

The phenomenon of Stereotyping in Dialects and the French Language Use between the City and the Countryside in Algeria

ظاهرة النمطية في استخدام اللهجات واللغة الفرنسية بين المدينة و الريف في الجزائر

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Abstract:

Life in the Algerian city differs from that of the countryside. This is revealed via the geographical nature of each district, the citizens' culture, and language use (dialects). Language is one of the main components of culture: the way individuals culturally behave/think; the way they speak. Algeria is known by its various dialects which are closely related to the nature of the inhabitants' cultural background. However, a kind of stereotypes between the citizens from different sides may occur since language use is closely related to the nature of the region and which may be misunderstood by the guests. More importantly, in addition to their local culture/dialect, the Algerians in the city are imbued by the French culture/language. This exotic language is the main factor that has widened the phenomenon of stereotyping where being civilized or not has dominated the Algerian local scene. So, how can we reduce the phenomenon of stereotyping in Algeria?

Keywords: the city, the countryside, culture, dialects, stereotypes

ملخص:

تختلف الحياة في المدينة الجزائرية عن الريف. يتجلى هذا من خلال الطبيعة الجغرافية لكل منطقة، ثقافة المواطنين واستخدام اللغة (اللهجات). اللغة هي من أهم مكونات الثقافة: إن طريقة تصرف وتفكير الأفراد ثقافيا تعكس أسلوب كلامهم. تعرف الجزائر بتعدد لهجاتها والتي لها علاقة بطبيعة الخلفية الثقافية للسكان، ولكن يمكن أن ينشأ نوع من الصور النمطية بين المواطنين من وجهات مختلفة لأن توظيف اللغة مرتبط بطبيعة المنطقة والتي يمكن أن يساء فهمها من قبل الضيوف. علاوة على ذلك وإضافة إلى ثقافتهم ولهجتهم المحلية، فإن الجزائريين في المدينة مشبعون بثقافة ولغة أخرى ألا وهي الفرنسية. وتعتبر هذه اللغة الدخيلة كعامل أساسي أدى إلى اتساع ظاهرة الصورة النمطية بين المدينة والريف حيث طغى مصطلح التحضر من عدمه على المشهد الجزائري المحلي. إذن، كيف يمكن تخفيض ظاهرة الصور النمطية في الجزائر؟

الكلمات المفتاحية: المدينة، الريف، الثقافة، اللهجات، الصور النمطية.

1. INTRODUCTION

The local dialects in Algeria are affected by the Algerians' Arabic nature and the French language after the colonization. The problem of languages and dialects in this area is not only linguistic but also cultural because each region in this vast country has its specific traditions that influence the dialect structures. In addition, the French language represents the maximum part of the local language structures.

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In the capital of Algeria, Algiers, and the north in general, French language is commonly used and which is not the case in the south. So, this linguistic situation has created by time a kind of stereotyping among the local region where the one who does not speak French may be considered as not civilized. Moreover, this phenomenon also exists among the Algerian dialects themselves. They are varied according to the districts and the main one is *dziria*.

Language is the most visible and available expression of people's culture; it is a means of conducting people's social lives where the individuals' common experiences – facts and ideas – are the stock of knowledge they share. Through language, individuals create experiences and meanings which are understandable to the group they belong to. Moreover, scholars treat language as a system of signs that symbolizes cultural reality: it is a symbol of speakers' social identity. So, language mediates between the individual and the culture of his/her community.

The meaning of utterances comes not only from the words spoken but also from culturally agreed upon conventions for how these words are used and interpreted, as well as from how they have been used in the past within a given culture. In this regard, the common frustrations and stereotypes between members of different Algerian regions may rise due to the nature of the social structures that vary in their dialects. So, to reduce this phenomenon, especially that the French language is dominant in the north and west of Algeria, many points are tackled in this article as the meaning of identity and culture and their relationship with language/dialects. Also, the concept of stereotyping and its place in the Algerian society are highlighted here.

2. Culture and Identity: Meaning and Origins

The word 'culture' had witnessed lots of changes, at the level of the form and meaning, until it has reached its present form. The immediate forerunner of culture is the Latin word *cultura* from the Latin one *colere* (ultimate traceable word from which root meanings are derived). This last bore a range of meanings. It might mean 'inhabit,' 'cultivate,' 'protect,' or 'honor with worship.' Although these meanings had some degrees of overlapping, they had been derived from different nouns. 'Inhabit,' for example, developed from the Latin word *colonus* to *colony*. However, 'honor' with worship' came from the Latin *cultus* to *cult*, while *cultura* represented the main meaning of 'cultivation' or 'tending'.

Williams (1983) goes deeper in analyzing the word culture and seeking its origins. He argues that *couture* (old French) was first the French form of *cultura* and then developed to *culture* that had passed into English by early C15. He added that the primary sense of culture was limited to husbandry: the tending of natural growth (Williams, 1983, p.87).

In general, culture, at its early stages, had been used to mean a process of tending something-crops or animals. This common use of the noun culture, at that period, led to the appearance of the sub term *coulter*, which meant a ploughshare. The term witnessed different linguistic developments:

from the Latin term *coulter*, used in old English, to the variant English spellings *culter*, *colter*, *coulter* till *culture* by the early C17 (ibid).

However, from early C16, the meaning of culture as the process of tending natural growth was directed to a new field that encompassed the process of human development. This new sense was the main one until the last of C18 and the early C19. This new perspective was emphasized by Bacon (1605) where he states: '*To the culture and profit of their minds*'; he adds: '*The culture and manurance of minds*' (Bacon, 1605, quoted in Williams, 1983, p.87). Johnson (1759) also says: '*She neglected the culture of her understanding*' (Johnson, 1759, quoted in Williams, 1983, p.87). Hence, these statements, including the terms 'mind' and 'understanding', supported the new meaning that transferred the treatment of culture from the tending of crops and animals to that of humans.

In the light of this, the progress in the use of culture created changes in its content bringing two crucial senses. Firstly, the sense of culture as human tending had become clear and direct. Secondly, its meaning had extended from a particular process (husbandry) to a general one. So, the modern history of the independent noun culture had begun (Williams, 1983, p.88). Williams (ibid) asserts that asserts that the use of culture as an independent noun started from the late C18 and spread from the middle of C19 (ibid). The word had continued its development in English, and modern senses of it were created. In Milton (1660), the term is used differently:

Spread much more Knowledge and Civility, yea. Religion, through all parts of the Land, by communicating the natural heat of Government and Culture more distributively to all extreme parts, which is now lay nun and neglected (Milton, 1660, quoted in Williams, 1983, p.88).

Here, he uses culture to refer to a general social process through which a whole government—including religious principles- can be built. Consequently, this was a forward step in the development stages of the noun. This sense is explicitly mentioned in the letter of 1730 sent by Bishop of Killala to Mrs. Clayton saying: '*It has not been customary for persons of either birth or culture to breed up their children to the church*' (Williams, 1983, p.88).

In the late 1700s and the early 1800s, different social and intellectual movements and theories affected the progress of culture use throughout the world. Starting from French, culture meant the fact of being cultivated (as the English usage already explained) until the C18. It was used as an independent noun from the middle of C18. At that time, the noun 'civilisation' appeared in the scene to stand for culture. However, in German, It was spelled '*cultur*' in the late C18 and transformed to '*kultur*' in the C19. Its dominant use, at that period, was still synonymous to civilization in its two senses: (1) an abstract sense of a general process of becoming cultivated or civilized. (2) Culture as a secular process of human development (this sense had already been introduced by the historians representing a universal histories theory about civilization – culture) (ibid, pp.88-89).

Williams studied the derived nouns of culture: ‘cultivation’ and ‘cultivated’. He proves that the two words saw the same ways of extension as culture (from a physical to a social sense) in C17. They were significant in the C18. The adjective ‘cultural’ also got its share from Williams’ studies. He posits that its appearance dates from the 1870s and it became common by the 1890s. In addition, ‘cultural’ had been present in the modern sense of culture (the intellectual and artistic senses) (ibid, p.92)

From the 17th to the early 20th centuries, the meaning of culture was related to sacred elements – religious matters – of society. This sense dominated usage all that period and sought to develop the highest and sacred patterns of communities (Snoeberger, date unknown, p.02).

Some researchers tried to divorce religion from culture definition. Instead of considering culture as a product of religion, most anthropologists view this last as part of culture. Hence, culture has become primary, and religion is just part of it, not creating it. Through this view, the definition of culture started freeing itself from religious issues and moving to general meanings that include the aspects of people’s ways of life. To widen the use of this meaning, Damen (1987) points out: Culture: learned and shared human patterns or models for living: day-to-day living patterns. These patterns and models pervade all aspects of human social interaction. Culture is mankind’s primary adaptive mechanism (Damen, 1987, quoted in Snoeberger, date unknown, p.04).

Until some twenty-five years ago, the issue of culture was given much more importance by anthropologists. By mid-twentieth century, the American anthropologists Kroeber and Kluckhohn (1952) found 164 definitions of culture suggested by anthropologists. Chastain (1988) and Brown (1994) define culture as the way people live (Cakir, 2006, p.155). The anthropologist Tylor (1871) suggests a deeper definition of it: “*Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society*” (Quoted in Snoeberger, date unknown, p.04).

Anthropologists’ new theories have been developed against the old theory of culture called ‘Essentialism’. This last treats culture as a bounded, small-scale entity, with a number of defined distinction characteristics, which is unchanging and balanced with an underlying system of shared meanings and identical homogenous individuals. Essentialism view is totally different from Taylor and Boas’ theories: culture is seen as shared meanings within a group in which individuals are homogenous with no changing patterns of their culture (opcit).

The belief of Brown (1994) is built on the view that culture is the deeply ingrained part of the very fiber of our being (Cakir, 2006, p. 155). According to him, having a culture is a sign of our existence. In other words, without cultural symbols, man does not exist. Culture is ‘*not a natural phenomenon*’ (Goodenough, 1964, quoted in Byram, date unknown, p.39). Goodenough thinks that culture does not consist of things, people’s behaviour, or emotions, but these elements are organized by humans to produce culture.

Other researchers directed their definitions of culture to the individuals' world view, attitudes, and behaviour. House *et al.*, (1997) consider it as shared and common motives, values, beliefs, identities, and meanings of members of a society (Dickson *et.al*, 1999, pp.02-03). In addition, Hall (1976) believes that everything done by people in their society is affected by culture because it shapes their ideas, values, attitudes, normative and expected patterns of behavior (Belshek, date unknown, p.02). Also, culture reflects a person's world view, systems of thinking, acting, feeling, and communicating (Brown, 1994, in Cakir, 2006, p.155). Linton (1936) agrees with Brown (1994) stating:

The culture of any society consists of the sum total of ideas, conditioned emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to greater or less degree (Quoted in Birukouet.al, 2009, p.03).

Furthermore, those shared and enduring meaning, values, and beliefs characterize and differentiate one group from another and orient their behavior. So, culture is '*a glue that binds a group of people together*' (Cakir, 2006, p.155) ,i.e. belonging to a given community is based on individuals' acceptable and patterned ways of behavior suitable to that community (Peck, 1998, in Fleet, date unknown, p.06). Peck (1998) adds that culture is membership in a discourse community that shares common social space and history, and common imaginings (ibid). Thus, cultural factors shape the character and personality of an individual. It makes up a person's self-identity. It can be described as the blueprint that guides actions and behavior of individuals in society. It helps us to know how far we are accepted as individuals and what our responsibility is to the group.

For Keesing (1981), culture is synonymous to experiences which are accumulated and contain patterns of behavior that characterize a particular social group (Birukouet.al, 2009, p.03). Cakir (2006) thinks that culture is the context within which individuals exist, think, feel, and make relations with others. It means, it is our appropriate space where we get our freedom to think and to behave in our special way that binds us together in one community (Cakir, 2006, p.155).

A society individuals' identity is composed mainly of their culture, language, dialects, religion, and daily habits. Kim (2003) defines identity as "*the individual's concept of the self, as well as the individual's interpretation of the social definition of the self, within his/her inner group and larger society*" (Kim, 2004, p.03)with its formation more of an unconscious process rather than a conscious one. To more closely examine language and identity is to acknowledge the important role language plays in the expression of our identity as humans and also allowing creativity.

3. Stereotyping between Code-switching and Code-mixing:

Shifting from one language to another and from one dialect to others does not require only specific grammatical rules and vocabulary competence but it involves the speaker's ability to

communicate in the cultural patterns related to the target language or dialect.

“Code-switching” is the use of two or more languages within the same discourse. Milroy and Muysken (1995) think that sometimes code-switching occurs between the turns of different speakers in the conversation, or sometimes between utterances within a single turn. It can even occur within a single utterance (Milroy and Muysken, 1995, p.42). Hymes (1974) defines code-switching as a common term for alternative use of two or more languages, varieties of a language or even speech styles. For Gumperz (1982), code-switching is “*the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of subsystem.*” (Gumperz, 1982, p.59). According to Gal (date unknown), code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evolve or change interpersonal relations with their rights and obligation (Gal, date unknown, in Romaine, 1989, p.12).

However, “code-mixing” is defined by Trudgill (1992) as the process whereby speakers indulge in code switching between languages of such rapidity and density, even within sentence and phrases, that is not really possible to say at any given time which language they are speaking (Trudgill, 1992, p.16). Although some linguists argued that there is no cut between code switching and code mixing, others see the opposite. For example, McClure (1978) points out:

The individual’s use of opposite language element by community occurs when a person is momentarily unable to access a term for a concept in the language which he is using but access it in another code or when he looked a term in the code he is using which exactly express the concept he wishes to convey (Quoted in Milroy and Muysken, 1995, p.07).

Hence, both in code switching and code mixing, the speakers’ culture and identity are present. This may create misunderstanding between the inhabitants and the guests whose cultural background is different from them because language and culture are closely related.

Language and culture are inseparable. The two are intricately interwoven and they can’t be separated without losing the significance of either language or culture. In the same sense, Tang (1999) believes that culture is language and language is culture. According to him, speaking a language well involves the ability to think in that language (opcit).

Language is also seen as the most visible and available expression of people’s culture. The same idea is shared and explained by Kramsch (1998). For her, language is a means of conducting people’s social lives. In addition, she insists that individuals’ common experiences – facts and ideas – are the stock of knowledge people share (Kramsch, 1998, p.03). So, ‘*language embodies cultural reality*’ (ibid). To be clear, through language, individuals create experiences and meanings which are understandable to the group they belong to. Moreover, Kramsch treats language as a system of signs that symbolizes cultural reality: language is a symbol of speakers’ social identity. Here, Corder (1985) argues that language mediates between the individual and the culture of his/her community

(Corder, 1985, p.70).

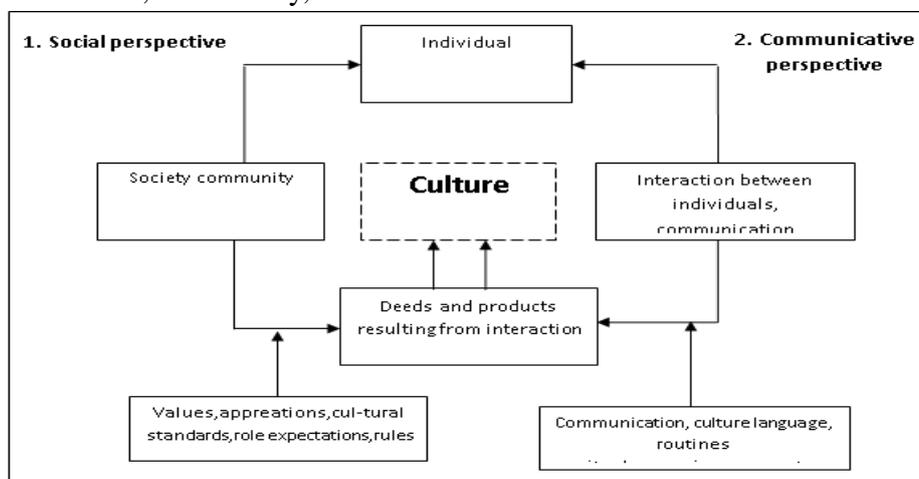
People living in different countries speak different languages, and knowing the vocabulary and grammar of the language is only a starting point of successful communication because members of different cultures not only speak different languages but also have different ways of using the languages they speak, i.e. different assumptions about what is appropriate to say and how to go about using it. On the other hand, people who live in the same country and speak the same language can also have different assumptions about what to say and how to say it, depending on their ethnic and class backgrounds, geographic region, gender, and other factors.

Generally believed, language is a means of communication. Crystal (1990), for example, says: *'The main purpose of language is to communicate'* (Crystal, 1990, p.70). Society members use language to express their ideas and to create a context of communication between one another. However, when language is used for the purpose of communication, it is related to culture (Kramsch, 1998, p.03).

Also, *'[culture] derives its strength from the situation where there is communication and interaction between individuals'* (Kaikkonen, 1997, p.48). In other words, in the situations of language use, specific social relations between the speaker and the hearer guide the structure of their utterances. Then, since language is an essential element for communication, and language and culture are also closely related, as mentioned earlier, culture also plays a role in the operation of communication. Here, Haslett (1989) asserts that the two concepts are acquired simultaneously (Haslett, 1989, in Guirdham, 2005, p.47).

The relationship between individual, society, interaction, language, and culture is so complex that it is difficult to divide it in small parts. Consequently, culture is conditioned by community and the need for interaction: *'communication in real situations is never out of context and because culture is part of most contexts, communication is rarely culture-free.'* (Hinkel,1999, p.197). Kaikkonen (1997) suggests the following diagram of communication:

Figure.1 The role of culture, community, and communication



Source:(Kaikkonen, 1997, p. 48)

The anthropologist Gumperz (1982) tried to discuss this question via finding what is called 'Interactional Sociolinguistics,' a discipline of linguistics that examines how language creates meaning in interaction. He tape-recorded and analyzed real conversations that took place among speakers of different social and cultural backgrounds. He also traced some of the problems in the interactions to culturally different habits for using the linguistic features discussed above. These linguistic aspects are called 'contextualization cues' by him because they signal or cue the context in which speakers intend their utterances. His aim was to understand how cultural differences in language use can lead to discrimination against members of minority groups and social inequality (Fasold and Conner-Linton, 2006, p.349).

In the light of this, the phenomenon of stereotyping may occur due to misunderstanding of some linguistic patterns that are related and appropriate to given social community and which may not be to another. This may lead to the appearance of cultural clash between the guest and the society members.

Dialects in Algeria have witnessed the interference and the mixture of many foreign languages, as French, due to the geographical and historical factors that has surrounded the country. The exact number of Arabic, Berber, and French speakers is difficult to know. It has been suggested however that up to 85% Algerians speak Arabic while 15 to 30% speak Berber (Lecler, 2014, p. 26), although the number of speakers of Classical Arabic and that of speakers of the dialectal varieties of Arabic is not yet known. However, the Algerian Arabic is used as a lingua franca between Algerians, and it is used for everyday communication throughout the whole country.

In Algeria, linguists adopt different dialects, including 18 "indigenous" and four immigrant languages. This variation has resulted in the appearance of following local dialects:(1) Algerian Sign language; (2) Algerian Saharan Spoken Arabic; (3) Algerian Spoken Arabic: it includes varieties used in Constantine, Algiers, and Oran. Reference to these cities may mean that this variety is spoken in northern Algerian cities and adjacent towns and villages; (4) Standard Arabic; (5) Chenoua, also sometimes referred to as Chenoui, is spoken by the BeniMenacer population, estimated to 61,000, in Mount Chenoua. It is an Afro- Asiatic, Northern Berber language; (6) French; (7)Kabyle: this Afro-Asiatic, Berber, northern Kabyle language;(8) Korandje, a Nilo-Saharan, Songhai language; (9)Tachawit: also known as "Chawi;" (10) Tachelhit of Afro-Asiatic, Berber, northern Atlas descent: this language is spoken in the Algerian border with Morocco; (11) Tagargrent; (12) Tahaggart Tamahaq; (13) Central Atlas Tamazight: it is spoken mainly in the West Atlas mountains area, south near Morocco border, this South Oran language is Afro-Asiatic, Berber, Northern, and Atlas. (14) Temacine Tamazight; (15) Tidikelt Tamazight; (16) Tarifit: this Rif language is spoken along the coast, East Algeria to Arzew; (17) Taznatit: it is found in the TimimounTouat region and southwest of M'zab; and (18) Tumzabt(Ethnologue, date unknown, in Raoud, 2016, pp.42-43).

The Algerian context is multilingual because of the existence of Arabic, Berber, and French. This

language contact situation has resulted in such processes as ‘code-switching,’ the use of two or more languages or language varieties within a talk exchange or even a single utterance, and ‘code-mixing,’ a process of mixing, as for example, in the use of the lexical term of one language and the morpho-syntactic construction of another, to the extent that it is not unusual to hear both in homes and in public places, Algerian expressions -at their most extreme pidginisation- unintelligible to (non-Algerian) native speakers of only one of the languages in contact. Here, the words are formed by the French *verband* the dialect double negative form *ma+verb+f/*(ibid).

In the light of this, the linguists have to focus on reducing the phenomenon of stereotyping among the local dialects users. Furthermore, they need also to study the French context and the situation here becomes more complex.

4. Communication and the Phenomenon of Stereotyping in the Algerian Society

The term dialect is used in two distinct ways to refer to two different types of linguistic phenomena. It refers to the variations in pronunciation (accent), vocabulary and sometimes grammar of a single language. Most differences between dialects of the same language follow a pattern and are easily predictable. When differences are so great that speakers can’t understand each other, scholars consider these dialects to be separate languages.

There are two kinds of a dialect, “regional” and “social.” The former refers to the differences in pronunciation, vocabulary, and grammar according to the geographical areas of the speakers: one usage refers to a variety of a language that is a characteristic of a particular group of the language’s speakers. Under this definition, the dialects or varieties of a particular language are closely related and, despite their differences, are most often largely mutually intelligible, especially if close to one another on the dialect continuum. However, the latter is concerned with social groups in the sense that people who have different social backgrounds (like the level of education, class, and occupation) speak differently at the lexical, grammatical, and pronunciation level. In other words, a dialect that is associated with a particular social class can be termed a ‘sociolect;’ a dialect that is associated with a particular ethnic group can be termed an “ethnolect;” and a geographical/regional dialect may be termed a ‘regiolect.’ Algeria has a complex linguistic situation due to the existence of the various dialects. A speaker of *Kbaylya*, for example, cannot be understood by the one who is from the Sahara or vice versa. This is occurred due to the divergence in vocabulary, grammar, and pronunciation (Ibid, p.44).

Algerian Arabic witnesses the existence of various significant local varieties from town to town. Even people of two towns near one another may not speak the same dialect or accent. This is extremely noticed near the Moroccan and Tunisian borders.

The term *a lot of*, for example, is pronounced as *bezef /bezef/* in the north of Algeria whereas it refers to *yaser /jasər/* in the south. Also, the question *what?* is *shawala /fawala/* in Oran (in the west

of Algeria) and *wechno* /wefnɔ/ in the north. In Laghouat, people say *neshti* /nefti/ to express the meaning *I love*; however, in Algiers and Ouargla (in the south) they utter it as *nheb* /nheb/ and *nebgghi* /nebgghi/ respectively.

The word *car* can have many meanings in the Algerian context: in the north it is equivalent to *tonobile* /tonobil/ and *loto* /lɔtɔ/ in the west. However, the citizens in the south say *caroosa* /karu:sa/. The verb *to go down* is *hawad* /hawɔəd/ in the west and *nahbat* /nahbat/ in the south. So, these differences represent the local identity of the citizens from various regions and the one who utters a specific word differently will be noticed as a stranger of the city.

More importantly, some expressions can refer to different meanings although they are similarly pronounced, for example, if an individual from the east of Algeria asks another from the south *ki jit?* (how did you come), he would say *how are you?* However, individuals in the south may understand it as *by which means of transports did you come?* Also, people in Annaba and Soug-Ahras (in the east) address the male as female where someone from the south may not accept it and here stereotyping may occur.

Some coastal dialects are influenced by Arabic of Andalusia, brought by refugees from Andalusia. Algerian Arabic is part of the Maghreb Arabic dialect continuum, and fades into Moroccan and Tunisian Arabic along the respective borders. Concerning vocabulary, the different regional dialects scattered throughout the country are very much similar in spite of the significant differences in terms of accent: the Easterners sounds are closer to Tunisians, while the Westerners' are more to the Moroccans. An example of pronunciation is the phonetic variation in realizing the sound /q/ as ([q], and [g]) (ibid).

The Algerian dialects are also affected by the French language and after the colonization, this language has been greatly entered the Algerian Arabic dictionary. This linguistic phenomenon has occurred either completely via borrowing some French words without any change, or through the interference of some phonemes of the local dialects. The table below provides some examples about the situation:

Table.1. French words integration into the Algerian dialect

| French words | transcription | meaning |
|--------------|---------------|------------|
| Le garage | /lgara:ʒ/ | The garage |
| La ville | /lavi:l/ | The city |
| L'hotelle | /lɔtel/ | The hotel |

Source: the researcher

Morphologically, the French words are completely integrated into Arabic. The singular words are adapted to the Arabic noun feminine ending by adding /a/ at the final position, and the plural words

take the regular plural feminine with the /- a:t/ suffix. Phonologically, they are not completely integrated since /p/ and /v/ do not exist in the phonological system of Arabic, but they are used in spoken Algerian Arabic (see table.2).

Table.2. Examples of integrated/borrowed words from French into Arabic

| Languages | Singular | Plural |
|------------------|----------------------------|----------------------------|
| Algerian dialect | /lkuzi:na / /kuvə:tjur/ | /lkuzina:t/ /kuvɪ:rta:/ |
| French | cuisine couverture | cuisines couvertures |
| English | kitchen blanket | kitchens blankets |

Source: the researcher

There are also different contexts of salutation from various regions with different expressions that may not be easily and correctly interpreted. In the south, the inhabitants do not use the French words whereas in the north, they are frequently uttered. The inability of the speakers in the south to correctly translate the guest's, from the north, French expressions can lead to a linguistic/cultural misunderstanding and unsuccessful communication. The French language in Algeria does not affect the society only at the level of linguistics, but it does also with the citizens habits as the kind of food that differs from the city to the village.

So, in order to reduce the phenomenon of stereotyping in Algeria, it is needed to design a specific dictionary for the local dialects. Also, the government, represented by the ministry of culture, can ensure specific groups of linguists whose role is to highlight the differences between dialects and make them known in all the regions. In addition, the syllabus can include modules that deal with the linguistic and cultural variation among the local dialects.

Concerning the use of French as a sign of civilization, the linguists have to raise the citizens' consciousness about preserving their identity through speaking their local dialects. This can be ensured by organizing seminars on this topic. Also, programs about the Algerian culture on radio and television can play an effective role in this case.

CONCLUSION:

Linguists and anthropologists have long recognized that the forms and uses of a given language reflect the cultural values of the society in which the language is spoken. Linguistic competence alone is not enough for learners of a language to be competent in that language. So, to create a successful communication, language use needs to be associated with culturally appropriate behavior.

When saying cultural competence, the communicative one takes place in the area of discussion: developing the individuals' intercultural ability involves strengthening their communicative skills. A model for communicative competence incorporates a sociocultural component among other five sub-competences: linguistic competence, sociolinguistic competence, discourse competence, strategic competence, and social competence. In the linguistic competence, teachers seek the learners' ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning.

The dialects between the city and the village in Algeria are influenced by the factors of the nature of the region with its identity and cultural traditions. The additional foreign languages as French create another linguistic atmosphere that involves the Algerian speaker to switch from one dialect to another with the appropriate communicative stock of knowledge related to the target language.

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