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**A LINGUISTIC ANTHROPOLOGICAL EXPLORATION OF
LANGUAGE, RITUAL, AND IDENTITY IN TIARET**

**A Dissertation Submitted to The Department of English
in Partial Fulfillment of the Requirements for
the Degree of Master's in Linguistics**

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**Academic Year
2023/2024**

Dedication

This work is dedicated to my beloved family, my parents who've been a source of love and encouragement all through my working on this project, and my siblings whom I turn to for advice and guidance whenever.

I would also like to sincerely thank my dear friends for their support especially since many of them embarked on the same journey as I this year, with that in mind, I find comfort in that I am not navigating this new phase alone.

Acknowledgments

Foremost, special thanks to ‘**Dr. Moulai Hacene**’ for his adept mentorship and assistance, and for having consistently offered valuable insights.

I place on record, very special thanks to Dr. Youcef Benamor, and Dr. Amina Bouguessa, the board of examiners, for doing me the honor of allotting part of their time to examine this work.

I recognize with gratitude all the teachers whom I’ve been schooled by in all of my academic years.

Special thanks to the lovely Tiarti families who agreed to be part of this work, and generously shared their knowledge.

Once again, dearest family and friends, I thank you most warmly for your continuous love and support.

Abstract

The present study sets out to explore Tiarti society's cultural scape within the purview of linguistic anthropology. It seeks to unveil the common cultural practices Tiartis partake in and preserve still, while also looking into the semantic as well as the pragmatic aspect. This study is principally a descriptive, ethnographic one. Wherein the researcher conducts non-numerical research that focalizes interpretation and in-depth understanding of social practices. It draws on ethnographic interviews and applies Malinowski's 'context of situation' along with 'context of culture' as analysis models. The respondents were senior Tiartis. The results of this study may assert the variety of said practices and their relevancy. The study presents a true to life depiction of the Tiarti society through detailing the particular circumstances in which these rituals take place, the exclusivity or lack thereof, and the evolutions some of them have undergone. By extension, it highlights the significance of rituals as a means of self-expression and marker of identity.

Keywords: Ethnography, Tiaret, context of situation, context of culture, linguistic anthropology.

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GENERAL INTRODUCTION

Anthropology is decidedly one of the most important human sciences, and is globally recognized as such; however, things seem to be different in the Algerian scene, as culture in the main is not accorded enough attention. This inevitably affects the sciences that center around it, and poses a setback in the scientific research progress here in Alegria. On the other hand, sociology seems to be of interest for many, that it is almost paradoxical. This is especially bemusing because culture and sociology are, beyond a doubt, inseparable.

Upon coming to the realization that anthropology greatly values human distinctiveness and tracks the stages it goes through, and sociology relies on human behaviors to measure social change; it becomes evident how much the two have in common. It is safe to say they overlap, so much so that it is only right that anthropology be tantamount to sociology in traction and esteem. One way to achieve this, is by conducting more anthropological, ethnographic research; as it would help view society from a new perspective.

For that purpose, the study at hand concerns itself with the exploration of Tiarti cultural practices: their name origins, occasions, procedures, and relevancy. With the aim of finding out how significant of a role do rituals play in forming the Tiarti identity.

Through this work, researchers can learn more about Algerian culture, specifically, Tiarti subculture. Since it is among the lesser-known provinces, yet among the richer ones in history, ethnic diversity, and resources. Though many studies of Algerian subcultures have been conducted, none were focused on this particular one.

This work strives towards presenting Tiarti customs from a more so linguistic viewpoint, and perhaps sparking readers' interest in the rich anthropological potential of this province.

The reason for my choosing this topic is my affinity for the place coupled with a genuine curiosity about certain socio-cultural features of it. The question to be posed would be:

- Are cultural practices agentive in shaping the Tiarti identity?

Prior to answering this query, the corollary sub-research questions must be heeded:

1. What are some of the most prevalent cultural practices (rituals) in Tiaret and what values do they preserve?
2. What semantic and pragmatic meanings do they hold and are they connected?
3. How relevant are they still and does that reflect on the collective identity of Tiartis?

In light of these questions, the following hypotheses can be generated:

1. Not all widely practiced rituals in Tiaret preserve good values.
2. The meanings of these rituals' denominations are irrelevant to their cultural context.
3. The relevancy of these rituals affects the collective identity of Tiartis.

To verify the validity or invalidity of said hypotheses, this dissertation is split into two parts: theoretical, and practical. The former consists of two chapters: the first and second chapter; with the practical part taking up the third chapter.

Chapter One, entitled "Anthropological Linguistics in Essence" is divided into seven sections; it opens with a preface about the field, then expands on the historical overview for a deeper understanding of how the field came to be. The third section addresses language as a cultural lens presenting literature about the subtitles: 'language', 'culture', and 'society' since they are essential in the sociological realm. After it is the fourth section pertaining to language and worldview, where the Sapir-Whorf hypothesis is explained with regards to both theory and application. After that is the

section concerned with methodologies in anthropological linguistics, what is worth noting is the dominance of qualitative over quantitative methods, which does not come as a surprise for it is consistent with the nature of ethnographic research. The following section addresses the applying of anthrolinguistics particularly in the field of language planning. The chapter then concludes with considering contemporary issues and future directions for the field, to give an idea about where the field is headed and what new modes have been introduced.

Chapter Two, entitled “Anthropological Linguistic Frameworks as An Approach Toward Cultural Dimensions”, is divided into five sections. It begins with a review of anthrolinguistic frameworks in the first one, then proceeds to address the application of said frameworks to cultural dimensions in the next. Then, the third section delves into the methodological integration, where the most salient methods are briefly compared in terms of their pros and cons. In the fourth section, ‘expected insights’, more is revealed about the what the methods offer. By the final section ‘challenges and limitations’, the drawbacks are highlighted, ending with the conclusion.

Chapter Three, entitled “Scope and Methodology”, split into two parts, addresses the scope first, providing a historical, economical, social background of the province, then goes into details about the methodology of this research, stating the data collection process, participants, data analysis using the linguistic model, then arrives at the discussion of findings. It concludes with ethical considerations, and a conclusion.

CHAPTER ONE: ANTHROPOLOGICAL LINGUISTICS IN ESSENCE

Introduction

The globe is heterogeneous and composed of different people who have different histories and cultures. Culture can be likened to the soul of a society, each community has its own culture, attitudes and behaviors; furthermore, people use language to communicate with each other since language serves instrumental and symbolic purposes. Anthropology is a modern discipline with a complex history, that continues to evolve rapidly, and inspire many scholars. The present chapter delves into the theoretical background of this research by highlighting the key concepts, starting with an initiation into the field and its historical background, then showcasing how language interacts with other phenomena and how it impacts our perception of the world. Next, we mention some methodologies in anthrolinguistics and how they're applied, and lastly, we address new-found challenges and impressive recent milestones. The aim of this part of research work is to give to the reader a clear idea about anthrolinguistics as a field of study.

I. DEFINING THE FIELD

Anthropological linguistics is quite the intricate discipline, an intersection of two independent fields, which in turn grew from separate traditions; linguistics having emerged from philology, and anthropology having sprung out of philosophy. Eventually, the two intersected to then form *anthrolinguistics*.

1. Anthropology

Modern anthropology has come a long way, as Salzman et al. (2012) recount, it began as the study of subjects that were not already claimed by scholars in other fields. But to say that anthropology just gathered these intellectual leftovers is not quite accurate. It was thought that the study of human biological and cultural development would shed light on the pressing ‘race, language, and culture’ question. Because at that time ‘primitives’ were thought to be the remnants of an evolutionary ancestral past, the study of preindustrial societies naturally became anthropology's main area of interest. Early anthropologists, then, focused especially on the nonliterate tribal communities others considered ‘primitive’ or ‘savage’. These humble beginnings are still reflected in the present in the popular conception of anthropologists as people who supply museums with exotic specimens from societies in remote parts of the world or who exhume the remains of past human life. Many modern anthropologists, however, study their own cultures and some of their findings and comments on them are illuminating.

Serious and purposeful study of Native American languages and cultures, however, did not begin until after the establishment of the Bureau of (American) Ethnology of the Smithsonian Institution in 1879. John Wesley Powell (1834 – 1902) became its first director. It was Powell who in 1891 published a classification of American Indian languages north of Mexico that remains acclaimed.

Because the early anthropologists were interested in communities other specialists neglected, they concerned themselves with all aspects of a society. The German-born Franz Boas (1858 – 1942) was a dominant figure in the early days of American anthropology and held the first academic position in anthropology in the United States. He wrote, co-wrote, or edited more than seven hundred

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publications ranging from articles on Native American music, art, folklore, and languages to studies in culture theory, human biology, and archaeology. As early as 1911, Boas edited the first volume of *Handbook of American Indian Languages*, followed by two other volumes (1922 and 1933-1938) and part of a fourth (1941). Even though Boas focused on the writing of grammars, dictionary compilation, text collection, and research on the place of languages in Native American societies and the relation of languages to cultures started gaining momentum; it took until sometime after World War II, for the study of the relationship between language, culture, and society to finally be recognized as important enough to be considered one of the four subfields of anthropology. Boas' direct influence was felt until his passing at the age of eighty-four, and the course of American anthropology after him was shaped to a great extent by his students at Columbia University.

By World War II, anthropology was well established as an academic field and taught at major U.S. universities. The four main subfields then recognized were physiological anthropology, cultural anthropology, archaeology, and linguistic anthropology (in large part a legacy of Boas). More specialized areas of concern and research have developed within the subfields, among them political, economic, urban, feminist, medical, legal, nutritional, visual, and psychological anthropology, and the anthropology of area studies such of Latin America, Asia, Africa, and Europe, to mention a few. The one commitment that anthropologists profess regardless of their specialization is the holistic approach. The term holistic refers to concern with a system as a whole rather than with only some of its parts. In the study of humanity, applying the holistic approach means emphasizing the connections among the many different facets of the human condition so that mankind can be understood in its full complexity —cultural, social, and biological.

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One characteristic that sets anthropology apart from the other social sciences is a strong *fieldwork* component, sometimes augmented by work in the laboratory. Archaeologists survey land for sites and excavate and analyze the remains of past cultures. Biological anthropologists study such topics as the relationship between culture and disease, the behavior of nonhuman primates (such as chimpanzees and gorillas), gene pool frequencies, and nutritional patterns. They also search in particular locations of the world for skeletal remains relating to human evolution. For some time now, cultural anthropologists have not limited themselves to the study of tribal societies, peasant villages, or bands of hunter-gatherers in remote parts of the world. Many today work in post-industrial modern societies such as Japan and the United States, or those found in Europe. This is certainly as it should be: If anthropology is truly the study of humankind, then it must concern itself with *all* of humankind.

2. Linguistics

Though linguistics is the multidisciplinary field it has evolved into in modern times, much like any science, early efforts were rather humble. A brief timeline can be tracked from Danesi's (2004) '*A Basic Course in Anthropological Linguistics*'. Danesi (2004) shows the first recorded attempt was that of an Indian scholar by the name Panini circa the 5th century BC, who analyzed and compiled a grammar of the Sanskrit language with meticulous attention to the structural aspect of the language, demonstrating how smaller particles (morphemes) serve as building blocks for word formation. This spark would then dwindle as no significant study followed, up until the 2nd century BCE, when Greek scholar Dionysius Thrax wrote a comprehensive grammar of Greek that has remained a basic model to this day, showing how the parts of speech connect to each other in the forming of sentences. By the 18th century, surveys which had been conducted to determine the applicability of grammatical facts reached a level of accuracy which could finally confirm Sir William Jones' surmise that Persian,

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Greek, Latin and Sanskrit all originated from one postulated mother language called Indo-European, a surmise he had set forth in (1786). This discovery then laid the foundation for the systematic study of language families, the method would later be dubbed *comparative grammar* by a German scholar named Friedrich Schlegel in (1808).

Nearing the end of the 19th century, research on the Proto-Indo-European language had unearthed the various *sound laws* among a number of languages said to have stemmed from it, further cementing that belief. And the final flourish was the introduction of the dichotomies: synchronic/diachronic study of language; langue/parole by Ferdinand de Saussure, wherein he highlighted the difference between one item and another by focalizing the role of morphemes in differentiating the structures of words, an approach aptly dubbed *structuralism*. With the broadening horizons of language study, the need for a comprehensive repertoire grew urgent, and was met when an American linguist, Leonard Bloomfield, wrote his textbook of *Language* in (1933). This manual, though valuable, was rudimentary.

But it wasn't until 1957 that the much-needed change came about; and the first to deviate from this tradition was American linguist Noam Chomsky, who voiced the need for a more practical, diversified approach. He demonstrated how sentences can differ at the level of their *deep structure* but ultimately have a similar *surface structure*. He then went on to apply that same concept on a larger scale and posited that while languages vary in use of words, there must be a common, *universal* system which governs how to arrange them. Needless to say, this neoteric take was very well received for its practicality and cogency. As with any theory, many successive linguists questioned it and advocated for other methods and approaches, resulting in a multitude of new schools. On that account, methodology in linguistics has since become more eclectic.

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Contemporary linguistics is split into two subfields *applied* and *theoretical*. Danesi (2004) states that while applied linguistics deals with language models buildout and conception of theories to describe languages and to justify the similarities of language structures; the theoretical aspect caters for the implementation of findings of linguistic research into language teaching, dictionary preparation, speech therapy, computerized machine translation, etc.

Linguistics is further split into many macro-branches including *sociolinguistics*, *psycholinguistics*, *neurolinguistics*, *anthropological linguistics*, and *computational linguistics*. With the latter two being fairly recent. Additionally, it is divided into micro-branches: *phonetics & phonology*, *morphology*, *syntax*, *semantics*, and *pragmatics*.

3. Anthropological Linguistics

The term *linguistic anthropology* is often conflated with a number of other terms that, factually, do not represent the same intellectual property. The two most common variants are *anthropological linguistics* and *sociolinguistics*, and while some may say the blurred lines caused by this slight confusion have helped bring together a community of scholars whose paths would've not crossed otherwise - had they been confined within the intellectual space of their respective, major fields (linguistics, anthropology)- it is crucial to acknowledge that differences emerged overtime. The name *anthrolinguistics* is chiefly common in the United States, as can be observed from American linguists' treatises on it, especially since many of them were primarily linguists, hence their belief that it is a subfield of linguistics, as seen from William Foley's definition "that subfield of linguistics which is concerned with the place of language in its wider social and cultural context, its role in forging and sustaining cultural practices and social structures." (1997, p. 3).

In the same vein, Alessandro Duranti (2016) recounts that linguists working within anthropology departments in the first half of the twentieth century, felt it was their duty to teach students how to use linguistic data in their research, with a mere “means to an end” approach. But by the 1960s, begun the evolution of the subfield into an independent discipline, expedited by invaluable discoveries such as the investigation of dialect variation and language contact in South Asia conducted by Charles Ferguson and John Gumperz (1960), and Dell Hymes’ introduction of the *ethnography of communication* (1964) —formerly *ethnography of speaking*.

4. Historical Overview

Framing a definition of anthropological linguistics, necessitates examination of the evolution and early beginnings of this field, and in doing so, it can be found that Bronislaw Malinowski, a pioneer in anthropology as well as ethnography, hailed the ‘Father of Fieldwork’ for conducting his ethnography of the Trobriand Islanders, had helped redefine anthropology and legitimize it as a scientific discipline. Furthermore, he laid the foundation for the emergence of anthropological linguistics, which J.R Firth’s work would later be premised on. Malinowski (1929) believed the study of culture to be intertwined with the study of language, and that “to separate the study of language from the study of culture means merely a waste of time and an amateurishness in most aspects of the work.” (p. 22-38). This is made doubly interesting by the fact that he devised his very own method of language study, which later on became one of the touchstones of a linguist’s particularized theory of meaning. His appreciation of linguistics is evident “I should like to say that in no other branch of Anthropology has my reading been as extensive as in Linguistics.” (Malinowski, 1935).

Considering this quote, there is an apparent allusion to linguistics being a branch of anthropology, similarly, it can be said that the latter is a branch of the former. Whichever way the

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relationship between the two studies may be worded or perceived, there is no denying the reciprocity therein, “an anthropologist needs the help of linguistic models for the best understanding of his data and a linguist needs the ethnographic details for the formulation of his models.” (Kamal K. Misra, 2000, p. 22). It can be noted that Misra views ethnography and anthropology as interlinked. And while that is true, it is still of major significance to draw a distinction between the two, as anthropology is “the study of the human race, its culture and society, and its physical development.” and ethnography is “a scientific description of the culture of a society by someone who has lived in it.” (Cambridge Dictionary Definitions); discursively, anthropological linguistics, as a characterizing label, is often *synonymous* with *linguistic anthropology*, and while the two sciences overlap, it is vital to recognize that specialists may and often do draw a distinction between them. In that regard, two main differences can be highlighted; the first pertaining to the historical background, and the second pertaining to the focus of the field. (Jef Verschueren, Jan-Ola Östman & Jan Blommaert, 1995).

In the early decades of the past century, anthropolinguistics referred, more often than not, to the study of languages as linguistic phenomena but for ends that are ultimately anthropological, i.e. the linguistic study of languages to answer anthropological questions was at one point the sole approach anthropologists took with languages. With the advent of the 21st century, anthropolinguistics gradually shifted focus and morphed into the study of language as a cultural resource. Suffice to say, nowadays, the label denotes similarly oriented research, but not the entire field.

Recurring to Malinowski’s approach, it is evident that he prioritized the study of *living languages* over dead ones, possibly influenced by Henry Sweet’s *living philology*, as he states “everyone would probably admit that the study of native languages is of paramount importance.” (Malinowski, 1920, p. 33-78) an approach that is an “especially English trend” In Firth’s words.

II. LANGUAGE AS A CULTURAL LENS: LANGUAGE, CULTURE, AND SOCIETY: INTERCONNECTED REALMS

These three rudiments of sociolinguistics are cooperative and axiomatically interconnected. Any and each combination thereof is complementary, as all define human civilization.

1. Language

The faculty of language has existed long before man developed the awareness to analyze and pick apart its constituents. Numerous theories about its origin are endorsed by renowned linguists, and some even believe that the origin will never be known. This conundrum can be said to entail two main questions: How many times was language created? And exactly how was it created? A considerable number of theories attribute the natural human tendency to imitate sounds to the development of language, and are therefore called *echoic*; however, this fails to explain why so few words in languages are onomatopoeic, and what words were used for abstracts and more complex concepts. Of the more famous ones, is the ‘hey you!’ theory, also known as the ‘contact theory’ put forward by Hungarian psychologist Géza Révész (1956), which chalks up to language emerging from an assertion of one’s own identity as well as an intrinsic need for interpersonal contact.

Another is ‘ritual/speech coevolution’ theory, first proposed by Roy Rappaport (1998), later expanded by a number of scholars, to the effect of there being a bond between language and culture, thus making it an internal feature of the collective human symbolic culture. (Adele Goldberg, 1995), implying that culture preceded language, and as such, inspired much of it.

The two aforementioned theories suggest *polygenesis* as the answer to the latter question, that is to suggest, language was not created once (monogenesis), but multiple times across history. Perhaps one of the more plausible, widely accepted theories which corroborates the monogenesis surmise is the “divine origin” theory, which stretches back to man’s very creation, as man was created

with the ability to utilize language. The first instance recorded of that being when Allah Almighty taught Adam (peace be upon him) the names of creation as stated in the Noble Quran (2: 30–33).

Ever since, language has been an indissoluble component of civilization, and the recurring theme in three of the most prominent branches of knowledge: linguistics, literature, and philology as noted by Giannakis (2023). Consequently, described as “the common denominator as the vehicle for understanding and interpreting human culture.” (Giannakis, 2023, p. 8). This intricate system is defined by Danesi (2004) as “the use of the tongue to create meaning-bearing signs.” (p. 8) And while this definition leans towards the etymological side, a more syntax-based one could be that of Richards and Schmidt (2011) “the system of human communication which consists of the structured arrangement of sounds (or their written representation) into larger units, e.g. morphemes, words, sentences, utterances.” (Longman Dictionary of Language Teaching and Applied Linguistics).

In common usage it can also refer to non-human systems of communication such as the language of bees, the language of dolphins; however, when we say language in a general sense, we certainly do not mean non-human communication, rather we mean *body language, the language of dance, sign language*, etc. Human language is equal parts fascinating and unique, as its criteria of *duality of patterning*, an impressive *generative capacity, displacement, referential capacity*, and *shard intentionality* (The Cambridge Handbook of Linguistic Anthropology, 2014); make it a testament to how wonderful the human mind is.

2. Culture

A phenomenon such as culture has long been a contested one to define and continues to be, as it is difficult to encapsulate how it is perceived by the many scholars and researchers; therefore, they tend to particularize aspects of it to study and examine. One such scholar is Bennabi, who, in his definition of culture, specifies that among the necessities of culture are ethical, aesthetic, pragmatic

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and technical contents. He insists that it is more of a theory of behavior than one of knowledge. (Bennabi, 2005, p. 89). This conceptualization of culture aligns with that of Levitin's, as he perceives of it as a phenomenon "not directly accessible to observation but inferable from verbal statements and other behaviors and useful in predicting still other observable and measurable verbal and non-verbal behavior." (Minkov, 2012, p. 17).

While culture is viewed in the Marxist thesis as a result of man's material needs as well as means of production, and as such, a phenomenon controlled by material determinism, by extension, regarded by Zhdanov former chairman of Marxist Russia as having a functional relation with collectivity; contrastingly, in the Occidental scene, culture is viewed as having a functional relation with man—the individual, that is; both conceptions being somewhat of a conspectus of culture; it is the *content* of it that governs the behavior of said individual, and shapes the lifestyle of said community. To further elucidate this statement, Bennabi (2005) posits an example of how two Englishmen, from different walks of life, who are members of the same society, are more likely to have similar views on life matters and present solutions akin to one another; whereas two men from parallel socio-economic backgrounds, hailing from distinct societies, would show stark differences in behavior, revealing the influence of the "print" they carry from the societies they ascribe to. On that basis, it can be described as: "the sum of moral characteristics and social values the individual receives since birth as initial capital within [his] original milieu. As such, culture is the ambiance in which the individual shapes his character and personality." (Bennabi, 2005, p. 96).

It goes without saying that culture is bound by civilization; and in that regard, there is a "solid link between culture and civilization", Ben Nabi claims, "culture is the nutritive, the lifeblood of a civilization, wherein the technical ideas of the cadres [of a given nation] and [its] people's practical ideas are founded on common ground, made up of identical dispositions, beliefs, and thoughts." (ibid.,

p. 94). These two phenomena can be analogous to one another, Bosniak philosopher Alija Izetbegović put them side by side, and concluded that:

Culture is the influence of religion on man or man's influence on himself, while civilization is the effect of intelligence on nature, on the external world. Culture means 'the art of being man'; civilization means the art of functioning, ruling, and making things perfect. Culture is a 'continual creating of self'; civilization is the continual changing of the world. (Alija Izetbegović 1980: 45)

This is taken a step further by Zaki Al-Milad (2005) who claimed that culture cannot replace civilization, for it [culture] *becomes* civilization by historic norm, and a culture which fails to do so, is an abortive one.

3. Society

Since the dawn of time, man has lived in groups — owing to his sociable nature, with these groups often allotting tasks among themselves and preserving some sort of code to ensure their survival while also preventing behaviors which are counterproductive and may cause that community to descend into anomie. Philosopher Ben Nabi (1998) contends even the most primitive bunch have an intrinsic proclivity to gather and ally. This instinct is further enhanced and refined by religion, culminating in a strong sense of morality. Should this ethic sense ever be lost or overcome by lower, antisocial instincts, the society affected would disintegrate and fall into decay.

This kind of scenario isn't remotely far-fetched, as history preserves the tales of people past, detailing all from the early signs of their society's decay, to its ultimate downfall. As such, it is safe to say that this *êthos* is one of the pillars of society; "a society that is born, or reborn, has its law of clarity and cohesion [rooted] in an **êthos**." (Ben Nabi, 1998, p. 97).

III. LANGUAGE AND WORLDVIEW

Scholars present significant research about the complex relationship between language and worldviews; moreover, philosophers preferred to talk about the concepts *language* and *worldview*, be it philosophers of language or mind, epistemology or logic. The connection tends to focus upon Whorf's position since his work is one of great scope and diligence.

1. Linguistic Relativity (Whorfianism)

A. Theory

A paramount strand of sociolinguistic research, which can be traced to the influence of American anthropological linguists, is the quest for a solution to the conundrum of the relationship between language and thought. This has been a topic of profound interest among scholars such as the pioneering linguist Sapir who is known for his hypothesis "Sapir-Whorf Hypothesis". The empirical evidence from different fields such as psychology, psycholinguistics, neurolinguistics, cognitive science, linguistic anthropology and philosophy of language suggests that language affects thought. The Sapir Whorf's Linguistic Relativity Hypothesis (LRH) provokes a broad intellectual discussion about the strong influence language has upon our perception of the world around us.

The Whorfian hypothesis is the theory that the native language one speaks influences the way one thinks about and perceives the world. The pioneering linguist Sapir (1958) states, "No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached" (p. 69). This theory has two versions; 'strong version and weak version'. The strong version is referred to as linguistic determinism; it asserts that language shapes thinking, however, the weak version holds that language only influences the way we perceive the world and does not determine it.

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The possibility of translatability across languages belied the validity of the hypothesis in its strong form on the one hand (Kramsch, 1998, p.13), on the other hand, a weaker version of the hypothesis has earned more support on account of findings in the enterprise of cognitive linguistics (Evans Green, 2006), whose conceptual approach focalized on the organizations of the patterns and concepts in language, that is, addressing the linguistic conceptualization of categories of “space and time, scenes and events, entities and processes, notion and location, and force and causation.” (Talmy, 2000, p.3).

B. Application

The father of American linguistic anthropology ‘Sapir-Whorf’ carried out research at the university Yale, he involved working with Native American, and we take Hopi language as an example, that language has no present, past, or future tense, however it divides the world into what Whorf called the manifested and unmanifest domains, moreover, their native speakers found difficulty when dealing with time within English speaking society. In India, day was not divided into hours and minutes, it had four time periods—sunrise, noon, sunset, and midnight. Many examples show that people fathom concepts regardless of their language's vocabulary. For instance, speakers of languages without a future tense still plan and prepare for the future.

IV. METHODOLOGIES IN ANTHROPOLOGICAL LINGUISTICS

Many anthropologists opt for the *triangulation method* proposed by Norman Denzin (1978), to improve the validity and therefore increase the reliability of their research. Below are a number of methods used frequently in the field of linguistic anthropology which Laura Ahearn (2021) goes over:

1. Matched Guise Tests

A researcher interested in language ideologies might conduct a matched guise test, a process that involves recording individuals as they read a short passage in two or more languages or dialects (“guises”). In other words, if four people are recorded, eight (or more) readings of the same passage might be produced. For example, a researcher interested in whether listeners judge people who speak African American English differently from those who speak standard American English might choose four individuals who can code-switch fluently between these two ways of speaking.

Each of these four individuals would record two readings of the same passage, one in African American English, the other in standard American English. These eight readings would then be shuffled up and played back to other people who do not know that there were only four readers instead of eight. The listeners would be asked to rank each of the eight readings, rating each according to how honest, intelligent, sophisticated, likable, and so on, they thought the reader was. By comparing the scores listeners give to the same speaker reading in African American English. standard American English, it is possible to hold a person’s other voice qualities constant and thereby determine how much influence simply speaking one or the other of these language variants has on listeners’ attitudes toward the speaker. In other words, matched guise tests can provide a measure of people’s unconscious language ideologies –which can be related to racial prejudices.

2. Participant Observation

One of the most widely used research methods in linguistic anthropology is known as participant observation and is shared with cultural anthropology as well as other fields that engage in ethnographic research. In fact, most linguistic anthropologists consider participant observation to be an essential method for their research as it requires linguistic anthropologists to spend months or years residing in a particular community (or set of communities, in the case of multi-sited ethnographic

research), during which time, they become fluent in the local language(s), if they are not already, and become extremely familiar with local social norms, cultural meanings, and linguistic practices. Scholars who conduct participant observation take copious notes, called *fieldnotes*, while participating in an event or taking part in an interaction, or as soon as possible afterwards. This sort of intensive, in-depth immersion in the group or groups being studied can provide essential insights and build important rapport with research subjects.

3. Interviews

Linguistic anthropologists, like many other social scientists, not to mention journalists, public opinion pollsters, market researchers, social workers, and others, often make use of interviews to gather information. The types of information requested vary widely, as does the format of the interview, which can be structured (with a list of questions asked of all research subjects in the same order), semi-structured (with a list of general areas the researcher would like to discuss, but no strict order or wording), or open-ended (informal conversations designed to elicit topics of importance to the research subjects themselves).

Sometimes all of these types of interviews are used at some point during a research project. Linguistic anthropologists may use interviews to gather general background information about cultural norms and social practices in their research communities, and/or they may conduct interviews to ask people's opinions about various linguistic usages.

It is crucial to remember, that in many societies, the interview is not the preferred way of communicating information – if it is a speech genre familiar to the interviewees at all. A researcher who attempts to use interviews in such a society will either obtain mistaken information or no information at all. For this reason, Briggs (1986:93) strongly encourages researchers in all fields (not

just linguistic anthropology) to “learn how to ask” in culturally appropriate ways by paying close attention to how people in the community use language in all sorts of situations.

4. Surveys and Questionnaire

Closely related to interviews are surveys and questionnaires, which are often employed to collect demographic data such as age, education level, languages spoken, income, and so on. Sometimes, respondents fill out the survey or questionnaire themselves; other times, the researcher or a research assistant goes through it with the respondent item by item. These research instruments can be used to collect information about opinions, experiences, or beliefs. Respondents might be asked, for example, ‘On a scale of 1 to 5, how much do you agree with the following statements?’ Or, ‘How many hours per day on average do you watch television?’ Or, ‘List the first five adjectives that come into your mind when you think of your wedding.’ Many of the same caveats that apply to interviews also apply to surveys and questionnaires, but they can provide valuable perspectives on some topics.

5. Naturally Occurring Conversations

Linguistic anthropologists often record hours and hours of *naturally occurring* conversations in order to study actual utterances produced by speakers in their everyday interactions. Researchers also often record folk tales, political speeches, rituals, songfests, performances, and other speech events. Of course, introducing a tape recorder or video recorder frequently makes the context something other than ‘naturally occurring’, but linguistic anthropologists are well aware of this and have responded in several ways.

First, they have noted that every context is ‘natural’ and as long as the various aspects of the context are noted and brought into the analysis, some very interesting insights can be obtained. Second, they note that people often lose whatever self-consciousness they might at first feel as they

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get used to being recorded. Third, some researchers have removed themselves from the immediate conversational context by giving tape recorders to the participants themselves to control, or by setting up video or tape recorders that run for long periods of time without the researcher's needing to be present. Finally, some researchers have recorded interactions surreptitiously – though this raises ethical issues that will be discussed at greater length below. One way some linguistic anthropologists have attempted to abide by the standards of ethical research is to obtain informed consent ahead of time to record people surreptitiously at some point in the future. Then, once the recording has been made, these researchers play it back for the participants to make sure that they still consent to the recording.

As important as recording naturally occurring conversations can be for many linguistic anthropologists, there are nevertheless several drawbacks to this method. Transcribing such conversations takes an average of six hours of transcription for every hour of conversation – often more. Recorded words can become detached from their social contexts, thereby making the meanings even more indeterminate than usual. And finally, the amount of data that can be analyzed in a single short conversation is enormous, so hundreds of hours of recorded conversations can quickly become overwhelming to analyze.

Despite these disadvantages, however, there is an important benefit to recording or videotaping as many interactions as possible: it allows the researcher to study complex, multimodal linguistic practices in greater detail, thereby avoiding the tendency to draw conclusions based on faulty memories, received notions, or one's own language ideologies. It is important to remember, however, that transcriptions are never neutral written records of what was said but instead are always selective, theory-laden, and inevitably partial in both senses of the word. There is no perfect or final

transcription of any linguistic interaction. Instead, researchers must choose which features to include, omit, or highlight in their transcripts depending on the focus of their analyses.

Issues pertaining to transcription redaction are difficult intellectually, logistically, ethically, and politically, but all linguistic anthropologists who transcribe naturally occurring discourse must grapple with them, and the more explicit they are in their texts about the decisions they made while transcribing, the more illuminating their analyses are likely to be.

6. Malinowski's Context of Situation

One of Malinowski's salient contributions to anthropolinguistics, is his coinage of the phrase 'context of situation' (1923). This notion describes the linguist anthropologist's need to consider the *cultural context* in which an utterance occurs, and to bear it in mind when attempting to decode the sign. It is the culmination of his attempts at translating the language of Trobriand Islanders, after having used a multi-step translation method involving drafting an initial literal translation, then a free one, then adding commentary to bridge the gaps between the former two translations and add phonetic and grammatical insights.

Successive scholars would present multiple criticisms of Malinowski's work; arguing that that his translations were not quite satisfactory to the sophisticated reader, and still left in a great deal of linguistic interpretation to be done. This is mainly an issue due to there being a stark difference between the source and target languages, making it impossible to find a systematized word-for-word translation.

7. The Ethnography of Communication

Ethnography of speaking is composite of two terms, ethnography that stands for the scientific description of different peoples and cultures, with their rituals, habits and differences while communication that is defined as the process of generating meaning by sending and receiving verbal

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and non-verbal sign. Ethnography of communication is a concept proposed by the linguist 'Dell Hymes' to describe a new approach to fathom language in use. It is considered as a part of linguistic anthropology. (Saville-Troike Muriel (2003): *Ethnography of Communication: An Introduction*. Blackwell Publishing).

Ethnography of communication is considered as a qualitative method in the field of communication and cultural anthropology. Hymes showed the significance of focusing on how native speakers effectively use language in real-life situations (communicative competence), rather than solely on their ability to construct grammatically correct sentences (linguistic competence). Within specific communities, language users communicate in ways that are not only grammatically correct but also culturally appropriate. This proficiency requires understanding both the linguistic code and the socio-cultural norms that govern communication within the community. The field of ethnography of speaking, later referred to as the ethnography of communication, explores individuals' knowledge of appropriate language usage within their communities and how they acquire it. (Barbara Johnstone and William Marcellino. '*Dell Hymes and The Ethnography of Communication (The Stage Handbook of Sociolinguistics)*'. Ed. Ruth Wodak, Barbara Johnstone, and Paul Kerswill. London: Sage Publishers, 2010).

The famous anthropologist 'Hymes Dell' had published a paper in 1962 called *The Ethnography of Communication* in which he dealt with the description and analysis of culture with linguistics. The scholar 'Hymes' suggests eight components for the analysis of speech events represented by SPEAKING: (S) Setting, (P) Participant, (E) end including the purpose of the event itself as well as the individual goals of the participants, (A) act sequence or how speech acts are organized; (K) key or the tone ; (I) instrumentalities or the linguistic code i.e. language dialect, variety and channel i.e. speech or writing; (N) norm or the standard socio-cultural rules of interaction; and (G) genre or type

of event such as lecture, poem.... (Scherzer & Darnell,1972; Saville-Troike, 1989). The scholars Thomas R. Lindolf and Brian C. Taylor mentioned in their book *Qualitative Research Methods* that ethnography of communication conceptualizes communication as a continuous flow of information, rather than a segmented exchange of messages”.

V. APPLYING LINGUISTIC ANTHROPOLOGY

While the application of social, cultural and biological anthropology within a society have been recognized, it is obvious that anthropological linguistics has many uses, which are being applied in education, law, medicine, business and in the field of language planning; these applications demand remedies for language extinction. In this part of our work, we are going to briefly define ‘language planning’ and ‘language policy’.

1. Language planning

Many scholars use the term ‘language policy’ and ‘language planning’ interchangeably since this concept aims to deal with language laws within a society. The American professor ‘Einar Haugen’ defines the concept language planning in his absorbing book *Language Planning and Microlinguistics* as follows; “the activity of preparing a normative orthography, grammar, and dictionary for the guidance of writers and speakers in a non-homogeneous speech community”. (1959, p. 8).

2. Language Policy

The researcher Markee (1986) defines language policy as “A process of decision-making concerning the teaching and use of teaching, and their careful formulation by those empowered to do so, for the guidance of others”. (p. 81).

The major focus of language policy is language itself, which is a fundamental means of human communication. Language is considered as a system of sign that is as quoted in Shohamy (2006):

“open dynamic energetic, constantly...Creative, expressive, interactive, contact and dialogue based, debated, mediated and negotiated.” (p. 5). That is to say: it is able to be manipulated by man.

The sociolinguist Fasold elucidates the notion of language planning as *language determination*, to refer to choices of languages to be used for such purposes. Each country has a given language to be functioning in different areas such as education, media, and courts.

VI. CONTEMPORARY ISSUES AND FUTURE DIRECTIONS

In this day and age, technological advancement permeates every aspect of our lives, that is of course including the domain of linguistics, and more specifically, linguistic anthropology. This is equally a by-product of globalization as it is of advancement; sociologists Martin Albrow and Elizabeth King (1990) define globalization as the processes by which the people of the world are incorporated into a single world society.

1. Globalization

There is no a specific definition of the term ‘Globalization’, this notion is widely used in different fields. The International Monetary Fund defines it as “the growing economic interdependence of countries worldwide through the increasing volume and variety of cross-border transactions in goods and services and of international capital flows, and also through the more rapid and widespread diffusion of technology”.

In today’s world, globalization influences on different fields such as economy, education, for instance, English has become the language of economic, of science and new technology, so thanks to globalization, people around the globe need to learn language. Globalization affects language; more significantly, it aims to unify worldwide language, than unifying our thinking since language is considered as a cultural aspect.

2. Digital Communication and New Media

With the integration of electronic gadgets such as computers and phones into everyday life, a new form of communication emerged into existence: Computer-Mediated Communication (CMC); rendering platforms like Twitter, Facebook, and other social media the prominent digital communication spaces. This communication can be synchronous or asynchronous, also dubbed “away messages” (Baron 2008:73); respectively, either instantaneous interchange between interlocuters, or signals sent among interlocuters to notify one another of a message, which can be read at the receiver’s convenience.

CMC infiltrates many branches of linguistics, one of which is *sociolinguistics*, as speech networks (speech communities) are now studied by means of observing the ‘density’ of a network, i.e. the frequency of interaction among its members on virtual spaces. A dense network is more tight-knit and could exert pressure on its members to conform to standards as said standards are held unanimously. E. Gabriella Coleman (2010) perhaps put it best “digital artifacts have helped engender new collectivities.” (p. 488). Her statement aligns with Whorfian think that language morphs and shifts to keep up with digital media in a way that affects the relationship between language, thought, and discourse.

From a more linguistic point of view, it can be argued that the emergence of new forms of literacy on digital platforms called ‘Netlingo’ by British Linguist David Crystal (2006) is example of said morphosis of language, but as Danesi (2021) cautions “Netlingo is not a revolutionary development in linguistic communication; it is *an evolutionary-adaptive one*, having emerged to increase the speed at which messages can be inputted and read.” (p. 120, italics added). Similarly, Unicode, originated emojis with the goal of uniting people globally through pictorial symbols which

were as neutral as possible; ironically, shortly after its release, many projected their cultures onto it which led to the introduction of a skin tone palette, and even more culture-specific designs.

Another overlapping point, is CMC and *computational linguistics*. As the Linguistic Relativity Hypothesis continues to be at the center of Artificial Intelligence research, speculations about whether, at any point in the future, will AI develop consciousness, as well as the query of can human-machine communication (HMC) surpass denotative matters to connotative, profound aspects of language design; remain unanswered, as research on CMC is relatively recent and inconclusive.

Relative to this, is Joseph Weizenbaum's experiment of the *Eliza Project* in 1966, which enabled AI to mimic the role of a psychotherapist, and was the pioneering work behind natural language programming (NLP) gaining traction, with the aim of producing realistic human speech. (Danesi, 2021).

While AI uses algorithmic, probabilistic, logistical procedures to operate, it only makes sense for it to perform well when it comes to collocations (words frequently used in tandem), with there still being a margin for error as its choices are guided by statistics rather than savvy (consciousness) and experience. This defect being the very reason behind one of the earliest attempts at modeling metaphors only involving frozen ones. As Eric McCormac (1985) and James M. Martin (1990) admitted to the modeling of novel metaphors being out of the question.

At this point, it becomes apparent that while AI possesses great capacities and functions, it is still incapable of producing new material outside of its database. That is to say, unless one manually inputs new data, AI can never generate it. This realization is voiced by Danesi (2021) "Currently, there is no way to program into a computer the same kinds of associative structures that guide human metaphorical cognition, or that respond to the relativity effects that these produce in speakers of languages." (ibid, p. 123). He further expands on the development of AI, pointing out that the main

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setbacks for AI are the more complex, cognitive functions of language, coupled with the issue of: language, as determined by identity. This realm of AI research and development is called *Seed AI*. The quest to achieve self-programming AI continues.

Conclusion

Anthrolinguistics is constantly evolving as a discipline, with new methods and approaches being introduced, and even newer modes to manifest in; which is only natural as its two main foci *language* and *culture* are in perpetual transformation.

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Culture bridges multiple disciplines together and poses as a tag by which you recognize societies and what they are like. It is multidimensional and all-encompassing, and as such, it is accorded much attention and interest by scholars. This chapter showcases just that, as it delves deeper into the methodological aspect, offering a look into the linguist-anthropologist's fieldwork; by first reviewing linguistic frameworks, then applying said frameworks to cultural dimensions and expanding into the methodological integration, to finally address expected insights as well as challenges and limitations, and arrive at a conclusion.

I. REVIEW OF ANTHRLINGUISTIC FRAMEWORKS

Pertinent to anthropological linguistics study, are a number of frameworks to that set it apart as a discipline, and can be used to analyze cultural and linguistic phenomena.

1. Language Ideology

Languaging practices differ the world over, and are assessed by linguistic anthropologists who then, form rationalizations of speakers' particular way of using language. This theory was first proposed and coined *language ideology* by American linguist Michael Silverstein (1979) then expanded by successive linguistic anthropologists, namely Judith Irvine (1989) who argued that the speakers' respective political, moral, and aesthetic background; their culture, must be taken into account. Susan Gal (1989) also contributed her own reinterpretation of it.

Another interesting take would be that language ideologies naturalize particular social groupings that include or exclude people based on their languaging practices, depending on whether they accord to the dominant group's norms and expectations (Kusters et al., 2020; as cited in Duranti et al.

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[editorial], 2023). In an effort to facilitate this study, *nomenclatures* were assigned to these practices, and as Palfreyman (2015) noted, this categorization is identical to the idea of geographical boundaries. However, it would soon prove to be counterproductive, as it marginalizes people who do not use the ‘dominant language’— particularly deaf people, and brands them as ‘*languageless*’ or as *having no language* (Moriarty 2020).

2. Performance Theory

Performance, as first coined by Noam Chomsky, is one prong of the dichotomy he posited having taken inspiration from Saussurean dichotomies— the other being ‘*competence*’. He defined it as “the actual use of language in concrete situations” (1956, p. 4), later referred to as ‘external language’ or ‘*E-language*’. In spite of the connection between the two, linguists tend to turn away from studying performance as they deem competence more empirical and methodical than its counterpart. Even Chomsky himself is extremely dismissive of the E-language, as Cook and Newson (2007) noted. Linguistic anthropologists, however, have reacted differently to this thesis, as some redefined both notions, while others took the opposite stance by valuing performance over competence, and a faction rejected the thesis entirely. Dell Hymes (2001) takes an egalitarian approach, asserting that competence requires tacit knowledge *and* ability for use, thus ensuring the inclusion of sociocultural factors into linguistic analysis.

Another distinct approach to the study of performance is one that advocates the centrality of an audience, one of its proponents being American anthropologist James Wilce (1998), according to him, “to pretend that performances of verbal art take place in a social vacuum in which only individual intent matters, that the audience plays no role in shaping such performance, entails a serious failure of method.” (p. 211). As such, this approach lends importance to the mastery of the performer(s) as

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well, they must observe *how* something is communicated (verbal, non-verbal, etc. This metalingual function is dubbed '*the aesthetic function of language*' by Jakobson (1960).

In order to further elucidate the notion of *performance*, there must be a distinction made between it and the notion of '*performativity*' which was introduced by philosopher J.L. Austin in one of his lectures back in (1955), subsequently published in the volume *How to Do Things with Words* (Austin, 1962). He distinguishes between sentences that merely *state* as being '*constative*' and the sentences that *do* something as being '*performative*'. While constatives bear true or false statements, performatives are subject to '*felicity conditions*' meaning they must be uttered with the right intentionality, by proper authority, in the proper context. Only then would they become functional, and the action valid.

Austin then revises his theory, in the same volume still, as he believes it to be somewhat of a conjecture as the two cannot be clearly defined consistently. He then makes a new attempt by dissecting utterances into three categories (locution, illocution, and perlocution), respectively: (meaning, force, effect) (ibid. 1962, p. 108). He finally breaks illocution further down into five utterances: *verdictive* (conveying a verdict), *exercitive* (exerting rights or power), *commissive* (expressing commitment), *behabitive* (of social behavior), and *expositive* (explanations of how utterances fit into the conversation) (ibid. 1962, p. 150-151). Many successive scholars built on these notions, but none seemed to be as aware of the overlap between the categories as he was, generating criticism time and time again. This may be due to Austin and Searle basing their theories on intuition or anecdotal personal experience rather than empirical, systematically collected data, (Ahearn, 2021).

Ultimately, '*performance*' and '*performativity*' continue to be merged, and it may not be such a bad thing, as anthropologist Alaina Lemon (2000) opines "Perhaps this is right. Perhaps analytic

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senses of ‘performance’ *should* run together where they *are* conflated in practice” (Lemon 2000:24; italics in the original).

3. Sociolinguistics of Globalization

Several scholars have joined the debate on how globalization should be viewed within the scope of sociolinguistics, resulting in interesting theories with fortes and weaknesses. Belgian linguist-anthropologist Jan Blommaert (2010), for example, believes that globalization, contrary to common belief, has instead rendered the world an intricate, interwoven web of villages and towns; connected by material and symbolic ties interacting in unpredictable ways. As such, Blommaert iterates that such profundity must be inspected.

In sociolinguistic terms; globalization is *trans-contextual*. It urges sociolinguistics to view linguistic phenomena as dispersed over different spectra, and to examine them with a more open-ended approach, one which does not restrict them to their specific context of occurrence. In other words, it forces the discipline out of its conventional, stringent, clear-cut perception of said phenomena to instead take on a more *versatile* modus operandi to accommodate their *variability*. His work is deeply rooted in the idea of establishing a new perspective of sociolinguistics, for “a sociolinguistics of globalization is perforce a sociolinguistics of mobility”. (ibid. 2010, p. 28)

He goes on to argue that it is a misconception to uncouple globalization from language, as the latter is undoubtedly affected by the former, or as he put it “it reduces the sociolinguistic issues of globalization to issues of *method*, while a serious consideration of them would require ontological, epistemological and methodological statements as well— it would see it as issues of *theory*.” (p. 2; italics in the original). The theory Blommaert seeks to formulate, he asserts it needs to take a holistic, sociolinguistic approach as opposed to being limited to the scope of linguistics. As Dell Hymes (1974)

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details “the sociolinguistic approach involves a shift from focus on structure to focus on function—from focus on linguistic form in isolation, to linguistic form in human context.” (p. 77).

In his book, *The Sociolinguistics of Globalization*, Blommaert collates the works of scholars like Norman Fairclough, Louis-Jean Calvet, and Alastair Pennycook; highlighting the pivot of each of their takes: Fairclough’s being the prioritizing of elements of *discourse* (genre, register, style) *over language* when considering sociolinguistic globalization processes. Calvet’s being placing emphasis on the global politics of language and the interconnection between languages. Pennycook’s being the call for more useful conceptual tools to examine the intricacies of it and the debunking of the belief that globalization is a unifying process. One crux all these theories share is the obscurity of the historicity of globalization processes.

4. Discourse Analysis

During the past several decades, in an attempt to fathom what constitutes knowledge of language, a noticeable change of interest in the sentence and its components to a concern with stretches of language that transcend sentence boundaries and extend far to include the world in which language is used has arisen. This relatively new approach known as *discourse analysis* occupies now a body of literature which probes into its nature, scope, methods and applications in a several fields. Discourse Analysis emerged in the 1970s as a reaction to the exclusive concern with the idealized native speaker-hearer knowledge (and the formal features of language) in Chomsky’s tradition to the exclusion of considerations of context.

The term ‘discourse analysis’ is so ambiguous and polysemic, it refers to the close linguistic study from divergent views of text in use. In linguistics, DA is related to speech or written discourse,

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approximately speaking; it tries to study the organisation of language above the clause and the sentence, and consequently to study larger linguistic units, such as written texts and conversational exchanges. Defining the concept 'discourse analysis' is a difficult conundrum to answer succinctly because the term refers to a range of approaches in several disciplines and theoretical traditions.

5. Cultural Linguistics

Anthropological linguistics, otherwise known as *ethnolinguistics*, is a sub-discipline of linguistics which studies the relationship between language and culture, and the way different ethnic groups perceive the world through language. This field combines linguistic theory with ethnographic research to explore how language reflects social structures and cultural practices. It draws on cognitive linguistics, which combines Boasian linguistics, ethnosemantics, and ethnography of speaking (Palmer, 1996).

6. Narrative Analysis

Qualitative approaches have become accepted as empirical methods within the social sciences and have been developed in several fields; one of the most significant research methods is "Narrative analysis". Narrative analysis is a qualitative research method with a specific history and epistemology; it contextualizes understandings in relation to the narrative as a whole, to its constituent parts, and to the social location(s) of the participants and it is intended to answer some types of research questions. In this method, investigators typically examine the content, structure, and context of the narratives they are studying, taking into consideration the themes, language, and symbols used by the storytellers. Besides, the cultural and the social context are crucial. There are six types of

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narrative analysis *Content analysis, structural analysis, discourse analysis, phenomenological analysis, critical analysis, and auto-ethnography-thematic analysis.*

In order to conduct narrative analysis, the researcher would inevitably follow some steps; firstly, he identifies the research question for the purpose of exploring a specific social or cultural phenomenon, after that the investigator collects the stories in order to analyse them, once they have been collected, they are transcribed and coded in parallel. Lastly, the researchers analyse the narratives and interpret the findings of the narrative analysis, and draw conclusions about the experiences, meaning, and perspectives that underlie the narratives.

Narrative analysis is used in several fields such as psychology, sociology, anthropology, literature, and history; this approach can be used in analysing historical events for instance, historians explore the stories of survivors of historical traumas, more significantly, psychologists use narrative analysis to understand the individual's experiences including his or her feelings and thoughts.

The primordial aim of narrative analysis is to gain enhanced insights of the stories that individuals tell about their beliefs, identities and experiences. Investigators may uncover patterns and themes that shed light on the ways in which individuals make sense of their lives and the world around them by analysing the structure and the context of these narratives.

7. Critical Ethnography

Critical ethnography is developed from the branch of anthropology and from the Chicago School of Sociology in the late 1970's, this former can be defined as a qualitative approach that draws on research and theory in order to critique hegemony, oppression, asymmetrical power relations for the purpose of fostering social change. Madison states that CE starts with an ethical responsibility which,

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is considered as a compelling sense of commitment and duty based upon moral principles of human freedom and well-being, to address processes of injustice and inequality within a specific domain. (CE) is a holistic approach and has no specific or a distinct form.

Critical ethnography is a paramount importance since it is used in divergent fields including education, health, information systems, and many others, for instance, this approach can be used in health promotion to fathom both the experiences of the research participants and the social factors that participates to those experiences, while in education, CE is the result of the convergence of the two autonomous trends which are called ‘epistemology’ and ‘social theory’ it has been used as a pivotal lens for insight into educational cultures and issues of equity, additionally, CE is the most used method in cultural studies and social sciences therefore a plethora of scholars preferred to use critical ethnography over other research methods however this former has many limitations and one of the major limitations is validity on account of its inclination towards ideas, values, and politics, moreover this research method is based upon political theory. This approach does not give any chance to researchers to state their position as it focuses on social change.

II. FRAMEWORKS APPLIED TO CULTURAL DIMENSIONS

The aforementioned frameworks influenced successive scholars such as linguist-anthropologists, and social psychologists to devise new systems and models to study cultural components.

1. Power Distance

The term ‘power distance’ was first used by Dutch sociologist Mauk Mulder circa 1960, later borrowed by Hofstede (1980) to describe the extent to which the less powerful members of an

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organization expect and accept that power is distributed unevenly. It considers these people to be the agentive factor in the higher ups' assuming power over them. Generally, one becomes familiar with the concept of power through viewing his parents as authority figures.

In places with a large power distance: inequality is taken for granted, higher ups are regarded as *higher beings*, and power is considered to be above morals and laws. By these societies, respect is the most important value a child can learn. Discordantly, in a society with a small power distance, inequality is somewhat wrong and should be abated, superiors are strictly superior within a given context, power is to be used legitimately and does not guarantee impunity. The belief that the most valuable trait a child can acquire is independence is quite common in societies with a small power distance. Power distance can only be measured in relativity.

2. Individualism vs. Collectivism

The term 'individualism' first gained momentum in the 1960s particularly in the psychology sphere. It was then used by Dutch social psychologist Geert Hofstede (1980) in his famous cultural dimensions model to refer to societies that weren't particularly '*tight-knit*'. Contrastingly, those that *were*, tended to display a strong sense of belonging and devotion to their kin; they were also observed to be '*exclusionist*' i.e. perceive of themselves as parts of a whole, as evident from their use of the pronoun 'we'. Individualist communities, however, tend to be more *confrontational* and *direct*. Other disparities include: different priorities when tasked with something (collectivists put relationships above the task at hand, individuals do the opposite) and conformity to societal standards. The index of individualism can only be measured relative to collectivist societies.

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3. Femininity vs. Masculinity

society called ‘feminine’ here, is one where the distinction between traditional gender roles is weak or absent. The criteria for this dimension are based on the intrinsic proclivities of men and women: men’s being *tough, assertive, and focused on work*; women’s being *tender, modest, and focused on the quality of life*.

Attributes of masculine societies include: work over family being an acceptable credo, admiration for power, disdain for the weak, stoicism as a must for men, a higher rate of illiteracy, and a higher rate of poverty. By contrast, feminine societies’ attributes encompass: prioritizing filial relations over work, sympathy for the weak, pacifist demeanor, display of emotion is tolerable for both genders, display of personal success and individuality is likely to evoke jealousy and displeasure in a classic case of ‘*janteloven*’. A society is only as feminine as another is masculine.

4. Uncertainty Avoidance

What is meant by ‘uncertainty’ here is *ambiguity*, not to be conflated with ‘risk’. The urge to avoid it comes from a sense of discomfort and anxiety upon not knowing something or when something is not guaranteed. In an uncertainty-avoidant society: ambiguity is a stressor and a threat, difference means danger, rules (even if impractical) are to be heeded and are a source of comfort, implementation of innovations takes longer, and loss of temper when faced with the unexpected is tolerated. Antithetically, uncertainty-accepting societies show a willingness to bend the rules (if necessary), lesser stress over ambiguity, a curiosity about that which is different, and a tendency to keep composure even in an abrupt change of circumstance; interestingly, technical innovations are implemented sooner in these societies. This dimension can only be comparative.

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5. Long-term vs. Short-Term Orientation

Long-term orientation, formerly called ‘Confucian dynamism’, is the dimension first observed by Canadian social psychologist Michael H. Bond (1987) while conducting research in Hong Kong. It was later introduced by Hofstede into his model. It pertains to societies cultivating pragmatic values oriented to future rewards, these values being: thrift, perseverance, and adaptability; short-term values being: patriotism, face preservation and social obligations fulfillment.

Societies oriented towards long-term reward perceive of good and evil as relative; mutable. They glorify adaptability, promote humbleness, and are willing to learn from other countries. Disparately, in short-term oriented societies, people have a fixed judgement of good and evil, praise unchanging character, and seek positive feedback about themselves. These societies are highly patriotic and fundamentalist.

6. Indulgence vs. Restraint

The word ‘indulgence’ as intended by Bulgarian linguist Michael Minkov (2010), is the feelings of subjective content or discontent felt from how much control people have over their lives; ‘restraint’ expressing the lack thereof. His findings show a number of features indulgent societies possess, namely: a need to take ownership of their lives, a leisure ethic, a sunny disposition, outgoing personalities, and active participation in sports. Contrarily, restrained societies seem to have an awareness of factors affecting their life trajectory other than their own mindset and actions, a work ethic, a strict moral code, and introverted personalities. Sports remain a third person experience for these societies. Much like the other dimensions, this one is measured relatively.

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7. High vs. Low Context Communication

The denominations ‘low-context communication’ (LCC) and ‘high-context communication’ (HCC) were framed by anthropologist Edward T. Hall (1976). The descriptions ‘high’ and ‘low’ refer to the amount of information (context) to be disclosed in a conversation. In LCC, meaning is conveyed in explicit wording no matter the mode (verbal or written), and the *message itself* is the focus; whereas in HCC, it is communicated rather implicitly, with the focus being on the *delivery* (tone, nuance, tacit social norms, etc.).

III. METHODOLOGICAL INTEGRATION

Researchers in every field utilize numerous methods in collecting data, and linguist anthropologists are no exception. When it comes to ethnographic research, participant observation is most salient, since it requires hands-on work.

The interview is another popular method in this discipline, and while it can be very informative as is, the data would be exponentially more refined if the researcher would appreciate the multimodality of meaning and capture footage or record an audiotape of the interview (if the circumstances allow for it).

Along with the aforementioned methods, are discourse analysis— *critical* discourse analysis, that is; and surveys or questionnaires, which are popular quantitative methods.

IV. EXPECTED INSIGHTS

Upon choosing participant observation, the researcher is expected to invest months if not years of his lifetime in engaging personally with members of the community he is studying, taking

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fieldnotes, picking up on social norms and languaging practices, and ultimately piecing together an image of the culture there. This purposive assimilation elicits invaluable findings, offering an up-close look inside communities, through which researchers can measure the extent to which a given culture leans towards one end of the spectrum of a dimension, or the other.

Interviews, dubbed ethnographic in this context, are commonly viewed as a basic, easy way to the facts, when in reality, they are much more, Briggs (2007) places importance **on** recognizing that ideas expressed by interviewees can be a result of what is diffused in media and conversations had around them, **and on** the significance of the interviewer's role as a *co-participant*; as he, more or less, considers him a variable, affecting how and what is (or isn't) said, and the respondents' reason for saying it.

As per critical discourse analysis, according to Norman Fairclough (1995), social institutions contain diverse 'ideological-discursive formations' (IDFs) that different groups subscribe to. Only one of these IDFs will impose itself as the dominant one owing to its ability to *naturalize* ideologies (posit a credo as a general truth). CDA sets out to *denaturalize* these ideologies by bringing forth the symbiotic relationship between social structures and discourse, making it a *global, explanatory* framework, and a handy method in discerning and inferring cultural norms.

Surveys & Questionnaires allow for collecting clean-cut, bulks of data, thus facilitating the quantification of a given quotient; and posing as optimal for measuring cultural dimensions.

V. CHALLENGES AND LIMITATIONS

Despite the transparency of interviews, the subjects' ideas could be influenced by internalized prejudice from media portrayal of certain matters, this ties into the argument that the criteria by which a dimension is measured were too rigid; moreover, the model was said to promote a largely 'static'

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view of culture (Hamden-Turner & Trompenaars, 1997); to the same effect, Orr and Hauser (2008) have pointed out that the world has changed significantly since the off-set of Hofstede's research, insinuating that, contrary to Hofstede's belief, a society's culture and general consensus are liable to change over time.

There seem to be a margin for fallacy even for surveys and questionnaires, since as informative as these tools are, they must be carefully crafted in order to ensure relevancy and precision in the data collected. The sample must also be appropriate to the scope of the research. These two pitfalls seem to be what belies Hofstede's theory, as the questionnaire he relied on was originally devised to assess job satisfaction among International Business Machines Corp. (IBM) workers, which cannot be said to even remotely associate with broader cultural viewpoints. Additionally, critics note that the samples were too small (McSweeney, 2002), and that the company had a workforce of predominantly male demographic, effectively imposing a gender stratum (Orr & Hauser, 2008).

Conclusion

It's safe to say that while the cultural dimensions model enjoys popularity, it is not infallible. Development in research is commendable and is something to be celebrated; consequently, it can be counterproductive to continue to endorse a postulation even after it had received valid criticism and was proven to be premised on faulty information.

CHAPTER THREE: SCOPE AND METHODOLOGY

While previous chapters were rather theory-focused; the present chapter delves into the practical aspect of the work, as it serves to introduce Tiaret the place, Tiarti practices, and Tiarti society; it then links local rituals and linguistic practices to the assertion of the Tiarti identity. It first prefaces with a brief history of the province, then details the methodological facet of the research: setting the corpus and case of study, devising the tools and procedures, listing the rituals and analyzing them, and eventually, it draws on all of the above to arrive at a fact-finding. This ethnographic research is done in order to better understand and appreciate the Tiarti society.

I. SCOPE OF THE RESEARCH

Seeing as this research sets Tiarti society as the case study and focus, it is crucial to provide a look into its geographical, historical, and cultural background.

Tiaret, formerly known as ‘Tāhert’ \ta:hərt/ or ‘Tihert’ \ti:hərt/ —a name that comes from the Berber language meaning ‘*lioness*’, is the province situated in the Northern Midwest region of Algeria, 290 Kilometers Southwest of the capital (15°N, 30°E); spanning over 20.673 Km² in surface area, Tiaret has a population of 1,000,755 inhabitants. The province was first recognized as such in 1984 when the initial administrative layout was put into effect.

It is historically known to be the capital of the Rustamid dynasty (776–909) AD, and the province in which the district of ‘Qasr’Eshellālah’ —once the headquarters of Emir Abdel Qader’s regency (Z’mālah), is located. Moreover, the province is known for its monumental sites, namely: ‘Lajdār’ or ‘Jeddar’ archaeological site in Frenda district; ‘Tāwghazūt’ cave; and ‘Tāgdemt’, a municipality in ‘Mashra’Sfa’ district where Emir Abdel Qader’s headquarters was back in 1835. That

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was before he relocated to ‘Tagīn’ (Qasr’Eshellālah) six years later, making him the first ruler to have a peripatetic official residence.

Not too far away, in the small town of ‘Sidi L’Hosni’ in ‘Meghila’ district, lies the necropolis of a prehistoric community, generally referred to as ‘*Columnata man ruins*’ perched atop a sandstone mountain. The site was first classified an archaeological site in 1952, then a second time post the Algerian independence in 1968. Excavations done in the place unearthed skeletons, pottery, and jewellery; the site dates back to (5250–6330) BC.

Figure 3.1:«Jeddar» site in Frenda



Note: Photo taken by the Directorate of Tourism and Handicrafts of Tiaret (June 6, 2022)

There lie a set of 13 pre-Islamic tombs of past Berber rulers, the bases are square and mounds angular. They potentially date back to the 5th or 6th century. The place was classified as an archaeological site in December 20, 1967.

Figure 3.2: «Tāwghazūt» cave in Frenda



Note: photo taken by Directorate of Tourism and Handicrafts (Tiaret)

The cave is in the ‘Banu Salāmah’ castle, situated in the village of Tāwghazūt, Frenda. The place was Ibn Khaldoun’s retreat during his four-year stay there, where he wrote his infamous prolegomena, and the first volume of his ‘Kitāb al-‘Ibar’ in the years (1375–1378).

Figure 2.3: «Columnata ruins» in Sidi L'Hosni



Note: photo taken by Directorate of Tourism and Handicrafts of Tiaret (September 2022)

The area is believed to have been home to the primitive man of Columnata, and the Berber horse that has existed for over 10000 years. The castle was built on a high hill near a water source, which shows a level of strategic planning, further solidifying the belief that the place has been inhabited since ever.

Tiaret has great agrarian potential as it produces copious amounts of grains yearly, in the year 2022, it was the leading producer of grains nationally with 2 million quintals of cereals counting wheat, barley, and oat. So much greenery can be seen in the province, as woodland takes up 7% of its overall surface area, and water resources such as rivers, valleys, and dams are scattered across. The combination of mountainous terrain and lowlands is suited for hiking and dressage alike.

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As per the cultural scape, Tiarti people can be said to be an assemblage of different ethnic groups (Arabized Arabs, Berbers [mainly Kabyle and Banu M'zab]) that live together in harmony. While authorities and Tiartis recognize the diversity, there isn't a need felt to stratify the different ethnicities; rather, there is a strong sentiment of unity and amity among all.

II. METHODOLOGY OF THE RESEARCH

The aim of this research is to explore Tiarti rituals and find out how agentive they are in defining Tiarti identity; if these rituals are no longer relevant, then they cannot be described as truly representative of it; however, if they prove to be prevalent still, then it is safe to consider them symbolic of said identity.

1. Research Methodology

This type of ethnographic research falls under the category of action research, as the data collected is taken from real life situations and experiences which amount to ritualistic events that the people of Tiaret partake in. Action research proves to be optimal, for it requires an insider's insight, that of a fellow Tiarti; therefore, fulfilling one of the main requirements of ethnographic research.

2. Data Collection Tools

For the purpose of gaining knowledge about the corpus, unstructured interviews with Tiarti people were most convenient, as accounts of what they've witnessed or engaged in revealed some much-needed details. The interviews flowed naturally, the question posed was if they could list all the Tiarti rituals they know, and they pretty much took over from there. while I wanted to know about all rituals, I did stress that labeled customs were of major importance to my research; evidently, it was for the purpose of the linguistic analysis.

3. Participants

The corpus of this study is the various cultural practices performed by the people of Tiaret, which people of both sexes, and all socioeconomic backgrounds, ages, and ethnicities can engage in. However, the respondents selected had to meet certain criteria; they had to be forty years of age or older so they would be more experienced, and they had to be born and raised in the province to ensure legitimacy of their input.

4. Data Collection and Analysis Procedures

Each of the rituals presented will be discussed at length, and its meaning as well as cultural context explained. The analysis will be done using Malinowski's cultural context method. It is worth noting that the criticisms aimed at the original method would not hold much weight, since the semantic difference here is absent, the terms only undergo a mild transformation from dialectal Arabic to standard Arabic. Some of these rituals have convened upon names, and others are common but don't necessarily have a label attached to them, the latter category will be saved for last:

Gas'a \ 'gaʃʌ/ ; Bārūk \ 'ba:ru:k/ ; Ma'ruf \mʌʃ'ru:f/ ; Sbū' \ 'sbu:ʃ/ ; Wa'da \ 'wʌʃdʌ/ ;
Tādhiga \ 'ta:d'i:gʌ/ ; La'lām \lʌʃ'lə:m/ ; Offering Sweets ; Housewarming Parties; Tiarti Wedding
Processions.

5. Analysis Using the Linguistic Model

As a member of the Tiarti society myself, I have provided some insights; nevertheless, I've referred to an Arabic dictionary when it came to the origins of these terms. I chose to describe the unlabeled ones myself, relying on my background and common knowledge, and it only seems right to save the latter category for last.

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A. Gas'a

Among the prominent ones is *Gas'a*, a celebratory get-together held in honor of a lady in postpartum, staple foods are served; namely Maqnetta \maqna'ta/ (dessert) & Aysh \'ʕeif/ (soup).

Figure 3.3: a wooden «Gas'a»



Note: photo by *Abu Jaafar* (2020) on X platform. Retrieved December 26, 2020, originally photographed (December 18, 2020)

From a purely semantic viewpoint, the word stems from Standard Arabic (*Gas'a*/قَصْعَة) transcribed: \'qaʃʕ/, a feminine noun meaning a large bowl used for preparing food, usually made of wood or ceramic; however, in this cultural context, it is symbolic of the occasion itself. That is because of the use of the kitchen item in the cooling of (Aysh) soup, since it is made in copious amounts and would need to be poured onto a large surface first to temper it, and that's how the event's name came about.

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B. Bārūk

Another prominent ritual is *Bārūk* nominal sum of money gifted to someone on occasion of graduating middle or high school. While the term itself is a metathesis of the interjection “Mabruk!” in colloquial Arabic, the correct spelling would be (“Mubārak!”/مُبَارَك) transcribed \mu'ba:rak/ a *congratulatory* expression said to newlyweds, graduates, etc. The act of gifting itself is the practice, and in technical terms, this can be described as an act of *operant conditioning*.

C. Ma‘rūf

When Tiartis speak of *Ma‘ruf*, they mean a dinner party hosted in honor of a loved one recovering from an illness, the return of a loved one from pilgrimage, or in case of the host moving into a new home. Semantically speaking, the word is a masculine noun from Standard Arabic (المغزوف/Al Ma‘ruf) transcribed: \al maʕ'ru:f/ meaning ‘goodness; grace’, more specifically, every act deemed *good* by morality or religion; antonymous with immorality. To contextualize this, in Islamic doctrine, feeding the less fortunate or even anyone, falls under the category of Ma‘ruf, and in this particular instance, it is done to express gratitude to God (Allah) for having bestowed his blessings on man (any of the blessings listed above or more).

D. Sbū‘

The occasion of *Sbū‘* is a get-together in remembrance of a late loved one. The bereaved family find solace and comfort in the presence of family and friends in such difficult times. On *Sbū‘*, the attendees are catered to for the duration of the gathering, and the infamous ‘Couscous’ is served at dinner. The term is a colloquial rendition of the word from Standard Arabic (الأسبوع/Al Usbū‘) transcribed: \al us'bu:ʕ/, a masculine noun meaning *the week*. The reason behind this denomination is directly tied to that meaning, as the occasion used to be held for a week (starting the day of the

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passing), but has now been shortened to 3 days to conform to Islamic standard, which forbids mourning after the third day mark.

E. Wa'da

This event refers to a public gathering, held in a large square on the outskirts, where food is served generously with the intention of Sadaqa (charity), usually in case of a dry spell, in hopes of atoning for sins and ending the crisis. The origin of the word is Standard Arabic (Maw'ida/مَوْعِدَة) transcribed: \ 'mɛwʕidΛ/. Later in the event, skilled horsemen perform "Fantasia": equestrian performances that take on a martial tone due to the use of weapons — usually shotguns loaded with gunpowder, and fired upwards, to entertain the crowd and alleviate their agony.

Figure 3.4: «fantasia» in Tiaret



Note: photo by Nacer, O. [@nacerouadahi]. (2018, August 30). (Instagram).

F. Tādhīga

Of the less flashy rituals is *Tādhīga*, it is done on a smaller scale, involving less people; however, the sense of unity and compassion is all the same. Semantically, a colloquial rendition of the word (ithaqa/ الذاقة) transcribed: \iða:qa/ in Standard Arabic, which it especially means to “have someone else taste something”. It makes more sense in context, because what is done is exactly that: neighbors exchange plates of food among themselves as a token of amity. It is often done when one makes a dessert or dish and are very pleased with the way it turned out. Afterall, it is basic decency to spare others the taste of a poorly executed recipe.

G. La‘lām

On the theme of flashiness, this next one is all about publicity. It wraps many things into one. The event associated with it is a wedding, but the practice occurs a day prior (the night of). Like the rest of the rituals, this one also has its name rooted in Standard Arabic, La‘lām is a metathesis of (al‘alam/ العلم) transcribed: \al‘ʕalam/ a polysemic masculine noun meaning: a *sign* or *indicator*; a *flag*. Considering the cultural practice is to put some sugar into a foulard (bandana), then wrap it around the window bars overlooking the street or anywhere visible from outside the house, indicating that the family will hold a wedding ceremony the following day; the word is effectively an acronym.

H. Offering Sweets

A common courtesy of Tiarti people visiting relatives is to bring them something sweet (fruit, candy, etc.) as it used to be somewhat awkward to arrive empty-handed, safe to say people are more casual now. It is also common for kids to receive candy from elderly acquaintances in a simple act of spreading joy.

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I. Housewarming Parties

The Tiarti housewarming parties are held within the first 1–4 weeks of the host moving, gifts range from cash, to decorative items, to bedroom necessities, but the most common gift is kitchenware.

J. Tiarti Wedding Processions

Since the state is famed for the Shawshawa equestrian centre, and its purebred horses, there have been instances of wedding processions led by horsemen in Tiaret, in a display of local tradition and pride. In order not to disturb traffic, the horsemen join and lead the procession when there is little distance left to the groom's residence. This is considered a grand gesture and a display of appreciation on the groom's part.

6. Discussion of Findings

As can be observed, Tiarti people have a myriad of customary practices, so it is safe to say that their cultural heritage is quite rich. The importance of said practices lies in their contribution to the cultural aggregate of the collective Tiarti identity.

Many of these customs stand the test of time and continue to manifest across Tiarti society, those are typically the ones that stem from Islamic faith and hold religious values; Ma'ruf, Wa'da, and Tādhiga are all incentivized by powerful, elemental teachings such as the significance of gratitude, charity, and neighbors' rights. Similarly, practices that are more folk-inspired but do not oppose or disregard religious values are upheld and appreciated, an example of that would be La'lām.

Some are less frequently performed than others, and that can be ascribed to the same reasons. Sbū' is somewhat affected by this, solely because the denomination no longer correlates to the

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practice itself as the duration of it has been truncated. In the same vein, the pressure to not enter somebody's house empty-handed has lessened overtime, in turn affecting the frequency of the ritual.

At this point, it seems as though religion is the parameter by which rituals' viability is determined; however, it can be argued that some of the more controversial rituals could still enjoy some level of relevancy to the dismay of many, as there is no way of policing an entire population's conduct at all events, especially ones that aren't public.

7. Ethical Considerations

Admittedly, an all-encompassing, exhaustive coverage of the rituals that stamp the Tiarti people as such, was not possible; owing to the diversity factor (the aforementioned ethnic groups all have distinct cultural practices of their own); there also was no means of knowing the distribution of these ethnicities, since authorities do not lend this matter much importance. In addition, the ethnographic approach was not particularly 'holistic', since only the linguistic aspect was itemized.

It also worth noting that there is not a linguistic data base specific to Tiaret, and that there is a paucity in theorizing by Algerian sociologists in general. Some of the most prominent names are only associated with industrial sociology.

Conclusion

A linguistic anthropological exploration has been conducted on the Tiarti society's cultural practices and decades-long tradition. To accomplish this, senior Tiartis have been interviewed, and the rituals they described analyzed both semantically and contextually within the respective culture. Lastly, limitations and ethical considerations were addressed as the final steps of the methodology.

General Conclusion

This study sought to explore the Tiarti society's identity in an anthropological linguistic fashion through its cultural practices, in an effort to better understand and appreciate its singularity. On the quest for attaining this, action research was conducted in the form of ethnographic interviews and other means of thematic analysis.

A primarily linguistic inspection of these rituals was accomplished, covering the semantic meanings of the denominations, the associated cultural settings, and the values preserved through the practice of said rituals. All of which contribute to the whole that is Tiarti individuality.

The findings of this study show that Tiarti people keep their heritage alive, and that there is no exclusivity when it comes to who can participate, anybody can engage in them irrespective of age, sex, or ethnic background. Tiaret is rich in many senses of the word, its people are characterized by compassion and unity, its culture is simultaneously marked by commonality and distinctiveness; the 'layered' quality, i.e. the presence of individual subcultures and a superimposed one, adds to its depth and complexity; and its identity is refined with the passing of time.

Upon having concluded this research, the results lead to the realization that it is only right to push for more ethnographic studies to be conducted, as it would bring about more acceptance and openness to other cultures, tongues, and lifestyles. Whether it be through recognizing differences or bonding over similarities. Moreover, fellow Algerian researchers could highlight peculiarities of their respective communities and subcultures; and on a larger scale, researchers of any cultural background can and should engage in ethnographic research on their respective communities.

Overall, ethnographic research is greatly appreciated and commended for its contribution to reflection on the world, and the demystifying of human relations and behaviors.

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ملخص

ترمي هذه الدراسة إلى استكشاف المشهد الثقافي للمجتمع التيارتي في نطاق الأنثروبولوجيا اللغوية. وتسعى إلى الكشف عن الممارسات الثقافية الشائعة التي يشارك فيها التيارتيون ويحافظون عليها، أخذةً بعين الاعتبار الجانب الدلالي وكذلك الجانب البراغماتي. تنتهج هذه الدراسة المنهج الوصفي، حيث تشتمل على بحث نوعي قائم على التفسير والفهم المتعمق للممارسات الاجتماعية. بالاعتماد على المقابلات الإثنوغرافية واتخاذ «سياق الوضع» و «سياق الثقافة» لمالينوفسكي (1923) أنموذجًا تحليليًا. وتؤكد نتائج هذه الدراسة تنوع الممارسات المذكورة وأهميتها، على تباينها؛ مستعرضةً تصويرًا حقيقيًا للمجتمع التيارتي من خلال تبيان الظروف الخاصة التي تُمارس فيها هذه العادات، وحصريّة الحضور من شموليته، والتطورات التي مر بها بعضها. وبالتالي، فإنها تسلط الضوء على أهمية العادات كوسيلة للتعبير عن الذات وعلامة على الهوية.

Abstract

The present study sets out to explore Tiarti society's cultural scape within the purview of linguistic anthropology. It seeks to unveil the common cultural practices Tiartis partake in and preserve still, while also looking into the semantic as well as the pragmatic aspect. This study is principally a descriptive one, wherein the researcher conducts non-numerical research that focalizes interpretation and in-depth understanding of social practices. It draws on ethnographic interviews and applies Malinowski's 'context of situation' and 'context of culture' (1923) as an analysis model. The results of this study assert the variety of said practices and their relevancy, though to varying degrees; presenting a true to life depiction of the Tiarti society through detailing the particular circumstances in which these rituals take place, the exclusivity or lack thereof, and the evolutions some of them have undergone. By extension, it highlights the significance of rituals as a means of self-expression and marker of identity.

Résumé :

Cette étude a pour but d'explorer la culture de la société Tiartienne en adoptant une approche anthropologique et linguistique. Elle tente de mettre en lumière les pratiques sociales auxquelles les Tiartiens participent et maintiennent encore, tout en examinant aussi bien la sémantique que l'aspect pragmatique. Cette étude est une recherche descriptive, non numérique, qui focalise l'interprétation et la compréhension approfondie des rituels. Elle se base sur des entretiens ethnographiques et utilise le modèle d'analyse basé sur le « contexte de situation » de Malinowski ainsi que son « contexte de culture ». Les résultats de cette étude affirment la variété de ces pratiques et leur pertinence, même si à des degrés divers . Elle Offre une représentation de la société Tiartienne, en détaillant les circonstances particulières dans lesquelles ces rituels se déroulent, les évolutions que certains d'entre eux ont connues , et si la participation est exclusive ou non. En outre, elle souligne l'importance des rituels comme moyen d'expression de soi et de mise en valeur de l'identité.