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***HALLIDAYAN APPROCH TOWARDS THE STUDY
OF ALGERIAN FOLK PROVERB
(LANGUAGE, CONTEXT, AND TEXT: ASPECTS OF LANGUAGE
IN SOCIAL-SEMIOTIC PERSPECTIVE)***

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for the Master Degree in “**Linguistics**”

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Dedication

To my parents and my family and my partner who helped me a lot and everyone who wished me success and I extend my special thanks to all the teachers who worked hard to teach me to reach this day.

Dedication

*All thanks and praise to Allah the most Merciful and most
Companionate*

This work is wholeheartedly dedicated to:

To dear parents, I dedicate this work of mine,

Hard and fraught with turbulence they patiently stood by

Cheering, comforting... hardly over the whine

To my siblings Khalil, Nariman, Ali, Rabeh, Fateh, Yaser, Amira,

Sirin my beloved relatives and classmates

To my supportive friends: Zozo, Iman, Wissal, Napa, Youssra, Akila,

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Abstract

The current research aims at investigating Algerian folk proverbs, specifically Tiaretian ones. Indeed, it deals with how proverbs are decontextualized from their normal context. To this effect, the researchers have adopted a textual analysis of twenty Algerian proverbs which were collected from old people from different communities of Wilaya of Tiaret and the book of M.A.K. Halliday and Ruqaiya Hasan entitled *Language context, and text, aspects of language in a social semiotic perspective*. The collected data are subjected to Hallidayan model of context of situation and Malinowski's context of culture. Accordingly, the findings of the research shows that some of Algerian proverbs are used in a disguised way which is outside of the real of its appropriate context. This kind of use effects negatively on the principles that proverbs should stand on, therefore, they lose their effect on any fitting situation

Keywords: Proverbs, context of Situation, context of culture, Hallidayan approach, Malinowski

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General Introduction

1. Scope of the study

They say that a picture is worth a thousand words and if that were truly the case, this thesis would be complete with only a slides how, proverbs have a way of giving a general truth in a terse and poetic manner even though the speakers of the language know they are not applicable in every situation. It takes someone with wisdom to utter the right proverb at the right time ; so says Lord John Bussel : « Proverbs are : the wisdom of many and the wit of one » (Taylor 1962 : 03). The use of the proverb a picture is worth a thousand words carries a general meaning (the wisdom of many ; images communicate a lot with a little) and a specific application in a specific context (the wit of one). This will be the main trust of the thesis, to explain how proverbs carry meaning in context.

Proverbs are (relatively) fixed, poetic phrases which typically offer a nugget of some culturally approved wisdom. By way of example, here are several common English proverbs presented in (1) :

- (1) a – Look before you leap.
- b- He who hesitates in lost.
- c- Out of right, out of final.
- d- Absence makes the heart grow fonder.
- e- Don't judge a book by its cover.
- f- Birds of a feather block together.
- g- Where there is smoke there's fire.
- h- The biggest they come, the harder they fall.

While it may be easy for a native speaker of English to identify the meaning of each of these proverbs, there are in fact several layers of meaning that become apprent on closer examination perhaps a proverbs from another language with highlight this more clearly ; consider the following proverbs.

Aims of study:

The main objective of this study is to define and translate English proverbs in Algerian Arabic, and to explore proverbs and idioms processing comprehension in English as a second language. Also to enlighten the students and increase their degree of awareness of many concepts that belong to English culture, and explain the relationship between language and culture, since it i salien, to their own. More precisely; in intends to highlight the process of translating, idioms and proverbs by students.

It also tries to suggest some technics to overcome such a difficulty and produce version that have the meanings of the source alone and are expressed in the natural form of the receptor language. Hence, our motivation is choosing this topic is the importance of proverbs in understanding the second language and to be a part of its culture

.Research questions:

Fundamentally, the problem statement of this research work could be structured in the form of the following questions:

- 1- What can be done to enhance the one's ability to understand idioms and proverbs accurately and analyze appropriately?
- 2- Is the difference which exist between Arabic and English cultures an obstacle towards the one's comprehension of proverbs?
- 3- What does the one's behavior in understanding idioms and proverbs result in?.

Hypothesis:

As a major step in this present work, in an attempt to answer the aforementioned research questions, four major hypotheses are highlighted in order to be either confirmed or rejected:

- 1- The difference that exists between Arabic and English cultures an obstacle towards the one's comprehension of proverbs.
- 2- The one's behavior in understanding idioms and proverbs may create a context in which each proverb would be properly understood.
- 3- It turns around the general idea that the more Algerians English speakers are aware of reach the right meaning of the proverb due to the cultural difference.

Methodology:

Means of research:

In this work, one research tool will be employed to test the suggested hypothesis.

A sample of English and Arabic idioms and proverbs for 3rd year LMD students of English to translate. It will help the researcher to highlight the main difficulties that affect the student's outcomes and hinder their translation process. It will be also good for checking their degree of awareness towards the influence of culture on the translation of idioms and proverbs.

Structure of the study:

This dissertation consists of three chapters.

The first chapter is an introductory chapter it is entitled a fundamental study on proverbs, it begin with the definition of proverbs and idioms, then the characters and theories, kit also explains the difference between idioms and proverbs, it is also sheds light on the importance of the language in Algeria.

The second chapter is devoted to the literature review it is entitled proverbs as a linguistic behavior in Algeria context, it given a brief definition to the sociolinguistic situation in Algeria. It also presents language definition, than it explains the context of situation and the context of culture, in addition to the importance of cultural context.

The third chapter, it is the last chapter, deals with the empirical work about the data collection and analysis. A random sample of twenty five third year LMD students at the English Department in Ibn Khaldoun University of Tiaret, will be chosen.

The main reason for this choice is due to the fact that these students have competed two years of translation training, and hence, they already have some basic knowledge with respect to translation. Therefore, they are supposed to be the most suitable population to check their degree of awareness towards culture as a main factor in the success of idioms and proverbs translation. In condition a detailed analysis of the student's translation.

This problems encountered by third year students when translating idioms and problems, at the cultural level of linguistic description.

Finally, it attempts to give some suggestions to overcome the cultural hindrances by 3rd year LMD at the English department when translating the items in the test



Chapter one:

A fundamental study on proverbs

Introduction:

Proverbs, presumably, are a reflection of the most powerful resources with language make available whenever humans are prepared to reach the atmosphere of elegance. Shaping the language figuratively and non-literally may touch a level beyond language itself. In fact, proverbs would be described as one of the most important utilization in English getting an increased consideration at the basic levels of language understanding. In the broadest sense, they are the precious products of human thought, realities, attitudes, feelings and beliefs. Such a broad area of human experience has made proverbs universally accepted. According to Whitney, a proverb is “an expression which owing its birth to the people, testifies its origin in form and phase.

It expresses what a fundamental truth is apparently in a homely language. Often ornamented, however, with alternation and rhyme (Whitney, 1983).

We often encounter proverbs in our everyday lives in oral communication and in diverse written works. These lexical units in a way or another connect individuals with their ancestors and transmit their values and knowledge. They contribute certain stability and a sense of identity as every individual is provided with something that they can hold on to or rely upon, but the same time they retain unique character to a particular nation in regard to the whole world. Accordingly, proverbs as the items of a folklore deserve a respectful study.

The present chapter attempts to define proverbs and idioms, and provide some of its characteristics and theories. It also explains the difference between proverbs and idioms

1. The definition of proverbs :

A proverb is a short, famous, saying, giving a piece of advice. A proverb generally states the general truth based on common sense or practical experience of humanity. Almost every language has their own provide, and some proverbs can be observed in many languages. Even if are hearing a certain proverb for the first time, it is not very difficult to interpret its meaning by looking at the context. However, different people can interpret a proverb in different ways, especially when the proverb is borrowed from a foreign culture. A proverb is a simple and concrete saying popularly known and repeated which expresses a truth based on common sense or the practical experience of humanity.

Proverbs are used for a variety of purposes by speakers. Sometimes they are used as a way of something a gently or in a veiled way.

Other times, they are used to carry more weight in discussion; a weak person is able to enlist the tradition on the ancestors to support this position (Witling, 1993). Proverbs can also be used simply to make a conversation / discussion livelier. In many parts of the world, the use of proverbs is associated with good orators.

The fact that proverbs exist in many cultures and languages is undeniable, however, their currency and importance may vary from one nation to another. Many attempts have been made to define proverbs. There are many definitions of these phenomenal figures, but scholars are still unsatisfied. While much has been written on what a proverb is. It is also important to know what a proverb can do.

A proverb can be defined as short homely statement that attempts to teach a lesson or give practical piece of advice. We often find a sort of rhyme and meter to draw attention and a binary structure; which raises a problem in the first clause, then, solves it in the second. Most proverbs contain human but that humour, particularly when the subject is women, can be bitter satirical, and even macabre (Stevenson and Waite, 2011, P: 49).

In addition, there are proverbial comparisons (As a fussy as an old maid) that have a fixed traditional form but contain no moral advice; proverbial phrases which permit variation in person, number, and tense; proverbial similes: (A man without a wife is like a fork without knife); and proverbial metaphors: (A widow is a board without a rudder). All of these capsule an everyday experience, both of the originators of the proverb and of the one who uses it (Kerchen, 1998, P: 03). Herein a number of definitions are provided to narrow down the perception of a proverb; nevertheless, it is important to mention that different definitions necessarily are due to different criteria to assess the concept of proverb.

A proverb that describes a basic rule of conduct may also be known as a maxim and if it is distinguished by particularly good wording, it may be known as an aphorism (Larrose, 1997).

Proverbs are often borrowed from similar languages and cultures and sometimes come down to the present through more than one language. Almost every culture has proverbs of its own. Most proverbs are based on metaphors. Another typical feature of proverbs is that they characteristically short (average: seven words) and their authors are generally unknown (otherwise they would be quotations). Proverbs are found in many parts of the world, but

some areas seem to have richer stores of proverbs those others. English and Arab cultures are very rich with such fixed experiences. The following are some example from each:

English proverbs	Arab proverb
All is fair in love and war.	الليل كحاطب المكثار.
When the cat is away, the mice will play.	الجماعة مع الله يد.
Every seed knows its time.	التيس حالب أخفق.
Good wine needs no bush.	صرعه الحق صرع من.
Forbidden fruit is the sweetest.	الوعد خلف المروءة آفة.
He who boasts of his own knowledge.	رهينة كسبت بما نفس كل.
Proclaims his ignorance.	
Full of courtery, full of craft.	

Proverbs are short saying that are used to impart wisdom. To some extent the literal meaning in the words in a proverb can be used to infer the underlying meaning of the proverb. However, a true understanding of these short sentences will be achieved only if you go beyond the literal meaning of the words. The tense of proverbs cannot be changed. Proverbs always have a moral or social message. Example: All that glitter is not gold; it can be used in places to mean something that looks appealing is not always good.

According to both of concise oxford dictionary (2011), and oxford dictionaries (2014, online) a proverb is: "a short pithy saying in general use, stating a general truth or piece of advice". However, this concept defined in details in the oxford English dictionary (1989) in which a proverb is: "a short pithy saying in common and recognized use, a concise sentence, often metaphorical or alliterative in form, which is held to express some truth exertained by experience or observation and familiar to all" (Steven and Waite, 2011, p 242). For better understanding of proverbs, observe these proverbs giving below. A friend in need is a friend indeed (A real friend will be there for you in your troubles). Empty vessel makes much noise (it is people with less value that make the most rackets).

Barking dog seldom bites (people who act as if tough are not often so). The face is the index of the mind (from someone's face you can understand what is going in their minds). All the sentences given above are proverbs, since each of them reflects the ways of life in this world. Sometimes it is easy to understand proverbs, but other times it difficult because the meaning is entirely different from what the words say. Taylor (1994) believes that: "the proverb is an invention of the individual who uses ideas, words and ways of speaking that are

generally familiar. Because he does so his sayings win acceptance and circulate in tradition" (1994, 08). This is evidence how this sayings become easily memorable forms and thus every day speech helps establish proverbial tradition, which is headed down from generation to generation.

Holman and Thrall defines proverbs ad: "a sentence or phrase which briefly and strikingly expresses some recognized truth or showed observation about practical life, and which has been preserved by oral tradition, though it may be preserved and transmitted in written literature as well" (Holman and Thrall, 1972, 345).

Dunds (1994), however, assumes that the most proverbs definitions comment on a particular action or situation in very an overgeneralized way (P 45). Various definitions of a proverb include the following aspects:

- 1- A sort of a simple or compound sentence.
- 2- Preservation of proverb meaning outside the context.
- 3- Synonymous author.
- 4- Common use of proverbs.
- 5- Universal facts about human experiences.
- 6- Addressing moral and educational values.
- 7- Conciseness and use of metaphor.

As a result, we should confess that it is quite hard if not impossible in find a definition for a proverb in one single sentence, looking to the large scale of features the concept may carry (Dundes, 1994, P 43).

No doubt the above-mentioned requirements of proverbs are true and practical.

However, certain definitions might lack such aspects that could be involved into the determination of proverbial concept. Some example definitions, « Proverbs are short and witty traditional expressions that arise as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings. Each proverb is a full statement of an approach to a recurrent problem » (Abrahams, P 119).

« Proverbs are brief statements showing in condensed form the accumulated life experience of the community and serving as conventional practical symbols for abstract ideas » (Galperin, 1977, P 181).

Some proverbs themselves are peoples' definition of a proverb, like: proverbs are the wisdom of the streets, or the children of experience. A similar Arab proverb « Take wisdom out of the insane' mouths », « All the good same of the world runs into proverbs ». To sum up, a proverb can include a saying, truth, morals, experience, lessons, and piece of advice and which has been passed between generations

A. The historical origins and aspects of proverbs:

Milder alludes to the history of proverbs: "The earliest proverb collections stem from the third millennium B.C. and were inscribed on Sumerian cuneiform tablets as commonsensical codes of conduct and everyday observations of human nature" (Milder 2004: xii). It is not only proverbs but also playing with proverbs that goes back to very early ages: "Proverb-like statements also appear in a Babylonian source of about 1,440 BC (Beardslee 1970). Later uses in the Hebrew and Christian

Bibles are well known" (Honeck, 1997, p.4). According to Šqīr: "

نعلم سليمان الحكيم بن داود كتبها بالعبرانية في القرن العاشر قبل الميلاد وضمت إلى أسفار التوراة" (شقيير، 1995، ص 19.)

Wa 'awwalu man jamaca al-amṭāla fīmā naclamu Sulaymānu al-Ḥakīmu Bin Dā'ūd katabahā bil-cibrānyyati fī al-qarni al-cāširi qabla al-mīlādi wa ḍummat 'ilā at-tawrāti The first person who collected proverbs, as far as we know, was Solomon [Sulāīmān Al-Ḥakīm bin Dāwud]. He wrote them in Hebrew in the tenth century B.C., and they were added to the books of the Bible [Torah].

Proverbs are found in many parts of the world, but some areas seem to have richer stores of proverbs than others. Algerian culture is very rich with such fixed expressions.

We In one of the most widely used of those basic reference works appears the following definition of the proverb as a sentence or phrase which briefly and strikingly expresses some recognized truth or shrewd observation about practical life, and which has been preserved by oral tradition, though it may be preserved and transmitted in written literature as well.

2. The characteristics of proverbs:

Proverbs still play a significant role in today's speech, where they continue to be used to moralize, to instruct, to advice, and to reflect on everyday occurrences (Mieder, 1993-58).

Proverbs are often used in different manners, changed in order to suit modern communication due to their unique characteristics, some of which are listed below:

1-Proverbs are often used in personal interaction.

2-Almost all proverbs are context dependent.

3-It is usually cantered on norms and acceptable code of conduct.

4-It is not logical.

5-It is empirical fact based upon and derived from people's experiences, human relationship and interaction with nature.

6-It is figurative language marked by concise brevity.

7-It is graphic statement expressing a truth of experience.

8-It is usually perceived and accepted as an incontrovertible truth.

9-It is a reflection of social values and sensibility of people.

10-It is aphorism, wise saying based on people's experiences.

11-It is a means of fulfilment of a variety of socially desired goals.

3. Theories of proverbs:

Proverbs and theories have deeper meanings that are not usually interpreted literally but their metaphorical meanings present succinct statements of evident truths. They are falsifiable, not absolute truths because they make sense only in certain contexts. Some other converging points of theories and proverbs are stated below:

- Proverb and theories have deep meanings which transform our thinking toward a meaningful life.
- Proverbs and theories are based on empirical data in research and repeat experiences.
- Both solve phenomena with context.
- Both provide explanation for a situation or phenomena.
- Theories and proverbs back up an argument justifiably.
- Proverbs and theories are falsifiable, can be proven to be true or false.

Additionally, proverbs can be annalistically routinized using the criteria for evaluating theories by Littejohn & Foss (2008) and the seven criteria by Chaffee & Berger (1987) to validate their credibility as theories of communication.

The evaluative factors of theories are:

- Theoretical scope
- Appropriateness
- Heuristic power
- Validity
- Explanatory power
- Parsimony
- Openness

- Fallibility
- Internal consistency

4. Definition of idioms:

An idiom is a group of words which, as a whole, has a different meaning from that of the individual items out of which it is composed. That is, the meaning of an idiomatic expression is not the sum total of its constituent parts taken together.. A good example is the English expression “kick the bucket”. A person knowing only the meaning of the words “kick” and bucket” would be unable to deduce the real meaning of the whole expression, namely to die. Although it can refer literally to the act of striking a specific bucket, native speakers rarely use this idiom that way. Accordingly, an idiom is learnt and used as a single unit of language. It should not be analyzed into its constituent elements. Idioms are sometimes referred as “fixed expressions” because in many cases users should not make linguistic changes such as adding or dropping words, replacing a word with another, or changing the order of words (Cowie and Makin, 1975).The following are an Algerian Arabic idioms that most of people use them daily:

Mahnach: (– (ماهناش) Algerians use this word when they see something bad not good for their appropriate reason.

Rassi hbass: (– (راسي حبس) My mind can't think anymore he had enough of thinking.

Aayit mn rgad: (– (عييت من الرقاد) i slept too much .

Klani b aaynih: (– (كلاني بعينه) he keeps staring at me .

Ejri bl aakal: (– (اجري بالعقل) Run slowly.

Nedrob dawra w nerjaalk – (نضرب دورة و نرجعلك) i will be around .

Zid nakass son (– (زيد نقص الصوت) put the tv sound down little bit.

Avancé l'arrière (– (افونسي لاريار) step back a little bit.

Ktelni l vide (– (قتلني الفيد) i have nothing to do i'm just sitting.

Gaod wagef (– (اقعد واقف) stay as you are "standing".

Rani mchoumer (– (راني مشومر) I don't have money.

Kahal w ma tawelch (– (كحل و ما طولش) Look at this briefly.

Rahi tiih chhta (– (طیح الشفاء) – It's raining.

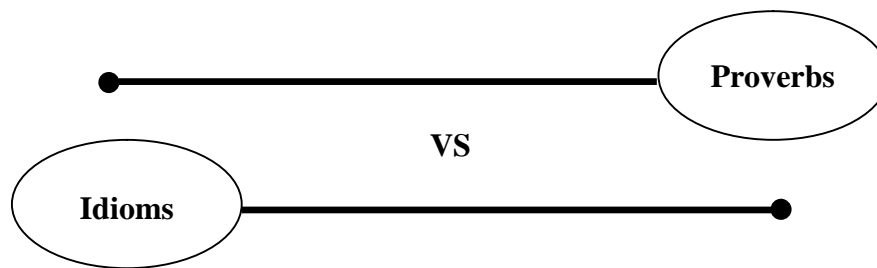
5. The differences between idioms and proverbs:

Idioms and proverb are often used by us certain situations. We often tend to give advice to someone through idioms and proverbs. We come across a lot of idioms and proverbs both in Hindi and in English. But many of us do not know the meaning and differences between idioms and proverbs. So, let us begin by understanding the meaning of these two terms.

An idiom is defined as a phrase that comprises of its own meaning. But this meaning cannot be understood in a layman's language.

Idiom has a nonliteral meaning. There are around twenty five thousand idioms in English.

On the other hand, a proverb is defined as a short sentence that is usually used to give advice to someone. It is considered as a well-known fact that is prevalent.



Some fundamental differences between idioms and proverbs.

S.NO	IDIOMS	Proverbs
01	An idiom is defined as a phrase that contains its own meaning but cannot be understood in layman's Language.	A proverb is defined as a well-known sentence that is used to give advice to the other person.
02	An idiom has a non-literal meaning used in reading, writing, And speaking.	A proverb has a literal meaning that applies in various stages of life.
03	Idioms are majorly used in poetry	Proverbs are used in daily lives
04	Idioms are used to express an idea or thought	Proverbs are used to give Suggestions to other people

So this is the basic difference between idioms and proverbs. We have seen that proverbs and idioms are often used by our parents and grandparents. Now, let us look at the list of some of the common idioms.

S.NO	LIST OF IDIOMS	MEANING
01	A Blessing in Disguise	A good thing that we thought is bad at first.
02	Beating around the Bush	Avoid saying what one actually means because it is uncomfortable.
03	Better Late Than Never	Coming a little late than not to arrive a tall.
04	Getting out of hand	Things getting out of control
05	Getting your act together	Work hard or better leave
06	Break a Leg	Wishing one Good Luck
07	Giving the benefit doubt	Trusting someone
08	Miss the boat	It's too late
09	No pain no gain	Work hard to get what you want.
10	Pulling someone's leg	To make fun of someone

These are the most widely used English idioms. Now, let us look at the commonly used proverbs in English.

S.NO	PROVERBS	IDIOMS
01	A cat has nine lives.	Cats can survive many fatal accidents.
02	Actions speak louder than words.	Actions are better representative of one's' character than words.
03	Adversity and loss make a man wise	Wisdom is gained faster under challenging times.
04	A fool and his money are soon parted.	Foolish people do not know how to handle their money.
05	A journey of thousand miles begins with a single step.	No matter how much complicated a task is, it always starts with a single step.
06	All good things come to an end.	Good experiences often come to an end.
07	All's well that ends well.	As long as the result is good, the

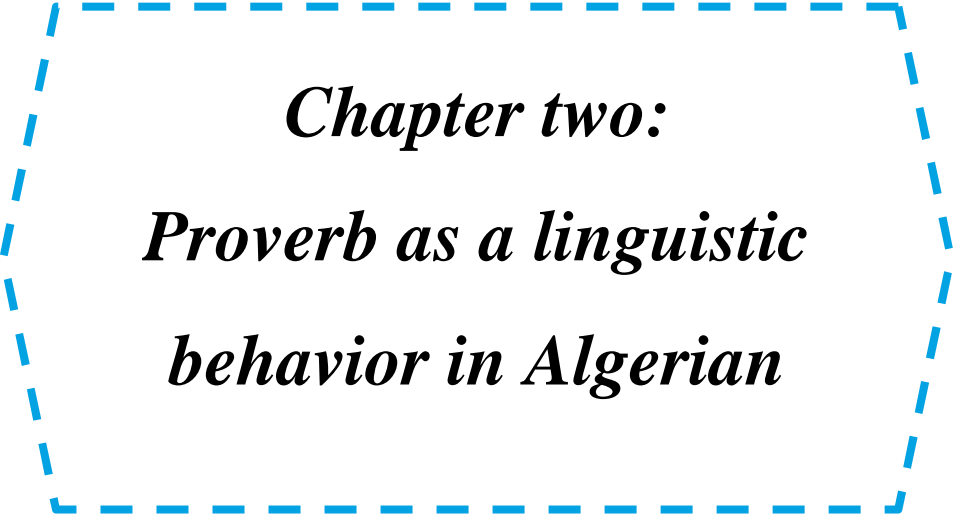
		number of problems In the way doesn't matter.
08	All that glitters is not gold.	Things or people that look good on the outside might not be as valuable or good.
09	All is fair in love and war.	One can break the rules in love or war to achieve a good result.
10	Always put your best foot forward.	Give your be stand try hard as you Can.

	Proverbs	Idioms
Form	Relatively fixed form	Relatively more flexible (with some exceptions)
Utterance meaning	Varies in context	Relatively fixed
Compositionality	Partly compositional	Partly compositional (with some exceptions)
Competences	Makes conversational contribution on its own	Requires additional morph syntax to make a conversational contribution
Communicated assumptions	Communicates at least one strong implicate and one strong explicator	Communicates at least one strong explicator
Privileged interactional interpretation	Implicate	Explicator

Conclusion:

A conclusion to this chapter we have dealt with proverbs including the difference between idioms and proverbs .

We found that idioms is defined as phrase that composes of it's own meaning, an idiom has a non-literal meaning. Idioms are used in poetry while proverbs defined as short sentence that is usually used to give advice to someone. Proverb has literal meaning and Proverbs are used in daily lives, these was the main differences between the two concepts we often accounts proverb in our daily lives in all communication and in diverse written works as we mentioned above proverbs are the items of Folklore deserve a respectful study.



Chapter two:
Proverb as a linguistic
behavior in Algerian

Introduction:

Language is the most outstanding medium through which learner begins establish contacts whatever the distance that may exist between them Youcef [2004:54] maintains that "language in particular he's one of the most prominent organization factors in these societies".

The second chapter she lied on the relationship between language and culture and the context of situation and culture one of the earliest schoolers who began developing in theory of Proverbs meaning is Kirsenblat-Gimblett(1973), she proposed specific equation for determining the meaning of proverbs in context her hype reads like this proverb meaning is equal to the participant evaluation of situation Plus participant understanding the proverbs based Plus interactional strategy of the Proverbs user. Proverb meaning= context+ base meaning+speaker intention.

It also gives a brief description in Algerian's including tiaret's social linguistic situations.

1. Malinowski's context of situation :

The phrase 'context of situation', which found fortune later in the linguistic theory of J. R. Firth, was coined in 1923 by the anthropologist Bronislaw Malinowski, in his supplement to C. K. Ogden's and I. A. Richards' *The Meaning of Meaning* (referred to herein after in the 8th edn, London, 1946). The title of this supplement is 'The Problem of Meaning in Primitive Languages', and its aim is to sketch an approach to semantics by basing questions of meaning on an elucidation of fundamental categories revealed by the study of primitive speech.'

Malinowski's approach takes as its point of departure a consideration of the problem of translating primitive languages, languages such as he had encountered in New Guinea and Melanesia, radically different in structure from English, and expressive of a culture radically unlike that of Western Europe. Malinowski's initial point is that the attempt at word-for-word translation of such languages via dictionary equivalences is not only doomed to failure, but is indicative of a mistaken concept of meaning and how words have meaning.

A. Context of situation:

In the second foreign language course, contextual issues are particularly complicated. Because the general feeling is that language in the classroom works in ways other than "natural" and "real". The usage environment is the same as traditional language education. Method. With the advent of the second method of communication in foreign language

education, traditional textbooks rely on simple sentences and words separated from the context. Even the "situational approach" developed in the 1950s and 1960s (Hornby, 1954; Frisby, 1957; Pittman, 1963) is of interest and recognizable conjunctive to some linguists because of the role of the conjunctive. In contrast to attempts to present text or activity in the settings (e.g., "in the publishing office", "from the airport", "in the restaurant"), "the basic concept of the [language] function in context". , Used the sentence "prefab" (Holliday, 1978:10). However, from a social point of view of language use and language education \ \ learning, the main problem with prior communication methods is to equate the context with the whole Thing. As Holliday (1978:10) pointed out, in the context of the \ \ u201c situation, it describes how the text relates to the social process in which it is located. The three components that occur: the main social activities that occur, the stakeholders (plus the way they are interrelated), the role and function of the text in this social activity is technically the "domain" of the functional linguistics of the system. , Called tenor and pattern. Coordination, on the other hand, is configured directly in the physical environment of the language event (for sale). For example, meeting settings can be viewed by the performance of the context (the store or company that hosts the event), not the context of the context itself.

The fact that the actual setting of the text used for foreign language teaching or pre-language teaching is not Post offices, airports or shops, but classrooms are proof of their own The language teaching\learning dictionary between the set of "executed" activities in The actual situation of the situation for the discourse in the classroom and language class. But, even in a classroom setting, this is only part of the big picture. Beyond that, we have the 'real' Students use new language skills Social situations There is a lot of diversity, including work, college, and the Internet.

To resolve the above-mentioned pointed-out contradiction Efforts were made to explore social situations beyond the classroom environment. Not only the setting of linguistic cases the social processes that make up every day social interactions. Settings and The approach of communication in the context of the situation brings the concept of text Effective in relation to social activities and interpersonal relationships. Set as a place where social processes take place, rather than the simple material side of the text.

Beyond the context of scenario lies the context of culture, composed of social methods mediated thru language.

In terms of language education, lifestyle and nation of affairs must no longer be seen as “two things, however as an alternative the same element considered from two one of a form depths of observation” (Halliday, 1978: 16). The subculture is the whole practicable of state of affairs kind’s –in discursive terms; it provides the practicable of linguistic belongings that can be used in every textual content produced in every particular situation. In the classroom environment, at the equal time that the textual content instantiates the register, which realizes the context of situation, the achievable that lies in the back of every text a discursive viable constructed with the resource of instructors and students for exploring language– realizes and construes a context of way of life for language learning. But this view of way of existence is top notch from what is normally understood in language education as “teaching language, teaching culture” (Halliday, 1978: 17). As Halliday remarks: “When we talk of the cultural context for language education, we have to go beyond the popular notion of culture as something defined solely by one’s ethnic origins. All of us participate in many simultaneous cultures; and language education is the principal means by which we learn to do so” (1978:17).

In summary, language has three roles in language education. From a linguistic point of view, it is what we are learning is the 'substance' that we must acquire in order to practice. In linguistic terms, it is the \u201ctool\u201d we learn, and in that sense it constitutes Resources for learning. And in terms of 'meta-language', it is the object of learning, the content we need to learn about us. According to Halliday (1978),

Integrating these aspects of language Education is what the learner expects through contact with language as an entity. Elements and objects for creating the possibility of system semantics in instances of language (text) are being exposed. And the key to this change is the context of the situation, i.e. That is, \u201ca consistent pattern of activity in which discourse acquires its relevance\u201d (Halliday, 1978:22). And what language learners can do is also in the context of situation Interpret high-level systems, i.e., the context of culture. In language education, learners There are two ways to make predictions: predict text in context and predict fraud. Text to text, and this presents particular difficulties for second or older language learners. For those not yet familiar with the overall patterns of a new language: they need to learn from texts written in a language with little or no experience. In the words of Halliday (1978:23) language education.

B. Context of culture:

Text has context. There are 2 contexts that are provided as text. They are the context of the cultural genre and the context of the context register. According to Eggins 1994:25, \u201ca systematic and functional approach describes, through the concept of a genre, how people use language and achieve culturally appropriate goals.\u201d Using language to convey meaning is culture-based. To. Different cultures have different meanings or interpretations. Butt et al 1995:11 stated that \u201cthe context of culture is the context outside the text\u201d. Given the significant differences in activity between one culture for determining the meaning of the form, ceremony, and courtesy of speech. Understands language in the context of a culture, in cultural context information. Therefore, depending on the cultural background, each person who understands the meaning of a language may have different interpretations. It can be defined as a genre in the context of culture. The genre of written text is a hallmark of text composition. There are several genres of text, such as stories, li counts, explanations, procedures, etc. that can distinguish the text.

The famous anthropologist, Edward T, Hall , studied the effect of context and culture on communication. He identified two basic types of culture ; high context and low context cultures.

High context cultures are those that tend to emphasize interpersonal relationships. They value group harmony and their communication tends to be ruled more by intrusion and feelings than by logic. Words are not as important as context, which might include a speaker's facial expressions, tone of voice body language, and even age and status. High context communication tends to be more indirect and formal. Hall described many Asian. Middle Eastern, South American, and African cultures as high context cultures. Low context cultures, on the other hand, tend to emphasize the individual. They value logic, facts and being direct. Decisions are often based on facts and information, rather than feeling and intrusion. Discussions end with actions. People are expected to be very clear and precise when they speak words and legal documents become more important than relationship during communication Hall labelled much of Western Europe, and North America as a low context cultures. This includes most English speaking cultures as well. The difference between low and high context communication can perhaps be illustrated in the following example. Let's say you meet someone for the very first time. You know nothing about each other, many hours talking and asking questions in order get to know each other. That's pretty low context communication.

2. Linguistic framework :

A. J.R Firth :

J.R. Firth Professor of General Linguistics in the School of Oriental and African Studies, at University College, London. He held the first chair of General Linguistics in Great Britain, from 1944 until his retirement in 1956. F.R. Palmer writes of him that: "He and he alone pioneered the subject in Britain. For years he was, like Henry Sweet (with whom he loved to be compared), a voice crying in the wilderness ... he himself did not merely bring linguistics to Britain; he brought his own original brand" (Palmer 1968: 1).

Of Firth Halliday has written: "the most important influence on my own thinking came from my teacher J. R. Firth ... It is from Firth, of course, that the concept of system is derived, from which systemic theory gets its name; and unlike most of the other fundamental concepts, which were common to many groups of post-Saussurean linguists, particularly in Europe, the system in this sense is found only in Firth's theoretical framework (Halliday 1985/2003:186)".

What is remarkable about Firth's linguistics, as Butt has written, is that Firth was able to develop the theoretical power of linguistics, without losing a connection with language as part of lived experience. Butt sums up these two complementary commitments in Firth's linguistics in this way: "In Firth's view of science, the object of study is ultimately tractable (or 'effable') while the categories of description, drawn themselves from different meaning systems, must always remain technically 'ineffable' ... While Firth, and his tradition of linguists, may have had trouble being heard as scientific linguists against the Bloomfieldian and Chomskyan backgrounds, what counts as science today leans very much more in their favour" (Butt 2001: 1807).

Firth describes his object of study in remarkably human terms: linguistics was the study of "processes and patterns of life"; "The essential social basis for the study of meaning of texts is the context of situation" (1956/68: 108); language is to be regarded as "embedded in the matrix of living experience" and the human body as "the primary field of human expression and as continuous with the situations of life" (1968: 91); meaning is "intimately interlocked not only with an environment of particular sights and sounds, but deeply embedded in the living processes of persons maintaining themselves in society" (1968: 13).

At the same time, linguistics required a technical vocabulary where the terms, such as "level or levels of analysis", "context of situation", "structure", "system", "unit" etc must not be confused with everyday usage of the same lexical items. The terms must be given their meaning by their place in the "restricted language" of the theory. (1957/68b: 169). In developing concepts in a linguistic theory, Firth emphasized that he was sketching a "general linguistic theory applicable to particular linguistic descriptions, not a theory of universals for general linguistic description" (1957/68b: 190-1). He referred to the 'universalist fallacy' and condemned the posturing of universal grammatical categories as "bogus philosophizing" (1957/68b: 190).

On context in Firth's linguistics as we know, Firth was deeply influence by Malinowski's ethnographic studies of language, context and culture. Halliday has written that Firth owed his greatest intellectual debt to Malinowski. Like Malinowki, Firth accepted that for the study of meaning, a contextual approach was inevitable, because meaning "is deeply embedded in the living processes of persons maintaining themselves in society", and "is a property of the mutually relevant people, things, events in the situation. Some of the events are the noise made by the speakers" (1968: 13, 14). This relationship between language and elements of the situation was systematic for Firth: "I want to make it clear that the linguistic systems and structures are related to the systems and structures in the events, relevant objects and people and what they are doing" (Firth 1957/68: 91). The OED ascribes to Firth the first use of 'context' in a verbal form, and he notes in his writings "I have found it necessary to conjugate context, and find contextualize and contextualization indispensable forms" (1935/57: 14).

Below is a lecture in two parts, based on extracts from three books by Firth: *Tongues of Men*, *Papers in Linguistics 1934-1951* and *Selected Papers of J.R.Firth 1952-59*.

B. Dell Hymes :

In Systemic Functional Linguistics (SFL), as founded by Michael Halliday and influenced by J. R. Firth, context is defined in terms of the three notions of field, tenor, and mode, roughly corresponding with Subject Matter, Participants (and their relations and purposes), and the Channel (spoken or written) of discourse and how choices of linguistic forms are influenced (see, e.g., Halliday, 1977). Also in this simplified analysis of context, categories are rather vague and heterogeneous. Thus, the category or identity of Participants is a social category, whereas their Purposes are rather mental—which however is not further

developed since SFL is an anticognitivist theory within the broader framework of British empiricism. Similarly, Subject Matter rather seems to be a semantic property of discourse itself, and not part of the communicative situation. SFL further distinguishes between context as situation and context as culture, a distinction between local and global, micro or macro environments, that not only applies to context but more generally to society, and more specifically to discourse and interaction (see van Dijk, 1993 for a critical assessment of the notion of context in SFL).

C. Michael Halliday :

The semantic component of the SFL model is construed in terms of three metafunctions, ideational, interpersonal and textual. The ideational metafunction is that part of the meaning which concerns the way external reality is represented in the text. In informal terms it might be thought of as the content of the message, and is probably what many think of first when they refer to a semantic component. This means that it is intimately concerned with the processes involved, whether they be actions, events or states, the entities involved in these processes, and if mentioned the circumstances within which they take place. The interpersonal metafunction concerns the relationships that exist between the speaker and his addressee(s), and between the speaker and his message. The textual metafunction is that part of the meaning potential which makes a text into a text, as opposed to a simple string of words or clauses. It thus involves phenomena such as thematic structure, information structure, and cohesion.

It will be evident that there is a close connection between the three semiotic functions and the three semantic metafunctions. Indeed they dovetail into one another:

Field —> Ideational metafunction

Tenor —> Interpersonal metafunction

Mode —> Textual metafunction

The Context of Situation is the “environment in which meanings are being exchanged”¹ and is comprised of three elements:

★**Field of Discourse:** “refers to what is happening, to the nature of the social interaction that is taking place: what is it that the participants are engaged in, in which the language features as some essential component?”

Tenor of Discourse: “refers to who is taking part, to the nature of the participants, their statuses and roles: what kind of role relationships of one kind or another, both the types of speech role that they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?”

Mode of Discourse: “refers to what part the language is playing, what it is that the participants are expecting the language to do for them in that situation: the symbolic organisation of the text, the status that it has, and its function in the context, including the channel (is it written or spoken or some combination of the two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.

3. Language definition:

Language is the most outstanding medium through which human beings establish contacts whatever the distance that may exist between them.

Language is a system of conventional spoken, manual (signed), or writing symbols by means which human beings as members of social group and participants in its culture, express themselves, the function of language include communication, the expression of identity, play imaginative expression and emotional release.

The capacity to acquire and use language is a key aspect that distinguishes humans from other beings, language is a basically a means from commutating with others, but a good language user is not only the one who knows and understand a large number of words, not the one that masters grammatical rules; language is more than Lexis and syntax, it involves an addition to knowing what to say, knowing when, where, how and why to say.

Many definition of language have been proposed. Henry sweet an English phonetician and English scholar, states: "language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts". The definition proposed by different scholars, as well as, the main

common concept can be taken the various definition, is that language can be said to be the basic of the communication and expression of human thoughts, feelings and emotions and the establish rules and maintain their culture; thus, it can be said to be an ideal means in shaping identity of individuals.

In this respect, Edward Spain (1939) states: "speech is a familiar feature of daily life that we rarely pause to define it, it seems as a natural to man as walking, and only less, so as breathing.

Yet, it needs but moment's reflection to convince us that this naturalness of speech is but an illusory feeling".

The American linguistics Bernard Bolch and George L. Trager formulated the following definition: "a language is a system of vocal symbols by means of which a social group cooperates". On the other hand, behaviorist often defines language as a learned behavior involving a stimulus and response (Ormond, 1995). They often refer to language as a verbal behavior, which is language that includes gestures body movements, as well as spoken words (Pierce and Eplin, 1999).

Any act of verbal communication has a number of purposes for which it's used (Jacobson, 1960), proposed nine elements or factors which are necessary for communication, which are:

- Description: to describe factual information.
- Evaluate: to make a value judgments, the theory of evaluation provide that best account of the origins of the biological species.
- Emotive: to express emotions.
- Evocative: to evoke emotional response in an audience.
- Persuasive: to persuade someone to accept something, as in an argument, or to act in certain way.
- Interrogative: to elicit information.
- Directive: to tell someone to do something.
- Prerogative: an utterance that constitute an action.
- Recreational: when language is used for fun or enjoyment, such as in telling of a joke.

Language varies to different dialects from one speech community to another; this dialect are considered as law varieties of language and are not used in official formals or academic speech situations. Language is the most significant aspect which makes as different from all other species. Accordingly, language acquisition is the most impressive aspect of human development both in psychological and cognitive perspective. However, all the normal human beings acquire the language they first encounter as children. Then they might learn multiple languages but those languages be always be different the first language they acquired by being exposed to. So it's evident that there are a lot of differences and similarities between the first and the second language of a person.

Language acquisition is the meaner of learning a language by immersion. It provides the student with practical knowledge of language whereas language learning focuses on providing theoretical language of a language.

4. Algerian language:

Algeria is known by its multiplicity, and different languages; thus, people have always been in contact with each other all over Algeria using different languages or language varieties. Algeria in characterized by the presence of three languages; Arabic with its different varieties, the native language of the majority, Classical Arabic (CA) for the official use, Algerian Arabic (AA), and modern standard Arabic (MSA), then Berber (BR), and French for the teaching of science and knowledge. Among all varieties, the Kabyle, the Chaouia, the Tamacheq and Mozabi are most used; they are principal varieties of BR.

Algerian Arabic represents one variety of the one spoken in Algeria, it is divided in different regional varieties allowing inter comprehension but each region has a specific dialect and accent, French is used as language of everyday life interactions, it is technical language for development, it has a strategic place and fulfills many social functions and the English language is taught from the first year at middle school, it is spoken by a small number of Algerians, especially the young generation.

Finally, CA, the official language of Algeria which used only in courts, in most of the media, in mosques, schools, universities, and in many publications, thus, they use CA in official settings AA/BR in informal situations such as with friends, at home and in daily life in general.

A. Classical Arabic (CA) :

Classical Arabic in the language of the holy Quran and Islam, its considered as a dead language, it is used in the mosque for religious ceremonies, and at home for worship, CA is also used for prayers all over the world whatever their mother tongue. Since it is the language of the holy Quran Mohamed Ibrahim (1983) reminds us that the Arabic language was chosen by God for carrying out the divine message to the humanity in general and the Islamic nation in particular. In this regard, (2009:19) says Indeed, with its tight relationship with the holy Quran as well as the ideological and spiritual heritage, the Arabic language is the most capable of protection the Arabic personality and the features of Arabism. Thus, Arabic is regarded as one of the most beautiful and important languages in the world (as cited in Yakoub 2011,11). It was simplified to MSA for the medium of instruction and for some conversation with the Arabic world. Haughton and Mifflin (1994.412) CA is codified and is the vehicle of a huge body of classical literature, it has a great literacy tradition encompassed in ancient poetry, religious and grammar books, classical Arabic enjoys the prestige of a written language, but is no ones mother tongue, it is used by group of scholars who have always taken great pride in their ability to speak flawless Arabic, and therefore always looked down upon any colloquial interference within the classical forms.

Moreover, Arabic is becoming the dominant language at the written as well as the oral level, CA is said to be the language of formal discourse, lectures, news, broadcasts, speeches, it has a prestigious place since it is the language of the holy Quran, with some modifications necessary for its use in modern times, it is uniform throughout the Arabic world, colloquial Arabic includes numerous spoken dialects, some of which are mutually unintelligible. Al Seyyuti (1998) mentions that: Arabs used to make pilgrimage to Mecca in the pre-Islamic times every year. The Quaranish tribes listen to their dialects, tribes to select what is appropriate for their usage, and avoids some vocabulary, which is considered to be rude. (175).

B. Algerian Arabic (AA):

AA or Darja, the low diglossic variety, it is the mother tongue of the vast majority of the Algerian people.

The Arabic is derived from the form of Arabic spoken in Northern Africa, it is a vernacular form derived from CA, it refers to the variety that Algerians use in oral

communications. Tabel Ibrahim (1995:33) states: these Arabic dialects constitute the mother tongue of the majority of the Algerian people (At least for those who are originally Arabic speakers), the language of the first socialization, of the basic community. It is colloquial Arabic used for everyday-life situations and all interpersonal interactions. AA reflects the folks culture and oral heritage of popular songs, stories and sayings.

It is unwritten language since it is a mixture of various languages which have existed on the Algerian community through its history, one might encounter an informal written text in the Arabic script, coming back to the 80s and the 90s when Algerian Arabic was written down new extent, satirical newspapers such as: El-Munchar, El-quardash and Sahafa.

Darjas vocabulary is mainly constituted of Arabic terms and syntax in addition to numerous borrowed words from Berber, French, Turkish and Spanish (Boucherit 2002).

Algerian Arabic is the native language of 75 to 80 of the Algerians, and it is mastered to 85 to 100 of them, it is spoken language used in daily communication and entertainment, it is pervaded by French language from which it has taken large amounts of borrowed words and expressions. Bedoui Bishai states that: desirous of reaching the general public and perhaps also because they hand out fully mastered CA the speakers of revolutions have often used colloquial expressions in their formal speech. AA is still written in many newspapers today, such as: El Haddaf and Echabaka are striking examples. It varies from one region to another where westerners sound more like Moroccan Arabic while the easterners articulate similarly to Tunisians; i.e., in spite of the fact that these two languages varieties are some points (Younes Samith and Wolfgang Marier, 01).

In this respect, Marçais (1958/580) explains that: There are points of vocabulary which place the Arabic dialects of the Maghrib in the clearest, if not the deepest, contrast to those of the Middle East. In fact, Algerian Arabic represents the vernacular Arabic, which is not normally written but it is spoken as a native tongue by more than 80% of the Algerian population, while approximately 20% or less speak the native language of Berbers which is Tamazight (ibid).

C. Modern Standard Arabic (MSA):

Modern standard Arabic (MSA), also known as Al Fusha, is considered as one of the main varieties of the Arabic language. It is a term used mostly by western linguistics to refer

to the variety of a modern literacy form derived from it to meet social and linguistic needs, it is the variety that has emerged in the nineteenth century, as a simplified version of CA, this contemporary variety of Arabic which is definitely less formal than CA, huge number of foreign words and expressions was introduced into Arabic in the late 19th and 20th centuries. Hence, they gave birth to MSA, it has been applied to the written language of contemporary literature, Al Ani (1971:18) defined standard Arabic as a modernized version of classical Arabic, MSA has evolved over time and dropped some of the more archaic words and phrases has added new scholarly vocabulary as the time have changed. Said² stated that MSA is: that variety of Arabic is found in contemporary books, newspapers and magazines and that is used orally in formal speeches, public lectures and television it has no native speakers of its own, and most educated Arabs can read, speak and understand MSA.

MSA has been set to simplify CA, it has defined on the light of Holes (2004:5) as: the modern dependent of Classical Arabic, unchanged in the essentials of its syntax but very much in its vocabulary and phraseology, it is a language used mainly in formal education, media, administration and international conferences. Moreover, Arab linguists agree that written Arabic is identical among all the Arab speakers from all over the world.

MSA is streamlined, modernized from CA. it is the official language of all the Arab countries, and intelligible means of communication within the Arab world. In that sense Ennazi (1991:9) suggests: Modern standard Arabic is standardized and codified to the extent that it can be understood by different Arabic speakers in the Maghreb and that Arab world at large. Thus, it is the language uniting the Arab countries (Al sayegh 1990:20). (Cited in Zeinab Ibrahim, 2009:04). It has the characteristics of a modern serving as a vehicle of a universal culture; it is taught in schools and used in formal setting. It is also used in written form, newspapers, magazines, official documents and business because most Algerian people have exposure to MSA through media. Meanwhile, MSA is the language of education as it is taught in our Algerian schools (Maden 2011,29).

MSA has been constituted since 1976 constitution in article 3 Arabic is the international and official language. In addition to that, Modern standard literacy Arabic (MSLA) is used in media such as television and radio channels, conferences, Hence; there are two varieties to MSA, the first is the written MSA which is largely the same through the Arab world, while the second is the spoken MSA can vary based on the geographical location dialect, it should be noted that spoken MSA has more grammatical license than written MSA.

Habesh (2010) states that: MSA is the official language of the Arab world, and MSA is syntactically, morphologically, and phonologically based on CA, the language of the holy Quran (Islams holy book), (my emphasis,12).

D. Berber (BR):

Tamazight is the oldest language in Algeria. It is the mother tongue of the indigenous inhabitants of Algeria. Although they adopted Islam and Arabic language, Amazigh maintained their language which is still the language of their homes until today.

Oakes (2008:18) states: about 20% of the Algerian population speaks Berber as the first language and many of these do not use Arabic at all, preferring French as their second language. However, new reports show that 1/3 of Algerians speak one of the Tamazight varieties at least. Berber dialects are diverse and used in different areas: Kabyle; spoken in Kabylia, Tizi Ouzou, Bedjaia, Mozabite; another spoken in Beni Mzab, Shaouia; mainly in Aures mountains, Zanete; spoken mainly in Timimoun and some other Ksoun nearby Adrar center, Tamashekt: the variety used in some parts of sahara by Twareg people. Yet, it is not on January 5th,2016 when the Algerian government announced Tamazight as a formal national language.

In Algeria 29% of pure Berbers concentrated mainly in Kabylie, in Aures and in the Sahara(by Twareg), furthermore, BR has been recognized as a national language by constitutional amendment since 8th may 2002. Berber are recognized in Algeria, but the majority are the Kabyles of the Kabylie mountains, East of Algiers, Tizi Ouzou and Bedjaia, it is used in two distinct scripts, Latin and Tifinagh, and the Chaouia of the Aures. There are also isolated communities of Berber speakers that are existed in the southern part of Algeria, so the mozarit, Ovargla, Tougourt, and Gourara have been treated as isolated dialects with a clean relationship to each other but with their status as languages not clearly defined. Furthermore, BR is represented by various dialect such as Chaouia, Mozabit and kabyle, there is actually a great deal of variation in the way these speakers speak and use Berber, there are many local and regional dialects, Chenoa or chinwiya belongs to the phonological and lexical variations of Kabyle. It is spoken around amount Chnaoua, near Cherchell and Tipaza, Rifi or Tharifit is spoken near the Moroccan borders, and Mozabi which is basically spoken in Ghardaya.

All Berber dialects use some Arabic (borrowing). On the other hand words from Tamazight dialects are used in Algerian Arabic such as: 1 (fakron) that means a tortoise, é (fallus) that means a chick. Berber was recognized as national language in 2002; it is used in TV and radio programs; there is a national channel and radio station which broadcast in Berber.

The status of Berber has changed from a spoken non recognized language to written recognized national language.

The most practical measure of this recognition has been the inclusion of the Berber language in the Algerian system of education. Therefore, Berber has become another language that is obligatory students to learn from the first grade.

5. Culture definition:

Edward B. Taylor (1871) first defined culture as that complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society, (cited in Suckmann, 1991], p. 8). Since then, anthropologists, sociologists, economists, psychologists, scholars and Lyman alike have created their own definitions. Despite their slight differences, all understandings appear to include some form of identifying, what people do (cultural behavior), what people know (cultural knowledge), and the things people make and use (cultural artifacts), (Westby and Ford, 1993, p. 320). Isolating these components from within a society will allow for an understanding of the culture's values, beliefs and assumptions. Sot (1989) proposed that culture is to the organization what personality is to the individual: a hidden, yet unifying theme that provides meaning, direction and mobilization, (p. 1). Westby and Ford (1993) interpret this to mean that culture provides members with a way to frame their roles and experiences. According to Ott, culture is essentially the driving force behind all activities. Thus, knowing as much as possible about the desired public cultures will allow practitioners to foresee what direction this force is driving its publics, [it is through the study of culture that practitioners can gain a higher level of understanding for their publics. Crisis literature presented the need for better forecasting and understanding, and culture provides the big "how" portion of the model. Through its tested and tested analytical process of information gathering the study of culture becomes the key to allowing practitioners to remedy the current shortcoming within crisis research, namely better prediction and understanding of human behavior. Its influence, clearly, cannot be overlooked.

Many scholars embrace Collier's (1989) notion that culture is, one identification with and acceptance into a group that shares symbols, meanings, experiences, and behavior, (Dainton and Zelle, 2005, p. 74-75).

Culture represents the, beliefs, attitudes, values, myths, ideologies, routines, and other behaviors that define o people and their relationships to others. A culture binds together people who are united by a common set of experiences, beliefs, and values,(Sillars and Gronbeck, 2001, p. 201).

According to Keesing (1974), culture is a system of practices by which humans have solved problems of adaptation through the formation of concepts and ideas Lincoln (2000) explains that culture refers to a group of people and to some factor* that defines the group, while the group also defines the X. He suggests that the X could include communication, artifacts, and modes of behavior. And various kinds a preferences. In other words it is entirely circular; for example, the Ninth Ward culture is whatever the Ninth Wanders de and makes say and think, and what the Ninth Warders do tend make, say and think is influenced by the Ninth Ward culture.

What can be understood from the different definitions in the table above is that culture involves what people think, what they do and what they produce as a material. Mental processes beliefs, knowledge and values ore part of culture. It is also shared, learnt symbolic transmitted across generations, adaptive and integrated. This means that individuals are shaped by pre-existing culture that continues among the new generations after the death of their ancestors, this accumulated culture has also tremendous impact on learning o foreign language. This is felt among professionals who, along the years, recognized the close contact between language and culture.

Teachers and learners with their proper incentives and Favorable circumstances may contribute to the general improvement of learning L2; however, their efforts very often fail to some extent because of the close contact between languages and cultures. Language and culture are interrelated The cultural aspects can then be a real hindrance to both the teachers and learners motivation because they may set up barriers to comprehension.

6. The relationship between language and culture:

In any particular community, the existence of the culture is always supported by the human specific means of communication, i.e. language. Language is not just semantics, language goes beyond than what the uttered utterances or the scripted papers can hold. Language does not end at the sense or the usage of words linked to a culture. Words themselves represent history, beliefs, and permanently the culture of their origin which is partly acquired and mostly inherited and also learned to be used appropriately in relevant contexts.

The connection between language and culture is inveterate and profoundly rooted. The total intertwining of this maintained interconnection initiates at ones birth. Language is used to convey culture and preserve cultural ties. However any discussion of the relationship between language and culture, or culture role in language learning has begun with some attempt to define the perplexing relationship.

The relationship between language and culture is viewed from three opposite angles:

First language may be observed as tightly and closely correlated with a culture: language and culture as inseparable phenomena.

On the other hand, language and culture are viewed widely independent phenomena considering language as a means of communication that can be used anywhere at any time and in any sphere in a way that is not connected with culture.

between the two perspectives, language and culture are partly interconnected. However, any theory that claims that language and culture are separated turned to be neglected and unaccepted.

To a certain extent the way we think and interpret things is shaped by the morals, attitudes, traditions and whole way of living in the community we grow up in. Hence, it is natural to assume that our whole style of thinking is affected by the language which we use. Individual from distinct cultures speak distinct languages. This means that people, who talk, for instance, Arabic, see things differently than people who talk English, French or Chinese. In other words, language leads our way of thinking.

7. The sociolinguistic situation in Algeria:

The history of languages in Algeria, as stated in the recorded history of languages, the early inhabitants of North Africa was Imazighen who spoke varieties of Tamazight.

Those people had contact for a long time with the various conquerors and traders who successively settled in North Africa, and who left different extent influences in region, including the phoenicians, the Romans, the Byzantines, the Arabs, the Turk, the Spanish and the French.

It is worthwhile to note before the Arabs conquest the Tamazight speaking population put up resistance to adopt the invaders languages and religious and managed to preserve their linguistic heritage and cultural identity. The new faith permitted the Arabic language to infiltrate pervasively into the different speakers of society through conversion to Islam and the practice of the religion yet BR continued to be spoken in some mountainous regions.

The spread of Arabic, particularly in its written form is arguably one of the factors that prevented the BR language from developing form. For many years Tamazight, the oral indigenous language remained spoken and transmitted generation after generation. People in marriage between Berbers and Arabs would adopt their language or both depending on the social and regional of the family.

Between 1830 and 1962, Algeria was well-known to the world as being one of the French colonies. During this period, the French wanted to put an end to the Arabic. The colonial authorities had therefore implemented firm and continuous language policies to the detriment of Arabic language in administration and education. Its use reached into particularly every field in the Algerian society.

Algeria is a great country but most Algerian people can't speak English properly because of the government wanted them to learn the old colonial French.

Consequently, this will hinder them from taking part in a global world which uses English as the international language for communicating.

Algeria is known by its multiplicity, and different languages; thus, people have always been in contact with each other all over Algeria using different languages or language varieties. Algeria is characterized by the presence of three languages; Arabic with its different varieties, the native language of the majority, classical Arabic (CA) for official use, Algerian Arabic (AA), and modern standard Arabic (MSA), then Berber (BR), and French for the teaching of science and knowledge. Among all varieties, the Kabyle, the Chaouia, the Tamacheq and Mozabi are most used; they are the principle varieties of BR.

Algerian Arabic represents one variety of the one spoken in Algeria, it is divided in different regional varieties allowing inter comprehension but each region has a specific dialect and accent, French is used as a language of everyday life interactions, it is a technical language for development, it has a strategic place and it fulfils many social functions and the English language is taught from the first year at middle school, it is spoken by a small number of Algerian, especially the young generation.

Finally, CA, the official language of Algeria which is used only in courts, in most of the media, in mosques, schools, universities, and many publications ; thus, they use CA in official settings, AA/BR in informal situations such as with friends, at home, and in daily life in general.

8. The sociolinguistic situation in Tiaret:

As we have mentioned above Algeria is known by its diversity and different languages. Also Tiaret is known by its multiplicity and different dialects due to the different regions in the wilaya such as « Frennda, Takhmaret », who are characterized by special words in different pronunciations such as : Ya 3ayyi, Yames, Chawart ... etc, and Kasser Chellala with Zemallet AlEmir AEK (Taguin) they also have a special words like : Ya wayli ; 9abayt, 9odwa ... etc, Ain Dheb and Sougueur such as : NtiKayti, Hawji, they differ with comparison to other region such as Hamadia, Mehdiya, Sebain, Damouni ... etc.

We back to Tiaret, the native speakers of town who are known by using these words: hawechta, Kidayra, Ghaya, Wah, Chahi, Hanya, Ghaditina, Malk , that may be repeated every day in their daily life ; In addition to that, they use some Fr words such as : D'accord, Jamais, Toujours, Normalement, pas encore, oui, C bn, bien, malgré, alours, as it is appeared the CS (code switching which is to mix or switch between two languages) occurs frequently in different situations when the bilingual speakers mix between Arabic and French in their speech, such as : Salut, Kirakdayra CV, (hi, how, are fine ?) or (hi, where have you been I miss you), another example : ooh thank you so much 3la lkadou chbab (Ooh thank you so much for the gift it is nice), that exist most in English department they prefer to switch English with Arabic, since they are studying English which in a great competition with French.

Malika Rabahi Maameri, another of « the syndrome » of the French language in Algeria said: «the language spoken at home and in the street remains a mixture of Algerian dialect and French words».

Conclusion:

To summarize, one of this paper's primary points is that we cannot fully comprehend a book if we don't know anything about the situation. All of our interactional contexts are social as social creatures, and they entail people doing things with their lives (field) while interacting with others (tenor) and doing so through some kind of communication route and abstraction (mode). However, people in our social environments engage in pre-planned, goal-oriented activities (genres). The field, tenor, and mode register variables represent the school of systemic functional linguistics' attempt to comprehend and describe the various situational situations in which we operate and interact. The genre debates are a relatively recent attempt by re-searchers.

Furthermore, we give a brief historical background of the sociolinguistic in Tiaret which is characterized by its different dialect.

Finally, we can conclude that the sociolinguistic situation in Algeria is characterized by its complexity and diversity due to the coexistence of different languages through its territory.



Chapter three

Data Analysis

Introduction:

The third chapter is devoted to the practical part of this research work, the translating and the analysis of the common west Algerian proverbs that Algerian proverbs that represent women. It also aims at investigating the nature and the scope of the problems that third year LMD students in the English Department at university of Ibn Khaldoun Tiaret encountered in translating English idioms and proverbs into Arabic and vice versa. An attempt will be made to describe and analyze the strategies involved in the Arab/English translation of idioms and proverbs.

1. Research Methodology:**A. Methodology:**

In order to collect the necessary data and achieve reliable results we used a primary source which is in the form of research instruments

Therefore, the research instrument used is collecting some Algerian proverbs and expressions by providing some examples of the most famous and useful ones in our daily lives, and we attempt to understand and analyze them, all these will be explained with details in this chapter.

B. Data collection:

Data were collected through Tiaret citizens nearly 20 people who gave us about 20 Algerian proverbs and idioms.

The expressions were chosen according to some of the subdivision of the theoretical part. Times contains and the limited number of pages didn't allow the number of idioms and proverbs to cover all the subdivision (types of idiomatic and proverbial expressions mentioned in this research work) we only chose the most common ones and attempt to analyze them in this chapter.

C. Case of study:

The sample population is very important element that should be included in any research in social and linguistic sciences.

In order to collect data and achieve the reliable results about analyzing the Algerian proverbs thought context, in this field of work, the case study in concerned random sampling 20 Algerian people giving us some famous Algerian proverbs and idioms in order to analyze, the 20 people are from Tiaret and its surroundings to generalize and gather as much of useful information as possible.

The respondents were nearly 20 people at the time were requested to give us the Algerian proverbs or idioms they know and provide us with examples and try to analyze it if possible. Actually, they were hesitated about the right meaning since the proverb has varied meanings, they encounter difficulties in such fixed expression they were dealing with.

2. Data analysis:

The data of this study is taken from the information collected by the people living in Tiaret city and its environs. Data analysis which is crucial step in reporting the research findings. Thus our main concern in this section will be the analysis of the results obtained from the participant's responses. Therefore, to give a description for the studies phenomenon by providing evidence for the hypothesis and exploring the similarities and differences

Prior to the analysis of the respondents understanding and analyzing the proverbs and idiom expressions made in the historical chapter.

We have collect a group of proverbs the most popular in Algeria and we have translated and analyzed them according to the style "Halliday" field, tenor and mode.

The following are some examples:

Serr tnin ya erfouh alfin (سر اثنين يعرفوه ألفين) – "A secret for two, soon a secret for nobody". – That means a secret is just for one person to another not more than that, if that happens it will not called a secret anymore.

Djouz aela el ouad el haddar ouala djouz aela el ouad essaket (جوز على الواد الهدار و لا تجوز على) (الواد الساكت) – "Cross the loud river but don't cross the silent one". – That means don't trust in the silent people it may become a dangerous one-day.

Esber maftah el djena (الصبر مفتاح الجنة) – "Patience is the key to paradise". – That means be patient to get what you want.

Li ma fi kerchou tben ma khaf mi nar (لي ما في كرشو تبين ما يخاف من نار) – "The one whose belly isn't full of straw isn't afraid of fire". – That means you don't have to be afraid of anything if you didn't do something wrong.

Koul klam elkhir ouala skout khir (قول كلام الخير ولا اسكت خير) – "Speak kindly or refrain from talking". – That means say something good or keep silent is better for you.

Lahna yegleb laghna (الهنا يغلب الغنى) – "Peace wins over wealth". – That means when you are peaceful minded is better that being rich.

Essahba sahba oua niya makanch (الصحبة صحبة و النية مكاش) – "Friendship, we call it friendship, but without sincerity". – That means there's no more friendship.

El Yedd li tmedd khir men yedd li tchedd (اليد لي تمد خير من اليد لي تشد) – "The hand which gives is better than the one which receives". – That means the one who helps with anything even if with a good word is better than the one who want to receive from you.

Aeel laedaoua mzah (العدو مزاح) – There is an excess of familiarity at the root of all hostilities.

Hbibek min charkek fi lafrah oua laqrah (حبيبك من يشاركك فالفرح و القرح) – "A friend is someone who shares your happiness and your pains". –

Yedd ouahda ma tsafek (يد وحدة ما تصفق) – "One hand can't applaud". – That means one hand can't do a thing it needs help to reach what it wants.

Aedou aekel khir min sdik djahel (عدو عاقل خير من صاحب جاهل) – "A sensible enemy is better than a narrow-minded friend". – That means when you have a narrow-minded friend it's more dangerous to be with him than walking with your enemy.

Laghrab habb yemchi mechyet lahmama nsa mechitou (الغراب حب يمشي مشية الحمامة نسا مشيتو) – "The crow wanted to mimic the pigeon's walk and forgot his own." – That means some people copy other until they forget what they were being.

Elli Khaff slem (لي خاف سلم) – "The one who shows his fears ensures his salvation." – That means don't involve in dangerous situations to keep safe.

Ki nchouf ham el nass nansa hami (كي نشوف هم الناس ننسا همي) – "When I think of the other's misfortunes, I forget mine." – That means when i get tired of life i see poor and miserable people i forget my situation and thanks god for that.

El gayeb hedjtou maeh (الغائب حجتو معاه) – "The absent has always got a justification." – That means who didn't come has reason to that.

Aende echedda oua diq yadhar laedou min sdik (عند الشدة و الضيق يظهر العدو من الصديق) – "A friend in need is a friend indeed." – You know who your friend and your enemy are during difficult moments.

Khedma aand Nsara wela gaad el khssara (الخدمة عند النصارى ولا قعاد الخسارة) – "Working for immigrant people rather than worthless staying." – Work with the French colonies was forbidden in the Algerian society but the example prefers to do rather than stay without work.

Wahed yahleb w lakhor chad lmahleb (واحد يحلب و لآخر شاد المحلب) – "one person milking the cow and the other holding the cup of milk." – That's saying for sarcasm on many people working the work of one person.

Ma tjowaa dhib w ma tbeki raaiy (ما تجوع الذيب ما تبكي الراعي) – "Don't make the wolf hungry and don't make the sleeper cry."– That means always take the middle solution and be fair enough to make peace.

[trig el kedab gsira] (قصيرة الكذاب طريق) (the road of the liar is short). This suggests that both cultures reveal a negative attitude towards lying and prohibit such a vice because of their association with the Islamic and Christian religions respectively. Additionally, it happens that many people across cultures cannot bear the truth or the reality of facts due to its extreme harshness.

In English, people say “even the truth may be bitter”. In the same way, the Algerian’s [essah jadjarah] (يجرح الصبح) conveys the same idea. Furthermore, since every single mother on earth is gifted by the instinct of motherhood, one may come across many proverbs that highlight motherhood and its pervasiveness across cultures.

[kol khanfous and mo ghzal] (كل خنفوس عند مو غزال) (every beetle is a gazelle in the eyes of his mother). This proverb implies that even an ugly child –who can be compared to a beetle– is seen as beautiful as a gazelle, the symbol of beauty and gracefulness in the Algerian culture.

[Kol taatila fiha khira] (كل تعطيلة فيها خيرة) which means (the later, the better), we observe that in the Algerian culture very little attention is paid to time to the extent that the later somebody is, the better things will be.

[Kol ma yaajbak w elbess ma yaajab nass] (كول ما يعجبك و البس ما يعجب الناس) (eat what you like, and dress what they liked) It suggests that the Algerian culture stresses that each individual should conform to the norm of his society, especially in his way of dressing. [El am yban mn khريفou] (خريفو من بيان العام) (the year is known by its autumn). It implies that everything can be judged and discovered on the basis of its appearance or beginning as each year can be predicted to be either rainy or dry depending on its first season, autumn.

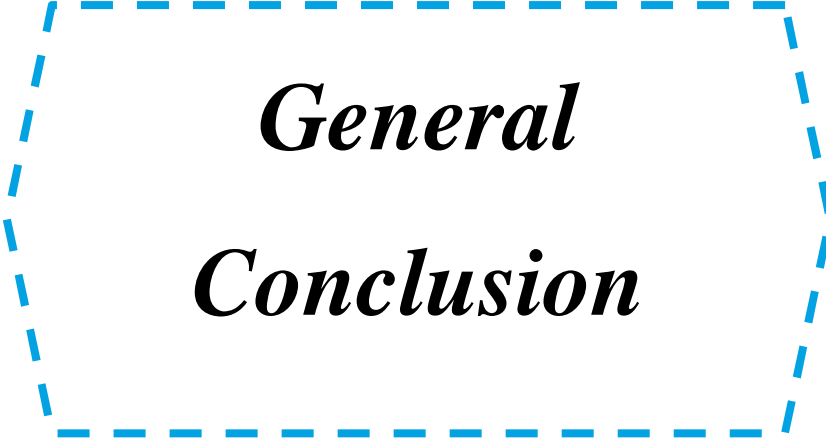
3. Finding and discussion:

The analysis of the data revealed that the respondents general performance with respect to analysis and understanding of idioms and proverbs was on the whole unsatisfactory and reflected clearly their analysis and understanding incompetence. The percentage of acceptable answers was only 13% ; this means that 87% of the task items were either reneged erroneously or were left out without analysis and understanding. Furthermore, this low percentage of acceptable answers reveals that the information encountered a considerable amount of difficulties in their attempts to translate the sample given (the test items)

Furthermore, the exploration of the respondents responses has shown (reflected) their lack of knowledge of the English sociocultural patterns which resulted in a bad translation outcome, in addition, the majority of information seemed not to be well aware of the analysis and understanding techniques that might be helpful in achieving a successful rendition.

Conclusion:

As for the research work is concerned, the following chapter how been devoted to the description of the methodological procedures and the research design adopted to acquire the data required. The aim behind our research type was to find answers to our research problem, the analysis and interpretations of the data obtained in the present study using different instruments and techniques point out confirmed our hypothesis, that it turns around the general idea that the more Arab students of English are aware of and satisticrorty enquired with the English cultural background and patient translation techniques of idioms and proverbs.



*General
Conclusion*

General conclusion

General Conclusion:

This modest work attempts to discuss Algerian proverbs and the role of the context and culture in understanding the meaning of the proverb.

The first chapter gave some definition of proverb and idiom, then, it introduced the characteristics and the theories of proverb. Finally, it attempted to clear the difference between proverbs and idioms.

The second chapter began with language and culture definition, it also explains the relationship between language and culture, it also explains how the context contribute in understanding proverb's meaning, it also gave a brief description of Halliday's, Firth's and Dell's linguistic frame work. Then; it gave a brief description of the sociolinguistic situation in Algeria and in Tiaret.

The first chapter was devoted to the practical part, it dealt with the analysis of the proverbs meaning through context, we attempted to analyze hear by 30 proverbs in order to collect data.

Since different cultures conceptualize the world in different ways, idioms and proverbs are characterized as being culture specific. In this regard Katen (1999) suggests that a cognitive approach of the study of culture can be seen in terms of the form of things that people have in minds, their models for perceiving, relating and interpreting them. This view of culture suggests when analyzing proverbs and idioms and understanding its meaning through context. One needs to be aware not only the patterns of thinking and acting in one's own culture, but also of the target also of the target language actual models of reality Nifa(1964) dexibed that the best analyzing as he called it as the one capable of evoking in the target language reader the same on similar response as the source language version does to the source language reader.

We have been able to collect data that revealed the one's cultural context and language behavior, aiming at establishing the one's proficiency and competence in context. The main findings of this investigation have shown that the hypothesis we have put forward are confirmed to a large context.

The analysis and interpretation of the data have indeed allowed us to draw a conclusion as to the one's understanding and analyzing proverb's meaning. The major findings of this study are that the majority can't reach the right meaning even it was simple because they found one proverb with many aims, it is not enough for them to be bicultural as well.

In this regard, culture is a framework within which all communication comes to pass.



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Abstract

This research work aims at studying the difficulties that the one face in understanding and analyzing proverbs and idioms meaning through culture. These cultural differences constitute an important source to the difficulties in understanding these expressions.

These difficulties results from cultural ceremonies or even the differences of understanding the same concepts. It also explains how the context contributes in understanding and analyzing Algerian proverbs.

Key Words: Algerian proverbs, cultural context.

Résumé:

Cette recherche vise à mettre en évidence les difficultés de la compréhension de l'analyse des constructions idiomatique et des proverbes empreints de concept culturels. Cette thèse démontre que les différences lors de compréhension de ces expressions. Ces difficultés résultent des comportements propres à chaque culture ou encore des différences de la compréhension des mêmes concepts. Elle traite aussi l'importance de contexte à comprendre et analyse les proverbes Algérien.

Mot Clé : proverbes algérienne, culture contexte.

ملخص:

يتطرق هذا البحث إلى دراسة المصاعب التي تلاقي الشخص في محاولة فهمه و شرحه للعبارات الاصطلاحية و الأمثال المنصهرة في بوتقة الثقافة، تشكل الاختلافات الثقافية مصدرا رئيسيا لهذه المصاعب عند محاولة فهم و شرح الأمثال. تنشأ هذه المصاعب من السلوكيات و التصرفات الخاصة بكل ثقافة أو حتى في الاختلافات في تأويل و تفسير هذه المفاهيم. كما يهدف هذا البحث إلى أهمية السياق في فهم و شرح الأمثال الجزائرية.

الكلمات المفتاحية: الأمثال الجزائرية، محتوى الثقافة