

**The 'Me' (*weld leble>d*) and the 'Other' (*Iberani*),  
Two Factors That Enhance Social Exclusion and  
Reclusion, and Inhibit Social Inclusion (Coexistence):  
The North-West Algerian Cities as a Case Study**

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'أنا' (وُلْدُ لِبْلَادْ) و'الأخر' (البراني): عاملان يعززان الإقصاء  
والعزل الاجتماعي، ويمنعان الاندماج "التعايش" الاجتماعي:  
مدن الشمال الغربي الجزائرية نموذجاً  
الملخص

تعتمد جميع المجتمعات على الموروث الشفهي لنقل الثقافة والتقاليد،  
وتعليم قواعد السلوك الجيد... والجزائر ليست استثناء لهذه القاعدة.  
فمعظم الناس لديهم آراء موروثية، ومعايير اجتماعية راسخة في أذهانهم،  
يتبعونها بطريقة عمياء، كونها تشكل أنماطاً اجتماعية ثقافية. وأسألت  
الضوء في هذا المقال على سلوك اجتماعي لغوي يؤثر في سكان غرب  
الجزائر. فغالباً ما نسمع عن مفاهيم مثل 'وُلْدُ لِبْلَادْ' (ومعناها: ابن

المدينة/الوطن)، أو 'البرآني' (ومعناها: الأجنبي)، أو حتى 'العربي'  
(ومعناها: البدوي)، بحيث يمكن سماع هذه الكلمات على طول الساحل  
الغربي الجزائري، في أفواه الناس من جميع الأعمار، ومختلف المستويات  
التعليمية، والأجناس، وكل الشرائح الاجتماعية. كما تظهر هذه  
الكلمات في المدن الكبرى والقرى الصغيرة والأرياف.

أجريت دراسة على مدار نصف عام دراسي طلب خلالها من  
الأساتذة والأكاديميين وطلاب من ست جامعات في الجزء الغربي من  
الجزائر ملء استبيان. لقد اخترنا الجامعة لأنها تمثل جميع الطبقات  
الاجتماعية. تهدف الدراسة إلى تحديد ما إذا كانت حقيقة النظر إلى  
الآخر تؤثر بشكل كبير على الاندماج الاجتماعي و/أو الاستبعاد في  
غرب الجزائر. أخيراً، كشفت الدراسة أن فكرة 'أنا' و'الآخر' هي السائدة  
حتى بين النخبة الجزائرية وبالتالي يمكن تعميمها على جميع أفراد المجتمع.  
الكلمات المفتاحية: المواقف، التعايش، الاندماج الاجتماعي، الغرب  
الجزائري، العزلة، الإقصاء الاجتماعي

### Abstract

All societies rely on the oral tradition for transmission of culture, traditions, and teaching the rules of good behaviour, etc., and Algeria is no exception. Most people carry inherited opinions, the established social norms for which they do not know the origin, and therefore follow blindly these socio-cultural models. In this paper, I will shed light on a

sociolinguistic behaviour that affects people in the western part of Algeria. In fact, quite often, we hear people speaking about notions like *weld leble>d* (literally who belongs to the city/country), or *lberani* (literally the stranger), or even *la<sup>ç</sup>rubi* (literally the countryside man) that seem to plague the Algerian society in its whole. A study was conducted over the course of one half academic year during which teachers, academicians, and students from six universities in the Western part of Algeria were asked to fill a questionnaire. We have chosen the university community because it is representative of all social classes. The study aims at determining whether the fact of looking at the other differently affects greatly social inclusion and/or exclusion in the West of Algeria.

Finally, the study reveals that the notion of 'me' and 'the other' is prevalent even among the Algerian elite therefore it can be overgeneralized on the whole society members.

**Keywords**

attitudes; coexistence; inclusion; North-west Algeria; social exclusion/reclusionion

**1. Introduction**

One can hear words such as *weld leble>d* or *lberani* or even *la<sup>ç</sup>rubi* all over the Algerian western cities in the mouth of people of all ages, all levels of education, all sexes, and across all social strata; moreover, they appear in the big cities as well as in the small countryside villages. My purpose is to attempt to observe the mechanisms of the vision of the 'other' through the use of words (a language) passed orally from one generation to the other. But what do these three words really

mean? Do they bear negative connotations? To what extent do they inhibit or enhance the notion of coexistence or cultural coexistence? Are these notions factors of social inclusion or social exclusion and reclusion?

This study is based on the theory of social representations, formulated by Serge Moscovici (2000) which has influenced researchers from varying disciplines. It offers a new approach for studying how people in a given society construct societal issues. Shortly speaking, social representations are about processes of collective meaning-making resulting in common cognitions which produce attitudes and behaviour. There is a link between the concept of social representations and Durkheim's concept "collective representations" which refers to common ways of conceiving, thinking about and evaluating social reality (Höijer, B. 2011: 3). On his part Moscovici S. (2000: 23) states that the concept of social representation, coined by Durkheim, is too static regarding how we should understand contemporary society. For this reason, Marková notes that social representations may even be considered as "thoughts in movement" (2003: 121) because it is a human activity which cannot be sharply differentiated from its social function. "We are social beings with socially prescribes and socially sanctioned purposes" (Lyons, J. 1986: 34).

People shape their beliefs on the information (whether objective or simply based on prejudices and stereotypes) they possess about a particular subject. Such information constitute the social representation and they affect directly or indirectly how we perceive ourselves and the 'other'. The research, conducted in most of the Algerian western cities/universities

(Tlemcen, Oran, Mostaganem, Mascara, Saïda, and Sidi Bel Abbas) establishes a link between attitudes and representations on the one hand, and the desire to show how those who belong to a certain location (city) view the 'other'. Various fields of study seek to explain and analyze the notion of self-representations and that of the 'other'. Indeed, it is precisely the representations and images we have about our surrounding that play a central role in the processes of socialization, and because they are malleable, that they are relevant to the study of language of 'inclusion' and 'exclusion' in a given society.

The purpose of this study aims first at investigating the attitude people (in the Algerian western cities) have about the 'other' and second at exploring the validity of the stereotypes people have in their minds concerning the notions of *weld leble>d*, *Iberani*, and *la<sup>ç</sup>rubi*. The study tries to demystify the question of the validity of the representations in peoples' minds and answer the following questions:

- ✓ What kind of collective cognitions does the theory of social representations have in peoples' mind?
- ✓ To which extent do these notions play a role in the social exclusion / reclusion and the social inclusion?
- ✓ Are these notions, 'me' VS 'the other', enhancers or inhibitors of (cultural) coexistence?
- ✓ Can we make people in the Algerian western cities get rid of these notions (stereotypes)?

## 2. Literature review

### 2.1. *weld leble>d*, *Iberani*, and *la<sup>ç</sup>rubi*

The word *weld leble>d* is composed of the Arabic

patronymic prefix meaning son of and the Arabic word <sup>?</sup>*el balad* meaning the country or the city. According to the informants, it denotes the native of the city in opposition to the non-native or intruder.

The word *Iberani* is from Arabic <sup>?</sup>*el berani* meaning the stranger. During the colonization of Algeria, the word had been used to refer to any person (Arabic or Tamazight) who was not from the city of Algiers, mainly the inhabitants of Biskra, Mizab, the Kabyles, and all the black people (Source: Prof. Tidjini Benaissa, University of Tlemcen, November 2018).

The word *la<sup>?</sup>rubi*, from the Arabic word <sup>?</sup>*el <sup>?</sup>uruba* (meaning: Who belongs to the Arab world.), is used to refer to any person who does not live in a big city, even if Ibn Khaldoun makes it clear in his *Muqadima* (Introduction) that any Arab who is proud of his Arabity is named <sup>?</sup>*rubi*.

## 2.2. Social Representation

Since the 1960s, most studies of speakers' perceptions of languages and their use have dealt with the concept of attitude. They explore images people make in order to explain social behaviour, focusing on the subjective values assigned to the 'other' and their variants, and on the social evaluations and how people may derive from them. Social representations are complex and holistic. They may be seen as "theories, network of ideas, metaphors and images that include emotions, attitudes and judgments" (Höijer, B. 2011: 1).

A social representation is a system of values, ideas and practices with a twofold function: first, to establish an order which will enable individuals to orientate themselves in their

material and social world, and master it; second, to enable communication to take place among members of a community by providing them with a code for social exchange and a code for naming and classifying unambiguously the various aspects of their world and their individual or group history. (Moscovici, S. 1973: xiii)

### **2.3. Representations**

According to Jodelet (2003), a social representation is “a form of socially developed and shared knowledge, with practical implications, which contributes to the construction of a common reality for a social group” (p. 75). Representations play a decisive role in the management of social relations, in terms of both behaviour and communication. The traditional definitions formulated by social psychologists emphasize on three inter-dependent aspects characteristic of representations that are developed in and through communication. They (re)construct reality, and they shape the surrounding environment through its organization: “Analyzing a social representation means attempting to understand and explain the nature of the social bonds between individuals, the social practices they engage in, and relationships within and between groups” (Bonardi, C. and Roussiau, N. 1999: 25).

Moscovici (1961) identified two processes at work in the formation and operation of social representations: firstly, objectivation and secondly, anchoring

### **2.4. Objectivation**

‘Objectification’ makes the unknown known by transforming it into something concrete that we may perceive and experience with our senses. It is a kind of materialization

of abstract ideas which sometimes occur not least in the media by representing them as concrete phenomena existing in the physical world hence "what is perceived replaces what is conceived" Moscovici (2000: 51). Still according to Moscovici (2000), objectifying is a much more active process than 'anchoring' which occurs almost automatically each time we are confronted with new phenomena.

### **2.5. Anchoring**

It is a kind of cultural assimilation by which new social representations are incorporated into the well-known ones simultaneously. As the latter ones are altered by the new ones; therefore, "new, problematic or troubling events, which breach our expectancies and run counter to our common-sense constructs to our taken-for-granted knowledge of social structures, must be assigned to their discursive domains before they can be said to make sense. (Jodelet, D. 2003: 57)

### **2.6. Stereotypes**

Stereotypes are normally considered of as a specific expression of attitudes. They entail an agreement between members of a single group on certain characteristics which are accepted as a valid discriminating means for describing the difference of other groups (the outsider) (Tajfel, H. 1981: 115). Stereotypes consequently reveal how a group perceives its own identity, and demonstrate its cohesion. The key is not deciding whether a stereotype is true, but being able to recognize it as such and acknowledging its validity for a given group in terms of its effect on relations between groups and therefore on the way they perceive themselves and the 'other'. In fact, "stereotypes identify stable, decontextualized,



simplified, abbreviated images that operate in the common memory and are accepted by certain groups. The degree to which particular groups of speakers or individuals accept them as valid may depend on linguistic and learning behaviour and practices.” (Castellotti, V. and Moore, D. 2002: 8)

### **2.7. Naming**

A most common way of giving the foreign or unknown phenomenon a more well-known face is to name it. When we name something, “we extricate it from a disturbing anonymity to endow it with a genealogy and to include it in a complex of specific words, to locate it [...] in the identity matrix of our culture” (Moscovici, S. 2000: 46). Classifying and naming sometimes may, however, as Lippman W. (1998) noted, be strongly connected to the processes of stereotyping.

### **2.8. Social exclusion**

‘Social exclusion’ is a relatively new term that was in the 1990s used to refer to all people who were excluded from the ‘social contract’, particularly through lack of paid work (Piller, I. 2012: 1). It is also the fact of preventing people from their civil or social rights (Burchardt, T. et al., 2002). It is a sort of “social deprivation” (Welshman, J. 2007: 11) or “marginalization” (Hills, J. et al. 2002: 27). In this study, ‘social exclusion’ will be closely related to the notion of ‘the language of exclusion’ which is a key to an understanding of the social categorization of citizens into *weld leble>d /lberani*, and *la<sup>ç</sup>rubi* leading inevitably to “an exclusion in various senses” (Little, W. 1980: 697)

### **2.9. Social inclusion**

‘Social inclusion’ is the reverse of the preceding concept

of 'social exclusion'. It is "the action of including [...] the fact or condition to be included" (Little, W. 1980: 1046). 'Social inclusion' requires the creation of an inclusive social atmosphere based on three fundamental principles: embracing learning of good behaviour, accepting cultural differences, and getting rid of the notion regional (geographical) belonging. 'Social inclusion' by means of an 'inclusive language' is based on the avoidance of all sorts of constraining words.

### **2.10. Social reclusion**

The notion of 'social reclusion' is coined and used in this article to mean the state of 'social seclusion' that some cities are imposing on their citizens by means of a certain discourse of exclusion. It can be assimilated to sort of ethnocentrism in which a society becomes hermetically closed vis-à-vis the other's culture, language, traditions, etc. It may be the hatred of the 'other' by means of an excessive self-esteem resulting in a sort of social 'retirement'.

## **3. Methodology**

### **3.1. Sample Characteristics**

*Sample size:* We have administered a questionnaire to academicians, teachers, and students chosen randomly from the six cities mentioned above.

*Gender:* Both sexes

*Age range and mean:* They are between 17 and 80 years old, all of them literate living in one of the six cities mentioned above.

*Ethnicity:* All of them are Algerians living (not obligatory natives) in the North-west of Algeria.

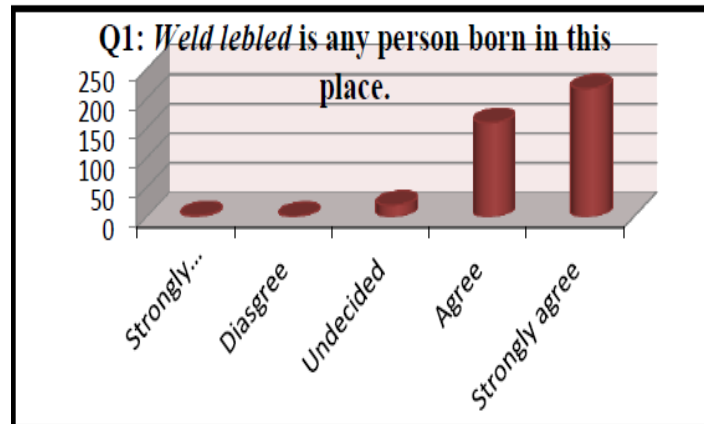
### 3.2. Procedure

- We have elaborated a questionnaire containing 12 items. The questions were presented in a simplified language.
- We constructed our questionnaire on 5-point traditional Likert scale-based question items.
- For methodological reasons we have eliminated items that are less than 6.
- Each respondent is asked to rate each item on some response scale. To avoid having the respondents influenced by the way they have answered previous questions, we asked question number six in a way that makes them answer far from Likert's-scale.
- A thorough examining of everyday phrases had been carried out to find out how much exclusionary the language used is.
- Since all the dialects (speeches) of North-west Algeria bear a resemblance to that of Classical Arabic, a system of transliterating symbols is used in this article to pronounce the words correctly; all Arabic speech records used in this article have been transcribed using the symbols in the chart below. The three long vowels (a, i, u) are followed by the symbol '>'.

ط	ض	ص	ش	س	ز	ر	ذ	د	خ	ح	ج	ث	ت	ب	ء
t	d	s	š	s	r	z	d	d	h	h	j	t	t	b	ʔ
v	p	ʃ	dʒ	y	w	h	n	m	l	k	q	f	g	ʕ	z
v	p	ʃ	dʒ	y	w	h	n	m	l	k	q	f	g	ʕ	z

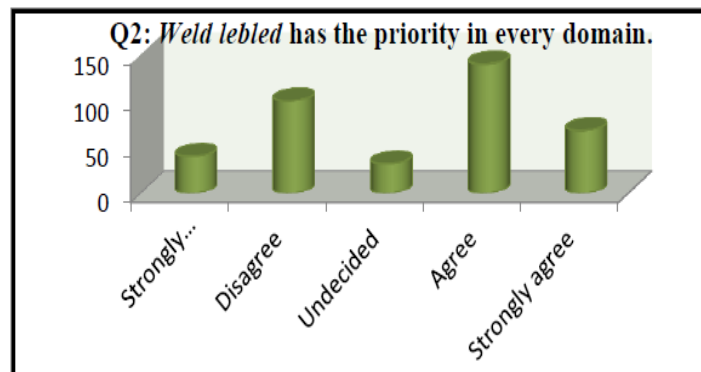
Table 1: Transliterating symbols (Holes,C. 2018: viv-xv)

### 4. Graphics



**Figure 1:** The notion of the 'Me' (*weld lebled*)

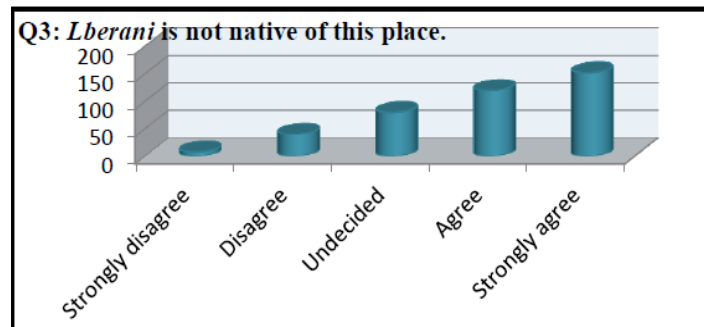
Figure one measures the perception of the respondents about the 'Me' (*weld lebled*) as a social phenomenon and/or inherited opinion.



**Figure 2:** The domains of action of the 'Me' (*weld leble*)

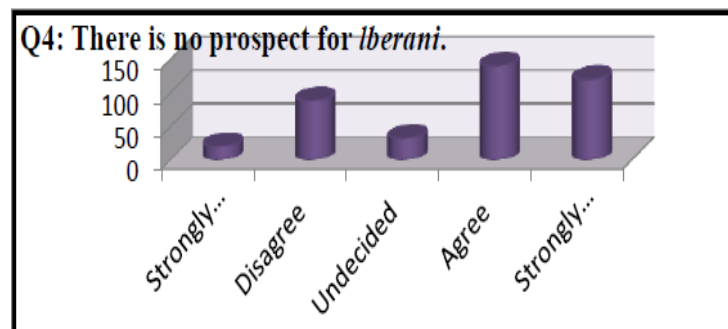
On its part, figure two demonstrates by number that the 'Me' (*weld lebled*) has the priority within his/her city in every domain/opportunity of life (housing, job, education...),

as opposed to the 'Other' (*lberani*) who is considered as a mere intruder.



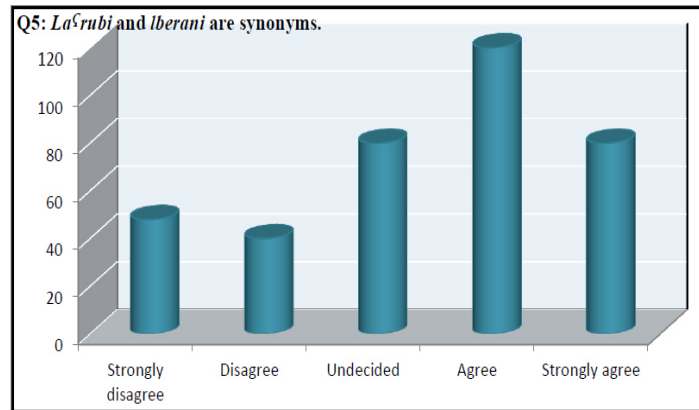
**Figure 3:** The notion of the 'Other' (*lberani*)

Figure three exposes the way people view 'Other' (*lberani*). The statistics display that 85% of the respondents agree that 'Other' (*lberani*) is the non-native of the place (the city); therefore, reinforcing the idea of the belonging.



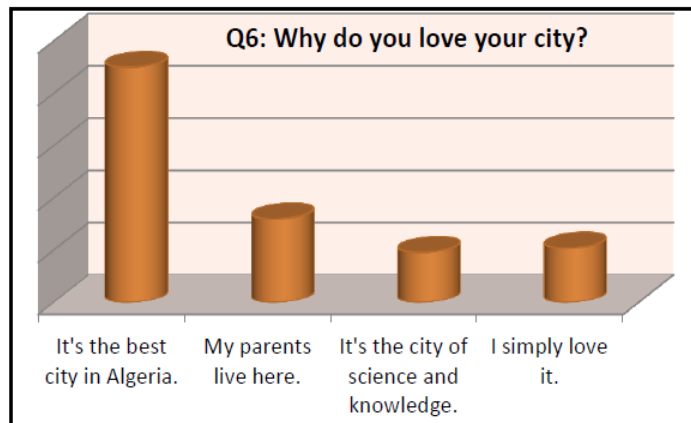
**Figure 4:** The prospect of the 'Other' (*lberani*)

Figure four represents the Other's expectation within a society which considers him/her as unwanted person or even a persona non grata.



**Figure 5:** The contrast between the notion of *Iberani* and *laṣrubi*

Figure five shows to which extent the informants intermix between the notions of *Iberani* and *laṣrubi* leading to consider them as synonyms.



**Figure 6:** A question out of Likert-scale

## 5. Analysis

This paper has presented and partly also developed the

basic ideas of the theory of social representations mainly the mechanisms of stereotyping and objectification in the fields of sociolinguistics and sociology.

I have noticed that through their answers people have the tendencies to imitate an existing model in society. It is also worth mentioning that they have neither a clear political belonging nor an ideological (racial) belief. The study conducted reveals that the respondents are strongly attached to their attitude on what concerns the notion of *weld leble>d* (the 'me'). This was not the case for the notion of *Iberani* and/or *la<sup>ç</sup>rubi*. Their attitude toward them is more negative and obeys a social norm or standard which is more hostile toward the 'other'. Depending on the words and expressions they use to refer to the 'other', either by means of Arabic, French or Spanish words (with a some phonological distortions), or neologisms (coined words), their answers can be classified as follows:

*Weld leble>d* is always seen as the *humani*, *lbelda*, *lfamilya*, *weld leble>d*, in other words the native or the local.

On the other hand, *Iberani* and /or *la<sup>ç</sup>rubi* is seen as:

- The one who is not from this place.

This image was the immediate consequence of the words that are used, such as, *dahi>l* (intruder), *gri>b* (stranger), *brawi* (neologism meaning foreigner), and *jdi>d* <sup>ç</sup>*lina* (newcomer), <sup>ç</sup>*abi>r* <sup>?</sup>*esabi>l* (a traveler), *sha>b berra* (outsiders), *wel lfilej* (villager). The action of naming the 'other' with different names displays the dynamics of the attitude people may have toward the 'other'.

- The one who does not share the same origin(s).

Most of respondents seem to be easily influenced. In fact

the lack of critical thinking makes them citizens oriented because the oral tradition is their sole source of information; therefore, the emergence of a sort of hostility towards the 'other'. The words that connote such an attitude are: *hintis* (from the Spanish *gente*, literally people connoting all those who the unwanted people), *maši mdemna* (not from our blood), *maši mlafami* (not from our family), *maši weld lhadra* (not from a noble blood). On its part *weld leble>d* is seen as *lm<sup>2</sup>ašel* (the pure race).

- The one who does not deserve our confidence.

Besides all the attitudes people have about the 'other', some have a vision that the 'other' is an untrustworthy person. This is made clear by expressions, such as: *ʔadwi* (from the Arabic word *ʔaduw*, meaning enemy), *fed* (from the Arabic word *fed*, meaning coarse).

- The stupidest person

The results obtained during the analysis of the corpus have shown that the words used to designate the 'other' bear most of the time negative connotation because at the moment *weld leble>d* is perceived as: *lartist* (meaning: handsome, clever, and sharp), *šayef wu ʕayef* (cultivated), *ʕeqliya ʔuver* (open minded, civilized, eloquent); the 'other', i.e., *lberani* and /or *la<sup>ʕ</sup>rubi* is perceived as *buheyuf*, *buzgendel*, *bujadi* (These neologisms bear the filiation particles *bu* used with patronymic names.), or even *mğendef*, *gaba*, *lhember*, *ṭneh*, *mjender*, *mdereḥ*, *msenkeḥ*, *jebri* (neologisms meaning: stupid, unintelligent, and ignorant), or *geli>iṭ/megleṭ* (from the French *galette*, meaning harsh and idiot), *djebli* (mountain dweller, from Arabic *jebel* meaning mountain), *rifi* (rural, from Arabic *ri>f* meaning countryside), *bedwi* (from Arabic



*badawi>* meaning bedouin), *weld<sup>2</sup> eduwa>r*, *duwari* (native of the countryside),

- Uncivilized, bumpkin, and stubborn

Contrary to *weld leble>d* who is qualified as *mħaleb*, *mteqef* (civilized and cultured), the 'other' is perceived as being *ħawi men muheħ*, *msađi le<sup>ç</sup>qal*, *mba<sup>ç</sup>er*, *mehlu><sup>ç</sup>* (bumpkin), or even *maši artist*, *arriéré* (a French word), *tneħ*, *ħabes*, *kambo*, *maši mħaleb* (uncivilized), or *mjebes* (from Arabic *<sup>2</sup>al jibs* meaning gypsum), *mbele<sup>ç</sup> men rašeh*, *rašeh yabes*, *mšentaħ*, *ħaṭba* (stubborn).

### Findings

➤ The theory of social representations directs attention to social and cultural thinking of society. In fact, people rely totally on the knowledge transferred through their interactions with each other. This made clear by what Inhelder, B. (1959: 125) call the constructive theory, illustrated in the scheme below:



➤ We notice a sort of ambivalence in people's minds and attitudes, because on one hand they consider 'the other' as the intruder and on the other hand, they use certain proverbs and sayings, such as, *legri>b<sup>2</sup> el wafi*, *wela leqri>b<sup>2</sup> el jafi* (A good stranger is better than a bad relative), or *lħi>r telqah fel berani wu ma telqah fel familya* (You may find goodness in the stranger and not in your relatives.) to praise him/her simply because "what is perceived replaces what is conceived". (Moscovici, S. 2000: 51).

➤ The study reveals also the impact of the colonizer's policy 'divide and rule' which is still prevalent even after

fifty-six years of independence.

➤ People are stigmatized. The negative attitude they have towards the 'other' causes a stigmatization of the 'other' in a register that shows hatred and egocentrism. Besides the words I mentioned, this becomes more evident when proverbs such as: *ħna fi ħna wel berani yesmahlna* (Strangers are not welcome.), or *ħubz<sup>?</sup> eddar yakleh leberani* (Strangers take all our wealth.), or *rihetna wu šiħetna* (We accept just who are close relatives/friends/neighbours.)

➤ The study makes clear the total absence of any sort of culture didactics which deals with the teaching of cultural and intercultural knowledge, as well as the lack of intercultural competences fostering.

### 6. Discussion

The most interesting findings can be discussed in the following points:

- People in the North-west of Algeria use what Lippman W. called 'naming', in fact, to put it in his wordings; such namings are "loaded with preferences, suffused with affection or dislike" (1998: 119). We have noticed that the same people have a different opinion (attitude) toward the 'other'. They name him/her with names bearing negative connotations and words of exclusion, but no one rejects Ibn Badis' (by his full name Abdelhamid Ben Badis, an Algerian emblematic figure, thinker and scholar) line of poetry: *ša<sup>?</sup>bu lja<sup>?</sup>iri muslimun wa<sup>?</sup>ila><sup>?</sup>el<sup>?</sup> uru>bati yentasib* (The people of Algeria are Muslims and they belong to the Arab world.). The respondents who have answered the questionnaire made also reference to some Koranic verses (The Koran being the sole and supreme religious authority in

Algeria): “O ye who believe! Let not some men among you laugh at others: it may be that the (latter) is better than the (former): nor let some women laugh at others: it may be that the (latter) is better than the (former): nor defame nor be sarcastic to each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he had believed: and those who do not desist are (indeed) doing wrong” *‘<sup>2</sup>al hujura>t*’, 11 (Abdullah, Y. A. 1991: 1341-1342); or “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things).” *‘<sup>2</sup>al hujura>t*, 13 (Abdullah, Y. A. 1991: 1342-1343).

- On its part, stereotyping is more motivated by emotions than by rational thinking. In fact, these representations are dictated by how each inhabitant sees himself. Rural places having undergone slow advance in terms of technology, fashion, and education; people still believe that these areas prevent people from real development.

- People make objectification through personification, this may also be perceived as an emotional objectification which is mostly due to a strong emotional component shared by the entire society – the ‘other is bad’. This constituent “has the power of making us come together, or making us modify our feelings and modes of behaviour and of exercising a constraint over us just as much as any external condition” (Moscovici, S. 1993: 115).

- Policy makers, religious authorities, and experts in the field of sociology should think about ways to make people get rid of these representations. The school, the mosque, the parents and the media must have more positive influence on people regarding the attitude to adopt towards the 'other' than any other external factor, because "individuals are confronted with a great variety of specialized knowledge on the part of groups to which they belong" (Moscovici, S. 1984: 963).

- The more the attitude, the opinions and views of the people towards the 'other' are negative the more they are afraid to go in the direction of the 'other'. According to Gardner (1985), positive attitude and motivation are closely related to success.

- The 'social reclusion' by means of the 'language of exclusion' is a barrier towards the challenge of living together, sharing and mutual openness, thus inhibiting the notion of mutual tolerance and respect, and 'social inclusion'.

### **7. Implications**

The study proposes two implications.

#### **7.1. Implications on practice**

The research aspires to:

- Develop a general schema for how people view 'one's self' and the 'other';
- Make the inhabitants get rid of the stereotypes they have toward the 'other';
- Expose to a wider range of materials and ideas and approaches that had been accessible prior;
- Stimulate by the pre-survey, including elements about the attitude toward the 'me' (*weld leble>d*) and the 'other'

(*Iberani* and /or *la<sup>s</sup>rubi*).

### 7.2. Implications for research

The research is an attempt to find out effective practices for promoting the acceptance of the 'other' as part of any society and developing literacy for social and cultural purposes as follows:

- ✓ Increase the didactic capacity of parents, old people, as well as authorities to taking into account the harm caused by such attitudes toward the 'other';
- ✓ Increase the degree of acceptance of the other in the sociological imagination;
- ✓ Create a process by which people review the way they will educate the future generations to avoid all sort of 'exclusion';
- ✓ Promote the notion of coexistence between people.

### 8. Conclusion

The road to a 'cultural coexistence' or simply a 'coexistence' cannot be gained overnight, but at least I tried to shed light on the fact that representations play an important role in the process involving identity and relationships with others. They are not permanent nor right or wrong. Throughout this paper I have tried to prove by theory and practice that representations are an inherent part that affects directly the rules of good behaviour. Hence, our time is full of paradoxes, on the one hand, people rely totally on the Islamic principles for the rules of comportment toward the 'other' and on the other, the myth of a unified homogeneous society remains a myth of the indivisible society. Society has a crucial role in the process of reconciling the people with each other. It must lift the cultural barrier by raising people's

awareness about the similarities between cultures, especially when it comes to inculcate values and attitudes, simply because “social stereotypes” (Tajfel, H. 1982: 7) are due to situations in which members of a target group are unknown. An understanding what of goes on in the people’ mind is a guide to how reflection on social representations influences social relations. This process requires commitment, a commitment towards change and understanding. If people, authorities, educators are willing to invest time, effort and resources, reflective practice can indeed be an effective means for the people’ self-acceptance and the acceptance of the ‘other’. This research reveals the factual presence of an already established structure based on the exclusion of the ‘other’ and the reality of the existence of ‘reclusive societies’ totally hermetic to the notion of the ‘other’ but at least permeable to its culture (the example of food and clothes traditions). By the use of words that denote or connote rejection, hatred, and exclusion the ‘social inclusion’ cannot be reached and societies such as the ones I studied remain in a total ‘reclusion’.

Finally, this paper is an attempt to shed light on an Algerian sociolinguistic situation, in both the macro- and the micro-contexts. All along this research I was aware about the fact that theory of social representations does not systematically lead to absolute empirical research within a context in which the “prediction of indefinitely continuing structural separation, or structural pluralism [...], attitudes of prejudice and avoidance” ( Gordon, M. 1975: 88) prevail.

### 9. The corpus

The word	Its meaning
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<i>weld leble&gt;d</i>	Native of the country / city
<i>dahi&gt;l</i>	Intruder
<i>gri&gt;b</i>	Stranger
<i>brawi</i>	Foreigner
<i>jdi&gt;d</i> <sup>ς</sup> <i>lina</i>	Newcomer
<sup>ς</sup> <i>abi&gt;r</i> <sup>ʔ</sup> <i>esabi&gt;l</i>	A Traveler
<i>šha&gt;b berra</i>	Outsiders
<i>wel lfilej</i>	Villager
<i>ħumani</i>	Belonging to the neighbourhood
<i>lbelda</i>	Belonging to the city
<i>lfamilya</i>	Belonging to the family (relative)
<i>maši mdemna</i>	Not from our blood
<i>maši mlafami</i>	Not from our family
<i>maši weld</i>	Not from a noble blood
<i>lħadra</i>	
<i>lm<sup>ʔ</sup>ašel</i>	The Pure race
<sup>ʔ</sup> <i>adwi</i>	Enemy
<i>feḏ</i>	Coarse
<i>lartist</i>	Handsome, clever, and sharp
<i>šayefwu</i> <sup>ς</sup> <i>ayef</i>	Cultured
<sup>ς</sup> <i>eqliya</i> <sup>ʔ</sup> <i>uver</i>	Open minded, civilized, eloquent
<i>la<sup>ς</sup>rubi</i>	The other (bumpkin + uncivilized)
<i>buheyuf</i>	Bumpkin + uncivilized
<i>buzgendel</i>	Bumpkin + uncivilized
<i>bujadi</i>	Bumpkin + uncivilized

<i>mğendef</i>	Bumpkin + uncivilized
<i>gaba</i>	Bumpkin + uncivilized
<i>lhember</i>	Bumpkin + uncivilized
<i>mjender</i>	Bumpkin + uncivilized
<i>mdereh</i>	Bumpkin + uncivilized
<i>msenkeh</i>	Bumpkin + uncivilized
<i>jebri</i>	stupid, unintelligent, and ignorant
<i>geli&gt;iṭ</i>	Bumpkin + uncivilized
<i>megleṭ</i>	Bumpkin + uncivilized
<i>djebli</i>	Mountain dweller
<i>rifi</i>	Rural
<i>bedwi</i>	Bedouin
<i>weld<sup>ʔ</sup>eduwa&gt;r</i>	Native of the countryside
<i>duwari</i>	Native of the countryside
<i>mḥaleb</i>	Civilized
<i>mteqef</i>	Cultured
<i>ḥawi men muḥeḥ</i>	Bumpkin
<i>mśadi le<sup>ᶜ</sup>qal</i>	Bumpkin
<i>mba<sup>ᶜ</sup>er</i>	Bumpkin
<i>mehlu&gt;<sup>ᶜ</sup></i>	Bumpkin
<i>maši artist</i>	Uncivilized
<i>ḥabes</i>	Uncivilized
<i>kambo</i>	Uncivilized
<i>maši mḥaleb</i>	Uncivilized
<i>ṭneḥ</i>	Uncivilized
<i>mjebes</i>	Stubborn
<i>mbele<sup>ᶜ</sup> men</i>	Stubborn



<i>raṣeh</i>	
<i>raṣeh yabes</i>	Stubborn
<i>mšentaḥ</i>	Stubborn
<i>ḥaṭba</i>	Stubborn
<i>hintis</i>	Belonging to the city

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