploratory study of several processes of producing a language by different individuals in different contexts and languages.

2.4. Sociolinguistics Statue in Algeria

In Algeria, there are several spoken language varieties used through the whole territory. In addition to the Arabic language, we find French, English, and Berber and each language or language variety has its particular purposes and users too.

2.5. Arabic

Obviously, the Arabic language is the most widely used and popular one among the Algerian since it is their mother tongue. Also, the Arabic language is the language of Islam that presents the Muslim countries around the world as Taleb Ibrahim says (1997): "Islam is our religion, Algeria is our mother country, Arabic is our language". Additionally, the Arabic language has three various forms of the

Arabic language, as mentions by Benguida (2006:36): Classical Arabic, Modern Standard Arabic, and Algerian Arabic.

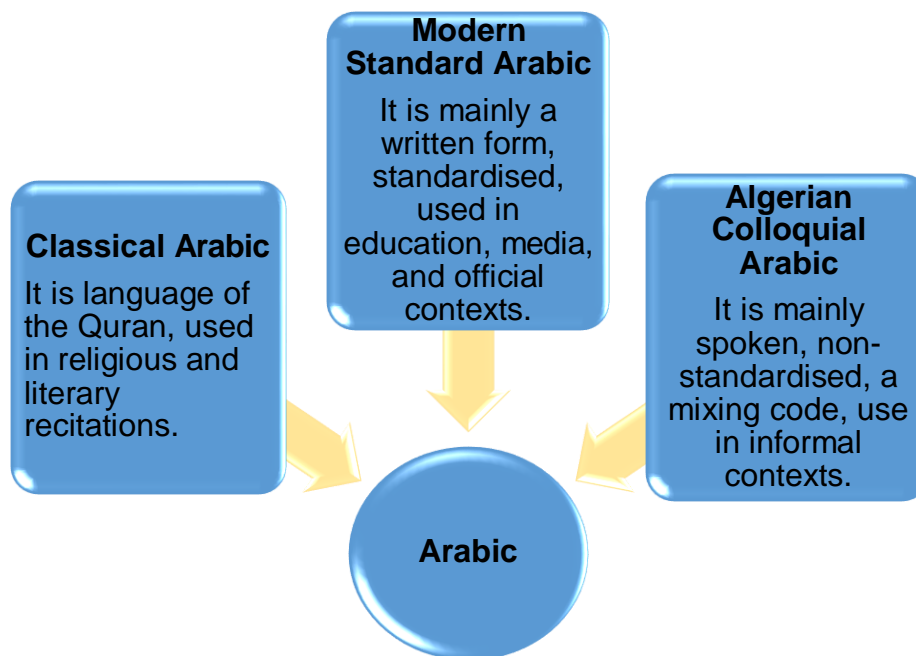


Diagram.2.5. Intralingual Diglossia in Algeria (in Benguida 2006:36)

2.5.1. Classical Arabic

Classical Arabic is an old language that exists a long time ago. It is famous and almost known among the other non-Arabic countries since it is the language of Islam. In other words, the Arabic language is considered nowadays as a sign of the Islamic and Muslim world. Furthermore, the classical Arabic language is the official and the only language of the Quran, which makes it special, precious, and unique. It contains many hard and secret words that are regarded before and still as codes that need professional explanation. Thus, the classical Arabic language is a language that demands a high amount of linguistic knowledge to understand it.

2.5.2. Modern Standard Arabic

After the classical Arabic language period, another language appears within the new age that is named modern standard Arabic. Modern standard Arabic comes as a replacement for classical Arabic since the last one is hard to deal with. Then, modern standard Arabic becomes the official language used in schools and education in particular, and politic speeches, news, radio, and all living fields in general. Hence, it is a modern language that has an official written form that is utilized only in formal and educational situations, and it represents the Algerian culture as well. Also, modern standard Arabic appears to fulfill the Algerians concrete language needs.

2.5.3. Algerian Colloquial Arabic

Algerian colloquial Arabic is also known as vernacular Arabic or Algerian Arabic. It is the dialect of the Arabic language that exists in Algerian societies, and it is always practiced regularly in everyday non-formal conversations. Also, it presents the Algerians mother tongue, which they are born with it and grew with till they enter the school and start learning the modern standard Arabic. Consequently, that language is named [ɛl ʔamla] or [ɛl darldʒa], or merely the language of the street. Algerian colloquial Arabic has no written form, yet it is used only in casual oral communication.

2.6. The Berber Language

Besides the Arabic language, there is another native language that exists in Algeria as a first language that is named the Tamazight or Berber language. The Berber language is a historical and old language that has existed for a long time ago until now. Furthermore, the inhabitants who speak the Tamazight language usually live in the mountains.

According to Queffélec et al. (2002:32), on April 10th, 2002, the government regarded the Berber as a national language officially that it is applied now in all the Algerian institutional sections. Besides, nowadays, it is taught at primary schools after the decision of the higher educational institution.

Moreover, the Berber language has many dialects spoken around the Algerian countries. Yet, the Kabyle dialect is the most famous and distinguished one

and is applied presently in kabylie. Consequently, the Kabyle dialect is used nowadays in radio and TV shows and even in books, universities, and so many other sectors as an authorized and official language.

2.7. The French Language

Fifty-eight years ago, Algeria was colonized by the French country (La France) for 132 years. Nowadays, still the effect of the French colonial highly present among the Algerian society. This sort of effect touches both the language and the culture of the Algerians. In fact, in the past, the French language was spoken by most of the Algerian inhabitants' olds and young people. Nowadays, the French language is found in several domains, such as education, administration, media, and casual conversations, and so many other fields. In other words, the French language was and still had an important place in Algeria in one way or another. Thus, the existence of this foreign language resulted from the influence of the French language on the Algerian society. Also, the French language now is beheld officially as the second Algerian language after the Arabic language and the first foreign language in Algeria.

2.8. English

English is now the world's language since almost all international countries use it to deal with intercultural situations, such as work meetings and several businesses around the world. Furthermore, the English language is considered in the Algerian community as a second foreign language after the French language. Therefore, the Algerian high ministry of education gives it a place in the Algerian educational system because it is demanded internationally. Further, in Algeria, it is taught regularly at the beginning of middle school (first year) until the end of secondary school (third year). Indeed, the English language is also practised at universities as a course for many different specialties for specific (ESP) and general (EGP) purposes.

2.9. The Linguistic Situation in Algeria

2.9.1. Bilingualism

On the one hand, there is a category of people that speak only one language, which is their mother tongue language since they are born with, and they did not

study another one. Consequently, this level of individuals communicates just with their original language and cannot understand others' voices. Therefore, these later communicate only with national people and avoid communication with international people since they cannot deal with them. On the other hand, there are a lot of people that know or study more than one language at least, but knowing or talking with two tongues doesn't make the speaker bilingual, as many others think.

The bilingual person is the one who can speak the second language as a native speaker. This means that his or her second language competency should be as her or his mother tongue that is somehow hard to achieve. Additionally, speaking only a second language or a learnt language is not enough because being bilingual requires a good understanding of the use of language and its accent, also a good demonstration of its of vocabulary on various topics.

Hence, a bilingual person is the one who can use two languages while communicating and interacting about different topics with others. Being bilingual is very helpful nowadays in social interaction, especially in intercultural communications, since it gives the speaker the ability to express his/ herself and ideas through different voices. The later makes things easy for the speaker to perform and to the listener to understand better because of the presence of multiple choices since different language has different words to express a particular statue of emotions. Plus, the bilingualism people can use more than one language in their communications. For instance, if one of them lost a particular word in his present-day communicative language (Arabic, French, English, or another language) during the conversation. Then, he or she can shift or switch to another language and express the needed word without breaking down the interaction.

Bilingualism is concerned with the capacity of the individual in acquiring and using languages, whereas diglossia is concerned with the language used by society rather than the individual's using language.

2.9.2. Bilingualism in Algeria

When the French immigration settles in Algeria, the French organization spread its culture and language around the whole country. Also, Algerian education switches from the Arabic language to the French, including the control of French teachers at schools. Then, the Algerians become more familiar with the French

language because they were forced to use it every day at home and schools in as their mother tongue. Hence, since the French colonization, Algerian became an officially bilingual country. Consequently, the existence of English and Berber languages, in Algeria makes it now a multilingual country.

Bilingualism is the ability of a person or the community to use more than one language in their communication with others. Hamers and Blanc say that bilingualism differs in competency and fluency from one to another, and from one individual to the whole society as well. Therefore, there are two different kinds of bilingualism, societal, and individual. In this respect, Hamers and Blanc (2000:6) contend that:

The concept of bilingualism refers to the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are bilingual (societal bilingualism) ; but it also includes the concept of bilinguality (or individual bilingualism). Bilinguality is the psychological state of an individual who has access to more than one linguistic code as a means of social communication.

Accordingly, societal bilingualism is concerned with the bilingualism that exists in society in general. In other words, societal bilingualism is related to the two languages that live in the whole society without exceptions because of some circumstances such as colonization or migration. For instance, Algeria is societal bilingualism nation, because all the Algerian community has been already affected by the French language during the long colonization era. Furthermore, this effectiveness passed through generations until nowadays, which makes the whole society old and young use the same code-switching regularly in their communication, which are Arabic and French codes.

Second, there is individual bilingualism that is concerned with personal language capacity. This type is involved the most with the bilingualism of each person alone rather than the whole society. Then, it is concerned with the motivation and acquisition of several languages that are associated with different people who

belong to the same community. For example, in Algeria, each one has specific language motivation according to his or her personal status and future purposes or present studies, for instance. Consequently, each one focuses the most on the language or languages that serve his or her particular and individual current needs and prospects.

In effect, both societal and individual bilingualism differ in the status of proficiency and capacity of the language use. On the other side, not all the Algerian population is bilingual since Algerians do not have the same knowledge of the other languages skills (reading, writing, speaking, and listening). For that sake, Miliani (1986:126) makes a distinction between active and passive bilingual's people in the Algerian society present in the following diagram.

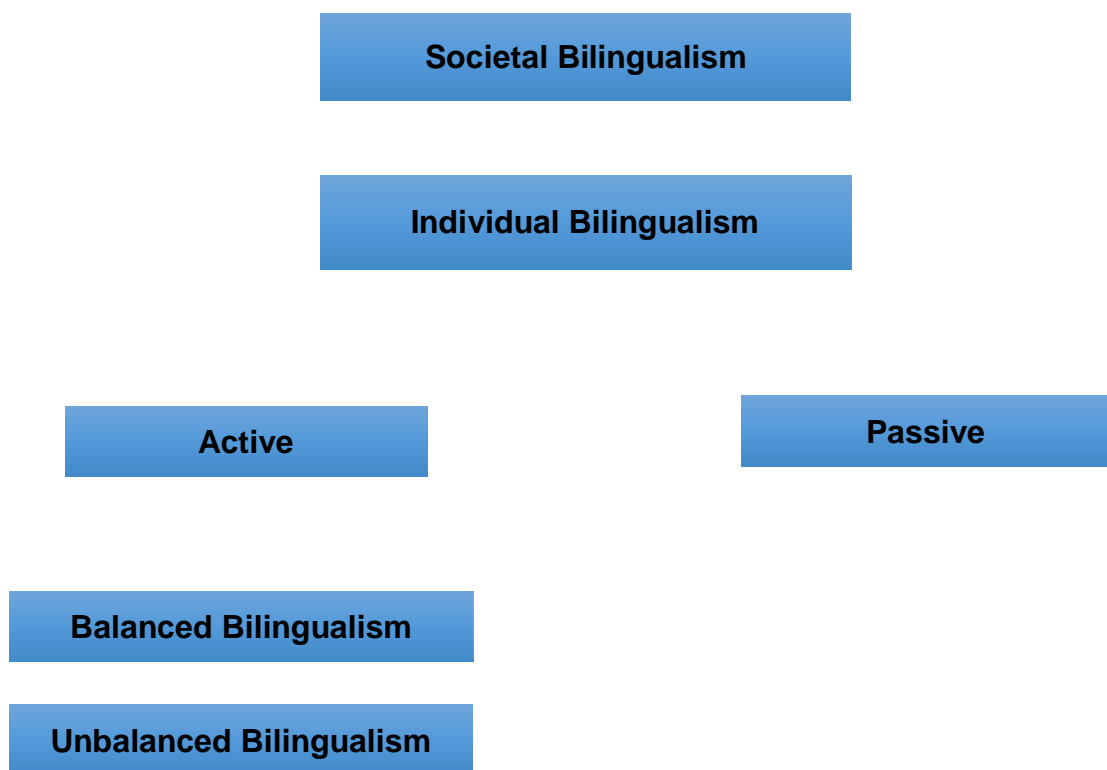


Diagram.2.9.2. Aspects of Bilingualism in Algeria (Miliani 1986:123)

Accordingly, individual bilingualism occurs in any community and this is due to the presence of societal bilingualism first. Say it differently, the prior existence of societal bilingualism in Algerian societies causes individual bilingualism. Additionally, these two bilingualism varieties differ in some points, as shown in the previous diagram (see diagram.2.9.2).

On the one side, there is an active bilingualism situation that associates with individuals who can practice both two languages with all four skills (reading, writing, speaking, and listening). Consequently, those bilingual speakers can use and understand the two acquired/learnt languages clearly and easily. For example, the speaker who can use the French or the Berber and the Arabic language together correctly in different contexts is named an active bilingual talker. Furthermore, this activeness in bilingualism statues has two options, balanced and unbalanced bilingualism.

In the same line of thought, balanced bilingualism appears when the user holds the same degree of proficiency toward the two spoken languages, and he or she masters them together without any differences (the case of Algerian speech communities). Nevertheless, unbalanced bilingualism occurs when the speaker employs one language more than the other. For instance, in Algeria, the dominant language is the mother tongue that is named the modern standard Arabic (MSA) and Algerian Arabic, and the additional language is the French or the English and even the Berber, as it can be another language. Therefore, in the unbalanced bilingualism, one of those languages i.e. MSA/AA is used proficiently comparing with the rest of the prevailing languages.

On the other hand, the second bilingual variety is called passive bilingualism. Passive bilingualism arises when a particular speaker understands both languages, but only one of them is spoken during his conversations. i.e., instead of using the two voices together while talking, the speaker uses just one variety of language correctly. A passive bilingual is able to understand the second language being able to read or write or even speak it while communicating.

2.9.3. Diglossia

The linguistic concept of diglossia is originated from a Greek word which expresses a situation of being bilingual. The phenomenon of diglossia presents a

condition in which two languages or varieties of the same language are used in several circumstances. It is concerned with the use of two languages or language varieties by a community within significant different situations. Then, one dialect is used for casual everyday conversation and will be marked as a lower variety; whereas, the other dialect or language is used for conventional formal purposes and is stamped as a higher variety.

Low language variety is usually used in daily life communications. Further, it is a language that is not learnt since it has no grammar, vocabulary, or writing rules. Furthermore, it is considered as a spoken language only and not as a written one because it is not formal and proper for writing purposes. The lack of grammar rules and vocabulary makes this variety of language temporary; that to say it can change over time. Whereas, the higher variety is more formal, precise, and regular since it is learnt at school and has standard grammar, vocabulary, and writing rules. It is used for more formal and official situations because it is said to be the correct form of a language that does not change by time since it is guided by a set of perpetual guidelines.

The Arabic language exists in almost all Muslim countries. Although, each country has its dialect that varies in grammar, vocabulary, and pronunciation that are totally different from each other, you can find more than one dialect in the same area that is used by various habitats as a sign of language variations. Those differences present low language variety which is applied in casual and non-formal communications. Besides, there is standard Arabic language, an old and classical language that holds hard and codifies words. For instance, this language is used in TV news and business meetings. In other words, it is applied just in formal situations and in academic settings such as schools that present high language actuality.

2.9.4. Diglossia in Algeria

As mentioned before, the Arabic language in the Algerian community has three different forms, which are classical Arabic, the modern standard Arabic, and the last one is the Algerian Arabic, or what is called colloquial Arabic (Algerian dialect). Remarkably, the Algerian society has more than one available variety of Arabic language and that allows her inhabitants to choose any form of the Arabic

language depending on their present situation. i.e., they can select any sort from the three varieties that fits their communicative status.

The diglossic phenomenon is found in all Algerian societies because of the presence of several forms of the Arabic language in the community. First, on the modern standard type is acknowledged as a high variety since it is used daily in all formal contexts such as academic, governmental, institutional, and so on. Second, the Algerian Arabic or the Algerian dialect remarkably is considered as a lower variety because of its weak and inappropriate grammar and vocabulary collection that it is utilized only in a non-formal situation, for instance, home, outside. Lastly, classical Arabic is higher than the modern standard Arabic form, and it is rarely used, especially in more formal and unique situations.

| Current Situations | Language Degrees |
|--------------------------------|------------------|
| Algerian airport announcements | H |
| Classroom debates | H |
| Friends casual conversations | L |
| Job interviews | H |
| TV and radio shows | H |

Table.2.9.4. Examples of Diglossia Situations in Algeria

As shown in the table above, each setting has its form of language according to its circumstances. Then, in particular situations such as TV and radio shows, job interviews, classroom debates, and Algerian airport announcements, the high variety of language is used since they are approved events that need formal and appropriate language to convey the information to the listeners. Those kinds of situations demand signs of respect and formality because they are academic, like schools and officials like interviews and TV shows.

Unlike previous conditions, in friends' casual conversations, the high variety of language is not necessarily applied since it is non-formal or random happenings that do not need or require formalities in talking. Hence, the lower variety of

language is utilized in such types of communications of every day interaction. Consequently, the modern standard Arabic is applied regularly in formal and academic situations and Algerian Arabic, or what presents the Algerian dialect, is used continually in the non-formal requirements in Algeria.

Besides the Arabic language and its varieties, the French language that prevails profoundly in the Algerian community is also considered as a high variety. Therefore, the French language is utilized mostly in the administrations of different institutions, for example, university, management, etc. Also, sometimes the French language is used alternately with the Algerian Arabic language (the dialect) as H variety when the situation recommends approved statutes toward the communication. Thus, all these diverse languages and divisions of the same language/foreign language cause the appearance of diglossia in Algeria.

2.9.5. Code-switching

In terms of language, there are three kinds of people in the world, monolingual, bilingual, multilingual people. First, monolingual people are those who are able to speak only one language. Second, bilingual people are those who can speak two languages. Finally, multilingual people are those who have the capacity to speak more than three languages. However, code-switching is concerned only with the two types of those three ones, bilingual and multilingual people.

Code-switching is a common linguistic phenomenon that occurs when someone uses two languages or more together in his or her speech within different situations. It can happen in a single circumstance or single conversation, and even it can appear in one single sentence. Accordingly, it contains two main using languages, dominant language, and embedded language. Nevertheless, code-switching is unpredictable action that can happen at any time with anyone within various contexts without any particular or prior choices from the speaker before, i.e. it occurs unconsciously.

In code-switching, the dominant language is the speaker's native or mother language that is also called the matrix language. Whereas, the embedded language is the additional or the second speaker's using language. Then, the speaker can use both the dominant and the additional language in his conversations with others, and this fact results in the so called code-switching. For example, an Algerian student

can say: "Rəht hawest ʔela hadək lə livre fəl bibliothèque mais maləqltah]" to explain to his friend the reason of not bringing the book. In this example, the speaker uses code-switching by mixing between the Arabic dialect and French language. Here, the dominant language is Arabic, and the embedded is the French language.

2.9.6. Types of code-switching

There are three main types of code-switching: inter-sentential switching, intra-sentential switching, and extra sentential or tag-switching.

2.9.6.1. Intersentential Switching

In intersentential switching, the speaker switches the entire sentences or clauses into the embedded language. For instance, two Algerian persons talking about their friend that has a problem recently at home but they can do nothing for him since it is a family problem, one of them says: "ʔelaball bəll rah ʔanədɔ problemkəblr fə dar, mais j'ai rien à faire pour lui". On the example above, one of the speakers starts his sentence with his Arabic dialect that means (I know that he has a big problem at home), and he finishes it with French sentence that means (but I can do nothing for him). Consequently, he switches two languages together, the French and the Arabic language, by intersentential switching form.

2.9.6.2. Intra-sentential Switching

For intra-sentential switching, the speaker can switch the talk to the second language with regards to the sentence or the clause beginning and end, or what is called the sentence boundary. As an illustration, an Algerian transporter says: "ʔədwa ʔanədl un voyage à Oran". In this sentence, the speaker switches his clause within two languages, Arabic dialect, and French language. At this sentence level, the first Arabic part means (tomorrow I have), and the second part means (a trip to Oran). Hence, the arrangement of the two sentence parts creates a full sentence, which presents the intra-sentential switching sample.

2.9.6.3. Extra-sentential or Tag-switching

In extra-sentential or what is called tag-switching, the speaker includes a word to his sentence from the embedded language. Usually, this word sets at the end of the sentence. For example, when an Algerian person wants to hang up with someone on the phone, he usually says Nəħkɔ mənbaʔd, Daccord! As final words,

which means that let's talk later, alright!. In this example, the speaker switches from the Arabic dialect language into the French language. Additionally, he or she interpolates a French word (D'accord!) that means (Okay!) at the end of the sentence, and this results in extra-sentential or tag switching.

2.9.7. Reasons of Code-switching

People use code-switching for many purposes depending on the situation, context, the participants in the communication, and so on. Some of the reasons are named bellow. Then, code-switching is used to:

- ✓ Tell a secret that should not be understood by people around during the conversation.
- ✓ Fill the gaps when the communicator loses words in his mother language while talking, to finish the conversation successfully without breaks.
- ✓ Express an idea or feeling that could not be expressed by the first language.
- ✓ Convey a message faster with more extra language alternatives.
- ✓ Impress or show self among the audience.
- ✓ Express prestige and personnel stations.
- ✓ Repeat ideas for more and better understanding.
- ✓ Show solidarity with a particular social group.
- ✓ Feet and participate in a distinct social group speaks the switch language the most.
- ✓ Distinguish self within social encounter groups. Gumperz (1982; 144)

2.9.8. Code-switching in Algeria

2.9.8.1. Algerian Arabic and French Code-switching

Since the French colonial era and after the French establishment in the Algerian Arabic land, the French culture affects the Algerian culture considerably in many parts especially their use of language, behaviour, and culture as well. Therefore, the Arabic French code-switching is strongly present among the different Algerian people. This presence occurs because of the long duration of the French

colonization, which makes the use of the French language apparent in the Algerian's communications.

Thus, the Algerians have been using the French language for a long time ago. After, they tend to use it with the Algerian Arabic dialect hand in hand together in their informal conversation and sometimes even in their formal ones. Additionally, the incoming table will present various illustrations of Arabic French code-switching utterances that exist in the Algerian community.

| Algerian Arabic | English | French |
|--|--|---|
| Malheureusement! Ma rebaħtə. | Unfortunately! I did not win. | Malheureusement! Je n'ai pas gagné. |
| Rəħet fəl transport. | I went into the transport. | Je suis entré dans le transport. |
| Hadi:k lə fille ll daJera lunettes. | That girl with glasses. | Cette fille avec des lunettes. |
| Netlaqə mərə lə weekend inəlah. | We will meet after the weekend god willing. | Nous nous rencontrerons après le week-end si Dieu le veut. |
| Lə clavier neta? lə PC da?əli. | The keyboard of my PC broke up. | Le clavier de mon PC s'est cassé. |
| Oui hadlk ?adʒbetən. | Yes I like that one | Oui j'aime ça |
| Non manəɾəħ. | No I am not going | Non je ne vais pas |
| Naħəkə après d'accord. | We will talk later ok | Nous parlerons après d'accord |
| Voilà! hadlk hlJa. | Here! That's it. | voilà! c'est ça. |

Table.2.9.8.1. Examples of French Code-switching in Algeria

Concerning the above table, several examples have been taken from the Arabic dialects of the Algerian society. Some of the French code-switching words are relevant and serviceable to add and switch in every single talk, for instance, (Oui, non, d'accord, voilà!). Additionally, those code-switching examples are used mostly in casual and everyday conversations between the Algerians (Low verity).

2.9.9. The Function of English Language in Algeria

The English language is spoken by most of the countries around the world. It is the language of technology and researchers into the bargain since it is estimated the language of the world. Nevertheless, the English language is not used in the communication of the Algerian community a lot as much as the French one. However, it is used and practised only inside classrooms and not outside, because the majority of the Algerians are not familiar with it, and they consider it as an educational language only.

Nonetheless, the English language is used sometimes as the embedded language that is added hand in hand with the Algerian Arabic (Algerian dialect) in particular contexts, usually in non-formal situations (code-switching) by the younger generation particularly. It is adopted by this category especially, since they are always in touch with it in one way or another in schools, universities, social media with it several sorts, TV shows, music, and so on.

2.9.10. Algerian Arabic and English Code-switching

The following table contains some English codes that are used sometimes by the fashionable Algerian communicators in their casual and everyday conversations with others, and that is acknowledged as English and Algerian Arabic codes illustration as follow:

| Algerian Arabic (Algerian dialect) | English Language |
|-------------------------------------|-------------------------------------|
| Good morning ?llkom. | Good morning guys!. |
| AJa bye bye. | Goodbye then. |
| Ok řařa | Ok. |
| Oh! řaba bzf. Thank you! | Oh! It is so beautiful. Thank you!. |
| Goodnight! ředwa inřalah. | Goodnight! See you tomorrow. |
| Dřlblrll my self phone. | Bring me my self-phone. |
| Arwahl nędlřo selfie. | Let's take a selfie. |
| See you manębařd ! | See you after! |
| No! manęřřař. | No! I am not going. |
| Yes! řadřbatnl. | Yes! I like it. |
| Happy birthday, řęblba. | Happy birthday, sweetie. |
| Ařtlnl some!. | Give me some!. |
| řęrlll ice cream!. | Buy me ice cream!. |
| Wait! xallnl nęxamam. | Wait! Let me think. |
| řadl, whatever!. | Normal! Whatever!. |

Table.2.9.10. Examples of English Code-switching in Algeria

The use of English words sometimes refers to the elegant style of speaking, which regarded the English learner's category only. In other words, the one who speaks or uses words from the English language during any conversation or interaction within the Algerian context is called an educational speaker among the talkers, since the English language is the language of the age. Therefore, the table illustrates some words such as good morning, bye, ok, thank you, goodnight, self-phone, selfie, see you, no, yes, happy birthday, some, ice cream, wait, whatever. Hence, the most used words among all these are ok, yes, no, and bye, i.e., they are used extensively and repeated in everyday communications comparing with the other words.

2.9.11. Code-mixing

From the title, it is clear that code-mixing is concerned with the mix of languages' code. It is a combination of words or parts of words from different languages; and then ranges them together in one sentence or one single word to create a familiar and understood meaning. Likewise, it is associated mostly with the bilingual and multilingual children since they are more creative and smart in childhood. Those children use code-mixing naturally because they are growing up in an environment that contains and use more than two languages at once inside and outside homes intentionally.

As a vivid example, the Indian country is the perfect illustration of code-mixing. However, the inhabitants (the Indian people) are using the Indian language with the English language together at once i.e. they bring an Indian word and put at the end of it the (ing) English form to create a full term that is normal and understood in the Indian society. Hence, this code-mixing choice is related to English colonization of India before time, and almost all of the code-mixing words do not exist in both Indian and English languages, but they are quite useful and used.

Here is another example of code-mixing: a Spanish mom asking her a multilingual daughter about her brother's place.

The Spanish mom: ¿Dónde está tu hermano? (Where is your brother?).

The multilingual daughter: El esta gumpando afuera. (He is jumping outside).

The above dialogue between mom and daughter embodies a good sample of code-mixing. First of all, (gumpando) is not a Spanish word; it does not even exist in the Spanish language. However, the term (gumpe) is a Swiss-German word that means (Jump), and the terminator (ando) is using in Spanish when a verb transfer to a noun.

Consequently, the daughter forgets the Spanish word (saltando), then she borrows the same term (gumpe) from another language (Swiss-German). After that, she transforms it in such a way that it can make it look like a Spanish word, and that why she adds the terminator (ando) to make it sound like Spanish nouns.

Thus, she creates a new word that does not even exist in her mother language, but it is useful and easy to be grasped among multilingual participants like her mom, for instance. In other words, her small multilingual brain gives her the opportunities to be creative and flexible in different contexts to find ways to express herself when she loses term while speaking. This is called code-mixing.

2.9.12. Code-mixing in Algeria

2.9.12.1. Algerian Arabic and French Code-mixing

As the case of code-switching, code-mixing is taking place in Algerian communications and language because of the same circumstances, which is the colonization period that gives the Algerians the strength to use and speak the French language freely and become familiar with it. The position of the French language is right after the Arabic language, since it is considered now as the second language in Algeria. For this reason it is close and familiar to Algeria's inhabitants and hence, they use it in their everyday conversations, consciously or unconsciously and this is known as code-mixing.

| Algerian Arabic | French | English |
|-------------------------------------|--|----------------------------------|
| Téléchargeɛ application dʒɛɖɪda. | Je télécharge une nouvelle application. | I download a new application. |
| Raha teconnecte | Il se connecte | He is connecting |
| Corrigéɛ le ɾaletat | J'ai corrigé les fautes | I corrected the mistakes |
| Passéɛ l'examen | J'ai passé l'examen | I passed the exam |
| Découvritɛ ɸadʒa | Je découvre quelque chose | I discover something |
| Ranɪ məstressla | Je suis stressé | I am stressed |

Table.2.9.12.1. Examples of Code-mixing in Algeria

As demonstrated in the table, the examples above contain mixed words from two languages, the French and Arabic dialect. The original French words are télécharge, connecte, corrigé, passé, découvre, stressé, and so many others. Moreover, the Algerians adopt the same words, and they add to it an Algerian touch from their Arabic dialect. Accordingly, they add this touch at the beginning or the end of the term, as shown in the above table to make it sound familiar to their language or dialect. Hence, the Algerian people are used to those words; that is why they regularly use them in their everyday conversation.

2.9.13. Borrowing in Algeria

As it has been mentioned before, in chapter one (see page 27), borrowing is the act of adopting words that belong entirely to another language vocabulary and use them as native words. In Algeria, borrowing is noticeable since the Algerians utilize some borrowing words that belong to different foreign languages, for example, Turkish, Spanish, and French, Italian, and others in their everyday conversations unconsciously. This borrowing is present inside the Algerian Arabic language because of the Algerian distinct history and contact with various settlements. Therefore, in the following tables, there are some borrowing models that exist in the Algerian dialect language:

| Algerian Arabic | Italian | English |
|-----------------|------------|------------|
| ʃukar | Zucchero | Sugar |
| Albareɛɔc | Albaqoq | Plum |
| Xɔreʃef | Carciofo | Artichoke |
| Fatura | Fattura | Invoice |
| Llm | Limone | Lemon |
| Gltar | Chitarra | Guitar |
| Zaʔfaran | Zafferano | Saffron |
| Farawela | Fragola | Strawberry |
| Tabela | Tavola | Table |
| lkɔla | Cioccolato | Chocolate |
| Blclkelat | Bicicletta | Bicycle |
| Banɛɔu: | Bagno | Bathroom |

Table.2.9.13.1. Italian-Arabic Borrowing Words Examples

| Algerian Arabic | Turkish | English |
|-----------------|---------|-------------|
| ʔaʃela | Aile | Family |
| Dʒameʔ | Cami | Mosque |
| Deklka | Dakika | Minute |
| ʃa:ʔa | Saat | Hour |
| Fa:r | Fare | Mouse |
| ħaʃat | Hayat | Life |
| Inʃan | Insan | Human being |
| Qahwa | Kahve | Coffee |
| Qalb | Kalp | Heart |
| Mɛqas | Makas | Scissors |
| o:rba | Çorba | Soup |
| ʃabun | Sabun | Soap |

Table.2.9.13.2. Turkish-Arabic Borrowing Words Examples

| Algerian Arabic | Spanish | English |
|-----------------|----------|---------|
| Rawez | Arroz | Rice |
| Zlto:n | Aceituna | Olives |
| Dlnar | Dinero | Money |
| Almaxada | Almohada | Pillow |
| Gltar | Guitarra | Guitar |
| şukar | Azucar | Sugar |
| Məşlka | Musica | Music |
| Zaʔfɛra:n | Azafrán | Saffron |
| Llm | Limón | Lemon |

Table.2.9.13.3. Spanish-Arabic Borrowing Words Examples

| Algerian Arabic | French | English |
|-----------------|------------------------|------------|
| Baza:r | Bazaar | Bazaar |
| Pɛrlza | Une prise (électrique) | an outlet |
| Tɛblb | Toubib | Doctor |
| Arɛlf | Une archive | An archive |
| Do:ʃ | Douche | Shower |
| Balɔ | Ballon | Ball |
| Baraka | Baraka | Blessing |
| Kalɛb | Clebs | Dog |
| ʃwla | Chouia | Little |
| Mɔnɛtɔ | Manteau | Coat |
| Klf-klf | Kif-kif | The same |
| Mlltar | Militaire | Military |

Table.2.9.13.4. French-Arabic Borrowing Words Examples

Thus, the above four tables present a bit amount of similar words that exists between the Algerian Arabic language and the other four languages, French,

Spanish, Turkish, and Italian languages. These previous international contacts between Algerian society and the multiple other countries cause the Algerian language changes, or what is also called lexical change. In other words, those countries affect the Arabic language in general, and the Algerian dialect in particular. Consequently, the Algerian people nowadays use those borrowing words in their everyday conversations as their mother tongue expressions, since they are stuck already in their linguistic repertoire unintentionally, without even noticing that those words belong to totally different languages and cultures.

2.10. Conclusion

To sum up, the Algerian society holds on its communicative side many languages (French, English, and Arabic with its varieties) that occur because of certain circumstances. Those languages and language variations made Algeria officially multi-bilingual country since its inhabitants are using more than one utterance in their interaction in different contexts and everyday communications. Nevertheless, not all of them are multilingual persons, but we can that the majority are so. Yet, each language or variety has its specific function in the Algerian society. This function is controlled by the power of the situations, which requires a voice that serves the state. i.e., each language has its users and purposes that are imposed according to different situations and settings.

Chapter Three: Data Interpretation and Analysis

3.1. Introduction

The object of the present chapter is to represent the sample and the methods used for gathering data for this research. To fulfill the aims of the study, we used the following tools for collecting the data needs, namely a questionnaire for second-year master students at Moulay Taher University of Saida, not only of the English department but also for the Arabic and the French departments, and direct outside classroom observation. Short online interviews with master two students of different branches. However, the choice of this sample population based on the fact that master two students have more tendency to communicate with strangers. Besides, it was picked especially for second-year master learners because they are supposed to be more experienced due to their age and linguistic background.

3.2. Quantitative and Qualitative Research

The method of collecting data information to solve problems or answer questions in a singular subject is the general definition of the word research. Academic research has two main methods of investigation, qualitative and quantitative research.

Qualitative research is a study that focuses on topics that need discussions. Therefore, researchers apply it when their analysis has sorts of debates. In qualitative research, usually, the questions come in the form of open-ended questions (what, how) that associate to a particular hypothesis. Furthermore, it focuses on the use of those tools: Observation, surveys, interviews, newspapers, videos, and so on. Hence, qualitative research concentrates on people's experiences, cultures, languages, and ethnicity instead of numerical data.

Unlike qualitative research, quantitative research is a study that focuses on statistical facts that do not need debates, such as, population, age, gender, and so on. However, its questions appear in the sorts of (how much, how often, does) that known as statistical questions. It also uses with numbers to prove if something is right or wrong by quantities examinations. Moreover, quantitative research focuses on the exploration of variables relationships, for example, if the surface of the country suits the people's statistics. Thus, qualitative and

quantitative research are different and opposite to each other. In other words, each one has its methods that are contrary to the other one, and both of them are necessary for any investigation for more reliable results.

3.3. Research Tools

3.3.1. The Questionnaire

A questionnaire is a research tool that consists of a set of questions to collect information from respondents. Brown (2001, p. 6) defines questionnaires as "Any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers"(quoted in Dorney,2003,p. 3).

The questionnaire has been selected as the main tool for collecting data on the research. The questionnaires take much time and work, but they are an inexpensive, quick, and dynamic way of collecting vast numbers of data from a wide sample of people.

The problem faced by the questionnaire is that respondents may lie due to social value. Most people want to grant a positive image of themselves, and so may lie or change the truth to give a constructive image.

3.3.2. Interview

The second research tool that has been used in this research to gain more information is the interview. An interview is a tool that applies to collect direct data information between two participants or more. It is an easy and useful tool because it tackles many sides of people's opinions, thoughts, ideas, experiences, and feelings. A research interview includes an interviewer, who organizes the whole process of the conversation, asks questions, and observes reactions; and an interviewee, who answers to those questions. Finally, respondents' own words and responses recorded to be analyzed later.

3.3.3. Direct Observation

Direct observation or observational study, is another means of obtaining data information. On direct observation, the evaluator needs to watch, and observes the subject matter in his or her actual conditions without any changes.

It is usually introduced to observing behaviour and understand exactly what is happening. In this case of study, the observed subject was second-year master languages students (Arabic, French, and English). This direct observation in students' interactions is the basis of evaluations and assessments of their behaviour in intercultural contexts. The direct observation in intercommunication needs to be done in a process that the subject's behaviour will not be supplanted by the presence of the observer. Besides, it is the collection of data that needs the use of one's senses. By observing, you can document behavior and physical characters of a situation without depending on peoples' readiness or ability to respond correctly to questions.

3.4. The Students Questionnaire

3.4.1. The Sample

The questionnaires have been produced for master two languages' students (i.e. Arabic, French, and English) At Moulay Tahar University of Saida. They were given to thirty (30) students (10 students from the Arabic branch - 10 students from the French branch- 10 students from the English branch) were chosen randomly. This collection was based on the idea that Master two LMD students have previously experienced the situation of interaction with others from different cultures in the early years (license degree and master one).

3.4.2. Description of the Questionnaire

This questionnaire consists of thirteen (13) questions from different types, and they were been organized logically. It contains both closed and open-ended questions. Closed questions are questions where respondents have only to choose one answer from numerous options, by ticking in the right box, yes or no answer, or multiple-choice questions such as (Q1. Q3. Q4. Q5. Q6. Q7. Q8. Q9. Q10. Q11). Unlike closed-ended questions, open-ended questions include no alternative answers. The respondents are given the chance to answer the question by using their own words and examples. (Q2. Q12. Q13).

✓ **Section One:** Personal Information (Q1toQ3)

In this section, the students were been asked to give information about their gender (Q1), age (Q2), and living place (Q3).

✓ **Section Two:** Language and cultural background (Q4toQ7)

This section proposes to know how many languages do languages learners speak (Q4), and how many Algerian dialects they know (Q5); whereas, Q6 deals with learners' views regarding they personal effect of using many languages and dialects in conversations, and (Q7) about most languages that are utilized in cross-cultural communications.

✓ **Section Three:** Personality and intercultural communication

The last part of the questionnaire presents the respondents' categories and communicative experiences within multiple cultures. It also introduces learners' abilities concerning communications and examines their opinions about misunderstanding conflicts in cross-cultural interactions. The rest of the questions interest with learners' views regarding the reasons behind communicative problems in the groups' works or casual conversations, and it gives space for any examples of words that influenced them during their interaction with others from various cultural backgrounds.

3.4.3. Analysis of the Results

Most students answered the multiple choices and (yes-no) questions; However, a lot of them did not answer the open-ended questions, especially Master two Arabic students (all of them did not answer the open-ended questions). Thus, to find answers to those miss questions, another tool was used to collect more data collection named interview.

Section one: Identity

Q1. Sex:

- a) Female
- b) Male

Table 1

Students' Gender

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 18 | 60 |
| b | 12 | 40 |
| Total | 30 | 100 |

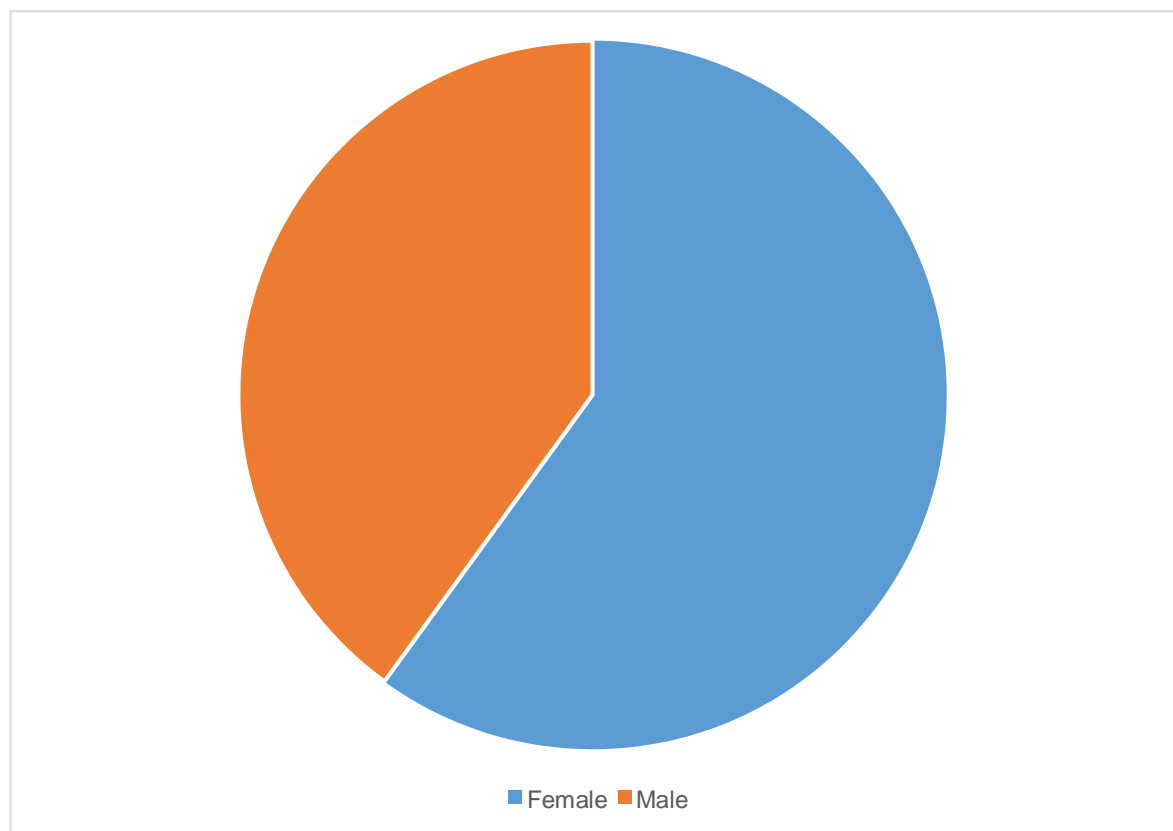


Figure 1. Respondents' Gender

Table one shows that (18) respondents are females (60%) and (12) respondents are males (40%).

Q2. Please write your age: ...

Table 2

Students' Age

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 3 | 10 |
| b | 18 | 60 |
| c | 9 | 30 |
| Total | 30 | 100 |

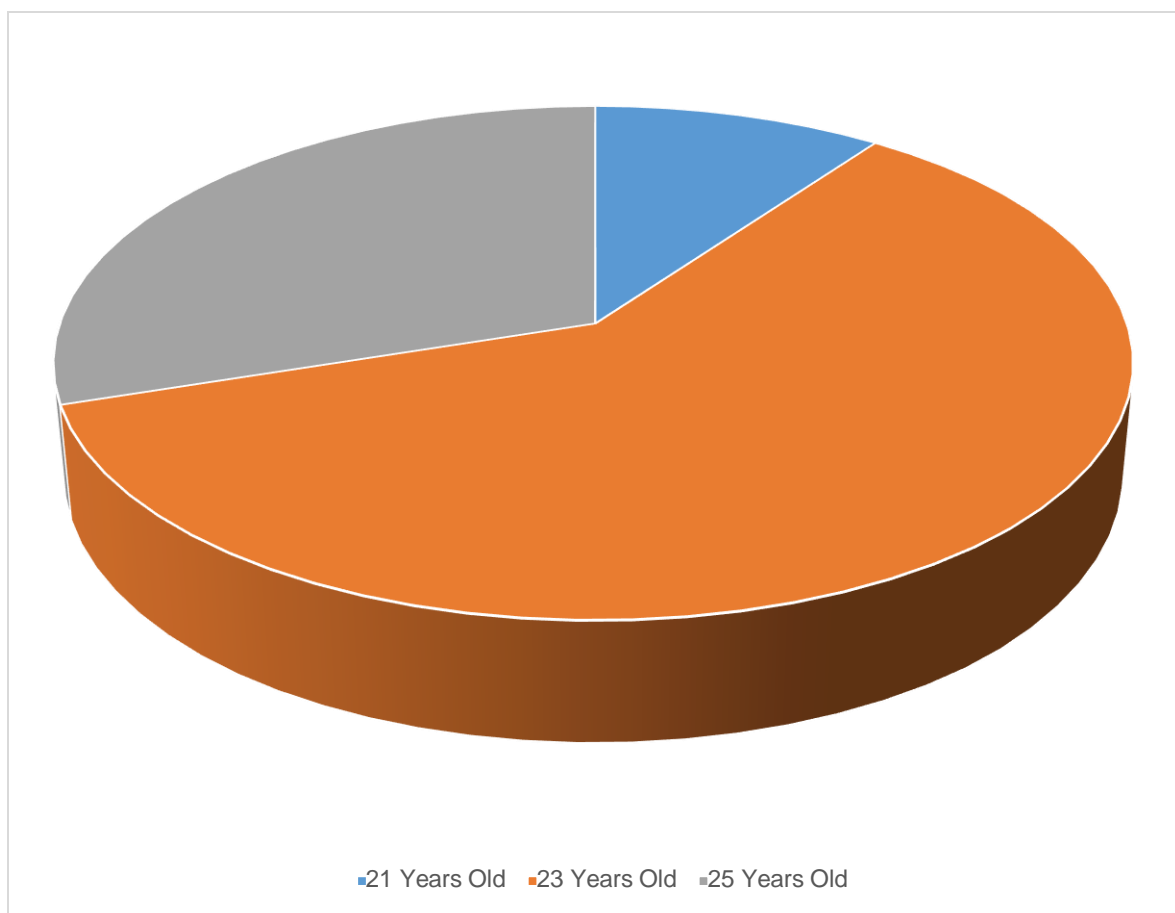


Figure 2. Respondents' Age

Table two shows that (30%) of the respondents (9) are (25 years old), and (60%) Of the respondents (18) are (23 years old), (10%) of the respondents (3) are (21 Years old).

Q3. Are you from Saida city?

- a) Yes
- b) Others

Table 3

Students' Living Place

| Option | Number | Percentage % |
|--------|--------|--------------|
| a | 8 | 26.66 |
| b | 22 | 73.33 |
| Total | 30 | 100 |

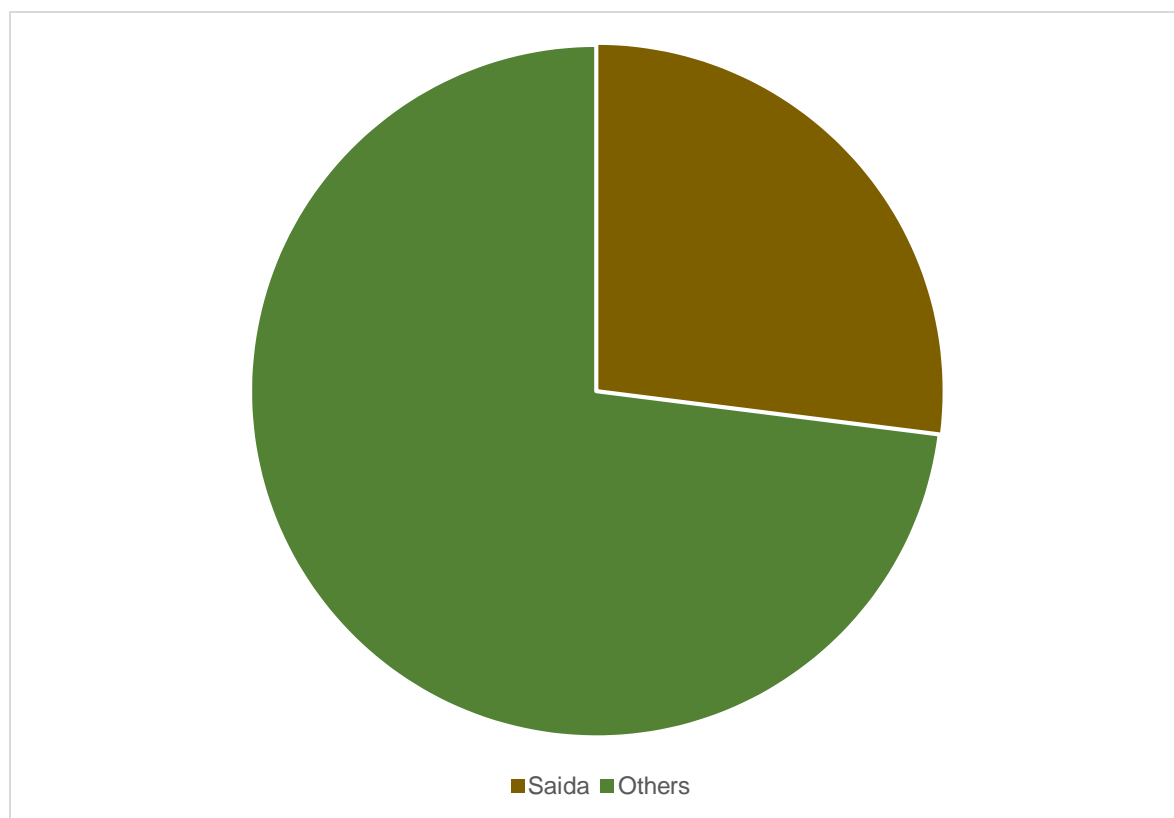


Figure 3. Respondents' Living Place

As shown in table three, (8) respondents are from Saida city (26,66%), and the rest Of the respondents (22) are from other places such as: El Bayed, Hessian, Mali, Sidi boubekeur, Youb (73,33%).

Table 4

Others' Location

| place | Number | Percentage % |
|-------------|--------|--------------|
| Sidi Bouber | 2 | 9.09 |
| Youb | 3 | 13.63 |
| El Bayedh | 8 | 36.36 |
| El Hessiana | 5 | 22.72 |
| Mali | 4 | 18.18 |
| Total | 22 | 100 |

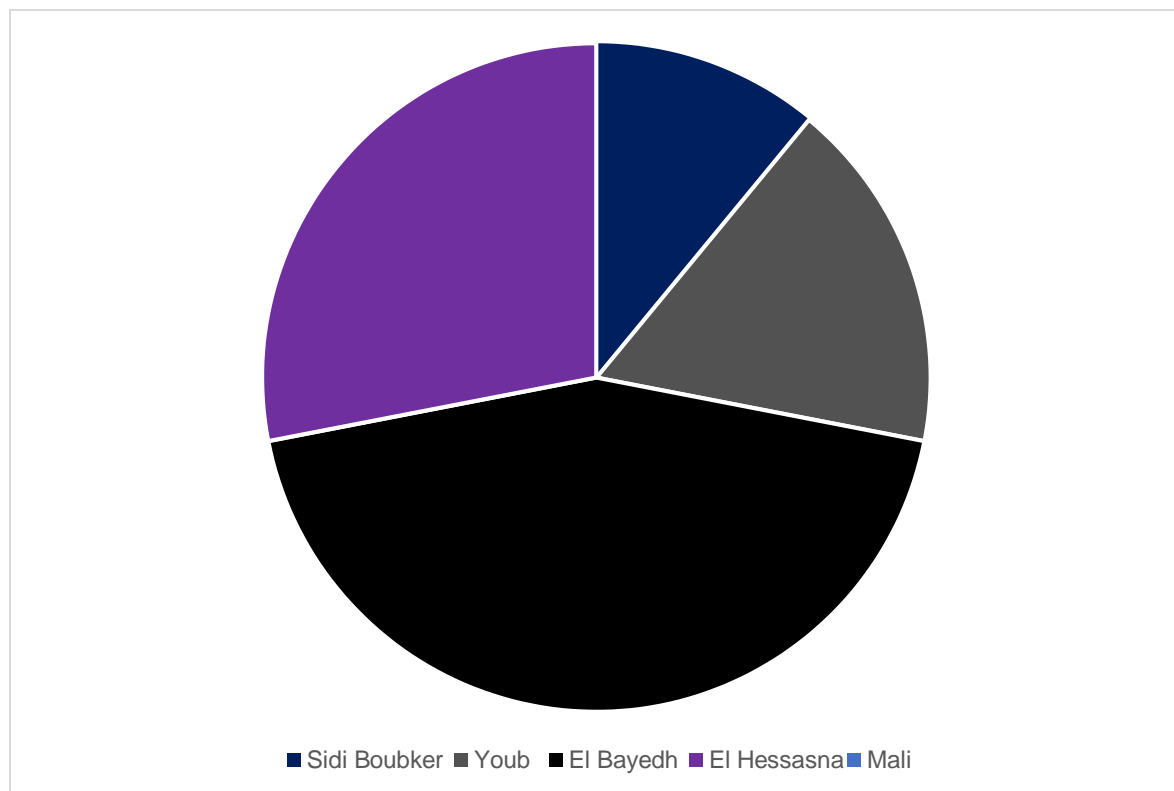


Figure 4. Others Students Living Place

Table four shows that (2) respondents are from Sidi Boubaker (9,09%), and (3) respondents are from Youb (13,63%), and (8) respondents are from El Bayed (36,36%), and (5) respondents are from El Hessiana (22,72%), and the rest (4) respondents are from Mali (18,18%).

Section Two: Language and cultural background

Q4. How many languages do you speak?

- a) 1-2
- b) 3-4
- c) More than 4

Table 5

Students' Spoken Languages

| Option | Number | Percentage % |
|--------|--------|--------------|
| a | 10 | 33.33 |
| b | 16 | 53.33 |
| c | 4 | 13.33 |
| Total | 30 | 100 |

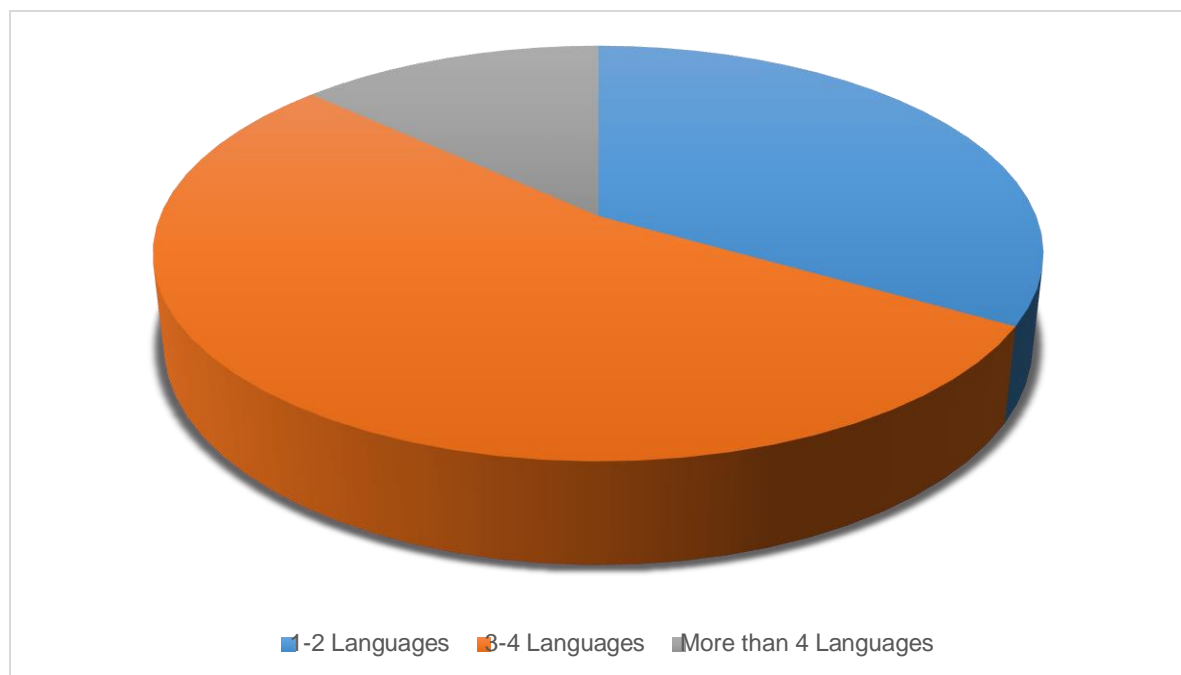


Figure 5. The number of students' speaking languages

Concerning table five, the results show that (16) respondents speak (3 to 4) Languages (53,33%), and (10) respondents speak (1 to 2) languages (33,33%),(4) respondents speak more than (4) languages (13,33%).

Q5. How many Algerian dialects do you know?

- a) Few
- b) Many
- c) All of them

Table 6

Respondents' Knowing of Algerian Dialects

| Option | Number | Percentage % |
|--------|--------|--------------|
| a | 21 | 70 |
| b | 5 | 16.66 |
| c | 0 | 0 |
| Total | 30 | 100 |

NOTE. (13,33%) of the respondents (4) are not concerned with the question (French students of Mali).

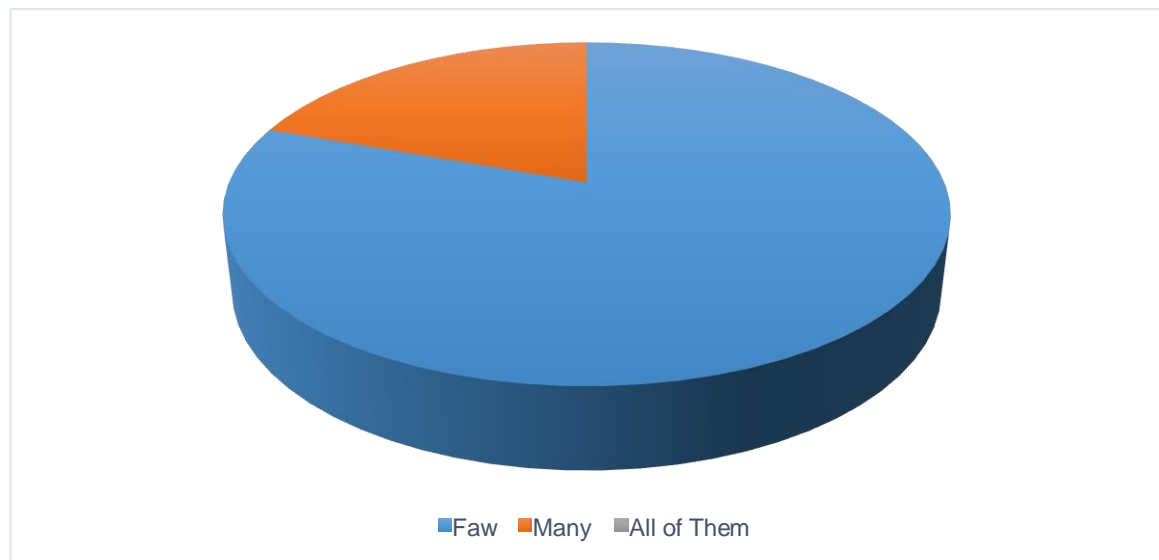


Figure 6. Students' Algerian dialects knowledge

Table six shows that the highest percentage of students (70%) claim that they know few Algerian dialects (21), and the other students (5) claim that they know many Algerian dialects (16,66%), and no one chose the option (C-All of them).

Q6. Do you think that using many languages and dialects is good for you?

- a) Strongly disagree
- b) Disagree
- c) Agree
- d) Strongly agree

Table 7

Respondents and the Good Use of Dialects and Languages

| Option | Number | Percentage % |
|--------|--------|--------------|
| a | 0 | 0 |
| b | 0 | 0 |
| c | 12 | 40 |
| d | 18 | 60 |
| Total | 30 | 100 |

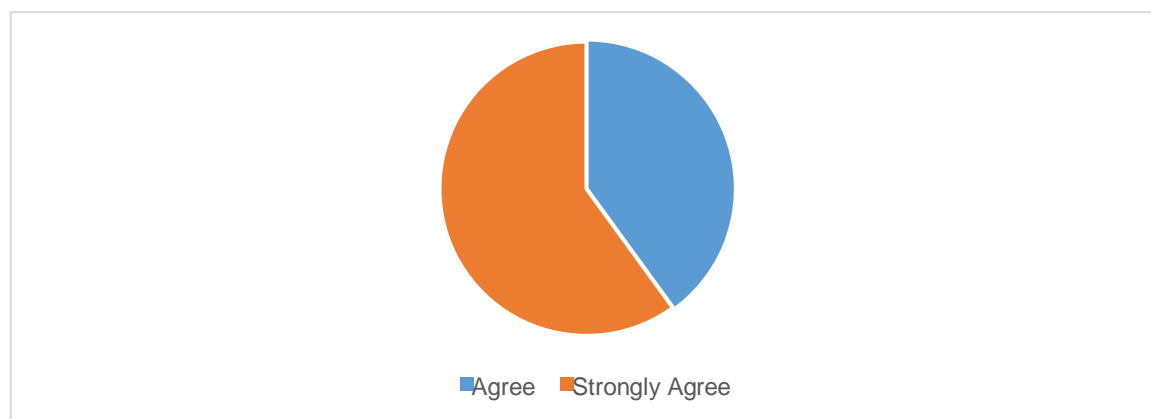


Figure 7. Learners' point of view about the use of many languages and dialects

Table seven shows that (18) of the students strongly agrees with the statement of "using many Languages and dialects is good for you" (60%), and the rest (12) of students also agree about the previous statement (40%), and none of the students chosen the two options (A-Disagree and B- Strongly disagree).

Q7. What are the main languages/Dialects that are most used in intercultural communication?

- a) Arabic
- b) French
- c) English
- d) Others

Table 8

Learners' Language Used in Communicating Interculturally

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 9 | 30 |
| b | 11 | 36.66 |
| c | 10 | 33.33 |
| d | 0 | 0 |
| Total | 30 | 100 |

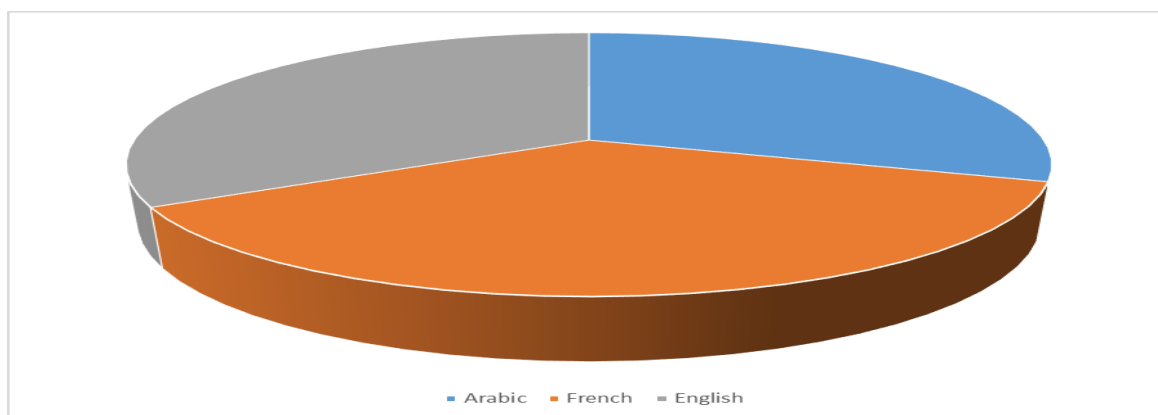


Figure 8. Learners' most applied language in intercultural communication

Table eight demonstrates that (11) respondents chosen the French languages as the most one used in intercultural communication (36,66%), whereas (10) respondents chosen the Arabic language (33,33%) as the most used, and the rest of them (9) respondents chosen the English language (30%) as the most used, and no one of them choose the option (D- Others).

Section Three: Personality and intercultural communication:

Q8. To which category do you belong?

- a) Individualistic
- b) Collectivistic

Table 9

Respondents' Belonging Categories

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 6 | 20 |
| b | 24 | 80 |
| Total | 30 | 100 |

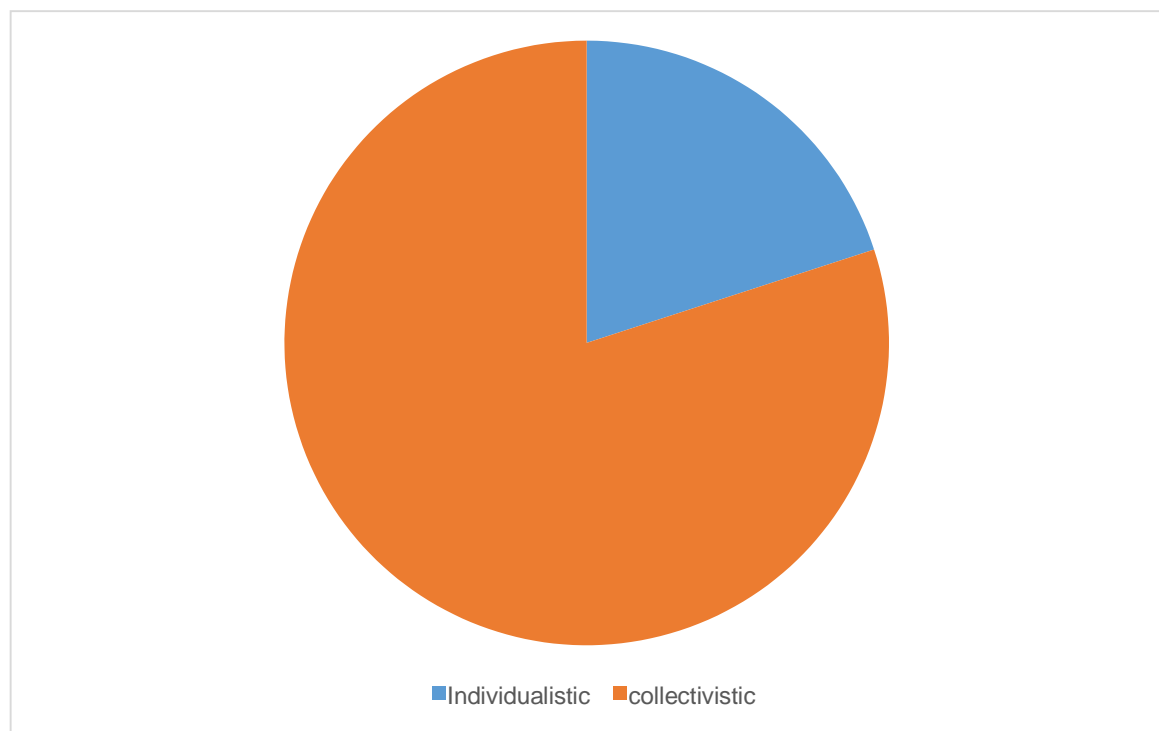


Figure 9. Learners' categories

Table nine presentations that most of the respondents (24) claimed that they are collectivists (80%), and the rest (6) respondents claimed that they are individualists (20%).

Q9. Have you ever tried to interact with a group of different cultures (Casual conversations)?

- a) Yes-regularly
- b) Yes-sometimes
- c) No-never

Table 10

Learners and Interaction Experience with Different Cultures

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 6 | 20 |
| b | 24 | 80 |
| c | 0 | 0 |
| Total | 30 | 100 |

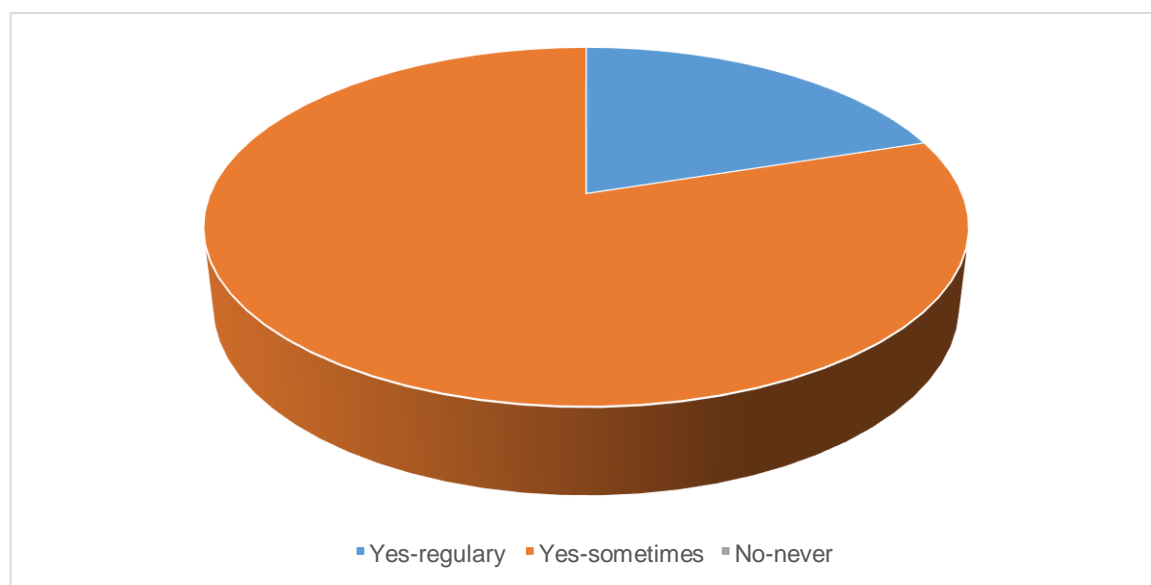


Figure 10. Learner's interaction experiences

Table ten notes that all the students already tried to interact with a group of different cultures in casual conversations, (6) of them regularly tried to interact with them (20%), and (24) of them sometimes tried to interact with them as well (80%), and no one of the respondents chose (C- No-never).

Q10. How easy or difficult was it to get in contact with people from different cultures?

- a) Extremely easy
- b) Easy
- c) Neither easy nor difficult
- d) Difficult
- e) Extremely difficult
- f) Not relevant (I did not try to get in connection with them)

Table 11

Learners Capacities in Intercultural Communication Situations

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 0 | 0 |
| b | 18 | 60 |
| c | 4 | 13.33 |
| d | 8 | 26.66 |
| e | 0 | 0 |
| f | 0 | 0 |
| Total | 30 | 100 |

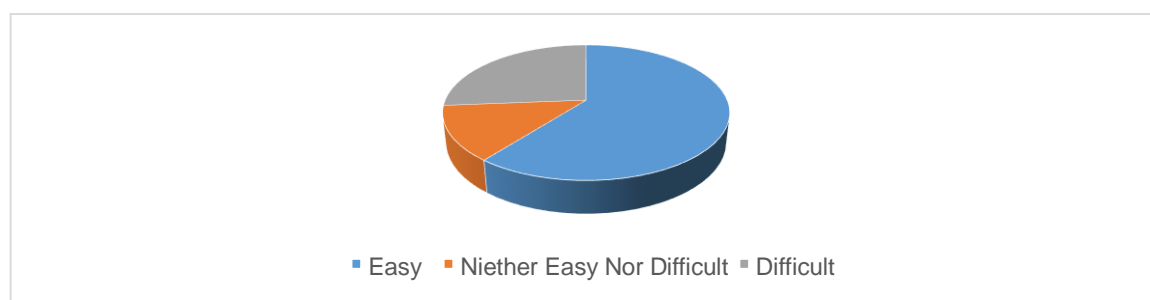


Figure 11. Learner's efficiency in intercultural communication

The table eleven tells that most of the respondents (18) found it easy to get in contact with people from different cultures (60%), while (8) of the respondents found it difficult to get in (26,66%), and the rest (4) respondents found it neither easy nor difficult to get in (13,33%). The other options was not selected by anyone of the respondents (A-Extremely easy, (E- Extremely difficult, and F-Not relevant).

Q11. Do you think that communicating interculturally provoke misunderstanding conflicts?

- a) Yes
- b) No
- c) Maybe

Table 12

Learners Point of View about Misunderstandings Conflicts in Communicating Interculturally

| Options | Number | Percentage % |
|---------|--------|--------------|
| a | 22 | 73.33 |
| b | 0 | 0 |
| c | 8 | 26.66 |
| Total | 30 | 100 |

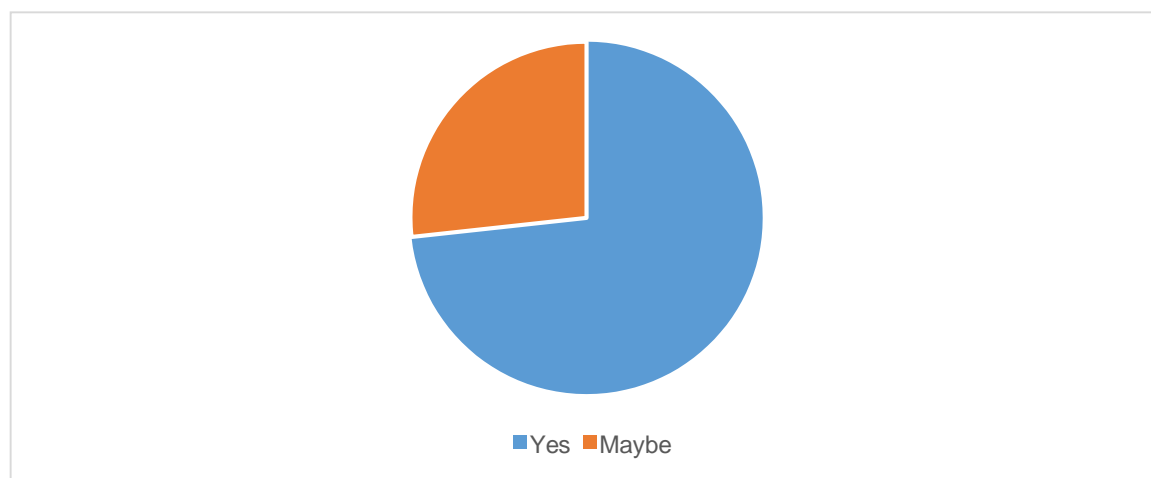


Figure 12. Learners view in intercultural communication difficulties

As shown in table twelve, the highest percentage (73,33) of respondents(22) think that communicating interculturally provokes misunderstanding conflicts, and the other (8) respondents think that it can provoke such kind of misunderstanding (26,66%), The other option was not selected by anyone of the respondents (B-No).

Q12. According to you, what are the reasons behind the communication misunderstanding conflicts in the groups' work or casual conversations?

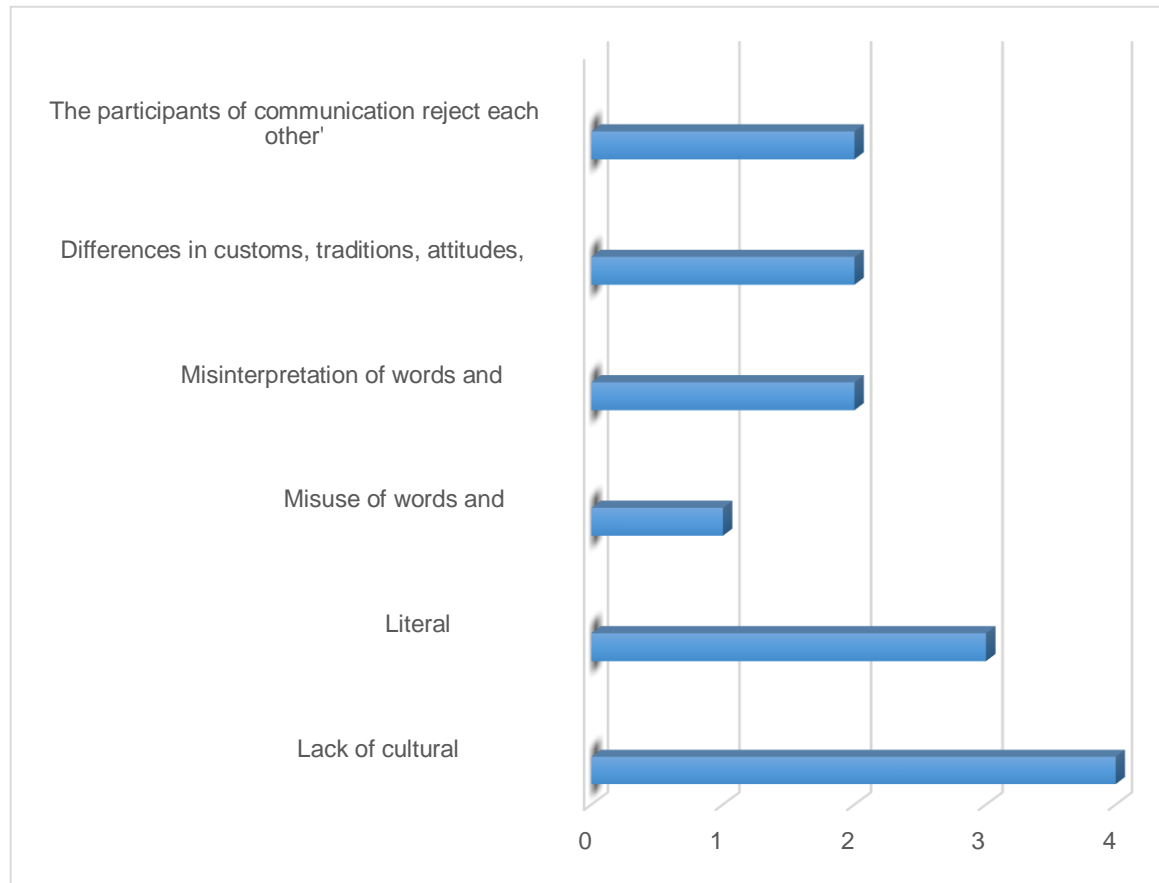


Figure 13. Learners' reasons about communication misunderstanding conflicts

According to figure thirteen, four students claimed that the reason behind communication misunderstanding conflict is the lack of cultural knowledge; whereas, three said that it is because of a literal translation. The other two stated that communicators usually reject each other's culture. Two said that the differences in customs, traditions, attitudes, and beliefs are the reasons; another two of them said that misinterpretation of words and action create conflicts, and the last student said that misuse of words and idioms could cause confusions in communication.

PS: Among 30 students, only fourteen answered that question.

Q13. What are the main words that influenced you during your interaction with others from different cultures? Give examples.

Table 14

Examples of Influenced Words from Other Cultures from Learners

| Word | Language | Meaning |
|------------------|----------|--|
| Hola! Como Esta? | Spanish | Hi! How are you? |
| Okayo | Japanese | Okayo refers to the person who is the master of all six senses. |
| Azul | Kbyle | Good morning or Hi depending on the situation |
| Da | Russian | Yes |
| Hunch | English | Hunch is a feeling or guess based on intuition rather than fact. |
| Calma | Espagnol | Calm |

Table fourteen presents six influenced examples provided by the students, each sample from a particular language such as (Hola! Como Esta) from the Spanish language, (Okayo) from Japanese, (Azul) from kbyle, (Da) from Russian, (Hunch) from English, and (Calma) from Espagnol.

PS: Some of the above examples repeated more than once in students' papers.

3.4.4. Interpretation of the Results

The results of the questionnaire show that the girls are more than the boys because they are interested to learn languages, whereas the boys influencing by the sciences. All of them are between 20 and 25 years old (Young students) since they still at the university. This collection of students carries different places, and that allows the investigation to deal with various cultures and mentalities. Hence, they are bilingual and multilingual; they can communicate with people from different societies easily.

In Algeria, there are 48 cities. Each one has its own culture and traditions, and even its dialect. Although we are living in a collectivist country (Algeria), some of them are individualists, and the rest are collectivists. Most of them do not know many Algerian dialects; instead, they know just a few of them, and others know many that causes by traveling around the Algerian countries, which gave them knowledge about both their dialect and culture. Nevertheless, they are aware of the importance of the different use of many linguistics and dialects, and that helps them to deal with various multi-cultural situations.

The percentage of the three languages was very close to each other, which means that they are all using in cross-cultural communication. All the participants had experienced multiple interactions since they already tried to communicate with the ones from other cultures. The high amount of them agrees that the intercultural process is not an easy task to do. Even though; most of them are collectivists; which means that they can interact comfortably with different people, while the rest of them found it difficult because of personality factors self-esteem, for instance. Thus, learners can handle it sometimes and sometimes not, depending on the situation. However, they are aware to some extent of the cultural differences, since it can provoke misunderstandings conflicts in intercultural contexts, or example interpreting words in the wrong way, actions, and signs between cultures, and no one of the respondents claims the opposite.

The students gave their reasons concerning intercultural communicative struggles. People do the same and say a thing in different ways depending on their cultures; the causes named as follow: the lack of cultural knowledge (the

common cause); differences in attitudes, beliefs, customs, and traditions; misunderstanding of words, actions, and signs; misuse of the terms, and idioms; the literal translation words; the rejection of each other cultures during the cooperation. The principal goal of the investigation related to the effect of intercultural communication in youth lexis. This progress associated with students' language changes because of sociolinguistic exchange affectivity. They asked to give examples of words that influenced them during their interactions (Okayo, da, Hunch, and so on). The terms quite varied from each other since they are from various cultures and languages.

3.5. Description of the Direct Observation

The observation was quite simple and easy. Being in intercultural communication situations outside the classrooms is a common thing in university settings since it has many students from various cultures and societies. The surroundings pupils were my case study, which made things regular to examine.

3.5.1. Discussion of the Findings

Most students of Moulay Taher University of Saida are Saidains, from either Wilaya of Saida or the small villages around it. Consequently, almost all of them share the same culture and dialect too, however, you can notice tiny differences in their way of pronunciation of some words, and that is not a big deal to count it as intercultural language or dialect differences. Even though, during my outside classroom observation, I heard many master two students using some words that do not belong to the Saidain dialect and belong to other Algerian wilayas dialects. Therefore, I bring some common words those languages students using them a lot in their communication.

At one hand, [Mɪnɛda:k] and [Ra:nɪ nɛʏaz], which is taken from the Eastern dialect. The first one uses when someone wants to express something additionally, as for as the word (therefore), whereas the second one is an expression that uses when someone wants to know things about another one. Therefore, he or she starts to look after that person, and this action is called [Ra:nɪ nɛʏaz]. On the other hand, I came with some words and expressions that belong to the Oranians dialect, which are: [awala] this means what?, [Ra:nɪ

haw:da] that means I'm coming or I'm going, and the last one is [Xaba], this expression is used when someone is studying a lot, so their college calls him or her [Xaba] as an adjective.

Thus, the outside classroom observation came with the above examples. Consequently, they are expressing the intercultural communication effect on students' lexis. The influence appears in their use of language and their choices of words, which are quite different from their Saidain dialect.

P.S. The words are utilizing much by the girls than the boys because of unknown reasons.

3.6. The Students Online Interview

3.6.1. The Sample

The online interview granted to master two students at Algerian universities from different branches (language, science, and so on). The interview request published online, and teen respondents accepted it. Thus, those students were required to answer the last question that is missing on the questionnaire before.

3.6.2. Description of the Students Online Interview

The online interview contains four direct and short questions. The first question aims to know if students communicate every day with others who belong to different cultural backgrounds. Whereas the second question is about student's points of view that interests with the agreement or the disagreement towards the affection of intercultural communication in youth lexis with justification answer. Moreover, the third question is a request to students to give examples of words form different cultural societies, and they are using them in their daily life communications. Finally, the fourth question is an additional one that allows the students to write what they have in mind about the topic, opinions, additional ideas, extra knowledge, and so on. Hence, all the questions related to each other and set gradually.

3.6.3. Interpretation of the Results

In question one, the data collected presents the fact that almost all of the master students communicate daily with others from different cultural backgrounds, and that serves this investigation. They add that they interact with them by two sorts; the first one is face to face intercommunication at university since it holds numerous students from totally various cultures. Yet, the contact between them is something natural to ask questions about the studies or at the discussions during the cooperative work, for instance. The second sort is a social media communication because nowadays everyone has smartphones and access to the internet, which makes things easy for him or her to interact with anyone want from around the world with just press of a button.

Concerning question two, most of the students state that their interaction with others who belong to different cultures affects their way of talking in one way or another. They add their reason for that by saying, the interaction with them enriches their lexis by bringing new and unique words to their linguistics, and instead of their own words, sometimes they use those new terms in their interaction, and that happens unconsciously. However, few of the respondents say that this kind of communication did not affect their language or lexis in particular. Still, they do not neglect or deny the fact that it teaches them new words but without changing their dialects or using words and that depends on personality and one's traditions.

For the third question, the one that concerns the examples, almost all of the respondents give some words that belong to different Algerian societies. The data collected present many samples at the table below:

| Examples | English gloss | Wilayas |
|-------------------|--------------------------------|--------------------|
| [ʕadʒi lɛhna] | Come here | Tlemcen |
| [Natsaxɛr] | Buying things | Tlemcen |
| [Tɔʔak] | Yours | Ain Defla |
| [Xɛzɛrni] | Look at me | Tiaret |
| [Xaba] | Who study a lot | Oran |
| [ɛʔtthɔni] | Give it to me | Tiaret |
| [ɸa:jɛb] | I want | Blida |
| [ʕa:sɛm] | What? | Tlemcen |
| [awala] | What? | Oran |
| [ʕali:k] | Look | Oran |
| [Qalja] | A lie | Oran |
| [Bo:ja] | My father | Oran |
| [ʕɔrja:n] | A child | Oran |
| [.ɛr] | A child | Tiaret |
| [Kɔf] | Hold | Sidi Bel Abbes |
| [Nɛħmaq ʔɪk] | I love you | Tlemcen |
| [ʕa:lɛk] | He said | Tlemcen |
| [Ki:] | How | Tlemcen |
| [ʕrɛga:z] | Real man | Oum El Bouaghi |
| [Danɛg] | Look | Setif |
| [Tara:h nɛʔo:f] | Let me see | Alger |
| [Nɛsafi we nɛdʒi] | I'll go and back | Bordj Bou Arreridj |
| [Zɛgaz] | See | Sidi Bel Abbes |
| [ʕali:ki] | See | Mostaganem |
| [Makanakɔ] | I won't eat | Bechar |
| [Ma tɛzagɪ] | Do not shout | El Bayadh |
| [Kɔma] | Like | Tlemcen |
| [Dɛna:j] | Come closer | Alger |
| [ʕaz] | Care about others' business | Alger |
| [Tabaʔ] | Push | Ouargla |

| | | |
|--------------------|----------------------|----------------|
| [Tɛfareɔq] | Disperse | Ouargla |
| [Dɛz] | Push | Biskra |
| [Hajɛwa] | Let's go | Oued Souf |
| [laʔi] | Look | Mostaganem |
| [Sakɛr] | Close it | Batna |
| [Tɛbaħar] | Lost | Alger |
| [Nɛsaɛk] | Pay | Alger |
| [Zafɛz] | Go away | Jijel |
| [Qaʔɛmaz] | Sit down | Khenchela |
| [awɛr] | Go | Sidi Bel Abbes |
| [Ra:nɪ ɣadɪ] | I am leaving | Sidi Bel Abbes |
| [Ra:nɪ hawɛd] | I am going | Oran |
| [Qɛbala] | At the front | Alger |
| [Nɛbatak] | I'll beat you | El Bayadh |
| [Wɛʃ rakɪ] | How are you? | Alger |
| [Kɪra:kɪ] | How are you? | Oran |
| [Wɛʃ dɪrɪ] | What are you doing? | Guelma |
| [Maʔɪkɛʃ] | How are you? | Jijel |
| [awala] | What? | Relizane |
| [Wɛʃ qɔtɛɪ] | What did you say? | Alger |
| [ħatabto:nɪ] | You made me lose | Alger |
| [Xɛradʒt saħɛra] | I lost it all | Alger |
| [ɛħɛrajɛm-lɛɛɛjam] | Women | Alger |
| [Ha.a:k] | Him | Oran |
| [Jɛzagɔɪ] | They calling me | Oran |
| [Wɛsmak] | What is your name? | Oran |
| [Nɛgasɛr mɛʔa:k] | I am joking with you | Oran |
| [ɟara:] | Give it to me | Oran |
| [Nɛtɛbaħɛra] | Enjoying the weather | Oran |
| [Wanɛsɛnɪ] | Stay with me | Oran |
| [ɛxzɛr] | Look | Oran |
| [Ba:hɛza:] | A lot | Biskra |

| | | |
|------------------|-----------|--------|
| [Sɛxafɛt ʔli:ha] | I like it | Biskra |
| [Jɛqa:rɛʔ] | Waiting | Oran |

Table 3.6.3. Students' examples

As shown in the table, the students give several words belong to different Algerian wilayas. Those words inspire them during their intercultural communication with other students in university and on social media. Each concept pertains to a certain dialect, Tlemcenian, Relizanain, Oranain, and others (see table 3.1). Hence, in this part of the online interview, the students share their personnel experiences with the Algerian dialects by given words belongs to different dialects than their accent, yet they use them in their interaction. Remarkably, that presents the effect of intercultural communication in their language use and especially their lexis.

As for the last question, the fourth open-ended one, the respondent supposed to give comments about the topic, therefore they gave a variation of commentary noted as follows:

- Communication is not just about words, yet it is about body movement also.
- The mouth can say a word, and the body can say a thousand words at the same time.
- If you lose words in intercultural communication situations, just be quiet and let your body talks instead of your mouth.
- Lexical changes have good and bad consequences. It is a good thing when you learn new words from different dialects or different languages, but it is bad to waste your original words and replaces them with those new ones.

3.6. Summary of the Results

The present research intends to examine the effect of intercultural communication in the students' language at Moulay Taher University of Saida.

The subject of the study was master two language learners in the Faculty of Art and sciences. Therefore, the following set of questions propose:

- Do students interact continually with others from different cultural backgrounds outside classrooms?
- Do they accept the linguistic progress gained from their interaction interculturally?
- Do learners enjoy using words from other cultures and dialects in their daily life communications outside classrooms?

The answers gained from the questionnaire offered to the sample answered almost all three earlier issues. Here are the most significant answer selected from it that concerned with the influenced words from other cultures and languages:

"The word (Da) means (Yes) in Russian. It is just a nice way of answering. In the English language, the concepts (Sophisticated- Proportion- Hunch) and other ones are just smooth expressions that sound nice and have a powerful meaning", a student said.

Hence, the answer above shows the kind of enjoyment and satisfaction of the student toward the new progressive words. This progress gave the students new words and expressions that they can use them in expressing their ideas and selves to others from different cultures. Besides, they enable the students to give more powerful meaning using code-switching from time to time, depending on the power of the situation.

Moreover, after three months of close outside observation in casual conversations between students that belong to various branches (English, Arabic, and French), the result obtained was that second-year master two languages are using different words that relate to totally different Algerian dialects, those words grasped during their intercultural interaction and they start already applying them in their everyday conversations freely and daily. Consequently, that presents the strong effect of intercultural communication in their lexis.

Furthermore, the online students' interview gave to the investigation additional information about the effect of intercultural communication in

students' lexis progress. It presented quite different examples of students inspired words from varying dialects. Also, it showed the student's agreement about the effect of communicating interculturally in their use of the Algerian language and dialects specifically. Additionally, it results received was that not only Saidian students who have been affected by other Algerian dialects. Yet all the Algerian students around different universities influenced by various words from several dialects, and they start using them in their daily communications as one of their own accents.

To sum up, the online interview, the questionnaire, and the outside classroom observation tools used were practical and productive since their results answered the research paper issue effectively. In other words, the three tools supported the research hypotheses, which argued that intercultural communication affects the students' lexis, and that changes their use of language and dialects during the conversations as well.

3.7. Conclusion

Finally, this chapter contains all the results and the interpretations of the students' questionnaire, the outside classroom direct observation, and students' online interview. The two first tools results related to master two language students at the University Of Moulay Taher Saida in the department of English, French, and Arabic language. Still, the third toll results, which are the students' online interview, linked to master two students not only of Saida but also of some other Algerian universities. Thus, the outcomes gained shows the final results of the effectiveness of intercultural communication in youth lexis examination in this paper.

General Conclusion

General Conclusion

General Conclusion

Several factors have led to language change, a fact that has become apparent in all Algerian speech communities. Language changes by the places, backgrounds, and the participants that have a strong influence on the communicators and the using utterances of the community as a consequence of the local and international interaction.

The focus of this research is to confirm the effect of intercultural communication on language in general, and youth lexis in particular. This investigation takes place at Moulay Taher Faculty of Letters and Languages, Department of English, particularly within Master two students. For that sake, all the investigative tools used aim to gain some vivid and pertinent illustrations about the influenced words from other cultures and languages or even dialects. Those words are already affected and used by those young students from the chosen population in their everyday communications.

As far as our research is concerned, the subsequent questions are introduced:

- Does intercultural communication affect youth language?
- If yes, to what extent the act of intercultural communication influence youth language or youth lexis progress?
- What are the consequences or the effects of intercultural communication?

In this regard, the hypotheses below are proposed:

- ✓ Intercultural communication takes place through entertainment, business, education, and others. This intercultural contact indeed affects youth language. Yet, Intercultural communication influences youth lexis in one way or another, by bringing new and foreign terms from another language or dialect to their linguistic repertoire.
- ✓ Regarding our research paper intercultural communication main consequences occur when master two language students replace some words and use other expressions that belong to different cultures and

General Conclusion

languages, or even dialects continuously in their everyday interactions as their mother tongue.

This present investigation has been split into three divisions. The first chapter deals with the literature interpretations and associations of diverse scholars' points of view of the following notions (culture, language, communication). The second chapter introduces the country's sociolinguistic conditions existing in the Algerian community within the identification of all the current several languages services (Arabic, English, French languages). The third chapter examines the findings of the investigations (tables, graphs, interpretations, discussions), which are implemented by different methods (questionnaire, interview, outside classroom observation) to approve or disapprove the above-submitted hypotheses.

Thus, all three hypotheses have been confirmed by the results obtained from the data collection tools used in this paper. The students' online interview has provided numerous examples that belong to different Algerian dialects (section of students affected worlds that refer to terms from different cultural backgrounds). Yet, we have found that master two students' daily life informal communications with colleagues is full of new words. Also, the questionnaire results have demonstrated that intercultural communication has a remarkable impact on students' language or lexis present within the personnel examples provided in the last section, which are used hand in hand with their mother language (or dialect) during interactions.

The results obtained from this investigation are that cross-cultural communication affects youth lexis. This fact is noticed when both the communicators progress new words, abbreviations, accents, which belong to another era or language. Furthermore, those progressive words became part of their language unconsciously when they find themselves using them in their talk within friends in casual conversations regularly without any prior presentation or intentionally. As a vivid case of the effect of intercultural communication and word progress, the Saidain students (especially girls) strongly affected by the Oranian dialect in addition to other dialects for many reasons. This affection has been noticed in their provided examples in the

General Conclusion

intercultural influenced terms section, such as “Ra:nɪ hawɛda” (I am coming), “ɟawala” (what!), “Xaba” (Who study a lot), and many others]. Moreover, in the questionnaire 100° of students i.e., all the respondents agree that using more than one language or dialect in their daily life conversation is useful for them (a mark of total satisfaction and enjoyment).

This research has encountered many challenges while gathering data collections. For instance, almost all master two students of the three departments (Arabic, French, and English departments) did not acknowledge the necessary part of the questionnaire and answered just the ticked introduced choices, which causes a gap in the results. Additionally, direct access to people to do the personal interview was quite impossible because of the dangerous international and national current health circumstances (COVID-19) or what is called (Coronavirus), since the Algerian government ordered a total home reservation. Plus, the personnel arrangement of the working time that affects the speed of the study operation.

This research main interest is the effect of intercultural communication in youth lexis progress or slump-taking at the University of Moulay Taher of Saida, particularly in the English department within Master two language students. For further work, it will be more inspired if the research focuses the most on the effect of one Algerian more expanded dialects in youth lexis around several communities.

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Appendices

Appendix

University Self-Evaluation Questionnaire for Intercultural Communication

Dear classmates;

The paper reviews the influence of communicating interculturally on youth language in general, and youth lexis in particular. The investigation conveyed for master two languages students (Arabic-English-French) At Moulay Taher University of Saida. Thank you for accepting to answer those questions about intercultural communication.

Please put an **X** in the correct box:

Section One: Identity

1. Are you:

a) Female

b) Male

2. Please write your age: ...

3. Are you from Saida city?

a) Yes

b) Others

Section Two: Language and cultural background

4. How many languages do you speak?

a) 1-2

b) 3-4

c) More than 4

5. How many Algerian dialects do you know?

a) Few

b) Many

c) All of them

6. Do you think that using many languages and dialects is good for you?

Appendices

- a) Strongly disagree
- b) Disagree
- c) Agree
- d) Strongly agree

7. What are the main languages/Dialects that are most used in intercultural communication?

- a) Arabic
- b) French
- c) English
- d) Others

Section Three: Personality and intercultural communication:

8. To which category do you belong?

- a) Individualistic
- b) Collectivistic

9. Have you ever tried to interact with a group of different cultures (Casual conversations)?

- a) Yes-regularly
- b) Yes-sometimes
- c) No-never

10. How easy or difficult was it to get in contact with people from different cultures?

- a) Extremely easy
- b) Easy
- c) Neither easy nor difficult
- d) Difficult
- e) Extremely difficult
- f) Not relevant (I did not try to get in connection with them)

11. Do you think that communicating interculturally provoke misunderstanding conflicts?

- a) Yes
- b) No
- c) Maybe

Appendices

12. According to you, what are the reasons behind the communication misunderstanding conflicts in the groups' work or casual conversations?

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

13. What are the main words that influenced you during your interaction with others from different cultures? Give examples.

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

Thank you for your time.

Appendix

The Students Online Interview

Dear students,

This interview proposes to explore the effect of intercultural communication in people's lexis and language, especially university students. For that sake, I politely demand you to answer those few questions bellow. All your answers are needed. Thank you in advance.

Question One: Do you communicate regularly with people from various cultures?

- Yes
- No

If yes,
where?.....

Question Two: Do you think that your interaction with others from different cultural backgrounds can affect your language and change your lexis?

- Yes

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

- No

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

Question Three: Give me at least five examples of words that inspired you from other societies and you already start utilizing them in your everyday conversations.

Examples:

.....
.....

Appendices

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

Question Four: If you want to add more information, or a comment about that topic goes ahead, you are welcome.

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

I appreciate your help.