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Culture and its Implication on Taboo Performances in the Algerian Society

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Declaration

I, Meryem BABOU SEKKAL declare that my thesis entitled 'Culture and its Implication on Algerian Taboo contains no materials that have been submitted previously, in whole part or in part, for the award of any academic degree or diploma, except where otherwise indicated, this thesis is my own work.

January 11th 2017   Mrs. Meryem BABOU SEKKAL

Dedication

To my mother, brother, sister and husband

Meryem

<u>Acknowledgments</u>

Abstract

Culture and language are two basic and inseparable elements which mutually affect each other. Language as a human particularity is employed for the sake of attaining distinctive socio-cultural activities which require total obedience from a given individual so as to keep good contact and not to cause troubles with the persons whom he is surrounded with. Yet, language is the paramount means through which cultural components are transmitted and culture is considered to be the abstract and the vital item which governs people's way of life. Hence, individuals who share the same behaviours, beliefs and values especially within the same society know how to differentiate between the acceptable and rejected behaviours or speech. Further, the environment and the social structure of any society, in addition to its cultural standards, affect the way people employ language. In this respect, taboo which belongs to the forbidden areas of speech and conducts, is said to limit and regularize the behaviours of individuals for the sake of keeping the good run of their daily interactions. Hence, taboo language and topics, in addition to the way people handle them, are the main interests of this research which has taken into consideration three approaches, namely; Sociolinguistics, Anthropology and Pragmatics to study the phenomenon. The tools that have been relied on are a questionnaire, semi-structured interviews and participant observation and each was directed to a specific sample of population. The results show that culture cannot be detached from language. That is, language use is constrained by the acquired or the prevailing culture to which people belong. Nevertheless, these restrictions have never been an obstacle for any individual to use taboo terms since human nature requires some reactions, more specifically impolite ones, for the sake of relieving their anger or reaching some specific goals.

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List of Acronyms

NPS theory: The Neuro-Psycho-Social Theory of Cursing

FTA: face threatening act

FSA: face saving act

R: Researcher

 P: Participant

AA: Algerian Arabic

R1: respondent one… to respondent 19

Phonetic Symbols

Arabic Alphabet IPA			
ء	/ʔ/	ع	/ʕ/
ب	/b/	غ	/ɣ/
ت	/t/	ف	/f/
ث	/θ/	ق	/q/
ج	/ʒ/	ك	/k/
ح	/ħ/	ل	/l/
خ	/χ /	م	/m/
د	/d/	ن	/n/
ذ	/ð/	ه	/h/
ر	/r/	و	/w/
ز	/z/	ي	/j/
س	/s/	Vowels	
ش	/ʃ /	Short	Long
ص	/s̩/	A	ا a:
ض	/d̩/	و وِ u	و u :
ط	/t̩/	_ i	ي i:

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ظ	/ð/ •		

List of Phonetic Symbols

These phonetic symbols approximate the International Phonetic Alphabet (IPA):

- **Consonant:**

<div align="center">Tlemcen Arabic   English Gloss</div>

➢ **Plosive consonants**

[d]	[darwaʕ]	'now'
[b]	[biːt]	'room'
[t]	[taʕI]	'mine'
[k]	[kla]	'he ate'
[g]	[gamra]	'moon'
[ṭ]	[ṭaːr]	'he flew'
[ḍ]	[ḍbaʕ]	'hyena'
[q]	[qalam]	'a pen'
[ʔ]	[ʔædʒi]	'come!'

➢ **Flap Consonant**

[r] [raʒel]   ' a man'

> **Nasal Consonant**

[m]   [mli:ħ]   'good'

[n]   [nʕas]   'he slept'

> **Lateral Consonant**

[l]   [li:l]   'night'

> **Approximant Consonants**

[w]   [walu]   'nothing'

[j]   [jed]   'hand'

> **Fricative Consonant**

[f]   [fumm]   'mouth'

[s]   [si:f]   'sword'

[z]   [zi:t]   'cooking oil'

[ʃ]   [ʃrub]   'he drank'

[ʒ]   [ʒbel]   'mountain'

[x]   [xa:f]   'he feared'

[ɣ]   [ɣurba:l]   'sieve'

[ħ]   [ħbel]   'cord'

[ʕ]   [ʕabba]   'he took'

[h]   [hrab]   'he escaped'

[ʂ]   [ʂɑ:ʈ]   'he blew'
                               •

- **Vowels:**

  ➢ **Vowels of plain consonant**

Short Vowels: **Long vowels:**

[i] → [χudmɪ] : 'knife'   [i:] → [si:f] : 'sword'

[u] → [kursɪ] : 'chair'   [u:] → [fu:l] : 'broad beans'

[a] → [ħal]   : 'he opened'   [a:] → [ba:b] : 'door'

  ➢ **Vowels of Emphatic Consonants**

Short vowels: **Long vowels:**

[e] → [beda]: 'white'   [ee] → [ʈɒmɑʈeeʃ]
       •
:'tomatoes'

[ɒ] → [fɒtɑ] : 'towel'   [oo] → [ʂɔ:r] :   'wall'
       •

[ɑ] → [ʃʈɑħ] :' he danced'
       •

[ɑɑ] → [ʈɑ:l] :   'it lasted'
        •

General Introduction

Culture brings up humans knowledge and experiences throughout time. It is a kind of heritage that is passed from the old generation to the new one. Further, it is represented by sophisticated and polished manners which result from the transmission of prevalent and joint beliefs and values of a particular society. Culture and traditions involve discernible characteristics that distinguish one population from another. It is said to be a holistic element which unifies numerous learned items like rituals, assumptions, superstitions, symbols, myths, stereotypes, prejudices and taboos. Actually, culture puts into use its elements chiefly values, norms, religion, and beliefs in the society where it prevails. Besides, selecting, establishing and interpreting the cherished manners, principles and norms are the main functions of a society which is supposed to regularize or adapt them according to the factual situations.

Language, however, is the essential channel that is used for multiple functions such as informing people about future plans, desires, telling stories as it is used for insulting, swearing and expressing feelings of anger and frustration. This means of communicating personal or public ideas reveals many things or cues about our belongings and culture. It also helps people to connect with each other and discover their own traditions in addition to the norms of conduct. Hence, language forges cultural ties and amicable relationships as it can be a medium which limits or deteriorates contacts. Put differently, language facilitates daily contact and participates in the spreading of cultures, as it conducts its users to hinder miscommunication among people who otherwise speak different languages. Yet, this mutual influence of both language and culture makes them an inseparable duet since culture dictates the norms of using language and sets up limits that should be respected by the members of the same society. Moreover, the way people interpret

words and speech relies on their acquired principles and values in addition to their acquaintances with other cultures.

On this wise, culture and language are deeply interwoven to the extent that they may lose their significance if they are disconnected. Culture on the one hand, represents a paramount item in selecting the form of language to be used, the persons whom we can talk to or avoid talking with and the type of topics to discuss. It indeed creates a kind of consent among the persons of the same culture who recognize and understand each other's connotations and denotations i.e. comprehending direct and insinuated messages. Language, on the other hand, is the means through which the learned cultural elements are applied and transmitted. It is the endowed capacity which helps people to make new contact with different categories of persons and participate in various group discussions. To communicate with others may lead persons to formulate multiple arrangements that facilitate their integration. As a matter of fact, we cannot deny the principal role of language in the development of culture where it is elaborated, and diffused. Through the use of language people can store meanings, principles and instructions as they may pass it to new generations. It is a heritage of words acquired by way of our ancestors. It enables us to learn from their experiences, i.e., it helps people to preserve the past, live the present and portray the future. To sum, language symbolizes humans' experiences as it allows them to make innovations, and also permits its users to identify their social and cultural status. These in fact are the main features which embody the relationship between language and culture. However, even if language is the medium through which people show their common or different cultures and exchange their opinions and beliefs, certain terms may not be said. And the role of the language user in this context is to decide which words are appropriate for a given social setting

Actually, within the existent cultures there remain deep- seated stereotypes and beliefs that concern the behaviours of gender and how they are expected to

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behave indeed. Consequently, considerable part of this research is devoted to how both genders talk or are presumed to talk. Thus, women's language is characterized by the delicacy which marks their femininity whereas men's language is the vehicle through which they try to show their power and masculinity. Besides, gender as a prominent variable is taken into account in order to show the priority or inferiority of culture in their speech selections and to analyze the utilization of their language accordingly.

Thus, it is generally agreed that different forms of speech are used in order to communicate and preserve social relationships. So far, ordinary speech including polite and impolite talk, speech acts, and derogatory language represent the backbone of people's daily conversations. However, taboo language being the main concern of this research paper is embodied by swearing, insulting, cursing and obscene words as it is viewed as an unscrupulous and inadequate phenomenon in almost all cultures. Nevertheless, the nastiness and the embarrassment caused by the rude language have never been an impediment to people since they do use taboo either excessively or moderately. Thus, language as a system of symbols and a vehicle of thoughts and ideas is on the one side utilized eloquently and diligently when people want to gain pertinent relationships and also to reflect and represent their cultures, level of education and personalities. For this reason, people try to show their deference through the use of formal and polite speech including speech acts as a means of expressing certain attitudes. On the other side, it is also applied for the sake of displeasing others particularly when a person tries to harm and offend people on purpose.

However, though using language inappropriately seems reprehensible, it is shown in many studies that taboo language discloses relevant cues about the peculiar aspects of someone's nature and temperament. This idea is portrayed by the linguist Timothy Jay who puts forward the Neuro-psycho-social theory which encompasses different disciplines namely psychology, neurology, culture and

linguistics in order to study the impetus and motives of taboo terms. So, it is agreed that taboo language breaches the moralities and principles of the society, but it is required in order to have a profound understanding about the human nature and to look for the determinants that lead a person to use it either in formal or informal situations. Further, the investigation of the phenomenon of taboo language by applying the Neuro-psycho-social theory conducts to an encompassing knowledge about the omnipresent and rooted standards of a given area. Yet, derogatory language is restricted by the culture of a particular society, and each individual is supposed to respect the norms and the values which are regularly employed to keep the society's order and to avoid the occurrence of a communication breakdowns.

The present investigative research is concerned with culture and its implications on Algerian linguistic and behavioural taboos. Therefore, its central objectives are approaching Algerians and their cultures in addition to the way they respect or disrespect the rooted principles in their environment. It even portrays the many ways that language and culture influence one another, as well as the role which they perform in directing individuals. Thus, with regard to the above mentioned issues, 3 key questions require further analysis:

- What is the relationship between language and culture and how does culture influence the way people speak and behave in Algeria?

- Is taboo language a real element which restricts Algerian people's way of conduct? What are the main alternatives of taboo language?

- What are the pervasive speech-act formulas that are used by Algerians to preserve their contacts or to stop them?

The aforementioned questions lead to the production of the following hypotheses:

- Language and culture cannot be dealt with separately since language is used to transmit norms, values and also many other cultural components. Moreover, language use is also restricted according to the learnt principles. Thus, this tight relationship results in a strong influence of culture on language use.

- Second, considering the nature of taboo language in a given society, more importantly in Algeria, reveals that it represents a real limit which individuals should not go beyond. In this case, we can say that Algerians try to control their speech to act appropriately and keep their contacts. So, due to the nature of humans and the fact that they find themselves sometimes provoked to use taboo language, leads them to look for other words to substitute the harsh terms.

- Finally, Algerians' speech includes variable forms of addressing one another and this depends on the type of relationship between the interlocutor and the listener, the setting where the conversation takes place and their age.

In order to verify the validity of the suggested hypotheses, a probability- and non- probability sampling were adopted. First, a multi-stage selection for the informants who answered the questionnaire was opted as a technique which involved mixed methods i.e. cluster, stratified and random sampling. Second, a non-probability sampling was chosen for both interviews and participant observation. The first technique is generally employed by the researchers in order to facilitate the data collection of a big number of informants and also to ease its quantitative

analysis. The second however is achieved only with a small number of informants and the data is generally analyzed qualitatively.

The study is divided into four chapters: literature review, gender and speech styles, the research design and data analysis and interpretation.

The first chapter is devoted to the theoretical side of the topic and the fundamental concepts needed for it. Two principal theories are indeed relied on namely the linguistic relativity and the neuro-psycho-social theory. Further, language is tackled within three disciplines, i.e., sociolinguistics, pragmatics and anthropology whereas culture is approached through its components and characteristics. Over and above, taboo is undertaken within its categories including euphemism and proverbs as acceptable channels to replace rude and disrespectful terms. On that account, culture and language are taken up together in order to show the ways they are entwined and the outcomes that they may result in.

The second chapter attempts to distinguish between the main communication's styles that can be found in each individual's speech as it has looked at males and females' styles separately. Gender and the employment of the derogatory language and slang, in addition to their relationship with the past and contemporary changes, are also dealt with. In fact, it is admitted that taboo language refers to disrespect, audacity and impoliteness. In this line, potential quarrels may take place and this situation requires a remedy such as apologizing. Accordingly, a glimpse at speech acts in general and complimenting and apologizing in particular is effected.

The third chapter's main concern is research, its characteristics and the ethics required to fulfill it. In fact, it is divided into two main parts; the first one includes a

general overview about the methodology of research and sampling techniques which are presumed to be followed by any investigator. The second one however, emphasizes on the present thesis methodology and sampling as well. Yet, three tools are employed: a questionnaire, a semi-structured interview and participant observation and the people interrogated were selected randomly so as to obtain reliable data.

The fourth chapter consists of the analyses, results and interpretation of the collected data. Both quantitative and qualitative data analyses are provided in this chapter, in addition to a univocal and plain interpretation of the retrieved data. The questionnaire is used for the sake of collecting sufficient data about the ways language is influenced by culture and the outcomes of this combination. The semi-structured interview focuses on the prohibited topics within a familial or a respectful atmosphere and the alternatives adopted to disguise their real meaning when people find themselves obliged to talk about them. Proverbs are also involved in this part since they represent a folkloric and traditional way to address persons indirectly or euphemistically.

1-1- Introduction:

Language, one of the most distinctive aspects of human beings, is not only a system of sounds and symbols but also an instrument or a means of communicating ideas, beliefs, attitudes, feelings, traditions and so forth. It is also used to make arguments, persuade people and influence them. Besides, it is plain that culture is learnt and transmitted through the use of language which is a prominent element in establishing group's relationships and exchanging ideas between them. This tool of communication has several functions that enable us to swing between the meanings, obtain what we want, and satisfy our needs and desires following the norms of the culture and society where we have been raised. Actually, every society accumulates, establishes and interprets its norms of conduct and principles conforming to real situations of common and valid usage of language. Language being a distinct ability of humans spreads in accordance with their needs and evolves with their culture. In this respect, an influential thought of the relationship between the choice of the language we use and the culture where it is practised is the famous Sapir/Whorf linguistic relativity is dealt with. Respectively, our language is obviously influenced by our thoughts that are definitely externalized through the speech we utilize and determined by culture. This simply is the main concern of linguistic relativity hypothesis

Language, however, is a two edged sword since it can be used sophisticatedly for the sake of maintaining good relationships and making requests politely as it can be applied harshly when people employ it to insult or swear aiming at injuring others. Nonetheless, speaking about sexual life and employing profane and obscene words are very often particular ways of revealing the traits of an

individual's personality. For this reason, the neuro-psycho-social theory of cursing which joins several approaches to depict the reason behind the use of taboo language is concerned. Put it in other words, taboo language is to be fended off because it infringes the moral codes and values of a society; however it is required to understand several sociolinguistic and psychological issues in a human life. Besides, the study of taboo language enables us to provide a thorough insight to decipher the norms, and religious beliefs of the cultural arena where they are elaborated. Indeed, linguistic taboos are limited by certain criteria and their usage is commonly controlled i.e. each individual should consider what is appropriate and what is not in his culture and religion and which circumstances or reasons permit him to employ them. Further, certain terms and utterances can be awfully embarrassing and disrespectful because of their intensity and elevated level of offensiveness which lead to risks of communication breakdowns. This fact conducts speakers to look for another strategy as a resort for taboo expressions, and euphemism is sometimes the solution to escape harsh terms and help the speaker to conceal unpleasant speech in a softer way rather than addressing someone directly.

In this light, the focal points of this chapter are to look upon the relationship between language, culture and thought which may result in different ways of speaking. By the same token, the neuro- sociocultural factors which are hidden behind a specific language use and which reveal important things about the human nature are involved to uncover the worth mentioning ulterior motives of taboo language use . Further, elements of culture and taboo language categories, including euphemism and proverbs as two acceptable channels which substitute rude and disrespectful terms are also included in this chapter.

1-2- Language

Humans are endowed by a unique and a central gift named language. This rule- based system is defined differently according to different scholars. Poets argue

that language acts as an artistic medium, while philosophers define it as a means of interpreting human life and experiences and Goodenough (1981:5) as an anthropologist defines language "as a set of standards and organizing principles for proper speech behaviours. The standards comprising every known human language may be morphological, syntactic, systematic and symbolic". Actually, approaching language's functions in shaping our thoughts and influencing the way we see the world leads us to get closer to the understanding of human nature. Commonly speaking, language is considered as a code represented by a set of specific words and rules of constructing sentences. Nevertheless, language should be conceived as a vital element that needs to be explored with its various complexities, especially that it is used for the sake of communicating. Certainly, each community is composed of distinct individuals who use language in a way that mirrors their ideas, values, and attitudes. Language is limitless as it offers us countless opportunities to express ourselves, and to reveal our emotions and deeds. This idea can be well clarified if language's main functions such as expressiveness, performance, creating relationships, apologizing asking for permission are taken into account. As far as these functions are concerned, language is used to describe things, people, ideas, observations and feelings. It enables its users to form personal relationships with others by informing, convincing or entertaining them. As McKay et al (1995:34–36) state that "Verbal expressions help us communicate our observations, thoughts, feelings, and needs". The following table is adapted from McKay et al (idem):

Type	Description	Example
Observation	Report of sensory experiences or memories	"Pauline asked me to bring this file to you."
Thought	Conclusion about or judgment of experiences and observations	"Students today have much less respect for authority."
Feeling	Communicating emotions	"I feel at peace when we're together."
Need	Stating wants or requesting	"I'm saving money for summer

Type	Description	Example
	help or support	vacation. Is it OK if we skip our regular night out this week?"

Table 1.1 Four Types of Verbal Expressions

Savignon (1983:13) describes a language function as "the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes". Thus, the focus is more on the real meaning of the expressions used rather than on the instructions of the sentences. In this way, people use verbal communication in order to fulfill particular purposes through a meaningful speech. As a matter of fact, language as a fundamental means of thinking, communicating and perceiving the familiar world determinately reflects who we are as distinctive individuals. At its essence, spoken language as a spontaneous act is of great interest to many disciplines. Owen (1988) cited in Collinge (2005:134) says in this respect:

> Spontaneous, spoken interaction is of interest to a wide range of disciplines. From a linguistic point of view it is the archetypal use of language, in which all of us acquire our first language, and many properties of language must be accounted for with reference to it. Sociologists, similarly, are interested in conversation simply because so much of our everyday lives is conducted through the medium of speech. Computational linguists use machines to model language understanding and production.

This view is based on the assumption that language has been the subject of interest for numerous and specific field of studies. In addition to this, we may have uncounted spoken and written words used either in common or different settings; but differ semantically according to the context of use. So, technology itself works with language to be better understood by the users of computers, whereas

sociologists deem language as a social constituent, by virtue that our daily life is held through the use of speech as a means of communication.

Accordingly, language functions can be dealt with in terms of micro and macro concerns. The former refer to specific uses of the individual and the latter serve more global or general aims. Micro functions of language help us to identify ourselves, release emotional energy, to socialize, think and enjoy our times whereas macro functions are overall forms which involve more than one function which work together for targeted aims.

1-2-1- Macro Functions

According to Halliday (1970), the founder of systemic functional linguistics as cited in Teich (1999:15), "there are three metafunctions[1] of language which are as follows: ideational function, interpersonal function, textual function". In fact, the first describes the use of language in order to conceptualize the entire globe including our inner thoughts or more precisely our mental activities that precede speech and thus allow us to describe everything that occurs in our daily life. Actually, this aspect is further divided into two sub- functions .i.e. 'experiential' and 'logical' as described in Halliday (1977: 78). He adds about the division between experiential and logical that: "there is greater systemic interdependence between these two than between other pairs" (Halliday 1978: 131).

'Experiential' on the one hand, deals with the individual grammatical selections that permit him to create inner and outer meaning. This process is inspired from real experiences and thus leads to the development of language. Halliday is quoted in Malcolm (2010:19) asserts that "the internal organization of language is the way it is because it has evolved to serve the social functions of language: to recognize experience, create relationships and organize information".

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[1] -The term *metafunctions* originates in systemic functional linguistics and is considered to be a property of all languages. Systemic functional linguistics is functional and semantic rather than formal and syntactic in its orientation. As a functional linguistic theory, it claims that both the emergence of grammar and the particular forms that grammars take should be explained "in terms of the functions that language evolved to serve". Taken from Wikipedia, the free encyclopedia. 30th May 2015.

A concrete example of this is the language acquisition of child when the caretaker shows him pictures or makes gestures to help him say words. Infants continue to adjust their speech trying to imitate their parents or people who surround them using the vocabulary or gestures (non-verbal language) employed by these people.

The acquisition of linguistic items can be realized either through speaking, writing, reading, or drawings, in addition to television and school where children can pass through multiple experiences which help them to develop their linguistic repertoire. The same thing can be said about adults when they select particular goals, circumstances or persons in order to say something for the sake of exchanging information or shaping relationships with people of the speech community that they belong to. An example given by Malcolm (ibid: 19) of this is when the encoder says "I ate the butter tart" and the decoder recognizes exactly what experience is being shared.

Logical function on the other hand, is presented by Halliday (1985:193) who relates it to hypotaxis and parataxis, to expansion (locution or idea) and projection (elaboration, extension and enhancement). For instance, the speaker when involved in a discussion will not be just as an observer, rather he tries actively to shape his own perception of reality as he carries out functions such as comparing, contrasting and explaining (enhancements) and adding arguments (extensions). Therefore, the interlocutor plays not only the role of just a representant, but also a person who is responsible about the constitution of reality.

Logical function works side to side along with the experiential metafunction, as "our way of 'representing' what is 'out there' in reality" (Halliday 1975: 40). Both hypotaxis and parataxis as two specific terms are used to refer to the structures of written sentences and how these sentences are related to one another. These two dimensions of logical functions are deemed as two paramount ways that enable the readers to get a feel for our writing or speech and give them clues about our mood. Parataxis, in actuality, means that all sentences carry the same weight or have equal status i.e. they have few clauses, and each clause depends on itself to carry out a

meaning, more precisely none of the clauses are subordinated to the other. Nevertheless, hypotaxis is talked about when we have clauses in sentences that are subordinated to one another in order to show emphasis or give an emotional tone to the written or oral sentences. Henceforth, those forms of language constitute logical and semantic relationships between one clause unit and another and the significance of these systems is on how a speaker chooses some meaning relations for the sake of forging or binding relationships with listeners.

So, language users symbolize and denote the experiential meanings through their selections of transitivity and complex clause and link them into logical, coherent and organized patterns. Eggins (2004:295) explains the ideational (experiential + logical) function in the following:

> The successful negotiation of a text, however, involves more than just expressing sequences of content in text. The content must be expressed in a way which makes clear its relationship to prior text, and which signals to us which part of the text is more or less important to an understanding of the overall text.

Interpersonal function, as aforementioned, is the second metafunction of language. It refers merely to the use of language to interact with others. It reflects how a relationship between the encoder and the decoder is established and preserved and how one of them tries either to please or to anger the addressee. This interpersonal role of language may also include how people influence each other's behaviour and how they get other's help and sympathy. At this stage, several criteria should be taken into account such as considering the kind of relation that links the speakers, i.e., close friend or colleague, close or distant conversation, formal or informal use of language such as using expletive or slang. Actually, human's speech depends on mutual understanding between the persons involved in a conversation because both should consider the kind of the relationship. For instance, if we wish to communicate an experience with a close friend, we obviously do not care about either our way of speaking or about the mistakes we make. Contrary to this, if we want to interpret an experiential message in a

successful way with a person whom we do not know or a person that we owe him a kind of respect we need to pay attention to our speech. The encoder in this case should take great care about the structure of the sentences he uses in addition to the choice of wording which is supposed to be adequate to the setting and to the persons addressed. To achieve this interpersonal function one should use linguistic items chosen from speech function systems. That is to say, the speaker may express the same idea or more precisely the same experiential message differently by adopting distinct grammatical structures. For instance, he speaks slowly: is an affirmative sentence, does he speak slowly?: is an interrogative sentence, and speak slowly: is an order. Thus, the interpersonal relationship with the addressee determines which structure is the most suitable since we are not allowed to give orders to whoever.

The Third metafunction of language is called textual function (how a text is transferred either written or spoken). This function has to do with the instrument of transmission of the intended discourse or message. Arguably, language serves as a medium between individuals who formulate written or spoken messages to accomplish certain tasks. The spoken discourse however, is deemed to be more reciprocative since it occurs in face to face, natural, and casual conversations. In the same line of thought, Eggin quoted in Malcolm (ibid: 20) argues that spoken discourse:

> is usually dialogic, organized by turn taking, dependent on its external situation with a dynamic structure and signals of its spontaneous nature (false starts, hesitation, fillers, interruptions). Generally, spoken discourse includes everyday lexis and nonstandard grammar; it is lexically sparse and grammatically complex.

Correspondingly, spoken speech is characterized by its frequent and spontaneous exchange of turns as the interlocutors try to convince each other through the use of linguistically structured speech which goes along with non-verbal gestures and facial expressions. In addition to this, both speaker and listener should consider each one's knowledge background, context, culture and ethnicity

that may exert a deep influence on their way of speaking and responding. Contrary to these mentioned aspects of spoken language, written speech does not require all these conditions in order to be realized. In fact, it involves only one person as it is not a face to face discourse, i.e., non interactive because the writer writes alone and the receiver reads or treats the text alone. Thus, written language is not ephemeral as we may re-use, photocopy, distribute, study and analyze it latter. Malcolm (idem) asserts that written language:

> is organized monologically, comparatively independent of its context, has a more synoptic structure which is rhetorically staged and finite, represents the final polished draft only, uses prestige lexis and a standard grammar, is lexically dense and grammatically simple.

All in all, written speech is accomplished with eloquent words and well-coordinated sentences. It is context free because it has no immediate or direct relation with the reader since it was written according to different circumstances. It is flowery in speech as it encompasses the whole issue and deals with it from several angles.

These metafunctions clarify how and why language works in such a way rather than the other. These functions bring about altogether a very intricate and rapidly evolving social interaction between the encoder and the decoder who themselves play important roles to achieve their goals through language.

1-2-2- Micro Functions

Finch (1998) lists seven general functions of language namely physiological, phatic, recording, identifying, reasoning, communicating and pleasure functions. Correspondingly, psychological task is one of the prominent roles of language that is emotive and expressive where the individual can release his physical and nervous energy. Curse words, shouts instructions for example are used to attain such purposes. These kinds of words and expressions rarely convey any meaning, but they are used by the speaker only to deliver his anger and consequently make him

feel better. Second mission of language is called phatic use of language, a concept adapted first by (Malinowski 1923) as an important aspect of speech to achieve sociability and interaction so as people engage in by reason of recognizing each other's existence. It is characterized by the deficiency of informational content about the addressee. The phatic function is generally practiced through greetings and casual discussions of the weather, particularly with strangers. It also furnishes the keys to open, maintain, or close the communication channel: "Hello?", "Bye". Thirdly, recording is another task where language is used for the sake of making permanent records of things and souvenirs .i.e. it helps people store and remember information either in their minds if it is spoken or in their diaries or books if it is written. Fourthly, identification is another task of language since people use it to label and name objects, events and persons that mean a lot to them with a substantial accuracy or convention. The next mission of verbal communication is reasoning function or language as an instrument of thought. The latter is a precursor to language that is; before saying or doing something people think first and then to realize it they use language. Communicating function is the penultimate task in the list of Finch (2003:35) since he argues that:

> This is probably the function that most people would select first as the principal purpose of language….. Communication is a two-way process. On the one hand, we need to be able to use language to express ourselves to others, and, conversely, we need it in order to understand what they are communicating to us. There are of course a variety of reasons which may prompt the act of communication. We use language for requesting, informing, ordering, promising, and reprimanding, to mention just a few. In all these cases we could say that language is being used to perform certain speech acts, or, more specifically, 'direct' speech acts.

Hence, language in this case is employed on the grounds that it helps us to communicate ideas such as apologizing making orders or requests. The last one is that language is used for pleasure as a tool to express inside feelings such as in poetry or songs. Assuredly, poets and singers feel good when they empty their feelings out to the audience that itself may react and reflect their contentment through singing with them or repeating verses of a given poem or song.

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1-2-3- Language and Social Interaction

Several social activities which are carried out by the members of a given community are interactional since individuals need to construct relationships for many purposes of life. Absolutely, people use language including all its forms to convey information to the targeted persons. So, the use of language is an integral part of human being communication that enables them to communicate anything they can imagine and reveal numerous patterns of how minds function. Further, this individual property appertains to society as it is employed to preserve and transmit culture. Language is a paramount means of communication, and communication practically takes place in society within distinct speech communities. Consequently, effective and adequate exchange of information necessitates a potent awareness and discrimination of the relationship between language and the people who use it. These connections almost lead us to understand why people use different ways of expressions to get their messages across, such as when to use slang with friends or formal varieties with teachers and bosses as they help us to judge and recognize people's status easily through their way of speaking. All these accomplishments need a deep comprehension of language, culture and the society where they are exerced. Ergin(1990)[2] describes language as follows:

> Language is a natural means to enable communication among people, a living entity that it has its own peculiar laws, by means of which alone can it develop, a system of contracts whose foundation was laid in times unknown, and a social institution interwoven with sounds.

Therefore, language is deemed as a medium that is represented by a systematic set of words and rules of how to connstruct meaningful sentences. Arguably, this reality makes it an essential element which claims to be explored with all its diversified complexities. Janet (1994.138) defines language as:

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[2] - Retervied from abs.kafkas.edu.tr/upload/37/LANGUAGE. 27.08/2015

a collection of dialects that are usually linguistically similar, used by different social groups who choose to say that they are spoken of one language, which functions to unit and represent them to other groups.

In accordance with what has been previously mentioned, it can be said that language is a social emblem that has close relationship with its culture. Hence, people's culture is almost the time studied after acquiring or at least knowing its language. This latter, which can be either a language in itself or a variety of language is used in many distinct ways that deserve being studied to better understand why people use particular expressions in different settings and also the reasons behind their attitudes and reactions.

1-2-4- Language and pragmatics

The term pragmatics is "derived from the Latin concept pragmaticus which is itself taken from the Greek word pargmatikos, meaning amongst others "fit for action", which comes from (*pragma*), "deed, act", and that from (*prassō*), "to pass over, to practise, to achieve"[3]. Pragmatics has developed in the late 1970's; it studies people's comprehension and production of speech or communicative acts in concrete and usual conversations. It distinguishes two intents or meanings in each utterance or communicative act of verbal communication. One is the informative intent or the sentence meaning, and the other is the communicative intent or speaker meaning (Leech, 1983; Sperber and Wilson, 1986).

Yule, (1996:3) defines Pragmatics as: "the study of meaning as communicated by a speaker and interpreted by a listener". Studying language via pragmatics which is an interdisciplinary field of inquiry that studies the relationships between linguistic forms and the users of those forms leads us to

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[3] - From Wikipedia, the free encyclopedia. 20th May 2015.

uncover the expected meaning or connotation of the speakers as it reveals their assumptions, aims and the kind of actions they perform (speech acts). Indeed, pragmatics searches the many ways in which context plays a preponderant role to unravel the true meaning of an utterance or performance as it fills in the details in order to determine and interpret the discourse that occurs in front of us.

In our attempt to explore briefly the background of the field of pragmatics, much importance was devoted to universal grammar initiated by Chomsky in1965 where he insisted in his well-known dichotomy competence vs. performance on the fundamental function of the grammar of the language namely syntax. The truth presented in this grasp conducts us to understand that the focus on universal and abstract principles and rules has led several scholars to neglect language use and functions, i.e., performance which is the application of the person's knowledge of language in real life rather than on meaning issues that were disregarded or more precisely put aside into "the waste- basket" as called by Bar- Hillel who was cited in Chapman (2011:11). This situation is well described by Yule (ibid: 405), as he puts it in the following assumption:

> The emphasis has been on discovering some of the abstract principles that lie at the very core of language. By placing investigation on the abstract, potentially universal, features of language in the center of their work tables, linguists and philosophers were tempted to push any notes they had on everyday language use to the edges. As tables got crowded, many of those notes on ordinary language use began to be knocked off and ended up in the waste-basket.

Semantics or the study of meaning is part and parcel of pragmatics which in addition to the correct structure of a sentence emphasizes on its intended sense. In other words, they complete each other as Levinson (1983:18) asserts:

> The distinction between sentence and utterance is of fundamental importance to both semantics and pragmatics. Essentially, we want to say that a sentence is an abstract theoretical entity defined within a theory of grammar, while an utterance is

the issuance of a sentence a sentence –analogue, or sentence- fragment, in an actual context.

These two fields were in reality considered as two wastebaskets where any item which was not accepted in syntax finished up in the semantic margin. In addition to many other points and notes concerning ordinary language were unaccounted for and thus knocked off. In this regard, Mey (2001:2) notes that:

> The semantic waste-basket being filled to the brim, another waste-basket had to be created to catch the overflow. As time went by, the linguists dropped more and more of their unresolved questions into this new, pragmatic basket, which became a not-too-tidy collection of rather heterogeneous problems, many of which kept bothering the linguists.

In fact, semantics and pragmatics as two branches of linguistics were not given importance at that time though they are chiefly required to understand language use in various situations. Thus, pragmatics has emerged as a discipline when scholars went back to the waste –basket, and tried to put in order the neglected ideas and assumptions and to benefit from them to clarify the real meaning of the sentence. Moreover, the focal aim of those scholars was to show how individuals understand and use a communicative act in a concrete conversation. Further, one should include pragmatic features such as context, speakers, and life experiences to make an utterance meaningful. Accordingly, many interpretations can be given to the same utterance depending on the knowledge of both the user and listener. In this respect, Malinowski (1935:22) writes:

> Our task is rather to show that even the sentence is not a self-contained, self-sufficient unit of speech. Exactly as a single word is save in exceptional circumstances meaningless, and receives its significance only through the context of other words, so a sentence usually appears in the context of other sentences and has meaning only as a part of a larger significant whole. I think that it is very profitable in linguistics to widen the concept of context so that it embraces not only spoken words but facial expression, gesture, bodily activities, the whole group of

people present during an exchange of utterances and the part of the environment on which these people are engaged.

Henceforth, the consideration of pragmatics to study different usages of language is of a paramount importance. Actually, the same word may have several significations if it is studied within different context of use in addition to facial expressions, setting and the occasion of use. These are important factors needed to capture the real meaning of an utterance.

1-2-5- Language and Anthropology

As far as anthropology and language are concerned, anthropologists have constantly deemed linguistics as a substantial subfield of their discipline. This traditional discipline focuses on the historical development of human languages as it studies the interrelation between distinct societies where it seeks to explore the real meaning of the concepts used within groups. In other words, Anthropology is the study of humans through their use of language, i.e., how language creates communication and shapes social memberships since it helps persons to organize substantial ideologies and beliefs that reveal their culture.

Boas and Sapir have been the eminent pioneers in linguistic research in specific areas such as speech styles and registers, conversational analysis, the ethnography of speech, language and culture and related topics. Quoting Malinowski and Sapir, Silverstein (1975:157) sees "anthropological linguistics as the study of speech behaviour as it is recognized in society". This social behaviour has been accounted by anthropologists who consider culture as a conceptual system, while linguists focus on grammar. Silverstein (idem) points out, 'both grammar and culture are manifested only in society'. This implies that the anthropological linguists should consider different cultural components in order to assign specific ways of speaking to a given group. This fact enables them to

understand the whole meaning of the information they want to convey. It also necessitates from linguists to understand the function of the speech forms of the grammatical patterns they want to analyze.

1-3-   Culture

Culture is perceived differently and many scholars from distinct fields of study have suggested diverse definitions. According to Duranti (1997:24) "culture is such a complex notion that it may be neither possible nor desirable to arrive at an all- encompassing definition of it". In the same line of thought, Hinkle (2001: 1) says: "It may not be an exaggeration to say that there are nearly as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behavior, and activities". As far as these fields of study are concerned Corbett (2003:5) adds that:

> Culture is the object of study of a range of different research disciplines. For example anthropology investigates in general how membership of a particular social group is related to particular sets of behaviour; ethnography seeks, partly through structured exposure to other cultures, to explore and describe how the speech systems and behaviours of groups are related to either social structures and beliefs; and cultural studies seek to understand and interpret the way that members of a group represent themselves through their cultural products … dances, graffiti or sport events.

One of the main prevailing and worth mentioning denotations of culture is that distinction between a small 'c' culture which refers to the total way of life of a group of people, and a big 'C' culture which refers to products and contributions of a society Chastain (1988:303). The former 'c' stands for the total way of life of people and the latter 'C' involves refinement or sophistication within a society. Arguably, several definitions were assigned to culture as it is deemed to represent the integrated paradigm of human behaviour which involves communication, customs, beliefs, thoughts, values, ethnic and social group. This deposit of -

knowledge, experiences, artifacts and universal concepts- manifests the norms and values of a given society to a large extent and the way in which individuals in that society view the world. The main components of culture are language which is a medium of its transmission, dress and appearance, in addition to food and eating habits acquired from our ancestors; music and dance can also be typical activities for a particular culture, interpersonal relationships, beliefs and attitudes. Duranti (ibid: 24) defines it as "something learned, transmitted, passed down from one generation to the next, through human actions, often in the form of face-to-face interaction and, of course, through linguistic communication".

1-3-1- Characteristics of Culture

Culture which represents intellectual and creative products such as beliefs, practices and religion of a society is assigned abundant characteristics that are worth mentioning to better explore this plain and ambiguous concept at the same time. Thus, according to several surveys done in the field of anthropology, five fundamental aspects portray the world wide cultures, namely "culture is learned, shared, based on symbols, integrated, and dynamic". Haviland et al (2010:28) assert that:

> Through the comparative study of many human cultures, past and present, anthropologists have gained an understanding of the basic characteristics evident in all of them: every culture is socially learned, shared, based on symbols, integrated, and dynamic. A careful study of these characteristics helps us to see the importance and the function of culture itself.

Culture is learned and is neither innate nor biologically inherited. Thus, cultural knowledge and traditions are transmitted and obtained from our ancestors. Geertz (1973:89) says that culture is:

> A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in a symbolic form by means of which men communicate and develop their knowledge about attitudes towards life.

Nevertheless, people are not aware when acquiring culture since it is an unconscious achievement that can be learned from the members of our family, friends, and academic institutions in addition to media. In fact, this contact with the others makes culture a shared constituent which belongs to an entire speech community. This leads people to behave in socially suitable ways as they can predict others' reactions. Goodenough (1957:74) says:

> As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members. Cultures, being what people have to learn as distinct from their biological heritage, must consist of the end product of learning knowledge in a most general sense of the term.

Moreover, culture is said to be symbolic. Haviland et al (ibid: 34) say in this respect that "Much of human behaviour involves symbols-signs, sounds, emblems, and other things that are linked to something else and represent them in a meaningful way". That is; culture is mirrored through the use of language which itself is composed of arbitrary signs that can be written forms when we use the alphabet or spoken utterances through the use of sounds only. The same idea was reinforced by Kramsh (1998:3) when she asserts that:

> Language is a system of signs that is seen as having itself a cultural value. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity, the prohibition of its use often perceived by its speakers as a rejection of their social group and culture. Thus we can say that language symbolizes cultural reality.

So, language is the paramount element that embodies culture, and makes us depict cultural differences easily. Culture as an integrated pattern is another characteristic assigned to this indispensable heritage. Hence, culture is a set of organized constituents such as customs, morals, habits and attitudes that are entwined, and the alteration of one part entails immediate changes in all the other parts. This is known as holism that necessitates actual acquaintances with the numerous parts and standards of culture so as to achieve successful communication and to avoid misunderstanding. Further, dynamism is also a particular feature of culture that emanates from the perpetual changes that affect it when new cultural traits are involved, because the old ones are no longer useful. As a matter of fact, it should be noted that culture is dynamic and can be subject to change over time on the grounds that cultures no longer exist in isolation and the majority of cultures are nowadays in contact as they exchange ideas and opinions. Moreover, this phenomenon is the plain and imminent outcome of globalization. This situation awfully boosts the importance of integrating compatible and relevant elements of cultures to keep up with recent changes, discoveries and inventions. These diversifications of culture through time mean that no culture is ever lasting unless its population would really stick to it as a typical symbol to their country and population.

1-3-2- The Components of Culture

A myriad of factors make culture a special source of reflection to a given society. This uniqueness though it is specific to the members who share the same culture may vary from one area to another. Nonetheless, it is plain that all cultures that exist throughout the world have common and preeminent components. So far, isolating these universal elements leads to the discovery of the main differences between cultures. Interestingly, these elements namely beliefs, values, assumptions and behaviours, rituals, superstitions, symbols, myths, taboos, stereotypes, and prejudices deserve to be unpacked and explained.

1-3-2-1 Values

Culture is usually manifested through multiple elements among which we may find values as a basic component. Undoubtedly, values refer to conventionalities which control people's behaviour and define the standards of social living that people should follow to differentiate between good vs. bad, desirable vs. undesirable, cordial vs. rude behaviours, i.e., they serve as clear guidelines. Yet, people should conform to these rules so as to be able to discard wrong and bad deeds, preferences, decisions and so forth in favor of good ones. Damen (1987:191-192) from his part says that "Values bring affective force to beliefs [...] Values are related to what is seen to be good, proper, and positive, or the opposite. [...] They are also often the hidden force that sparks reactions and fuels denials". These abstract and recognizable rules are found inside human beings and can be discerned and reflected through the individual's actual behaviour. In fact, when people refuse or accept to do something within a group or society in general, they take into consideration the norms that come out from their surroundings especially family and school. Cushner and Brislin (1996:318-319) assume that values shape and affect strongly human's daily life in an automatic way. They assert that:

> People make judgments and draw conclusions about what is and what is not of value. These judgments give rise to certain presuppositions from which people act with little or no conscious awareness. These presuppositions learned during childhood, play a pervasive role in all areas of people's adult experiences.

In order to unpack values, we should consider people's background as each individual was raised in a family that had played a significant role in establishing the beliefs and morals of their ancestors. Yet, though this relevant item of culture can be faced to change through time, certain families strive to guard them and also wish that their children will keep these values since they mirror the status of the family as whole in a society. For example, in Algeria the concept of honor still keeps its place within the families and no one can deny that anything which may destroy it will be strongly rejected or may lead to serious conflicts and sometimes to death. Avrami et al (2000:6) say that:

Conservation is continually changing, mirroring the fact that cultures are constantly in flux from the local to the global scale. As social and cultural change intensifies, greater demands are made to conserve heritage as a brake against unwanted change and even as a means of effecting change. Heritage is one of the mainstays of culture, art, and creativity. In any case, the cultural context dictates that the pressure to conserve, and the stakes in doing so rise dramatically.

Values in this case appear as a preponderant aspect of each society where several benchmarks can be found or more precisely discovered about which element is given too much importance and deserve to be preserved according to the ancestors of the culture they belong to. Nonetheless, although culture is threatened by globalization, conservative families consider their beliefs and assumptions as important behaviour patterns that are transmitted from generation to another. That is to say, it is a kind of heritage conservation which is considered to be the chief support of the culture of any population.

1.3.2-2- Beliefs and Assumptions

It is generally assumed that beliefs are like systems, as they play significant part to facilitate intercultural communication because they are at the essence of our thoughts and deeds. Besides, they guide and show us how things operate in our world and demonstrate interesting cross-cultural differences into the bargain. Leung et al (2002: 288) call these beliefs "social axioms" or "general beliefs" and consider them as "basic premises that people endorse and use to guide their behaviour in different situations". Leung et al (2009: 83) also provide us with a clear definition about what these social axioms represent when they say: that:

Social axioms are generalized beliefs about personhood, the social and physical environment, or the spiritual world. Social beliefs are instrumental in copying with problems of survival and effective functioning, and the dimensions across which beliefs vary should be universal and identifiable in different cultural groups and serve the four major functions of attitudes.

According to Leung et al (2002: ibid), the four major attitudes' functions are that social axioms:

Facilitate the attainment of important goals (instrumental), help people protect their self-worth (ego defensive), serve as a manifestation of people's value (value expressive) and help people understand the world (knowledge).

Beliefs are mental and powerful forces that affect our way of thinking and behaving. They are often accompanied by an emotional or spiritual sense of certitude and faith, as they have predicting properties concerning diverse external behaviours, acts and reactions. Rokeach (1969:123) argues that a value is a type of belief which is "centrally located within one's total belief system, about how one ought or ought not to behave". They are specific statements that people presume to be true, i.e., generally connected to religion from which people may develop their opinions on what is considered to be the unmovable truth. Additionally, they are related to perfect deeds and to the potential ways to accomplish them. This conviction in the truth springs from what people experience and learn in their daily life. Rokeach (ibid: 113) adds "belief is any simple proposition, conscious or unconscious, inferred from what a person says or does". In this respect, Rokeach suggests three types of beliefs namely descriptive or existential, prescriptive or exhortatory and evaluative. Accordingly, the first kind is strongly linked to usual and obvious fact such as the sun rises from the east and sets in the west. The second type is a sort of belief that dictates the norms or advice based on the interlocutor's acceptances or beliefs, such as "I believe that education is the core of success in societies". The third one is related to how a person assesses or judges the things, events or whatever according to his convictions and assumptions.

Yet, assumptions are ideas or concepts that pervade a given community and are acknowledged to be true with no evidence. Actually, the lack of proofs leads to the existence of many discrepancies concerning assumptions i.e. the proof is more or less able to make people agree on the same thing. Henceforth, some obstacles and misunderstandings may be found among people who do not share or hold the same assumptions, except for those who try to understand or to tolerate the otherness since each culture is characterized by its uniqueness and people should acknowledge and accept this reality. Hinkel (1999:5) adds that "one of the prominent qualities of cultural values, assumptions, and norms acquired in the socialization process is that they are presupposed and not readily available for intellectual scrutiny". That is, each community is faced with these inevitable elements of culture and thus follows or agrees on them without any evidence. In the same line of thought, Stewart who is quoted in Hinkel (ibid) points out that:

> To members of a particular culture, these assumptions appear self–evident and axiomatic. They are not, however, necessarily shared by members of other cultures whose values are also based on unquestioned and unquestionable fundamental notions and constructs. In this sense, conceptualizations of reality and social frameworks in different cultural communities may occasionally be at odds to varying degrees.

So, it is important to regard that though there exist plenty of dissimilarities through cultures which may lead a stranger sometimes to be shocked about what he discovers, they seem natural to the population of that culture. In this perspective, culture is said to be revealed differently throughout the world because it provides meaning, solution and information that are distinct and unique to the society where it exists. Thereupon, culture is flexible and adaptable since many solutions are provided to its members as guidelines in order to tolerate each other. In other words, culture provides its people with a set of ready-made and sometimes fixed conceptions and resolutions that help them to deal with basic life issues and to shape their own personalities. Allport (1961: 167) asserts that:

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Culture shapes personality chiefly because it provides ready-made, pretested solutions to many of life's problems… Culture has an answer to every question that can be asked and it provides a prearranged design for living.

The following table (Minor adaptation of Schein 1984: 4) demonstrates how culture and its basic components, namely values and assumption's function:

Visible but not decipherable

Greater level of awareness

Artifacts and reactions

Visible and audible behaviour

Patterns

Technology

Art

Values
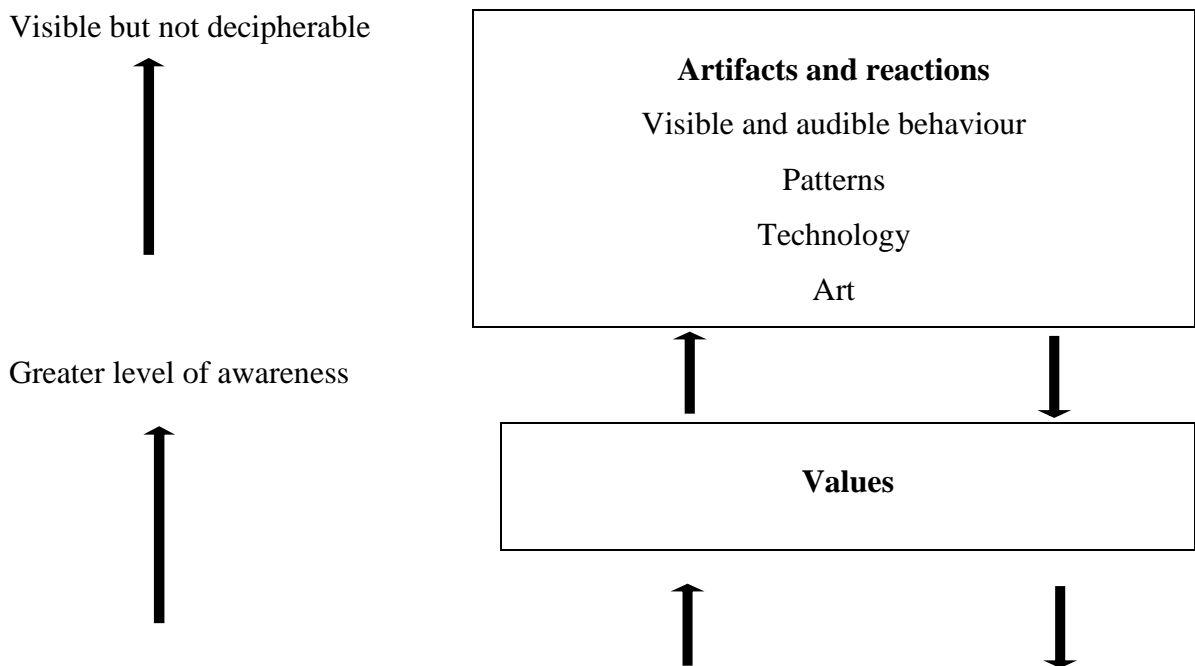
* Taken for granted

* Invisible

* Pre-conscious

Basic Assumptions
Relationship to environment
Nature of reality, time and space
Nature of human nature
Nature of human activity
Nature of human relationships
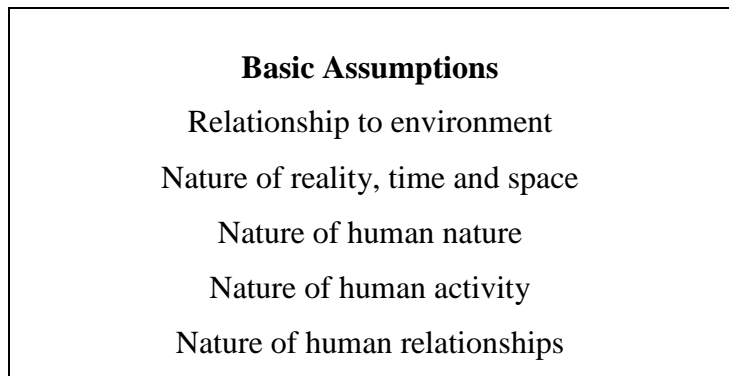
Figure 1.1- The Levels of Culture and their Interaction

1.3.2.3- Behaviours and Attitudes

The culture we belong to and people whom we live with in addition to our personality or more precisely our character and the place where we live i.e. the milieu are indeed of great importance and present the biggest part in our interaction with others. That is, individuals behave according to their inherited and potential temperaments and decide which attitudes and practices are suitable and acceptable to put up with others. Moreover, culture dictates the fundamental guidelines for behaviours as it determines the real meaning of particular situations and provides a kind of a script which designates the possible expectations of the individuals. In fact, people adapt some decent and tolerable aspects that best fit their own lifestyle.

In this line, it is plain that a sound understanding of positive and negative attitudes and biases of individuals require a direct approach on how people convey their messages and intentions and how they handle their daily interactions. In point of fact, even attitudes can be efficient indicators to reflect our identities and personalities as they permit us to shape several kinds of relations. In this vein, Antos and Ventola (2008: 590) state that "By the attitudes we express, we not only forge identities and personas for our self but enter into relationships of affiliation or disaffiliation with the communities of shared feelings, tastes, and values which

invariably operate in any society". Language here will be the paramount medium through which people maintain their interpersonal relations. So, the announcement of our attitudes reveals our intentions such as the agreement or disagreement of constructing an alliance with a particular person.

Human behaviour, on the one hand, is represented by the person's physical actions and emotions that can be changed according to the individual's personality and disposition. Nonetheless, this specific human attribute changes frequently all along the individual's live. In other words, human behaviour varies during the person's whole life which itself is composed of childhood, adolescence and adulthood. As a matter of fact, age in addition to other primordial factors such as genetics, social rules and some precise traits that are specific to certain persons play a principal role in shaping their behaviours and attitudes.

Attitudes, on the other hand, guide the person's behaviour as they are considered as predictor of our reactions and deeds. Hence, human behaviour is expressed merely according to his attitudes which are a method of valuing life either positively or negatively. Hogg, and Vaughan (2005: 150) say that "an attitude is a relatively enduring organization of beliefs, feelings, and behavioural tendencies towards socially significant objects, groups, events or symbols". This amalgam of feelings, opinions and beliefs is shaped and learned from the process of socialization and cannot be measured in most cases. Nonetheless, they can be discerned easily through one's behaviour which can be either favourable or unfavourable. In this respect, it seems important for us to mention the components of attitudes namely cognitive, affective and behavioural in order to explain attitude - behaviour relationship. 'Cognitive' is related to the individual's beliefs as a precursor or a source to his attitude. 'Affective' refers to the feelings of a person toward something. 'Behavioural' refers mainly to the person's acts and reactions after passing definitely through the two previous components. Jandt (1998:18) clarifies the above idea about how cultural norms can affect our attitudes and thus guide our behaviour in the following quotation:

Knowing cultural rules means, for instance, knowing when to call a friend on the phone, or the appropriate time for an informal visit, or what to expect when considering someone a friend...Hand salute and walking on the left of a senior are illustrations of norms in the military sub–culture.

1.3.2.4- Stereotypes and Prejudices

Stereotypes are generalized beliefs about specific attributes that are assigned to the members of particular groups or a population. They refer to the usual and common image that comes to mind when talking about a particular social group. Samovar and Porter (1991:280) define stereotypes as "the perceptions or beliefs we hold about groups or individuals based on our previously formed opinions or attitudes". As the definition suggests, this kind of ideas, often held as standards in any culture, needs a considerable period of time in order to be shaped, i.e., they do not evolve suddenly. They are composed of pieces of information that are accumulated and employed for the sake of making sense of what happens around us. Stereotypes are developed when we are unable to get the information we require in order to judge people or situations that we may come across, most of the time stereotypes are used to fill in the gaps when we lack true facts or when we ignore how the situation is dealt with by a given population. To put it more simply, they appear when we encounter some events that may be new to us and individuals who behave in a manner we are not accustomed to.

One major characteristic of stereotypes is that they are overgeneralized. For instance, statements such as people of the Algerian west 'are not generous' and" people of Algerian south are very generous but not cool" are widely used. Nevertheless, they do not actually reflect the real behaviour of those people as whole because these ideas have no sound evidence on which we can rely on and thus simply generalize them as if they are mathematic rules. Furthermore, stereotypes are not always representative and can sometimes be unfair, especially if

they are negative. Consequently, constant use of stereotypes can cause harm to the targeted population because such a widely held conviction can easily be assumed to be true though it may not be so. In addition to this, if they are employed within a group in order to refer to a given population without taking into account the differences of each individual, the result will be that the individual who feels targeted will be disappointed and embarrassed.

It is commonly assumed that prejudice is an attitude which has a relationship with our cognitive capacities such as some assumptions towards individuals of a certain group and emotions as having hatred vis a vis something. Samovar and Porter (ibid: 281) define prejudice as "the unfair, biased, or intolerant attitudes or opinions towards another person or group simply because they belong to a specific religion, race, nationality, or another group". Allport (1954:9) approaches prejudice in the following definition which is not far from the one of Samovar and Porter mentioned above where he asserts that "prejudice is an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed towards a group as a whole or towards an individual because he is a member of that group". Duly, this predisposition of behaving inadequately can have a pernicious after-effect, when a member of a group is not judged according to his own attributes and worth but rather according to the group he belongs to.

1.3.2.5- Symbols, Heroes and Rituals

Firstly, a symbol is either a sign or a gesture or anything else associated to a specific meaning for example a dove or two fingers held in a V-shape symbolize peace. Hofstede (2003:7) says that "Symbols are words, gestures, pictures or objects that carry a particular meaning which is only recognized by those who share the culture". In general, it represents and reflects important matters for a given population. The flag with its colors that signify peace or blood can be a good example to illustrate the idea. Indeed, symbols denote identified notions that are recognized by people of the same culture. They are typically considered as elements employed to typify something else, i.e., if the symbol is mentioned it calls to mind

its significance and vice versa. The famous philosopher Whitehead (1928) quoted in Ronsley (1977:103) asserts that:

> The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions and usages respecting other components of its experience. The former set of components are the 'symbols' and the latter set constitute the 'meaning' of the symbols.

Geertz (1973:89) adds that "a symbol is a vehicle for conception- the conception is the symbol's meaning". This relationship is said to be automatic as symbols carry our feelings, ideas, beliefs that is to say, one leads to the occurrence of the other. Some universal symbols cannot flee our attention namely the red -crescent as a sign of charity in Islam versus the red -cross which stands for the same purpose but in Christianity. Further, some symbols are either used to sympathize with others or to emphasize on group's belonging or to keep foreigners outside. Language which is an array of symbols that people constantly use as a vehicle to exchange and signify their ideas and conceptions according to their culture of course can fulfill such purposes.

Secondly, Heroes are "persons, alive or dead, real or imaginary, who possess characteristics which are highly prized in a culture, and who serve as models for behaviour" Hofstede (ibid: 8). Any existing culture has got a considerable number of heroes who are given a high status and are also deemed as a role model due to their honorable deeds. They are prototypes typically admired by the members of that culture who themselves try to imitate them and to learn from their experiences. Good presidents, martyrs, prophets, their wives and children can be good examples from which people may retrieve good and noble morals. Henceforth, and by virtue of their particular possessions, personalities and knowledge they are able to guide people and symbolize the ideal behaviours and standards of a culture.

Thirdly, rituals or ceremony's traditions are kinds of desirable actions performed during weddings or funerals or other feasts. They reflect the beliefs and modes of individuals' comporting a society. Hofstede (idem) defines rituals as "collective activities, technically superfluous in reaching desired ends, but which, within a culture, are considered as socially essential: they are therefore carried out for their own sake". Thus, rituals are symbols shaped socially according to the values of the population i.e. they occur publically or need crowds in order to be achieved. Moreover, they are strongly coveted as they represent an important part for the success of any event. According to the anthropologist namely Schultz and Lavenda (2009) a ritual must fit into four categories. These four categories are as follows: 1) a ritual must be a repetitive social practice. 2) It must be set off from the routines of day to day life. 3) It must follow some sort of ritual schema. 4) It must be encoded in myth[4]. These traditional habits such as using candles in birthdays parties for Christians or when celebrating the birth of Prophet Mohammed (el mawlid nabawi) for Muslims originate from religion and myth, this is why they are detected within the sacred activities rather than the profane.

1.3.2.6- Myths, Folktales, Legends and Superstitions

Myth is a traditional and ancient story or belief that is very popular. It is generally related to events or personalities particularly those which embody the ideals of a culture. A myth is said to be a sacred story from the past from which a variety of morals can be learned from it. Myth explains how the world was created and how people have strived to find meanings to life and everything that surrounded them at that era. For Campbell and Moyers (1999:1) in explaining the reality of myth assert that:

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[4] Cultural – Anthropology Myth and Religion. Taken from Wikipedia, the free encyclopedia. 20th august 2015

> People say that what we're all seeking is a meaning for life. I don't think that's what we're really seeking. I think that what we're seeking is an experience of being alive, so that our life experiences on the purely physical plane will have resonances with our own innermost being and reality, so that we actually feel the rapture of being alive.

Accordingly, myths are sorts of experiences through which the humanity has gone. Yet, these old experiences which may include knowledge, practices, participations and contacts are not all the time true and the reason is that they have not been recorded. Further, they may be heard only from ancestors who themselves may unintentionally alter these myths or try to make them more attractive. Consequently, this act of telling them from generation to generation may lead to the fallacy of the myth which may be recited in different versions.

Campbell and Moyers (ibid: 38) classify myth's functions as follows:

> Myth basically serves four functions. The first is the mystical function,... realizing what a wonder the universe is, and what a wonder you are, and experiencing awe before this mystery....The second is a cosmological dimension, the dimension with which science is concerned – showing you what shape the universe is, but showing it in such a way that the mystery again comes through.... The third function is the sociological one – supporting and validating a certain social order.... It is the sociological function of myth that has taken over in our world – and it is out of date.... But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to – and that is the pedagogical function, of how to live a human lifetime under any circumstances.

To put it more simply, one should take into consideration the role of myth in orienting people's life and preparing the ground for many disciplines particularly science, history, and philosophy. Myths concern the world as a whole i.e. they are universal among all human beings and are constantly associated to events which occurred in the past and before recorded history. They enable people to predict what will happen and construe several facts of existence which are very difficult to

unravel. Besides, they lay down rules of moral and conduct for the coming generations. In a nutshell, these ancestral memories mirror human heritage and enrich humanity's cultural records.

Unlike myth, folk tales are fictitious stories which include made up characters and situations. They describe the ways in which ordinary individuals cope with and challenge life's events. They depend often on the writer's experiences where he may add or change characters and many other details according the situation. Folktales are classified in the oral tradition realm but not in the religious one. They are often employed for the sake of teaching life's lessons and morals in an entertaining manner and enriching new generations' understanding about the culture they belong to. Usman (2013:32) contends that "as miners dig into the ground in search of precious mineral resources, so it could be argued that similar effort needs to be made in digging into folktales to find the hidden treasures". So, we cannot deny the importance of these cultural elements in making us familiar with the valuable information and instructive examples that have participated in shaping a plain image about the links between past and present activities.

A legend is a story that narrates humans' actions which occurred in the past and has been passed on from person to person. It involves actions mainly achieved by historical individuals or heroes. Moreover, and although these stories are related to places and events in history, their dominant characters are human. They describe events such as wars and victories, main achievements of presidents or kings, and how these rulers controlled their reign successfully. Legends tell why and how historical or natural events happened but in an imaginary manner. This narrative genre possesses certain qualities namely fanciness, extravagance, occurrence of miracles and inclusion of plot. These latters make them more appreciated by story tellers and listeners as well. Peterson (2007:23) describes the significance of the above narratives in conducting people in the past as follows:

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Physical surroundings and conditions in earlier times help to explain why myths and legends became so important and why people told the stories as cautionary tales, or to give each other hope and courage. These stories were believed because they offered at least some explanation or possible solution to often inexplicable events. The night and its darkness were fearful and full of danger and people did not go out after dark if they could help it for very good reasons. When they did, they lighted their way with lantern, torch or moonlight, and the night was full of shadows and sounds.

Peterson (idem) goes on to explain the reasons behind the emergence legends and adds that:

Dim lighting and strange sounds all contributed to mysterious events that could not be explained except by fantastic stories. The stories also served as a warning to foolhardy to think twice about going out and about in the dark, to protect them from danger. The legends also offered hope that sometimes things turned out better than anyone could imagine. People wanted to believe that there were forces beyond human understanding that sometimes could help.

A superstition is another concept that can be found among myths and legends and that can influence our life in a way or another. The term superstition originates from the Latin verb "Super – Stare". Super means above/ upon and stare means to stand. It refers to abstract things that stand above or are set up above. For instance, the majority believe that superstitions are based on myth, magic and illogical conceptions about attracting good or bad luck in addition to some beliefs used in order to prevent illness, accident and evil eye. Thus, the word is frequently employed negatively to talk about folk beliefs which are considered as irrational and credulous thoughts. Famous examples that are purely superstitious in the Algerian community are the black cat that may bring a bad luck or a bad day if it crosses your way, in addition to the hearing of the owl hoot or opening an umbrella at home may imply the death of someone. Certainly, superstitions are commonly found anywhere throughout the world but they differ from culture to culture. They can be embodied in opinions or beliefs which are not established or formed on the

basis of a proof or knowledge. Rather, they are based generally on false and unreasonable assumptions such as believing in magical events, and being attached to the concept of chance which may be fortunate or unfortunate, in addition to being constantly afraid from the unknown. Similar to old persons' tales, traditions and legends superstitions may include in their structure animals, ghosts, inanimate objects and people.

1.3.2.7- Taboos

The term "Tabu" is an Austronesian word; more precisely its origin is from Polynesia. It was first discovered by Captain Cook[5] who translates it to English and thus becomes "Taboo", meaning "sacred prohibition" or "ritual prohibition". Taboos are found practically in all cultures and languages. They are virtually affiliated with prohibited speech or terms about a series of events including activities such as hunting or fishing at certain seasons, eating some sorts of food, women talking to strangers, coming home late, sex for sale, nudity and so on. Trudgill (1995:17) describes them as follows:

> Taboo can be characterized as being concerned with behaviour
> which is believed to be supernaturally forbidden, or regarded as
> immoral or improper; it deals with behaviour which is prohibited or
> inhibited in an apparently irrational manner. In language, taboo is
> associated with things which are not said, and in particular with
> words and expressions which are not used. In practice, of course,

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[5] - Captain Cook: Among the many discoveries of Captain James Cook was a linguistic one, the term taboo. In a journal entry from 1777, Cook says this word "has a very comprehensive meaning; but, in general, signifies that a thing is forbidden, when anything is forbidden to be eaten, or made use of, they say, that it is taboo." Cook was in the Friendly Islands (now Tonga) at the time, so even though similar words occur in other Polynesian languages, the form taboo from Tongan tabu is the one we have borrowed. The Tongans used tabu as an adjective. Cook, besides borrowing the word into English, also made it into a noun referring to the prohibition itself and a verb meaning "to make someone or something taboo." From its origins in Polynesia the word taboo has traveled as widely as Cook himself and is now used throughout the English-speaking world.
http://www.seadict.com/en/en/taboo.31/08/2015

this simply means that there are inhibitions about the normal use of
items of this kind.

They are generally referred to as being part of culture so as to limit for people what is allowed to do or to say and what is not. Actually, even religion's chief role is to guide people and if someone breaches the appropriate rules such as cursing or having sexual intercourse with a stranger i.e. not a husband or wife, he is definitely said to approach taboo acts. The term was defined in the Oxford Advanced Learner's Dictionary (2000:1322) as "a cultural or religious custom that does not allow people to do, use or talk about a particular thing as people find it offensive or embarrassing, and a general agreement not to do something or about something". Thus, taboo or banned actions have been settled to avoid many dangers or accident .i.e. a person who avoid approaching them may guarantee his safety in life. Moreover, it cannot be denied that taboos are disposed to direct people to things and actions which are necessarily required for the conservation of the society's status and order.

1.4. Language and Culture

until now language and culture have been dealt with separately, nonetheless it is discernible that even if the two terms have been disconnected, people may easily find that language is part of culture and culture is unveiled thanks to language. So, they are interchangeably found whenever one of them is mentioned. For example and in addition to what have been previously mentioned Krech (1962)

listed three main aspects of language's functions where language is said to be is part and parcel of culture:

1. Language is the primary vehicle of communication;

2. Language reflects both the personality of the individual and the culture of his history. In turn, it helps shape both personality and culture;

3. Language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

In addition to Krech, Wardhaugh (2002: 2) defines language as "a knowledge of rules and principles and of the ways of saying and doing things with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences". Following the view- points of both Krech and Wardhaugh result in the estimation of the rules of conduct and speaking which play an influential role in making sense to the variety of symbols and sings that compose language. Consequently, it sounds like a reasonable assumption that language is the paramount element through which culture is developed, elaborated and transferred. Moreover, it is the major means which permits human beings to preserve meanings, knowledge and experiences that help them to communicate easily. Thus, it is senseless to make a boundary or set apart either language or culture because dealing with language without regarding its people's culture may conduct to misunderstanding and misinterpretation. Nida (1998:29) adds that:

> Language and culture are two language items symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative. Every language form we use has meanings, carries meanings that are not in the same sense because it is associated with culture and culture is more extensive than language.

This close relationship is trenchantly described by Thomson (2007:1) as well:

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Language is not separate from the way of life (culture) that it supports and that it depends on, nor is it separable from the concrete activities of the people, nor from their specific interpersonal relationships.

Expressions such as 'he knows very well how to manage his speech in an embarrassing situation' or 'he speaks in a very good or respectful manner with people' are commonly found or said when people observe that the person is pleasant and good-tempered, and shows or inspires friendliness, courtesy, and good breeding. These latter typically appear when the individual starts talking or discussing with the others. Language also underlies cultural discrepancies which provide us with information about the person's family background and educational level. Therefore, people accomplish their daily activities by using language in a way that they constantly take into consideration their culture in order to choose the best expressions for the best situations and persons. So, how people structure their language mirrors how they conceive life and how they approve certain behaviours and acts.

Kramsh, one of the recent and most salient researchers who dealt with language and culture as a whole, (cited in Risage 2006:14) explains this interconnection mainly in three points:

- Language expresses cultural reality
- Language embodies cultural reality
- Language symbolizes cultural reality

As far as the first point is concerned Kramsh (1998:3) states that:

The words people utter refer to common experiences. They express facts, ideas or events that are communicable because they refer to a stock of knowledge about the world that other people share. Words also reflect their author's attitudes and beliefs, their point of view that are also those of others. In both cases language expresses cultural reality.

The second point is clarified in the following quote of Kramch (ibid: 3):

But members of a community or social group do not only express experiences; they give meaning to it through the medium they choose to communicate with one another for example speaking on the telephone or face to face, writing a letter or sending an e-mail message, reading the newspaper or interpreting a graph or a chart. The way in which people use the spoken, written or visual medium itself creates meanings that are understandable to the group they belong to, for example, through a speaker's tone of voice, accent, conversational style, gestures and facial expressions through all its verbal and non- verbal aspects, language embodies cultural reality.

The ultimate point about the links between language and culture according to Kramsh (idem) namely, language symbolizes cultural reality is already mentioned in (page 24) in relation to culture's main characteristics.

Respectively, the way in which people carry out their linguistic repertoire leads to the creation of multiple and intelligible meanings. Further, even the medium chosen to communicate their ideas, spoken or written, verbal or non-verbal is said to have a particular denotation which is shared and understandable by that social group. Moreover, people have similar biological needs and activities in addition to some global problems that require similar ways or mediums of addressing each other that is; people of different cultures can refer to the same things while using different language forms. An example of this is the non-verbal gesture of putting the finger on the mouth undoubtly means "shut up or keep silent".

1.5. Linguistic Relativity

One of the major hypotheses about the inseparability of language and culture that we cannot escape is the Sapir- Whorf hypothesis or linguistic relativity introduced for the first time in 1956. Sapir maintains that language and culture are

inextricably connected to the extent that it is impossible to deal with one of them without the consideration of the other. Henceforth, Sapir discussed the relationship of language and culture emphasizing chiefly on language having a preeminent force on influencing people's thoughts. The main point is that the theory attempts to look for all the main and potential features of language that influence the way individuals process information and perceive reality. In this regard, Sapir (1958:69) states that:

> Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection.

Sapir highlights the same idea of language as a salient means in perpetuating culture and shaping thoughts when he adds that (idem):

> The fact of the matter is that the' real world ' is to a large extent unconsciously built upon the language habits of the group…We see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation.

In actuality, this hypothesis focuses on humans as active members who participate in shaping their society's language and culture; especially when they try to pass their messages across. On that account, people's culture, thoughts and ideas are plainly reflected through their use of language. Moreover, even during our acquisition of language as a child, we were deeply influenced by the language used around us and thus we started to form our thoughts according to what we had learned. For that reason, language acquisition including several factors such as our

parents and their way of thinking or behaving play a major role in our daily communication. This act is discernible when all of us try to persuade people by our ideas and principles of life i.e. our thoughts rule our speech. Lund (2003:1) states that "Language and thought are central to all human activities since they are the medium of our mental and social lives. Language is used both to communicate with others and to monitor our internal thoughts".

The Sapir-Whorf hypothesis main assumption is that the structure and the form of language that people choose to use, more precisely the mother tongue, has a big impact on how to determine their ways of thinking and acting. Consequently, the hypothesis affirms that individuals' reality is based on their language which leads to incommensurate and limitless realities. Similarly, Gumpers and Levinson (1996: 1) argue for the above idea in the following: "the essential idea of linguistic relativity, the idea that culture, through language, affects the way we think, especially perhaps our classification of the experienced world".

As a matter of fact, the Sapir-Whorf hypothesis is composed of two dominant components namely: linguistic determinism (the stronger form) and linguistic relativity (the weaker form). The first part is linked to the idea that language determines people's thoughts since it enables them to use endless utterances according to what they have in mind. In other words, language influences their ways of viewing the real world as it involves the interpretation of thoughts. This theory is said to be a mould theory. In this regard, Chandler (2002:1) adds that "it represents language as a mould in terms of which thought categories are cast". Therefore, the hypothesis affirms that thoughts cast or result from language which is considered to be a mould that helps in shaping persons ideas as it mirrors the way these persons classify several concepts about life and how these concepts are recognized by their minds.

The second part, i.e., linguistic relativity assumes that since many distinctive languages can be found all over the world, they may obviously result in the existence of variant viewpoints. Thus, it relies on the idea that people's thoughts are not only determined by the language that they have but also by the language of the community which they belong to as a whole. More basically, the fact that each language encodes and decodes its items distinctively and uniquely, may definitely lead to the existence of many different worldviews among people. In this case, both the individual's language and the language of the community conduct people to use an unlimited number of categories and expressions that are based on the pervasive thoughts in that society. In other terms, the values, customs and the language of the society people grow up in influence to a certain extent their manner of viewing and considering matters. Whorf (1956:213) in his worth mentioning quotation believes that:

> We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organized by our minds–and this means largely by the linguistic systems in our minds. We cut nature up, organize it into concepts, and ascribe significances as we do, largely because we are parties to an agreement to organize it in this way–an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is, of course, an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organization and classification of data which the agreement decrees.

Nonetheless, the belief that language affects directly the way persons process their thoughts has been a subject of discussions since its emergence. Many researchers claim that the Sapir- Whorf hypothesis is sound and true whereas others disagree and claim that it is full of contradictions. Some researchers assert that if any spoken language affects individual's perception of the real world, then this

would influence several features on how he can conceive the world and its cultures, and hence people from different parts cannot agree on the same principles of life and will find difficulties in how to deal with each other. However, we cannot deny that even if the hypothesis has resulted in many critiques especially in what concerns its lack of empirical research, it has attained momentum in the late 1990's. Accordingly, Oxford Advanced Learner's Dictionary (2010), cited in Blackmore (2012:6) has merely defined language as "the system of sounds and words used by humans to express their thoughts and feelings".

Yet, language as a vehicle of expression, is regularly used to serve a range of positive and negative purposes. Therefore, people use language for the sake of maintaining good relationships and trying to keep good contact with each other. However, this channel through which persons can express themselves, their beliefs and culture contains certain terms that are inappropriate and cannot be said in respectful settings. We can instantiate such a specific view when we speak about taboo language which is used negatively and considered as morally wrong and inadequate.

1.6. Linguistic Taboo

Taboos are divided into two types, namely verbal taboo and non-verbal taboo or behavioral taboo. The former, is related to the forbiddance of some words, expressions and certain topics in formal interactions and respectful settings. The latter however is associated with behavioral patterns that people should avoid because of social and cultural constraints. Language and culture run deep to the extent that it is preferable to know or at least have an idea about the taboo terms of a particular culture in order to avoid clashes in communication. Obviously, taboos are remarkable elements of culture as they differ undoubtedly form one culture to another. In other terms; what is considered to be a taboo word or practice in a given

society can sound ordinary in another. The word 'tæħʃili' for instance is not used in Tlemcen due to the embarrassment that it causes, but is used in Saida or Mostaganem without any disturbance or commotion. Drinking alcohol or eating dead meat and the flesh of swine are harshly prohibited in the Islamic communities, but it is not the case for Christians. Consequently, taboos are created by societies according to several reasons, such as prohibitions which are set to ban certain activities or terms for the sake of preserving and supporting religious beliefs and rules of conduct, and breaching these rules is absolutely disapproved especially in pious societies. Another argument about the settlement and evolvement of a big number of taboos is to keep people away from harm i.e. breakdowns in communication and protection from some expected accidents. That is to say; to prohibit alcohol is due to the danger it may cause particularly when someone intoxicated by alcohol is driving he may lose control and thus will have a deadly accident. Besides, the act of banning the use of taboo words is because of bad outcomes such as frustration, hatred and embarrassment. Steiner (1956: 21) asserts that:

> Taboo is concerned (1) with all the social mechanisms of obedience which have ritual significance; (2) with specific and restrictive behaviour in dangerous situations. One might say that taboo deals with the sociology of danger itself, for it is also concerned (3) with the protection of individuals who are in danger, and (4) with the protection of the society from those endangered - and therefore dangerous – persons.

In the same line of taught Wardhaugh (1984:45) points out that:

> Taboo is one way in which a society expresses its disapproval of certain kinds of behavior believed to be harmful to its members, either for supernatural reasons or because such behavior is held to violate a moral code.

Interestingly, taboo words though their sensitivity are used daily by both educated and uneducated people, but with different degrees. In other terms, the use of taboos can be sometimes controlled if the person employs them just with intimate friends or just for joke, as it cannot be controlled when the person gets angry and needs to communicate his resentment. Sometimes, they are employed on purpose in order to attain numerous kinds of personal and interpersonal objectives which can have a positive or a negative impression on the persons addressed. As a matter of fact, the sensitive nature of taboos, i.e., the shame and anxiety that they may cause, lead people to avoid them or even to study them. Nonetheless, they are strongly required in order to study or to grasp the cultural and social values of a particular population as they provide us with a deep understanding about what is highly valued and what is mean and immoral. Jay (1999:82) highlights that:

> How we use these curse words portrays our deep emotional investment in a personal identity which we use to experience the world, to differentiate ourselves from others, and to express our feelings and attitudes about others. The use of these words tells us who we are and how we fit in the world. We do not just utter curse words; curse words are part of our identities.

In effect, Jay uses the expression curse words to refer to taboo words in general as he claims in his work Jay (2009:153) "I use the terms taboo words or swear words interchangeably to describe the lexicon of offensive emotional language". According to him, offensive language has been disregarded and excluded for a long time because of its atrocious nature. This idea is clarified in the following citation Jay (1999:18) where he states that:

> Cursing research remains outside the mainstream of psycholinguistic and cognitive research. As suggested, the topic itself is perhaps too taboo for academicians. Even the research that has been done on cursing from a historical-social point of view

perpetuates the marginalization of emotional speech in theories of language. The NPS Theory overcomes these earlier shortcomings by viewing language in a more comprehensive fashion that includes offensive speech (i.e., cursing) as an essential element in speech comprehension and production processes. The result is a more realistic view of human language.

Taboo conversation topics such as matters that concern a couples' life, swearing, sexual harassment, hate speech are scarcely studied or found in schools syllabus or at least mentioned by teachers because of the restlessness they provoke. However, their existence and belonging to any language and culture can easily be noticed. Besides, it plays a vital role in clarifying how human's speech is processed (brain) and produced (uttered) in casual setting. Consequently, though the negligence of taboos, they can be the concern of many disciplines which are interested in language in general and functions of human brain and personality in particular. The NPS Theory of cursing has grouped variant approaches to unify taboo words inquiries for a better understanding of cursing.

1.7- The Neuro-Psycho-Social Theory of Cursing

Definitely, taboo terms start to emerge in children's life after they started to take part in social activities and be acquainted with the norms that restrict speech in order to act in accordance with social norms or expectations. Jay (2009:153) highlights that: "No one is born with knowledge of taboo words. It is only when we mature enough that we are aware of institutional standards. We learn about taboo through the socialization of speech practices, which creates an oral or folk knowledge of swearing etiquette".

The Neuro-Psycho-Social Theory of Speech joins many fields of study namely psychology, neurology and linguistics for the sake of assembling information concerning cursing. In other words, it groups all of these disciplines to

portray and explain the phenomenon of cursing and the impetus behind their occurrence. The theory was proposed by Jay (1999: 19) who argues that:

> The Neuro-Psycho-Social (NPS) Theory of cursing is composed of three broad aspects of human behaviour: neurological control, psychological restraints, and socio-cultural restrictions. While curse words can be differentiated from non-curse words through a social-historical analysis, an act of cursing cannot be understood without considering simultaneously all three of the dimensions underlying human behaviour.

Jay (idem) goes on to add that:

> The linguistic and semantic analysis of a curse word's use is subsumed by the psychological system in NPS. In the psychological system, it is assumed that a speaker acquires linguistic competence and exhibits linguistic performance as the result of psychological development within a sociocultural, language context.

The NPS theory provides us with an overview about the reasons which conduct people to use cursing in addition to the factors which stimulate them to do so, or to choose cursing rather than another form of speech. First and foremost, it focuses on the fact that people possess the same nervous system to express their emotions but do not behave similarly because each person owns a particular personality and belongs to a different ethnic background. As far as the neuropsychological side is concerned, Jay (ibid: 20) asserts that researchers "need to look thoroughly at emotion states and how subcortical brain structures affect cursing". Naturally, the human brain is considered as a depository of psychological and sociocultural factors that are responsible for emotional speech. The psychological part or more precisely the psycholinguistic part is well clarified by Jay (ibid: 20) in the following description:

In the NPS, two interlocking neural systems are important: (a) the cerebral cortex, which governs speech comprehension and production, and (b) the subcortical systems (limbic system, basal ganglia, and amygdala), which regulate emotion al reactions such as approach-avoidance responses. These two brain systems play a central role in regulating a speaker's verbal expressions, so that a person's emotional responses occur at different levels of awareness and controllability. Cursing may take the form of an automatic reflex (outside of awareness and difficult to control) or a more complex, strategic, controlled response (consciously monitored).

Second, the NPS stands for the idea that the choice of wording is established on the basis of the socio-cultural system which gives us a clear image about some relevant and variant criteria especially the setting and context. In other words, a speaker who exchanges ideas or arguments may adopt either a funny, serious or offensive manners to communicate his intentions in accordance with his social and cultural constraints. As it is put by jay (ibid):

Different cultures and different languages, of course, present different sets of linguistic and semantic constraints on dirty word use. This is to say that although individual speakers in one society might learn to speak the dominant language, each person's use of curse words is determined by his or her psychological development within a given linguistic, familial, and cultural environment. Psychological development includes variables that directly affect cursing, such as temperament, personality traits, religiosity, social rewards, and punishments.

This unifying theory demonstrates that though each inquiry is independent from the others they are complementary especially if we want to understand a startling reality such as that of taboo. It enables researcher and readers to look at it from several angles, so as anyone may take or use the part that suits him in his research. For example, if someone wants to investigate the advantages of taboos instead of their harm he may consider both psychological and socio-cultural sides.

Actually, an individual may escape a physical fight when he tries to insult someone. This attitude partially helps him to release or diminish his fury and annoyance. Furthermore, and despite the limitations of language use, taboo words are not consistently abusive or aggressive. They can be humorous, playful, innovative and distinctive as they may intensify the social fabric and group relationships. So far, taboo words and subject matters have different forms throughout the world. The western societies, for instance, classify, excretion, sex and topics related to their Christian religion as the most uncompromising and severe taboos. In china however, people consider taboos as a purely socio-cultural reality that is always related to superstitions, customs, and hierarchical power. Henceforth, linguistic taboo as an expansive conception is generally discussed in terms of categories that are entwined and cannot be disconnected because of the same factors and conditions that may link them in a way or another. Yet, individuals of a single speech community employ diverse structures of the same language to achieve similar or different goals. Generally, language forms that reflect socially adequate usage are universals and whenever categories of taboo are analyzed, the same prohibitions are practically found. Words denoting taboo topics that are considered as socially inadmissible in all societies are as follows: profanity, obscenity, vulgar language, insult and name-calling.

1.8- Categories of Taboo

Montagu (2001) and Jay (1996) suggested an approximative classification of taboo which includes: profanity, obscenity, vulgar language, insult and name-calling. Interestingly, we should consider that although these taboo words are separated into categories they are always interconnected, because if we insult someone, we may be at the same time using curse or swear words, obscenities, or labeling, and all these are gathered under the umbrella of vulgar and prohibited language.

1.8.1- Profanity

Profanity a Latin term which emanates originally from "profanus" indicates "outside the temple". Literally, profanity means "offensive words, or religious words" which are inappropriately employed to show disrespect to holy things. It mainly refers to the language that reveals discourtesy or desecration of certain religious persons or things especially. Montagu (2001: 101) defines profanity as "the unsanctioned use of the names or attributes of the figures or objects of religious veneration" He goes on to add that "profane" actually means "the abuse of anything sacred". (ibid: 102). Jay (1996: 10) construes "profanity" in a similar manner to that of Montagu. He writes: "to be profane means to be secular or … [t]o be ignorant or intolerant of the guidelines of a particular religious order, but profanity is not a direct attack on the church or religion".

Actually, profanity which is also labeled 'strong language' or 'coarse language' or even 'foul language' is characterized by its potentiality to offend and displease the holy addressed persons. It is a form of rebellion that involves all the insulting and rude words or expressions of contempt used irreverently for the sake of debasing religious matters. Furthermore, profanity is a religion related term, which is "based on the church's distinction between secular and religious speech". Jay (idem). So, it can be said that profanity represents the paradox between what is inside the temple (religion, faith…etc.) and outside the temple (revolting against the authority of temple using flippant speech).

1.8.2- Obscenity

Obscenity refers merely to the unprotected and valueless speech which is characterized by its strong repugnance since it is mainly used to indicate or insinuate sexual life and expressions. It can involve several topics or situations that are represented under the form of words, gestures, pictures or objects used deliberately and rudely to achieve particular objectives. Yet, this kind of speech cannot be cured as far as it is uttered. Jay (ibid: 14) who defines it simply as "unprotected speech" adds that "while the notion of taboo restricts or inhibits what speakers say, obscenity functions to protect listeners from harmful language". Montagu (ibid: 105) defines this category as follows "obscenity is a form of swearing that makes use of indecent words and phrases". Actually, obscenity may account for displays of nudity or description of an intercourse and sexual organs. Its use depends on different cultural configurations and limits. Moreover, many people try constantly to avoid words of this kind whereas others utilize them only in certain circumstances due of course to the numerous inhibitions about the normal use of such items that are always realized or stimulated by an emotional charge.

Ziolkowski in his book (1998:261) has tackled this idea i.e. taboos related to socio-cultural circumstances when he writes that:

> If we want to define obscenity as transgression of the normal and tolerated discourse in a given society, a transgression which hurts the moral sense of most of its members, we need to know something about this society as well as about the speaker to understand if his talk was obscene or not. In other words; the notion of obscenity depends on social and individual historical context.

The same idea is argued by Jay (ibid:14) when he says: "Obscenity has to do with the way that society has chosen that its government prohibits and controls the content of books and audio and video broadcasts to protect the audience". Another definition that embraces all what have been mentioned above about this sensitive type of speech and is worth mentioning is that of Henderson quoted in Robinson (2006: 72) who says that:

"By obscenity" we mean verbal reference to areas of human activity or parts of the human body that are protected by certain taboos agreed upon by prevailing social custom and subject to emotional aversion or inhibition. These are in fact the sexual and excremental areas. In order to be obscene, such a reference must be made by an explicit expression that is itself subject to the same inhibitions as the thing it describes. Thus, to utter one of the numerous words, to be found in any language, which openly (non-euphemistically) describe the tabooed organs or actions is tantamount to exposing what should be hidden.

Thus, obscenity is regarded as a strong and vulgar language because of its filthy content which is patently offensive. It threatens social norms and morality that are established for the sake of preserving and redeeming the good social conduct. The obscene though is deemed to be aggressive and lewd may take place wherever we go because of its pronounced expressiveness that permits the speaker to reveal his feelings or opinions audaciously and vulgarly.

1.8.3- Vulgar Language

Vulgar language conventionally indicates crudity, indecency, deficiency in taste and in elegancy. Hancock and Lorento (2005: 556) say that:

A vulgarism, from Latin vulgus (common people), is a word, phrase or expression that is stigmatized as coarse or substandard… Today however, it is most frequently applied to any usage that is coarse, offensive or stylistically too colloquial for its context.

Further, vulgar language or language of the street's main function is to demean or devalue persons, things or acts in order to gain superiority or to mock at them or to offend them. Nonetheless, the insensitivity and distastefulness of such expressions rely on contexts and on the kind of the relationship between the members of the society where they are handled. Jay (1996: 20) clarifies the above idea when he says "some communities may produce more vulgarities than others,

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depending on prevailing social, intellectual, and economic conditions and values operating in the community". Yet, vulgar language cannot flee the fact that is also influenced by the norms and the culture of the speech community they appertain to. The economic and the intellectual statuses into the bargain play an outstanding role on the individual's speech repertoire i.e. the majority of those categories that are under the umbrella of vulgar language including swearing, obscenity and expletive are always fended off in formal communications and debates. Nunberg (1992:6) "When an educated speaker uses a vulgarism, the effect arises primarily from its association with the code it belongs to, rather than from any reinterpretation of its reference". Nevertheless, the fact of avoiding vulgarity (taboo) because it is unfit for daily linguistic usage may lead language to lose important aspects and items that are particular to it and also significant to understand it. Allan and Burridge (2006: 2) contend that:

> Taboo and the consequent censoring of language motivate language change by promoting the creation of highly inventive and often playful new expressions, or new meanings for old expressions, causing existing vocabulary to be abandoned. There are basically two ways in which new expressions arise: by a changed form for the tabooed expression and by figurative language sparked by perceptions of and conceptions about the denotata (about …menstrual blood, genitals, death and so on).

Therefore, the uncommunicativeness and prudishness of this kind of language in addition to the alteration of the pronunciation of certain words may lead to language loss and semantic change. Moreover, they can also conduct to confusion between standards and conventions of linguistics and community's consensus established throughout time.

1.8.4 – Insult

Insult is another category taken from the pool of 'dirty' or taboo words. It is an immediate outcome of many environmental factors. They include a variety of verbal forms: interjections, accusations, putdowns, sarcasm and non- verbal forms such as: intonation, facial expressions, and gestures as extra features. The aforementioned constituents of insults are considered as essential and really influential, and their influence is generally embodied in how people may understand the interlocutor's speech or intent. Besag (2006:117) asserts that: "An insult is a two-way dynamic process as the power of an insult depends on the intention of the giver and the manner in which the target receives the comments. Only the actors can fully appreciate the message embedded in the words". Indeed, insults are considered as offensive and reprehensible, because they always target the opposite of the person's qualities and values. Yet, insults are found in all languages including their different styles (ordinary speech, proverbs, poems) and cannot be understood out of the context where they are aired and interpreted as they are almost the time subject to censorship in all societies due to their bad effects. In this line of thought, Burke and Porte (1987:104) point out that:

> Insult may shock, they may entertain or amuse. A perennial product and indicator of human conflict, they are present in every culture and language, sometimes colourful, often repetitive, tired expressions whose original meaning is only remotely remembered. Yet, insults are a fertile source for the sociolinguist and for the social historian.

Seemingly, insults are expressed spontaneously. However, some particular words are deemed as being acceptable or at least tolerable when used publically, whereas these same words can be unacceptable and thus insulting. This idea can pave the way for the researcher to look for other criteria or factors that can be included in this area for the sake of understanding why this phenomenon occurred frequently i.e. similar words can hurt or insult as they cannot do so. Nowhere, the phenomenon cannot be investigated unless the way people speak is considered; that is to say to speak angrily, having a real intention to humiliate, to utter them softly or

humorously only to have fun. Furthermore, insults can also be discussed in terms of degrees. In other words, we need to consider both the speaker and listener's type of relationship, the selection of the words utilized, the mentality and the mood of the person. Accordingly, Burke and Porte (ibid: 105) sustain the above idea when they assert that:

> There are… degrees of insults…Depending on who the speaker and the victim are, and the relationship between them, the same words can carry more or less weight. According to the tone used, they may express impatience, hatred or simple disapproval. Shouted in anger in the heat of quarrel, or by someone who is drunk, they may be more forgivable than when pronounced with apparent self-control. The literal meaning of the words used may affect their gravity, and in any individual case particular epithets are chosen in preference to others: some are stronger and can cause greater offence.

Fundamentally, violation of the communities main rituals of interaction, desecration of the individuals and causing emotional distress are the main aspects of insults. Consequently, insults aim at denoting physical, mental or psychological qualities of the addressee to assail and criticize him using insolent terms. It is abusive to the extent that it is able to harm the victim or to cause him a disrepute that makes him blush with embarrassment. Jay (ibid: 22) says in this respect that "such words are spoken with intent to harm, demean, or denigrate the listener". To this extent, the major purpose of insulting is to intentionally infringe one's self esteem as it is utilized particularly to degrade the personal competences of the addressee or to challenge him. Further, sometimes they are used to replace hurtful speech i.e. if someone is really hurt, he may start insulting people instead of expressing his harm or at least appease it. Burke and Porte (ibid:105) claim that:

> Many factors, therefore, determine the "meaning" of insults and the reaction they provoke. There is no absolute scale, no way of measuring the weight of each variable, for all varies from culture to another, in different languages and over time. In each case, however, the variations reflect the functioning of a particular society,

and in some sense mirror its values, its conventions of behaviour, the character and weight of certain relationships.

As a matter of fact, the real meaning and function of a given linguistic structure cannot be understood unless we look at the totality of the determinants and circumstances that culminate and participate in its encoding and decoding, in addition to the effect caused through its usage. In a nutshell, insults whose principal meaning is related to a premeditated act of diminishing the receiver help us to better discuss the humans' reality within their speech community where specific cultural conventions to express respect or disrespect are held. Hellman (2008:38) asserts that "Conventions often allow words to perform actions".

1.8.5- Name –Calling/ Peer Prejudice

One of the most powerful, problematic, destructive and devastating form of bullying is name-calling. A form of labeling characterized by the use of derogatory terms such as idiot, dull, ignorant, and which is able to produce steam, anger and harm. Hightower and Kay (2005:52) define it as "a destructive element in a relationship" they add (idem) that "if you call your wife a bad name, there's no going back. It could take months for her to recover". This quotation is not restricted only to wives but can be generalized to other categories of people with similar impacts on their personalities and similar levels of destructions, except for some individuals who may ignore such an act. Hightower & Kay (ibid: 53) assert that "name calling hurts others and it inflames our anger". This vile and crude phenomenon unfortunately has the potential to influence the development of any child especially since it leads to both psychological and moral effects. In other words, name-calling can deteriorate a person's self -confidence and esteem as they are capable to lead the person to avoid social interactions because of the bad consequences and actions of labeling that result in the alienation of the people whom we are surrounded by. Besides, name calling can take many forms. Crystal, (1987:60) notes that:

The subject matter ranges from subtle forms of intellectual sarcasm and humor to the crudest possible attacks on a person's courage…At one level, attacks may be subtle and indirect, involving allusion and figurative speech; at another, there may be explicit taunts, boast, name-calling, and jokes at the other's expense.

Further and according to Schluter (2002:73):

A label can be applied honestly, wishfully, erroneously, facetiously, or in any manner of other ways which may not indicate that personal identification is actually taking place …Name calling is one obvious example of this disputable aspect of labeling. The epithet that people hurl at one another (you creep! Liar…) are unabashed attempts to label someone in a negative way.

Obviously, the language every one of us constantly employ is the channel of what is inside our minds (thoughts) and labeling can be a concrete manner that fuels our interior critics. This kind of utterances is often said publically in order to offend a person or look for a group distinction. Bruce et al (1988) were quoted in Barr (2006:238) where they suggest that: "Negative labeling serves as a social distancing device, underscoring differences and thus dividing social categories into polarities such as the good and the wicked and that it serves to underscore societal values by setting apart those who lack or flaunt them". Henceforth, name-calling is an efficient act or behaviour that paves the way to the defaults of an individual to appear and take place in a speech community and make them more pervasive to the extent that it will classify people into many categories and thus create discriminations. Steven, Flowers, et al (2009: 22) assert that:

The problem is that we become stuck in these abstractions and view the world and our experiences through this lens, rather than directly living in the world of labeling, and particularly judgmental labeling, can be a vicious habit. We can end

up living in our own sometimes cruel mental constructs of reality and hardly notice anything else.

Name-calling, are attributions designed to hurt others and to arouse their anger. Nevertheless, we should be aware that those unkind nicknames are only words that can easily be overcome unless we bow to such a bitter situation. Indeed, there exist a lot of primordial affairs that concern individual's entire life and that are worth thinking about rather than being confined under the bad circumstances resulted from labeling. Besides, parents can have a prominent role to help their children particularly to exceed the pain they face in their schools and also to help them gain self- confidence. Even psychologists assume that the actual status and behaviour of a child largely depends on how he was brought up by his parents and on how his siblings influenced him. Pickhardt (2005:33) says that "because the quality of family communication is a large part of the quality of the family life, parents must model and monitor the non-hurtful use of words, particularly when disagreement arises". In short, the family life has a direct impact on the child's personality and character. A child first thing to do is to imitate his parents who are supposed to show respect, composure and deference in their daily behaviours and speech. Contrary to this, there are parents who believe that the use of such utterances can be fruitful for their children to make them aware about their shortcomings and wishing that they will change. In fact and even if such acts may be welcome sometimes; they may be at the same time a trap for parents and a kind of sentiment which makes a child feels as a prisoner of these unkind and frequently false attributions.

These were the main categories of linguistic taboos that are almost the time avoided because of their indecent nature. However, human's daily speech is not free from some inadequate words that are said either purposely or spontaneously. This reality conducts people to look for other ways which are less rude and less offensive to substitute unpleasant words or things which they try to cease talking about them

directly. Consequently, euphemism can sometimes be the solution to protect other's feelings and to avoid embarrassing situations by referring to them in a subtle way.

1.9- Euphemism

Although it is difficult to express nearly the same thing when we replace taboo terms by others which are less harsh or find their equivalents, euphemism can often transmit the insinuated message but with a tolerable degree. Unlike taboo, euphemism has its roots in the Greek language i.e. *euphemo,* which generally means "auspicious /good/ /fortunate speech/ kind". *Euphemo* itself is divided into two parts "*eu*" that means "good/well" and "*phemo*" means "speech/speaking". Euphemism is the use of other words and expressions instead of the authentic words needed in any situations especially shameful ones. That is; people do not say directly what they mean exactly due to the strong impact of taboo terms and to politeness norms and constraints. Bickenbach & Davies (1997/98: 120) assert that:

> Euphemism is an artificially and intentionally neutralized expression used instead of a more accurate or more common expression when the speaker feels that the associative meaning of the accurate expression is inappropriate untoward, objectionable or in some other way negative.

Wilson (1993:178) defines euphemism as "words with meanings or sounds thought somehow to be nicer, cleaner or more elevated and so used as substitutes for words deemed unpleasant, crude or ugly in sound or sense". Wardhaugh (2010:251) adds that: "euphemistic words and expressions allow us to talk about unpleasant things and neutralize the unpleasantness…they also allow us to give labels to unpleasant tasks and jobs". As for euphemism in Algeria, words such as 'zəbbæl' who is a "garbage collector" is being replaced sometimes by 'tæʕ bɑlædijɑ' or "tæʕ la kɔmun' and rarely by 'ʕæmil nadafa', and the term

'ʕæsæs' who is "a door keeper" is substituted by the French word 'agent', 'χədæma' or 'concierge' both terms can be found in the Algerian society to refer to a maid are often replaced by the expression 'tʕæwən raṣha f d'jar'. Here, it can be noticed that the substitution happens generally by replacing the names of many occupations through the use of French equivalents or vice versa, and the use of standard Arabic terms into the bargain. In this case, euphemistic words seem to be very important in order to alleviate the strength of the literal ones on the listener and to make them seem less vulgar. Wang (2008.124) discusses humorously the term poor and its euphemistic uses in English in the following quotation as he says that "I used to think I was poor. Then they told me I wasn't poor, I was needy, I was deprived. Then they told me unprivileged was overused. I was disadvantaged. I still don't have a dime. But I have a great vocabulary". On this wise, we have seen a simple and clear example provided by Wang that explains how euphemism works and which words can best replace the term poor to make it sounds prettier. So, we can say that this strategy which is found in many aspects of society can facilitate social interaction and avoid breakdowns of communication, emotional harms and infringement of dignity that may result when a person is addressed impolitely. In this light, Burchfield (1985:29), the editor of The Oxford English Dictionary, focuses on the importance of euphemism in strengthening and supporting social balance as he argues that "a language without euphemisms would be a defective instrument of communication". Thus, euphemism is deemed as an essential way to facilitate communication and to help people to establish and keep good relationship between them. These characteristics lead sociolinguists to classify it into many categories following of course the norms and morals of the society where it is elaborated.   Rawson (1995) cited in Al-Aabedi (2015:112) divides euphemisms into two chief types i.e. "positive and negative". Al-Aabedi (ibid) explains this classification as follows:

Rawson's euphemisms work in two contrary directions. The positive ones on the one hand, inflate and amplify the point or the matter in question, making the euphemized items seem altogether finer and more important than they really are, as the improved occupational titles which comfort the feelings of the workers by elevating their jobs status…on the other hand, negative euphemisms deflate, diminish or lessen the point in question, and hence they are defensive in nature, offsetting the power of taboo terms.

Positive euphemisms aim at gaining solidarity, respect and cooperation through the use of some acceptable referents (names of occupations). Whereas negative euphemisms are used for the sake of deceiving the listener and offsetting the taboos strength as they decrease the degree of negativity. To illustrate that, we may say something which is deprived from taboo and harming words such 'hædæk s'bəʕ' an expression used in the Algerian speech communities to denote a man who is considered as a 'hero' as it can be used to mean the opposite i.e. a villain or a coward especially when it is said with a mocking intonation. In this example both positive and negative euphemisms are detected. Other examples about negative euphemisms are the following appellations in the Algerian dialect such as: 'təχdəm ʕla rasha' or 'χærja treg' which means 'working woman' for a 'whore', 'servant' for 'garsã' taken form the French language 'garçon'. 'ktəl waħəd' instead of 'mujrim' or 'qatæl' to refer to a criminal.

So, in an attempt not to transgress the norms and conventions of a culture, several linguistic taboos are conveyed in the forms of euphemism namely paraphrases and the formulation of opposites in addition to proverbs and idioms. Strikingly, people often employ proverbs especially old generations to soften or to substitute rude words that are frequently deployed metaphorically in order to replace harsh terms. Consequently, understanding their metaphorical nature helps us to unfold their authentic meanings.

1-10- Proverbs

Proverbs or communication quotes are folk forms which belong to the oral tradition. Their major functions are to direct and show people the rules of conduct in a wise manner since they consist of advice about how to act and behave. Moreover, this style of saying things encompasses the principal values and beliefs that are deemed essential in any society. Their major influence is embodied in helping the individual to shape his ways of thinking and to respond correctly to the circumstances he constantly faces. Mele (2007.246) argues these features of proverbs in the following quotation:

> Proverbs and some figurative expressions are intrinsically related to culture and reflect and safeguard a society's way of life…the proverb is valuable as it incorporates materials, social and ideological features of culture such as…values, beliefs and morals which are coded (linguistically) and passed down as tradition.

Typically, the messages communicated through proverbs include intended and encoding connotations which need to be unraveled in order to grasp their real meaning. Moreover, the majority of scholars acknowledge the difficulty of defining proverbs for many reasons namely their moderate use by people notably the young generation and the absence of context where they are sometimes required. Pfeffer (1997:1) asserts that:

> To date no one has successfully defined what a proverb is. In part, this is because proverbs are such an integral part of our daily lives and language that we rarely give them any considered attention. They are something that we grow up hearing and that we internalize, using them as needed.

However, we can have at least an idea about the nature and the origin of proverb when we look at some definitions such the one of Mieder (2004:3) who defines the proverb as "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, fixed and memorable form and which is handed down from generation to generation". Ohtsuki (1989) quoted in Barajas (2010:51) construes proverbs using negation forms as follows:

> Proverbs are not made up of only one word; their meaning is not the literal semantic message of their individual words; they cannot be modified by addition or subtraction of lexemes or syntactic order; and their authorship is not known.

They serve as a repository of people's ancestor's language, wisdom and folklore and no body denies their vital role in preserving the ancient vocabulary which belongs to different eras of the past. Proverbs though their conciseness are able to conserve and condense cultural norms into short expressions. Kizza (2010) argues that "proverbs are trusted expressions of wisdom that help to keep society functioning properly; they preserve the dignity and eloquence of their language; and they keep the culture alive". Specifically, they attempt to show people the main rules of having effective and potent relationships such as leading people to avoid being selfish and violent. 'kərʃ ləkbirɑ tətʔætɑʕ' is an Algerian proverb used notoriously in Tlemcen and is directed to persons who want to take or to own everything (selfish). ' li jæʕæmlu zgɑ jæʕæmlu sjkæt' also used to convince people to speak politely and not to be violent. Here, it is clearly discerned that proverbs often result from distinctive situations and mirror also the prevailing commonalities shared by people. Further, It is agreed that the use of proverbs is mainly the old generation's priority and this category of people who should be respectful and respected is not supposed to use taboo terms. Consequently, euphemistic proverbs can be the right alternatives to express their anger and

disappointments. A person who does not conform to his social role and does not take the matters seriously will obviously encounter critics alluded or referred to through a proverb. For instance such as: 'məksi b ræzʕ næs/b tæʕ ɣiːr ʕurʤæn' is a communicative quote that is targeted to a person who likes to show off using others properties, affairs or clothes rather than trying to work hard and succeed by himself.

1-11- Conclusion

In this chapter, we have dealt with language as a vital vehicle to keep up with others in addition to the functions it serves namely micro and macro tasks. The former includes communicating, recording, and releasing emotions tasks. The latter encompasses the numerous activities of language as a social phenomenon and as a way of expressing our thoughts, conceiving the world and creating relations with respect to people whom we may have a constant contact. It represents the speakers and enables him to manipulate his ideas creatively. Moreover, language which is the concern of several disciplines notoriously sociolinguistics, pragmatics and anthropology are dealt with in order to introduce to the reader that the topic will be seen and analyzed from several angels. The first field of study explains how a language which serves various functions in the society is deeply influenced by the environment where it is applied since speech and social behaviour are permanently interconnected. The second one i.e. pragmatics help us to guess or to unveil the meaning of an utterance and to differentiate between the types of actions performed by individuals (speech acts for instance). The third one however, is concerned with historical evolution of human language and focuses on how language really succeed in creating communication and construct social ties according to their culture? In brief, sociolinguistics, pragmatics and anthropology are the three fields of study taken into account in this chapter in order to demonstrate how taboo language functions in a society.

Culture, which is revealed through language and the key word in our research is also discussed as an element that can give cues about the society and its sacred norms; that is to say, a person who wants to learn a foreign language should look first at its culture to avoid potential misunderstandings. We have also tackled the literature that concerns two major theories related to the topic at hand, namely the Sapir-Whorf hypothesis to clarify the language- culture relationship and the neuro – psycho – social theory of cursing to explain the major reasons and purposes behind using taboo language. Further, language can be used for a variety of formal and informal purposes and many terms are inappropriate in public. Yet, offensive language can immediately infringe a conversation due to the embarrassment it causes. Nevertheless, all human beings need to use taboo terms either to reveal or release their anger or only to look for identity in a group as it can be an effective way to achieve a number of desirable social effects, which include promoting social cohesion and harmony. Besides, it can be an acceptable substitute for physical aggression. As a matter of fact, when the topic is utmost taboo and people find it difficult to deal with there will be a potent temptation to avoid them. Euphemism and proverbs can replace these terms but with a subtle style. Henceforth, proverbs can also be used as a means of demeaning or underestimating the others

2-1-Introduction

Gender differences in communication styles have become the interest of many disciplines because of their continuous evolution. In effect, communication is influenced and shaped by a collection of circumstances that need an archetypal understanding and knowledge for gender discrepancies in conversation. Thus, to achieve a successful conversation and contact individuals need to consider the dominant factors of communicating with the others so as to talk correctly and to avoid misunderstanding and false impressions. Culture of our ancestors and the environment where we have been raised involve norms and rules of conduct which oftentimes create many intricacies and confusions about how a conversation should be held. To avoid communication troubles, each person should be acquainted with these norms and should also expect some irregularities. According to many studies, these exceptions which can sometimes be shocking, such as a man who uses a female style or vice versa are due to the fact of being surrounded by the opposite sex who represents the majority in a family. That is, a man who is surrounded only by females in his family may adopt a female style and a woman who lives with a family of men will imitate them unconsciously and later behaves as they do. Thus, to achieve ordinariness in life, parents should monitor and follow their children step by step to show them how to conform to life's requirement and codes.

In point of fact, speaking, listening, and answering are all actions that follow a specific code of contact and rely on context. Yet, the use of derogatory language is a reality that cannot be fled in our daily life because of human nature which requires some particular expressions to release anger and frustration no matter how injurious it is. Besides, politeness is one of the most paramount codes needed to preserve the social order of a given speech community. Nevertheless, if individuals do not follow the norms of language usage, they will be considered as being impolite and insolent as they may provoke impolite reactions which demand some remedial strategies such as apologizing. Certainly, apologizing in addition to complimenting

are two speech acts which aid people to fulfill desirable actions through polite utterances and help to keep the balance and respect in the group.

As far as the balance is concerned, both men and women do not have the same rank or status particularly in Algeria where we find that the man occupies the place of the leader in the family while the woman is the one who is supposed to take care of her family and occupy feminist jobs. This classification is inspired or more precisely inherited from ancestors who believe in these popular conceptions which presume that it is the man who is in charge of financial affairs and preserve his family. However, things have changed and become more complicated because women have become completely involved in males' universe. Hereof, the following chapter's main emphasis is on gender dissimilarities regarding their personalities, emotions, education in addition to many omnipresent stereotypes which influence their styles of communication in particular and mirror their use of language in general. Manliness and femininity have also been dealt with in the current chapter for the sake of showing how they function in Algeria and to what extent they can affect gender's behaviours interchangeably. In others words, though the world is witnessing an extreme change in what concerns life standards, men do really appreciate women's delicacy and women still admire men's strength.

2-2- Styles of Communication

Communication is fundamental in all aspects of human endeavour. However, it is also limited by some precise rules related to the language and culture of the society where they are set up and practised. In other words, these constraints are oftentimes learned and not hard-wired, i.e., not innate. In effect, communication depends constantly on certain circumstances, such as when to discuss certain topics; taboo ones particularly, with whom to tackle them, and also to look for adequate time to speak or to avoid addressing persons. Gender can also have a direct impact on the style people may choose to communicate and express their identities. Giri (2004:62) concedes that: "gender role would predict the communication styles.

Specifically, masculine gender role would predict the noble communication style and feminine style would predict the reflective communication style".

Through time, there exist controversies concerning gender and language relationships which are continually developing. Generally, man was and still is regarded as being the superior personality in almost all speech communities. Consequently, man carries more power in terms of taking decisions in addition to many other behaviours assigned to him rather than to a woman and to the cultural and societal barriers set up between the two sexes. In what concerns language however, we cannot neglect the fact that language per se contributes to establish significant gender differences since different pronouns and words are used to refer to each sex.

Approaching gendered styles of conversation may reveal that in many cases some girls do really use a masculine mode to communicate and express themselves. Meanwhile, they may also reveal that even boys sometimes tend to use feminine styles in their daily speech. This truth can be the outcome of many factors for which two sexes are not responsible. In this line, Wood (2013:126) contends that:

> Not all women learn or choose to perform a feminine style of communication, not all men learn or choose to perform a masculine style of communication, and not everyone accepts the cultural assumption that there are two 'opposite' genders with associated communication styles.

Admittedly, ways of how we say things are referred to as communication styles. Norton (1983:11) defines a communication style as follows: "the way one verbally, nonverbally, and paraverbally interacts to signal how literal meaning should be taken, interpreted, filtered, or understood". Quoted in Tracy (2002:130) Tannen asserts that:

Anything that is said or done must be said and done in some way… Anything you say must be said at a certain rate, at a certain pitch and amplitude, in a certain intonation, and at a certain point of interaction. All these and countless other choices determine the effects of an utterance in interaction and influence judgments that are made both about what is said and about the speaker who says it. All these and countless other necessary choices determine a speaker's style.

Norton (1978) identifies nine independent variables namely dominant, contentious, dramatic, animated, impression leaving, relaxed, attentive, open, and friendly to explain the concept of communication style.

2.2.1 Dominant Style

Dominant refers to the preference of controlling the conversation in social situations. This communication style is frequently used by leaders and individuals of high self-esteem. In more simple and clearer terms, a confident person whose speech is clear and rigorous and is not afraid to speak or express what he has in mind is said to have a dominant style.

2.2.2 Contentious Style

The contentious communicator is usually argumentative and quick to oppose people and disagree with them. This style of communication is close to the dominant style and generally associated with it, but conceivably involves challenging, rude and negative arguments. A contentious person usually commences his conversation about trivial topics and gives them a great importance to the extent that significant matters are totally ignored. Such an attitude induces impressions of quarrelsome and leads to the inhibition of dialoging and interaction.

2.2.3 Dramatic Style

The dramatic style which can be identified easily in a conversation concerns the communicator who exaggerates in his talk and usually uses stylistic and picturesque devices namely; fantasies, stories and metaphors, to accentuate or understate something. This style's main functions are to disguise the speaker's real feelings, intention and also to give away the true meaning of what it is said. In this sense, Norton (ibid: 65) asserts that:

> Dramatizing, which is probably the most visible style component, serves a profound, complex, often unconscious, often intentional, interactional communicative function. When a person communicates in a dramatic way, the simple literal meaning of the message is transformed.

Henceforth, dramatic persons usually use some complicated expressions which need effort to be understood. The reasons behind the usage of this style can be either premeditated to attract people's attention or to emphasize their view-point as it can be assigned to the individual's personality itself. Otherwise stated, they try to express themselves in such a dramatic way so as to hide their true feelings or may be because of some troubles in their personality such as shame or complex.

2.2.4 Animated style

The animated style is an attribute that shows the capacities of an individual to communicate in an active and enthusiastic non-verbal way for the sake of gaining attention. Animated refers to "physical, nonverbal cues" Norton (ibid: 100). In other terms, a person who employs facial expressions including eyes movements and also gestures with hands and arms to demonstrate his feelings or to reflect a great deal of what he wants to convey, is said to be an animated one.

2.2.5 Impression Leaving Style

Impression-leaving speaker is characterized by the use of glamorous and opulent style of communication and can easily leave an impression on the persons whom he coincides. Typically, his manners of saying things in addition to his flamboyant and memorable style make people remember him and react as far as he appears in a group. Further, this kind of persons may leave discernible effects which can be either positive or negative.

2.2.6- Relaxed Style

Relaxed is another style component through which a person appears much more at ease and does not take into consideration any nervous or provoking acts or quirks. A relaxed communicator generally reflects his quietness, serenity and peacefulness as he reflects especially his self-confidence and constant feeling of comfortableness. In a nutshell, a relaxed style's main characteristics are the absence of tension and anxiety as it is argued by Norton (ibid: 69) who adds that "The lack of tension in each signal may give form to the message in markedly different ways". Yet, relaxed speakers attract people more than those whose speech is full of unfriendly expressions which may release tension and anxiety.

2.2.7- Attentive Style

Attentive style is the auditor's principle attribute that demonstrates his willingness or intention to response or enter a debate with the person who is speaking. Indeed, an attentive communicator is usually alert and shows his motivation and interest as he listens to the others carefully and quietly. According to Norton (idem) "attentive style is manifested essentially as feedback showing responsiveness". Thus, in what concerns this style, it is important to emphasize the types of response or feedback that the attentive person may give after his cautious

listening. Admittedly, variable messages and ideas can be conveyed as Norton (ibid: 160-161) asserts that:

> The specific information embedded in the feedback can carry complex and dense message, including instructions, commands, or directives. Because of these reactive possibilities inherent in attentive style, it has the capacity to draw distinction.

Thus, it is the role of the listener who is supposed to show his strong intention to have more information about the discussed topic, or he may show his appreciations about what is said. In this situation, the person who is talking will undoubtedly try to keep the rhythm of attention in order to finish his talk. So, the attentiveness of the listener renders the speaker more considerate and encourages him to speak about more valuable things like giving advice or directives.

2.2.8- Friendly Style

The friendly communicator is said to be sociable and affable because he interacts smoothly with foreigners. These aspects make him a well-liked and cherished person within any group he integrates. This style of communication refers mostly to the individual who customarily displays his enthusiasm and kindness toward the persons he encounters. Norton (ibid: 101) says that "Friendly ranges in meaning from simply being unhostile to deep intimacy". As a result, the lack or the absence of hostility in someone's speech in addition to his positive recognition to people symbolizes the reasons behind being a highly respected person.

2.2.9- Rhetoric Style/ Open Style

Rhetorically, the open style speaker discloses private and personal information about his life and feelings in his interactional communications. Further, this person's feelings and mood can easily be observed even if he does not reveal

them. Open is "being conversational, expansive, affable, convivial, gregarious, unreserved, unsecretive, somewhat frank, possibly outspoken, definitely extroverted, and obviously approachable" Norton (ibid: 101). These characteristics denote his willing to share and look for mutual interactions. As Norton and Montgomery (1982:402) note that: "at minimum, the person with an open style seems to grant permission to explore specified aspects of the personal domain. At maximum the person with an open style invites radically intense and reciprocal interaction". Persons with open style encourage others to interact with them easily and smoothly, even if the group includes shy or cautious persons since they are able to create a relaxed atmosphere.

These are the main communication styles adopted by Norton (1978/1983) which actually refer to the way a person may choose to carry out a conversation. Yet, each individual's communication style represents a cluster of traits and peculiarities. Thus, the above mentioned attributes can be used simultaneously by the same person depending on his gender and on what the situation requires into the bargain.

2-3 Gender's Communication Styles

Each individual owns variable and particular styles of speaking. This variability depends on many social and cultural determinants where the speaker is supposed to choose adequate settings where he may either feel free to express what he wants or control his speech and select his words carefully. Likewise, the way people communicate and address each other can also play an important role in influencing one another especially if they try to get something they really want. Thus, mastering efficient ways of communication can be a fruitful strategy to fend off clashes and find solutions to problems. Actually, the existing styles of communication in any society can be well clarified if they are considered in terms of genders. That is, regarding females and males ways of speaking separately can

help any researcher to understand each gender's universe and, hence gives him cues about how to address them.

2-3-1 Females' Style

For women, talking is very significant to form and keep up relationships. Admittedly, women's speech signals plain and identifiable features that enhance friendliness, support, approval, attentiveness and enthusiasm. Considering Wood's classification of genders style in her book Gendered Lives (2014), it is found that one of the major features discerned all most the time in women's talk is equality. Aries (1987) cited in Cole et al (2010:249) believes that equality between people is generally important in women's communication. Equality here is to look for symmetry especially when women talk about their experiences in life. To illustrate this conception it is preferable to consider the following examples proposed by Wood (1994:113); "You're not alone in how you feel," "l've done the same thing many times," "l've felt the same way," or "something like that happened to me too and 1 felt like you do". These expressions strengthen the conversation as they create a kind of balance and harmony. Showing support is also another women's communicative aspect where they appear more comprehensible and sympathetic as in "oh! I feel so sorry". Expressing feelings and trying to know how others feel are also typical features of women. Rubin et al (1988:62) reported that "women are more likely to talk to others for pleasure, to express affection, to seek inclusion, and to relax". In the same line, Cole et al (idem) agree that "For most women, the relationship level of talk focuses on feelings and the relationship between communicators rather than on the content of messages". Also, important in women's speech is the fact of being conversational. This refers to the capacity of women to maintain a balance in their communications. In other words, they may implicitly invite others to speak by asking them a question "what do you think about it?" Such questions pave the way for another woman to speak or express her opinions. Troemel-Ploetz (1991) quoted in Saucy and Ten Elshof (2001:240) contends that:

Women's conversational goal and strategies focus on establishing affiliation with their conversational partner, gaining trust, sharing confidences, and building rapport. Women are more likely to use discourse strategies that reduce inequalities in status and power and that emphasize solidarity. They attenuate criticism and avoid reproach as well as give compliments and express appreciation.

Keeping a conversation going on is one of the paramount and traditional women's social roles. As a matter of fact, they give too much importance to the person who is speaking as they respect each one turn of talking. Moreover, women can devote a considerable time talking only about one specific topic. This act leads them sometimes to apologize simply because they have talked too much.

Responsiveness and self –disclosure are also two main features found in women's talk. As far as the former is concerned, females usually show their engagement in a conversation by responding to what others say either non-verbally by nodding their heads or through eyes contact or verbally using expressions such as "really!!" or "that's wonderful". These expressions imply women's penchant in paying attention to others speech and also their appreciation which reassures the person who is speaking. Accordingly, responsiveness "affirms another person and encourages elaboration by showing interest in what was said" wood (ibid: 113). Yet, responsiveness is regularly concerned with women's personal revelations about their own affairs. Moreover, it is considered as a kind of confession which may entail detailed reminiscences through which their sentiments are recognized and also an act through which their interpersonal relationship is sustained and thus preserved. Knox and Caroline (2008: 257-258) state that:

One aspect of intimacy in relationships is self-disclosure which involves revealing personal information and feelings about oneself to another person …relationships become more stable when individuals disclose themselves- their formative years, previous relationships (positive and negative) experiences of elation and sadness/ depression, and goals (achieved and thwarted).

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The linguist anthropologist Deborah Tannen (1990) linked the term of women self-disclosure to achieve intimacy and forge relationships with the term "rapport-talk" as opposed to "report-talk," which portrays men's style. As for ""report-talk," it refers to women's ways of conversation to negotiate closeness, confidentiality, approval and encouragement. Correspondingly, women talk with its variable styles aims at the boost of mutual support and the construction of collaborative behaviours. In essence, these communication targets which women are regularly looking for lead them to be hesitating a lot and afraid of losing or devastating their relations. Consequently, they tend to be tentative by using verbal hedges and tag questions. In this respect Wood (ibid: 114) points out that:

> Sometimes women use verbal hedges such as "I kind of feel you may be overreacting " In other situations they qualify statements by saying "I'm probably not the best judge of this, but . . ." Another way to keep talk provisional is to tag a question onto a statement in a way that invites another to respond: "That was a pretty good movie, wasn't it?" "We should get out this weekend, don't you think?" Tentative communication leaves open the door for others to respond and express their opinions.

Conversely, many scholars assign women's tentativeness to their lack of confidence or to their tendencies of avoiding expected disagreements and quarrels. They also argue that women use an indirect style of communication to pave the way to a debate to be created where clashes may appear and thus be covered up implicitly without showing their anger or embarrassment.

2-3-2 Males' Style

Males' style of speaking is characterized by the use of expressions which indicate their intensive penchant to show their identities, independence, love of control and prominence. Pursuing this further, masculine conversation is carried for the sake of gaining a status and proving one's personality. Alternatively stated, males choose insistent and challenging styles to mark their authoritative

conceptions. In order to clear the ground, it should be pointed out that like women's speech men's speech can also be dealt with in terms of features. Correspondingly, Wood (ibid: 114) claims that:

> The first feature of masculine speech is the effort to establish status and control. Masculine speakers do this by asserting their ideas and authority, telling jokes and stories, or challenging others, Also, men maintain both control and independence by disclosing less than women.

As far as disclosure is concerned, men generally do not reveal their personal matters in order not to look vulnerable or lessen their values. Instead, they usually adopt a style far from sensitive and affective topics particularly personal and intimate ones. Jourad (1971:35) appoints these characteristics to the main roles of men in their societies as he argues that:

> The male role requires men to appear tough, objective, striving, achieving, unsentimental, and emotionally unexpressive…The male role, and the male's self-structure will not allow man to acknowledge or to disclose the entire breadth and depth of his inner experience to himself or to others. Man seems obliged, rather, to hide much of his real self-the ongoing flow of his spontaneous inner experience-from himself and from others.

Thus, it is agreed that disclosure is often linked with the absence of bravery and virility since men try almost the time to construct masculinity through their speech, especially when they start giving instructions and commands. In furtherance of men, conversation represents a means of giving information i.e. what is called in accordance with Tannen the "report-talk". Unlike women who talk to gain intimate contact, men speak to disseminate knowledge, facts, news and stories. Coupled with "report talk" of Tannen, and in line with Wood "instrumentality" is another feature which typifies men's speech. It refers to the use of insightful and sophisticated speech to influence others using somebody's qualifications and experiences as a reference. Wood (ibid: 114) asserts that "In conversation, this is often expressed through problem solving efforts to get information, discover facts and suggest

solutions". Wood (ibid: 115) goes on to say that" masculine communication is conversational command". This male's aspect is related to their talkativeness which can be marked almost the time in their speech. Regardless of the common belief that women are excessive talkers, many researchers found that this is not true or more precisely it is a stereotype. Lindsey (2015:103) for her part asserts that:

> Men talk more than women. Contrary to the stereotype of the bored man listening to the talkative woman in mixed gender conversations in a variety of contexts, research clearly indicates that men do the bulk of the talking. In classroom interaction at all educational levels, male students talk more and talk for longer periods than female students and are listened to more by teachers. Men talk more than women opponents in arguments, political debate, business negotiations, workplace meetings, and trials. Men offered extra time to speak and exceed formal and informal time limits more often than women.

Men's talkativeness is also observed through their use of overlaps and interruptions. Overlaps on the one hand occur when the addressee begins to speak somewhat prior the addresser finishes his talk. For example: speaker (x) says 'bæræħ tfarræjna waħd əlmatʃ fə stad w...' 'Yesterday we saw a match at the stadium' and speaker (y) catches up the last word i.e. 'stad' 'stadium' and starts to speak 'wa:h, basˤsˤaħ ʃæʕb gæʕ mredˌ gbal mæjbəddi əlmatʃ, stad χalltɒh belfumiʒen w t'jaħa' 'yeah, but the supporters were foolish and madly exited as they held smokes and used taboo words'. Thus, the above examples show to what extent overlaps can be intrusive and disturbing. Interruptions on the other hand, happen when one of the listeners does not respect the turn of the person who is speaking and does not wait until the interlocutor ends his talk. For instance, speaker (x) says 'ʕ'læbalek bəlli mudi:r ʒ'did dær qawænin gæʕ waħadhɒm bæʃ ...' 'don't you know that the new boss has set up several new instructions to...' and (y) doesn't wait until (x) finishes his talk and cuts him off and says ' lah jaħafdek ʕɒfna mel χadma, luken tʃu bæræħ

f kahwa…' 'oh for God sake stop talking about work, you know yesterday we were at the coffee chop and ...'. Here, it is observed that the talk stage is wrested from (x) and hence he loses the floor immediately. Males typically follow these strategies for the sake of dominating the conversation or exerting control. Respectively, Coates (2013: 113) defines these two components of disrupting and disrespecting turn-taking as follows:

> Overlaps are instances of slight over-anticipation by the next speaker. Instead of beginning to speak immediately following current speakers' turn, the next speaker begins to speak at the very end of the current speakers' turn, overlapping the last word (or part of it)… Interruptions, on the other hand, are violations of the turn-talking rules of conversation. The next speaker begins to speak while the current speaker is still speaking, at a point in the current speaker's turn which could not be defined as the last word.

However, unlike Coates who regards these encroachments negatively because they disrupt conversations norms, other scholars particularly Tannen believes that these interruptions may express supportiveness and interest concerning the talk of the one who is speaking in a masculine conversation. Wood from his part considers them as common and general characteristics used frequently by men. But when it comes to women's talk she contends that such behaviours are deemed to be impolite and nosy. Thus, such an impression of contempt is generally absorbed by women in Algeria who cut off the conversation by the use of many existing expressions suchlike: 'ʔtaʕt læʕsel f lsenek ' 'klamek huwwa ləkbir' or 'klamek sbaq' are in fact metaphors which are senseless if translated i.e. 'I have cut honey in your tongue' but literally means 'I'm so sorry to cut you off' or 'your speech is bigger' which indicates that the speech of speaker who was interrupted is respected indeed.

Keith and Shuttleworh (2008:222) bring together the aforementioned characteristics in a study they have conducted where they have scrutinized general views about males and females' style and classify them as follows:

> Women talk more than men, talk too much, are more polite, are indecisive/ hesitant, complain and nag, ask more questions, support each other, are more co-operative. Men swear more, don't talk about emotions, talk about sport more, talk about women and machines in the same way, insult each other frequently, are competitive in conversation, dominate conversation, speak with more authority, give more commands, interrupt more.

These are the most prevailing traits of genders styles where we can see that the major aims of women is to look for the lady-like status as opposed to men who tend to be vehement and confident. Another worth mentioning difference between males and females is the use of taboo terms where we can distinguish several and variable offensive words in their daily speech.

2-4- Gender and the Use of Derogatory Language

Actually, men and women have attracted the attention of many researchers who look for rules that guide their behaviour and speech as well. Markedly, there exist several significant sociolinguistic reasons behind the discrepancies found in women's and men's linguistic repertoires. Masculinity vs. femininity are considered to be the paramount goals for both genders. Yet, masculinity per se is performed when men attempt to control the talk; peculiarly when they make use of harsh terms as opposed to women who are cooperative and avoid this kind of terms so as not to lose their status of femininity. These two features that are cherished in almost all communities and supposed to be found in each gender can reflect their culture in general and gender norms and stereotypes in particular. In this regard, Eckert and Mc. Connell- Ginet (2003: 21) report that:

Gender consists in a pattern of relations that develops over time to define male and female, masculinity and femininity, simultaneously structuring and regulating people's relation to society. It is deeply embedded in every aspect of society - in our institutions, in public spaces, in art, clothing, movement.

Males and females begin to have restrictions on their behaviours and language from their early childhood following their family's path i.e. religion, culture, and traditions. So far as linguistic taboos are concerned, Sediqi (2003: 84) assents that: "the gendered relationship to taboo arises in the family; for example during the socialization process of children, boys are allowed to utter taboo words, whereas girls are strictly forbidden from doing so". Expressions such as 'ntina bnita mætekfarʃ' or 'ntija tɑfla mætqɒliʃ klæm əl ʕi:b' that is 'you are a girl and girls do not swear' and 'ntina /ntæjæ weld/raʒel mæχaʃ tæhdar kimæ nsa: w matelʕæbʃ bel pupijɑ', it means ' you are man and men do not play with the doll and do not speak as women' are commonly used in the Algerian society in contemplation of guiding children and protecting them from expected deviations. Besides, if they do the opposite and do not follow the directives given by parents or caregivers they will be stigmatized, i.e., boys who behave like girls will be implicated to be homosexual/ gays and obviously labeled as 'pd' 'næʔʃ' 'famlət' 'mreja', and for girls who act as boys will be named 'garsɔn mɔnqe' 'raʒlɑ' which means 'a tomboy' or 'boyish girl'.

Jay supports Sediqi's point of view about the role of the socialization process when he argues that "cursing reflects a culture's construct of gender identity" Jay (2000: 165). He goes on to clarify this influence on shaping people's personalities and characters in addition to how people tackle, use and more precisely regard taboo language when he asserts that:

> Words denoting sexual acts, sexual behaviour, deviant sexuality and gender identity are determined by a culture's construct of sexuality. Sex is a taboo topic in many cultures and words denoting sexual activity become taboo… Culture also constrains how speakers communicate about sexuality. Women are expected to exhibit control over their thoughts, while men are more free to exhibit hostile and aggressive speech habits. Jay (idem)

On this wise, gender inequality can also be discerned through their use of cursing/swearing and profanity because both male and female do not utilize taboo language equally and samely. These differences are frequently embodied in the use of insult and sexual terms, joke telling, verbal dueling, harassing speech, and fighting words. Further, studies show that men use more racist and aggressive sexual terms than women, as they can get in a physical fight easily when they are insulted.

Habitually, cursing is attributed on the one side to men who curse without hesitating, notably in same sex conversations. Jay (ibid:166) "men curse more often than women; men use a larger vocabulary of curse words than do women; and men use more offensive curse words than do women". On the other side, women who curse publicly and candidly will be depreciated and considered as unattractive as they will receive a low self-esteem because such terms will lead to an immediate loss of respect of the persons to whom they are talking. Staley (1978) cited in Chrisler (2010: 392) believes that "men underestimated women's reported use of swear words, whereas women overestimated men's reported use".

To clarify more the aforementioned ideas it is worth quoting Jay (idem) at length who holds that:

> Not long ago, women who cursed in public were sanctioned, while men could curse freely, especially in male-centered contexts such as workplaces, taverns, or sporting events. As women entered contexts historically occupied by males,

cursing standards for women shifted. Now women can curse more openly in public place, and men can no longer use obscenity as freely as in the past.

Hence, according to many scholars namely Jay (2000) and Hughes (2002) Edwards (2009), work and many other fields that were in the past specific to men only and have been approached by women can be the main reasons behind women cursing, especially nowadays. Coates (ibid: 98) adds that:

> Research which moves the focus to working-class women in a deprived inner- city (Hughes 1992) establishes that such speakers make frequent use of taboo language. As one of Hughes's informants said: 'it is not swearing to us, it's part of our everyday talking.

This phenomenon has emerged by virtue of genders' constant contact with the opposite sex. On the grounds, this type of contact leads to the habituation of hearing cursing terms from men and being naturally utilized by women.

Another inference put forward by Jay (1992) and discussed by Spotts (2006) is that they agree on the fact that the places where derogatory language is held and swear words themselves have an impact on one another; in other terms the intensity of harshness and insolence is changeable according to where a person is swearing. Spotts (2006: 100)) says in this respect that:

> Jay experiments also demonstrate that the degree of offensiveness for the speaker also varies with where the speaker is when the swear word is spoken. For example, Jay found that the dean of a college swearing in the library is more offensive than if the dean swore in his office. The football coach is not considered very offensive when swearing on the sideline of a football field or in a locker room, but if the coach swears in the library or in the dean's office, the offensiveness rating increases.

For the most part, anger and frustration are deemed to be the major factors which lead people to use taboo terms. So, in order to externalize or at least to

alleviate the degree of their resentment they tend to utilize much impolite linguistic behaviours. Indeed, it is said that using derogatory language can be sometimes favorable and suppressing as it may often lead to the hindrance of some marked sentiments and conceal also their sincerity. Sankey (1998:86) contends that "swear words can be an efficient and effective way of conveying an extreme degree of emotion" In the same vein, Jay (ibid: 243) parallels Sankey as he argues that:

> Cursing permits humans to express strong emotions verbally in a manner that non-curse words cannot achieve. Humans are emotional, sexual, and aggressive animals. Because we have strong emotions and speech, we learn to use cursing to express our emotions.

Consequently, bad language is not always linked with negative outcomes i.e. breaching the rules in front of people can be another alternative of creating a relaxed atmosphere. For example, if this happens to a person whom we respect a lot and who is not used to swear in front of us such as grandparents, teachers, doctors, deans, it will result in an appeared shock on our faces and hence leads him to laugh and apologize for such an act. Further, many researchers have focused on the persons who do not externalize their feeling of sadness and annoyance may potentially have a cardiovascular disease, high blood pressure, and an elevated percentage of diabetes. This idea leads us to understand that both genders in spite of their distinctive biological structure can face numerous bad and dangerous situations where they have to use taboo terms for the sake of conveying wholeheartedly their emotions and to relieve or discard their fury. All in all, we can say that the above mentioned reasons behind the employment of derogatory language contributes to it pervasiveness regardless of it unsuitability in many settings and situations.

Genders' discrepancies in language use can be embodied not only in the degree of swearing more or less than the opposite sex but also in the choice of words to refer to love, sex and to describe people or insulting them. Jay (1992: 178)

adds that: "when men and women insult each other, they employ different concepts of sexuality, deviance, and characteristics of gender appropriate behaviour". On the one hand, men usually tend to swear by using terms which refer to women's parts of body or more precisely terms which are ubiquitous in their society and refer to women's anatomy and genitalia. 'træmihæ gəd tæʕ bagra' 'Her buttock is as big as the cow's' is an Algerian expression used to describe a woman who has a big buttock, 'sdərhæ eʒr bag' 'her breast is as big as the air bag of the car' is also found in Algerian speech communities particularly in youth speech. Here, we can remark that women's parts of the body are indeed used to insult or offend them. On the other hand, women are more likely to employ animals' names such as. 'ħmar' i.e. 'a donkey' or 'qard' a 'monkey' 'ħalluf' 'pig' in addition to a myriad of shameful address terms such as: 'ferχ' or 'bastard' ' 'ʃmætæ','rχis' and 'mæʃi raʒel' which are uttered generally to insult disloyal men, 'tutu' borrowed from the French language 'toutou' is directed to men who are extremely obedient and do not reject any order.

2-5- Slang as a Medium Variety of Language

Until now our focus has been on taboo language which is highly denounced and avoided in formal settings where proper structures are usually preserved. Nevertheless, there exists a variety which is neither taboo nor formal, but it is fled in formal writings and also in speaking because of its discourtesy. This variety is known as slang/largot which consists of non-formal words and expressions that are largely found in casual and easy conversations. In fact, a precise definition of slang is still not provided, since many sociolinguists fuse it with cant, jargon, argot, accent, and taboo as Allan and Burridge (2006:70) assert that:

Slang denoted the 'thieves- Latin', the 'vulgar tongue of the lowest blackguards in the nation'. So slang is, by association, 'bad language', such that any language disapproved of on moral grounds (as profanity, swearing, obscenity) will be branded slang and subjected to censoring. The most significant characteristic of slang overlaps with a defining characteristic of jargon: slang is a marker of in-group solidarity.

The emergence of slang starts among small groups with common experiences or professions for the sake of achieving certain contemporary objectives. These groups frequently use it as a code to speak about their secret matters and sometimes for the sake of excluding strangers. Further, slang excessive or repeated usage makes it sounds ordinary and thus leads to its pervasiveness in a given speech community. This idea is sustained by Allan and Burridge (ibid: 71) who argue that "when slang does survive, it has ceased to be slang". Henceforth, when peculiar words of slang keep going for long and people always hear them as part of their dialect or accent, the degree of offensiveness will diminish because they become more familiar with them.

Moreover, slang utterances oftentimes symbolize a group's attitudes and ethics as they reflect each individual's identity and provide us with sound information about his cultural background. On the one side, when individuals exchange information, uncountable features of their identity can be revealed; that is persons who tend to employ slang are typically the ones who own humorous, relaxed and youthful personalities. De facto, their speech also indicates which group they belong to and their position in it. In other words, speakers who control the talk are those who are self –confident and occupy a high rank in that group dare to use slang as they know that it will not be rejected. On the other side, the most existing cultures throughout the world requires from slang users to select the appropriate circumstances before engaging in it. Sometimes, people do really respect the audience and the norms of any group and try to combine words in a specific manner to make them sound more polite in their talk as they may totally ignore them.

Rapid change and new coinages are main aspects of slang. This means that each generation comes up with a new repertoire of slang which is particular to them as they regard the previous belonging terms to slang as an old-fashioned and they do not serve their ideas and epoch. Claiborne (1983:65) contends that "slang is the highly colloquial language consisting of either new or established words which are used imaginatively to secure a vivid or comic effect". 'wahjæ', 'zetla', 'ħælwa', or 'ɤɒbra' 'dez mʕæhɒm', 'berka matkæħælfiha' and 'ħalæba' or 'tæħlæb' are examples in reality extracted from the Algerian society where a set of slang words and phrases introduced by juveniles especially is met and, become rooted and routinely used in their families and entourage afterwards. The aforementioned terms respectively indicate: a sort of salutation 'wahijæ' which means 'hi', 'zetla', 'ħælwa', or 'ɤɒbra' are all surnames attributed to types of drugs. 'ħalæba' or 'tæħlæb' are two terms used to refer to illegal traders of petrol or to somebody who is really smart. 'dez mʕæhɒm' is an expression used to mean that you do not care about someone's opinions or feelings. 'berka matkæħælfiha' means 'stop looking acutely at her'. It is noted through these examples that slang terms are sometimes new coinages as in 'ɤɒbra', or ancient and current phraseologies with new connotation as in 'berka matkħæl fiha' 'berka' is an Algerian word which is used to say to somebody 'stop', 'ma' is a morpheme added to the word 'tkæħæl' which refers to the action or the thing itself and 'tkæħæl' is derived from kohl (substance for eyes) and used as a verb but only in dialectal Algerian Arabic to mean 'looking at', fiha means 'at her' .

2-6- Politeness/ Impoliteness and Linguistic Taboo

Although politeness and impoliteness are two main universal features in humans, they are lexicalized differently .i.e. expressed or treated diversely. In essence, both of them are central concerns of pragmatics as a main discipline that encloses the numerous variables of speaker-listener's contact, in addition to the kind of the relationship which groups them and the context where a given structure of language is used instead of another. Leech (2003, quoted in Culpeper 2011:5) claims that:

> The starting point of pragmatics is primarily in language: explaining communicative behaviour. By studying this we keep our feet firmly on the ground, and avoid getting lost too easily in abstractions such as 'face' or 'culture'. The basic question is: What did s mean [to convey] by saying X? It is useful to postulate the Politeness Principle (PP) [...] because it explains certain pragmatic phenomena.

In the long run, good verbal habits, manners and deference indicate that the person is courteous, gentle and polite. This type of person constantly tries to respect the others and follow the prominent social guidelines that exist in his culture and society. Admittedly, politeness is the most admired characteristic in someone's personality, as it provides him with a sort of magnetism that enables him to sway anyone. This aspect is most of the time revealed through language use as the principal paradigm to judge and notice the person's objectives. Accordingly, Ide (1989:225) Quoted in Fernández et al (2012: 4) explains the act of being polite as follows:

> [...] the language usage associated with smooth communication realized 1) through the speaker's use of intentional strategies to allow his or her message to be received favourably by the addressee, and 2) through the speaker's choice of expressions to conform to the expected and /or prescribed norms of speech appropriate to the contextual situation in individual speech communities.

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Absolutely, politeness as a social variable is indeed required to keep social order, groups' equilibrium, and distance between members of a speech community and for these reasons people usually behave in a way that keeps and conserves their public self-image/esteem and face. On this subject, Lakoff (1989: 102) says that: "Politeness can be defined as a means of minimizing confrontation in discourse - both the possibility of confrontation occurring at all, and the possibility that a confrontation will be perceived as threatening." Meanwhile, a person who doesn't care about his behaviour and speech will probably impinge his self –image in addition to the one of the targeted persons. Face is a sociological notion put forward by Goffman in order to refer to politeness and all its components, namely; reputation, prestige, and self-esteem. Goffman (1967:23) explains the concept of face as follows: "Face means: the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self -delineated in terms of approved social attribute". Thus, face with regard to politeness, represents the reciprocal and the desired respect which is supposed to pervade a public conversation and any disrespectful act containing insults, swear words, obscene expletives or critiques will be considered as a face threatening act (FTA) and needs another strategy to soften the threat, this is called face saving act (FSA). Hereof, Brown and Levinson (1987) approach politeness standing on Goffman's idea of face and distinguish between positive and negative face, as they propose the following definition cited in Bowe and Martin (2007:28):

> Positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants.
> Negative face: the basic claim to territories, personal preserves, rights to non-distraction- that is, to freedom of action and freedom from imposition.

Further, Brown and Levinson (1987:65-6) continue in their work on politeness and give us more details about face threatening acts and classify them into four categories stating that :

- Act threatening to the Hearer's Negative Face (freedom of action): e.g. ordering, advising, threatening, warning.
- Acts threatening to the Hearer's Positive Face (self-image) e.g. complaining, criticizing, disagreeing, raising taboo topics.
- Acts threatening to the Speaker's Negative Face (freedom of action) e.g. accepting an offer, accepting thanks.
- Acts threatening to the Speaker's Positive Face (self-image): e.g. apologizing, accepting a compliment, confessing.

The above types of FTAs according to Brown and Levinson (ibid: 74) rely on three sociological variables in order to assess their degree of seriousness.

> **D-** The social distance between the speaker and the hearer i.e. the degree of formality and solidarity they share, or might be thought to share; (a symmetric relation).
>
> **P-** The relative power of the speaker with respect to the hearer (i.e. the degree to which the speaker can impose on the hearer; (an asymmetric relation).
>
> **R-** The absolute ranking of the imposition in a particular culture (both in terms of (1) the expenditure of goods and/or services by the hearer, (2) the right of the speaker to perform the act; and (3) the degree to which the hearer welcomes the imposition.

Respectively, social distance (D) as a congruent criterion considers the kind of the relationship between the speaker and the hearer, taking into account the existing similarities and differences. It also considers the degree of interaction or familiarity which makes them feel either close or distant to each other and which favours or

disfavours the occurrence of an act. Relative Power (P) of the speaker as regards to the hearer is an unstable social aspect i.e. the extent to which the speaker monopolizes the talk and tries to impose his ideas on the listener. Absolute Ranking (R) of imposition involves the ways through which an authoritative ordering/ imposition is handled in a given culture. In this case, face impositions are classified in terms of payment of goods or services by the hearer (such as devoting a period of his time to listen to other persons) in addition to the priority of the speaker to give information and instructions and finally to how the speaker deals with such an act of imposition.

Put it in a nutshell, positive politeness is reflected by the person who shows usually his sympathy, enthusiasm and motives to behave in a covetable manner. In other words, he cares about his relationships and also to the ways of establishing and maintaining them. Moreover, respect is a salient benchmark of positive politeness since it is required to keep up contact's order between people and to enhance the degree of the person's self –esteem. Withal, negative politeness refers to the desire of an individual to feel free in his speech and deeds. Indirect speech acts, giving an opinion, refusal, apology and asking for something you want (a request) are part and parcel of negative politeness whose main target is to show deference and imposition as opposed to direct speech acts, jokes and compliments which represent positive politeness whose major aim is to avoid offense and to be amicable.

Thus, politeness as a sociocultural practice includes standards of living and norms of conduct in all speech communities as it constructs the main supports for appreciative and well-mannered interactions. Nevertheless, people do not always conduct appropriately and they may infringe the norms and constraints of politeness through the use of offensive language. Such an act prompts an immediate social ostracism and denunciation because of the use of impolite and aggravated affronts. Yet, if language is deployed incorrectly, this does no longer mean that correct use is always the most suitable in any conversation and context. In other words, even

taboo language i.e. expletives, obscenity in addition to euphemism can identify a remarkable and distinct behaviour. These can be as indicators which lead researchers to understand and explain the reasons behind a given act. Allan and Burridge (ibid: 2) allege that: "by default we are polite, euphemistic, orthophemistic and inoffensive; and we censor our language use to eschew tabooed topics in pursuit of well-being for ourselves and for others". Thus, the aforestated features of humans allude that a full understanding of how people handle their daily life needs an amalgam of linguistic behaviours.

As a matter of fact, and in spite of its unsuitability, impoliteness also gives us cues about individual's emotional attitudes. Mills (2003:122) believes that: "impoliteness has to be seen as an assessment of someone's behaviour rather than a quality intrinsic to an utterance". Hereof, it can be said that several reasons and factors lead a person to deviate from the expected and good behaviours i.e. if the individual is teased or bothered, in addition to his mood and state such as feeling sad or hurt. Besides, the same feelings are generally transmitted if the hearer is addressed clumsily. By the same token, Bousfield (2008) cited in Locher and Graham (2010:106) argues that "impoliteness/rudeness is instrumental in that is co-constructed within a specific context for (extra-) linguistic reasons, that is, for reasons beyond its own mere occurrence". Thomas (1995:179) adds that: "people employ certain strategies [...] for reasons of expediency – experience has taught us that particular strategies are likely to succeed in given circumstances, so we use them." This idea was first initiated by Brown and Levinson (ibid: 63) who contend that "humans are endowed with … a precisely definable mode of reasoning from ends to the means that will achieve those ends". Following Bousfield (2008), Thomas (1995) and Brown and Levinson's lines permit us to understand the occurrence of impoliteness rather than politeness. Accordingly, impoliteness is considered as a primordial and natural outcome of human beings who may be irrational in many circumstances whereas politeness is the most adapted strategy in conversations as it can sometimes be artificial. Thus, as far as an individual takes

part in a conversation, he automatically chooses varied strategies and styles that can be either polite or impolite, conscious or unconscious, to get through his communication targets.

Imposing power is also deemed to be one of the major reasons or targets behind the use of impoliteness; particularly the one called by Beebe (1995:154) "instrumental impoliteness" as a method to achieve typical aims. Referring to Beebe (idem) Culpeper (2007: 38) argues that when impoliteness is employed for the sake of showing power serves the following purposes:

1) To appear superior. Includes "insults" and "put downs".
2) To get power over actions (to get someone else to do something or avoid doing something yourself). Includes "sarcasm" and "pushy politeness" used to get people to do something, as well as attempts to get people to go away or to leave us alone or finish the business more quickly.
3) To get power in conversation (i.e. to do conversational management) (to make the interlocutor talk, stop talking, shape what they tell you or to get the floor) includes saying "shush" and rude interruptions.

Some people use sarcasm and nasty commentaries in their conversations to gain attention and sometimes to show their self-confidence and haughtiness to seem potent, dominant and influential. Yet, people are really influenced and blessed by such an act which makes them really feel humiliated. This can be also a tactics to push a person to do an unliked activity that you want to flee and really wish or need it to be accomplished, you may say that 'I know that you are not able to do it because you are coward/strabismal/ obese/ fearful' ʻrani ʕaref beli mædirhæʃ jæ djæjeħ/læʕwər/ jæ l'χæwef'. A further point, it is noticed that impolite persons may say something to bother or cut off the speaker's speech. The following expressions can illustrate the above idea: [belæʕ fumək] or [skɒt

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ʕlinæ jərħæm wæ1dik] both utterances stand for 'shut up' or 'for God's sake stop talking' [ntæ gæʕ mætæʕrefʃ tehder ɣi sekketnæ] which means 'stop talking, your speech is senseless" is another way to demean the speaker or to seize the talk.

To clarify the occurrence of im/politeness, it is worth considering them within the classification of speech acts. First, to show the utility of speech acts to keep up social regulations or vice versa, second to look for the possible ways to realize them, third to identify the type of their influence on the interlocutor.

2-7- Speech acts

Speech acts denote the accomplishment of actions through the use of language. In other terms, giving orders, making a request, criticizing people, presenting an apology and so forth are all actions that include direct or indirect expressions which are initiated by individuals to achieve a specific purpose. In respect to direct speech acts, they are statements which have a transparent relationship between the form and the function of the sentence e.g. please would you open the door? Whereas indirect communication acts will carry a meaning which goes beyond their literal meaning and their coveted intention i.e. their content does not refer to what is required directly e.g. It is hot here! I wonder if the window is closed or open. In this case the full expression has implicit senses and may be recognized diversely. Simply put, it can be interpreted either as a request 'look if the window is opened' or simply as an order 'open the window'. In this line, it is important to take into account the context where both direct and indirect speech acts particularly are performed. Similarly, the intention of the speaker and also the

conventionalities of the culture and the norms of speech usage i.e. the shared background of information of the speaker and the listener are of a great importance to grasp the insinuated sense. Stelmann (1982:279) explains the requisite of the precedent parameters along these lines "linguistic communication is more than merely saying something; it is saying something in a certain context, with certain intentions, and with the listener's recognition of what is said and of these intentions".

There are uncountable sorts of acts affiliated to the speaker's speech. Such acts can be used for the sake of asking, informing, and sometimes to irritate the hearer. So, the employment of any speech form requires a well-socialized communicator who is capable to choose the form which suits the situation and the circumstances into the bargain.

Austin the pioneer of speech acts theory (1962) sets up a trichotomy of locutionary act, illocutionary force and perlocutionary act to analyze how they are performed. Respectively, the locutionary act is deemed to be the basic component in a speech act. It characteristically refers to actions which carry out the performance of linguistic utterances into acceptable and appreciable sentences. Again, it has been divided into three subsidiary acts namely; phonetic, phatic and rethic. Accordingly, Austin (1962:95) elaborates them as follows:

> (1) Obviously, to perform a phatic act I must perform a phonetic act, or, if you like, in performing one I am performing the other (not, however, that the phatic acts are a sub – class of phonetic acts; we defined the phatic act as the uttering of vocables as belonging to certain vocabulary: but the converse is not true, for if a monkey makes a noise indistinguishable from "go" it is still not a phatic act.

> (2) Obviously in the definition of the phatic act two things were lumped together: vocabulary and grammar. So, we have not assigned a special name

to the person who utters, for example, "cat thoroughly the if" or" the slithy toves did gyre". Yet a further point arising is the intonation as well as grammar and vocabulary.

(3) The phatic act, however, like the phonetic, is essentially mimicable, reproducible (including intonation, winks, gestures, etc.). One can mimic not merely the statement in quotation marks "She has lovely hair", but also the more complex fact that he said it like this: "She has lovely hair" (shrugs).

A phonetic act is merely the act of producing sounds or noises that cannot stand alone e.g. 'kdmxlo' is meaningless and needs support from phatic acts i.e. the utterance of a specific word and rethic acts where the emphasis is on both production of a word with its targeted meaning. In this respect, the above distinction suggests that phonetic, phatic and rethic represent a hierarchy of reliance on each other. Otherwise stated, no one is able to say something without producing a kind of noise or blast, whereas he can produce meaningless sounds without forming a word. Further, it is common to hear senseless words on the fly; in return it is illogical to convey a meaning without the production of speech.

The illocutionary act however, goes beyond expressing a mere act as it discloses more intricate messages for the hearer who is supposed to decipher the literal meaning behind their transmission (indirect speech acts). Perlocutionary act has to do with the impact of a given utterance on the hearer i.e. how it affects the attitudes and the emotions of the addressee.

This classification includes the major features that are found in a single utterance and cannot be segmented; that is, locutionary (including its branches), illocutionary, and perlocutionary are three inseparable dimensions that occur at the same time. Put it differently, if locutionary and illocutionary forces of speech are considered, some peculiar acts either polite or impolite which can be extremely

offensive for someone can be detected; meanwhile they may seem as a normal behaviour for others. Besides, their realizations rely on the speaker's intention in producing that utterance. As Fraser and Nolan (1986) quoted in Spencer-Oatey (2000) point out that:

> No sentence is inherently polite or impolite we often take certain expressions to be impolite, but it is not the expressions themselves but the conditions under which they are used that determine the judgment of politeness.

In terms of indirect speech acts, it is often a confusing task in our life to distinguish between polite and impolite ones because this fact depends on how a person will interpret a given utterance across different circumstances. If we consider the following Algerian example: 'ʃbeli mæχæsekʃ tselefli lɒtɒ ' 'I think that you are not willing to lend me your car'. This example constitutes a manner of a request for the car and at the same time a face threatening act for the addressee. It will make him feel more embarrassed and sometimes will not find the suitable answer because of this unexpected way of asking for something. As a result, the interlocutor should in many cases pay attention to the social distance, social power or rank, gender and also the difference of age between him and the hearer during his speech acts production. This type of attention helps the speaker to avoid or to achieve certain impacts on the hearer, that is to say; the perlocutionary force of the speech acts. This force is part and parcel of speech acts parameters where consequences of the utterances are the preponderant benchmarks to be inspected. An instance of that is to insult a person or compliment him; the first act may arouse a kind of humiliation, and dissatisfaction whereas the second will engender a sort of loveliness and contentment.

Humiliation is that feeling which engenders shame, scorn and loss of stature and face. Henceforth, the person who wants to humiliate another one tries to make him feel diminished and accuse him or mock at him publically. A relevant

illustration that would serve the aforementioned idea proposed by Irvine (2013:96) who stated that:

> Suppose, for example, that while washing his hands in a rest room, a man accidently splashes water his pants, and suppose that as he is leaving the restroom, one of his oafish friends sees him and shouts out: "look at that! He wet himself!

Irvine (idem) comments on this example and adds that:

> It is an insult that, depending on how sensitive the man is and depending on who else hears the insult, might, besides making him mad, make him feel foolish or embarrassed, indeed, it might humiliate or worse still, mortify him.

So, the degree of humiliation depends on the words used to demean a person and also to the accompanying persons who are present during the production of the rude speech act and to the place or status they occupy in their society. The same insult may not have the same effect if it is uttered in front of an intimate friend; meanwhile if the individual is with others whom he respects and cares about losing his self-image, such an act will be a real weapon to defeat him. Furthermore, when the individual confronts similar situations even his identity is affected because they make him feel inept and feeble. Sometimes, these attempts of devaluing people may result in a counter attack for the sake of revoking the accusation and keeping his positive identity. These reactions are embodied in the person's courage that immediately conducts him to show his power and capability to take revenge from the aggressor. Yet, in Algeria it is very common to encounter similar situations when the humiliated person will promptly retaliate or ridicule the provoker. For instance, if we consider the same example given by Irvine (ibid: 96) within the Algerian context, the answers can be manifested in a loud laughter or a verbal utterance such ' ʃuf rɒħek ntæjæ kmejtek ræhæ gæʕ msemχæ b'laʕreg',

that is 'look first at you shirt which is wet with sweat'. In this case, the addressee has casted the negative effects of that rude behaviour as the audience may draw its

attention to the aggressor rather than the one who was firstly disgraced. Correspondingly, the perception of an insult as being acutely embarrassing or not represents its perlocutionary force and depends also on the saliency of the person's identity in a given group. Some remedies are strongly required to retrieve the prevailed rhythm of a successful communication such as apologizing or sometimes taking the rudeness and the critics for granted.

2-7-1- Apologizing

Apology is the communicative performance which accompanies our daily conversations to express either a polite behaviour or repair a communication breakdown, particularly after regretting an act of being repulsive. Henceforth, apology's main rational purpose is to follow the social norms of adequacy in any speech community. Otherwise stated, when an unpremeditated hurting linguistic expression is produced or a damage caused by an intended insult, mockery, negligence, hurt or a dismay takes place, apology will be the suitable strategy to mend the situation and soothe the bruise. Absolutely, apologizing needs two participants, namely; the aggressor and the wronged person. The former is supposed to heal the wronged person' feelings and show him that he really regrets the fact of having hurt him whereas the latter will manifest either his satisfaction or sometimes his disappointment. On this wise, an apology can be a manner of restoring the lost stature and dignity. As Miller (1993:163) points out: "if an apology does not look somewhat humiliating to the wronged person or third parties, then it isn't one and it would be utterly ineffective in accomplishing the remedial work it is supposed to do". Therefore, the provoker should acknowledge that he wants really to compromise the relationship through a noticeable and modest apology in order to remedy the disruption in front of the present persons.

Apologizing as a remedial move can be discussed in terms of separate components. Accordingly, Blim-Kulka et al (1989) cited in Márquez-Reiter (2000:46) argue that:

> The apology speech act can be on its own or made up of different combinations of semantic formulas: (1) an expression of apology, (2) an explanation or account, (3) an acknowledgment of responsibility, (4) an offer of repair and (5) a promise of forbearance.

On that account, apology can include more than one communicative constituent and each one can be considered as a speech act in its own right. This semantic formula is well explained by Tanck (2004:2) who sustains it with the following examples: an apology, "I'm sorry;" an acknowledgement of responsibility, "It's all my fault;" an offer to compensate, "I'll replace it;" a promise of forbearance, "It will never happen again;" or an explanation, "It was an accident". In other words, to achieve the overarching purposes of an effective apology the offender may use a variety of expressions i.e. speech acts which refer to his self-reproach, regretfulness and remorse. Further, it may also include some explanations about the reasons behind the occurrence of the infringement in the first place and a sort of promise to the wronged person of not to commit the same offensive and demeaning act again.

Obviously, a rude expression and brutality vis a vis the others, a misunderstanding -that generally needs an apology before starting to clarify it-, a physical quarrel or a car accident, coming late to an appointment, disobedience and being indisciplined, a racial or cultural insult are the focal reasons for which an apology is customarily rendered. On the whole, making an apology is not an easy task to do particularly after a premeditated offense or when the preponderating rules of the recipient's culture are unknown. So, apology's effortful realization does not lie only in trying to give support to the offended persons in one's culture but also in

how to present an apology for an individual who does not belong to the same speech community. For this reason, it is crucial to have at least an idea about other's norms and rules of conducts and communication in order to be aware if a given act requires an apology or not. Hence, due to the lack of a shared background in addition to the existing discrepancies across cultures a real communication breakdown is more likely to occur, since each society has its variant assumptions and expectations.

2-7-2- Complimenting

Compliments are the eloquent speech formulations linked all most the time with the establishment of politeness strategies. They are universal speech acts found in the majority of cultures and languages. This aspect of universality however, is not a reference to their similarities. That is to say, a variety of differences is found among compliments throughout the world where significant discrepancies in what concerns their forms and the responses given after hearing a compliment can be found. Complimenting and compliment responding are instruments for establishing and maintaining congenial relationships and social strategies. They also lead people to strengthen the link of solidarity and create harmonious atmospheres. Holmes (1986:465) clarifies the use of this strategy in the following quote:

> As a speech act which explicitly or implicitly attributes credit to someone other than the speakers, usually the person addressed, for some "good" (possession, characteristic, skill, etc.) which is positively valued by the speaker or the hearer.

Accordingly, a compliment is an expression which reveals the admiration of some peculiar aspects of a person or to the things or belongings of that person as well. For instance: 'oh! You look so beautiful' or 'what a great choice have you done' are compliments addressed to someone who is either close to us or to a stranger whom we met recently as Lewis (2004: 4) asserts that "compliments can

serve as a method to open and sustain a conversation with a new acquaintance". They play the role of favourable signs of sharing similar interests and tastes. Over and above, the main topics of complimenting turn around the appearances, possessions, and realizations of someone. Nevertheless, unlike other speech acts the occurrence of compliments is somehow sensitive. In other terms, uncountable situations where compliments are expected but they do not occur or vise –versa can be coincided. As far as the first case is concerned i.e. the absence of an expected compliment may create an embarrassing atmosphere for the interlocutor and the listener. It is generally deciphered as a disapproval, jealousy or envy of a person who makes a new look for example or a favour that really deserves to be appraised or a well-presented food and, so on. At any rate, an inadequate use of compliments can provoke embarrassment and even offense. Whereas in the second case i.e. the occurrence of a compliment when nobody expects it. In this case many interpretations can be delivered; it can be a kind of sarcasm when people say something to mean the opposite or to aim at approaching important personalities in order to boost the relationship and sometimes to achieve certain purposes or vested interests. In this vein, Olshtain and Cohen (1991:158) contend that "the speech act of complimenting is intrinsically courteous and enables the speaker to make use of available opportunities to express and interest the hearer". Thus, compliments can function as a starting point to break the obstacles of how to begin a talk and facilitate the flow of the communication as well.

Acknowledgment, positive effects and satisfaction are significant outcomes that ordinarily succeed complimenting. Nonetheless, if a compliment is conceived unsympathetically especially if it is erroneous, insincere or meant to insinuate jealousy and, sometimes directed ironically to limit a conversation, the fallout on interpersonal relations will undoubtedly be negative. Likewise, an immediate response is obviously foreseen by the recipient so as to complete the speech act of complimenting as a whole. As a matter of fact, complimenting responding can be embodied either in the confirmation or acceptance of what is said as in "that's kind

of you" or by rejecting the offered compliment sometimes impolitely or arrogantly as in 'I know that already' or ' thank you' but with an artificial smile.

Yet, compliment responses are variable and often create what is called according to Pomerantz (1978) cited in Spencer-Oatey (2000: 99) "dilemma". Pomerantz (idem) the first researcher who studies compliment responses argues that the complimentee usually finds himself under the pressure of accepting the compliment and feeling so proud or avoiding self-praise and looking for modesty. The normal response of a compliment is supposed to be positive but there is a "prevalence of rejections and disagreements" as it is suggested by Pomerantz (idem) quoted in Cheng (2003: 26). Pomerantz (1978) and Holmes (1995) cited in Spencer-Oatey (idem) agree on a similar classification of compliments as they divide it into three broad categories which are (a) acceptance, (b) rejection/deflection, and (c) evasion/ self- praise avoidance. This division is well clarified by the taxonomy of compliment responses provided by Pomerantz (idem) in Cheng (idem) and presented in the following table:

Response Type	Example

I-   Acceptances
 	
    1- Appreciation Token
 	
    2- Agreement
	
	A- That's beautiful
	B- Thank you
	A- Oh it was just beautiful.
	B- Well than you, I thought it was quite nice.

II- Rejections 1- Disagreement	A- You did a great job cleaning the house B- Well, I guess you haven't seen the kid's room
III- Self-praise/Avoidance Mechanism 1- Praise Downgrades a- agreement b- disagreement	A- That's beautiful B- Isn't it pretty?
2- Referent Shifts a- Reassignment b- Return	A- Good shot B- Not very solid through A- You're a good rower, honey. B- These are very easy to row. Very light. A- Ya' sound really nice. B- Yeah, you soun' real good too

Table 2-1- Pomerantz Compliments Responses. Source: Cheng (2003: 26-27)

This classification of acceptance, rejection and evasion can also be found in the Arab world in general and Algeria in particular. However, complementing in Algeria has other worth mentioning particularities which can be linked to several criteria, namely, culture, stereotypes, manhood, fear of rejecting it, shame and so forth. Genuinely, Algerian males often avoid giving a compliment especially with their sisters or wives. This is due to the entourage where they have been raised and

which insists on avoiding delicate formulas of speech for men and also to preserve what is known as 'ħurma' between the two sexes. That is to say, the supposed respect and appreciation required in the Arab society as a compulsory paradigm to keep both sexes separated. This principle is per se dictated by the Islamic religion and has become rooted in all families so as it is very difficult to change it or deviate from it. These are the major reasons why men do not compliment women especially in front of members of their family. This concerns complimenting between the different sexes, but in what concerns compliments among the same sexes we can say it has become so pervasive nowadays than it was in previous times. 'rak ʃbæb l'jum' 'you look handsome toady' 'tinisæ ttæʕæk fɒr bezzæf' 'you sport shoes are so nice', 'bentek ʃæba' 'your daughter is adorable/ beautiful', 'weldek muʃtahid' 'your son is a good pupil' are commonly used expressions by the Algerians. Nevertheless, there is another factor which can be as an obstacle to complimenting in the Algerian communities and may lead to rejection or evasion of the compliment. Put it differently, all most all of the Algerians believe in the evil eye that refers to "the belief that someone can project harm by looking at another's property or person" as reported by Maloney (1976: v). On the one side, the evil eye relates to the occurrence of bad things or harms concerning health, pregnant woman, beauty of somebody or someone, or profession i.e. everything which can attract the attention or the admiration of people. This ideology is not only related to the Algerian culture and stereotypes but also to the Islamic religion that supports this belief in many verses of the Holy Koran and Hadith. Consequently, people are regularly afraid of the envy of the beholder and try to avoid meeting him especially if a bad incident has happened to them after meeting him.

On the other side, this negative attitude towards the use of compliments especially in the Arab world and Algerian speech communities conducts their population to avoid employing them in any case. This behaviour is adapted firstly,

to escape potential infringement in communication and, secondly to stay away the fact of being considered as a potential source of causing harm to the others. In such cases, the speaker feels culpable and starts to look for other alternatives to keep away from likely occurring troubles and for some repair mechanisms in order to ameliorate the situation. These repair strategies are religious expression such as 'mæʃaʔallah': 'what God has willed''tbaːrekllah': "God gives prosperity" and are sometimes uttered immediately after or before complimenting as counteracts by the giver of compliments to lessen the compliment's bad outcomes and, the corresponding ordinary answers are 'allah jaħħafdək' or 'allah j'səlmək': "God bless you".

Gender differences are clearly discernible in what concerns their use of language, behaviours, and reactions in addition to uncountable characteristics which are typical to both genders. Nevertheless, there exist other specificities but seen from another angle. That is; how do Algerian women and men consider Algerian men or manhood?

2-8- 'erradʒela'/ 'erradʒel' *in Algeria*

'Erradjela' is a purely Algerian term derived from the Standard Arabic word 'elrrojoula'. It symbolizes men's personalities and necessitates a conformance to the spirit of virility as a primordial criterion in men's life. Virility embraces both biological and acquired aspects which are commonly reflected through their outward appearances (body, tone of voice, nerves, and muscles), or through their prowess, vigour, and effectiveness to surpass life intricacies. Thus, though some distinguishable principles in considering virility can be encountered, the chief benchmarks of masculinity are classified similarly in the majority of cultures. In other words, the classification of its traits depends also on cultural codes, social situations and personal ways of behaving. Virility is also linked to dignity, self-control, compassion, and courteous manners. It is then a crucial strategical method

adopted by men to show their vitality and clout. Henceforth, this dominant social reality is almost a question of showing how much men they are as it is keenly linked with their sexual life and paternity. The latter is achieved after having a first baby, but men usually try to prove their persistent virility and manliness by fathering again and again.

The aforesaid reasons necessitate a glance at the measures of 'errajel' by himself within an Algerian context where he is the responsible or the leader who makes valuable initiations and takes right decisions within his family. 'Erradjel' is that brave protector who embodies the backbone of his entourage and preserves his honour. Peteet (2000: 107) writes that:

> Arab masculinity (rujulah) is acquired… in …expressions of fearlessness and assertiveness. It is attained by constant vigilance and willingness to defend honour (sharaf), face (wajh), kin and community from external aggression and to uphold and protect cultural definitions of gender-specific property.

The Algerian dialects include terms such as: 'sqaf' which means the 'roof of the house' to mean that man is the protector of the family from any harm and plays the role of the roof that protects his family from outside dangers and bad weather. 'sħeħ' which means 'pure' 'correct' 'strong' is another word assigned to that man who is reliable and does not lie or cheat. 'sħeħ' literally signifies a healthy person who does not suffer from any illness. In the past, the word was used to refer to 'purifying' which is the synonym of 'to cure' or 'to clean something from impurities'. Men with these aspects are respected and revered to the extent of being afraid that something bad will occur to them or attack their souls of virility. On that account, it is extremely offensive to label or describe a man especially in Algeria by using terms that are opposites of the aforementioned characteristics. 'mæʃi

rajel': he is not a men 'mæʃi ʕumda', 'mæʃi gabda' 'mæmennu walu' or ʕud ræʃi' : we cannot rely on him, 'ʃmætæ': 'seamy', are all insults that really harm man and may lead to an embarrassing and unforgettable moment in his life, because they put his status down particularly in front of people who estimate him. In order to avoid such humiliating incidences, men strive to fit to the main features of manhood and nobility and if they do not do so, they will draw people's scorn and mockery in addition to many other unkind, hurtful and hateful critics which will be directed to them.

2-9- 'erradʒel' According to Algerian Women

On the one hand, ideal masculine dominance in the Algerian societies is an outcome of accumulated years of raising a boy and shaping his personality by planting in his mind some ideologies inspired from their culture and religion. On the other hand, Algerian women consider themselves and are also considered as inferior to men. These two aspects of inferiority vs. superiority are the results of the fanciful image attributed to males and also to the central and determinable position that they occupy in society; in other words, the starring role of moral and material protection. It is clear that nowadays even women have entered men's universe of work, but as it is stated by the Islamic religion men are supposed to take their families in charge. Even women who have immersed the world of work prefer that their 'men' spend money to meet the needs of their family. Money in general is a basic element which creates imbalance between the members of a speech community; where we can find rich with a superior status and respected by the majority and poor persons who are also respected but with a different degree. This reality which cannot be escaped is the prominent archetype that urges men to go to work and earn money, more than women who do that just for the sake of improving their standard of living.

The impact of the principles imposed by religion and culture affects women too, as they do prefer brave men who preserve and sustain them in their whole life. This is discerned in their talk in describing their husbands, criticizing them or when they talk about the desired man for future engagement. In most cases, an Algerian woman cherishes a man who is capable of defending her in front of people, especially her family in law, and also the one who is generous 'feħʃuʃ', and a successful man in his work 'jter f χeddemtu' 'qafez', the one who finds speedy solutions to his family troubles 'tendʒem tetkel ʕliːh' 'digurdiː'. These are the major man aspects that are admired by Algerian an woman who considers them as indispensable to decide if she will engage with him or not. Woman's fragility and femininity push her to look for someone who is strong enough, someone who does not let her go or drop her easily. This type of man is the dream of any woman who wishes to have him as a husband whom she will share her life with and shape an ideal family.

Yet, in spite of the rooted socio-cultural regulations and ethics, male's preeminence and sovereignty are relatively undermined nowadays. This is due to women who immerse men's areas and bring about immense educational, social and economic changes. Those changes have taken place because women occupied men's jobs, especially some hard ones such as driving a train or a plane, or jobs which require a night displacement like a photographer or DJ (disk jockey) in weddings. Veritably, these jobs do really decrease women's femininity and make women look like men even in their appearances. Still, the pervasiveness of alike phenomena nowadays conducts women to decide for themselves and not to care about males of their family and put men at a stage where they cannot take a firm decision to prevent their sisters or wives from working. Consequently, men are accused of being less virile than they were in the past, when women were nearly forbidden to approach work and if this happened the majority of men did prefer or

permit the career of teaching as a suitable job for women who represent the most vulnerable and sensitive creatures on earth.

2-10-Taboo Vis a Vis Islam

Islam is the most pervasive religion in the Arab world, a religion used as a guide in Arabs' life for the sake of leading, directing, dealing or communicating with people appropriately. It is a religion which encompasses all instructions about life and its expected good or bad events. The word "Islam" means submission or surrender – however, it was derived from the root word "Salam". From this root word, new other terms like peace and safety[6] can be derived. In this line, and in order to live peacefully, people need to find ways to accommodate, to put up with others, and to follow rules which suit their needs. Whoever finds himself lost or hesitates about something, he will come back to the Quran, deemed to be the principle element in Islam and the typical reference for all Muslims, though it sometimes requires some clarifications and elucidations provided generally by a 'Mufti'. Besides, turning to religion in conversations extensively reflects the prevalent religious beliefs which are profoundly entrenched in people's culture. In addition to this, referring to religion is also a dynamic strategy employed by individuals to attain some specific purposes and intentions and also to influence and make people believe them

Religion is withal a system of beliefs and symbols which functions as an instrument to facilitate successful contact and communication. Moreover, language which is the chief means to carry out thoughts and conceptions to others is deemed also to be a necessary item to convey, spread and synchronize Islam and Islamic ideas. This human ability, however, is supposed to be used relevantly and purposefully in order to keep the good proceeding of conversations and

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[6] - http://www.muslimvoices.org/word-islam-meaning. 20/05/2016

relationships. Actually, the Islamic religion thoroughly inhibits the bad use of language especially if it is used to hurt others or to mock at them. The following illustrative verses mentioned in Quran (Surah Ibrahim) are the best examples or proofs which urge the fruitfulness of good terms and prohibit bad ones.

بسم الله الرحمن الرحيم

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (25) وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ(26)[7]

[سورة إبراهيم الآية:24- 26]

The verses compare between the use of 'kælima ətajiba' or 'a good word' which has perpetuated, inspiring and conducive impacts on people and a bad word that may mislead both of the speaker and the hearer at the same time, because of its uselessness and unknown outcomes. A distinguishable feature in these verses is the use of the singular form of 'kæla:m', i.e., 'speech' which is 'kælimæ'. However, the sentences or even phrases are obviously formed through linking words together. That is, even if the term is in its singular form it refers to speech as well.

Likewise bad language is disfavored by Prophet Muhammad (PUH) who says in his hadith:

‘’إن الله لا يحب الفحش ولا التفحش‘‘ [8]

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[7] - "Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? (24) It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.(25) And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability (26)" http://quran.com/14 /24-05-2016

The aforementioned verses and Hadith appeal to respectable acts and decent speech which have beneficial consequences on people's relationships and prohibit immoral, dishonest behaviours and offensive speech because they are considered as major factors which disrupt the good contact between persons. Moreover, bad deeds and hurtful speech are assigned to the individuals who lack faith and do not fear the almighty God who forbids the unkind usages of language because of the harm they usually cause for the others.

2-11- The Impact of Derogatory Language

Unlike positive words that may change a bad atmosphere or mood into hopeful and joyful spirits, negative terms do really discourage and irritate the target person. For these reasons, it is noteworthy to identify the harm caused by this repugnant language, and to show how it can affect people. In reality, disrespectful language is considered as an embarrassing and injurious tool to the hearer who may feel extremely humiliated. Wardhaugh (2006:239) says that: "Taboo is the prohibition or avoidance in any society of behaviour believed to be harmful to its members in that it would cause them anxiety, embarrassment or shame." Besides, taboo language (insults, swear and profane words) appertains to face threatening acts (FTAs) as Wardhaugh (idem) asserts "It is an extremely strong politeness constraint", since it permits the emotional force of the addressee to exceed its rational force because of its power.

Nevertheless and though it is preferable to avoid using taboo terms, no one can deny the fact that sometimes individuals are pushed to utter inadequate words to relieve their resentments as it is argued by Bowers (1981: 129) who contends that:

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[8] - My translation: ' God disfavour bad talk and wrong doings'

Taboo words generate emotional reactions in part through verbal conditioning; that is through a simple form of learning, the sounds of taboo words become directly associated with emotional centres in the brain. Accordingly, taboo words can evoke strong emotions even when they are uttered without any desire to offend.

Therefore, immediate reactions and responses are engendered when someone is hurt. The occurrence of these acts is linked with the idea that language influences the way we think, because any person can avoid using taboo words, simply if he stops thinking about the annoying topic or individual. However, if he continues to think about it, he will look for ways such as insulting or swearing to take revenge or to release the frequency of harm. Matsuda et al (1993) and Sullaway (2004:10) emphasize also on the psychological and physiological symptoms which are generated from offensive talk positing that "the harms experienced by victims of hateful speech, are similar to post traumatic stress disorder (PTSD): panic, fear, anxiety, nightmares, intrusive thoughts of intimidation and denigration." Sometimes the harm goes beyond a mere dispute or disagreement and may cause severe health troubles on the injured persons.

Context in this case plays an important role in the degree of offense i.e. if the same disrespectful expression is uttered with a friend and someone whom they do not have a close relationship with, the frequency of injury will certainly vary. Similarly, status is one of the major factors which permits the high- grade people to offend vulnerable ones. Moreover, the offender may increase or alleviate from the frequency of harm of his speech depending on the listeners' reactions and attitudes. Native language is another determinant in addition to the aforestated criteria which participate in the fluctuation of the degree of harm. In other words, taboo words uttered with the mother tongue hurt more than the ones produced in a foreign language. Harris et al (2003:561) concede that "emotional phrases presented in a first language elicited higher skin conductance responses than emotional phrases in

a second language". In Algeria, for example if someone is insulted by the French word 'batard' i.e. 'bastard' will not have the same strong feeling as if the same word is used in Arabic that is 'farχ'. The emotional force is elevated because the target is acquainted with the words and their meanings. This is the prominent reason behind the study of the use and assessment of taboo language within the native speakers' language and community.

Perceived offensiveness among both genders however is not the same, as women generally disapprove the usage of offensive terms and tend to be more sensitive to harm than men who are less influenceable. These differences are generally assigned to the genetic and physiological nature of both genders and to the social stratification attributed to them. In this vein, Bette et al (2002: 48) posit that:

> It is increasingly clear that there are biological differences between women and men that may influence behaviour in significant ways. Even so, much gender marked behaviour is the consequence of culturally defined patterns overlaid on this biological base. As elsewhere, biology and culture interact.

Thus, each gender owns particular traits which characterize his or her personality and each one of them has experienced life separately and asymmetrically. Consequently, their perception of disrespectful language is variable, because it depends either on their strength or weakness, status position, standard of living and so forth. That is, though women are generally assigned a vulnerable status, this does not mean that they are weak to verbal assaults and in what concerns men who are said to be stronger, they can be deeply touched if insulted. Henceforth, this fact really needs a study which embraces sociological and psychological view-point to consider gender differences with their particularities.

2-11- Conclusion

The second chapter has been devoted to gender's style of communicating. Men and women develop diverse styles of speaking due to their widely variable interactions throughout their whole life. Each gender adopts different ways in order to transmit his/her messages to the target, maintain contacts and achieve certain goals. Consequently, gaps in communication emanate when the desired messages are not well transmitted or misunderstood. The socio-cultural and Islamic divisions of both genders have assigned to them some specific roles that require an assiduous compliance. Certainly, deviations from these norms can result in a disorder in the society's hierarchy and structure. By the same token, good course of communication needs an acquaintance with the opposite sex characteristics and diversities more than considering only the attributed stereotypes. In contemplation of understanding these differences, the type of the relationship between the interlocutor and the addressee is mostly considered i.e. the closer they are the lower their language is. Therefore, taboo terms which are predominantly prohibited in formal settings are tolerated in a group with a cohesive friendship. Likewise, closeness permits also the use of coded messages that can be deciphered easily by the group.

Gender differences are also discussed in terms of their use of taboo topics and words which are personified through the utilization of profanity, swearing and cursing as actions that are intrinsically linked with different social phenomena such as impoliteness, revenge, embarrassment and so forth. In similar vein, the effect of derogatory language is so potent and may result in strong emotions which leave a long lasted harm on the addressees. Further, men are said to employ rude and sexual terms more than women do and unlike soft speech, aggressive one conducts to physical strifes particularly with males. Nonetheless, women use of bad language

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has become more ubiquitous and more tolerated nowadays. First, because women have ceased to be afraid of men as in the past, second men of the family start to tolerate these imposed behaviours such as women's job. In this case or more precisely this era male's virility is not of a high frequency as it was in previous times. This radical change is interpreted by the new reality where women have taken parts in sensitive occupations, and others say that if men are still virile their wives will not help them to finance their families because of the higher cost of living. In addition, newly married couples in Algeria refuse to live with the family in law, as a result they will look for renting a home which is very expensive and requires a whole salary. This new and prevailing phenomenon requires that both men and women work to meet their needs.

3.1- Introduction

Research is a formal and tidy process followed by any investigator in order to study or find solutions to any intriguing phenomenon. In actual fact, variable topics and issues are concerned by research. Some are not new but need more clarifications; others are new and require a deep investigation. However, although research proposals differ in terms of their intricacies and duration, they share several characteristics. Among these aspects, any research starts after a question is set up or a problem is raised. Further, it demands a careful running and administration. By the same token, ethics represent another primordial element in any research so as to avoid troubles with the participants. Thus, the investigator at this stage is said to show respect to the asked persons and tries not to harm them especially if the topic is sensitive and to give his sampling equal advantages for the sake of carrying the research objectively. By and large, research is said to be systematic since it requires some indispensable steps that any researcher should follow them orderly so as to attain his objectives. Respectively, the research steps are collection, analyzing and interpretation of data. This order needs to be obligatory respected and each step requires to be completed adequately before moving to the next one. Yet, collection of data necessitates a full understanding of the phenomenon in order to know how, when and where to study it.

The present chapter is devoted indeed to the research methodology followed in this work. In fact, the emphasis is on the collection of data especially and on the instruments used to retrieve main information as well as on the sample and the type of sampling selected for the research in hand. In this wave, a general overview about research and the requisite ethics to succeed it are provided, in addition to the ubiquitous tools used for the collection of data and then relate them with our

research paper. Put it differently, this chapter is the precursor of the analysis and the interpretation of data that are left for the fourth chapter. Consequently, the designed methodology used in this work aims at gathering consistent and trustworthy data through the use of three tools of investigation namely; the questionnaire, the interview and participant observation. So, a triangular approach is employed to validate and corroborate the obtained data. Respectively, the information gathered through the questionnaire have been constantly compared with those obtained by the interview and participant observation in order to link the three tools and to increase the credibility of the research paper. Alternatively stated, the designed methodology of this work aims at collecting both quantitative and qualitative data to study the phenomenon of taboo language, behaviours, and topics in Algeria from several angles and to demonstrate how to express or escape them publically.

3.2- Characteristics of Research

Research is a process of investigation which requires a careful collection of data about an issue or an event. Yet, it examines scientifically any subject from different stand points and analyzes the gathered data either quantitatively or qualitatively. Research is an inquiry that urges extensive reading about the investigated phenomenon. This action helps the researcher to play with ideas and reflect the truth. It also leads to have new visions about the topic and gaining familiarity with it. Khan (2008:1) says that:

> Research is an intellectual activity. It is responsible for bringing to light knowledge. It is also responsible for correcting th6e present mistakes, removing existing misconceptions and adding new learning to the existing fund of knowledge. Research is considered as a combination of those activities which are removed from day to- day life and are pursued by those persons who are gifted in intellect and sincere in commitment of pursuit of knowledge.

The world where we live involves several new and variable phenomena which put human beings at a stage of looking for constant solutions and explanations. In point of fact, any research takes place after a problem has emerged. So, the problem demands a clear description and should be stated in clear words and expressions. After the identification of the research problem, the researcher should develop hypotheses that may sustain or not his research questions. After this, he should prepare a design which includes methods, procedures and instruments to structure and conduct his research. Admittedly, to control the research and reach scientific solutions, any researcher should develop a systematic plan which goes with the proposed hypotheses. Moreover, the researcher should have some particular aspects which can reflect his originality in realizing a research. Leedy et al quoted in Taylor (2005: 5) assert that:

> Intuitive thinking can assist the investigator in structuring the problem providing that he/she has the necessary perquisites for conducting the study. Experience, competencies and training are necessary components needed in scientific inquiry.

Research indeed has seven specific characteristics according to Paler-Calmorin et al (2008:1) namely: "empirical, logical, cyclical, analytical, critical, methodical and replicability". The first characteristic refers to it as a process which requires personal efforts by the researcher who is supposed to observe and experience directly the phenomenon. The second one indicates that research is based on credible proceedings in order to standardize the results and reach logical findings. The third aspect which is cyclical means that research is a cycle or circle which begins with a problem and ends with new one. In other words, the main aim of the investigator is to solve an issue and after drawing up his findings and making conclusions, many other issues can be raised. To illustrate this, the following figure advocated by Seliger and Shohamy (2000: 25) is proposed:
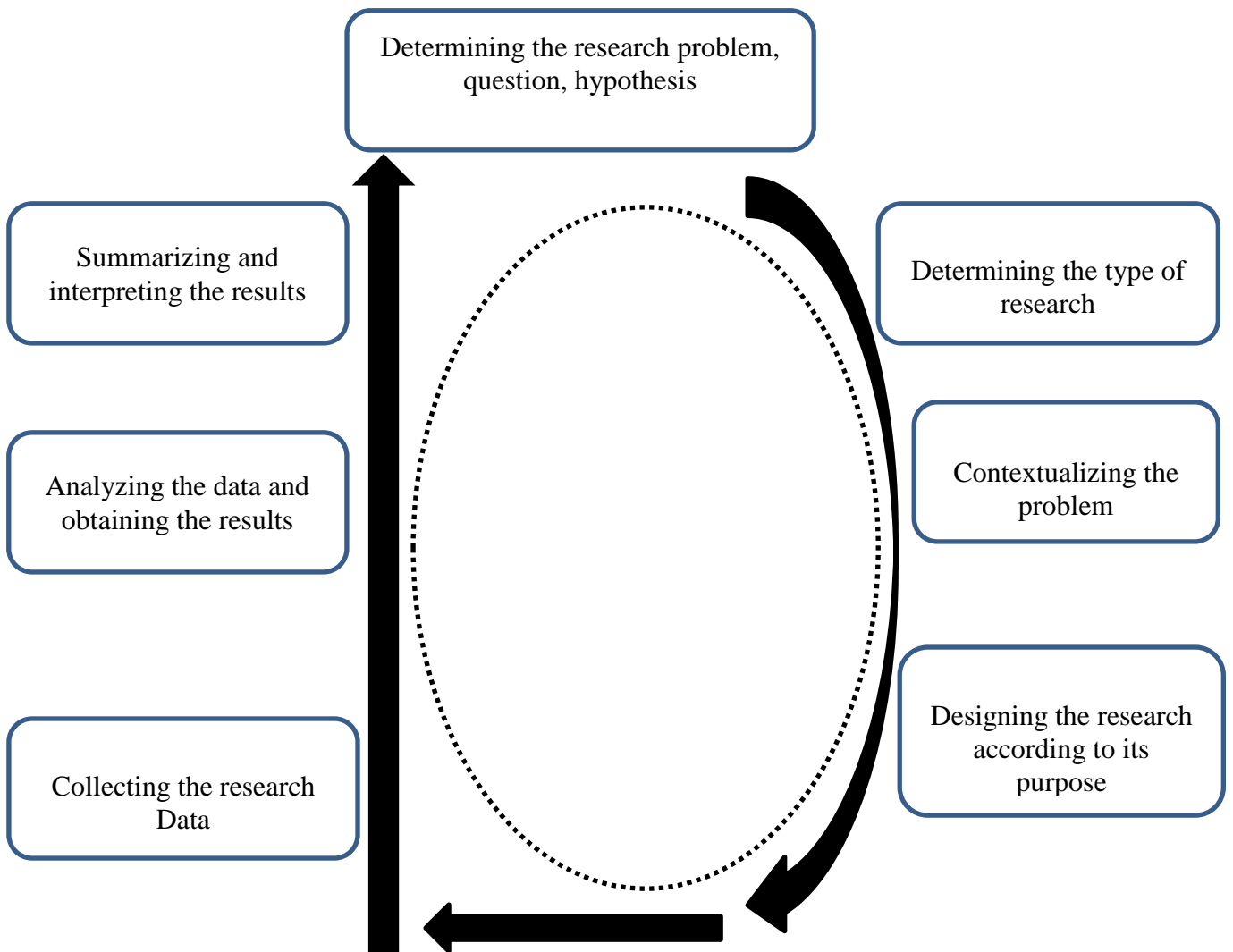
Figure 3.1: The Research Cycle

The fourth feature is that research is analytical since it relies on investigative procedures to collect the required data. These procedures can be either historical (past events) descriptive (dealing with present day facts), experimental (future

results) or case study (it includes past, present and future events). The fifth aspect which is critical indicates that research displays attentive and accurate judgment. Research is methodical is the sixth feature which implies that any investigation should be objective and conducted in an organized manner. Finally, replicability is the seventh characteristic which means that researcher uses the same design and procedures of previous investigations but he applies them on new topics

3.3- Ethics in Research

Conducting a research necessitates a consideration for a set of behaviours and actions from the part of the researcher. These activities are embodied in the way the researcher starts establishing and maintaining relationships, selecting the informants, choosing suitable time to carry out the research, taking notes and so on. Thus, ethics or rules of conduct are deemed as a prominent element which help the researcher to avoid pitfalls or failure in his research. Belmont in his report of (1978)[9] suggested three pertinent ethical principles to handle a research namely: respect for persons, beneficence and justice. Correspondingly, the first principle necessitates the preservation of the individual's autonomy and a thoughtful treatment towards the persons addressed. Besides, the researcher should take into account that some unexpected acts may take place, in this case he should control the situation and respect the population's desires in accepting or refusing to answer to his questions. The second principle i.e. beneficence "which translates into 'do no harm' seeking to maximize potential benefits and minimize potential harms" Rabin (2003: 626). In other words, the aim is to bring about beneficial outcomes that will serve future researchers or readers and try to give the topic at hand a reverent image. The third principle is justice and refers to the quality of being fair in the distribution of the advantages offered by the researcher to the informants.

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[9]- The Belmont Report is a report created by the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research. Its full title is the Belmont Report: Ethical Principles and Guidelines for the Protection of Human Subjects of Research, Report of the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research. The Report was issued on 30 September 1978. Retrieved from www.en.wikipedia.org/wiki/Belmont_Report on 27/07/2016

On this wise, any researcher who wants to accomplish his survey successfully, needs to consider a set of ethical ways. Thus, he is supposed to inform the questioned, interviewed or observed persons especially if he meets them for the first time that he is making a research about a given topic as he should provide them with necessary information i.e. his identity, purpose of research and so forth. De facto, research often demands recording speech or taking notes, so if the population is not informed, troubles may occur. Further, keeping the anonymity of the respondents and do not reveal their names or affiliation particularly if the topic is embarrassing is another important ethical aspect of any research. Instead, the sample should be described in general, though some exceptional cases which need more clarifications may be found. In this case, the creativity of the researcher should appear as he is supposed to identify the respondents and keeping their privacy at the same time. Moreover, being courteous and sympathetic with the population under investigation may facilitate the contact between researcher and the respondents.

3.4- Data Collection

Data collection is considered as the most outstanding step in any research as it requires a well- studied design, because erroneous data affect the quality of the research and mislead the reader. Consequently, preparing a research design in advance contributes in the good conduct of the investigation as it may have a big impact on the reliability of the results attained and may aid the researcher to gain time, effort and money. Graham (2008: 21) contends that:

> Before an organization start to collect data, it should have a plan. As with any other venture, having a well-considered well- conceived plan can help ensure that data collection process is efficient and effective and that it yields useful, accurate and reliable data.

For these reasons, any project of research needs a methodology to conduct and facilitate the collection of its data. Thus, after the identification of the research problem and the kind of data that may serve the study, the researcher should select suitable data collection methods and pursue some pre-planned strategies. In other words, any investigator cannot start his research unless if he pre-prepared some tools that help him to reach credible and valid findings for his work. Pawar (2004:4) recommends that:

> Before jumping to data collection methods and instruments, researchers should identify an unambiguous and specific issue, clearly formulate the problem and then establish familiarity with it by reviewing relevant literature.

Further, due to the time it may consume and sometime because of the lack of information, data collection is not an easy task and demands far-reaching efforts as it necessitates perseverance and patience. O'Leary (2004:150) highlights that:

> Collecting credible data is a tough task, and it is worth remembering that one method of data collection is not inherently better than another. Therefore, which data collection method to use would depend upon the research goals and the advantages and disadvantages of each method.

Yet, the objectives of the study, the research questions and the hypotheses set at the beginning of any project are said to introduce to the reader the main issues that will be referred to in the whole work and pave the way to the researcher to select the instruments that may answer his/her questions. So, it is the nature of research which pushes the researcher to choose one instruments instead of another. The researcher should select the one that fits the research aim as whole and help him/her to encounter the needs of the task at hand.

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Data can take the form of experiments, surveys about people's behaviours, attitudes toward something, and impacts of language on society, gender and culture in addition to many other variables. Hence, data are the outcomes of either a survey handled through direct observation and recordings on the part of the investigator, or interviews or questionnaires distributed to the sample population. These are the main tools that are almost the time selected to retrieve data from a particular sample population as they can be analyzed either quantitatively or qualitatively.

3.5- Quantitative and Qualitative Data Paradigms

Quantitative and qualitative data analyses are two approaches with distinguishable features. These two types of investigation differ from one another in terms of their sample population, data collection, and data analysis, in addition to the diversified types of outcomes achieved uniquely by one of them. Hence, the former is characterized by the quantification of the data gathered where the researcher in this phase transforms the answers and opinions of his sampling into numbers and statistics. Seliger and Shohamy (1989: 80-81)) says in this respect: "In quantitative research one classifies results, counts them, and even constructs more complex statistical models in an attempt to explain what is observed". Correspondingly, the quantitative analysis measures the linguistic variables such as age, sex, level of education, and the choices of the respondents that are characterized by their selections of the language variety or terms that serve their linguistic needs. Actually, quantitative inquiry is much more methodic and credible than the qualitative one since it provides the results with a high degree of reliability and enables the researcher to measure, analyze, and compare them. Further, as the researcher fulfills the aforementioned actions through the use of some specific tools of research such as structured questionnaires or interviews, and provides plain analysis and explanations for the data gathered, he can generalize them from a small sample to the whole population. The latter often deals with transcripts of

unstructured interviews or notes gathered from participant observations where original and naturalistic feelings and comments are discerned. Diamond (1992:7) contends that "The basic data are these observations and conversations, the actual words of people reproduced to the best of my ability from the field notes". Anderson from his part (2003:265) explains his way of collecting data through qualitative methods as follows:

> Usually, I wrote these notes immediately after spending time in the setting or the next day. Through the exercise of writing up my field notes, with attention to "who" the speakers and actors were, I became aware of the nature of certain social relationships and their positional arrangements within the peer group.

Qualitative analysis helps the researcher to draw outstanding discrepancies and realities about the inherent aspects and ambiguities of humans i.e. he may uncover a deeper understanding of people's behaviour and attitudes. Qualitative research portrays, discloses, and characterizes the subject of investigation at hand by focusing on meaning rather than numbers. Monsen et al (2008:65) argues that:

> Qualitative research is based on the assumption that findings about human interaction, thinking, and behaviour are better understood and more scientifically valid when seen from the inside out than when seen from the outside in.

Moreover, the fact that qualitative inquiry probes for potential meanings of certain behaviours, impacts and values that a person may encounter in his daily life, also will facilitate the researcher- respondents contact as the researcher will react immediately with his sampling and show his empathy vis -a vis their answers. Besides, it can be the tool where the researcher collects considerable data from small number of respondents as opposed to quantitative methods where the researcher addresses a big number of informants and the results will not be as satisfying as he wished. Thus, the major reason of choosing qualitative methods can

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be due to the need of providing rich answers rather than for making generalization. It also requires much effort from the researcher and a deep investigation of the collected information because the results are not predetermined and rely on a specific context which needs plain and coherent explanations. At this level, the researcher should first provide an unambiguous and comprehensive image about the linguistic phenomenon that he wants to scrutinize, and he should also observe attentively what is going on in front of him, because the informant's answers or the information may be confusing and thus mislead the researcher. In this case, the researcher can stop the informants and ask for extra information or explanations and this is one of the main advantages of qualitative methods. Availability of data and elusion of subjectivity are also two relevant aspects required to investigate the phenomenon under investigation.

To identify the strengths and weaknesses of these methods it is worth referring to Keele (2011:36) who aligns quantitative type with positivist paradigm and qualitative with naturalistic paradigm and compares them as follows:

Positivist Paradigm/ Quantitative Research	Naturalistic Paradigm/ Qualitative Research
There is a simple reality that can be measured	There are multiple realities that can be studied only historically and cannot be predicted or controlled although some level of understanding can be achieved
The researcher and the research participant can remain independent of one another and do not influence one another.	The researcher and the research participant cannot remain separate or independent. They interact and influence one another.
Findings of research can be generalized from the study sample to the larger target population.	Findings cannot be generalized beyond the study sample. Knowledge gleaned from the study is in the form of "working hypotheses"

Cause and effect relationships can be tested	Cause and effect relationships cannot be tested since there are multiple realities that are continually changing, so it is impossible to distinguish causes from effects.
Research can be conducted objectively and value free.	Research is subjective and value bound(i.e. the researcher's own values)

Table: 3-1 Comparison of Major Assumptions of the Positivist and Naturalistic Paradigms

These were the main differences between quantitative and qualitative data techniques. However, both of them share some common features as it is emphasized by Taylor (ibid: 5) who says that:

> Both are concerned with reliability and study designs, and approaches are similar. The reliability and validity of a research question is determined by whether or not the item or subject elicits the intended information. Research methods are valid if they are successful in eliciting true responses relevant to the information desired.

Monsen et al (ibid: 65-66) support Taylor and adds that:

> Both qualitative and quantitative approaches may be descriptive, evaluative, theory building, context sensitive. The qualities of the two approaches can be viewed along a continuum; at the extreme ends are the major differences between the research approaches, but in between are the numerous similarities. Although qualitative researchers start out with words; they may end up using numbers to describe their results in a quantifiable way. Likewise, quantitative researchers may start out with numbers, but often use words to describe their results.

Thus, though each method has its specific characteristics both aim at achieving consistent and reasonable findings either through describing the case only or measuring it. For this sake, the two may include interchangeably some aspects from one another to explain the point at hand and make it more comprehensible to the reader. So, to earn credibility and rigour many scholars like Creswell and Plano Clark (2011:12) encourage the mixture between the two approaches as they assert that: "Mixed methods research provides strengths that offset the weaknesses of both quantitative and qualitative research". Hence, to mix between the two types of research enables the investigator to grasp the existing discrepancies between quantitative and qualitative findings as it helps the researcher to elucidate more information than those obtained in only one research method.

Method 1

Method 2

Complex
Research Issue

Method 3

1 method – singular set of information
– unreliable? subjective? biased?
2 methods – two sets of information
– more reliable, inter-subjective, less biased
3 methods (or more) – multiple views
– more reliable, corroborative, critical
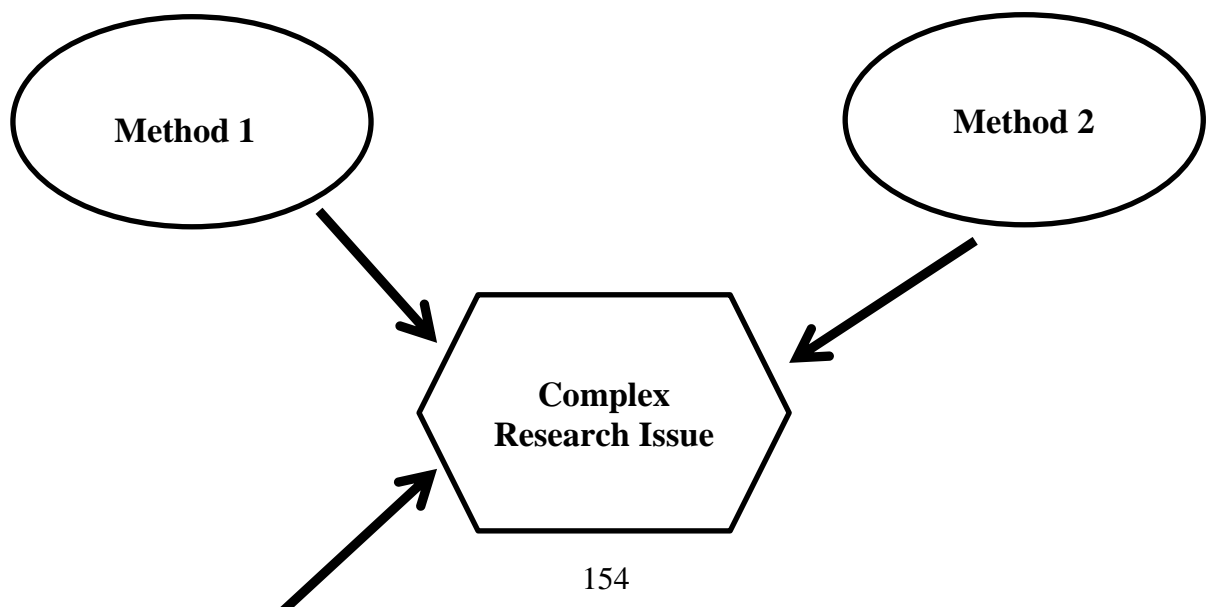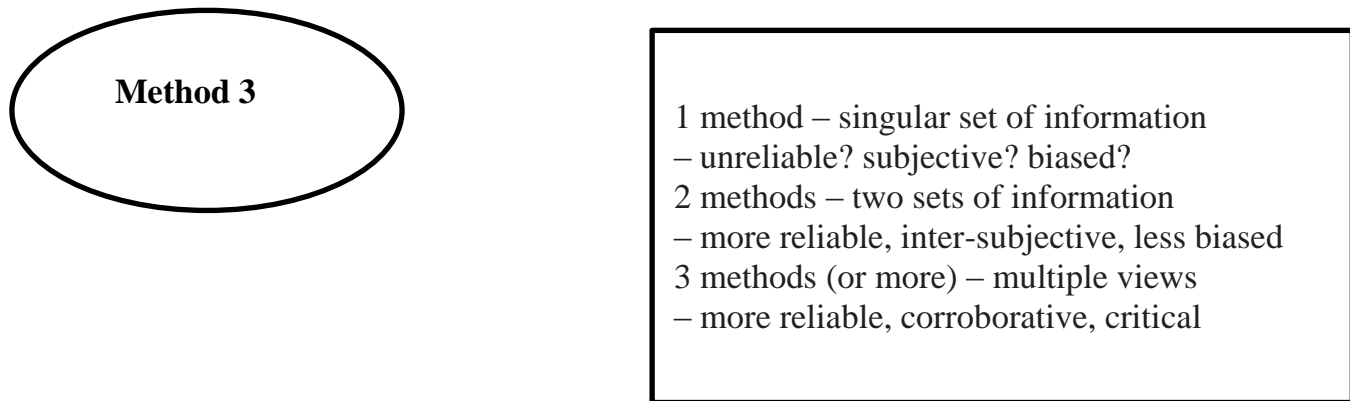
Figure 3.2: Triangulation (Gray and Malins 2004:31)

3.6- Research Tools

After choosing the topic, planning the research and organizing its steps, the researcher should decide which tool is appropriate to collect data for his study. Yet, the basic instruments of gathering data are observation, checklists, recordings questionnaires and interviews. The selection of any tool instead of the other depends on the type of research that the researcher tends to use in addition to which kind of information he needs, availability of sources, and time constraint. Thus, the selected instruments guide the researcher and help him to measure the result, interpret them and test the hypotheses. However, it is important to consider that tools are variable in terms of their complexity, interpretation, design and administration. This can be regarded as a sound reason for which the investigator should select carefully the ones which really suit his purpose and serve his requirements. In what concerns our research, an administered questionnaire, unstructured interview and participant observation are used.

3.6.1 Questionnaire

A questionnaire is a list of printed questions designed for a particular sample of population to obtain statistical data about a specific topic. It is considered according to Parasuraman (1986), Tull and Hawkins (1987) and many others cited in De Marco (2005:244) as:

> The most useful tool to evaluate the quantitative dimension of a behaviour, an opinion, an expectation. The same question is asked to all respondents and its "conversion" in number offers good possibilities for statistics elaboration. That is the reason why the questionnaire is both a measuring instrument and a means of communication.

Questionnaires are regarded as the cheapest and quickest way of gathering efficiently considerable amounts of information from high number of respondents. They are regarded as a fast tool because they do not require an obligatory involvement of the investigator (it is optional). Moreover, they do not cost too much since they require only printing or mailing. Indeed, the questionnaire is the most selected tool by virtue that it can be administered differently. That is, it can be distributed to the intended population by the researcher, or conducted face- to- face as he can post or mail them. Over and above, owing to the wide range of information that are collected form this tool, the majority of the researchers opt for a questionnaire to carry out their investigation.

Questionnaire needs to be well structured and carefully administered so as to rely on it as a vital tool which brings out trustworthy statements, opinions and answers from the target population. Typically, a well-designed questionnaire may lead undoubtedly to a successful research, since inadequate and ambiguous questions in addition to a confused and erroneous ordering of questions may result in the failure of the research. To plan a questionnaire and prepare precise questions for the persons whom you are concerned with, seem at the beginning an easy task to find answers to the issue under investigation. Nonetheless, once you begin the procedures of preparing the questionnaire as you try to follow its main steps, you

will find that it is not as simple as it seemed at the start. McBurney and White (2009: 246) acknowledge that:

> Designing a questionnaire is a surprisingly complex procedure that involves a great many considerations. It shares many of the other consideration of research design in addition to the concerns that are inherent in any written or oral form of communication.

In designing a questionnaire the researcher should precise the questionnaire's purposes which are assumed to be linked to the main objectives of the survey and should be clear from the outset. Moreover, he is supposed to formulate clear and understandable questions to all his respondents. In other words, he should try to make all his participants understand the same question in the same way. So, the language used should not be sophisticated or difficult to decipher, as it should include appropriate vocabulary to the studied informants. In this case, the researcher should adapt the language of the questionnaire according to the socio-cultural background of respondents and level of education. Wording sequence should prudently be regarded in order to show to the respondents how to move through the questions and encourage them to answer all the questions and also assure dependable and valid outcomes from their part. As Sarantakos (2005:464) states, "the principal requirement of questionnaire format is that questions are sequenced in a logical order, allowing a smooth transition from one topic to the next". That is, the researcher should recognize from the outset which type of questions will serve his goals. Moreover, he needs to make the questionnaire look more interesting to his respondents as it should be well presented and clear, because sometimes though the respondents start filling it they may give up if they did not understand what the researcher means by certain questions. Connaway and Powell (2010:150) posit that:

> In selecting or designing questionnaire items, the researcher must consider the question format that will best obtain the information desired. The form of the

question in turn determines the method of response. The researcher must decide which response format will be the easiest for the respondent while still producing adequate, definite, and uniform answers.

Accordingly, the questionnaire as a set of common questions directed to the respondents for the sake of recording and collecting necessary data is generally restricted to two principal types of questions namely closed-ended and open-ended questions. However, depending on the kind of data that the researcher wants to extract, many other types can also be employed such as matrix or scale, and contingency questions.

3.6.1.1- Closed –Ended Questions

Close-ended, fixed or structured questions are labels which refer to the type of questions that restrict the participant's answers and do not offer them opportunities to answer freely. They are very popular in research because they are more easily processed and analyzed. Moreover, the data obtained by closed-ended questions permit the researchers to classify respondents into groups according to the alternatives they have chosen. This type of questions structures the answers and demands form the participants to respond by a mere 'yes' or 'no' or choose one answer among the suggested options (multiple choice questions). Structured questions are also a means to ask about ordinal data to evaluate the strength or the weakness of attitudes or feelings. That is to say a scale or matrix that demonstrates diverse degrees such as: agree, strongly agree, do not agree, strongly disagree or neutral. Contingency questions belong also to the close-ended types and are questions which demand an answer from the respondent unless if he has answered the previous one. For example,

Have you ever been in Tamenrasset?

Yes ………………….. No………………..

If YES, how many times have you been there?

- Once

-2-5 times

- 6-10 times

Rubin and Babbie (2009: 94) contend that:

> In construction of closed-ended questions, you should be guided by two structural requirements. The response categories provided should be exhaustive: they should include all the possible responses that might be expected. Often, researchers ensure this by adding a category labeled something like 'other'.
> Second, the answer categories must be mutually exclusive: the respondent should not feel compelled to select more than one.

Yet, close ended questions can be immediately analyzed as soon as the respondents give back their questionnaires. Besides, the data collected from this type of questions can conveniently be transformed into numbers, statistics and percentages for the sake of reaching a quantitative analysis. The later allows the researcher to compare the results after he divided his sample population into sub-groups.

3.6.1.2- Open-ended Questions

Unlike close-ended questions, open-ended questions or unstructured questions do not limit the respondents because the answers are not predetermined by the researcher. Actually, open-ended questions provide the participants with diversified opportunities to express their opinions and reveal their feelings freely and spontaneously through the use of their own words and expressions. Johnson and Christensen (2012:169) say that "an open -ended question enables participants to respond in any way that they please. Open-ended question take you into the natural language and words of your research participants." This freedom in answering the

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questions is one of the major characteristics which may fend off the biases or more precisely favoritism found in close ended questions from the part of the researcher. Instead, the bias in open –ended questions results from the individuals who may show their tendencies and preferences to a particular phenomenon or issue. Such questions stimulate the respondent's free thought, and pave the way to some fruitful and sometimes surprising suggestions. They also reflect the character and the position of the chosen sample. So, since the respondents feel more comfortable in answering the questions or expressing themselves, a wealthy outcome may be offered to the researcher.

3.6.1.3 Comparison between Open and Close Ended Questions

Stewart and Cash (2013) suggest the following table taken form Berman et al (2014:222) which provides us with distinguishable features about the advantages and disadvantages of open and close ended questions:

Open-ended Questions	
Advantages	**Disadvantages**
-They let the interviewee do the talking.	-They take more time.
-The interviewer is able to listen and observe.	-Brief answers may be given.
-They are easy to answer and non-threatening.	- Valuable information may be withheld.
- They reveal what the interviewee	- They often elicit more information than necessary.
	- Responses are difficult to document

thinks is important.	and require skill in recording.
- They reveal the interviewee's lack of information misunderstanding of words, frame of reference prejudices or stereotypes.	- The interviewer requires skill in controlling an open-ended interview.
- They can provide information the interviewer may not ask for.	- Responses require psychological insights and sensitivity from the interviewer.
- They can reveal the interviewee's degree of feeling about an issue.	
-They can convey interest and trust because of the freedom they provide.	

Close-ended Questions	
Advantages	**Disadvantages**
-Questions and answers can be controlled more effectively.	- They may provide too little information and require follow –up questions.
- They require less effort from the interviewee.	- They may not reveal how the interviewee feels.
-they may be less threatening since they do not require explanations or justifications.	- They do not allow the interviewee.
- They take less time.	- They may inhibit communication and convey lack of interest by the interviewer.
-Information can be asked for sooner than it would be volunteered.	- The interviewer may dominate the interview with questions.
-Responses are easily documented.	

- Questions are easy to use and can be handled by unskilled interviewers.	

Table 3.2- Selected Advantages and Disadvantages of Open and Close-ended Questions, Stewart and Cash (2013)

Generally, questionnaires are a combination between close and open-ended questions about the same topic. Hague et al (2004: 116) argue that "a mixture of question types and styles, such as open-ended question, closed questions and scales, gives texture to an interview and helps maintain a respondent's interest". On this wise, it is preferably for a researcher who wants to administer either a questionnaire or an interview to use both types of questions in order to look at the phenomenon from several angles and analyze it both quantitatively and qualitatively.

3.6.2 Interview

Interview is a ubiquitous tool of investigation that involves social interaction. It is a verbal communication made up of asking questions, listening to respondents and recording their answers or suggestions. Like questionnaire, its main objective is to collect relevant information concerning the investigated phenomenon or issue. Nonetheless, the data gathered through an interview reveal the opinions, experiences, beliefs and motivations of the individuals on a particular matter more than the ones collected from the questionnaire. Interviews are particularly useful for getting the story behind a participant's experiences. Hence, measuring abstract things is generally achieved through the use of interview as a qualitative instrument, and a way which permits the participants to disclose rich, deeper and contextual data. Kvale (1996:14) regards interviews as "an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research

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data." Therefore, interview is suitable when the researcher wants to make a profound and detailed study, especially if some ambiguities still surround the phenomenon. It is also an adequate tool employed in the exploration of sensitive topics; the case of studying taboo language usages for instance may prevent the respondents to answer publically and this is due to the embarrassment they may cause. Interview is somehow time- consuming as it demands from the researcher to ask the questions, waiting for answers and asking for supplementary clarifications. This can also be considered as one of the main aspects of the interview which enables the researcher to discover new and substantial proportions of the problem.

Interviews can be conducted in several ways i.e. either face-to-face, or by telephone or mailing. Typically, they take three forms; they can be structured, semi-structured and unstructured.

3.6.2.1-Structured Interviews

Structured interviews also labeled standardized or formal interviews consist of predetermined questions; generally close ended type. Corbetta (2003:269) states that "structured interviews are interviews in which all respondents are asked the same questions with the same wording and in the same questions with the same wording and in the same sequence". Structured interview relies extensively on the interview protocol .i.e. a list of questions about the studied issue that is supposed to be explored all along the interview. Yet, the interview protocol is considered as the guide of the interviewer, since the questions are already developed and sequenced in terms of importance. Accordingly, researchers opt for structured interviews because the questions to be investigated are specified and easy to replicate and standardize. Moreover, they are quite rapid in designing and handling because the researcher may conduct more than one interview within a short amount of time. This can also be regarded as the prominent reason why many respondents participate in the study and also why large amount of information are obtained through structured

interviews. Consequently, like questionnaires, structured interviews are not flexible because the researcher commonly sticks to the same questions without interrupting the respondents. Taylor (2006:232) reports that:

> The structured interview is appropriate when you want factual information and consistency of data across respondents. The aim of structured interviews is to get information objectively, without the interviewer influencing the process. In a sense, the interviewer tries to become as objective as a questionnaire.

Henceforth, even the relationship between the interviewer and the interviewee is deemed to be essential in conducting the structured interview. On the whole, it is assumed that in structured interview the researcher should control carefully the stream of the communication. Otherwise stated, in the course of the verbal exchange of asking and responding, the interviewer should record immediately the responses of the interviewee without giving information. Klenke (2008:123) asserts that "the interviewing situation is regarded as a one –way process". So, the interviewer is supposed to draw out and receive data only. In reference to this Klenke (idem) says that "In structured interviewing, detachment from the interviewee is seen as essential for the reliability of the data".

3.6.2.2- Semi-structured Interviews

Semi-structured interview contains questions which are partially pre-established. Open-ended questions and sometimes close ended are employed, and most of the time the researcher suggested some new and unprepared questions. This in fact occurs spontaneously and depends on the answers of the interviewees who may pave the way to new and startling data. In point of fact, due to the diversity of the topics that are dealt with during the semi-structured interview, the investigator feels free to carry out the conversation, and within each topic he often changes or omits some questions to fit the situation. The preeminent goal of semi structured is

to understand the respondent's view point about a specific topic rather than achieving mere generalizations. This type of interview leads the respondents to talk about the topic in hand in detail and depth. Klenke (ibid: 127) notes that:

> Collectively, unstructured and semi-structured represent the essence of in depth qualitative interviewing …In depth interviewing implies an egalitarian relationship between the interviewer and interviewee which contrasts the imbalance of power in structured interviewing. Rather than focusing on the researcher's perspectives as the valid view, it is the informant's account which is being sought and highly valued.

Thus, contrary to the structured interview, the researcher in semi structured interviews tries to elicit data related to his study by approaching the interviewee's universe through the use of some insightful ideas that stimulate the respondent's thinking and lead to express naturally his opinions. Furthermore, the researcher intervenes whenever necessary to ask for more details, this action converts the interview to a mere conversational exchange rather than being only a frame of questions and answers. The flexibility of this tool, especially if it is compared with structured interviews, is embodied in the way that it permits the researcher to uncover some valuable and important things which have been neglected or seemed worthless to the interviewer.

3.6.2.3- Unstructured Interviews

Unstructured interviews or open-ended interviews are conducted without being planned i.e. they do not include an interview protocol with pre-formulated questions. This type of interviews may merely begin with an opening question such as "can you describe your emotions after you have been insulted?" The responses to this question are considered as the starting point which leads to the evolution of a contextual conversation within the unstructured interview. The use of unstructured interviews is required when the researcher wants to retrieve in depth data form the

interviewee or when the topic is surrounded by several ambiguities. Klenke (ibid:125) reports that:

> Unstructured or open- ended interviewing is designed to elicit an authentic account of the interviewee's subjective experience. Unstructured interviews aim to delve beneath the surface of superficial responses to obtain true meanings that interviews assign to their experiences and the complexities of their attitudes and behaviours.

So, when open-ended questions are employed in unstructured interviews, they help the respondents to talk freely and disclose salient details as they engender in qualitative data. Such details enrich the researcher's understanding about the topic under scrutiny and help him to have clues about the next question to be asked and steer the course of the interview. Unstructured interview are a very flexible and interactive ways of carrying a research since they permit the explanation of certain conceptions in an informal and natural way. This flexibility reveals a pure and clear knowledge about the discussed issue and makes them more valid than the structured interviews. Moreover, the close relationship required in unstructured interviews and the extensive interventions of the interviewee are said to be a two edge sword issue. Put it differently, although those two aspects are two major features which bring out fruitful data when using an unstructured interview, they can also arouse the researcher's emotions and biases as he may find himself arguing or defending a point of view. Consequently, this may conduct to subjectivity and may also influence the authenticity of data. Klenke (ibid: 126)

> Although unstructured interviewing allows for greater social interaction between the interviewer and the interviewee …Interviewers need to minimize their own, potentially biasing role, limiting their interactions to encouraging nodes and expressions and nondirective neutral probes. They must resist the urge to agree or disagree with interviewees and need to perfect the art of creating expectant, not embarrassing silences.

Hence, the interactivity in unstructured interview should not exceed the limits of research and the researcher should master the way of dealing with his interviewees. That is, he should intervene moderately or whenever necessary so as not to affect the quality of the gathered data. Thereupon, the collection of data through unstructured interviews is regularly a time-consuming procedure and may last for several hours, it is also very difficult to guide because it necessitates a great awareness in order to avoid confusion. Given that some participants are more contemplative and may answer better than others, they may also be more expressive about their feelings and inner thoughts (open minded) as opposed to close-minded individuals who may limit or shorten the time of the interview by giving short answers only. Sometimes during their revelations about past experiences the respondents start feeling uncomfortable and here the interviewer should take into account such incidents so as to control the situation and trying to adjust the conversation accordingly. Thus, it is very important for the researcher to know the interviewing skills and ethics of research to conduct his investigation carefully and sensitively.

These are the main types of interviews which are used according to the purpose of research in general and the research question and hypotheses in particular. The following table adapted from Cassell (1980) and cited in Corbin and Morse (2003:340) summarizes the relationship between the interviewer and the interviewee in the three types of interviews previously mentioned.

Dimensions	Unstructured	Semi-structured	Quantitative/Closed-Ended
Power relations	Agenda is set by the participant through the stories/events they choose to tell. Researcher may enhance the data collection process by active	Researcher determines the structure of the interview and agenda through the questions asked. The participant controls the amount of information provided	Researcher determines what information will be gathered. Participant may respond or refuse to respond.

	listening and asking questions. P→ r	in responses. R→P	R→?
Control over interaction	Participant has the control over the pacing of the interview, what will be disclosed (the amount of detail, scope of the interview, etc.), and the emotional intensity. P→?	Participant may withhold important information because the relevant question was not asked, may answer in a perfunctory manner, or fully cooperate. P→ r	Researcher has most of the control. The participant may only choose whether to respond (correctly or incorrectly) or to refuse to respond (i.e., to comply, sabotage, or not to play the game). R→ p
Direction of Interaction	P→ r	R = P (Initially the researcher may control the direction. This shifts as the participant becomes more comfortable with the interview and commences narration.)	R → p (May be undermined by the participant by withholding information)

Table 3.3: Dimensions of Participant Control over Interviews in Three Modes of Interviewing. Following this table in addition to the consideration of research ethics, it is assumed that the success of the research necessitates attentiveness, patience, and more importantly some important steps that should be pursued by the researcher. Interviews for instance have three main techniques or stages namely; the interview opening or the introduction, body or the development and the closing.

3.6.2.4- The Interview Opening

The opening of the interview is considered as the most important step where the researcher starts preparing the scene that is, he establishes rapport and directs the interviewee. The establishment of rapport involves the way a researcher should gain trust of his interviewees, and also how to make them feel at ease. It generally begins by a polite greeting such as "good morning" or a personal presentation like "good morning! I'm Mrs. Babou, a teacher at university", "well; I am doing a research about the use of euphemism". Sometimes, before starting the talk about the topic, ordinary conversations may take place such talking about how was their day or about the climate for instance. Establishment of contact may include also non-verbal language i.e. smiling, nodding to show interest, agreement and appreciation. Later, the interviewer should direct his interviewees by clarifying to them the purpose of the interview as whole. This explanation can take the form of some information about the investigated theme or issue, the time it will consume in addition to how these data will be used.

3.6.2.5- The Interview Body

The interview body represents another relevant stage of this instrument where the interviewer starts collecting the required data from his respondents who express their opinions, sentiments, and perceptions after being asked. At the level of this stage, the interviewer should make considerable efforts to elicit pertinent information. Otherwise stated, he should control and concentrate on the talk and also listen carefully to his respondents so as to capture all the details even the smallest ones which may play a prominent role in giving insightful clues to the interviewer. Moreover, many other questions are asked during this step so as to bring out or reach sufficient information. Aurini et al (2016: 95) describe the content of the interview body as follows: "The body of the interview contains your central, or the most pressing, questions. The body is usually organized like a story arc or a 'workout'." It includes three parts warm-up, central and cool down questions Aurini et al (idem) go on to explain them along these lines:

Warm- up questions continue to build rapport with participants. Central questions tackle the main issues or themes and can include participants, experiences, perceptions or emotional responses. The most personal or sensitive questions should be situated somewhere in the middle after a degree of rapport has been established and to provide the interviewer with sufficient time to cool-down the emotional intensity of the discussion.

Accordingly, the establishment of rapport continues even when the interviewer moves to the warming up phase. Markedly, the interviewer should keep the balance of the interview by trying to be courteous, kind, and humorous from time to time while he is making his investigation. Further, he is assumed to start his inquiry emphasizing on the principal questions first and approach sensitive topics latter or after gaining the respondent's confidence. In this case, it will be easy for the interviewer to deal with unexpected reactions and to handle them easily.

3.6.2.6- The Interview Closing

After obtaining the required data, the interviewer will terminate the interview by following some techniques namely, thanking, expressing gratitude for the participants who have been patient with him, and showing them that their contribution has been fruitful and has brought a lot for the research. The ensuing table proposed by Aurini et al (ibid: 96) shows some closing techniques which are usually used after obtaining the desired data.

Closing Remarks	Examples
-Establish that the interview is coming to an end. - Provide the interviewee with a specific	- 'Thank you for agreeing to speak to me today. I had not thought about how staff hiring affects program decisions?'

example of how their insights have made a contribution. Unless you are conducting a fixed response interview, ask the participants if there are additional questions that should be asked or issues that should be examined	- 'what questions should I be asking to really get at staffing issues?
- Try to build new referral chains	'Can you recommend any other people I should speak to?'
- Remind the interviewee of potential follow- up with the researcher or research team - Thank the interviewee again	- If you have any other questions, or comments, please feel free to contact me.

Table 3.4: Closing Remarks

The above table involves the major steps that are pursued in order to end the interview. Nevertheless, in many cases, the interviewee may not provide sufficient information because of tiredness or strong emotions that may appear after a sensitive question. These reasons may lead the interviewee to stop answering and withdraw from the interview. In this case, the interviewer should monitor the situation trying to comfort the interviewee in order to make him carry out the interview or at least to maintain rapport with him for further contacts.

3.6.3- Participant Observation

Participant observation is an instrument of collecting qualitative data about people, their behaviours, life problems, values and the like. Marshall and Rossman (1989:79) define observation as "the systematic description of events, behaviours,

and artifacts in the social setting chosen for study". It is selected by many researchers in different disciplines because it facilitates the contact between the researcher and the people whom he is investigating. Typically, the employment of this tool helps the researcher to approach his participants and integrates their environment in order to seek the relevant information for his study and evaluate their performances afterwards. In addition to this, the investigator should move to the setting or the location which is expected to be admissible to his research question. Spradley (1980: 78) proposes the following nine observational dimensions to guide the researcher during his inquiry:

1. SPACE - layout of the physical setting; rooms, outdoor spaces, etc.
2. ACTORS - the names and relevant details of the people involved
3. ACTIVITIES - the various activities of the actors
4. OBJECTS - physical elements: furniture etc.
5. ACTS - specific individual actions
6. EVENTS - particular occasions, e.g. meetings
7. TIME - the sequence of events
8. GOALS - what actors are attempting to accomplish
9. FEELINGS - emotions in particular contexts

Participant observation is a useful method where a researcher is provided with many opportunities to consider not only verbal expressions but the non- verbal as well. The latter are determinant and cues of many problems and circumstances because they permit the observer to evaluate the kind of relationships between individuals, the reasons behind using particular expressions, the period of time consumed when undertaking a topic. More importantly, it is a method to evaluate people's interactions and to recognize polite and impolite behaviours in addition to the conditions under which these acts are performed. It also enables the researcher to identify how his participants define certain terms in their communities and ask

for clarifications if needed. In the same line of thoughts, De Walt and De Walt (2002:92) assert that "the goal for design of research using participant observation as a method is to develop a holistic understanding of the phenomena under study that is as objective and accurate as possible given the limitations of the method". Therefore, the researcher is supposed to enclose the whole situation, analyze it candididly and give a clear interpretation for the obtained results.

Generally speaking, the researcher who chooses to be engaged in participant observation attempts to discover how people's life proceeds without influencing their feelings or manners of conduct. During his observations, he commonly asks indirect questions which seem natural and employs informal interviews as precursor to a discussion which may probe new issues. Yet, the spontaneity required in this technique is regarded as a prominent element in collecting sincere and unpretended information; that is the more the researcher looks natural the more frank and unbiased accounts are elicited. This method is closely related to ethnography as a field of study whose main interest is to examine social interactions which may reveal some important hints about individuals' daily behaviours, perceptions and reactions. Monsen et al (ibid: 69) state that:

> Ethnographic studies allow the researcher to understand social behaviour and gain insights into people's lives. The researcher becomes part of the study and is able to learn more through firsthand experiences … Ethnography occurs over an extended period of time, during which the researcher becomes immersed in the culture of a family, ethnic group or other community.

On the ground that social life comprises complex facts which may occur within complex circumstances, and sometimes the observed phenomenon needs more than one encounter and may take time more than it was programmed; ethnographers need to record variable elements using their field notes. Indeed, this fact demands a monitoring from the researcher who is presumed to record thoroughly all what is observed in a notebook. De Walt and De Walt (2002: vii)

explain the aforementioned steps and says that: "fieldwork involves active looking, improving memory, informal interviewing, writing detailed field notes, and perhaps most importantly, patience"

3.6- Sampling

The selection of sampling results from the existence of many cases at the disposal of any researcher i.e. the phenomenon under investigation may concern a huge number of people. For this reason, it is preferably to select only certain portions from the whole population in order to be able to use the data collection's instruments such as distributing the questionnaire, making an interview or observing people. These instruments can be employed with a large sample but not with a whole population. Profetto-McGrath et al (2010:208) say that:

> Researchers work with samples rather with populations because it is more practical to do so. Researchers have neither the time nor the resources to study all members of a population. Furthermore, it is unnecessary to study everyone because it is usually possible to obtain reasonably good information from a sample.

The elicited information from the chosen sample is commonly used to make generalizations about the entire population. The latter when used in a given research refers not only to people but also to many other things such as the characteristics, the usage, the pervasiveness or the rarity in addition to the measurement of the phenomenon under investigation. Moreover, generalizations are made after the transformation of data into numbers or statistics (quantitative) or into ideas and descriptions (qualitative). They frequently take the form of estimates of the main aspects and particularities of the studied phenomenon or the issue that pervade in the community of the selected sampling. Given that sampling techniques are employed, they frequently offer several advantages as opposed to the total coverage for the population which requires big efforts. First of all, sampling reduces the cost

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and the time duration of research and facilitates the controlling and the depiction of the obtained data. Secondly, it will be easy for the researcher to report and present the information in a more accurate and clear way. Hence, due to the reasons that have been just mentioned, it is preferable in many instances to use samples. Yet, the selection of samples itself needs particular techniques to be followed by the researcher who is supposed to choose one of them. Consequently, to decide which one of these techniques is suitable for the research, the researcher should consider his research question first, second from whom should he seek data? Where and when? How large should his sample be?

The sampling techniques can be divided into two types namely probability or representative sampling; and non-probability or judgmental sampling. The selected sampling in the first technique are known and predetermined as they are given equal chances of answering. The main advantage of this kind of sampling is that it facilitates the achievement of an answer to the research question thanks to the statistical evaluation of the chief aspects of the sample population. Thus, probability sampling goes along with statistical studies i.e. quantitative approach. Concerning non-probability samples, the representative sampling selected from the entire population is not identified. For this reason, it is difficult for the researcher to answer his research question or to transform his data into statistics i.e. qualitative approach. In fact, both techniques of samples are used to study particular cases and answer specific questions. The following figure suggested by Saunders et al (2009:213) shows the methods of both probability and non- probability sampling. Indeed, the figure includes the major alternative ways of selecting the required sample.

Sampling

Probability

Non-probability

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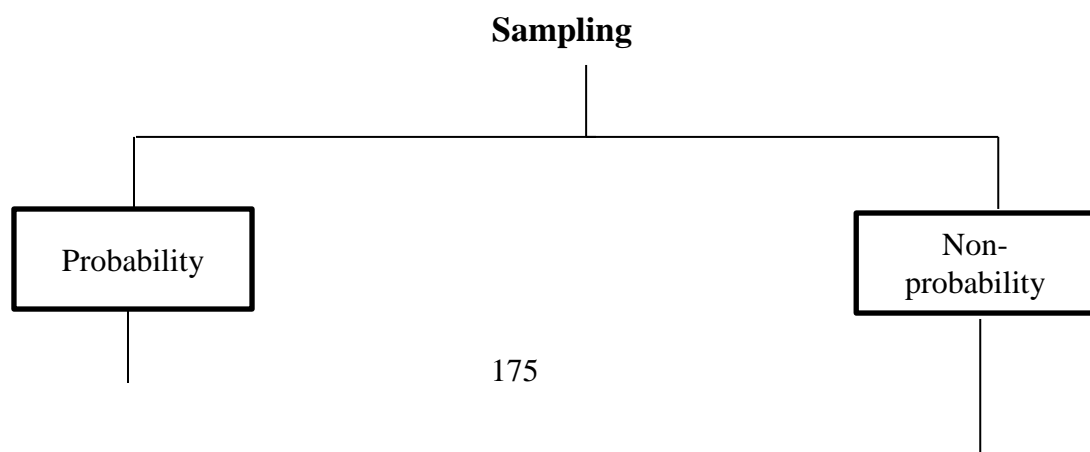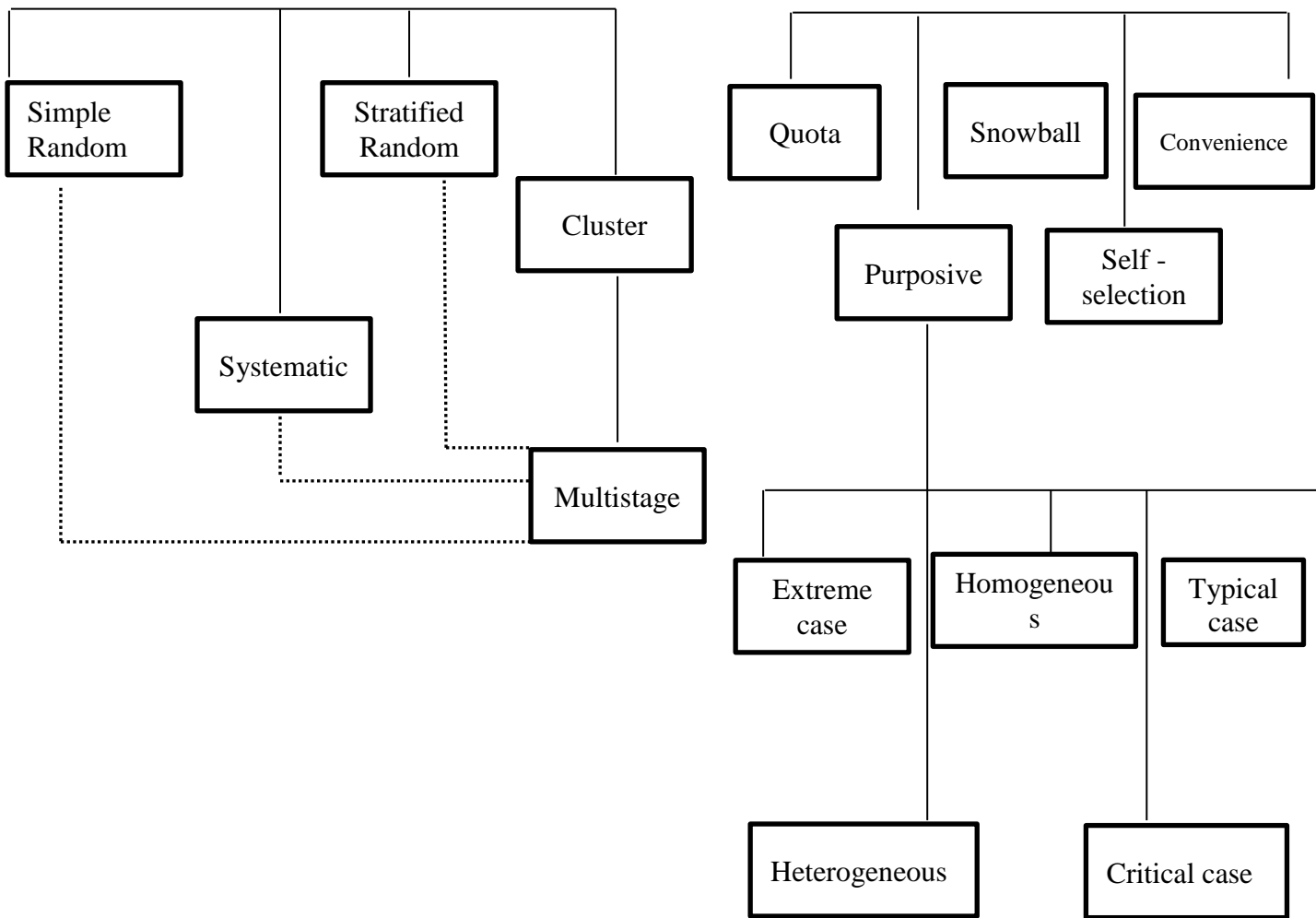
Figure 3.3 Sampling Techniques

3.6.1- Probability Sampling Techniques

As far as probability sample is concerned, researchers mostly choose the simple random method because it assures equality among the selected people. However, this does not mean that the other alternatives are of less importance. That is the researcher's main aim is to reach consistent data and to do so he needs to employ the suitable method and sometimes he links between them.

3.6.1.1- Simple Random Sampling

This sampling procedure necessitates a sampling frame which includes a list of random numbers and tables (lottery system is used) in order to decide which one is to be selected for further generalizations. The major benefits of this method are that there is no need for prior information about the population and it permits an exact estimation about the representativeness of the sample. Moreover, randomization process is usually employed in order to avoid a subjective treatment of the obtained data. Babbie (2007: 224) contends that:

> Simple random sampling is a type of probability sampling in which the units compassing a population are assigned numbers. A set of random numbers is then generated and, the units having those numbers are included in the sample.

An example of this is when the considered population for the survey represents all the Algerians and their way of using taboo words, however the sample includes only 102 Algerians. In this situation, the researcher needs to have a list of taboo words and put them all together and draw words at random from 102 persons' answers. The following figures proposed by Gresham (2016: 56) clarify the simple random sampling process.
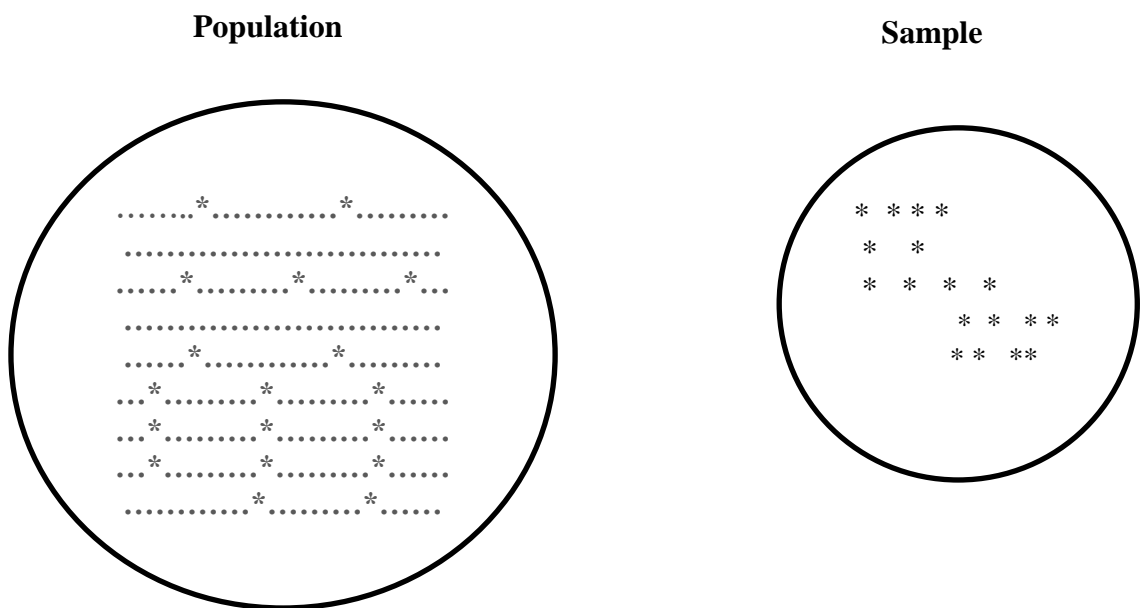
Population

Sample

- The dots represent the whole population and the stars refer to the sample population.

Figure 3.4 Simple Random Sampling

3.6.1.2- Stratified Random Sampling

Stratified random sampling is used when the investigator wants to guarantee an appropriate representation. This process necessitates a division of the sample population into sub-groups to illustrate the phenomenon sufficiently. In this technique the population is partitioned into groups which are not overlapping i.e. each group is classified separately according to its particular aspects and the investigator then takes random sample from those sub-groups. Considering the previous example of taboo words in Algeria, the researcher here divides his sample (102 persons) into sub-groups according to their belonging, ethnicity, age and gender. Yet, the aforementioned criteria which are considered in the formation of sub- groups should be pertinently related to the study. Thus, the use of taboo words in this case is studied according to the age of the persons (different generations can be included) and also genders (who swears more?), in addition to ethnicity that may provide the researcher some relevant cues about the questioned individuals. The principal benefits of stratified random sampling are embodied in the production of an estimation which is more accurate than simple random sampling even if the size is the same in both types. Moreover, the stratification of the whole population into convenient subsets reduces the cost of the research and permits the researcher to control his investigation. Gresham (ibid: 57) illustrates age as a variable in stratified sampling as follows:

Population by Age

```
┌─────────────────────────────────────────────────────────┐
│ ……*………………     *………………………     *……………*          │
│ …………*…………*………… *……………………..………*………*…………*….     │
├─────────────────────────────────────────────────────────┤
│ …………………*…………… *……… *……………………*………           │
│ …………*……*…… *………… *……… *………… *……*…            │
├─────────────────────────────────────────────────────────┤
│ ……*………………     *………………………     *……………*          │
│ …………*………*………… *……………..*………*………*….            │
├─────────────────────────────────────────────────────────┤
│ …………………*…………*……… *……………………*………            │
│ …………*……*……*………… *……*………… *……*…             │
├─────────────────────────────────────────────────────────┤
│ ……*………………     *………………………..     *………………*          │
│ …………*………*………… *……………………*…………*………*….         │
└─────────────────────────────────────────────────────────┘
```
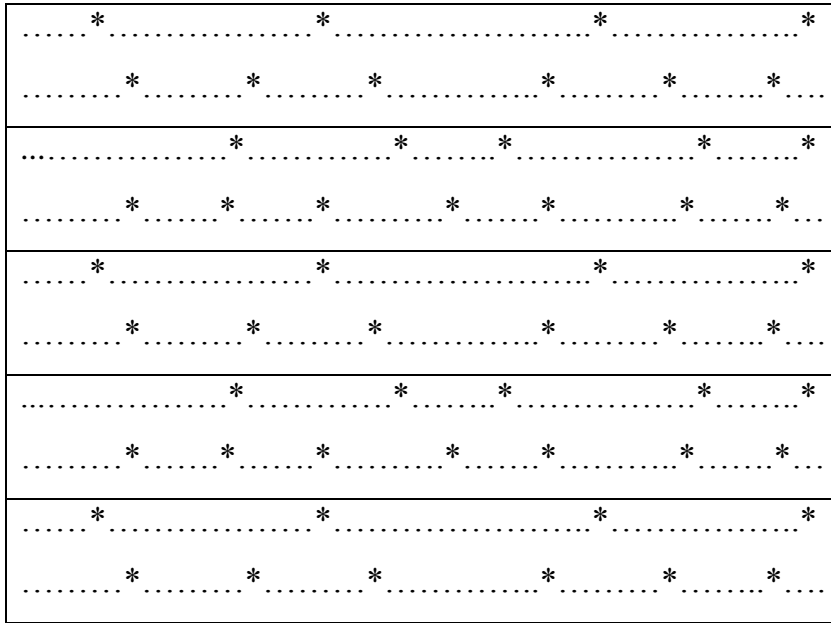
Sample

```
┌────────────────────────────────────────┐
│  *   *    *      *     *        *    *    *   │
│                                            │
│  *    *      *   *    *      *  *   *       │
│                                            │
│  *    *      *   * *   *  *  *  *       *   │
└────────────────────────────────────────┘
```
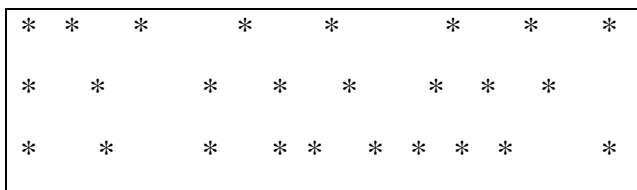
Figure 3.5- Stratified Random Sampling

3.6.1.3- Cluster Sampling

Cluster sampling is used when the population of interest is very large or when the researcher is interested in many geographical areas. In this situation, it is difficult to make a list which encompasses the whole number of the population. Consequently, the researcher will divide his population into groups, or geographical areas (counties) these subdivisions are called 'clusters' from which a random sampling will be drawn later. Kumar (2002: 44) asserts that:

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Cluster sampling is suitable for use when a relatively common condition is being investigated, but it does not give sufficiently accurate estimates for rare conditions. The method was originally developed for estimating immunization coverage, but has since been widely used for descriptive cross- sectional surveys.

Thus, this sampling is required typically when the phenomenon is not new or ambiguous, i.e. a common and pervasive issue which is not to be discovered for the first time. It is also used to boost the coverage and the description of the studied issue especially if no more than two simple variables are estimated. As an example, the researcher who conducts a survey about educated individuals in Algeria and the speech which they may use when they get nervous. This operation is time consuming and effortful because the investigator cannot have an exact number of all the educated individuals throughout Algeria. In this case, it preferable to adopt a cluster sampling where Algeria will be divided into counties then select 10 or more counties depending on the time and the cost specified to the research. Next, he selects the educated individuals at random from each county in order to ask them. This method facilitates the conduct of the research to the investigator since he is going to deal with a small number of individuals from the entire population. However, this method is generally avoided if the researcher looks for representativeness of the population, because small number of population cannot refer to it as a whole. Gresham (ibid: 57) again exemplifies the cluster sampling in the following figures:

Population   **Sample**

180
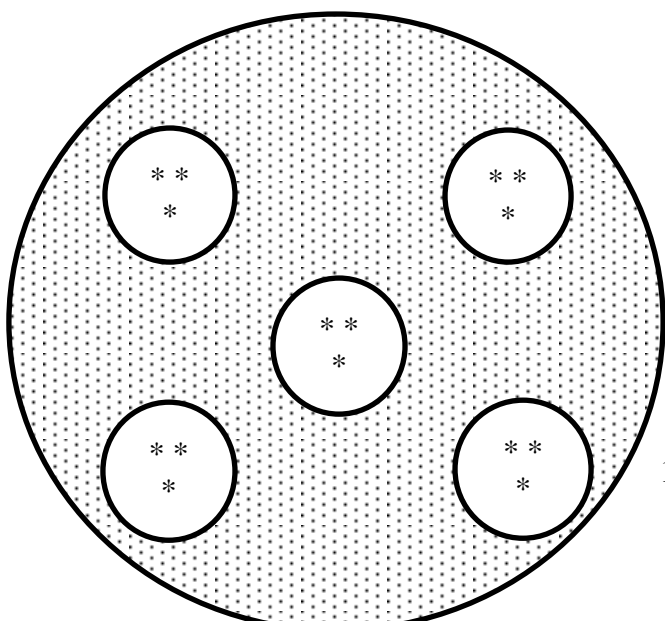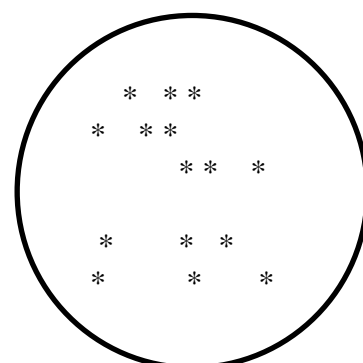
Figure 3.6- Cluster Sampling

3.6.1.4- Systematic Sampling

Systematic random sampling is another branch of probability sampling methods which is akin to simple random method. Gravetter and Forzano (2009: 136) say that:

> Systematic sampling is identical to simple random sampling for selection of the first participant, however, after the first individual is selected, the researcher does not continue to use a random process to select the remaining individuals for the sample. Instead, the researcher systematically selects every n^{th10} name on the list following the first selection.

The sample population in systematic sample technique is selected through the use of an interval system. For example, among the whole number of the population available to the researcher he will choose one from five or ten persons he encounters and move to another setting and group to do the same operation. Put it simply, to achieve a systematic sampling the investigator should number all the cases in his sampling frame e.g. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 and so forth. Then, draw a number at random and calculate the sampling fraction or the interval size. The latter is calculated after deciding on the desired sample size and divides it on the number of the whole population. The formula is as follows:

Sampling fraction/interval size =   Actual sample size

[10] - n: refers to the sample size that the researcher wants or needs for his survey.

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Total population

Finally, he starts choosing cases consecutively by using the size of the sampling fraction achieved in order to determine the repetitiveness of his selection. That is to say, the result of the formula will be the interval size between each selection i.e. if the sampling fraction is 1/5 the researcher will select one case from each five cases.

3.6.1.5- Multi-Stage Sampling

So far, the aforementioned methods namely; simple, stratified, systematic and cluster sampling are considered to be the simplest random sampling strategies when used alone. However, in order to reach sound and reliable outcomes and, to overcome geographical complications that are associated with scattered population it is preferably to associate the methods which have been already described. Henceforth, this procedure depends on the creativity of the researcher who is supposed to link between them in an effective manner for the sake of attaining the required sample. Therefore, when the earlier mentioned techniques are combined, they result in what is called multi-stage sampling. Bart et all (1998: 109) contend that "in multistage sampling the population units are first divided into groups called primary units, and then several primary units are selected using one of the basic selections methods". Correspondingly, the technique of multistage sampling begins by the selection of a series of cluster samples e.g. counties, where each series includes a form of random sampling e.g. educated persons from each county to measure them. After this stage especially if the researcher finds difficulties in measuring everyone in the cluster, he will move to stratified sampling technique within the earlier chosen clusters. Thus, a two-stage sampling process is done i.e. stratified samples within cluster samples are mixed together in order to approach the target population and to look for archetypes. As for the previously mentioned

methods a figure proposed by Snijders and Bosker (2011:7) illustrates the proceeding of multistage sampling.

□ Selected units
○ Not selected units
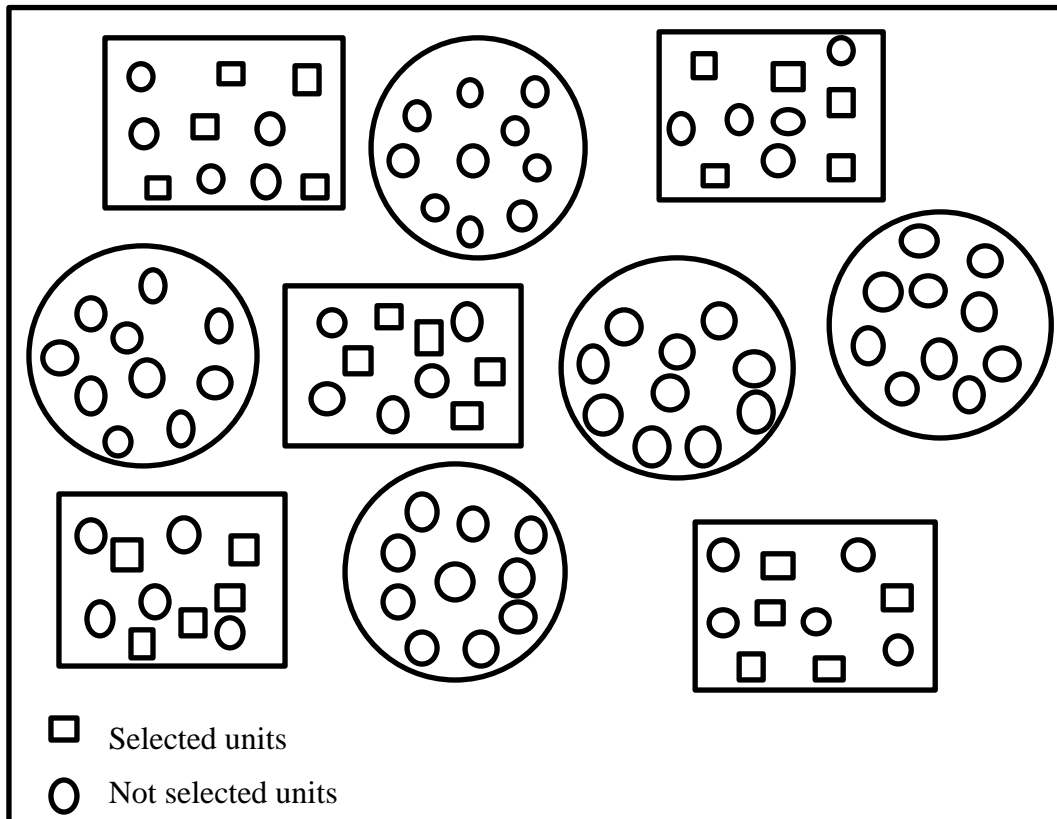
Figure 3.7- Multi –stage Sampling

The figure shows the split of the entire population into 10 subgroups or clusters, each consists of 10 micro-units. Then a random selection of 5 out of 10 subpopulations is done and within these clusters, 5 micro units out of 10 are selected again at random. To clarify the method more the same example considered in the cluster technique is adopted. That is the division of Algeria into 10 counties, then within these counties a given number of educated individuals (micro-units) is selected randomly and to approach the research aim and to gain more information the researcher makes another random selection within those micro-units. In this example, three stages namely simple random, stratified and cluster sampling are completed for the selection of the adequate sampling.

3.6.2- Non- probability Sampling Techniques

Like probability sampling, non- probability sampling selection is based on several reasons mainly the nature of the research and the peculiarity of the population of interest. Non- probability sampling is typically used in order to test variable issues especially if the researcher desires to get superficial details about the population rather than a deep understanding of the studied issue within it. So, if the researcher opts for non- probability sampling he will definitely choose one among its methods namely; convenience, judgment, quota and snowball sampling.

3-6.2.1- Convenience Sampling

Convenience sampling is also known as haphazard sampling comprises accidental choices or more precisely the cases which are facile to reach in order to include them in sampling. The researcher in this method selects his sampling basing on their easy access and availability. This type of sampling is generally met and selected randomly in supermarkets, shopping centre, street or any crowded place as it is pursued until the researcher gets the needed size. For example, the researcher who wants to investigate people's attitudes about the deviated speech of young persons, he goes to a mall and starts asking them directly in order to complete his survey. This method is highlighted in the following figure provided by Blankenship (2010: 87):
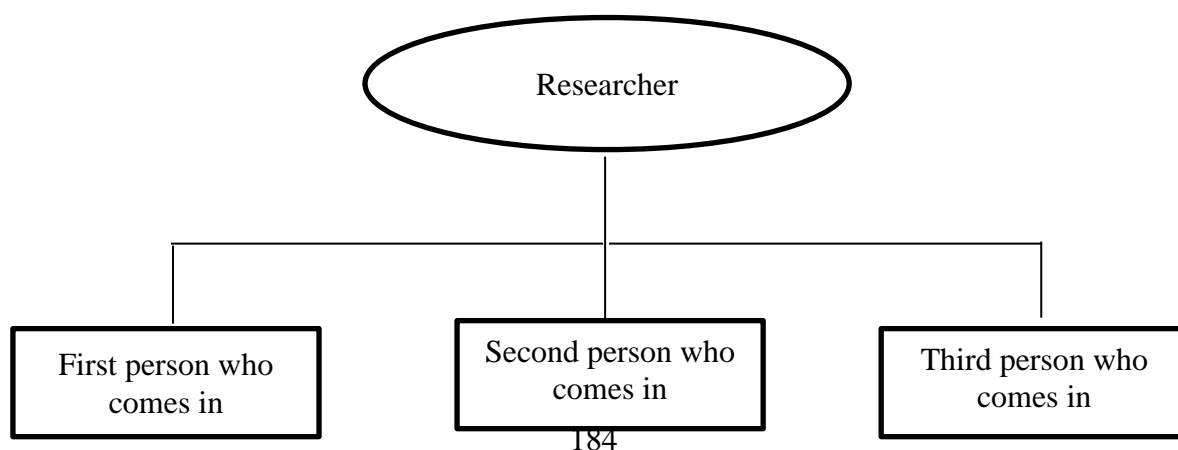
Figure 3.8- Convenience Sampling

Convenience sampling is neither a time consuming nor a costly method. Nevertheless, and though this technique is commonly used, it is said to create bias as it lacks representativeness. In this respect, Blankenship (ibid: 87) asserts that:

> This type of sampling method should be avoided if possible because the results of the study are not valid beyond the people who complete the survey. This type of sampling creates a bias in the results and does not represent the population.

Appropriately, the researcher in this technique assumes that the population of interest is homogeneous and all the asked individuals are akin. This process, however, misleads the researcher in what concerns his sampling validity and also the generalization of the obtained results unless if little variation exists among the target population.

3-6.2.2- Purposive/Judgment Sampling

Purposive or judgmental sampling is considered as an extension to convenience sampling because it includes some aspects of it. Yet, the main difference here is that the selection of sampling is based on a judgment or knowledge of the population since the investigator here believes that the addressed persons will undoubtedly meet his survey's requirements and help him to answer his research questions. In the same line of thought, Engel and Schutt (2009: 96) contend that:

In sampling, each sample element is selected for a purpose, usually because of the unique position of the sample elements…A purposive sample may be used in a key informant survey, targeting individuals who are particularly knowledgeable about the issue under investigation.

Correspondingly Rubin and Rubin (1995) cited in Engel and Schutt (idem) propose three guidelines to help the researcher in his selection of the purposive sampling. They assert that informant should be:

- Knowledgeable about the cultural arena or situation or experience being studied.
- Willing to talk.
- Represent [ative of] the range of points of view.

Following these guidelines will guarantee an adequate purposive sample which refers to the investigated issue. However, same as convenience sampling, purposive sampling does not necessarily represent the broader population and cannot be considered as a sound and appropriate sampling for further generalizability.

3-6.2.3- Quota Sampling

Quota sampling is entirely a methodical technique which is commonly opted for interviewing. In this method, the researcher should limit his selection of the sample by dividing them into groups and assigning each group a specific criterion. In other terms, the selection usually embraces quotas related to several variables and information concerning the participant such as age, race, sex and so forth. Babbie (ibid: 205) describes it as follows:

Quota sampling begins with a matrix, or table, describing the characteristics of the target population. Depending on your research purposes, you may need to know what proportion of the population is male and what proportion female as well as what proportions of each gender fall into various age categories, educational level, ethnic groups.

Moreover and more importantly, in this procedure the quotas are classified in a way that there exist some shared similarities between them and the rest of the population. Quota sampling is also regarded as a two stages procedure where the investigator begins by restricting his population through a mutual and not overlapping division of quotas and, starts drawing individual from each quota as in stratified random sampling. Second, unlike stratified random sampling, in quota sampling, people are not selected randomly but rather the selection occurs by following convenience sampling steps by considering particular characteristics. Bernard (2011:144) summarizes quota sampling and says that "it is a stratified sampling without random selection". Figure 3.9 proposed by Evans and Rooney (2010: 123) shows how quota sampling is achieved.
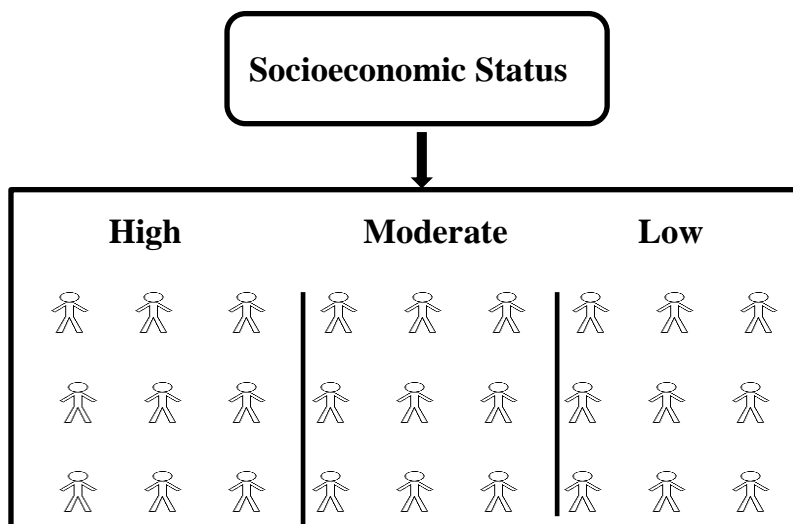
Figure 3.9- Quota Sampling

Representativeness is the preeminent aspect of quota sampling since it is usually used for large populations sampling. Withal, the researcher may choose this method because it helps to reduce bias and does not demand much efforts in order to be carried out. Moreover, it is not a time consuming technique and less costly since the researcher can stop his research as far as he reaches sufficient and satisfactory responses in each quota.

3-6.2.4- Snowball Sampling

Snowball sampling or referral sampling is a non- probability technique where samples are chosen at the beginning accidently. By and large, it is used when the researcher finds difficulties in localizing the population of interest. Consequently, the first person the researcher meets will be asked to refer to others for the sake of interviewing them and retrieving more information about the researched issue. Withrow (2013: 176) points out that:

> Snowball sampling relies on the sample members themselves to increase the sample size. It works like this. After a member of the population is identified and 'measured' (usually interviewed), the researcher asks the member to identify other members of the population. The researcher then contacts these prospective members and repeats the process until he or she feels enough members have been 'measured'.

Figure 3.10 put forward by Withrow (ibid: 176) explains the collection of snowball sampling:
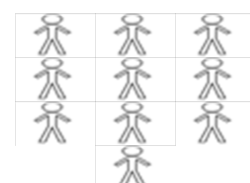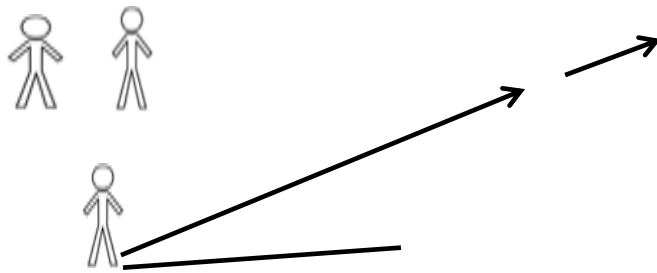
Sample = 10 persons

3.10- Snowball Sampling

Yet, considering the way people are chosen to be part of the sampling may lead to the appearance of an enormous bias because the ones who are initially selected will refer to others that share some similarities as them. This may conduct to homogeneity in sampling causing a primordial problem in the research. Consequently, the investigated issue will not be properly covered and drives the researcher to look for others in order to attain his pre- planned objectives and complete the research.

3.7- The Work's Research Methodology

The present research is a three dimension study where a sociolinguistic, pragmatic and anthropologic analysis are pursued to study the relationship of culture and language from distinct angels in order to provide the reader with an insightful understanding about how taboo language especially works in Algeria. For these reasons and in in order to obtain trustful data we have administered a methodology for this work that aims principally at collecting quantitative and qualitative data. To do so, three instruments namely; the questionnaire, interview

and participant observation are employed. The questionnaire's chief goal is to investigate the role of culture and traditions on the Algerian's use of language in general and taboo in particular. The interview however, is also used for nearly the same purpose but its major purpose is to look for more details such as the person's attitudes toward taboo language and sensitive topics, the outcomes of its usage in addition to people's perceptions and reactions. Participant observation is the third instrument which has been employed in order to observe closely the behaviours of people and how they manage to preserve their contacts, good relations and face.

3.7.1- The Research Questionnaire

The designed questionnaire for this research is divided into three main parts; each one is specified for a given purpose. The first part is a kind of warming up questions and works towards revealing some key and inspiring information about the subjects namely, age, gender, level of education and occupations. The second part's main emphasis is on the relationship between language, culture, gender and the main words and expressions which differentiate between them. The third part deals with speech acts mainly compliments and the reasons behind accepting or refusing them in addition to apologizing after insulting or behaving incorrectly towards someone.

The questionnaire used in the present study contains 24 questions that vary from closed ended questions followed by contingency questions to open-ended questions. The closed ended questions require from the informants to answer merely by 'yes', 'no' or 'sometimes' and 'rarely'. Contingency questions are considered as a continuation to close ended questions and are answered only when the participants provide a peculiar response to the previous one. Moreover and in order to attain additional answers, we have asked the participants to supply us with more clarifications or justifications when the selected answer is 'yes'.

Due to the sensitivity of the topic, some difficulties in formulating the questions have appeared at the beginning. As a matter of fact, the wording has been selected carefully so as to retrieve informal answers but in a formal way and to make the respondents feel at ease when answering. Sometimes, a brief oral introduction was given when the questionnaires were distributed to inform people that they are necessary for the research at hand. Furthermore, since the target sampling has been selected randomly i.e. using multi-stage sampling the language used is Modern Standard Arabic. In other words, we have selected the language that all the Algerians are familiar with for the sake of enabling the respondents to answer the whole questionnaire.

3.7.1.1 The Questionnaire Layout

During the design of the questionnaire and the formulation of its questions two prominent objectives were considered. The first purpose of the questions was to widen the number of the respondents who will answer the questionnaire by setting up variable and general questions which may cover almost all categories of Algerian people. That is different ages, genders, speech communities and levels of education were included. The second purpose is to simplify the questions and arrange them logically and clearly i.e. from specific to general and give respondents opportunities to answer freely in order to get relevant data for our survey. Thus, great attention was paid to guarantee appropriate, intelligible and unbiased questions.

3.7.1.2- The Questionnaire Sampling

Actually, everyone in the world educated or illiterate, young or old, employed or unemployed is concerned with taboo language because the phenomenon of using taboo language is found in all cultures and concerns all the

categories of people and different ages. That is any individual may be confronted to situations where he may find himself uttering shameful words, insulting, swearing or using profane words. This situation can be the outcome of many circumstances in addition to the many ways through which language, culture and traditions entwine. On account of the pervious mentioned reasons, the questionnaire was directed to the Algerian population in contemplation of looking for taboo functions and their consideration by the Algerians.

Yet, Algerian population has reached 38.7 million on 1st January 2014 according to the figures of the National Statistics Office (ONS).[11] So, this huge number cannot be completely investigated and on this wise multistage sampling was employed. As a matter of fact, we have started selecting people using a cluster sampling i.e. selecting some counties/ micro units from Algeria and a random selection of 7 counties (7 clusters) was done (Tlemcen, Saida, Sidi-Belabess, Naama, Constantine, Algiers, Bayadh), then, we have stratified the clusters into separate groups to facilitate the measurement of samples. After, this each group is classified according to certain features (age, gender, residence, level of education, and jobs).

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[11] - http://www.aps.dz/en/algeria/1824-algeria-s-population / 31/08/2016
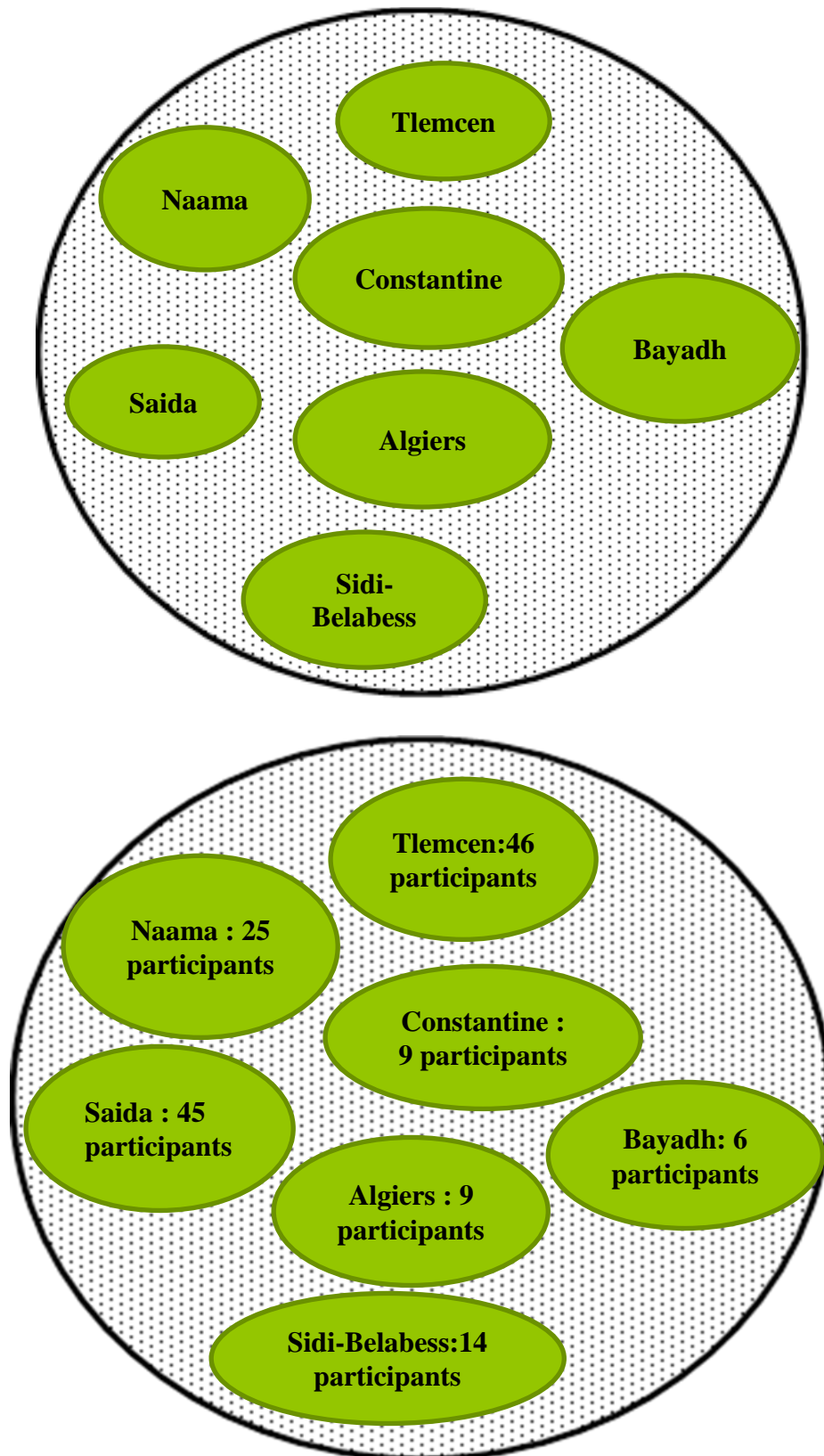
Figure3-11: Place of Residence (cluster sampling)

Cluster	Stratification	Ages
Tlemcen	*......*.........*......*.......*...*...*..*...*...* *.....*.....*.....*....*....*....*...*....*....*...* *...*....*...*...*...*...*...*....*...*....*...*.. *...*...*....*...*...*...*...*...*....*...*...*....*	**46 participants** **[from 20- 60]**
Sidi-Belabess	...*....*....*....*...*...*...*...*...*...*...* ...*...*...	**14 participants** **[from 20- 38]**
Saida	*......*.........*......*.......*...*...*..*...*...* *.....*.....*.....*....*....*....*...*....*....*...* *...*....*...*...*...*..*...*...*...*....*...*.. *...*...*....*...*...*..*...*...*....*...*...*....	**45 participants** **[from 20- 60]**
Naama	*......*.........*......*.......*...*...*...*...*...* *.....*.....*.....*....*....*....*...*....*....*...* *...*....*...*....	**25 Participants** **[from 20-55]**
Algiers	*......*.........*......*.......*...*...*...*...*....	**9[from 20-55]**
Constantine	*......*.........*......*.......*...*...*...*...*....	**9[from 20-55]**
Bayadh	*...............*...............…........*.............. ........*....................................*...................*....	**6[from 20-55]**

(*) number of participants

Figure3-12: Population by Age

Number of informants	Ages
86	[20-27 years old]
36	[30-38 years old]
21	[44-48 years old]
8	[50-55 years old]
3	[60 years old]

Table 3-5: Stratification of Sample by Age

3.7.2- The Research Interviews

To answer the second research question and analyze the taboo topics and the language used to refer or to avoid it, structured and semi structured interviews have been designed and directed to 19 individuals (9 women and 10 men) from different places but the majority are from Tlemcen. The convenience sampling technique (see page 163) has been applied in order to start the selection of people. Insightful information and deep understanding of the phenomenon are achieved when interviewing the 19 persons since a face to face conversation enables us to elicit much data and ask for clarification into the bargain.

The interviews were conducted within a nice atmosphere with the 19 persons who have been helpful and comprehensive. The language used was Algerian Arabic (AA) because the settings that were concerned with the interviews are informal ones like streets, waiting medical rooms, university's yard. The purpose of making the interviews informally and in several settings (wilayas or counties) was to approach and to have close and deep information about people's way of thinking and

considering taboo topics and also to know how they manage to refer to them when they find themselves obliged to do so.

In fact, the elicited data from the interviews revealed valuable information regarding the way Algerians deal with sensitive and prohibited subjects. The interviewed individuals were motivated and expressed themselves snugly and comfortably through giving opinions, telling and describing their own experiences and explaining the way they dominate embarrassing situations. In point of fact, we have tried to be careful when asking the questions and tried also to make them feel at ease especially with those who found that the tackled topic is bold. The interchanged views during the interviews enabled us to know central elements for keeping the good run of the daily interaction and communication.

A semi- structured interview was used for this purpose where we started asking the pre- established questions first and after getting the participants' answers, new and automatic questions came to head and were asked as well. The questions were variables in order not to make the interview boring and more importantly to keep the participants attention. Thus, close ended, semi closed and open ended questions were employed. While interviewing the participants, we have been recording the whole conversations and taking note from time to time especially when the ideas or the opinions suggested by the interviewees pave the way to new inciting and key information. The data obtained from these tools are analyzed qualitatively in the next chapter. Yet, when we have been asking people, we tried to follow the main techniques that are required for the success of the interview i.e. the interview opening or the introduction, body or the development and the closing.

3.7.2.1- The Interview Opening of the Research

We began the interview by rapport establishment by saluting and asking individuals questions such as how are you? or how was your day? in addition to a

self-presentation. After this, we explained for the respondents why we have stopped or approached them and began to direct them and explaining the main goal of the interview and for how it will be used. The task of selecting participants for the interview was not easy because not all the selected people accepted to answer us because of being in a hurry or being afraid of scam.

3.7.2.2- The Interview Body of the Research

After opening the interview, some warming up questions have been included and sometimes ordinary talk took place. Consequently, the pre- prepared questions of the interview were inserted whenever we found it suitable to ask them and when the interviewee changed the topic we straightforwardly tried to move to the next question. Time was also an important element to be respected so as to be able to ask other people and to gather more information. The aim of asking many persons was to have pertinent, reliable and distinct data.

3.7.2.3- Interview Closing of the Research

At the level of this stage and after we got the required data, some closing expressions such 'you have been extremely helpful, or your answers, comments and view -points fitted to our research' or 'Thank you for accepting to participate with us and being part of our research' came across. Yet, the three steps of the interview required from us some non-verbal language including smiling, nodding to show the respondents our appreciations, agreements and refusals.

3.7.2.4- The Interview Sampling

19 persons have been selected through a convenience sampling technique. Each belongs to a different ethnic group though they live in the same county.

Age	Females	Males	Total
18-25	1	2	3
26-35	5	3	8
35-45	2	4	6
Above 46	1	1	2
Total	9	10	19

Table 3-6: Interview Participants Categories

3.7.3- Participant Observation

In order to approach and analyze the way individuals interact and use speech acts in their daily communications, we have opted for participant observation as a third instrument which enabled us to use multiple techniques at the same time such observing, taking part in the observed events and interviewing persons from time to time. Taylor et al (2008: 107) asserts that "participant observation is a method in which a researcher takes part in the daily activities, rituals, inter-actions, and events of a group of people as one of the means of learning the explicit and tacit aspects of their routines and their culture". Consequently, people's daily interaction was our main objective at this phase i.e. people's behaviour, ways of speaking including cooperating, asking for permission, apologizing, complimenting, and use of derogatory language. The purpose of this tool was to attain natural data about the way Algerians respect or disrespect the socio-cultural constraints; rules of politeness (face and face threatening acts). So, this method of observing people has proved to be useful especially that we have taken into consideration even the non-verbal expressions. The latter provide us with enticing cues about the expressiveness of verbal expression's alternative i.e. non- verbal language.

Henceforth, more than 28 conversations have been under investigation, among these conversations some have been planned others have been captured

randomly (in the taxi between the driver and the passengers, in the bus at teachers' room, medical centre the nurse and the patients and sport halls. During the participant observation process we took Spradley's (ibid: 78) nine observational dimensions into consideration to facilitate the task and to avoid confusion

1. **Space:** outdoor spaces namely; bus, taxi, medical centre and sports halls.

2. **Actors:** driver, nurses, doctors, patients, girls at sport halls and cloakroom, teachers and students.

3. **Activities:**

- The drivers: driving the bus or the taxi and stopping when passengers need to get off.

- Passengers: talking to each other if accompanied

- The nurse write names, fixate appointments for the patient and call them latter.

- Girls at sport halls and cloakroom: wearing their sport cloths, talking to each other especially before the beginning of the exercises.

-Teachers: exchanging syllabuses, discussing variable topics, asking for news concerning the department.

-Patients: waiting for their turns, complaining of pain of both their illness and of the spent time in waiting.

- Groups of students: speaking, laughing, waiting for the teacher to come.

- Security agents: directing people and new students

4. **Objects - physical elements:** offering something, or services

5. **Acts -** polite and impolite behaviours, apologizing vs. doing harm (verbal or physical), non -verbal expressions.

6. **Events:** ordinary contact or particular occasions, e.g. meetings, weddings, football match.

7. **Time -** the sequence of events

8. **Goals:** the actors are ordinary person who have been selected whenever the talk attract us.

9. **Feelings:** happiness and satisfaction when the observed persons tried to help each other and sadness and sorrow when the participants behave impolitely towards the others.

3.8- Conclusion

Research methodology is deemed as the backbone of any paper since it orientates both the researcher and the reader. Yet, it is the basic element which leads the investigator to follow the necessary steps and helps him to choose the suitable tools for his investigation. The questionnaire is the first tool that we have relied on it to collect the necessary data for this paper. Actually, the choice of the questionnaire to carry out the research is due to the practicality of this instrument and its capability to gather large amounts of information form large number of population in a brief period of time. Furthermore, it facilitates the analysis of the results in a scientific and quantified manner so as to be generalized. The questionnaire that we have designed consists of close- ended and open ended questions which aim at knowing to which extent culture affects the way Algerians interact in addition to the styles of speech that both genders use nowadays. Insults and verbal abuse expression as two taboo phenomena have also been part and parcel of the questionnaire since we asked the participants to mention the main insults which are commonly employed to insult both man and woman. Absolutely, the use of taboo terms either deliberately or unintentionally often necessitates apologizing as a corrective act to the embarrassing situation. For this purpose, we have asked the

respondents to say whether they regret this unkind behaviour and express remorse or not. The second tool is the mixture of structured and semi- structured interviews which involve pre-prepared questions in addition to many other spontaneous ones that appear after the respondents answered and paved the way to new other questions to ask for more details. The preeminent aim of the mixed interviews is to look for naturalistic and instant data because they permit the interviewees to express their own opinions through the use of their own words and the interviewer to ask for explanations. They are also used for the sake of approving the reasons behind the answers of the questionnaire. Participant observation is the third tool employed in this survey. It enables us to be involved in the survey and observe thoroughly the events that we have been interested in, and reveals new discernments for what is observed and hence new knowledge about the occurrence of the social interaction in general and the use of speech acts in particular. Thus, the sampling techniques of the three instruments are multi-stage sampling as a probability sampling for the questionnaire and convenience sampling as a non–probability sampling for the interview and participant observation. The former includes diversified techniques i.e. cluster, stratified and random sampling whereas the latter is proceeded accidently and depends on the accessibility of people.

4-1- Introduction

Taboo terms and their relationship with culture and other forms of language such as polite and impolite formulas in addition to speech acts have all been dealt with in the first two previous chapters. Culture is the most primordial element that the majority should refer to in order to acknowledge the existing forms of communicating with others and to choose suitable circumstances to use or flee them. Besides, any word is not considered as taboo, unless it is rejected or inhibited by the community's people or culture. Thus, it is the society that decides or classifies a particular word in the category of taboo. This action is achieved after examining the effect of the word on the listener. In reality, derogatory terms typically arouse intense feelings namely anger and frustration. Yet, it may engender instant physical disputes as counterpart reactions where the offended person may attack the offender or he may say other taboo terms that are worse than the ones

which irritate him at the beginning. Moreover, it is necessary to know that these reactions mirror the social stratification of norms of conduct in addition to the generated attitudes which are revealed through language use. This idea shows how language and society entwine to engender some significant phenomena such as taboo language that is approached to show how it works in Algeria.

Linguistic taboos which refer to shameful and avoided speech is our main regard more specifically in the Algerian speech communities. As matter of fact, this chapter is concerned with the main taboo topics that are prohibited and avoided in formal speech in Algeria, with family, children, or with friends (sexuality, virginity, menstruation, divorce, homosexuality). It also deals with the most functional terms used to refer to taboo topics, and with the main strategies employed to soften taboo talk i.e. euphemism, proverbs an so on.

4.2- Participants Profile

The selection of a sample population for any investigation is not a simple task because it is the basic step through which the study will be constructed. So, at this level the research boundaries are determined and the target population is designed. Therefore, this part points towards portraying the participants profile through a stratification process. That is, they are classified according to their place of residence, age, gender, as well as the occupations that they practise. The informants are selected from seven Algerian wilayas.

Place of Residence	Males	Female	Total
Tlemcen	25	21	46

Sidi-Belabess	6	8	14
Saida	27	18	45
Naama	6	19	25
Algiers	5	4	9
Constantine	7	2	9
Bayadh	2	4	6
Total	78	76	154

Table 4-1: Participant's Place of Residence

In the following table, the informants are divided according to their professions and levels of education. The sample population which is selected is diversified. In other terms, all the persons included come from different intellectual classes and working domains.

Occupations	Males	Females	Total
Teachers	8	9	17
Traders	10	0	10
Students	23	38	61
Officials	16	11	27
Plumbers	5	0	5
Jobless	6	0	6
Nurses	4	6	10
Doctors	3	3	6

Retired	3	2	5
Housewives	0	7	7
Total	78	76	154

Table 4-2: The Educational and Occupational Levels of the Participants

Different ages are incorporated for the sake of achieving equilibrium in the answers of the target sample and looking for a high representativeness. The informants consist of males and females whose ages vary from [20-60] and are classified into 5 subcategories as it is demonstrated in the following table

Age	Males	Females	Total
20-27	37	49	86
30-38	22	14	36
44-48	10	11	21
50-55	6	2	8
Above 60	3	0	3
Total	78	76	154

Table 4-3: Participants' Categories

4-3- Analysis of the Data and Presentation of the Results

4.3.1- Analysis of the Questionnaire

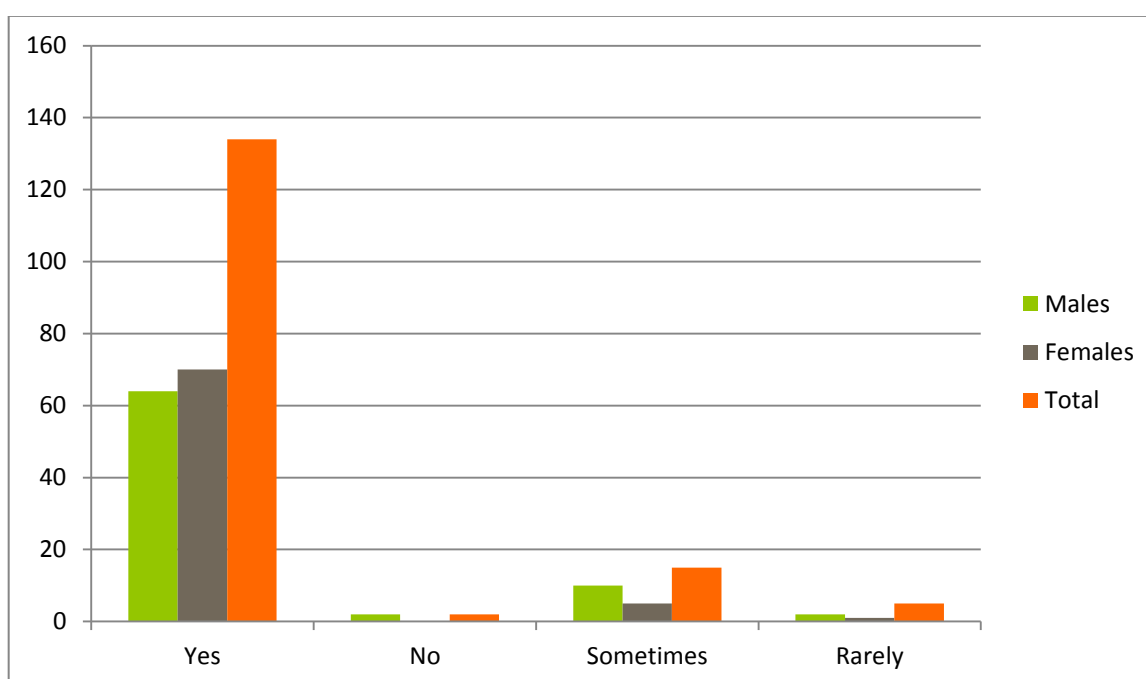**1- According to you, does culture influence our way of talking and choice of codes?**

Yes ☐   No ☐   Sometimes ☐ Rarely ☐

Justify!

Suggestions	Males	Females	Total
Yes	64	70	134
No	2	/	2
Sometimes	10	5	15
Rarely	2	1	3
Total	78	76	154

Table 4.4- Culture and Language Relationship

Figure 4.1- Culture and Language Relationship

As demonstrated in the table and the graph above, the majority of informants (87.66%) both females and males agree that culture affects the way they talk and also their choices of code (variety of language). Only (1.29%) answered by 'no', (9.74%) said 'sometimes' and (1.95%) said rarely. The informants were asked to justify their answers in order to know what they really think about this connection of language and culture. Yet, as it is shown above the majority approve that culture plays a major role in selecting the code through which they want to communicate with in order to create and maintain their relations. The informants reinforced their answers by arguing that language is the reflecting mirror of the cultures, traditions and history of any population as it highlights the main domains where people interact in addition to the numerous ways that are pursued to maintain their relationships. Further, they said that there exist variable values and traditions that necessitate the use of special words and expressions which suit the situation. Others even added that language and culture are linked to the extent that individuals are supposed to regard the ethnicity (culture, religion and standards of the addressee) to know what is permitted to say and what is not. Among the suggestions proposed, some asserted that since different cultures are embodied by different languages, people in this case need to be familiar with both of them for the sake of an adequate interpretation of people's actions and reactions as well.

Some informants linked the word culture with the educational level of people (المستوى الثقافي or ʔəl mustæwa θθaqɑːfiː) and declared that cultural level influences the choice of their codes because the social and educational level of the person dictate or impose on them which code is suitable to be used in a particular situation and for a particular purpose. For instance, the speech addressed to an imam is not similar to that of tradesman. Others supported their answers and asserted that though the educational and social level play a primordial role in guiding the individuals, this does not mean that each intellectual constantly behaves adequately

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because each individual owns a natural or an innate bad side which arouses the use of bad language.

2- Do you think that men and women differ in their way of speaking and selecting terms?

Yes ⬭   No ⬭   Sometimes ⬭ Rarely ⬭

Justify!

Suggestions	Males	Females	Total
Yes	**56**	**49**	**105**
No	**9**	**5**	**14**
Sometimes	**8**	**18**	**26**
Rarely	**5**	**4**	**9**
Total	**78**	**76**	**154**

Table 4.5- Gender Differences in Speaking
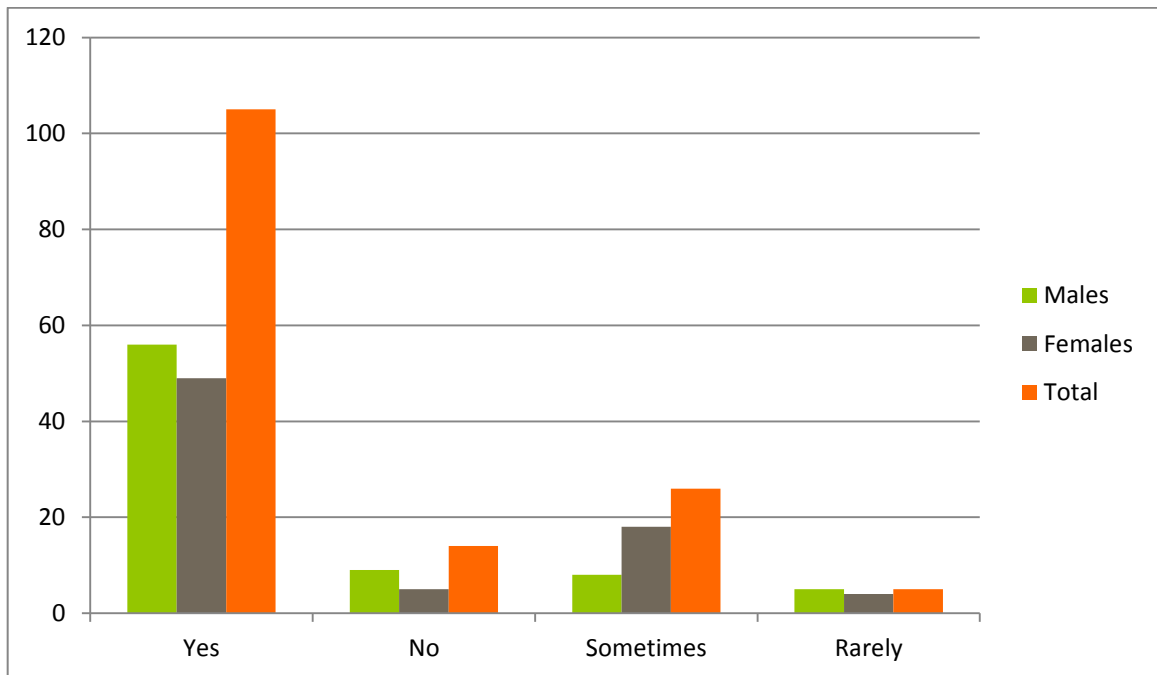
Figure 4-2: Gender Differences in Speaking

As highlighted in the table and figure 4-2 the majority who are represented by (68.18%) claimed that men and women differ in their way of speaking and selecting terms, only (9.1%) said 'no', (16.88%) said sometimes, and (5.84%) selected the last choice which is 'rarely'. The reasons suggested to justify their answers turn around the axe of women the soft creatures that use their feelings and affection before uttering a word, whereas men are more objective and logical in their decisions and speech. Thereupon, the informants claimed that women are more artificial than men who talk spontaneously and address people directly without sophisticating their speech. On this wise, unlike women who are said to be more sensitive and try constantly to speak politely and calmly so as to gain others' respect, men use more impolite and vulgar words publicly. Men's aggressiveness is opposed to women's delicacy in speech has been discerned in almost all the answers of the informants. Accordingly, women consider communication as a way of disclosing their feeling, sharing opinions and looking for closeness and men regard it as a medium which is used to transmit purposeful and explicit messages. Succinctly, women give much importance to their speech as they try to refine and detail it as far as they can and men prioritize concise expressions and essential words in their talk.

The above results also show an interesting percentage of (16.88%) persons who contended that women sometimes differ in their way of talking or more precisely their speech can be similar to that of men. Yet, the reasons provided by them are as follows:

- It has become a common phenomenon to hear girls swear and talk vulgarly. This can be due to the period of adolescence as a very sensitive phase which drives them to rebel and try or at least think about the forbidden matters by the society.

- Sometimes women are extremely affected by the way their fathers or brothers talk and even their boyfriends. Hence, the impact of their social surroundings (a family of consisting of boys for example) is one major factor which pushes them to talk as men do without being aware of that.
- Human nature including anger and frustration can be the impetus that conducts women to react impolitely and to use inadmissible expressions and terms.

Accordingly, there exist differences between men and women in their way of talking, behaving and reacting. These linguistic discrepancies are due to their biological structure, the environment where they have been raised, and to the norms assigned to both genders. Nevertheless, some exceptional cases can be found as many men use a feminine style and women use a masculine one. These exceptions are also linked to the way genders have been cared for in addition to their excessive contact with the opposite sex their disinclination to the same sex. Otherwise stated, a man attached to women of his family and talks to them more than he talks with his friends will employ a feminine style and a woman who is attached to men or who is obliged to deal with them at work will undoubtedly adapt a masculine way of speaking.

3- Do you think that present day women's style of speaking differs from that of the past?

Yes ☐   No ☐   Sometimes ☐   Rarely ☐

*If yes, what are the main reasons which have led to this change?

Suggestions	Males	Females	Total
Yes	63	57	120
No	3	2	5
Sometimes	8	12	20

Rarely	4	5	9
Total	78	76	154

Table 4-6: Women Differences between the Past and the Present
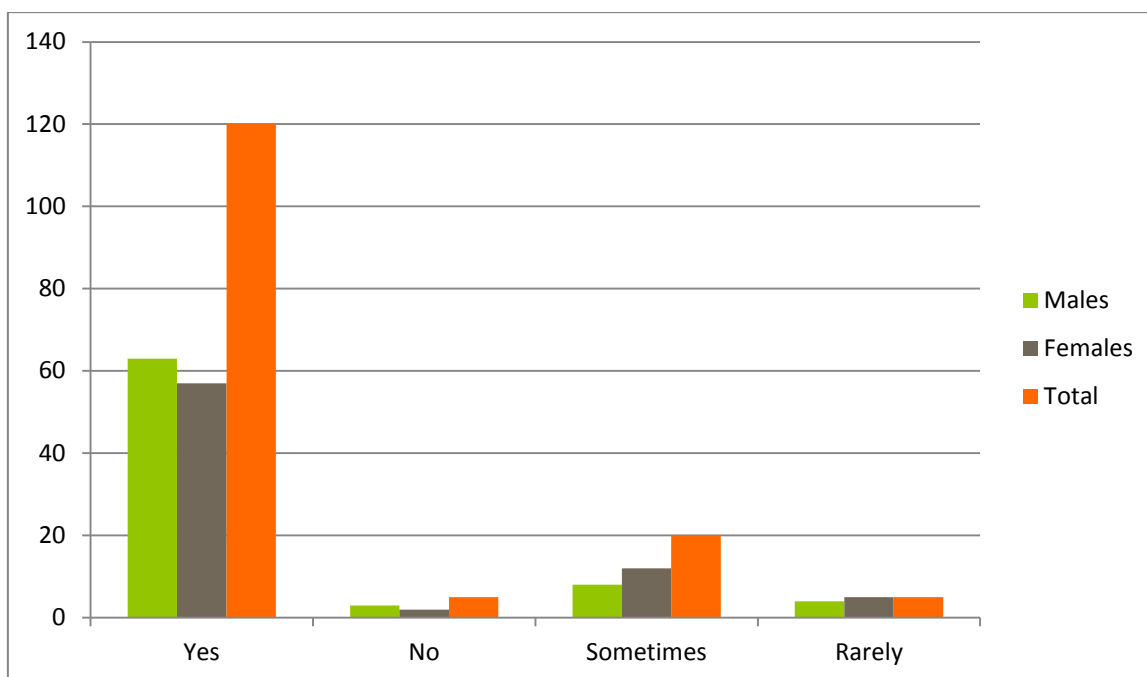
Figure 4-3: Women Differences in speech between the Past and the Present

      This question sustains the answers of the previous one where numerous informants answered that women 'sometimes' are similar to men in their way of talking. However, the principal aim of asking this question is to look after the main reasons which have conducted to the current deep or radical change in women's speech. Yet, the above statistics depict that (77.92%) women's speech is totally different than that of the past as most of the respondents answered by 'yes', only (3.25%) answered by 'no', (12.99%) said 'sometimes', and finally (5.84%) opted for 'rarely'. Respectively, the 'yes' and 'sometimes' scores are more elevated and this induce that women nowadays do not behave or speak as those of the past. Besides, the very low percentages of 'no' and 'rarely' also emphasize the occurrence of this change.

Absolutely, women nowadays have marked significant changes in their ways of conduct. The latter require or impose some peculiar adjustment in their speech in order to handle their daily life affairs. Actually, the informants provided us with some reasons that are behind this alteration and argued that the socio-cultural factors development that are taking place in the Algerian society are deemed to be the primordial determinants in addition to the increasing independence of women who rely on their jobs to finance themselves and their families. In this regard, one informant illustrated her argument by the following expression 'thəʒʒlu w trɑʒʒlu' which means that a divorced woman or a widow and sometimes it is said to refer to a woman who has not a man in her side (spinster). Thus, conforming to the saying, these three categories of women are supposed or sometimes obliged to act as men do in order to fill the void caused by the absence of the father, the husband, the brother or the son. However, to play the role of a man in life leads them to forget their femininity and to be sometimes aggressive and more importantly to use men's way of talking.

Some informants claim that the educational level of women has played a role in fixing differences among women of the present and the past. Yet, nowadays the majority of intellectual / educated women prefer having a fixed job where they may meet new people and to keep their contact they need to adapt their language according to the faced situations. Further, this vision of the external world in addition to the many occupational places that women are occupying have resulted in constructing a strong personality and have lessened their fear which is not as it had been in the past. The fact of not being afraid and self-dependence makes them careless about what will happen if they talk inappropriately and leads them to speak out and express their feelings and opinions candidly. This is the case of daughters in law who are less respectful and speak without respecting their parents in law. So, wives non- compliance contributes in creating a new bad-mannered generation who does not respect their elders and talk about disrespectful matters in front of them as if their elders are absent.

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4- Do you think that present day men' style of talking differs from that of the past?

Yes ☐   No ☐   Sometimes ☐ Rarely ☐

* If yes, what are the main reasons which have led to this change?

Suggestions	Males	Females	Total
Yes	32	42	74
No	26	16	42
Sometimes	14	10	24
Rarely	6	8	14
Total	78	76	154

Table 4-7: Men's Differences of Style
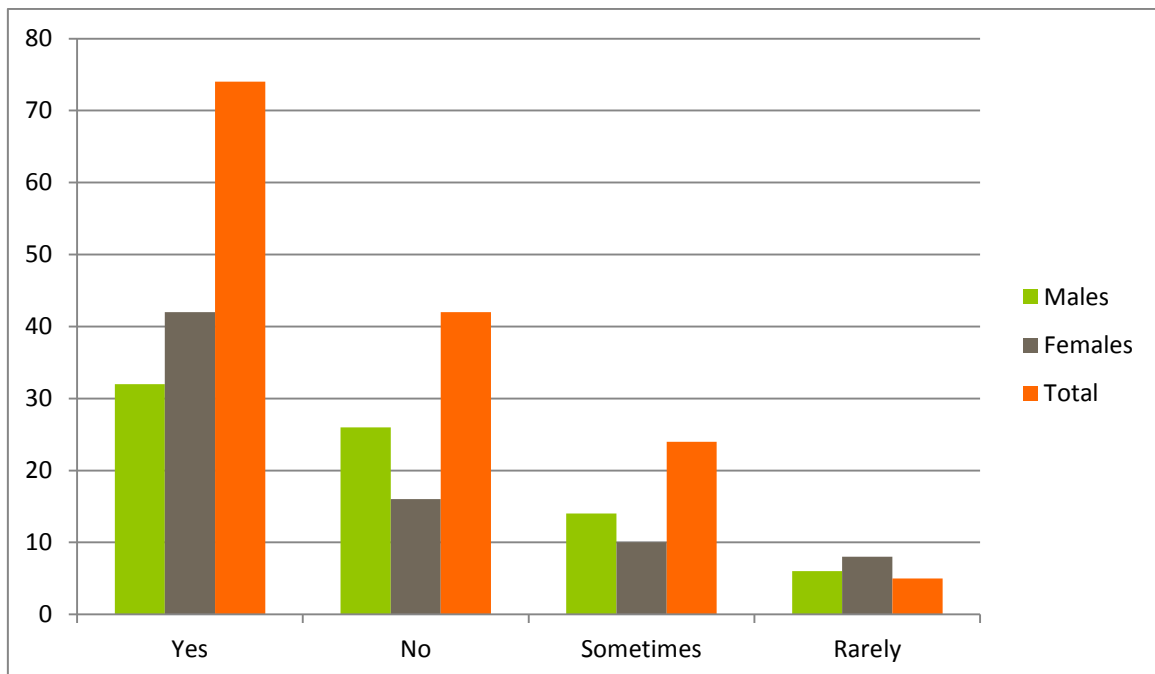
Figure 4-4: Men's Differences of Style

The above results demonstrate that (48.05%) of respondents find that men's contemporary style is dissimilar as compared with the way men talked in the past. In contrast (27.27%) claimed that men still express themselves as they did in the past and (15.58%) said that there exist some cases where men are less severe in their way of conduct and talking and (9.1%) answered that at present we can rarely find tolerant and comprehensible men in the Algerian society. Appropriately, men in the past used to be harsh ones and always put limit between them and their wives and children. Their speech was directed to ask about some matters that they wanted to know or to give orders and wives did not intervene or discuss their husband's decisions. This was the way Algerian men behaved and it was due to the high respect or 'ħɔrmɑ' between them and their families. 'ħɔrmɑ' is a term which is rooted and cherished in the Algerian culture because it values the persons according to their age, status and the role they occupy. Notwithstanding, things have changed and this is plainly discerned in the answers and justifications provided by the informants who notice that men nowadays have become more flexible than those of the past. They maintained their answers by some expressions like:

- 'bəkri ərrɑʒəl kæn sevər w ljum wəlɑ uvər' which means that men in the past were severe and current men are compromising, friendly and open minded.

- 'sɑrɑħɑ mɑbqɑt nəsmɑ tæʕ ərrɑʒəl, zmæn məl wɑqfɑ ntæʕhɔm jənhæbu', the utterance means 'honestly, men are not magnanimous, in the past people feared them as far as they stand up'.

Some informants assigned this change to the technological advance and the globalized universe where women occupy men's jobs, drive the car, enter late in the evening and men accept these actions in order to put up with their wives and daughters who find themselves obliged to work. Others asserted that such behaviours result from the blind imitation of Europeans. Yet, these behaviours are always reflected by the individual's speech which is the essence of this question. In this wise, some even said that men are losing their masculinity because of the way

they are dressed and do their hairs; sometimes they look like women as they claimed that even their speech is sometimes womanized especially when they intervene in women's affair such as cooking, dressing and organizing home. Instead, men are supposed to talk about work and to find solutions to their family problems as it was argued by the informants.

5- What are the main words or expressions used by men to refer to their manhood?

This open ended question aims at shedding light on the Algerian words which are employed by men to refer to their manhood, virility and to remind others that men are superior. The informants suggest some terms which are typically succeeded by the word 'ʔana'. The word 'ʔana' stands for the first singular person 'I' and the auxiliary 'am' and utilized to show their significance as men in their entourage. The expressions are as follows:

- 'ʔana huwɑ ərrɑʒəl h'nɑ' or 'anahuwɑ əttərəs tɑʕ əddar' 'ʔana huwɑ əzzɑʕim' mean respectively 'it's me the man', 'I am the responsible of the family' 'I am the leader, strongman or the chief'.

 - 'ʔana rɑʒəl ʕlik' 'ʔanafħæl' or 'I am a courageous/ brave man than you'.

- 'ʔana rɑbb əlmɑqlɑ' and 'ʔana nɑħkum' imply 'it's me who decides'.

- 'tækəl ʕlɑ rɔħi' 'I always depend on myself'

- 'χuk ʃikur', the word 'χuk' means 'your brother' but it is used to mean 'the person who is close to you', 'ʃikur' refers to 'potent'

'χuk ʃi:χ məl kbɑ:r' 'ʃi:χ' is a word used to call respectful people in Algeria such as teachers or leaders' 'məl kbɑ:r' means ' big' so the whole verbalization means 'I am a big boss/ leader who is respected and obeyed'.

'rɑni hnɑ mækənʃ li jæhdɑr mʕæk' means 'I am here and nobody dares to talk to you'.

6- What are the main words that were specific to man and are nowadays used by women?

After examining the answers of the sixth question given by the informants, the following words have been suggested:

'ja rɑbbɑk', 'ja ʕɑzrenɑk' 'ja dinək' are swear words which are normally restricted only to men.

-'dəz mʕæhɔm' 'I don't care'

- 't'mənjək bijɑ' or 'ħ'ʃəhæli' 'he tricked me'

'sɑħbi' 'ʃriki' to salute a friend

Others suggest some words that are used during the traffic or after counting what happened when driving a car such as:

- ' zɑjərtɑh w mæχəlitəhʃ j'fut' 'I didn't let him pass instead I blocked him'

- 'ntɑrtɑglɑh raṣah, mæzælɑ mæjɑʕrfniʃ' ' He didn't know me I'm able to kill him'

- 'mænəsmæʕ ʃ gæʕ bi:k' 'I really don't care about him'

- 'fəjən ʃærikɑ gædrɑ', 'fəjən' means 'where' but used to mean 'hello', 'ʃærikɑ' refers to 'a company' and 'gædrɑ' means 'able or powerful'. So, the whole expression is used to salute a friend who is rich.

-'mɑrʃ ariər mtɑrtgɑ' stands for 'I have no limit'

-'ʃkɑrɑ kæjnɑ' 'ʃkɑrɑ' literally means 'the bag' 'kæjnɑ' 'there is'. However, men and women also use this expression to mean 'I am rich enough'.

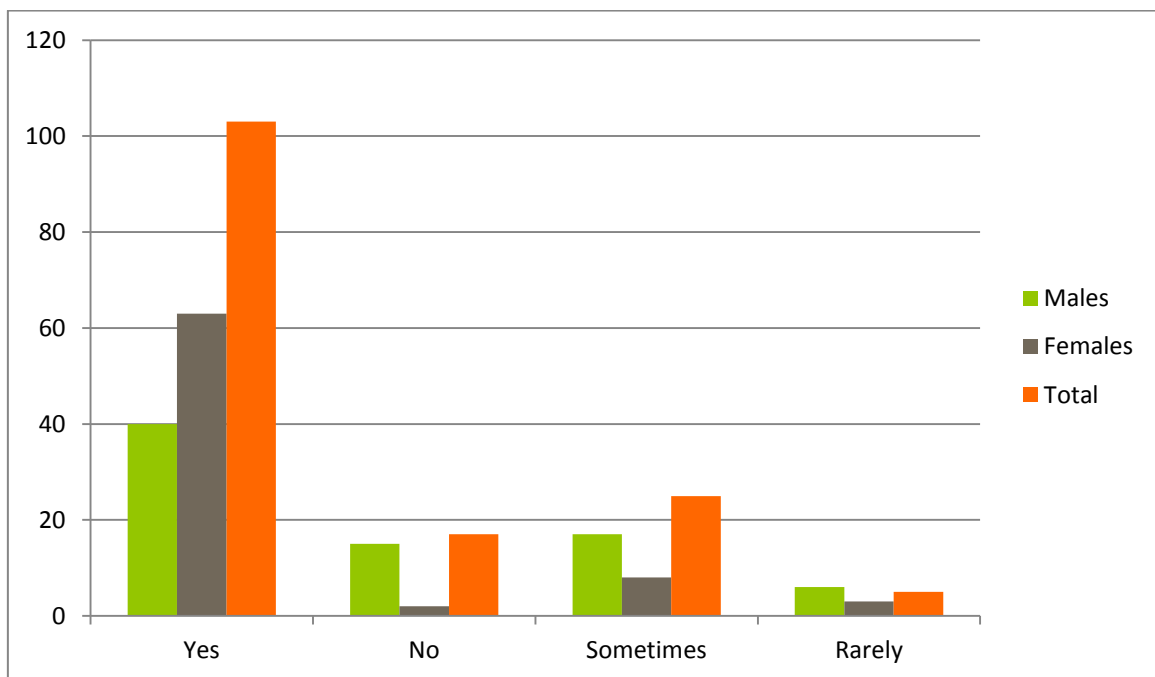- 'ħɑjɑ məl l'fɔr' 'it's amazing'.

7- Do you think that such words lessen the femininity of a woman?

Yes ⬜   No ⬜   Sometimes ⬜   Rarely ⬜

Justify!

Suggestions	Males	Females	Total
Yes	40	63	103
No	15	2	17
Sometimes	17	8	25
Rarely	6	3	7
Total	78	76	154

Table 4-8 - Scores of Women's Femininity

Figure 4-5 - Scores of Women's Femininity

Following the bars graph and the table above, it is revealed that (66.88%) consider the use of vulgar words as a manner that lead the women to lose their essence of femininity while only (11. 04%) find that women's softness is not affected when they use men's words. However, (16.23%) selected 'sometimes' which means that each woman is supposed to be understood without considering the type of words she uses and depends on the repertoire diffused in her speech community. The percentages of the option of 'rarely' which represent only (4.55%) indicates that either some people do not care about the way people speak or they do not give great importance to details.

The above results and the suggested justifications reveal that such words minimize and sometimes eradicate women's femininity. The informants argued that women's delicacy and tenderness are regarded as major characteristics of females as they are reflected through their use of polished and nice words. However, due to the recent changes which prevail the Algerian society and the necessity of women work to face life's difficulties and their will to reach and realize their purposes, women speech and comportment have been altered. Women nowadays are more courageous since they attempt some hard works. The mixture between men and women at work is also deemed as a dominant factor that leads them to be acquainted with many masculine terms. Consequently, the excessive use of these terms makes them seem ordinary and consoling to the working women and strange ones to the ancestors and men into the bargain. Further, among the justifications suggested it is found that a considerable number of informants who believe that women's appearance has never been the suitable criterion through which people may judge them. Instead, it is the way they talk which is the suitable measure of identifying women's personalities. Others added that women should take care of both their appearances and speech because the vulgar talk deceives the persons to whom they talk.

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8- What are the main new and sometimes strange words and expressions that are employed by youth at present?

The informants nominate the following words and we have grouped those which have the same meaning and put them altogether:

- 'hənd ləqdim', 'mdərħɑ', 'næjħɑ', 'gɑbɑ', 'tɑg', 'mħɑrgɑ', 'ɣɑrgɑ'are terms employed among youngsters to refer to the ugliness of the things or the persons. The terms seemed vulgar at the beginning especially that they are used to mock at someone but later enter the Algerian dialects and become part of them.

- 'læʕjɑ' is used to refer to a tiresome person

- 'kæritɑ' a term that literally means 'a catastrophe' however it is used to mean that is extremely amazing or awful.

- 'χɑterɑ' means 'dangerous' and used to refer to a beautiful, smart or extremely attracting girl.

- 'fɒr bəzæf ħbibnɑ' is an expression which includes the French word 'fort' 'bəzæf' means 'too much' and 'ħbibnɑ' means 'darling', the entire utterance means 'you are terrific and awesome'.

- 'nɑvigi' or 'nɑvigilnɑ ħɑl wɑħəd' the word 'nɑvigi' is also a French one which means 'navigate' but the youngsters use it to mean 'try to get something'

- 'tæħijɑ mɑteriəl' is employed to support the high class and expensive cars.

- 'ħʃidɑ' used to say that someone is being ripped off.

- 'təʃħæb' a word that stands for 'showing off' especially after buying a new car and driving it in front of the persons whom we know.

- 'n'fæħət' 'nɑʕtehɑ' 'nəskivi' 'ʕɑrd ʕɑrd' mean 'I will quit invisibly'

- 'likidi' is derived from the French word 'liquider' it is used to say 'get rid of something or someone'.

- 'ɣɒbrɑ' 'ħælwɑ' are terms used to refer to drugs.

- 'ħəbæt' 'tiki' or 'ticket' both mean 'money'.

- 'futhɑ' and 'nəjəlhɑ' indicate 'do not mind'.

- 'muχək jdɔr' or 'muχək jətfɒrmɑtɑ' are two odd expressions used to mean 'you can't believe it'.

- 'rɒħ tɔχlɒʂ' general meaning is 'go to be paid' however people are using it to mean that something is extraordinary.

- 'hɑdrɑ qlilæ' signifies 'no comments'

9- Do you think that this type of expressions is tolerated by parents?

Yes ⬭   No ⬭   Sometimes ⬭   Rarely ⬭

Justify!

Suggestions	Males	Females	Total
Yes	27	24	51
No	33	38	71
Sometimes	11	9	20
Rarely	7	5	12
Total	78	76	154

Table 4-9 - Scores of Parents Tolerance of Strange Words
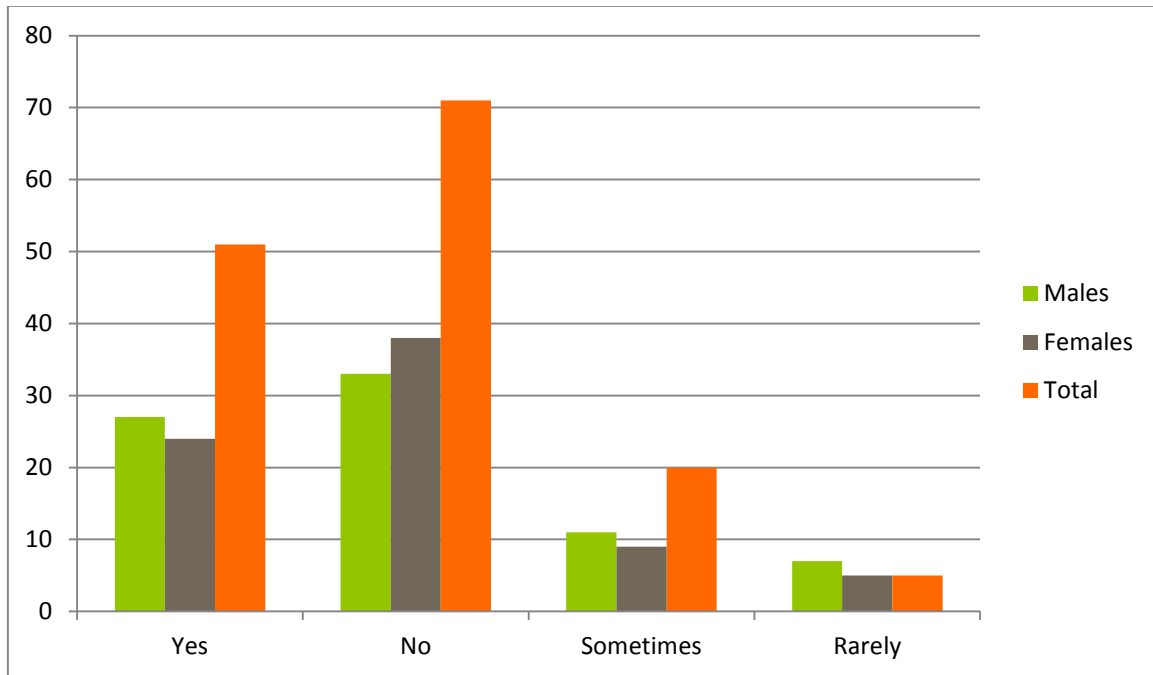
Figure 4-6 - Scores of Parents Tolerance of Strange Words

The above table and the corresponding figure clearly show that (33.11%) have positive attitudes towards the strange and extrinsic vocabulary used by their children. In contrast, (46.11%) claimed that parents are against such use, (12.99%) said sometimes and (7.99%) said that parents rarely accept or permit the employment of these new and astonishing words. The results also demonstrate that the score of 'yes' and 'no' options are nearly the same and insinuate the distraction of the majority of parents.

Put differently, parents nowadays are extremely perplexed as they find themselves in dilemma particularly those who witnessed the eras of the old and the new generations. On the one hand, shame, respect, tolerance, reverence and sobriety were dominant features of people in the past; that is old parents were strongly obeyed and respected and youngster never dared to talk inappropriately in front of them or even express their feelings. Instead, they looked for intermediate to transmit their messages or to ask for something. On the other hand, all the aforementioned characteristics that used to exist by that time are lessened and sometimes annihilated in some speech communities where we may coincide youngsters who talk to the

elders in an unsuitable way and use some strange words without any consideration to the elders' presence or age Moreover, sometimes the old persons are unable to understand the new adopted words, so they feel embarrassed or get angry.

Yet, the majority of the respondents (parents and children) contended that the emergence of these words is appreciated by youth as they use them for several reasons such as: looking for particularity among their groups of friends or more precisely constructing their social identity, using words that are special to them, i.e. whenever the word is used the rest assigned it to its user especially when he is absent and using them for the sake of having fun and break the formal use of speech. Further, some declare that these words seem odd only at the beginning and all the members of the family become acquainted with them afterwards.

10- What are expressions mostly used to chase after a girl?

This question aims at gathering the main expressions used to pick up girls as a phenomenon that many girls are complaining about. It also considers the newly employed vocabulary to achieve the goal of attracting the attention of an admired girl.

- 'zin mɑχtɒb wəlɑ jəsənɑ fəl mɑktub' is used to ask beautiful girl if she is fiancée or not.

- 'fæjən zin /ʕɔmri/ ʕæjnijɑ', these terms respectively signify 'oh you're beautiful, or you're my dear, or my eyes'.

- 'zin w lɑ tɑj' the utterance means that 'you are beautiful with nice body shape'.

- 'mɒv w gɑlbi tɑjæħ lɔv' 'you are dressed in purple the thing which makes my heart beats'.

- 'ʕæjnik jəχədmɒ ʕ'lik' 'your eyes are the source of your beauty or your eyes attract me more'

- 'χænæ wəlæ dəbænɑ' signifies 'mole or fly' is said to a girl who generally has an attractive mole in her face and boys use it to compare the mole to the fly since the mole may sometimes have the size of a fly.

-'w jɑ gliʕ gɑlbi' a metaphor which signifies 'my heart has moved from its place when I have seen you'

- 'n'wɑ:r w li zistwɑr' 'flowers and stories' here the girl is compared to the flowers which are the source of beauty and then lead to the beginning of new stories when a man meets his soul mate or his admired girl.

- ' ʂ'ɣɑjər w j'rɑjər' means 'the younger the lady is the most attractive and lovely she will be '.

- 'zin w din w'rdɑjət wəlidin' 'beauty, faith and docility' the expression is said when someone admires a girl who is beautiful, devout and compliant.

-'ɣir guli wɑh w nʕæjʃək lɑ bəl vi' stands for 'say yes and I will indulge you'

- 'ki ʃəftək ʃəft lɑ vunir' 'when I have seen you I have started to think about my future'

- 'χti duk njib serurje jəχdəmli məftæħ gɑlbɑk' is also a metaphor 'hey girl, I'll ask a blacksmith to make me a key to enter your heart'.

- 'ʒi wəlæ nʒi wəlæ ngɑtɑʕ ħ'wæjʒi' come or I'll come if not I will tear my clothes.

Hence, after analyzing each expression alone, we have detected the use of words that rhyme in order to make them sound more attractive and funny in many times. Further, it is noticed that these expressions are generally disliked and rejected by girls because according to them gentlemen do not use this method to approach a girl or ask for a relationship with her.

11- Do you compliment people in your daily life?

Yes ▭   No ▭   Sometimes ▭   Rarely ▭

Suggestions	Males	Females	Total
Yes	6	39	45
No	18	11	29
Sometimes	32	16	48
Rarely	22	10	32
Total	78	76	154

Table 4-10 - Scores of Complimenting in Algeria
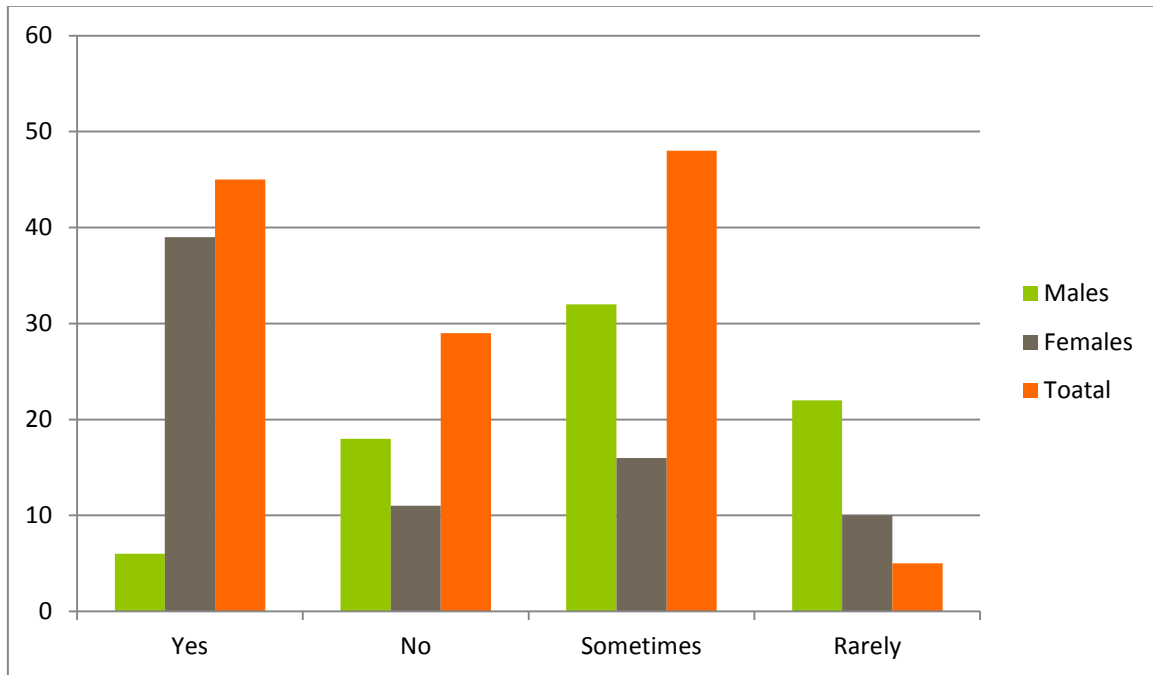
Figure 4-7 - Scores of Complimenting in Algeria

As highlighted in the above table and diagram the informants who are used to compliment represent (29.22%) and those who do not use compliments are about (18.83%). However, the two previous percentages are not finite because the respondents who answered by 'sometimes' are (31.17%) and this number has to be considered with the two options of 'yes' and 'no'. So, in this case the respondents sometimes compliment and from time to time avoid complimenting; in other words; the respondents do not compliment all the persons they meet but their appraisals are directed to the persons who consistently mark their lives. Moreover, even those who alleged that they rarely compliment more precisely (20.78%), insinuate that they use compliments though with moderate degree. Another important point that should be focused on is who compliments more man or woman? The results depict that males do not compliment as females do and the numbers in the above table demonstrate that. This can be due to the nature of women who are interested by fashion and care more about their daily look whereas men even if they do so, it is not with the same equivalence. Further, it is the woman who is supposed to talk kindly and agreeably not the man who is asked to act courteously more than talking felicitously. Thus,

since compliments refer to the refined and skillful formulations and are employed for the sake of constructing cordiale and sympathetic ties, they are generally attributed to women rather than men.

12- If yes, who are the persons that you generally compliment?

Mother ☐   father ☐   wife ☐   friends ☐

Others …………………………………………….

Suggestions	Males	Females	Total
Mother	25	30	55
Father	15	23	38
Wife	18	0	18
Friends	2	12	14
Total	60	65	125

Table 4.11- Scores of the Complimented Persons
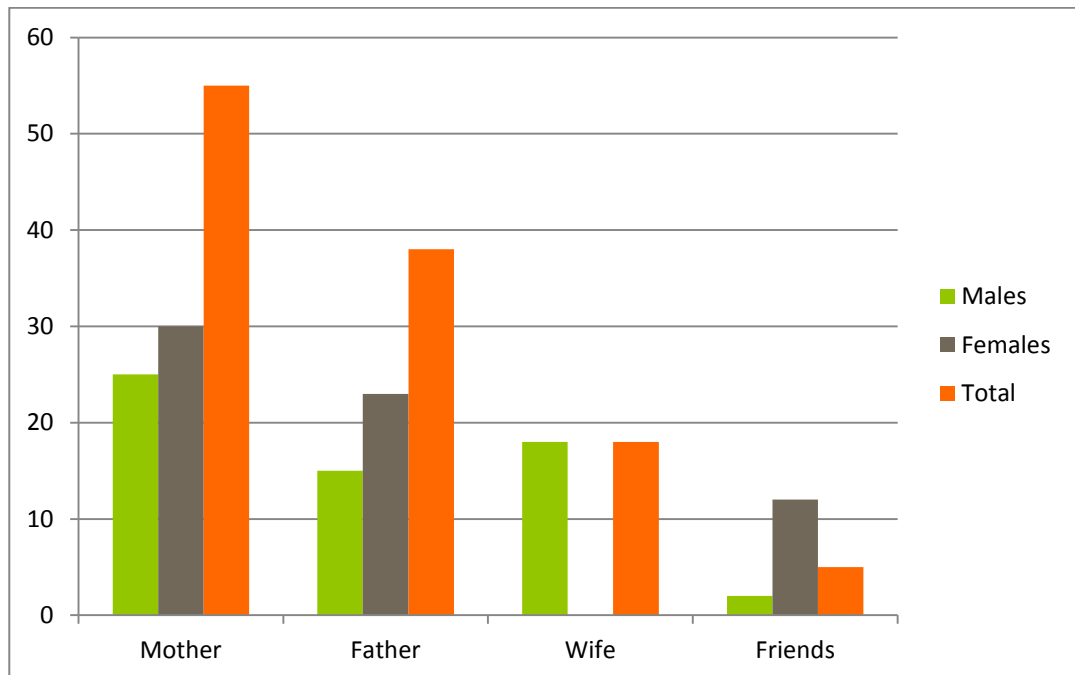
Figure 4.8- Scores of the Complimented Persons

In this question, the number of informants has decreased because we have considered only those who selected the option of 'yes' as we have integrated the choices of 'sometimes' and 'rarely' within the 'yes' option, since they refer to the positive answers of the informants. From the above results, it is deduced that most respondents who represent (44%) direct their compliments to their mothers. Besides, (30.4%) said that they usually compliment their fathers. The percentages of complimenting wives and friends are nearly approximative i.e. (14.4%) who asserted that they compliment their spouses and (11.2%) maintained that they flatter their friends. Thus, the persons who mainly receive compliments in the Algerian societies are parents. The informants were asked to suggest others and among their suggestions we have found that some tradesmen who claimed that they always compliment their clients and students who said that they compliment teachers. Yet, it is also deduced that the function of compliments is to look for kindness, courtesy, and good contact. Thus, what is observed in their answers that each individual try to select the adequate speech and compliments particularly depending on the setting where he works and to the people whom he daily meets.

13- What are the main words that you employ to compliment people?

Compliments play the role of favourable signs of sharing similar interests and tastes. Over and above, the main topics of complimenting turn around the appearances, possessions, and realizations of someone.

-'rik/rɑk ʃbæb lju:m' 'rik/rɑki ʃæbɑ lju:m' are used to tell somebody that 'he/she is handsome or beautiful'

- 'rik/rɑk mnɑwər or 'rik/rɑki mnɑwrɑ' signifies 'you are shinning'

- 'rɑk fɒr bəzæf sɑħbi' means that 'you look extremely amazing'

- 't'jæbək bnin bəzæf' is said when the mom or another persons' cooking is delicious.

- 'ntæ mækənʃ kifək' stands for 'you are unique'

- 'rik təzjən' means 'you embellish'

- 'ntæ nəs mlæħ bəzæf', 'ntæ rɑʒəl zin' signify 'you are a kind and tolerant person'.

- 'bɑrɑkɑ lɑhɒ fik, 'lɑh j'kɑtɑr m' mtælək' God prospers you, 'we wish we meet like you'

- 'mæʕəndi mængul fik' implies that 'no words can express your personality, beauty, kindness and so forth.

- 'tæʕrɑf təχtɑr' means 'good choice'

- 'dɑrək rihɑ təʃʕul ki lə mræjɑ' signifies 'your house is shining as a mirror'.

It is noticed that Algerian speech involves several French words and this is due to the colonial era. In fact, Algeria was acutely affected at that time by the French colonialism and the French language which was imposed on them. Consequently, the endurance of French in Algeria has led to several sociolinguistic phenomenon including bilingualism, code switching and borrowings. Therefore, it is not strange to hear Algerians saying a whole utterance which does not contain at least one French word. Thus, the following compliments can illustrate the situation.

-'tu e ɑdɔrɑbl l'jum' you look adorable today

- 'dərt le bõ ʃwɑ', 'dərt' is Algerian Arabic word which signifies 'you made and 'le bõ ʃwɑ' are French words 'le bon choix' which means the best choice. This expression stands for 'you made the best choice'.

- 'ntæjɑ jɔnti bəzæf' means you are very kind.

- 'lɔtɔtək film' the French word 'auto' means 'car', further 'film' stands for 'movie'. So, the entire expression is used when somebody's car is terribly nice.

 - 'dɑrək ʃæbɑ 'grɑ :v' 'dɑrək' means 'your house' 'ʃæbɑ' means 'nice' 'grɑ :v' literally stands for 'great or intense', it depends on its context of use. Thus, Algerian people use it to show their extreme admiration.

14- Do you compliment people for the sake of mocking at them? Sarcasm

Yes ▭   No ▭   Sometimes▭   Rarely ▭

If yes, how do you do it?

Suggestions	Males	Females	Total
Yes	7	19	26
No	40	32	72
Sometimes	11	13	24
Rarely	20	12	32
Total	78	76	154

Table 4.12- Complimenting and Sarcasm
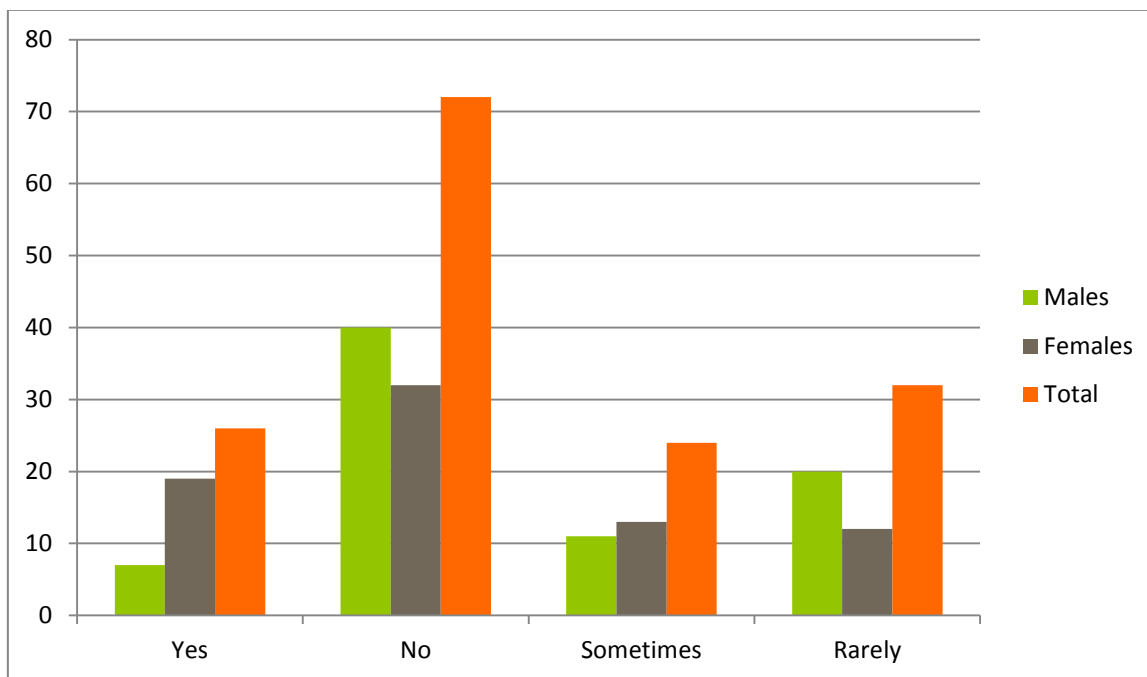
Figure 4.9- Complimenting and Sarcasm

The results demonstrate that the occurrence of complimenting with the intention of mocking at others is not common. So far, (16.88%) said that they utilize this technique. However, (46.75%) that represent the majority do not make use of this style of complimenting. (15.58%) and (20.78%) are respectively the percentages of 'sometimes' and 'rarely'. Accordingly, the persons who selected the two last options lead us to understand that even if their utilization of appraisals in order to mock at people is not constant, but occurs from time to time.

The informants who are used to mock at others indirectly suggested the following examples which take place according to diversified situations.

-'fæjən lɑ tɑj' 'fæjən' means 'where but used to mean something like 'hi'. 'lɑ tɑj' is 'size' and both of them refer to someone who is obese but addressed as somebody who has a nice size.

- 'fæjən lɑzʕɑr' 'lɑzʕɑr' signifies 'blonde' but refer to someone who is black or brown.

-'rɑk tweel bəzæf bəjnɑ duk təlħæg' 'you are tall enough, so I think that you can reach it'. In this example the addresser is talking to a person who is small in size and cannot achieve something. In this case, the addressee understands what is meant by this and knows very well that he is not able to get things which are high.

- 'ʕlɑ ħsæb hæd lɔqræjɑ zinæ bæjnɑ təχruʒ tbeb', 'Apparently, you will be a future doctor if you carry on your studies in this way'. This expression prevails the Algerian speech community as it is said by parents to their children who are not good pupils and do not make efforts in their learning.

- 'ṣɑħbi lɒtɒ rɑhɑ ʕændək nqijɑ', 'hey! your car is so clean', it is said when somebody gets of the car and finds that his clothes are dirty or have been stained.

'ʃɑʕrɑk rɑh mɑmʃut film ljum' 'your hair are well capped today' is said when someone has not combed his hair.

- 'bɑsɑħ ṣɑbɑt/ sərwæl rɑk dɑrbɑh' 'you know, your shoes or trousers are amazing'. It means that the shoes or trousers that you are wearing are horrible.
- 'wæħd riħæ ʃħæ:l ʃæbɑ ræhɑ hnɑ', 'it smells good' but said to mean it smells very bad over here'

- 'ʕlɑ ħsæb hæd zwɑk bæjnɑ ħæjɑ fɒr' or 'zwɑk rɑh jbæn ʃbæb bəṣɑħ l'bənæ…' 'the decoration is nice, apparently it seems delicious ….let's try'. In this

example brothers especially try to tease their sisters who have spent many hours in preparing or cooking something.

The examples suggested are all compliments which are not addressed to mean something directly, but they mean the reverse. The occurrence of this kind of compliments depends on the mood of the day of the person who uses them. For this reason, it is deduced that their employments is not frequent and this is already demonstrated in the results. Further, some utilize them for the sake of joking with a friend or to consolidate their contacts, as they may use them for the reason of mocking at others.

15- What are your reactions after receiving a compliment?

Rejection ☐ accepting and doing the same ☐ smile ☐ thanks ☐

-Would you explain your choice!

Suggestions	Males	Females	Total
Rejection	13	6	19
Accepting and doing the same	29	12	41
satisfactory smile	10	25	35
Thanks	26	33	59
Total	78	76	154

Table 4.13- Reactions after a Compliment
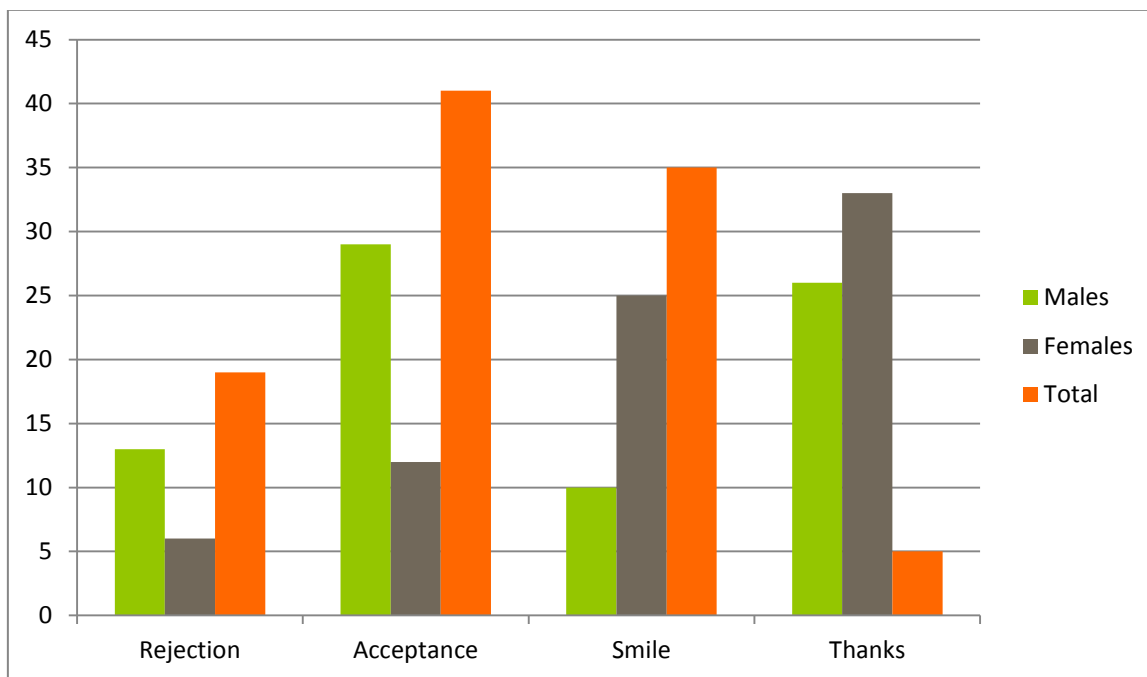
Figure 4.10- Reactions after a Compliment

The answers of the informants reveal that only (12.34%) reject compliments while a great majority as compared to the percentage of rejection prefers accepting and saying the same thing to the addresser in addition to smiling and thanking. The percentages of all the options apart from the rejection one are relatively the same. They represent respectively (26.62%) for acceptance, (22.73%) for smile and (38.31%) for thanking. In fact, this part shows that Algerians cherish receiving compliments, but the thing which should be taken into account is the strategies that they pursue after being appraised.

Undoubtedly, compliment is a social action that operates as a starting point for a communication and permits social interaction to be carried out easily and appropriately. Nevertheless, it is obvious that a compliment requires an answer or a reaction from the recipient i.e. confirming or renouncing it. In this line, the respondents explained their choices as being a habit or a way of reinforcing or limiting the contact with people. Besides, the informants added many situations where they explain the occurrence of the speech act of compliments in their lives.

Some said that they usually accept the compliment and consider it as means of showing sympathy and reverence. The acceptance can take the form of a verbal response which indicates the satisfaction of the complimentee ' ħatɑ ntæ nəs mlæħ' i.e. 'you are kind too' or a simple thank such as 'ṣɑħeet'. Others claimed that hearing too much compliments is a sign of hypocrisy as they insinuate that the complimenter is doing so in pursuance of a specific interest. However, even those who accept the compliments claimed that they do so in front of the complimenter but whisper few minutes later and say some religious expression such as 'mɑ:ʃæʔ lɑh': 'God gives prosperity' or 'uf hæd b'nædəm ʕæjni:h mæʃi mlæħ': 'oops this person has an evil eye'. By the same token, some informants explained the confusion that the absence of compliments may engender, especially when they are awaited. This situation can be interpreted as enviousness or resentment for the person who is dressed finely and charmingly or who buys a new car or house. Besides, if he receives compliments about his look or new possessions, he may feel uncomfortable and tries to hide his unease through a smile or simply through the use of an Islamic answer such as the one mentioned previously 'mɑ:ʃæʔ lɑh'. The latter has pervaded the Algerian societies more than it has been in pervious times and has become part and parcel of their speech and culture. Further, it is noticed that it is present in both cases of accepting or rejecting the compliments.

16- Are evil eye and envy the main elements which lead you to reject compliment?

Yes ☐   No ☐   Sometimes ☐   Rarely ☐

Explain!

Suggestions	Males	Females	Total
Yes	15	48	63
No	23	5	28
Sometimes	18	14	32
Rarely	22	9	31
Total	78	76	154

Table 4.14- Reasons behind Rejecting Compliments
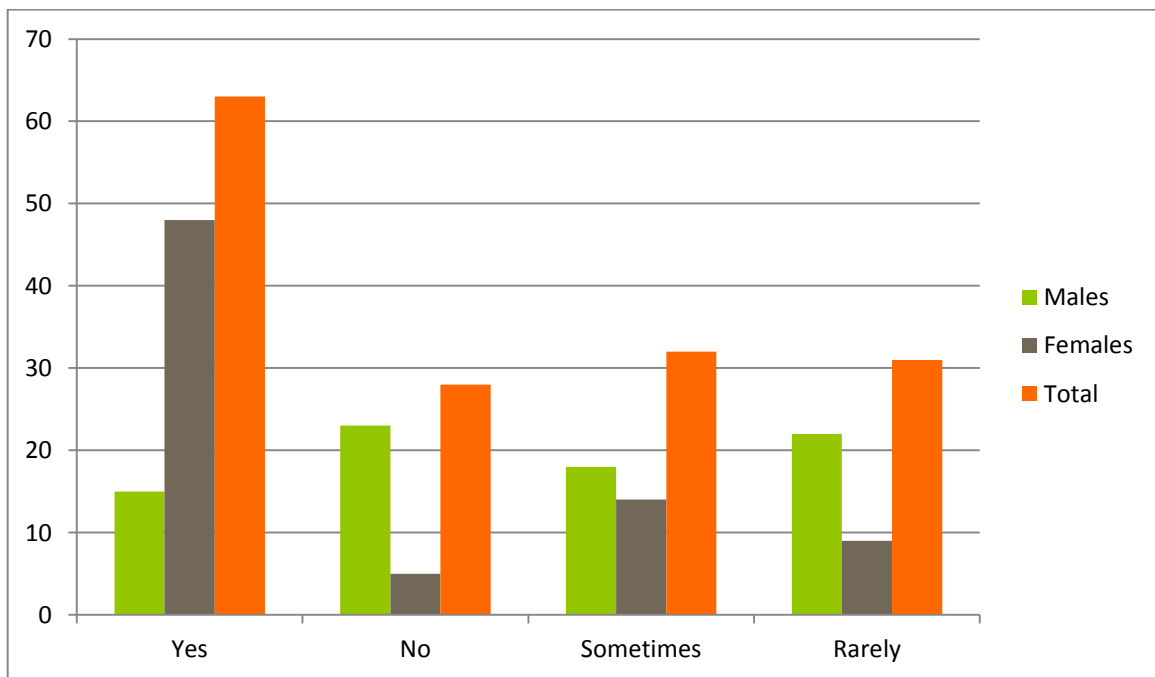
Figure 4.11- Reasons behind Rejecting Compliments

This questions aims at showing how much Algerians fear the 'bad eye' or envy of the other persons who are sometimes their close relatives and whom they have a good contact with, but in reality they say that they are jealous and envy them and their children. So, it is very common to hear women and even men who are all the time hiding their good news or projects and do not unveil them until they are realized. This is reflected in the results that appear in the table and the figure where the majority who represent (40.91%) replied by 'yes' and believed extremely in the

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bad eye. 'Sometimes' and 'rarely' have regained nearly the same percentages whereas (18.18%) answered by 'no'. Indeed, even the two choices of 'Sometimes' and 'rarely' include a sort of 'yes' but with moderation. In other words, the informants who adopted one of them can be found in situations where they are afraid of the evil eye and cannot flee it particularly after the occurrence of any physical, social or professional harm or dispute. The participants sustained their answers by the following reasons:

-Bad eye is endemic in the Islamic countries because this assumption is maintained by the Holy Koran and Sunah. This is why the majority of the population believes in it.

-The repeated bad consequences that happen after a success or a good deed and realizations lead them to avoid talking about next or new plans.

-If ever a person compliments them and shows his admiration, this can cause a kind of embarrassment. Otherwise stated, it represents a face threatening acts (FTA) to the speaker's positive face or self-image and put the person in a position where he is obliged to welcome the compliments and estimate the complimenter or to reject it directly or indirectly. Some examples have been provided in this context.

-The complimenter says 'dɑrək rihɑ təʃʕul'

- The complimentee answers 'hum! ruħ ʃuf bi:t dræri wrɑdle ləχbɑr': would you have a look on the children's room you may definitely change your opinion.

-'ʃħæl təlbəs ɣɑjɑ ntinɑ': 'the way you dress is splendid' someone may say to her friend and the other answers 'ʔul mɑ:ʃæʔ lɑh æh bənt ʕæmi': Say 'mɑ:ʃæʔ lɑh dear'

- The informants who declare that they do not believe in the evil eye did not provide us with explanations expect few who contended that they do not believe in it and th prefer to live their lives freely without stressing about futile matters and bad things which occur to them since they are part of life's experiences.

Over and above, the respondents listed some other alternatives to the word of 'mɑːʃæʔ lɑh' such as 'χæmsæ f ʕæjnik': 'five in your eyes', 'jæ sətɑːr' ' oh my protective God' as they may rise their five fingers because the number five is believed to stop the effect of the evil eye.

17- Insults and verbal abuse have become two main habits that pervade the Algerian society; accordingly what are the main reasons that lead the person to such behaviours?
Justify!

Suggestions	Males	Females	Total
Anger	32	15	47
Impoliteness	23	20	43
Humiliating persons	14	35	49
Joking	9	6	15
Total	78	76	154

Table 4.15- Reasons behind Insults and Verbal Abuse
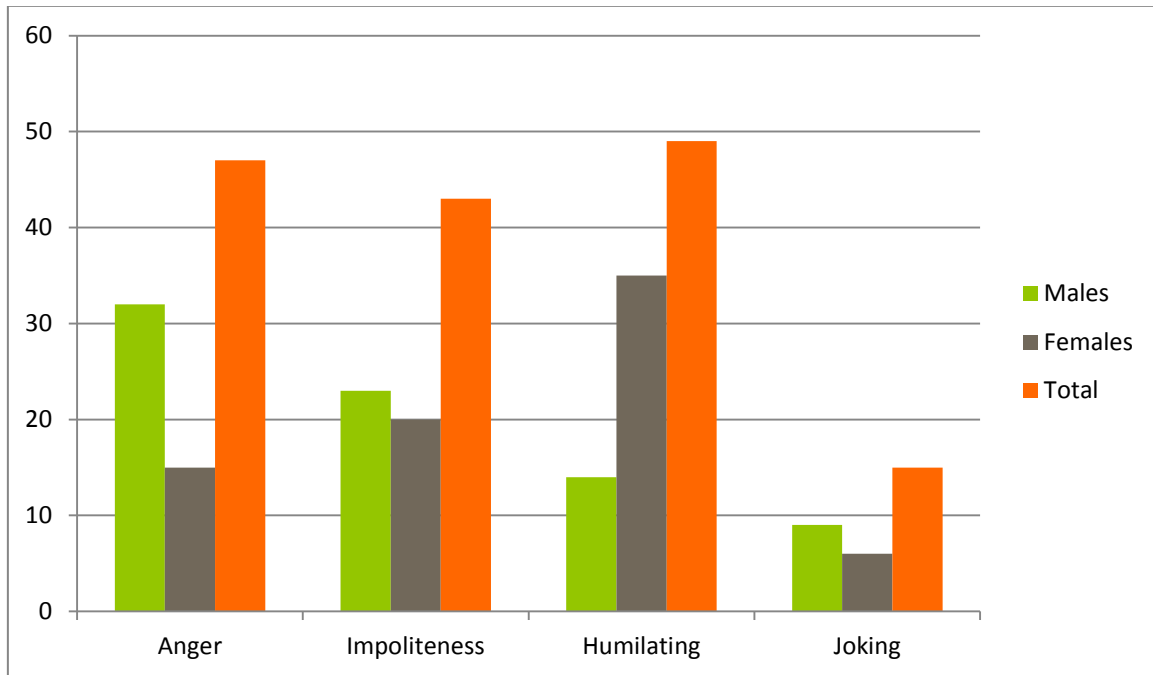
Figure 4.12- Reasons behind Insults and Verbal Abuse

The omnipresence of derogatory language has not become a strange or a rare act in Algeria because it is found everywhere (homes, schools, workplaces). Actually, looking for the major motives for the excessive use of insults and verbal abuse is the aim of this question. Hitherto, the majority of the informants agreed on that the use of taboo words particularly put- downs, offense and scorn are due to anger, impoliteness and humiliating and this is shown in the above results where the percentages of the three aforementioned reasons are respectively (30.52%), (27.92%) and (31.82%) whereas joking which is represented by (9.74%) is selected by few participants.

Thus with regard to their answers and the justifications provided, anger which results from the daily stress and life troubles and humiliating are two paramount determinants which lead them to use bad language so that to get their points across. Some informants emphasized on that the use of derogatory language is due to the fact of being impolite and lack of respect to the old generation by the new one. They claimed that the current generation is more audacious and does not

care about what surround them. Some said that bad words are part of their daily talk to the extent that they are deemed not to be taboo especially within groups of the same sex or when they are utilized to joke or break the routine or trying to move closer to somebody in order to breach the barriers. Others believed that when they insult someone after a bad deed they feel relieved and anger is unleashed. They continued stating that although humans strive to hide the bad or negative side of their personalities and try to show reverence and respect towards people, they may in a way or another fall in the tarp of insulting or offending others. So, the use of the taboo language cannot be restricted to impolite individuals only. Humiliation is also according to the respondents another impulse which many people try to attain it through insulting and demeaning others. It can be due to jealousy and envy form the humiliated person or a kind of showing superiority within an ordinary conversation or a professional meeting. The informants further asserted that though the extensive use of offensive words, hearing them engenders long lasting mark on the target ones because they play on the individual's vulnerabilities and generate strong feelings which may be erased unless if the humiliated person responds in the same way he was addressed.

18- What are the chief expressions that you hear or use to insult or abuse verbally men?

a- 'ʃmætɑ'

b- 'mæʃi rɑʒɑl'

c- 'r'χiːs'

d- 'dəjuθ'

Others………………………………………………………………………………..

Suggestions	Males	Females	Total
'ʃmætɑ'	17	21	38
'mæʃi rɑʒɑl'	13	33	46
'r'χiːs'	36	15	51
'dəjuθ'	12	7	19
Total	78	76	154

Table 4.16- Expressions Used to Insult Men
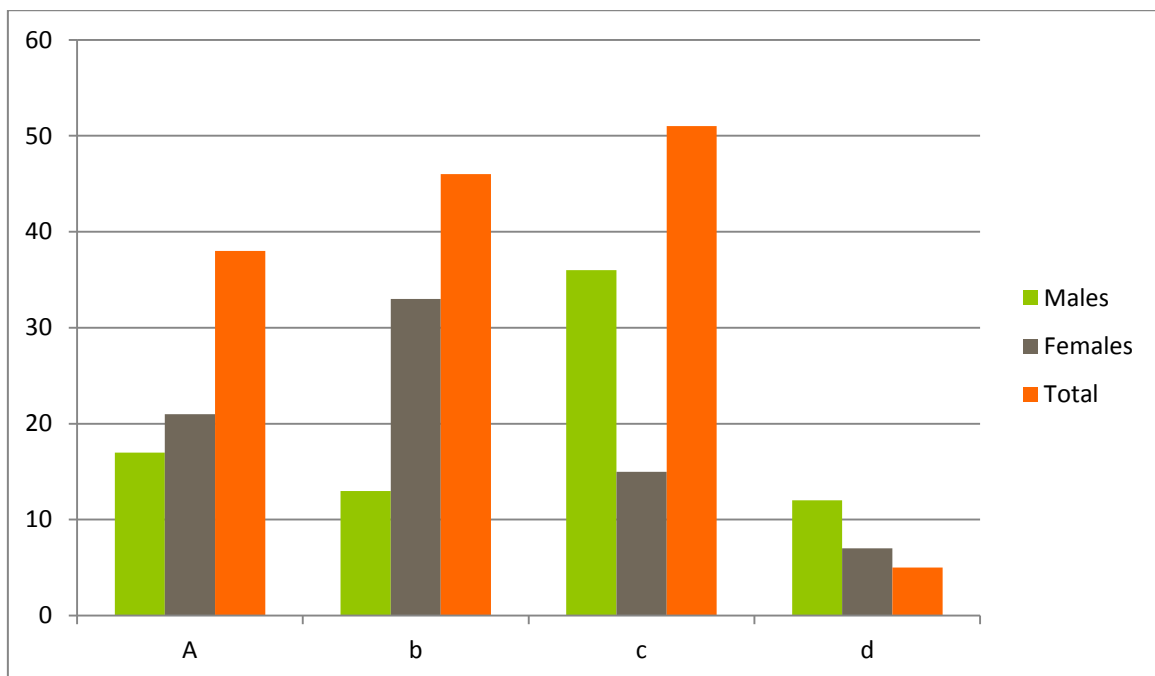
Figure 4.13- Expressions Used to Insult Men

The insults suggested to the informants are in fact ubiquitous terms that prevail the Algerian territory and as it is presented in the table and the graph the percentages are not different except for 'dəjuθ' which enters the Algerians' speech repertoire these last years and is represented by (12.34%) . So, about (24.68%) use 'ʃmætɑ', (29.89%) 'mæʃi rɑʒɑl' and (33.12%) 'r'χiːs'. 'ʃmætɑ' 'r'χiːs' and

'mæʃi rɑʒɑl' are all terms which means the opposite of virility or 'ərrɑʒlɑ' that is to say; when a man does not correspond to the appreciated criteria such as bravery, gallant, confident and so forth. All the aforementioned characteristics are supposed to be found or to be reflected in man's personality and if they are not present, he will be labeled by one of those terms. Moreover, sometimes the mean act, hostility and viciousness are also aspects which conduct people to call a man by one of the above insults. As for 'dəjuθ', it is a religious term which stands for the man who is proud of his unveiled wife in front of people.

The informants were asked not only to choose which term they do use more than the other but also to provide us with other suggestions. The following words have been proposed: 'ʕɑtiʔɑ' is an Algerian female's name, 'mædɑmɑ' is derived from the French word 'madame', 'mrejɑ' is derived from 'elmɑrʔɑ' and signifies 'woman'. Thus, all the submitted words refer either to women's names or women's titles of courtesy but when they are addressed to a man they signify merely that he behaves as a woman.'tɑħæn' or 'coward' is also proposed and refers to that man who doesn't act bravely and flee the futile troubles and sometimes let his wife struggling with many life intricacies. Some animals' names are suggested into the bargain like 'tɒħʃ': the donkey's baby, 'gninɑ': rabbit are generally employed to refer to the weak and naïve man whereas 'kəlb': 'dog', 'di:b': 'wolf' are used to refer to disgusting and devious man.

19- What are the chief expressions that you hear or use to insult or abuse verbally women?

  a- 'ʕæwdɑ'

  b- 'ṣɑʕrɑ'

c- 'ʕræjdijɑ'

d- 'baba rɑʒɑl'

Others

Suggestions	Males	Females	Total
'ʕæwdɑ'	18	14	32
'ṣɑʕrɑ'	10	26	36
'ʕræjdijɑ'	12	29	41
'baba rɑʒɑl'	38	7	45
Total	78	76	154

Table 4.17- Expressions Used to Insult Women
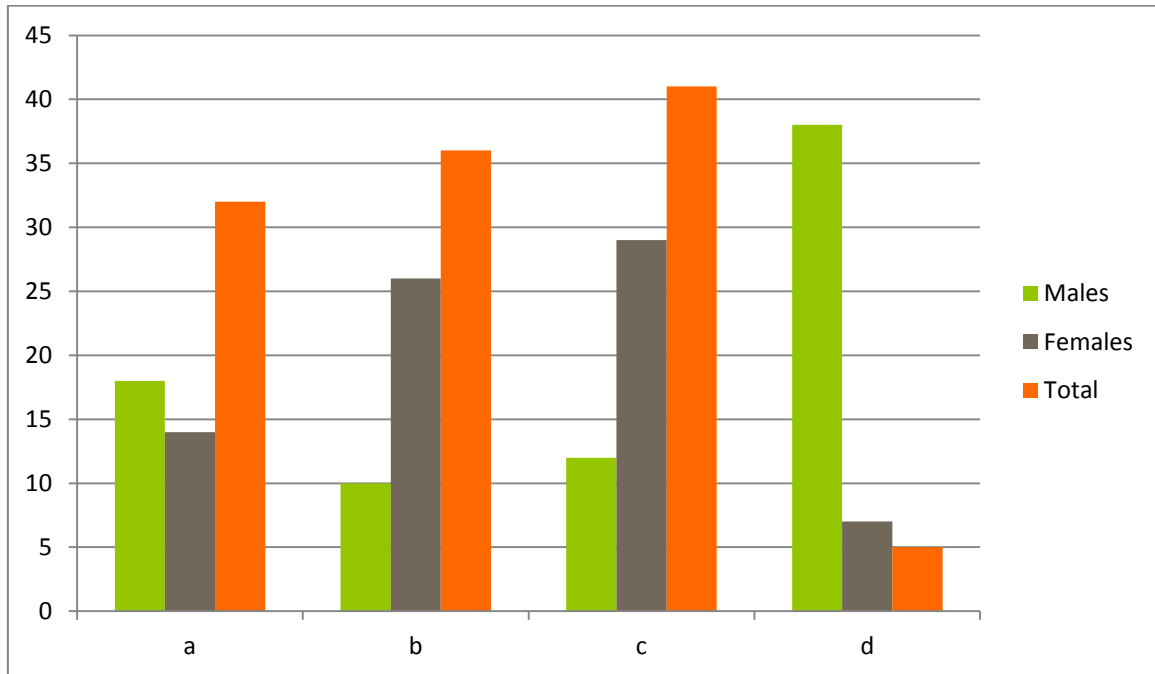
Figure: 4.14- Expressions Used to Insult Women

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What can be observed in the table and the figure is that, 'ʕæwdɑ','ṣɑʕrɑ', 'ʕræjdijɑ'and 'baba rɑʒɑl' have practically equivalent percentages though 'baba rɑʒɑl' have gained the highest percentage with (29.22%) and after it comes 'ʕræjdijɑ' with (26.62%), 'ṣɑʕrɑ' with (23.38%) and finally 'ʕæwdɑ' with (20.78%). These insults, in effect, are terms which are addressed either to a strong woman, mannish or impolite one. Sometimes, they are used to demean a woman who practices man's jobs such as taxi driver or photographer in weddings where she has to spend all the night out and so forth. Besides, if a woman talks instead of her husband or tries to defend him in front of the family in law, and if she is the one who rules the family and she always imposed her viewpoints so as to decide what to do, she will undoubtedly be called by the one of the above nicknames. Therefore, 'ʕræjdijɑ','ṣɑʕrɑ', 'ʕæwdɑ' and 'baba rɑʒɑl' are bad Algerian and hurtful prejudice directed to a woman who relies on herself or behaves as man.

These were the results of question number 19, but we have demanded from the participants to suggest other words which have the same function and used for the same context. They have proposed: 'ləkut' which is an instrument used in previous times to heat people, 'ʕærum' means very dangerous, 'bɑjrɑ' refers to a spinster, 'həʒælɑ' indicates 'divorced' or 'widow'.
Like men even women are addressed with animal names such as:

'ʕɑgrəb': scorpion; it refers to a woman who is toxic and causes harm to people who trust her.

'kəlbɑ' is dog's female is used to debase a woman.

'ləfʕɑ': snake and 'səmijɑ' which is derived from 'səm': poison are used to refer to an ungenerous and selfish woman.

This act of abusing a woman verbally is generally the outcome of a familial or professional quarrel. Yet, the woman is considered as the vulnerable creature that needs a man to sustain her and if she adopts a masculine way because of many psychological and social factors, she will be judged as being unfeminine or aggressive.

20- Do you apologize to persons whenever you use vulgar words or behave incorrectly?

Yes ☐   No ☐   Sometimes ☐   Rarely ☐

Justify!

Suggestions	Males	Females	Total
Yes	21	39	60
No	30	16	46
Sometimes	17	15	32
Rarely	10	6	16
Total	78	76	154

Table 4-18: Apologizing Scores
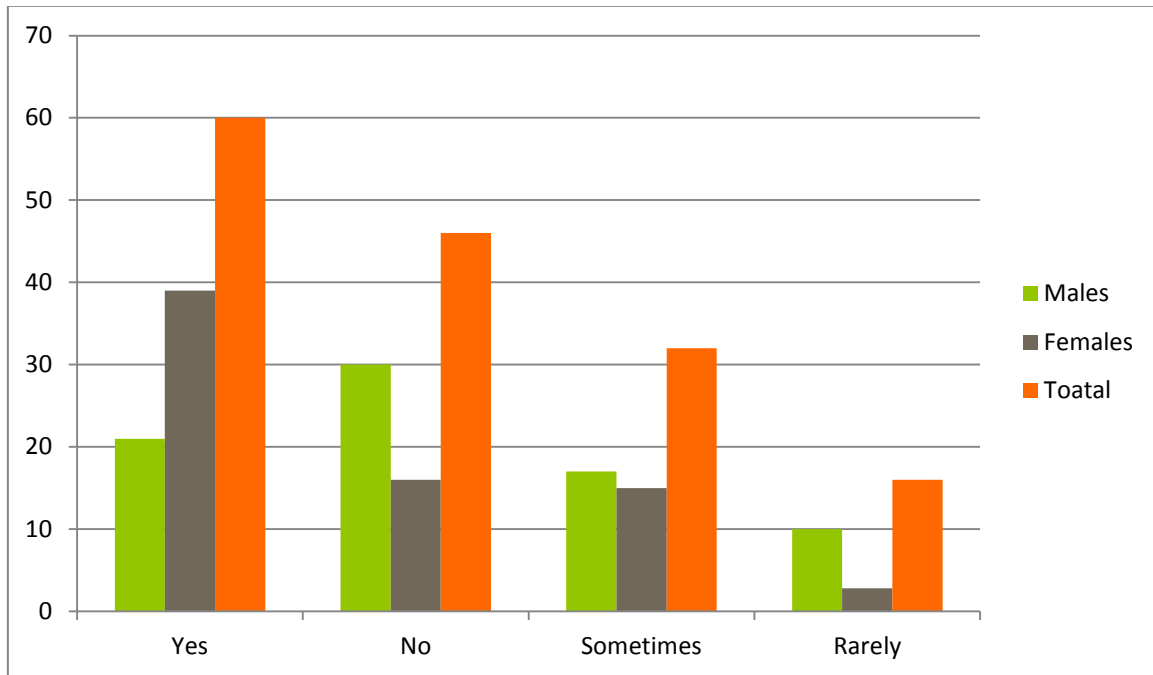
Figure 4-15: Apologizing Scores

As shown in the previous table and figure, about (38.96%) said that they apologize after committing a bad behaviour or using vulgar words. while (29.87 %) answered by 'no', parallel to those who said 'no' about (20.78%) answered sometimes and (10.39%) said that they rarely apologize. So, it is clear that apologizing in Algeria is not common though we belong to a religion that stands for tolerance and pardoning each other. It reflects the social order of the society because it is said to occur after a failure in communication or an impolite act which may hurt others.

The respondents commented on their answers claiming that apologizing is necessary in their daily life because they are humans and humans commit mistakes. They added that it often happened to them to say something spontaneously and do not take care of the feelings of the accompanied persons. This requires a simple apology so as to restore the relationship and good treatment. They added that apologizing is a civilized comportment which reflects the culture of the apologizer. Therefore, the role of culture is deemed to be necessary at this level because each

individual should know the rules of speech and conducts so that to avoid hurting people and if this occurs they should know that apologizing is not a shame but magnanimity instead. Those who said that the act of apologizing sometimes or rarely comes to their minds argued that they do it unless if they recognized that they were wrong or their behaviours really needed to be disguised or mitigated. In contradiction, when we have looked at the arguments provided by the informants who said that they never apologize, claimed that they are not responsible about how people receive their acts and speech.

4.2.2- Analysis of the Interviews

Before the interviews took place we explained to the participants the purpose of the interview which is to determine the chief taboos that limit the communication and the attitudes of the Algerian society. The questions of the interviews turned around the way people tackle taboo terms and how they avoid talking about them or at least soften the harsh talk. The participants were not motivated at the beginning as they hesitated in answering us. Thus we strived to elicit data in a way or another by convincing them that all the data will be analyzed anonymously.

Question One: What are the main sensitive topics and taboo words that you use or you avoid talking about when you are with your family, friends or at work?

R1: a trade woman aged of 42 years who owns a shop said that taboo topics are not approached with her children except when talking about menstruation with her daughter but far from her husband and son. She added that though she knows that her son who is in love with a girl, she didn't talk with him about this relation. However, when she met her friends or when they came to see her at the shop they talked about intimate matters such as the period of menstruation, how they calculate the days of the month to avoid pregnancy without taking pills. For taboo words that

she usually employs with her friends she added that terms such as 'eh din mɒk' or 'eh din bæbæk' are considered as being part of their daily speech.

R2: a student (girl) aged of 23 years replied that topics that concern sex, menstruation, homosexuality, love relations and couples life are totally forbidden to be talked about with her family. Expressions like 'ra:ni næʕʃɑk' or 'ra:ni neχruʒ mʕæ wæħæd', 'ræh tɑjɑħ fijɑ or fiha waħad' 'I am in relations with someone' or 'nmut ʕlæ ʕɒmri' ' I adore my beloved' are the examples which she had provided us with and said that they are daily expressions used with her girlfriends but not at home to mean 'I am in love with someone."

R3: a policewoman aged of 31 years said that taboo topics such as talking about sex, or profane words are used moderately at work, and using swear words is a normal phenomenon at home especially with same sex conversations i.e. her sisters and neighbours. The swear words that she is used to say are: 'rɑbanijɑ, rɑbni', 'mæl ʕɑzrenɑh hadɑ', 'mæl rabɑh', 'jruħ jkɑwed'.

R4: policeman aged of 36 years old told us that the main taboo topics that are extremely forbidden in his family is enforced sex (rape) and adultery but they are talked at ease when he is with his colleagues and friends especially when they are far from work place. ' rχis', 'mæʃi rɑʒel' ' mæjeswa:ʃ', 'neʔʃ'. 'χæ:meʒ'.

R5: jeweler aged of 50 years old asserted that topics about women working in disrespectful places such as cabarets (even if she works as a housemaid), women who are drug addicts and dealers are all taboos. The jeweler added that expressions like 'zɑtlɑ', 'jedrab lekʂtɑ', 'ʔfejel' / m2afal', 'rɑha tehshɑr', that he usually heard in the street made him furious and he wished if he had a means to

make his children away from these kinds of verbalizations but "it is so hard" he asserted.

R6: a teacher of Arabic (a woman aged of 44 years old) at secondary school: answered that ' kolʃi f darna ʕeib w ħram'. 'Everything is considered to be taboo in our family'. We asked her "how please would you explain?" She answered that according to her parents except teaching all the jobs are not adequate for women, working in an administration with men is taboo, talking vulgarly is also not permitted.

R7: woman aged of 26 years old and works as an accountant in a factory contended that topics like virginity and its loss, rape, and menstruation cause a terrible shame if they are tackled in front of the parents. Regarding the taboo words that cause real troubles between me and my brothers and sister and drive our parents crazy are insults, especially when we use animal names such 'ħæluf' 'ħneʃ', 'ħma:r', 'bagar' ' tnaħ'.

R8: a retired person from Sonatrach; the Algerian oil and Gas Company, aged of 58 years old told us that it is completely forbidden to talk about topics such as prostitution, sex and sexual organs, dirty language including swearing all these elements are considered as impolite and contemptuous. He added that although it is very difficult to control this new generation he strived to keep the good manners of his three children whether at home or outside. When we asked him to tell us about the taboo words he uses in his life, he refused and said 'mais non il n'est pas question' a French expression which means 'no way'.

R9: a student at the university of Saida aged of 21 years old replied that both her mother and father madly hate hearing their children insulting each other especially when her young brothers behave impolitely and insolently towards her or even towards their neighbours. The girl added that talking about their intimate

relationships or those of their friends is not permitted at home, but she talk about these relations with their friends. However more relaxed speech including some taboo words such as 'merjulɑ', 'fɑrχɑ' 'hæjʒɑ' 'tɑjba' 'msufʒɑ' or 'sufæʒɑ', 'lɑʕæba' are employed with group of girls only.

R 10: medical representative aged of 43 years old said that approaching topics that concern drugs, illegal relationships and adultery are thought-out to be acutely atrocious and embarrassing if they are discussed with his family. He said also that even if they want to do so, there are so many cultural and religious principles and rules that restrict their behaviours and use of language.

R11: a young who has a bachelor degree, aged of 18 years old replied that whenever he started bullying and teasing his brothers and sisters, his mother got angry and started shouting at him. The young boy added that talking about sex and using obscene words are two other sensitive topics which are prohibited at home. Moreover, taboos which are not approached with friends are sister's divorce, parents' divorce, honour of family, sisters, wives and everything that concerns them.

R 12: a house wife aged of 39 years old said that name-calling especially animal names used by her children to refer to each other is the most despised behaviour that she does not tolerate at home in addition to taboo words in general.

R13: a Teacher (woman) at primary school aged of 33 years old said that topics which are related to drug abuse, alcoholism, love relationships and sexual harassment in addition to swear words such as 'qawed' 'næʕæl din bæbæk'are very embarrassing and pose problems if discussed or uttered with his family. These are terms that are frequently used in the Algerian speech communities. The former is an insult that stands for many meanings which are as follows: either 'go to hell' if it is used in the imperative form or to mean a 'betrayal who denounces or reports

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people's secrets' and if it is used as a noun she added that even the term 'ʃekæm' is also used to mean the same thing as 'qawed'. The latter however is a swear expression which is used to scold and insult the religion of somebody's father.

R14: Plumber aged of 24 years old said that his father is always struggling with him and his 3 brothers who are habituated to use swear and obscene words in addition to cursing at home. He added that due to the nature of their family structure i.e. a family which is composed of only boys who are all the time fighting about futile things and matters leads them to use taboo terms between them. Concerning the topics that he does not dare talking about in front of his family 'are generally topics related to honor of the family, illegal sex and prostitution' he responded.

R15: a dressmaker aged of 37 years old replied that divorce is still taboo in her entourage and her parents are still considering her as a girl who brought shame to their family. The divorced lady also added that the fact of being a spinster led her to accept a forced relationship and got married. So, in both cases she has been denied because of the fact of being an unmarried woman or a divorced one. She added that words such as 'bajra', 'ʃerfɑ' 'ʕutɑ', 'faːkrɑ', 'ʒadɒra' had been more tolerated by her than the terms such 'mtɑlka', 'heʒɑlɑ' which she considered as an awfully offensive ones.

R16: shopkeeper aged of 22 years old said that sarcasm (tnez,tmɑsχir) is the main cause which leads his parent to get angry in addition to some dirty and vulgar words which are used by his sisters like 'ħaʃwɑ' 'ħæʃæj' or, 'χrɑ', 'zbel', 'mɑrd' 'zmar', 'leχnəz', or 'ləbʕar'. The young boy asserted that even teasing through the use of expressions like 'ʃufɒ hæd kazuma rɑhɑ labsɑ tɑlŏ', or 'tlɑʕlək ʃən w walit tɑjbna læʕʃɑ' or 'kbarti wtħælebti' are rejected by his parents. He said that these expressions frustrate his sisters but he

likes using them. The boy also used the words such 'tekræ:z/ teɣṣaṣ/tazka:r as Algerian words to refer to teasing.

R17: an engineer aged of 27 years old said that cursing and swearing are never mentioned within a family's atmosphere in additions to expletives such 'lɑh jenæʕlek' or 'jenħærbuk' 'jenʕæl din wældik' are also not accepted though they are used by his father when he got angry. The engineer said that his life in addition to the one of his friends is not deprived from the use taboo such as 'rwɑħ ɑ rɑbani', 'kɑfe' 'fæjən kunt jæ ʒæħʃ', the word 'ʒæħʃ' refer to the little donkey' 'ʕɑzrenah blɑʕte' means that he is a big liar.

R18: a retired man aged of 62 said that his children respect the familial entourage and do not talk about any embarrassing topic such as sex and he said that from their childhood he tried to punish them if they talk inadequately as he doesn't tackle any taboo topic with them a reason for which they know that if ever they dare to talk about something such illegal relationships will be punished. The man also added that the way parents behave towards their children and how they should talk to them should always show them how to keep 'ħurmɑ w lɑkdɑr' i.e. 'respect and estimation'.

R19: dentist aged of 59 years said that he lived in a family with an agitated and troubled atmosphere. He asserted that his father was extremely a severe person who did not give them opportunities even to talk with him about ordinary matters let alone talking about taboo topics. The dentist added that due the way he had been raised and which has had an extreme influence on his relationships with people, personal issues and family troubles such us his father bullying and hitting his mom everyday represented a real taboo topic for him and for his brothers.

Question Two: Sometimes you find yourself in front an embarrassing situation where you are almost obliged to talk about topics which are extremely taboo. In this case, do you speak frankly or you look for other alternatives? If yes, would you give us examples!

98% of the interviewed participants smiled after this question and answered by a "yes, it happens to us to look for other words and expressions in order to soften the speech and look less vulgar in front of people". As they argue that no one can deny the presence of taboos in their lives or speech. Yet, Algerian speech is limited by many cultural constraints where everybody is supposed to take into account the age, gender and even the norms of speech use in order to interact with others without troubles. Thus, the majority avoid speaking frankly and try to a cover up the taboo words in order to alleviate their strength. The participants said that the strategy of concealing taboos occurs typically in front of children or when they want to exclude someone from a conversation in addition to the technique's main aim i.e. softening the speech. The examples that had been given are variable and each one was related to particular situations and contexts of use.

Thus, during our interviews we have been recording the following expressions and at the same time asking the respondents to explain or more precisely to give us the equivalent words for these euphemistic verbalizations.

a- 'ndiruha' or 'rani mʃi:t/sbɑktɑk' 'fiha fa:kijɑ ljum?' are used by a husband to say to his wife that he is waiting for her to make love.

b- 'rɑhɑ fijɑ', 'jætni' 'rani nedmi' 'maraniʃ nsɑli ra :ni musχɑ' are all euphemistic verbalizations used by Algerian women to refer to their menstruation days.

c- 'meʃkuk fih/fih luʃ' 'mrejɑ' 'sejed mæʃi nɒrmɑl' or 'ʃaːb ʕabdɒ' instead of pd or homosexual.

d- 'χærʒɑ treg' 'mæteswæʃ' 'lɑmɑ' 'trɒtwɑr' 'təzʁɒd bəzaːf', 'təχdəm ʕlarasha' to conceal the term 'kɑħbɑ' which means prostitute.

e- 'rah ħrirɑ or mħarħar', 'mʕɑmɑr rasɑh', 'rah gæʕ'dəjəχ' 'riħtu fəjħɑ' instead 'χabɑt' or 'səkræn' 'χbɑjte' 'ħæʃæːʃ' mqafɑl' 'zatɑl'.

f- 'kunt ntetef' which means flirting with a girl 'fəwetnɑ wqita: ʃabɑ mʕɑ (x)', (x) is the girl's name but in its masculine form for instance, 'kɒnɑ mʕɑ Samir but in fact it was Samira.

g- 'kæʃ pɑrtijæt welɑ walɒ' 'raːk təzjæn ja χujæ bəjnæ gləbthɑ ɣi danɒn' this expression is nowadays used among young boys to say to someone that he seems in a very good mood and this is due to having an intimate relationships with his wife or girlfriend.

h- 'maʒmɑr', 'grigri', ' rɑk mdabaʕ' 'rɑh ɣi ħæl fɒmɑh'. All of these expressions signify that someone is under the effects of some witch-crafts which have changed his natural behaviours.

i- 'ʒæbtu mʕæk f fæliza' is employed generally by the family in law to tease a daughter in law who got pregnant after a short period of her wedding.

j- 'kɒnt rækəb' is an expression used by Algerians men to ask or joke with their friends who were busy and didn't answer the phone. For example ' ʕɑjætlək w mɑ rɑditʃ ʕ'lijɑ, jbæli kɒnt rækəb' I've called you and you didn't answer, I thought that you have been making love.

k- 'thənæt' or 'thənijɑ' to refer to the groom's defloration the day of her wedding.

l- 'rɑhɑ mrəgdɑ' 'rɑhɑ bəl ʒuf' 'rɑh ʕændhɑ' are also Algerian expressions which mean that a women is pregnant.

Question Three: do you use proverbs to shun talking about people's defaults directly or to mean something implicitly?

The answers vary between 'yes' and 'no' because the oral tradition is the old persons' particularity. For this reason, and owing to the aim of the study which emphasizes the taboo and the way they are disguised, we have asked them to try eliciting some proverbs from their grand- parents. Henceforth, the gathered proverbs talk about diverse issues including men and women good or bad acts. Yet, there exist proverbs to a handsome man or a beautiful woman who do not act decently, or about bad deeds of a person towards others who have been courteous with him/ her, in addition to proverbs which are used to refer the effects of a bad word on the hearer and so on. The following proverbs have been suggested by the interviewed persons who told us that they do not use them at all but they hear them from their parents and grand -parents. In fact, after we finished the interview we solicited them to ask their parents about more proverbs and asked them to give us their addresses or numbers of phone to contact them later.

a- Proverbs of the participants

-'zin ʕændek w læʕæl neʃrihlek' this proverb is used to criticize a handsome men or a beautiful ladies who are not wise in taking decisions or who do not know how to speak.

- 'zin blɑ fʕæ:l jæχzi mulæ:h' a popular saying which also denies the beauty of the persons without good deeds.

-'χi:r jsawet mulæh' means that the persons who do good things and help others are always rejected and receive a bad treatment.

- 'əl basla ʕɒmarha mætweli təfɑħɑ w r'χi:s mætben fi:h mlæħɑ'

'əl basla': is the Arab word for onion

'ʕɒmarha': means 'never'

'mætweli': become

'tefɑħɑ': an apple

'w':   and

'r'χi:s': cheap

'mætben': do not appear

'fih': in it

'mlæħɑ': goodness

So, as it is clear that the translation makes the proverb sounds meaningless, but we did it to explain to the reader the meaning of the words only. However, the proverb means that a bad person never becomes a good one, i.e. those who are

habituated to cause harm to the others even if they show you that they are nice ones for a while they will behave according to their origin nature.

-'ħɒr bəl ɣumzæ w bərhuʃ b dəbzæ' This proverb is addressed to persons who do not understand quickly and need shouting or struggling to comprehend the matter.

- 'kelmɑ mən ʕænd rχis mætzæʕzæʕ mætki:s' it means that a word uttered by a mean and nasty person does not worth nothing. Otherwise stated, this proverb is directed to persons who try to demean others because of jealousy or envy and sometimes to belittle successful ones.

b- Proverbs of the Old Generation (Collected through their Grandsons and Daughters)

'li χæ :nhæ zin tʕæri ʕlɑ kerʕin' indicates that women who are not beautiful try to attract person through denuding their legs or wearing short dresses. It means that ugliness can be concealed by showing some parts of the body.

'dɑrbɑ b dəmhɑ welɑ kælmɑ b səmhɑ', it is preferably to be heated than listening to you saying this'. This proverb denotes that insulting or verbal abuse are strong weapons which can defeat the addressee. Further, the proverb compares between being heated until blood is easier than hearing a poisonous word.

-'ʒerħ jebrɑ w j'ser mælmum w klæ:m l'ʕar jebqɑ f qɑlb mərsɔm' The proverb indicates that if you injure somebody by a sharp thing, the injure (ʒerħ) will be healed but if you harm him by an offensive word or speech (klæ:m) it will

stay etched in someone's' memory forever or at least take a long time to be forgotten.

-'raʒlɑ ʕændhɑ mizæ:n w mæʕdən b'nedem mʕæ wɑqt jben'. The proverb refers to the main criteria of manhood and also refers to the nature of the persons which can be revealed through time or through their contacts with others.

- 'ʒæt fug l'byla w wəlæ:t təsarɑf ki ʕɑblɑ' 'she has come on the mule and she behaves as Abla' Abla is an Algerian proper name and probably the name of the mother or the sister in law who are very elegant, stylish and opulent and who are imitated by their daughter in law who is unfashionable or who belongs to a family of a low standard of living .

-' mɑtχɑlət ruħək mʕɑ nuχælɑ mɑ jənqbək ʒæʒ'

This popular saying is said when somebody interacts with people who do not have the same level of living, education or ethnicity especially. Such an interaction may lead him to many troubles because of the cultural norms and traditions that are adopted by different classes of people.

- 'sæʕd zi:nɑ f əl'ħmɑ w sæʕd ʃi:nɑ f' smɑ'

   'sæʕd' means 'the chance'

   'zinɑ' means ' beautiful lady'

   'f' means 'in'

   'əlħmɑ' means 'mud'

   'w' means 'and'

   'ʃi:nɑ' means 'ugly'

'f' means 'in'

'sma' means the 'sky'

Thus, the whole proverb indicates that the beautiful lady is always unlucky whereas the ugly one is constantly luckier than her. Beauty in this proverb does not only refer to external beauty but also to the internal one i.e. kindness, generosity and so forth.

- ma nədiha twela səlum ræ:ʃi, ma nədiha q'sera fakrun mæʃi, ma nədiha ʃæba j'kəħæl fiha l'ɣæ:ʃi, wəla mʕawka fi kursi j'ʕæwənha l' mæʃi, wəla m'reda təʃrɒb f kæʃi, wəla ʕæjʃa raʒəl dæχla χærʒa b saʃe.

The proverb literally means 'I will neither marry a tall woman who looks like a ladder nor a small who looks as a tortoise, nor a beautiful who will be admired by everybody, nor a handicap who needs help from healthy persons nor an ill woman who takes medicines nor a woman who behaves as a man.' This proverb is a humorous one and is directed to a person who wants a perfect wife without any default. These conditions are almost impossible to be found in one person i.e. the one who thinks in such a way will never get married.

After the 19th persons have been interviewed, it was found that all the Algerians are influenced in a way or another by the norms of conducts that pervade their society. Their answers to the first question show that taboo words are used in relaxed atmospheres namely with friends and are almost avoided at home with the members of the family because of the shame and also the punishment they may cause. Many terms have been collected and each is employed for specific purpose i.e. to insult, swear, teasing for gaining rapprochement, to provoke anger or to look for a relief after being teased. Nevertheless, the existence of taboo which is a two

edged sword phenomenon (to restrain the norms of the society or to breach them) cannot constantly be fled. This leads the individuals to look for many ways to transmit their messages or to say what they want to say in another manner. So, euphemism or disguised speech may serve their needs and help them to communicate their ideas in a humouristic style. In the same line of thought, proverbs in Algeria are also used euphemistically by the ancestors especially. Further, the ambiguous nature of the proverbs requires additional explanation in order to know their authentic meaning. For this reason, they are used to refer to distinct situations or acts for the sake of making the addresses correct or think about their behaviours because proverbs have morals and insightful stories behind them. Sometimes they are also used for the sake of making others accepting their destinies according the outcomes of several experiences which have been lived by the ancestors.

4.2.3- Analysis of Participant Observation

Participant observation has been employed in this research paper for the sake of obtaining data that regard the way Algerians act in their daily life. Put it differently, Algerians use of language in general and speech acts in particular is the main concern of this instrument. In this respect, a close observation of how speakers engage in strategic acts of politeness, face preservation or threatening acts was carefully carried out. We have been observing casual conversations and trying to pick out the main speech acts employed so as to analyze individual's interpersonal communications. The observed situations as it was mentioned in the third chapter (p: 118) were variable and include people from several categories of ages and levels of education in addition to different settings and ethnic groups where a myriad of language usages i.e. apologizing, requesting, greeting, ordering, refusals, and so forth have been captured. Algerians' daily conversations are numerous and fluctuate from formal to less formal speech acts. The observed settings symbolize the use of language by Algerians and the selected expressions were disparate and each one of them was utilized to refer to something or to attain particular goals. Apologizing for

example is deemed to be the strategy that any person uses in order to express his deep regret after he offends or violates the norms of his entourage. Requesting, polite and impolite expressions have been under investigation into the bargain.

a- Main Algerian Apologizing Expressions

The word 'smæħli' which means 'forgive me' is the most prevalent word which is found throughout the Algerian territory and utilized in order to ask for forgiveness after a bad word is uttered or a rude act is done. The word 'smæħli' is indeed found in several expressions either to ask for permission or to apologize.

- 'smæħəlna ħæj ʕlæ hæd derõjmõ' means 'sorry hajji for disturbing you'
- 'smæħəlna ʃbeb' 'sorry, handsome man'
- 'smæħəlna χuna' 'sorry, brother'
- 'smæħli mækdrt nji' sorry, I couldn't come
- 'smæħli ditlek blastek' sorry, I have took your seat
- 'walah ɣi rani ħuʃmænæ menek ɣi smæħli' 'I swear that I feel so ashamed/ sorry'
- 'walah mæbəlʕæni… mæħsəbtekʃ beli ɣaːdi tezʕɒf ɣi smæħli'. 'I swear that I didn't do it on purpose…I didn't know that it would disturb you… I beg your pardon'.

The above speech acts demonstrate the way people try to apologize and to look for courtesy especially if they have acted rashly.

b- Requesting

- 'laːh jˈχalik tənjəm tekħɔz ʃwija/ təkdər tədənɑ ʃˈwija' For God sake/ please would you get away just a little bit'

- 'ħambuk selefli s tilɔ' 'please, would you borrow me a pen'

- 'jˈʕ æjʃek χujæ ħæbesli hnæ' 'Please, sir would you stop here!'

- 'mʕælem win ʒæjæ ʒæmiʕæ ?' 'Hey, boss where can we find the university?

The words 'χujæ' or brother, 'χti' or sister and 'mʕælem' or 'boss' are used in Algerian requests to look for rapprochement and to make the request look less offensive rather than being considered as a rude command.

Requesting in Algeria also follows some norms of speech particularly the intonation a person chooses to ask for something. If he asks someone to give him something, he should accompany his request by a polite form. For example, he is not supposed to say 'eh nˈtæjæ ʕtene drɑham' instead he should ask for money like this 'mæʕliʃ tselefli ʃjijɑ drɑham'. 'would you mind borrow me money?'

c- Refusal

The main informal and sometimes impolite expressions (depending on whom they are said) of refusal in Algeria are preceded by the morpheme 'mæ' which stands for 'I will not' such as 'mæ nəmʃiʃ' 'I will not go' 'mændirʃ' 'I will not do it' or are ready made expressions like:

- 'χtene' or 'χtenɑ ħambuk' 'ʕufni f raʃe' or 'qene jərħam wældik '

- 'bæʕædni lɑh jɑħafdək'

- 'bæʕæd ʒərti' 'fɑrɑknni'

- 'ruħ təlʕæb' 'ruħ bʕid'

All of the previously mentioned utterances indicate 'go away and let me tranquil'. Moreover, they are generally said when somebody feels extremely furious.

d- Impolite Orders

- 'g'ʕɒd' implies 'sit down',

- 's'kɔt', 'bəlæʕ', and 'ɣɒm' imply 'shut up'

- 'əntrək', 'χrɔʒ ʕlijɑ', and 'ʒri ʕlijɑ' mean 'go away'

- 'dərəg ʕlijɑ wəʒhək' literally means 'hide your face' but its real sense is also 'go away of my sight'.

e- Greeting

-'sælæm ʕælikɒm' means 'peace on you' is an Islamic greeting.

- 'wɑhjɑ' 'əhlɑ', are two casual expressions to say 'hello'

- 'tbɑrək lɑh ʕlik' stands for 'God prospers you'

- 'ʃriki kirɑ:k ', 'my partner' 'sħəj'bi læbəs' 'my friend', 'mudi:r or mʕaləm kirɑk' 'the boss or the director' are other ways of greeting especially within groups of youth. The aforementioned words are followed by the word 'kirɑ:k' which signifies 'how are you?' or 'læbəs' which means 'well'.

4.3- Conclusion

This chapter undertakes the analysis of the data which was obtained through the questionnaire, interviews and participant observation. The questionnaire was given to 200 informants, but not all of them accepted to answer it. Due to the type of the topic many of them escaped answering questions n°17, 18, and 19. This fact led us to look constantly for new informants and gave them questionnaires during the period of doing this research. Consequently, after counting the retrieved questionnaires (154 questionnaires), both quantitative and qualitative analyses were adopted by virtue of studying each question according to its type. However, the interviews and participants observation were merely analyzed qualitatively. The purpose of mixing between these two approaches is to attain the triangulation of instruments. The latter enables us to examine the distinctive facets of the taboo language use in addition to the reasons behind its usages. Yet, the set of information which was provided by the respondents discloses the particularities of Algerians in employing taboo language in addition to when, where and to whom they do address such forms. Such a study can also be beneficial for stranger who like cross cultural communication since it shows the limits that are not supposed to go beyond.

The questionnaire is considered to be the basic tool of this research because it was directed to a large number of informants who belong to different Algerian wilayas. Regarding the collected data and the achieved results from this instrument, it is noticed that though the whole Algerian territory includes numerous dialects, culture is considered to be the common criterion that unites all the Algerians. In other terms, beliefs, values and assumptions are said to be respected by all the members of a family regardless of their age. Furthermore, taboo language is rejected by all of them and those who use it publically are said to be impolite or insolent. Nevertheless, human nature can be considered as an important factor which leads people to swear or use profane regardless of their level of education and age.

General Conclusion

Language vitality and significance in human life make it the main interest of not only linguistics but also to its sub-fields chiefly sociolinguistics, psycholinguistics in addition to pragmatics and anthropology. Indeed, the study at hand has looked over language in general and taboo language in particular from three dimensional fields of study. Therefore, its central objectives are approaching Algerians and their cultures as well as the way they respect or disrespect the rooted principles in their environment and portraying the many ways that language and culture are influencing one another, also the role which they perform in directing individuals.

As far as the first field i.e. sociolinguistics is concerned, the phenomenon of taboo generally takes place in society where a set of taboo terms and expressions that are worth studying can be found. Society is also the appropriate setting where any researcher can find discrepancies in language use among both genders. Admittedly, genders are governed by sociocultural and Islamic principles and any deviation may cause them scorn or rejection from the society. Thus, interacting with the opposite sex necessitates a good knowledge about the different aspects and rules of interaction in order to fend off any communication failure. On the same wavelength, culture which is an essential constituent of any society represents the prominent acquired characteristics of any population and demonstrates the norms of life particularly those of communicating successfully with others and breaching these principles may result in numerous troubles such as physical struggle or moral pain. Thus, to avoid any potential infringement, people should avoid inappropriate speech and should take into account the addressee's status, age and mood. Nonetheless, the use of taboo language can be a fascinated practice which psychologists envisage to disclose preeminent aspects about someone's personality and to seek for the reasons that push any one to behave in such a way.

Furthermore, anthropology which regards the evolution of human languages throughout time and probes the opted habitudes to constitute communal relationships that are generally based on joint religious concepts and principals is pondered so as to have a glimpse on changes which have affected language use in Algerian societies. Moreover, the conditions which engender a specific usage of language and lead to the employment of one form instead of the other are basic benchmarks that are included not only in sociolinguistics and anthropology but also in pragmatics. Likewise, within this discipline we have tried to look over the main forms of speech acts which are constantly implemented so that to achieve polite or impolite communicative performances.

The study's main purpose is to approach the sensitive phenomenon of taboo language within an Algerian context and inspect the major factors which are undoubtedly relevant in its occurrence and pervasiveness. It also sheds light on the role culture plays in the selection of codes or actions which are supposed to be accomplished. In order to reach these objectives, a designed methodology has been followed. Yet, three instruments of investigation namely questionnaires, interviews, and participant observation have been relied on so as to gather the required data for the research. The sample population was picked up from seven Algerians wilayas to be the case study that categorizes the Algerian speech communities as whole. Hence, the following research questions have been put forward:

- What is the relationship between language and culture and how does culture influence the way people speak and behave?

- Is taboo language a real element which restricts Algerian people's way of conduct? What are the main alternatives of taboo language?

- What are the pervasive speech-acts formulas that are used by Algerians to preserve their contacts or to stop them?

The study consists of four main chapters and each aims at tackling particular issues relevant to the work. Yet, the first chapter reports the relevant literature to the relationship between culture and language including the main theories which were set up to approve the mutual importance of both of them, while the second embraces genders style and genders discrepancies in utilizing taboo language. The third chapter however, contemplates the steps of research and its ethics in general and the methodology pursued in this survey in particular. The fourth chapter represents the practical side of the study where the collected data from the employed tools of investigation were analyzed and discussed.

So, the combination of the four chapters aims at studying the implication of culture on Algerian taboo language performances. First, the relationship between culture and language is discerned in an overall course. Second, this relationship is regarded from the angle of how culture is able to restrict or permit taboo usages in particular. Styles of communication and the way genders differ in talking and using derogatory language as well as the speech acts that they employ have been under investigation. Finally analyses and interpretation of results are done so as to approve or disapprove the hypotheses. On account of the retrieved results and regarding each hypothesis aside the following conclusions have been drawn:

First of all, we have hypothesized that language and culture cannot be handled separately as language is the means which people use to pass on rules of conduct, values and also many other cultural elements. Moreover, language use is determined by some specific principles. Thereupon, the participants acclaimed that their acts and speech depend thoroughly on what they have learned from their ancestors since culture involves a set of inherited values and beliefs. The informants' answers also show that language reflects the individual's cultural background more than his appearance does. Further, it was stated that culture from its part dictates the accepted and the denied deeds as it separates both genders in terms of their comportments and usage of language. Yet, this happens at a very

early age where the caregivers make their children acquire a feminine style for girls and a masculine mode for boys. So, the way parents raise their children is inspired from their culture and this is reflected later on the society. In effect, most of the informants agreed on that women should not talk vulgarly, however if men do so it can be accepted to some extent. That is to say men's vulgar speech is more tolerated than women's one. The results also show that even though women nowadays talk differently than it used to be in the past, the assumption of women's softness is still admired and welcome. Additionally, it is also revealed that the existing male's speech is also said to be different and less severe of that of the former times.

Regarding the second hypothesis i.e. taboo language is the forbidden code that is not presumed to be found in one's speech or discussed topics especially in formal settings. But, individuals may react inadequately in many situations. This is due to their biological nature and sometimes they find themselves obliged to do so and to look for some alternatives. Consequently, the results obtained from the interviews also approve the current hypothesis as most informants declared that they are aware of the nastiness of taboo terms and expressions as they count for the rooted norms of conducts which prescribe the avoidance of certain taboo topics and words in order to avoid embarrassment and shame. Participants' answers also reveal their tendency to utilize them with friends so as to gain intimacy and affirmed that human beings can deviate from time to time regardless of their cultural and educational level. Thus, almost all Algerians use taboo words candidly or euphemistically. Moreover, the participants suggested some substitutes to replace bad language such as proverbs or terms with alleviated degrees of offensiveness especially when they attempt to hurt or insult somebody in an indirect way. Correspondingly, proverbs as a purely cultural element are suitable remedies which can serve this purpose; i.e. humiliating or insulting parsons and talking about their defaults obliquely.

Ultimately, the third hypothesis is sustained by the diversified speech forms collected from Algerian speech communities. So, during our proximate observation, it has been noticed that Algerians' conversations include polite and impolite speech acts to express their daily communicative targets. The diversity of the speech forms that were observed was embodied in the speech acts of presenting an apology after an unpremeditated act and very rarely after using taboo words including swearing and obscene terms especially. Also, some polite requests and interchangeable compliments among the observed persons, refusals and impolite orders were also distinguished in the Algerians' daily talk. What has also been observed is the variability of speech among persons of the same or different ages because it was felt that the interlocutors cogitate the setting and the age of the surroundings. Yet, some irregularities have also been captured especially with parents – child conversations and sometimes some youngsters lack respect for the elder people as they talk to them rudely.

The analyses of the three instruments regard highly the tight connection of language and culture and acclaim the reciprocal importance of both of them in creating and shaping sound rules and directions for the persons who belong to the same cultural arena. Hence, language and culture cannot be detached since language's chief aims are to preserve and transmit culture. The latter is also able to classify people into different categories and limit genders behaviours and speech by associating to them some ways of talking and behaving. Thus, genders norms which are implanted from culture contribute in shaping the traits of each gender alone as they affect their personalities and characters. As for Algerians who belong to different places and levels of education are aware of the nastiness of taboo words but they do use them as a means of getting of the toxic emotions out.

The obtained results also reveal that the new generation has a tendency to use slang words which are not accepted by their parents especially after hearing them for the first time or after their pervasiveness in disrespectful songs for instance.

Hence, after a considerable period of time the old generation becomes more acquainted with strange terms such as 'pititɑ', 'zɑtlɑ' 'ħæbɑ' and so on. Furthermore, though current parents find difficulties in accepting such a use they try to put up with their children and do not react crudely towards these words and the funniest thing is that sometimes they find themselves employing the same words because of their excessive use by the youth.

To sum, the advance of technology, counting the globalization process and women's work are deemed as paramount factors which have led to the disappearance of various cherished and highly respected principals which prevailed in the past. They also result in people's tolerance towards hearing and using rude and impolite words. Besides, people nowadays do not respect one another as it used to be and the majority of people do not care for the consequences. Yet, if you complain or wonder why this radical change is taking place, people and more importantly parents will answer and say that 'wɑkthum ʒɑ hɑkɑ' i.e. the contemporary living conditions impose this situation.

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Appendix 1: The Questionnaire

في إطار دراسة ميدانية حول اللغة بشتى استعمالاتها خاصة عندما يتعلق الأمر بالمواضيع الحساسة و علاقتهم بالثقافة و العادات و التقاليد المتبعين في المجتمع الجزائري، نرجو منكم الإجابة على الأسئلة التالية:

1- السن.........................

2- ذكر ☐   أنثى ☐

3- العمل.........................

4- مكان السكن.........................

5- هل تجد ان للثقافة و العادات دور في اختيار اللغة (اللهجة) المناسبة للتعامل مع الناس و الحفاظ على العلاقات ؟

نعم ☐   لا ☐   احيانا ☐

علل.........................

6- هل تعتقد ان المرأة و الرجل يختلفان في طريقة الكلام و اختيار الالفاظ ؟

نعم ☐   لا ☐   احيانا ☐

علل.........................

7-هل تعتقد ان المرأة المعاصرة تختلف في طريقة كلامها مقارنة بالمرأة في الماضي؟

نعم ☐   لا ☐   احيانا ☐

ان كانت الاجابة نعم فماهي الاسباب التي أدت الى هذا التغير؟

....

8- برايك هل يختلف الرجل المعاصر في طريقة كلامه مقارنة بالرجل في الماضي؟

نعم ☐   لا ☐   احيانا ☐

- ان كانت الاجابة نعم فماهي الاسباب التي ادت الى هذا التغير برايك ؟

....

9 - ماهي ابرز الكلمات و العبارات التي يستعملها الرجال للرمز لرجولتهم ؟

....

10- ماهي ابرز الكلمات الرجالية التي اصبحت تستعملها المرأة ؟

....

11- هل تعتقد ان مثل هذه الكلمات تنقص من انوثة المرأة؟

نعم ☐   لا ☐   احيانا ☐

علل...

12- ماهي ابرز الكلمات او العبارات الجديدة و الغريبة التي أصبح يستعملها شباب اليوم في حياتهم اليومية؟

....

13- هل برأيك تجد هذه العبارات و الالفاظ استحسانا عند الاباء و الامهات؟

نعم ☐   لا ☐   احيانا ☐

علل...

14- ماهي ابرز الكلمات او العبارات التي يستعملها الشباب لمعاكسة البنات؟

....

15- هل تجامل الناس في حياتك اليومية؟

نعم ....   لا ....   احيانا ....

16- اذا كانت الاجابة نعم فمن هم اكثر الناس الذين تجاملهم؟

الام ☐ الاب ☐ الزوجة ☐ الاصدقاء ☐

اقتراحات...

17- ماهي ابرز الكلمات التي تستعملها من اجل مجاملة الاخرين؟

....

18- هل تجامل الناس بنية السخرية منهم؟

نعم ☐   لا ☐   احيانا ☐

إن كانت الاجابة نعم فكيف يتم ذلك ؟

....

19- ماهي ردودك بعد تلقيك لمجاملة من شخص ما؟

رفض.........قبول...................ابتسامة رضى...................شكر

20- هل الخوف من العين و الحسد يمثلون أهم العناصر التى تجعلك ترفض المجاملة ؟

نعم ☐   لا ☐   احيانا ☐

إن كانت الاجابة نعم فماهي العبارات التي تستعملها لهذا الغرض؟

-    خمسة في عينيك

-    يا ستار

-    ترفع يدك (خمسة اصابع)

-    إقتراحات...................................

21- السب و الشتم أصبحا عادتين لا يخلو منهما المجتمع الجزائري، برأيك ماهي أهم الاسباب الى تؤدي بالشخص لمثل هذه التصرفات؟

....

22- ما هي ابرز العبارات التي تسمعها أو تستعملها لإهانة أو سب الرجل؟

....

23- ماهي ابرز العبارات التي تسمعها أو تستعملها لإهانة أو سب المرأة؟

....

24- هل تعتذر للأشخاص اثناء استعمالك للألفاظ السوقية او بعد ان يصدر منك تصرف غير لائق ؟

نعم ☐   لا ☐   احيانا ☐

علل...

....

Appendix 2: Interview

أسئلة المقابلة

1- ماهي ابرز المواضيع الحساسة و الكلمات البذيئة التى تستعملها أو تتجنب استعمالها مع العائلة، الاصدقاء؟

2- احيانا يجد الشخص نفسه في وضعية حرجة اين يتوجب عليه التكلم في مواضيع حساسة، فهل تتكلم بكل صراحة ام تبحث عن طرق بديلة ؟

3- هل تستعمل الامثلة و الحكم للتكلم على عيوب الناس؟

Appendix 3: Proverbs in Algerian Arabic

1-زين عندك و لعقل نشريهلك

2-زين بلا عقل يخزي مولاه

3-خير يسوط مولاه

4-البصلة عمرها ما تولي تفاحة و الرخيس ما تبان فيه ملاحة

5-الحر بالغمزة و البرهوش بالدبزة

6-الكلمة من عند الرخيس ما تزعزع ما تقيس

7-لخانها الزين تعري على الكرعين

8- ضربة بدمها ولا كلمة بسمها

9-الجرح ييرا و يصير ملموم و كلام العار يبقى ف القلب مرسوم

10-الرجلة عندها ميزان و معدن بن ادم مع الوقت يبان

11-جات فوق البغلة وولات تصرف كي عبلة

12- ما تخلط روحك مع النخالة ما ينقبوك الجاج

13- سعد الزينة في الحما و سعد الشينة ف السما

14- ما نديها طويلة سلوم راشي، ما نديها قصيرة فكرون ماشي،ولا شابة يكحل فيها ، ولا معوقة في كرسي يعونها الماشي ولا مريضة تشرب في الكاشي ولا عايشة راجل داخلة خارجة بالصاشي.

يتمثّل مسعى هذا البحث في توضيح علاقة اللغة بالثقافة و مدى تأثيرها على طريقة كلام الناس الذين ينتمون إلى نفس الفئة من المجتمع، و كذلك الدور الذى تلعبه في اختيار الاشخاص و الوقت المناسبين من أجل استعمال أو تفادي الالفاظ و التصرفات الرذيئة، المخلة للحياء و المسيئة للأخرين. كما انه يتناول مسألة مراعاة الثقافات، العادات و التقاليد السائدة في المجتمع الجزائري من اجل تفادي حصول اية خلاف أو سوء فهم يؤدي إلى انشقاق في العلاقات اليومية. لقد تم الاعتماد على ثلاث وسائل بحث لجمع المعلومات: استجواب لعامة الناس في بعض الولايات الجزائرية، لقاءات مع أناس تم اختيارهم عشوائيا، بالإضافة إلى الملاحظة حتى نستطيع ابراز هذه الظاهرة و دراستها من زوايا مختلفة. يستند هذا البحث كذلك على تحليل كمي و نوعي و ذلك باستعمال الاعمدة و الارقام لشرح الامثلة. و بعد دراسة النتائج تبين انه للثقافة علاقة وطيدة باختيار الكلمات و المصطلحات في حياة الفرد.

الكلمات المفتاحية: اللغة، الثقافة، العادات و التقاليد، المجتمع الجزائري، الفاظ و تصرفات رذيئة .

Résumé

La relation entre la langue et la culture ainsi que la manière dont elle influence ses utilisateurs représentent l'épine dorsale de cette recherche. De plus, le rôle prééminent que joue la culture pour orienter les choix des personnes en ce qui concerne les moments et les occasions adéquates ou inadéquates pour utiliser des mots et des expressions embarrassantes ou bien tabou est aussi pris en considération. Cette recherche examine le phénomène de la langue tabou en Algérie et les informations ont été rassemblés en se servant des trois instruments de recherche: le questionnaire et les interviews destinés aux Algériens de différentes wilayas qui ont été choisis au hasard en plus de l'observation. Les données ont procédé une analyse quantitative et qualitative présenté sous forme de graphs et numéros. Après l'analyse et la discussion des résultats il a été révélé que la culture a un impact éminent sur la langue.

Mots Clés : langue, culture, société Algérienne, langue et comportement tabou.

Abstract

The relationship between language and culture in addition to the way it influences its users represent the backbone of the present research paper. Moreover, the preeminent role that culture plays in directing people's choices of the suitable time and setting to use or avoid employing certain taboo terms and behaviours is under investigation into the bargain. The research explores the phenomenon of taboo language within the Algerian society through the use of three instruments namely; the questionnaire and interviews conducted to randomly selected Algerians from several wilayas in addition to observation. The research work is also based on a quantitative and qualitative analyses presented and interpreted under the form of graphs and numbers. After analyzing and discussing the results, it is revealed that culture has an eminent liaison with the use of daily language.

Key Words: language, culture, Algerian society, Taboo terms and behaviours.