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Sociolinguistics in Sociocultural Studies

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DEDICATIONS

I would like to dedicate this humble work first and foremost to my parents, for the soul of my father, for my mother's support and the sense of security she has supplied me with when I wanted it most, to my wife and sons, also to all my family members and all my friends.

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General Introduction

This research paper is generally about sociolinguistics and its existence in the socio-cultural studies; specific and details are partially compulsory in our humble research, because the subject is vast so we should mention the main important points clearly.

In order to proceed with this work, we have divided it into four chapters preceded by a general introduction. Three chapters are theoretical and the fourth is practical. The three theoretical chapters are respectively and logically ordered; the aims and the general definitions come first, then the supply of the Socio-Cultural studies in the educational process is the crucial element of the second chapter. And at the end of the theoretical part, the results of multiple cultures inside one specific society are the important points to be illustrated in the third chapter. This arrangement allows us to follow a logical order and our findings are methodologically accepted. The last chapter is the practical one; it consists of statistics that investigate “how much variations inside the same speech community in speaking vocabularies regarding the social and cultural backgrounds”; we have chosen the city of Adrar as a reference, and among the citizens we have selected 120 persons as a sample for a case study.

This work ends with a general conclusion in which the nucleus ideas have been synthesized and our personal opinions are finally sketched.

CHAPTER 1

Issues In Language Regarding Socio-cultural Studies

Sociolinguistics in Socio-cultural Studies

I- Issues in Language regarding Socio-cultural Studies:

1.1. Introduction

Language can shape the global interaction between individuals and their environment; this interaction (either positive or negative) depicts the person's development, it means his language development. Therefore, society where the individual lives and the person's cultural heritage are both considered as the source of motivation towards development and changing, whereas anything else concerning the language development or personal evolution can be considered as psychological progress or behaviorism aspect. Vitality is central for defining language as it must be used and spoken to consider it as a subject for study. The society where language is used and spoken has its own classes thus the sociolinguistic study is necessary and socio-cultural views are compulsory.

1.2. Aims of the Socio-cultural Studies:

Within the change mentioned earlier, we may confront issues and difficulties; for instance, people in South Africa have 11 official languages, English is the most spoken in commercial public life – but only fourth most spoken at home¹. This kind of knowledge seems to be weird and less important for someone who does not distinguish the aim after socio-cultural studies and sociolinguistics. The main essential tool to gain that knowledge is research. The latter is an essential and powerful tool. It leads man towards progress. Without systematic research there would have been very little progress. John W. Best has rightly said :

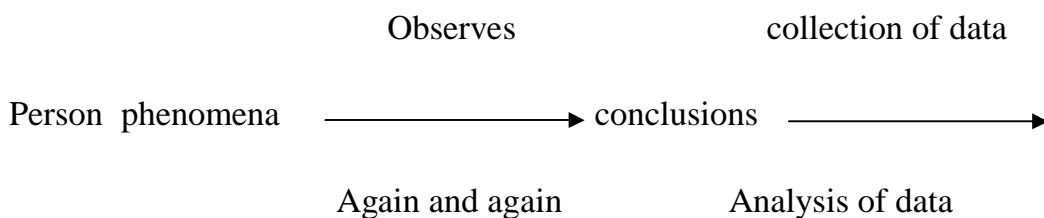
¹ www.southAfrica.info/society.info (25.04.2015)

“The secret of our cultural development has been research, pushing back the areas of ignorance by discovering new truths, which in turn, lead to better ways of doing things and better products.”²

Scientific research leads to progress in some fields of life. New products, new facts, new concepts and new ways of doing things are being found due to ever increasing significant research in the biological, the physical, the social and the psychological fields. Research today is no longer attached to the science laboratory. The agricultural experts, the astronomers and the archeologists are carrying on research in their respective spheres, besides, the sociologists, anthropologists, economists and educationists.

Actually research is simply the process of arriving as a dependable solution to a problem through a planned and systematic collection, analysis and interpretation of data. Research is the most important process for advancing knowledge for promoting progress and to enable humans to relate more effectively to their environment to accomplish their purpose and to solve the conflicts.

Although it is not the only way, it is one of the most effective ways of solving problems. The term research consist of two words, 'Re' plus 'Search'. “Re” means again and again and “Search” means to find out something. The following is the process :



Therefore, the research is a process in which a person observes the phenomena again and again and collects the data and on the basis of data he draws some conclusions. Research seeks to find out explanations to unexplained phenomena to clarify the doubtful propositions and to correct the misconceived facts. It simply means a search for facts, answer to questions and solutions to problems. The search for facts may be made through either (a) arbitrary (unscientific) method or (b) scientific method. Arbitrary method of seeking answer to questions is based on imagination, blind belief or impression. It is vague and inaccurate.

² T.Y.B.A Sociology Paper IX Research Methodology (the book) Borwankar P.V. Research Methodology Seth Publisher (1995) p(52)

A scientific method is a systematic rational approach to seeking fact. It is objective, precise and ends at conclusions on the basis of verifiable evidence. Hence research is a systematic and logical study of an issue, problem or phenomenon through a scientific method. Following definitions may reveal the proper meaning of the concept of research.

However, learners in the fields of sociology and sociolinguistics distinguish between the two disciplines. Through the study of language varieties many differences float out, and close regions may have little differences than other regions far away from any place the learners choose to be their referential town or city to build up the research about. Learners can figure out reasons and causes for such differences between language varieties, and then they may find reasonable and acceptable results. Sociolinguistics and socio-cultural studies help the researcher or the learner to find out the inner incitement that leads the speaker to change or consolidate his way of speaking, and the outside motivation towards that process of modifying the behavior of speaking to show up the capability of evolution or the tendency of being unchangeable.

Through statistics and mathematical analysis, researchers attempt to hint the variability in speaking vocabularies and organize the steps of the changing. Sociolinguistics and socio-cultural studies are both pursuing different paths in the analytical procedures; this gives each of them the exclusivity of such grain of knowledge that surrounds the main idea of the research subject.

a- Socio-cultural studies seek to clarify the reasons of the changing in the human behavior (language) by analyzing it through the focus on families and their members (microscopic terms) or on countries and areas (macroscopic terms); this approach gives the learner the ability to analyze and understand human societies through the knowledge of their languages; such study can be divided into two main fields:

Field 1: studies of family and social system focusing on systems of social interaction among individuals /families /people and international societies.

Field 2: studies of comparative culture focusing on important cultural elements such as thought, history and language.

b- Sociolinguistics highlights the correlation between language and society; it refers to the individual speaker and the use of the language variety inside the speech community. When studying language we are studying the speakers first; language is the mirror of its users since their language is useful for them.

“ Language is primarily a cultural or social product and must be understood as such ... It is peculiarly important that linguists, who are often accused, and accused justly, of failure to look beyond the pretty pattern of their subject matter; they should become aware of what their science may mean for the interpretation of human conduct in general.”³

Here Sapir is inviting people and learners not to be just linguists! But to be sociolinguists in their judgments and understandings.

1.3. What a Socio-cultural Study should include:

This kind of studies should be made by students of the department of socio-cultural studies, they have to uncover dimensions related to actual societies and different cultures, two main dimensions of society and culture are examined:

1. The Macroscopic Dimension involving countries and regions.
2. The Microscopic Dimension involving families and individuals who are the nucleus of the family.

Using these two perspectives help the learner provide a space in his mind to review the diverse methodological possibilities offered by the field of socio-cultural studies. Also special emphasis will be done upon discourse analysis methodologies and where they are used in comparison to the other methodologies applied in social analysis.

All these different criteria lead us to one torrent which is the considerable role done by society and the enduring strengths of the individual speakers. Sometimes we may face some terms that we feel that they do not reveal the real meaning attended. Or the individual speaker may shift from one code to another; also he may use many language varieties in the same speech process in order to convey or to give his hearer more illustrations and concepts, though regardless the aim after this, the phenomenon is a reality and it could be regarded as an issue.

³ Edward Sapir « The Status of Linguistics as a Science » (1929) p(35).

The speakers, who do something like this, generally do this act due to social reasons; in contrast, the cultural reasons perhaps prevent him from doing it. Hence the speaker wants to make the hearer aware about what he is intended to say privately without referring to privacy anyway. Many issues float out by time but people ignore their origins; they react either positively or negatively when dealing with the situation; only learners of socio-cultural studies have clear understandings of the whole issues in language use or usage.

1.4. The Role of the Society:

Firstly, we should define society. Society, in the field of sociolinguistics, is the speech community; it has members and boundaries, it influences all aspects of human social life and to a large extent when society functions; it affects all the patterns of social ordering and cultural ideas that comprise it. But when talking about 'role', we should refer to 'status'. A role is the set of behaviors, values and personality characteristics attached to a status. An individual may occupy the statuses of a student, a worker and house keeper and play one or more roles with each one. So the role is the part of our society expects us to play in a given status.

In Europe, all the countries where the role of the civil society was examined, there is a common understanding and recognition that civil society is a crucial actor in international development co-operation, this fact being acknowledged both by the civil society itself as well as by the government representatives. This is a standard practice also in the other developed countries where civil society is usually one of the driving forces of development policy, participating in the policy design and execution, education on global issues, as well as exerting effective pressure on governments to increase its commitments to development countries, take actions at global level or to shape development policy in one way or another.

The special importance of Non-Governmental Development Organizations (NGDOs) in Central and Eastern European countries is underlined by the fact that they were often ahead of their governments. Such organizations often emerged earlier than the countries of the region accepted international commitments as donor countries. They made use of funding available from various international donors to participate in

development projects, and to bring the global issues to the attention of national policy makers and publics.

However, unlike their western counterparts, they have to face multiple challenges a low general awareness of global development issues within their countries, low levels of comprehension why their countries should help less prosperous countries, under financing of the sector as well as low capacity to perform many of the tasks that the more established development civil society organizations take for granted.

The society itself has a role; imagine yourself living in an island where there is no real society to interact with, frankly such kind of situation is unbearable. Therefore, sociologists have made their hypothesis and arguments always by taking the existence of society into consideration. Otherwise all their definitions are fake and invalid. The ways people look at our statuses vary in details from culture to culture. However, it is common for people to have multiple overlapping statuses and roles in relation to their function inside society.

Society plays the major role in supervising our roles and statuses by drawing limits and guiding the normal individuals to fulfill their expected role and perform their tasks granted. Gender of the individual governs his/her role in society specifically in action performance but do not exonerate anyone from his duties whatever accident may occur in role fulfillment. Basically the person who has a role in his society (whatever job he/she does), is asked to exercise it perfectly otherwise society will look at that person as delinquent or shiftless person.

Everybody in modern societies has an activity, even disabled and handicapped persons are charged with tasks in order to integrate them within their environment and make them positive and active for the sake of forgetting their disability, and for paying attention to their peer groups and what their society is attending from them rather than looking for how the society could help them.

1.5. Conclusion

Language is spoken first at home, children at their early childhood do their best in mastering their mother tongue, and then the speaker moves its interest in the language

spoken outside. Here, we must say that the family is the most important circle in the chain of language development, and it is also responsible for a language shift either to change or to die. Language changed through history and people as well, but language maintains some of its parts and remains as they are without changing, these solid parts in language may consolidate the society's spoken heritage and probably considered as folks and traditions.

A strong and reliable society can represent the interests of the people and the community and serve as a check on the use of power by the state. There are signs of an increasing strength in society in the democracies states. It will be stronger, more autonomous and play a meaningful role for democratic consolidation in the future. Non-Governmental Development Organizations (NGDOs) will be more active in stimulating the political awareness of the mass public and encouraging their political participation to protect their own interests. Through these efforts, governments can become more accountable and responsive to the people's needs, and the elites and the mass public will be more committed to democracy. Hence, democratic consolidation will be achieved.

CHAPTER 2

Educational Thought

II – Educational thought

2.1. Introduction

It is sometimes said that the philosophy of education is not a serious and coherent philosophical area of inquiry. John Wilson (1804-1875) examines this argument taking it as the starting point for his book entitled “Introduction to Moral Education”. He believes that most ‘philosophy of education’ until now has been little more than the promotion of particular ideologies, and that progress can be made only by a more analytical approach.

The central problems lie in establishing a few basic concepts, principles, categories and questions which will form the skeleton of the subject. He, therefore, outlines the nature of ‘philosophy of education’ and defines some of its major problems by examining key notions such as the value of education, the nature and implications of learning and what should be learned.⁴

2.2. Philosophy of Education

Philosophy is a search for a general understanding of values and reality rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live, move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth⁵. This was a Hindu point of view; other perspectives are possible when referring to other entities. For instance; the Oxford Handbook of Philosophy of Education which depicted the British perspective advocated that the philosophy of education has an honored place in the history of Western philosophical thought. Its questions are as vital now, both philosophically and practically, as they have ever been. In recent decades, however, philosophical thinking about education has largely fallen off the philosophical radar screen. Philosophy of education has lost intimate contact with the parent discipline to a regrettably large extent—to the detriment of both.

⁴ International Library of the Philosophy of Education Volume 24(John Wilson) (1865) p(102)

⁵ Aggrawal, J. C. (1996), 10th rev. ed. Theory and principles of Education New Delhi, Vikas Publications

The Oxford Handbook of Philosophy of Education is intended to serve as a general introduction to key issues in the field, to further the philosophical pursuit of those issues, and to bring philosophy of education back into closer contact with general philosophy. Distinguished philosophers and philosophers of education, most of whom have made important contributions to core areas of philosophy, turn their attention in these 28 essays to a broad range of philosophical questions concerning education. The chapters are accessible to readers with no prior exposure to philosophy of education, and provide both surveys of the general domain they address, and advance the discussion in those domains in original and fruitful ways. Together their authors constitute a new wave of general philosophers taking up fundamental philosophical questions about education—the first such cohort of outstanding general philosophers to do so (in English) in a generation⁶.

Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration if we are analyzing everything morally and also if we are just thinking scientifically. As a field of study, philosophy is one of the oldest disciplines. It is considered as a mother of all sciences. In fact it is at the root of all knowledge.

Education has also drawn its material from different philosophical bases. Education, like philosophy, is also closely related to human life. Therefore, being an important life activity, education is also greatly influenced by philosophy because it starts flourishing our minds through the knowledge we grasp only when we begin to love what we learn, and that is the intensive hidden secret of philosophical thinking. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. In order to understand the concept of Philosophy of education, it is necessary to first understand the meaning of the two terms: Philosophy and Education⁷.

⁶ The Oxford Handbook of Philosophy of Education OUP USA Oxford Handbooks in Philosophy November 2009

⁷ Aggrawal, J. C. (1996), 10th rev. ed. Theory and principles of Education New Delhi, Vikas Publications

Every teacher or instructor has its own philosophy of education that's why in this chapter I have chosen to present some samples of my point of view educational philosophies, **Sample number 1:** the teacher's personal goal for his future classroom is to challenge students and watch them grow to their full potential. He tried to take students at different levels and see them develop together for the betterment of each individual. Therefore, group works are the key to have a successful class, especially with older students. The impact of group works, when students help fellow students, changes each person and transforms the atmosphere of the class as a whole.

The instructor could schedule the classroom and lead students to have freedom that allows for expression and creativity. Also, they should be able to experiment with likes and dislikes and to realize their strengths and weaknesses. After this base is developed, the curriculum can be set to tie in each student's learning style.

The teacher is asked to teach students in a way that has some straightforward instruction, but that also gives students room to grow and expand on their own. At the beginning of the year, it is understandable for the teacher to lead class discussions, but towards the end of the year, students will pose their own questions and try to answer them independently. I feel it is rentable for students to sometimes work for the answer rather than being told because it stretches their knowledge and teaches them how to find information in a variety of ways. I also feel a key to success is for the class to work on projects to help others. As an educator, it is important not only to help the students that you are teaching, but also give them direction to help others.

Sample number 2: One of the teacher's goals is to use protective and supportive behavior strategies more than corrective. Another goal is to be objective to all the students. For example, if there is a need to correct student behavior, after the punishment has been fulfilled, it is preferred to give the student a fresh start and treat him/her as equally as other students in order to erase the punishment injury but keep the impact alive.

From my educational experiences, I know how valuable teacher encouragement and motivation is for personal motivation. I intend to motivate students while teaching them to be intrinsically motivated through challenging yet supportive lessons and assignments. Similarly, I desire to help the students understand and continue to learn

about their language, while developing an appreciation for literature. Additionally, I aim to prepare my future students for college writing and help them develop the skills they need for writing as an adult. I believe it is also important to help the students develop their social and interaction skills, and will do this with group work and activities.

As a whole idea for this sample, I believe my philosophy and teaching styles may change throughout my teaching career and I want to remain receptive to suggestions and open for improvement.

Sample number 3: Teaching young minds is a task that cannot be taken lightly. It is full of challenges and responsibilities. However, it is a task that is also full of excitement and joy. I strongly believe that all children are capable of learning, if they have the proper motivation and direction from their parents and teachers. As a future teacher I need to be aware of learning, motivation, behavior, and development theories in order to relate to my students and push them to reach their full potential.

It is my duty to see that all my students are being motivated; this is only fair to the students. They deserve my time and full attention in regards to their education.

I also want to create a classroom that is providing a safe learning environment for all. If students do not feel safe in my classroom, whether it is emotionally, physically, or socially, their defense systems will go up and learning will greatly decrease, if not shut down all together. It is important to me that my students, as well as their parents, other teachers, administrators, and people in the community, see me as someone they can approach, who will be fair and nondiscriminatory.

Classroom organization is also a key concept to consider when teaching. If students are in a classroom that is unorganized or set up in a way which hinders learning, it is not a good situation for anyone. I need to find creative, new ways to have the room set up and to help my students learn. I also believe in teaching content that is meaningful, and applicable to students.

If they do not see the point of the subject matter then they will not be interested in it. I also believe that high energy levels and a positive attitude from the teacher are key elements to a successful learning environment.

2.2.1 Meaning of Philosophy

The word philosophy literally means love of wisdom; it is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, because many disciplines seek wisdom. Since times immemorial, there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth lends the origin of philosophy. A love of wisdom is the essence for any philosophical investigation.

2.2.2 Meaning of Education

Etymologically, the word education is derived from educare (Latin) "bring up", which is related to educere "bring out", "bring forth what is within", "bring out potential" and ducere, "to lead". Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another⁸.

Webster dictionary defines education as the process of educating or teaching. Educate is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the aim of education is to develop the knowledge, skill, or character of students.

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. The word education comes from the Latin e-ducere meaning "to lead out." Thus, we see that there are different views and understandings of the meaning of the term education. In the modern times it has acquired two different shades of meaning namely:

- (1) an institutional instruction, given to students in school colleges formally.
- (2) a pedagogical science, studied by the student of education.

⁸ Aggrawal, J. C. (2001) : Basic idea's in Education Delhi, Shipra Publications.

Similarly education also reflects the multifaceted nature of human life. Therefore, education is closely related to various aspects of human life and environment. Hence, the term education has a wide connotation. It is difficult to define education by a single definition. Philosophers and thinkers from Socrates to contemporary philosophers have attempted to define education.

However, education can be understood as the deliberate and systematic influence exerted by a mature through instruction and discipline. It means, the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the major interests of the individual.⁹

2.3. Sociology of Education (Educational Sociology)

Any individual can learn very little by himself. Society plays a very important role and contributes a lot to his learning process. The presence of other persons is important because a person learns from the knowledge gained by others. Therefore the process of getting education is always a social process¹⁰.

The word Sociology is derived from the combination of the Latin socius - meaning 'companion' and the Greek logos - meaning 'the study of'. So the word literally means the study of companionship, or social relations. It is the science or study of the origin, development, organization, and functioning of human society. It is the science of fundamental laws of social behavior, relations, etc.

We have already illustrated the word Education in the latest subtitle "Philosophy of education," therefore; we will not define it again. So the link here is "Education" and it has the greatest impact upon the two fields of study. But the gathering of such two terms, in fact is referring to the study of the results and the outcomes of learning any science through a restricted curriculum applied on part of society; education here means the intellectual development of society. Whereas Sociology means, all the circumstances and

⁹ Aggrawal, J. C. (2001) : Basic idea's in Education Delhi, Shipra Publications.

¹⁰ Singh, Y. M. (1992). Sociological Foundations of Education, Sheth Publishers, Bombay

immediate results of implementing an educational course guide upon group of persons among society, using critical thinking combined with moral understandings.

The relationship between education and sociology is strong; Emile Durkheim was the first person who indicated the need for a sociological approach to education. He considered education “to be essentially social in character and in its functions and that as a result the theory of education relates more clearly to sociology than any other science.” He emphasized that education is not a static phenomenon but a dynamic and ever-changing process.¹¹

Educational sociology is by definition a discipline which studies education sociologically, with the premise that it recognizes education as a social fact, a process and an institution, having a social function and being determined socially. Educational sociology could appear only when it accepted the social nature of education.

The terminologies used in educating people are fundamental; once the learners get used to deal with their studies, they become familiar with the terms used and acquire some kind of legibility that makes them able to differentiate between true and false statements. In addition, the axiomatic list of believes is inspired from society (generally the religious believes), then education is there for drill the concepts in mind. So it works hand-in-hand with the spiritual evolving of human soul and filling the blanks inside the learner’s minds.

2.4. Education and Gender Equity

The Educational system should have the responsibility to provide high quality equitable education that meets the needs of both female and male students. Gender equity should be fundamental to all educational policies and practices. The Gender Equity in Educational Policy has been developed so that no students in the education system in any given country are disadvantaged on the basis of gender.

To assist personnel to understand terms in this policy, ‘gender’ refers to those behaviors and attitudes which are culturally accepted as appropriate ways of being a woman (femininity) and ways of being a man (masculinity). The sex of a person is biologically determined, where ways of being a man or a woman are learned: they are

¹¹ http://wikieducator.org/SOCIOLOGY_OF_EDUCATION (26.04.2015)

constructed, reinforced, maintained and reconstructed over time through social and cultural practices. Such constructions of gender vary across cultures, social class and time.

Equity means fairness and without prejudice. In social exchange, fairness exists when persons who have made the largest contributions receive relatively great rewards; those who have made little contributions receive small rewards, and so on. In a social context, equity also involves conscience or principles of natural justice. This can result in people being given different treatments if this is considered fair or just. Therefore, some people may be recognized do more deserve than others. The basis on which preferential treatment is made is important in judging whether a case is just or unjust. It can vary according to basic beliefs or political persuasion¹².

Equity is not maintained where there is discrimination. Segregation involves treating the sexes differently in ways that suggest that one is inherently inferior to the other. Being treated differently in areas of learning and related activities can and does affect the distribution of political, economic and social benefits and influence.

Equality is different from equity. Equality means every person receiving the same treatment regardless of who or where he or she may be. Equity is the means; equality is the goal.

The education system in few countries around the world has a role and responsibility in contributing to a socially just society. It can do this by ensuring equal and fair access to participation in and outcomes from the education provided for female and male students. This is the result of separating the educational institutions from religious ones (for example: old Europe). It is established constitutionally that all citizens have an equal opportunity to participate in and benefit from the development of the country, men's and women's aspirations, achievements, and life choices must not be constrained by gender.

¹² Gender Equity in Education Policy , Copyright Department of Education, Papua New Guinea (2006) (p2,3)

2.5. Conclusion

Educational thought can guide every nation to establish its own perspectives and facilitate the task of enlightening the population through sciences and the spread of knowledge and wisdom among its citizens, men and women are both concerned of education and no one could deny the right of the other in learning, our contemporary world is full of examples of discriminations between sexes and races, in some countries we find minorities always struggles with their governments to declare their rights, and to show to the others that they have reclaim their victory if their requests were not repressed.

Just for irony women in particular countries still claim for their wasted right in driving their own cars, because the drive license is forbidden for women by the law in their countries. So, the solution is either the woman hires a driver, or she travels abroad and then maybe she can obtain her chance in driving as every woman around the globe. Finally, it is now to say that everybody is concerned to know his duties and rights, where education comes in first place even if this person is ignorant to his rights in education and learning, his place is preserved by the law.

CHAPTER 3

Interculturality and Its Results

III – Interculturality and its results

3.1. Introduction

People live together in sorts of societies and small communities; separated and united, they interact internally and externally with each others that is conventionally called interculturality. Generally when those people are representing a mixture of multiple ethnic races and they are peacefully cohabiting together they perform a modern and sophisticated society, and their homeliness depicts the higher category of human civilization. Choosing partners from different races and ethnic groups become normal aspect in contemporary developed world, whereas people infected by racism and racial segregation cannot afford such civilized act of humanity.

3.2. Society as “the melting pot”

Miners know very well the term melting pot, it is used to melt minerals in order to fuse many different types of solid minerals, after applying huge elevated degree of temperature reaches hundreds of degrees. The result is brand new metal species that sum up the different characteristics of all the minerals that were involved in the foundation. The same story when talking about big societies especially in the biggest cities (For instance: London, Paris, New York city,...) where we may find tens of colored people from different races living together in homogenous groups.

In Great Britain, predictions suggest that the upcoming census will chart how the melted race group has become one of the largest and most rapidly growing ethnic groups in Britain, says Rob Ford in the 2001 census,

“British residents were for the first time provided with an opportunity to indicate a mixed ethnic heritage. Around 680,000 Britons indicated a mixed heritage – over 1% of the total population, and larger than the black Caribbean, black African and Bangladeshi populations. Estimates from the Office for National Statistics suggest that the mixed race population in the 2011 Census will surpass 1 million, making mixed race Britons one of the largest and most rapidly growing ethnic groups in 21st century Britain.”¹³

¹³ Rob Ford is a lecturer in politics at Manchester University (The Melting Pot Generation_British Future) (1988) p(32.38)

The dramatic rise of the mixed race population, and of the mixed race partnerships which produced it, is one of the most remarkable, and yet least discussed, social developments in modern Britain. In the 1950s and 1960s, marriage between different racial groups was rare, and people in such relationships often interact with some hostility. While after continuous attempts, mixed relationships are now an everyday fact of life in modern Britain, and the growing mixed heritage population is changing how British people see their society. Mixing is becoming more common over time, for all ethnic groups.

Actually, this represents greater opportunity – as Britain’s population has become more diverse the chances of meeting and falling for someone from a different background have risen. However, the rise of mixed relationships also reflects a huge transformation in how such relationships are viewed by the white British population in the latest generations, as attitudes data tracked by British Social Attitudes show. Those born in the 1980s offer a mirror image, in which those familiar with mixed marriages outnumber those opposed by 4 to 1. So white British are more likely to meet potential partners from a different ethnic background at university, in the workplace or out at nightclubs or at bars and they are much less likely to see race as a barrier to relationships when they do. This is a very positive development, as it provides one of the clearest demonstrations that race really does not matter to many British people today. While people may lie about their racial attitudes in order to give the answers they think others want to hear, they are unlikely to form relationships or marry just to prove their loyalty.

While all groups show the same rising slope, there are large differences in mixing rates between minorities. Black Caribbean Britons are most likely to form mixed partnerships,¹⁴ suggested around a third of black Caribbean men and a quarter of black Caribbean women had a partner from a different ethnic group. More than 20% of black African and Chinese Britons were also in mixed relationships. South Asian groups show lower mixing rates: around 9% of Indian heritage Britons, 7% of Pakistani Britons and 5% of Bangladeshis have partners from a different group.

One of the striking features of this overall pattern is that social integration, measured by inter-marriage rates, and economic integration – in terms of education or

¹⁴ Analysis of 2001 Census data by David Voas

employment – have not gone together. Some groups, like Indians, combine educational success and social mobility with low levels of intermarriage. Others, such as Afro-Caribbeans, show high levels of inter-marriage despite persistent economic disadvantage. Others, such as Pakistanis and Bangladeshis, still show low rates of both. It seems cultural barriers like differences in religion, culture and language, may matter more for intermarriage than economic barriers.

Declining cultural barriers would also explain why mixed marriage rates are much higher among British born ethnic minorities than immigrants who have settled here after growing up in another country, research by sociologists Anthony Heath and Raya Muttarak suggests intermarriage rates for British born minority men are five times higher than for those born abroad; for women they are three times higher. Although rates rise rapidly for all groups, the differences between groups also persist. Nearly 40% of British born black Caribbean people are in mixed relationships, but less than 10% of British born Pakistanis in relationships have partners from another group.¹⁵

The highest rates of mixed partnership formation of all are found among those who are themselves of mixed heritage. Majorities of mixed heritage Britons do this, in contrast to the United States. 75% of those with mixed white-black Caribbean heritage form mixed unions, 65% of those with mixed white-Asian heritage and 50% of those with mixed white-black African heritage. This does not necessarily reflect any particular preference for white partners; given that the overall population in Britain is still more than 85% white, we would expect the majority of marriages to feature a white partner if race was not a factor.

When following these percentages, Britain's minorities in particular those like black Caribbeans who are culturally quite close to the majority population seem to be following a similar path of integration led by many immigrant groups for instance: the Irish, the Polish and the Italians, in America: gradually merging with the majority group until ethnic differences are no longer noticed. This is a very different pattern to be seen, for example, by black immigrants to America. However mixed marriages, and mixed racial identities, are also rising rapidly in the United States, they are still infrequent by British standards: around 10% of African Americans are in mixed marriages, compared

¹⁵ Anthony Heath and Raya Muttarak (2009) (p12,13)

to “over 25%” for black Caribbean Britons and “over 40%” for British born black Caribbeans. Traditionally, American racial identity has been defined by the “one drop” rule: those with any black heritage are seen by others – and come to see themselves – as black. Some of America’s most prominent black figures fit this pattern: both Barack Obama and Colin Powell are children of mixed relationships between a black immigrant husband and a white American wife. Both have defined themselves as black, and married black partners. This may be changing self-identification as mixed is rising in the United States, whose Census also now officially acknowledges it but contrary to popular perceptions America time-lags behind Britain in rates of mixing and, particularly, in acknowledging and discussing mixed identity.

Mixed race relationships, are now normal and largely unnoticed parts of British life, and are becoming more common all the time. All of the evidence suggests mixing is likely to continue rising fast younger whites are much more accepting of it, and much more likely to engage in it. The same is true for British born minorities, and even more true of those with mixed heritage themselves. As mixing becomes ever more common, the boundaries between ethnic groups will become ever more complex, as groups which once lived, worked and married separately grow ever more tightly bound together. This will lead to new, more complex ethnic identities and, perhaps, a broader, more inclusive “melting pot” British identity.

As well as putting hard numbers on these remarkable trends, the new census data will enable us to drill deeper and investigate into the patterns of marriage across ethnic groups and faith or believes. Alongside this, continued research into evolving public attitudes will focus on the persistent differences between groups, and the low rates of inter-marriage in some communities, such as British Asians. Do these low rates reflect lower social contact with white British communities? But research on attitudes would be needed to determine what the causes of this are (such as the importance of ethnicity or faith). With reduced majority resistance to mixed relationships, if low levels of inter-marriage of some groups, such as British Asians, were to persist for the next generation, this might reflect opposition from the minority group itself, such as: parental resistance to mixing, influencing marriage choices across either faith or ethnic boundaries; or more limited contact between some minority groups and others. While significant cultural

differences and prejudices are likely to remain in majority and minority groups alike, the sharp increase in mixing and mixed heritage should be celebrated as evidence of an emerging Britain where minorities are integrating into the mainstream, and where the majority is open to diversity. By answering these questions we may interpret the rapid growing in interculturality in contemporary Great Britain, and it might help us to figure out the crucial element and the key of success of that community.

3.3. Sociolinguistics results of interculturality

Cultural transmission is modeled as a mechanism that interacts socialization inside the family with socialization outside the family. Socialization outside the family occurs in society at large via imitation and learning from peers and role models. Socialization inside the family is also called “direct vertical” socialization, and socialization outside the family “oblique” socialization. We assume that children are born without defined preferences or cultural traits, and are first exposed to their family socialization effort (i.e., vertical socialization). If the direct vertical socialization attempts of his/her family are not successful, a child remains naive and is then influenced by a role model chosen randomly from the population at large. This captures the influence of friends, peers, teachers, or the like. It has been extensively documented, in fact, that religious and ethnic traits are usually adopted in the early formative years of children’s psychology and that family, peers, and role models play a crucial role in determining their adoption.¹⁶

3.4. Conclusion

Usually most people around the world speak about peace and war, but few of them react peacefully when the situation is critical and the human life is menaced. Hostility invaded the interaction between human beings since their first existence. Cannibalism appeared when humans started to eat each other’s flesh, after killing each other. The Industrial Revolution in Europe and USA, abolished the slavery and all acts of cannibalism. Human rights were identified and even wars have received some kind of

¹⁶ Clark and Worthington 1987; Cornwall 1988; Erickson 1992; Hayes and Pittelkow 1993

respected laws after The Second World War 1945. War criminals were risked to be judged and even punished by The International Court of Justice in The Hague, Netherlands established in 1945 by the UN Charter.

Nowadays, wars are still running and people maintained the killing performance but in a sophisticated manner. The greater powers consume the resources of the sub developed countries while delousing them of establishing equal and fair businesses and give them the hope of being business partners. In my opinion, interculturality gives us a fake concept of real life and all the attempts of globalizing the world, and thus has failed to unify humanity into one nation neither economically nor politically.

CHAPTER 4

Practical Chapter

4.1. Introduction

The case study is about calculating the variations in speaking vocabularies of daily life words in Adrarian community; the social life depicts the image how people are thinking before it expresses how they speak. However, all the statistics illustrated in the following chapter are made with precision on 120 persons in (Adrar) from 3 different social classes.

The three social classes are respectively ordered as (high – middle – low); this arrangement is set regardless to the cultural backgrounds or intellectual level. Although, the cultural background represents a crucial element in shaping our ways of speaking in general; the research is conducted and designed to start from the results and follow the way back to reach the reasons. The results are variations in speaking vocabularies, whereas the reasons are numerous and they depend on the situational curriculum that is concessive for the current investigation.

Overall, the questionnaire that is designed for citizens from the city of Adrar, is conducted in a manner which clarifies the ambiguities and gives the reader of this document a broad concept of how much variations in speaking vocabularies from person to another. Then, statistics are made to justify the theoretical overviews in order to consolidate the findings of the research.

4.2. The Questions

4.2.1 The Sample

The number of people to whom we have directed the questions is one hundred and twenty (120) persons at Adrar city. Originally from different sexes, social classes and cultural backgrounds; the questions are asked directly, and answers are collected and recorded instantly.

4.2.2 Description of the questionnaire

This current study encompasses a questionnaire that is planned for ordinary persons. This questionnaire is constituted of thirty seven (37) multiple choice questions which are organized logically. Moreover, all questions aim at highlighting the variety and enrichment of the Adrarian Arabic Dialect, thus the variation can be noticed easily in

the analysis of results, and the word-by-word illustration is necessary in this kind of interpretations.

4.2.3 Analysis of the results

Question One: What is your most frequent affirmative answer to a question?

(Yes) in English

Table 1: Most frequent affirmative answer

Answers	Number	%
Wah [wɑ:fɪ]	97	80
Ayih [ʔjɪ:fɪ]	16	13
Na3m [nɑ:m]	01	0,8
Helly [helˈɪ]	06	6,2

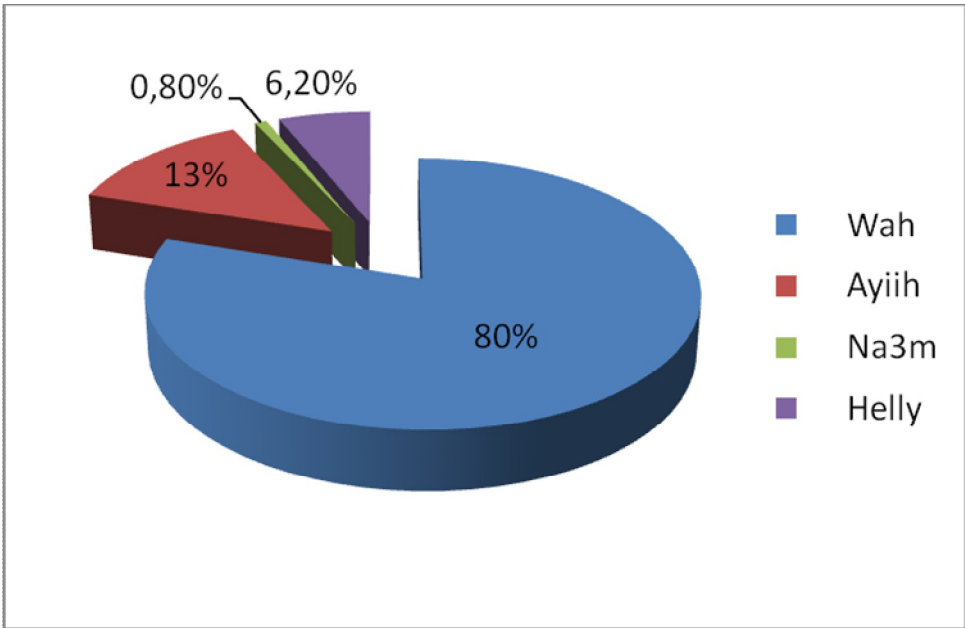


Figure 1: Most frequent affirmative answer

As the findings in table 1 put emphasis on the fact that (80%) of the sample declares that the affirmative answer in his daily speaking is the word (Wah), because Adrar is situated in the south western region of Algeria and that term is largely used in this area. Moreover, (13%) of the citizens state that their affirmative answer usually is (Ayih),

which means Yes in the old Adrarian dialect. Whereas the two other words (Helly and N3am) are threatened of disappearance.

Question Two: What is your most frequent negative answer to a question?

Table 2: Most frequent negative answer

Answers	Number	%
Walo [wælv:]	103	86
La [ˈlɑ:]	17	14

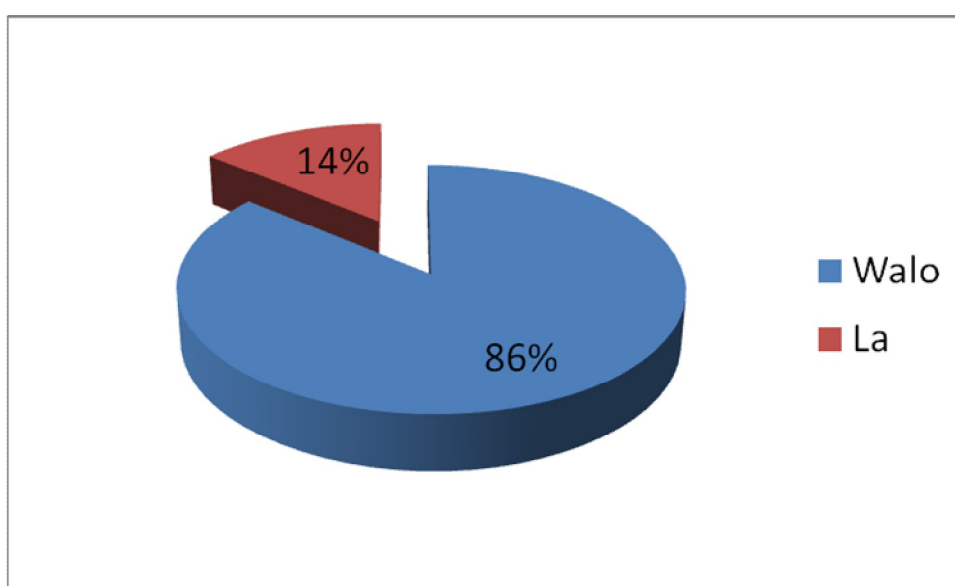


Figure 2: Most frequent negative answer

The observer of the results in table 2 may directly focus on the great percentage of the answer number 1 which is about (86%) of the sample; their negative answer in their neutral speaking is the word (Walo), the answer (La) is not an Adrarian term for that it is little bit implemented.

Question Three: What is the equivalent vocabulary of the word (a lot)?

Table 3: The equivalent of the word (a lot)

Answers	Number	%
Bezaf [bˈzɑ:f]	65	54
Yasser [jæsər]	55	46

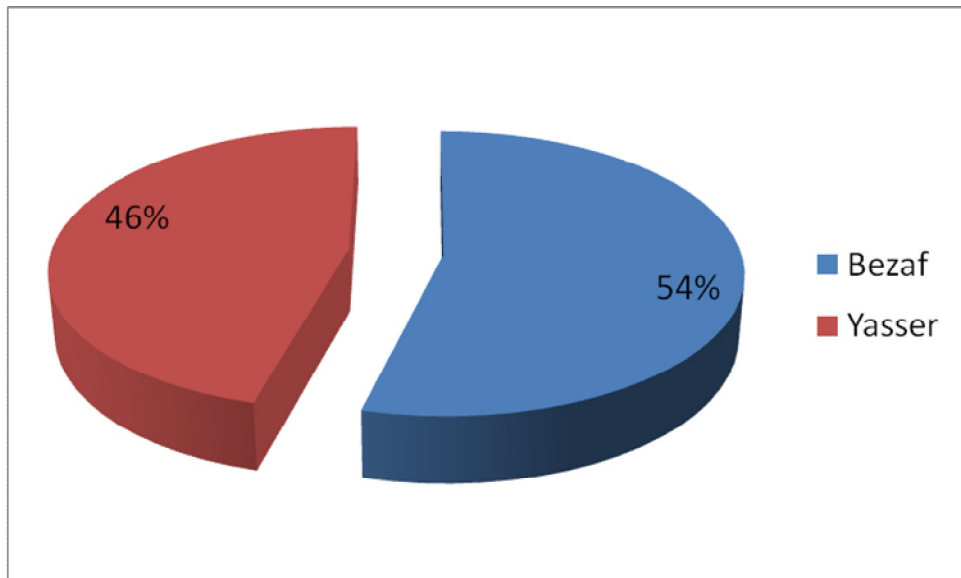


Figure 3: The equivalent of the word (a lot)

The comparison between the results is giving equal chances to the two terms, because each one receives nearly the same percentage. Therefore we accommodate that the answers are original, and the divergence does not touch this term.

Question Four: What is the equivalent vocabulary of the word (look)?

Table 4: The equivalent of the word (look)

Answers	Number	%
Chouf [ʃu:f]	97	80
Tal [təl]	9	8
Ra3i [ræʃi]	7	6
Kharras [χe'rəs]	7	6

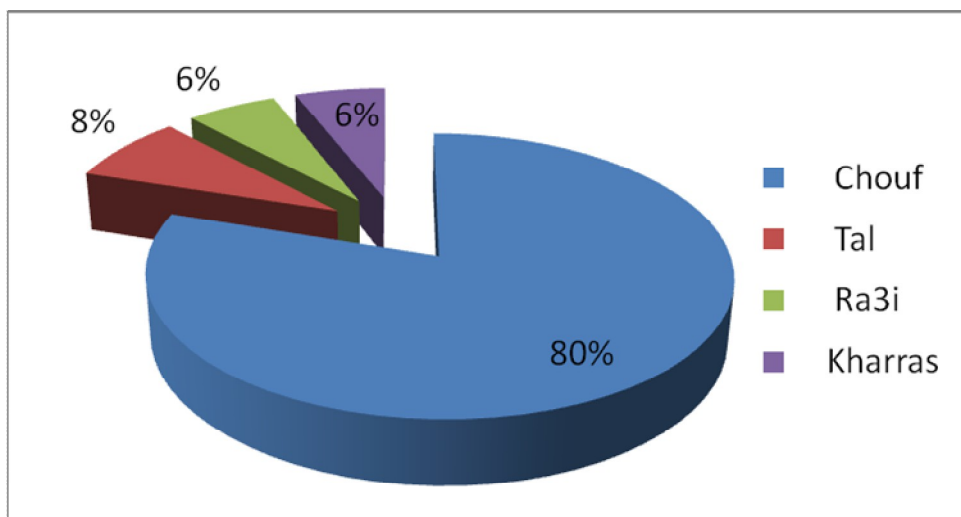


Figure 4: The equivalent of the word (look)

Question Five: According to you, what is the equivalent vocabulary of the word (who)?

Table 5: The equivalent of the word (who)

Answers	Number	%
Chkoun [ʃkʊ:n]	117	98
Manho [mənɦu:]	3	2

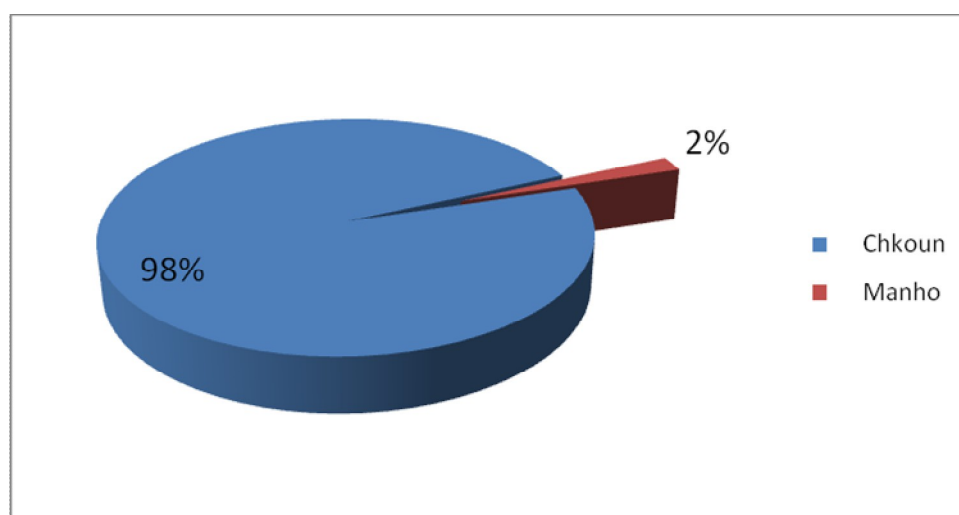


Figure 5: The equivalent of the word (who)

The answer number 2 is a stranger term which is borrowed from the dialect Hassania that is spoken in The Republic of Mauritania; the three persons whom answers' is (manho) are descending from multiple race marriages like Adrarian husband with Mauritanian wife or the opposite. Their parents absolutely influenced their way of speaking and the use of this term is mainly to show up the belonging to Mauritania.

Question Six: What is the equivalent vocabulary of the verb (to go)?

Table 6: The equivalent of the verb (to go)

Answers	Number	%
Yamshi [jəmʃi]	78	65
Yroh [jɾʊh]	40	33
Ydhab [jədɦəb]	2	2

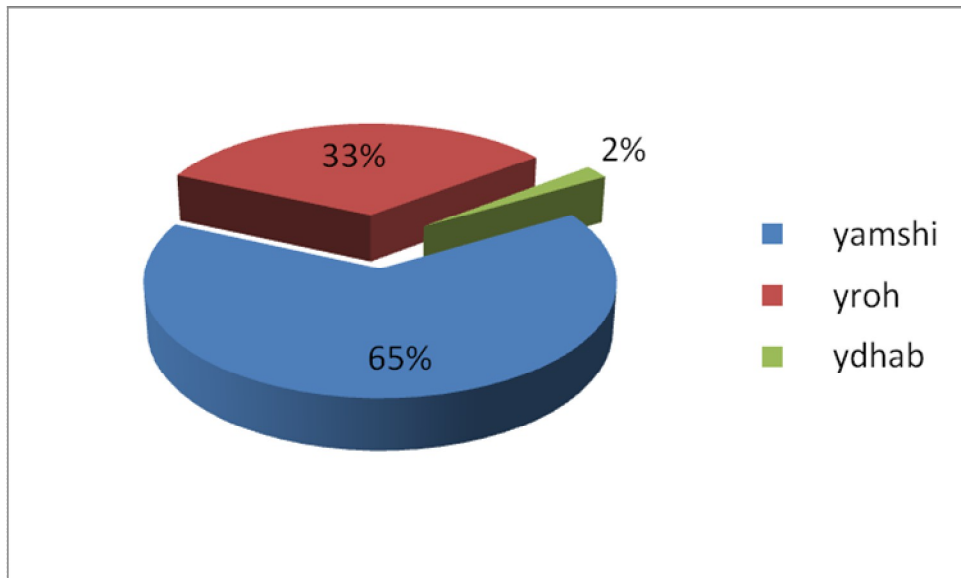


Figure 6: The equivalent of the verb (to go)

The majority of the sample uses the term number 1 which is identical to the typical homogenous term as interpretation of the verb (to go) in Modern Standard Arabic; the Mauritanian minority here is also represented nearly by the same percentage (2%).

Question Seven: What is the equivalent vocabulary of the word (come)?

Table 7: The equivalent of the word (come)

Answers	Number	%
T3ala [tʃɑ:lɑ]	39	33
Arwah [rwa:ħ]	72	60
Aji [ɑʒi]	9	7

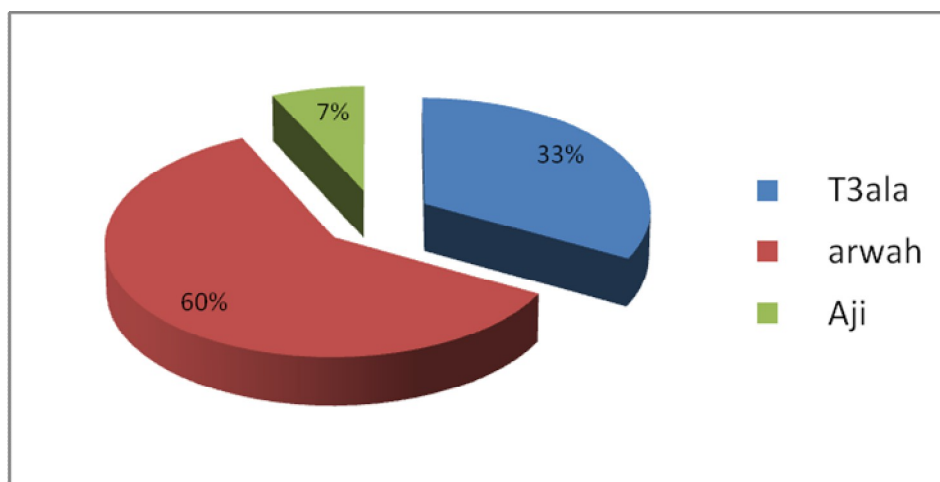


Figure 7: The equivalent of the word (come)

The Adrarian variety touches the requesting terminologies of the speakers in the region, especially when using polite requests, because an important number of the inhabitants of the city of Adrar are from the middle class. Besides, they are friendly people and most of them are well educated citizens.

Question Eight: What is the equivalent vocabulary of the word (garden)?

Table 8: The equivalent of the word (garden)

Answers	Number	%
Jnan [ʒnɑ:n]	39	33
Jenna [ʒəˈnɑ]	52	43
Jarda [ʒərda]	16	13
Istislah [istislɑħ]	13	11

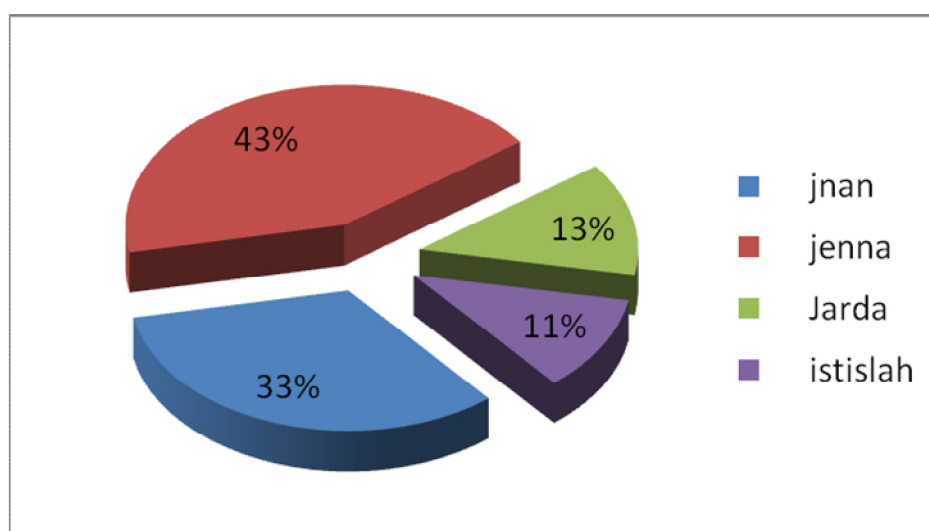


Figure 8: The equivalent of the word (garden)

In this example, the impact of the French language is noteworthy, the translation of the word (garden) in French is (jardin). The word (jarda) is derived from it and implemented in the Adrarian speech community since the French colonial period. Besides, the low amount of redundancy of the term (istislah) is due to the small number of speakers relying on the meaning of garden to a reclamation of land, which is a cultivating program launched by the Algerian government in the 1970s.

Question Nine: In your opinion, what is the equivalent vocabulary of the word (car)?

Table 9: The equivalent of the word (car)

Answers	Number	%
Loto [lɔtɔ]	81	67
Syara [sɪjara]	8	7

Haraka [ħaraka]	10	8
Tonobil [tɔnɔbi:l]	2	1
Karroussa [kɑˈrɔ:sə]	20	17

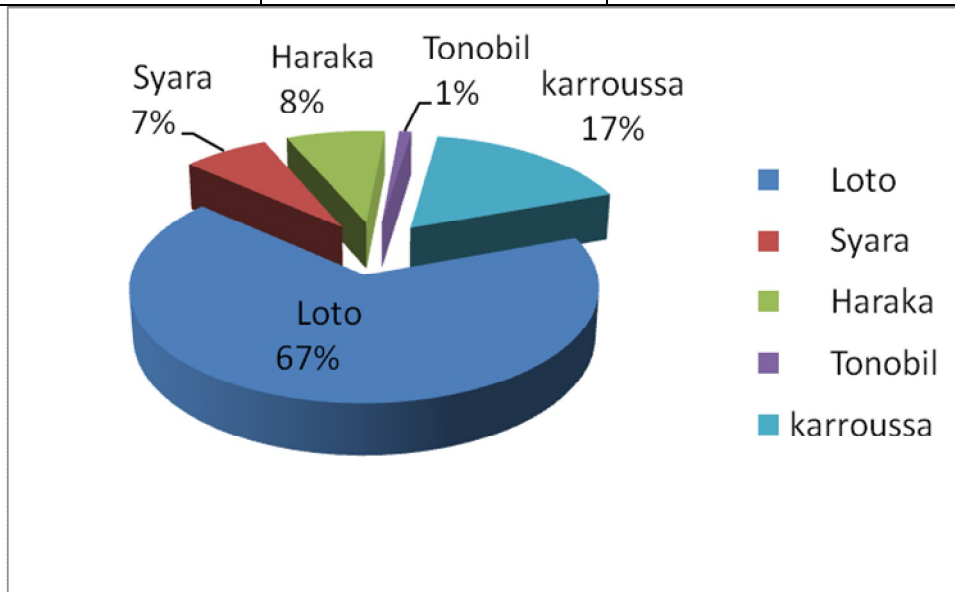


Figure 9: The equivalent of the word (car)

To analyze these outcomes, it is necessary to hint the existence of two other French words, which are borrowed and slightly modified before implementation in the Adrarian mother tongue. The word (loto) is derived from the term (l'auto) which is just the half of the whole word (l'automobile) the equivalent of the word (car), but few persons use the term (tonobil) which is in fact the suitable interpretation of the word (car) in French.

Question Ten: What is the equivalent vocabulary of the word (tribe)?

Table 10: The equivalent of the word (tribe)

Answers	Number	%
Kbila [qbiɫɑ]	107	89
Tassila [tasɪɫɑ]	12	10
Famila [famɪɫɑ]	1	1

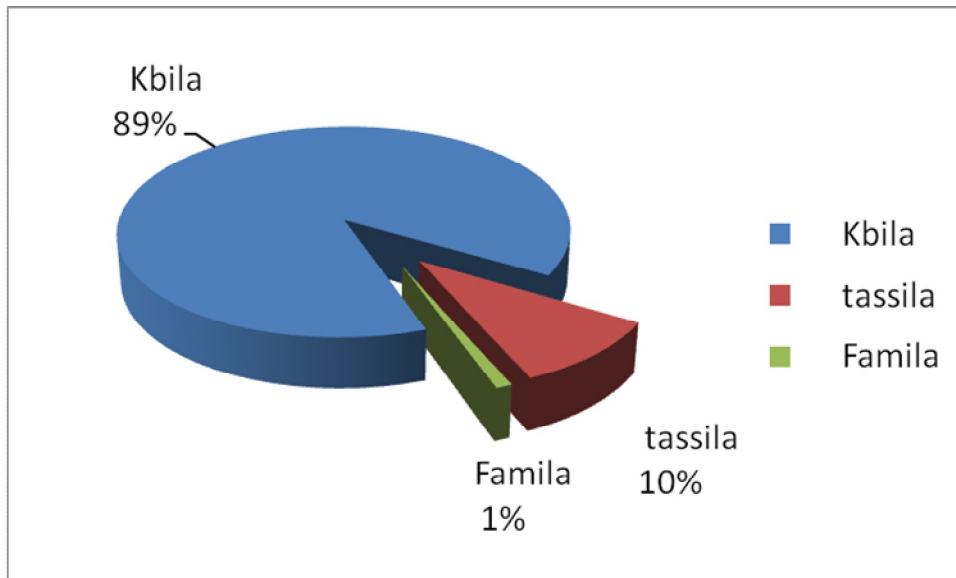


Figure 10: The equivalent of the word (tribe)

Generally, the vocabularies that receive higher ratings reflect the domination of the variety from where we pick up these vocabularies. In this example, the word (kbila) is rated the best; obviously, it is derived from the term (ʕabila) which is actually an original Arabic word (Classical Arabic). Then, we realize that pretty little persons use the term (famila) which is in fact the exact interpretation of the word (family) in French that is far in meaning from (tribu) i.e (tribe) in English, so the person whose answer is option 3 is wrong.

Question Eleven: What is the equivalent vocabulary of the word (money)?

Answers	Number	%
Drahem [dræhm]	95	79
Flouss [flu:s]	23	19
Fadda [fəˈdɑ]	2	2

Table 11: The equivalent of the word (money)

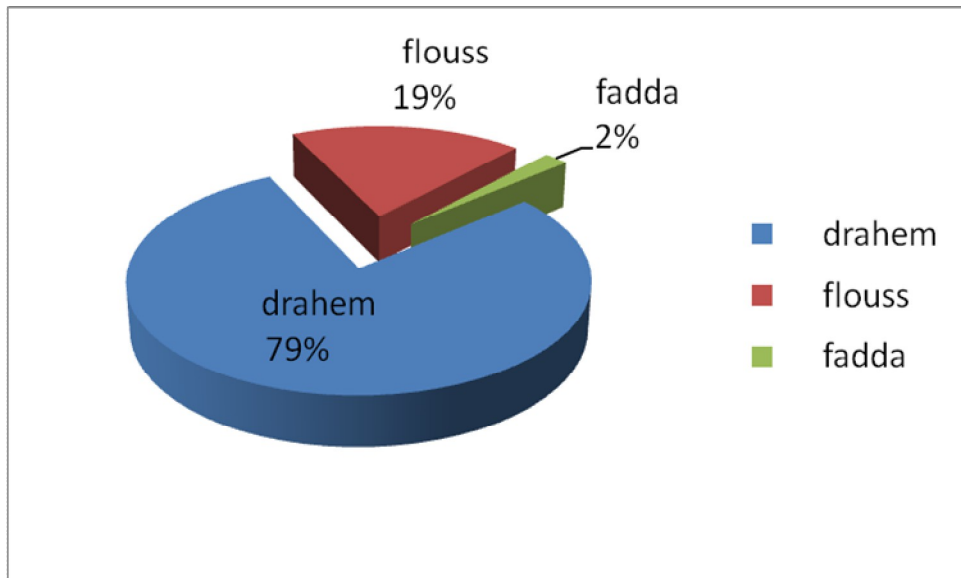


Figure 11: The equivalent of the word (money)

The overwhelming majority say that the equivalent term to the word (money) is (drahem) which is derived from the root (dirham), referring to the Arabic word (darahim) which is the plural form of (dirham). In addition, the Mauritanian minority is present again as usual with the smallest percentage 2%.

Question Twelve: What is the equivalent vocabulary of the word (week)?

Table 12: The equivalent of the word (week)

Answers	Number	%
Sbou3 [sbu:ʔ]	69	57
Simana [semana]	51	43

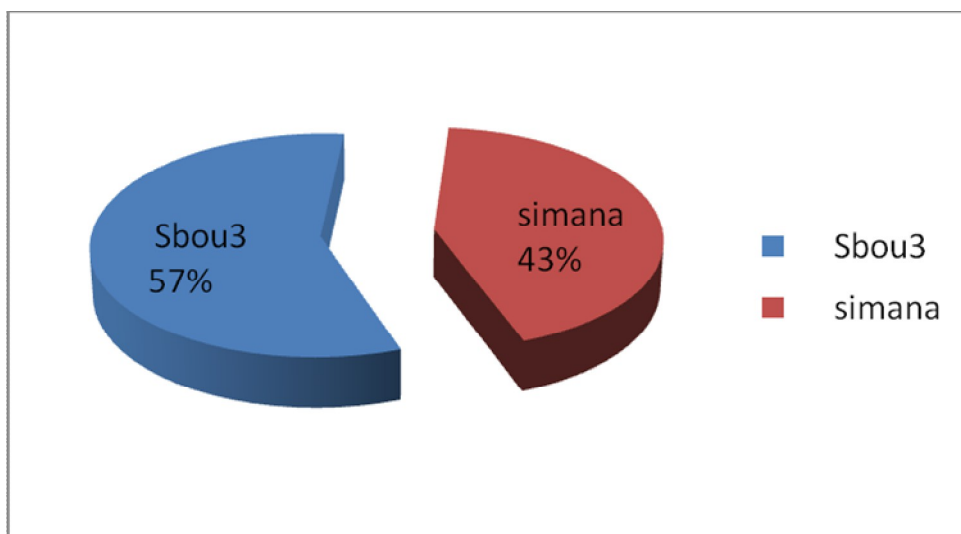


Figure 12: The equivalent of the word (week)

Firstly, I think it is fair enough to say that the current example is an example of bilingualism in Adrarian speech community, because I have noticed the immense implementation of French words in our daily life use of this language. The word (simana) is a quotation of the French word (semaine) which is the equivalent to the word (week), so we can say that the Franco phonic way of speaking has invaded the southern area in Algeria.

Question Thirteen: According to you, what is the equivalent vocabulary of the word (ship)?

Table 13: The equivalent of the word (ship)

Answers	Number	%
Babour [bɑbur]	73	61
Bato [batɔ]	12	10
Safina [safina]	35	29

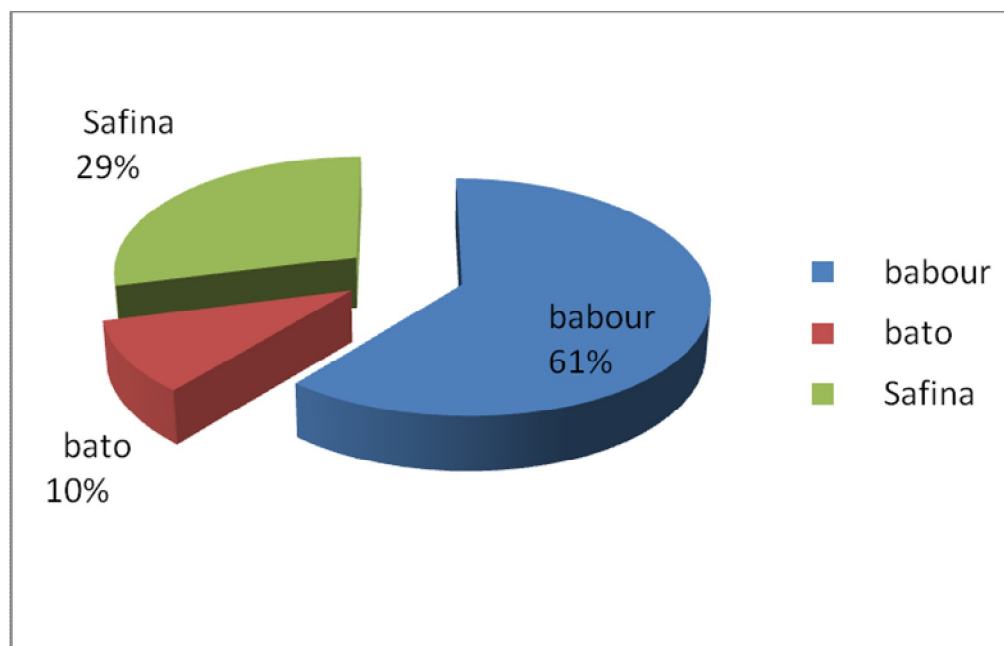


Figure 13: The equivalent of the word (ship)

From the first sight we see the biggest dissimilarity between the answers for the term asked for it is largely used in coastal cities and there we may find an assent upon one or two terms, in contrary the saharian and sub-saharian areas citizens are less familiar with such kind of terms. Therefore, differences in naming things associated to foreign cultures lie in naming these things first place.

Question Fourteen: What is the equivalent of the word (cigarette)?

Table 14: The equivalent of the word (cigarette)

Answers	Number	%
Garroù [gɑˈru]	120	100

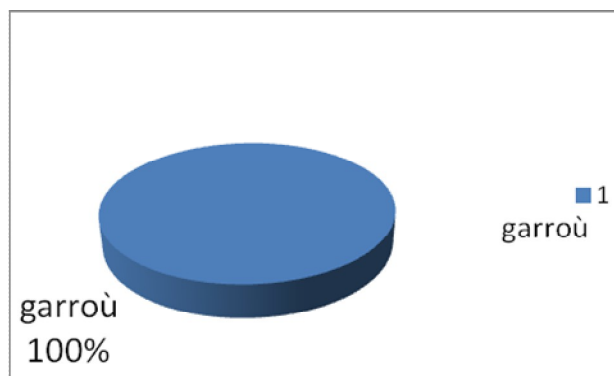


Figure 14: The equivalent of the word (cigarette)

Undoubtedly the lions' share is for the only available choice, but what if the lonely existing term is from an unknown origin. And this is the case of the one available choice from an unknown source that I confronted during my humble research.

Question Fifteen: What is the equivalent vocabulary of the modal verb (can)?

Table 15: The equivalent of the modal verb (can)

Answers	Number	%
Ytig [jtɪg]	58	48
y9der [jəgdər]	27	23
Ygued [jgəd]	30	25
Ynejem [jnəˈzəm]	5	4

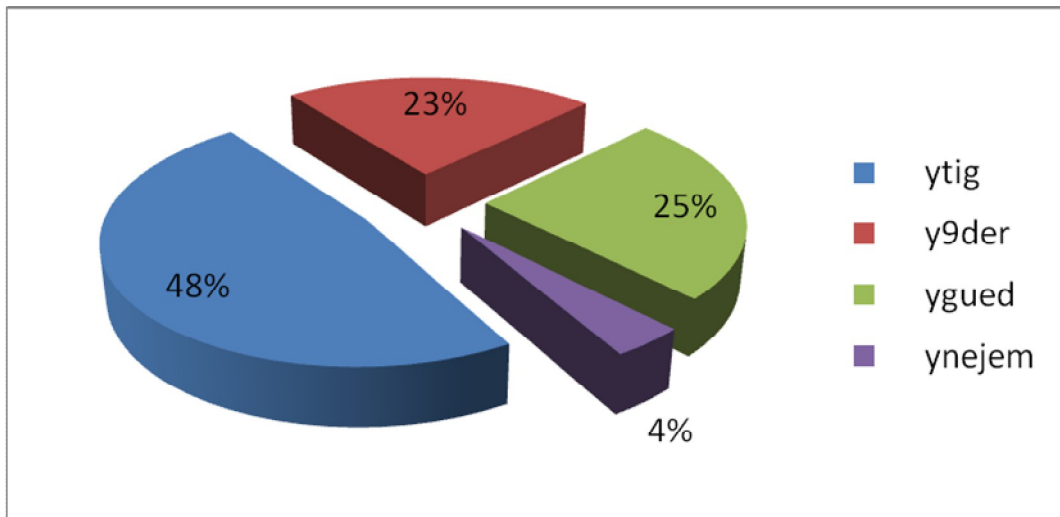


Figure 15: The equivalent of the modal verb (can)

Most of the questions that have multiple answer choices consolidate the idea of diversity in contemporary societies, every single answer give voice to a class or subclass from the highlighted speech community. The groups of people represented by the biggest percentage are the natives, while the other rates represent the variable minorities.

Question Sixteen: What is the equivalent of the verb (to open)?

Table 16: The equivalent of the verb (to open)

Answers	Number	%
Yefteh [jəftəh]	49	40
Yhel [jhəl]	71	60

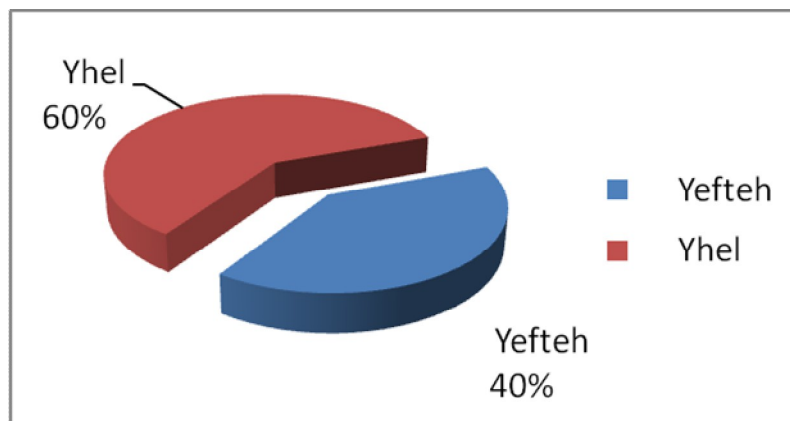


Figure 16: The equivalent of the verb (to open)

All the answers are in fact from the same origin, therefore the socio-cultural study which we conduct confirms that some words are immortal and the society remain

carrying a considerable amount of speaking vocabularies and keep them unchangeable, that is what we call folks or oral heritage.

Question Seventeen: What is the equivalent of the word (key)?

Table 17: The equivalent of the word (key)

Answers	Number	%
Sarout [səru:t]	14	12
Meftah [məftɑh]	106	88

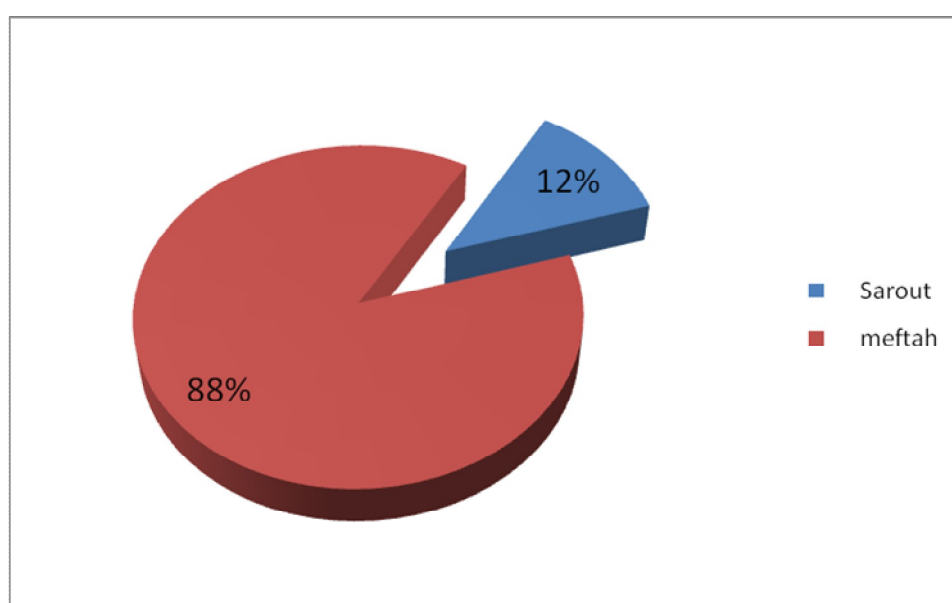


Figure 17: The equivalent of the word (key)

Honestly I was surprised when I heard the first option answer (sarout) which was used in the past by the people in Adrar. It had been used at the era of wooden doors in the front sides of the old Adrarian houses; therefore I was surprised because I thought it has been disappeared forever.

Question Eighteen: What is the equivalent vocabulary of the word (camel)?

Table 18: The equivalent vocabulary of the word (camel)

Answers	Number	%
B3ir [bɛi:r]	105	87
Jmel [ʔɜmɛl]	15	13

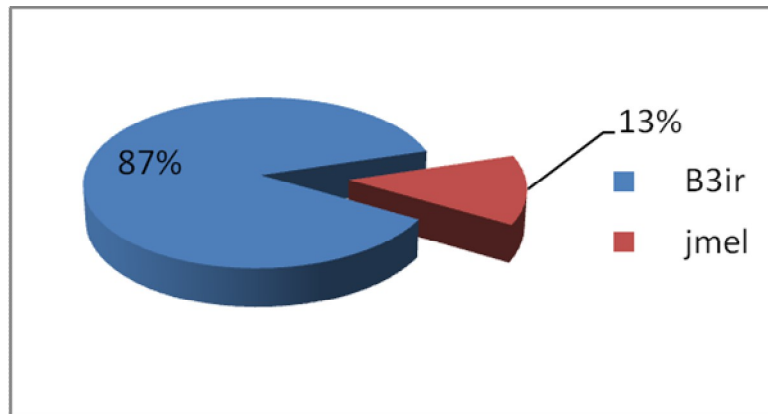


Figure 18: The equivalent vocabulary of the word (camel)

The words above are used commonly in saharian regions, when we find such kind of unanimity upon a word like that we can say that this word is strong and has roots in the language variety.

Question Nineteen: What is the equivalent term of the word (hair)?

Table 19: The equivalent term of the word (hair)

Answers	Number	%
Ch3er [ʔʃəɾ]	92	77
Zgheb [ʔzɣəb]	13	11
Rish [rɪʃ]	15	12

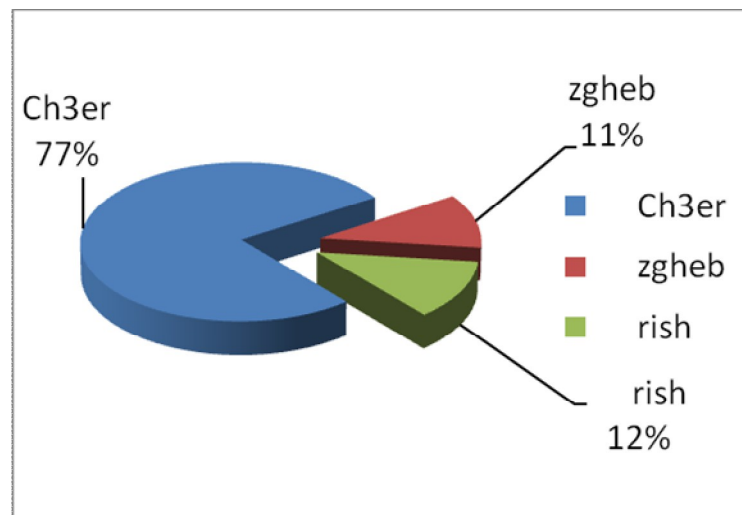


Figure 19: The equivalent term of the word (hair)

I have asked some old men about the words (rish) and (zgheb), the answers were nearly the same, and they told me that these terms were implemented by the peasants in the country side for that we conclude that the persons who answered this question using these words are originally from Adrar.

Question Twenty: According to you, what is the equivalent term of the word (room)?

Table 20: The equivalent term of the word (room)

Answers	Number	%
Beet [bi:t]	63	52
Chambra [ʃambra]	38	32
9ouss [ɣu:s]	19	16

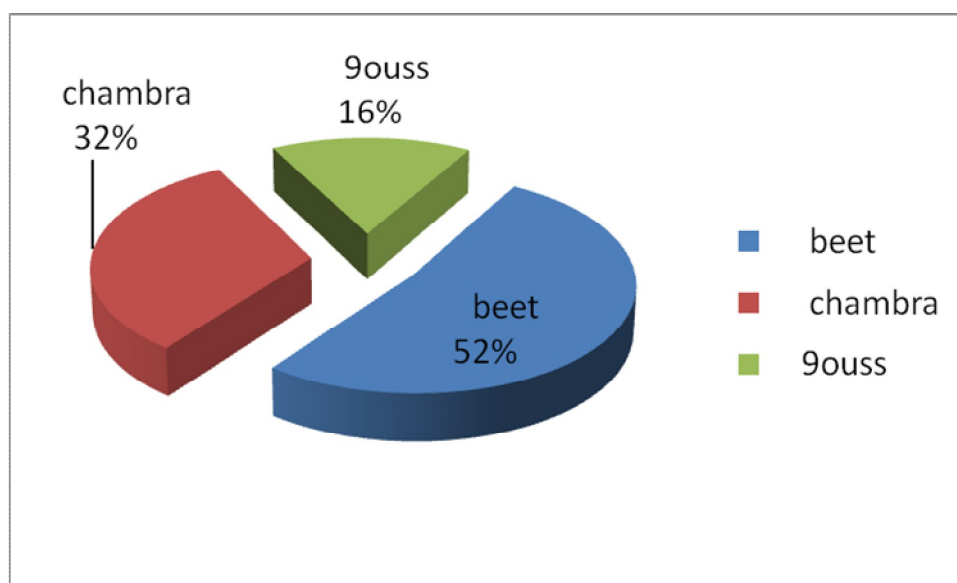


Figure 20: The equivalent term of the word (room)

The different categories of the Adrarian society are closely related by many factors. Thus their way of speaking is not necessarily the same. However, the French words are always inducted although the colonial period was happen one century earlier.

Question Twenty One: According to your way of speaking, what is the equivalent vocabulary of the word (group)?

Table 21: The equivalent vocabulary of the word (group)

Answers	Number	%
Jma3a [ʒmaʔa]	39	32

Rfagua [rfaga]	72	60
Armada [ʔrmaða]	9	8

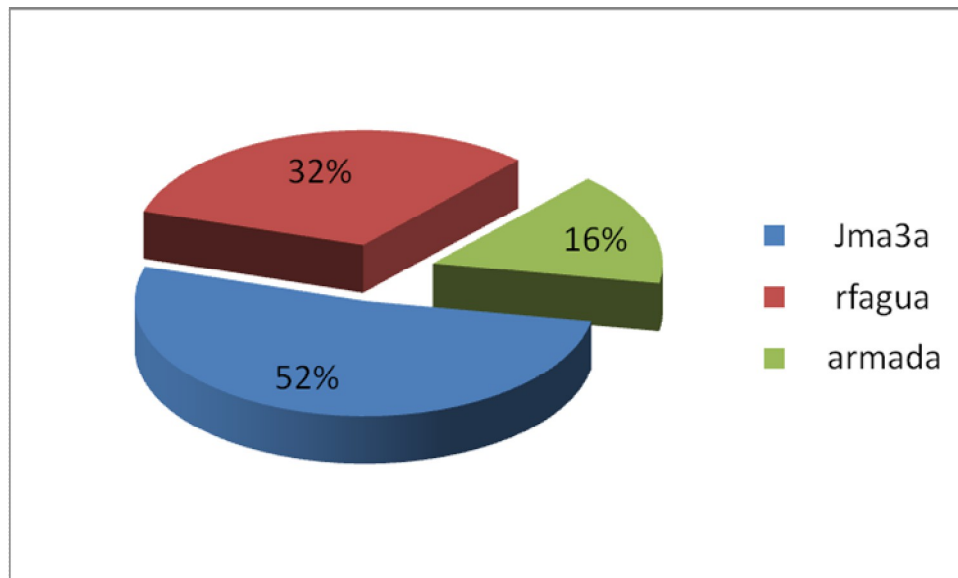


Figure 21: The equivalent vocabulary of the word (group)

The Adrarian speech community is influenced by many varieties spoken by the societies settled in the neighborhood and these language varieties were compacted with the Adrarian style through time.

Question Twenty Two: What is the equivalent term of the word (sand)?

Table 22: The equivalent term of the word (sand)

Answers	Number	%
Rmel [ʔrməl]	92	76
Ramla [ramla]	20	17
Trab [t ^h ra:b]	8	7

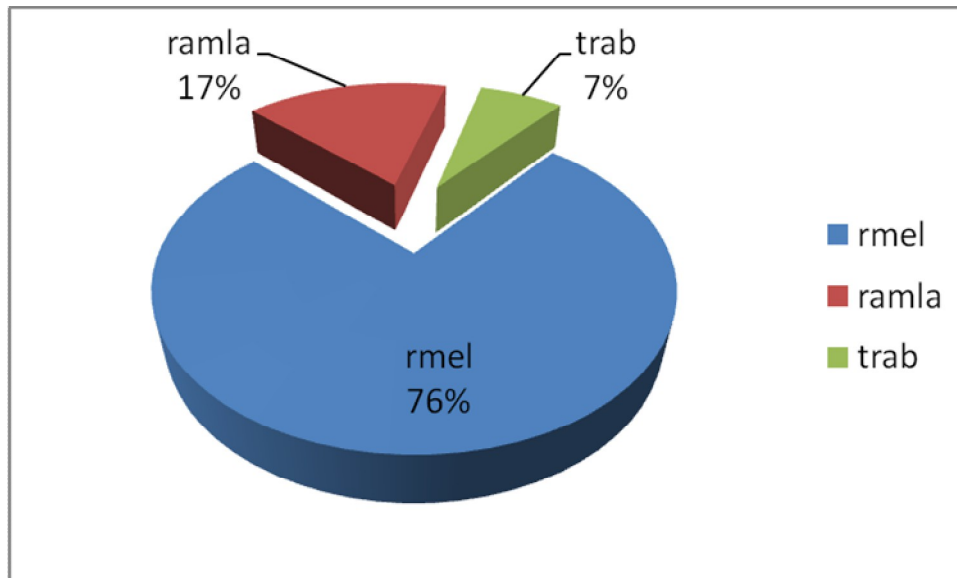


Figure 22: The equivalent term of the word (sand)

Mainly the two terms (rmel) and (ramla) have the same meaning, the difference is in the gender, the first is masculine it is supplied when referring to a large space covered with dunes of sand, and the latter is feminine plus it is used to describe small place full of sand. The third term (trab) is loaned from a nearby region which also a Saharian region named Béchar; situated about six hundred kilometers of the north of Adrar.

Question Twenty Three: What is the equivalent term of (school)?

Table 23: The equivalent term of (school)

Answers	Number	%
Medrasa [mædrasa]	44	37
Likoon [leku:n]	76	63

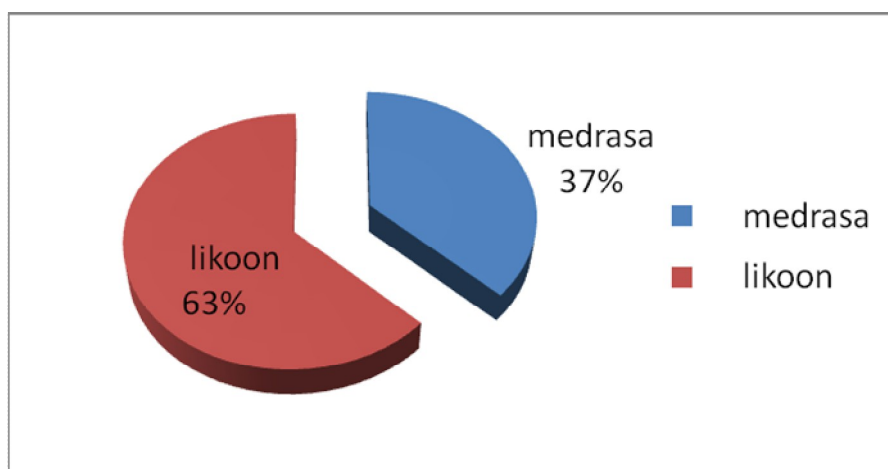


Figure 23: The equivalent term of (school)

The Modern Classical Arabic and The French Languages are the main players in the field of this example, however, the variation come in the magnitude of the use because the term in question is related to the educational process especially while speaking about primary school.

Question Twenty Four: What is the equivalent vocabulary of the word (newspaper)?

Table 24: The equivalent vocabulary of the word (newspaper)

Answers	Number	%
Jornan [ʒurnɑn]	108	90
Jarida [ʒɑrɪdɑ]	12	10

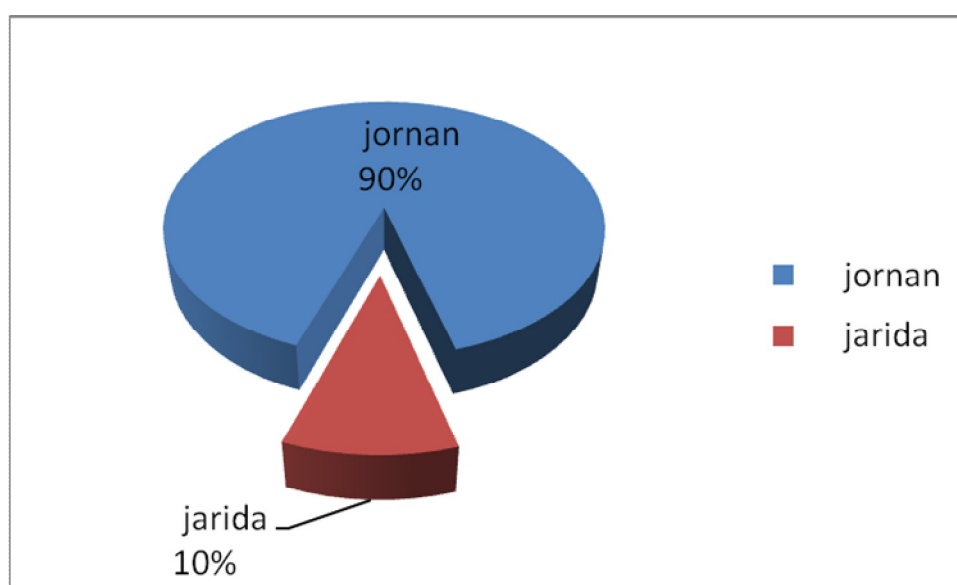


Table 24: The equivalent vocabulary of the word (newspaper)

Question Twenty Five: What is the equivalent name of the proper name (mohammed)?

Table 25: The equivalent name of the proper name (mohammed)

Answers	Number	%
Mohammed [mʊħæˈmɑd]	91	76
m'hammed [ˈmħæˈmɑd]	29	24

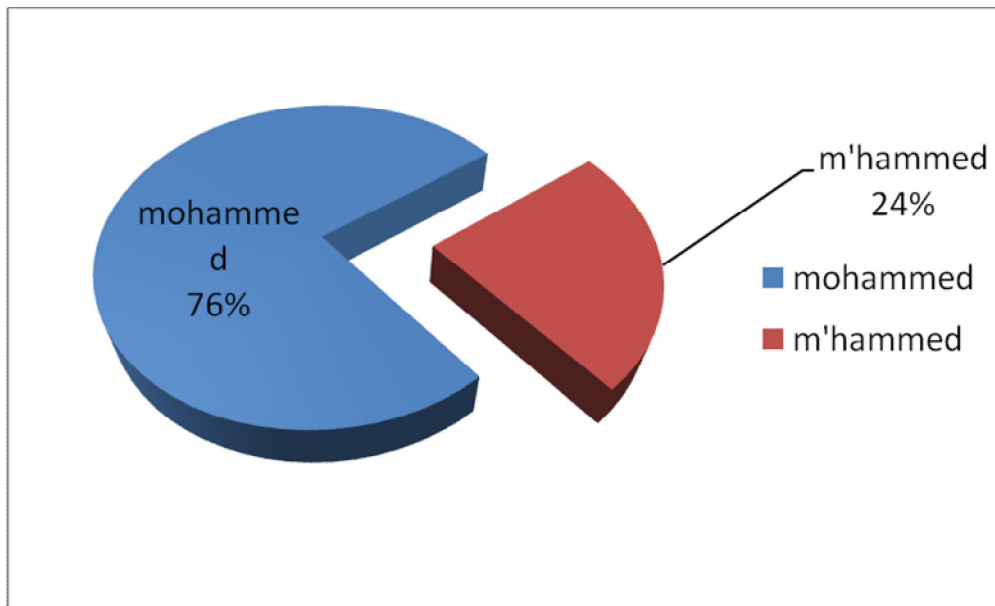


Figure 25: The equivalent name of the proper name (mohammed)

This questionnaire covers many aspects in speech variations in the Adrarian community from various perspectives; the religious point of view is investigated by this example. The proper name (mohammed) is supposed to be the name of the Prophet Mohammed (PBUH), subsequently we expect an assent upon one single way of pronunciation at least. But it is not this case.

Question Twenty Six: According to you, what is the equivalent term of the word (mistake)?

Table 26: The equivalent term of the word (mistake)

Answers	Number	%
Ghalta [ɣæltɑ]	71	59
Khata [χɑtɑ]	49	41

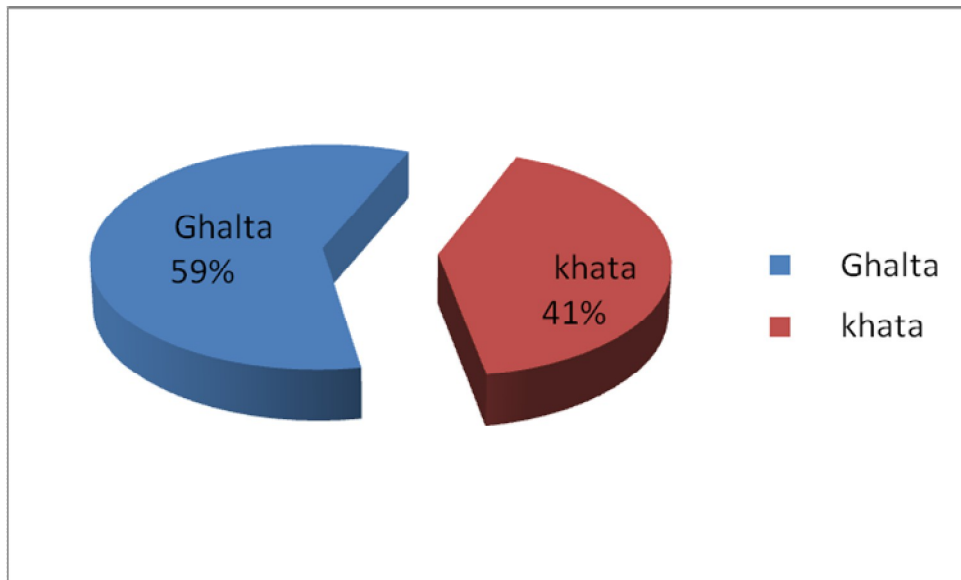


Figure 26: The equivalent term of the word (mistake)

Question Twenty Seven: What is the equivalent term of the word (belt)?

Table 27: The equivalent term of the word (belt)

Answers	Number	%
Hzam [ħzɑ:m]	58	48
Mhazma [mħəzma]	23	19
Sebta [səbtɑ]	27	22
Santoura [səntɔrɑ]	12	11

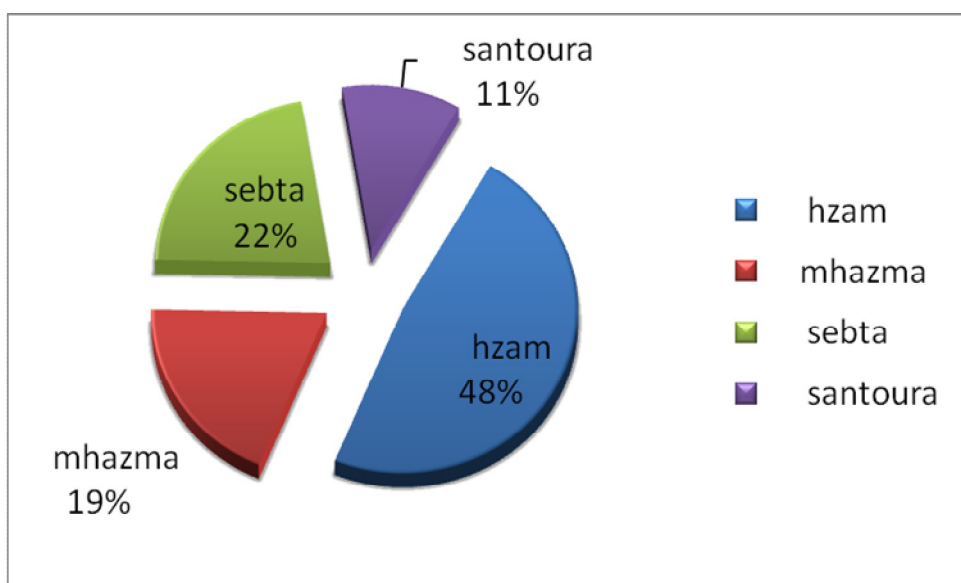


Figure 27: The equivalent term of the word (belt)

The common variations are mostly happen in the original words by forming multiple forms morphologically differ in small detailed characteristics; in contrast, the loaned words maintain their morpho-syntactical original forms at the beginning. By the end, the variation may occur at any time and touches the speech community; the latter also influences the way how the natives speak without differentiating between genuine or recently added vocabularies.

Question Twenty Eight: What is the equivalent term of the word (saucepan)?

Table 28: The equivalent term of the word (saucepan)

Answers	Number	%
Gedra [gɛdra]	66	55
Berma [burma]	7	6
Marmita [mrmeta]	26	22
Kikota [kik ^h ɔta]	21	17

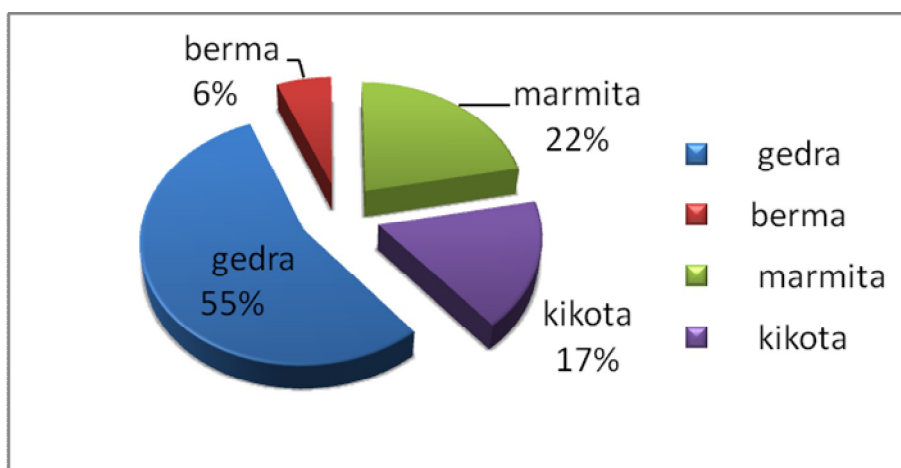


Figure 28: The equivalent term of the word (saucepan)

The French language shows his strength particularly in the kitchen utensils, so the options available concerning this example are fifty-fifty in percentages between Arabic and French, two choices for each and the most spread ones are the Arabic terms.

Question Twenty Nine: What is the equivalent vocabulary of the word (rug)?

Table 29: The equivalent vocabulary of the word (rug)

Answers	Number	%
Fersada [frsada]	13	11
Zawra [zəura]	12	10
Kovirta [kɔvɪrta]	95	79

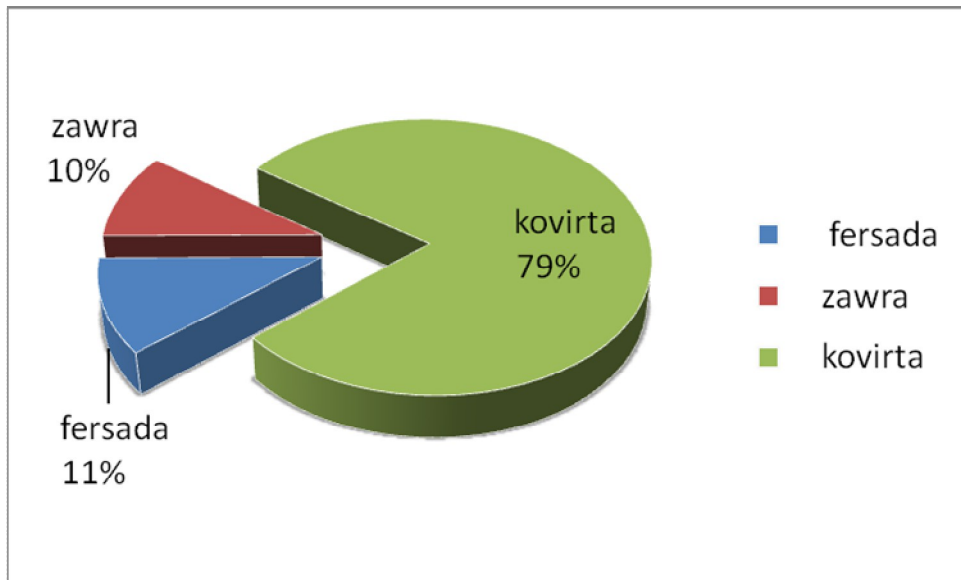


Figure 29: The equivalent vocabulary of the word (rug)

The majority of words used by the citizens of the Adrarian speech community represent the consonance between the various languages and language varieties, which are utilized by both the ancient and the temporary generations.

Question Thirty: In your opinion, what is the equivalent vocabulary of the word (fat)?

Table 30: The equivalent vocabulary of the word (fat)

Answers	Number	%
s7i7 [ʃhi:h]	15	13
Tertor [tɑrtɔr]	22	18
Smin [smi:n]	83	69

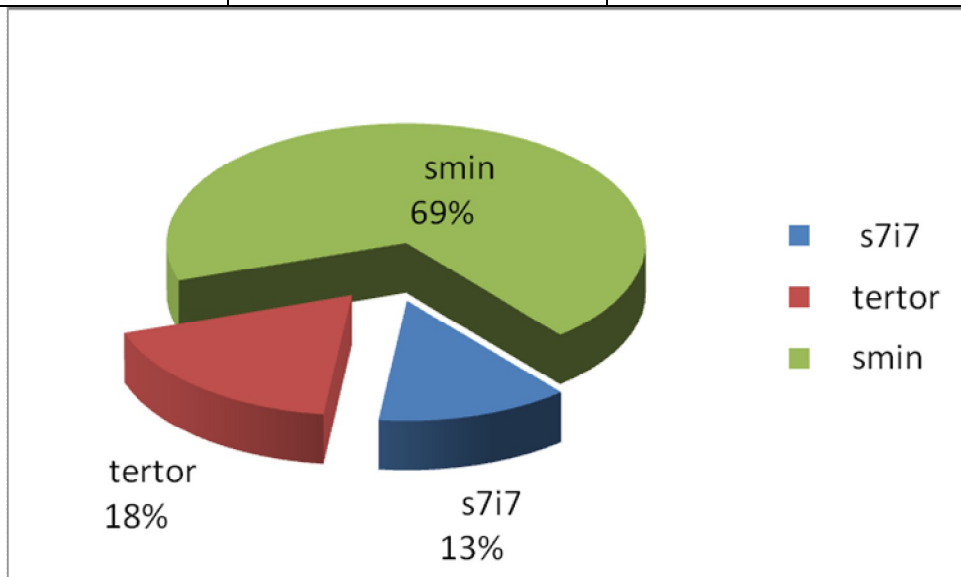


Figure 30: The equivalent vocabulary of the word (fat)

Question Thirty One: What is the equivalent term of the word (slim)?

Table 31: The equivalent vocabulary of the word (slim)

Answers	Number	%
d3if [dʒɪf]	47	39
Slibbit [slɪˈbɪ:t]	2	2
Rgig [rɪgɪg]	62	51
Naged [nɑgæd]	9	8

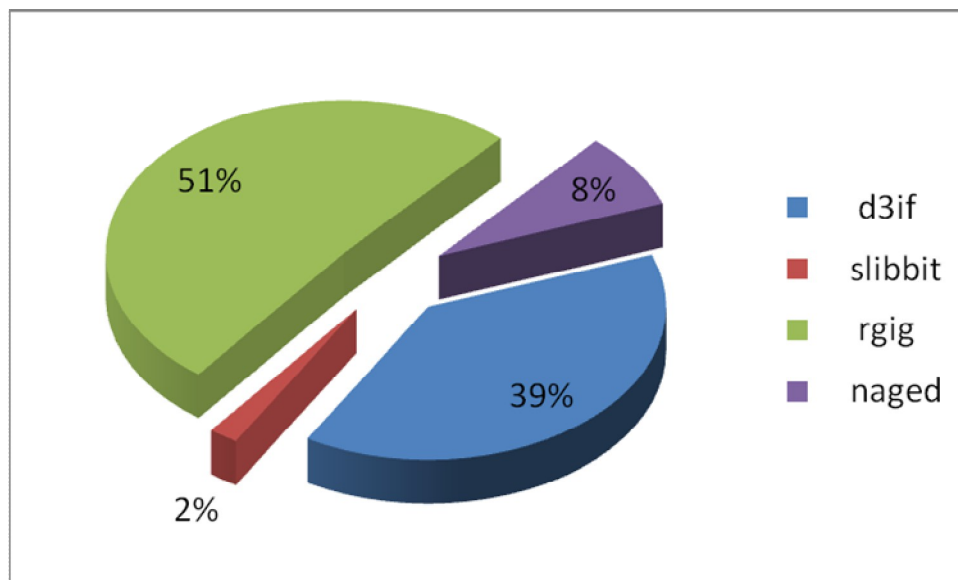


Figure 31: The equivalent vocabulary of the word (slim)

Question Thirty Two: What is the equivalent verb of the verb (to fight)?

Table 32: The equivalent verb of the verb (to fight)

Answers	Number	%
Yetfatn [jætfatn]	62	52
Yddabez [jˈdɒbz]	29	25
	14	12

yt3arek	[tʃarək]		
Ytkatl	[jtkatəl]	7	5
Yhareb	[jħarəb]	8	6

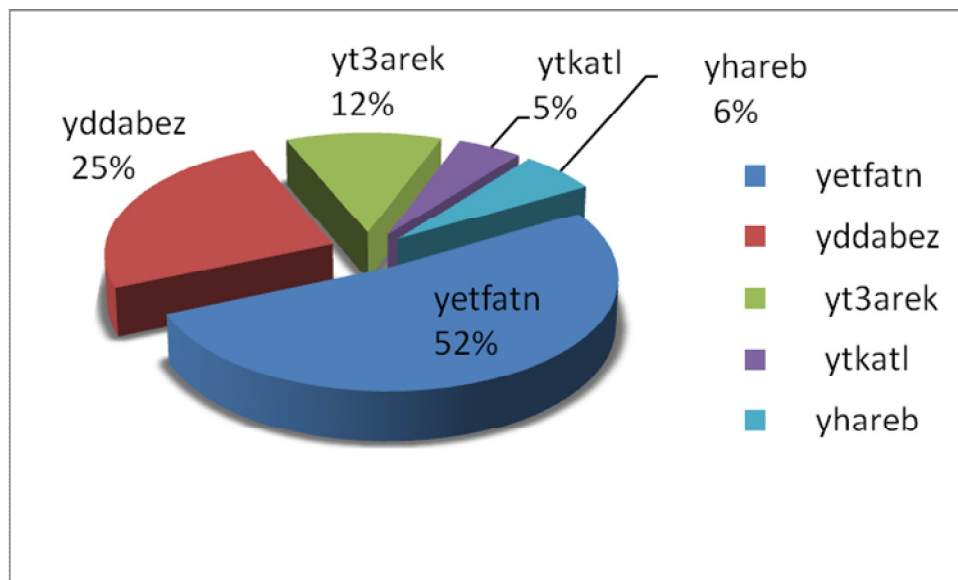


Figure 32: The equivalent verb of the verb (to fight)

In the multicultural societies as well as the Adrarian society, disagreements over naming things and differences in using verbs may happen normally. The debate is about the meaning in general while the form does not see equal importance.

Question Thirty Three: What is the equivalent word of the term (mustaches)?

Table 33: The equivalent of the term (mustaches)

Answers	Number	%
Chlagem [ʃlɔvæm]	66	55
Mostach [mustɑʃ]	54	45

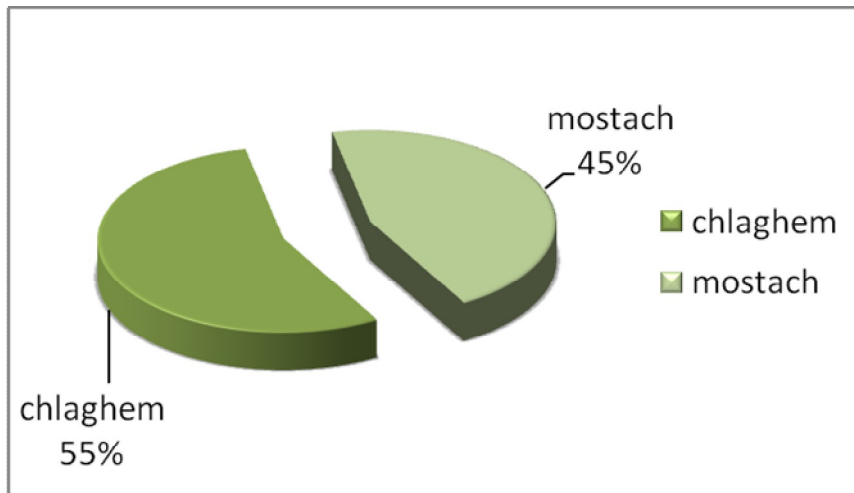


Figure 33: The equivalent of the term (mustaches)

See Figure 12 – nearly the same case.

Question Thirty Four: What is the equivalent term of the word (electricity)?

Table 34: The equivalent term of the word (electricity)

Answers	Number	%
Kora [kɔrə]	5	4
Trisinti [trisinti]	19	16
Daou [daʊ]	96	80

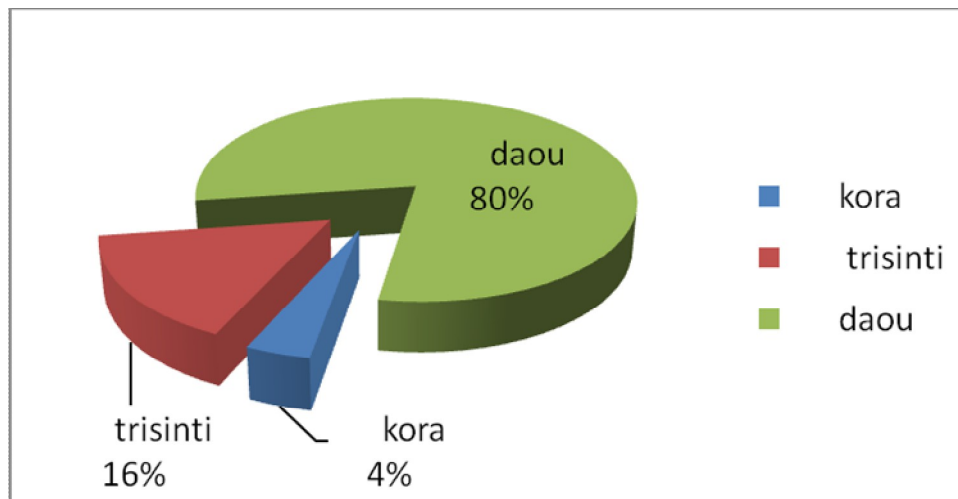


Figure 34: The equivalent term of the word (electricity)

We have seen the interesting valuation of the term (daou) which receives the biggest rating through our questionnaire. That term is in Arabic, it describes the public association of the light to the invention of electricity, and obviously those people have not seen the light at night till the coming of the electrical network. Thence the carrier of light is the light in fact according to them. The rest of terms are in fact an Arabic

assimilation of the French terms (électricité) and (courant) which means (courant électrique =electrical current) and they are all non Arabic. This example does not show only the shortage in Arabic technical terms, but also consolidates the vast implementation of French words in our daily conversations.

Question Thirty Five: What is the equivalent term of the word (stairs)?

Table 35: The equivalent term of the word (stairs)

Answers	Number	%
Drouj [drɔʒ]	44	37
Slalem [slɑləm]	76	63

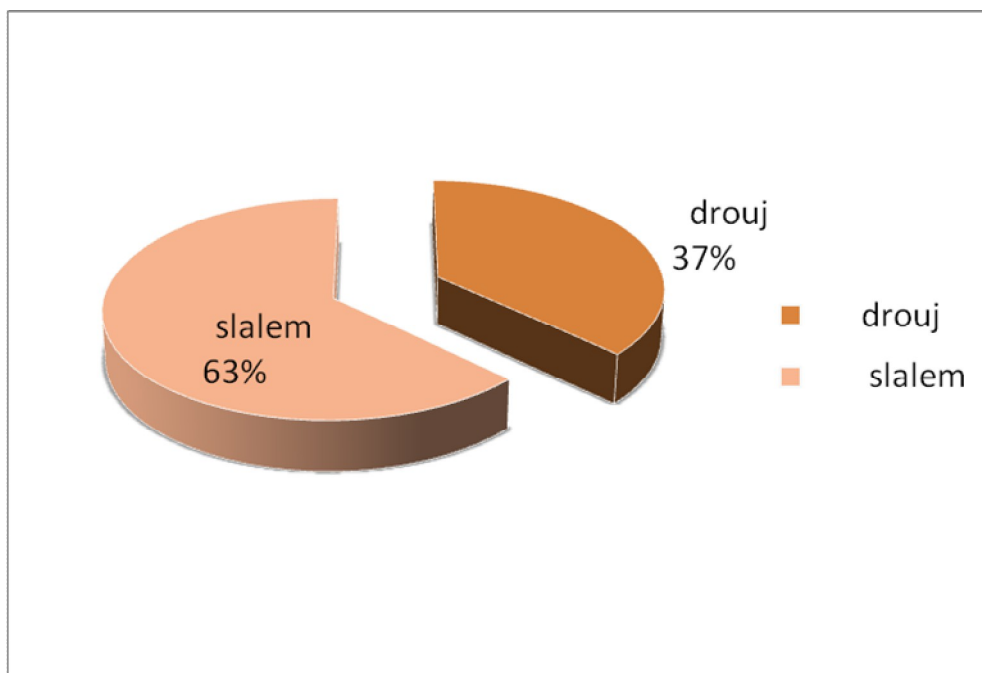


Figure 35: The equivalent term of the word (stairs)

Question Thirty Six: What is the equivalent term of the verb (to run)?

Table 36: The equivalent term of the verb (to run)

Answers	Number	%
Yjri [jɛʒrɛ]	101	84
Yherrek [jħɑˈrək]	19	16

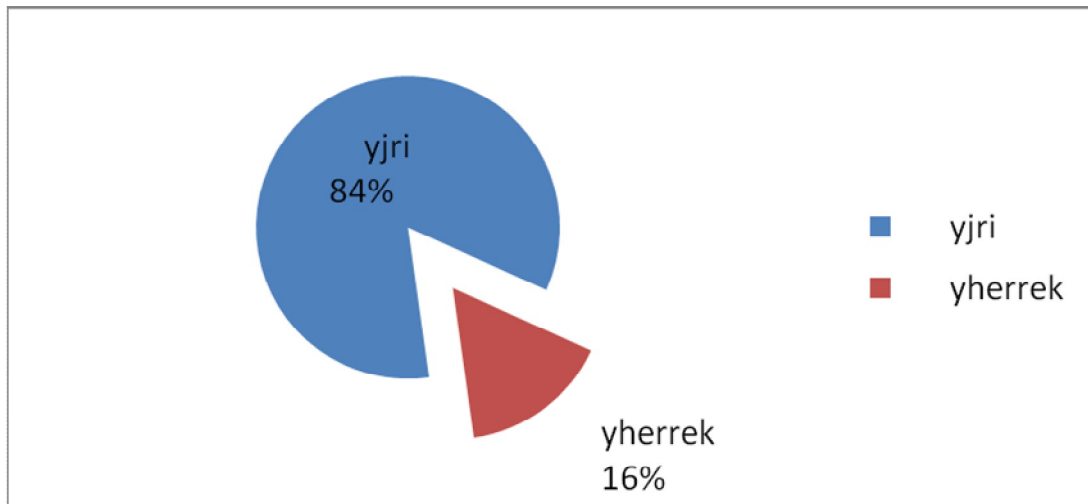


Figure 36: The equivalent term of the verb (to run)

The two terms have the same meaning but each of them has its own contextual suitable situation, and option 1 is the most used in the city of Adrar.

Question Thirty Seven: What is the equivalent term of the word (goal)?

Table 37: The equivalent term of the word (goal)

Answers	Number	%
hadaf [hədəf]	73	61
Goal [gəul]	10	8
Bit [bit]	37	31

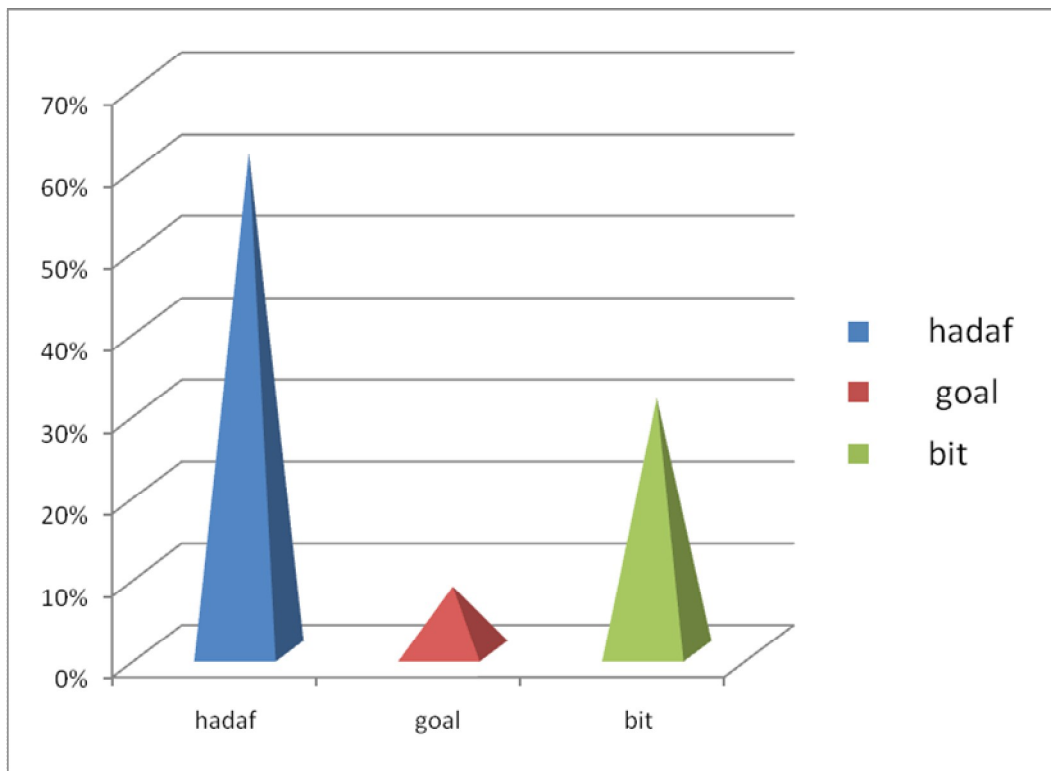


Figure 37: The equivalent term of the word (goal)

Finally, an English term has appeared thanks to the sports commentaries and due to the huge number of followers of the competitive sportive games like football soccer and so on, where the term (g o a l) is largely used with high rising intonation during sportscasts and most of the time journalists shout and scream very loudly “G O A L”.

4.3. Conclusion

Humans have the ability to adapt and imitate, also the surrounding environment plays the major role in changing the behaviour of people. The utmost sensitive behaviour is speaking. It changed over time with or without motivation, but at one’s peril and when critical situations happen the original way of speaking float out and the mother tongue is in charge, terms and vocabularies are selected spontaneously and applied directly. Examples of critical situations like sinking moments, traffic jam.... and so on.

Disasters and deadly accidents report the peoples’ abandonment of the language of daily life, and show the direct implementation of the mother tongue whatever the cause and wherever the place while living dangerous moments and all this is done unconsciously.

General conclusion

The variation in speaking is a normal aspect since all speakers have the right to change the way they speak, but the society is responsible for the images we associate to each word or phrase we use in our daily speeches. However, every person is the creator of his own cognitive inventory of speaking vocabularies, and gradually during the life cycle, the creator becomes a developer and he starts to change his way of speaking first thing.

The multilingualism features are the better things when happening in peacefully conditions. The result of multiple languages used by the same speech community is actually peace and prosperity, because when you know the language of the others and you really know why they speak like that, then you start feeling what they feel similarly. The basis thing we grasp from knowing the language of the others, is how smart they were when creating their language.

To conclude, the sociocultural studies reckon on sociolinguistics as an important side of research. The overlapping of the role of society is high and obviously strong, while individuals inside the speech community are the doer and the consoler of everything concerning social life by using the different acts of communication especially speaking.

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Appendix I

Ministry of Higher Education and Scientific Research

University Ahmed Draya, Adrar

Department Of English

A sample consists of 120 citizens from the city of Adrar.

The questionnaire

Dear citizens

This questionnaire is required for collecting information needed basically for the completion of a master dissertation. We focus mainly on the vocabularies and their contents that are used by different people categories from Adrar city centre. So, you are kindly asked to answer the following questions:

- **Please circle the number that is appropriate to the choice of your answer.**

1- What is your most frequent affirmative answer to a question?

(Yes) in English

wah

ajih

naʕəm

həlli

1

2

3

4

2- What is your most frequent negative answer to a question?

(No) in English

walu

lla

1

2

“All answers are taken into consideration, because the more we find differences and diversity between answers, the more our research will be enriched and our findings may receive much importance.”

3- What is the equivalent vocabulary of the word (a lot)?

bəzzaf

jasər

1

2

4- What is the equivalent vocabulary of the word (look)?

ʃuf	ʦəl	raʃi	χərres
1	2	3	4

5- According to you, what is the equivalent vocabulary of the word (who)?

ʃkun	mənhu
1	2

6- What is the equivalent vocabulary of the verb (to go)?

jəmʃi	jruħ	jədhəb
1	2	3

7- What is the equivalent vocabulary of the word (come)?

tʃala	rwaħ	aʒi
1	2	3

8- What is the equivalent vocabulary of the word (garden)?

ʒnan	ʒənnə	ʒərda	istiʒlaħ
1	2	3	4

9- In your opinion, what is the equivalent vocabulary of the word (car)?

loʦo	sijara	ħaraka	ʦonobil	[kʌˈrɔ:sə]
1	2	3	4	5

10- What is the equivalent vocabulary of the word (tribe)?

qbila	ʦasila	famila
-------	--------	--------

1

2

3

11-What is the equivalent vocabulary of the word (money)?

drahem

flu S

fədda

1

2

3

12-What is the equivalent vocabulary of the word (week)?

Sbuŋ

Simana

1

2

13- According to you, what is the equivalent vocabulary of the word (ship)?

babur

baŋo

Safina

1

2

3

14-What is the equivalent of the word (cigarette)?

gar ru

other suggestions

1

2

15-What is the equivalent vocabulary of the modal verb (can)?

jŋig

jəgdər

jgəd

jnəʒʒəm

1

2

3

4

16-What is the equivalent of the verb (to open)?

jəftəħ

jħəl

1

2

17-What is the equivalent vocabulary of the word (key)?

Sarut

məftaħ

1

2

18-What is the equivalent vocabulary of the word (camel)?

bʕir ʒməl

1 2

19-What is the equivalent term of the word (hair)?

ʃfər zʁəb riʃ

1 2 3

20-According to you, what is the equivalent term of the word (room)?

bit ʃambra quS

1 2 3

21-According to your way of speaking, what is the equivalent vocabulary of the word (group)?

ʒmaʕa rʃaga armada

1 2 3

22-What is the equivalent term of the word (sand)?

[ˈrməl] rɑmlɑ [t^hrɑ:b]

1 2 3

23-What is the equivalent term of (school)?

mædrəsə lɛkʊ:n

1 2

24-What is the equivalent vocabulary of the word (newspaper)?

zurnan zarida

1

2

25-What is the equivalent name of the proper name (mohammed)?

[muħæˈmɑd] [ˈmħæˈmɑd]

1

2

26-According to you, what is the equivalent term of the word (mistake)?

ɣæltɑ

χɑtɑ

1

2

27-What is the equivalent term of the word (belt)?

ħzɑ:m

mħəzma

səbtɑ

səntɔrɑ

1

2

3

4

28-What is the equivalent term of the word (saucepan)?

gədrɑ

burma

mrmətɑ

[kɪk^hɔtɑ]

1

2

3

4

29-What is the equivalent vocabulary of the word (rug)?

frsɑdɑ

zəurɑ

kɔvɪrtɑ

1

2

3

• In your opinion, what is the equivalent vocabulary of the word (fat)?

smi:n tʌrtɔr shi:h

1 2 3

31-What is the equivalent term of the word (slim)?

rgig nɔgæd dʃif [sliˈbi:t]

1 2 3 4

32-What is the equivalent verb of the verb (to fight)?

jæt fɑtɪn [jˈdabz] jɪfærek jɪkætəl jhæreb

1 2 3 4 5

33-What is the equivalent word of the term (mustaches)?

ʃlævæm mustaʃ

1 2

34-What is the equivalent term of the word (electricity)?

daʊ trɪsɪntɪ kɔrə

1 2 3

35-What is the equivalent term of the word (stairs)?

slæləm drɔʒ

1 2

36-What is the equivalent term of the verb (to run)?

jɛʒre [jhɑˈræk]

1

2

37-What is the equivalent term of the word (goal)?

hədəf

bīt

gəul

1

2

3

Thank you for your collaboration

Consonant Phonemes

In the present work, we postulate that the number of consonant phonemes the dialect of Adrar has is only 26 consonant phonemes. The consonantal inventor of Adrar Arabic is displayed in the following chart

Place of Articulation

Maner of Articulation		Bilabial	Labio dental	Alveol ar	Alveo- palatal	Velar	Uvular	Pharyn geal	Glottal
Stops	V ⁻			t ʈ		k	q		ʔ
	V ⁺	b		d ɖ		g			
Fricative	V ⁻		f	ʃ s	ʃ		χ	ħ	ʕ
	V ⁺				z		ʁ	ʕ	
Affricate					ʒ				
Nasals		m		n					
Lateral				l					
Trill				r					
Glide		w			j				

Vowel Phonemes

In the present work, we assume that the vocalic inventory of Adrar Arabic consists of three underlying vowels which are /i, u, a/ and an epenthetic schwa. This vowel system is given in below. The schwa is enclosed between parentheses to denote its epenthetic status.

	Front	Back
High	i	u
Mid	(ə)	
Low	a	

