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*An Assessment of EFL Students' Intracultural Communication
Abilities at Ibn Khaldoun University of Tiaret*

This Dissertation is submitted in Partial Fulfillment of the Requirement for the Degree of Masters
in *Linguistics*.

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Academic Year 2022/2023

Dedication

We acknowledge the grace and blessings of Allah, the most merciful, for enabling us to undertake this academic pursuit. His guidance has been the foundation of our efforts. This thesis is dedicated to our parents, who have provided us with endless love, support, and encouragement throughout our lives. Their belief in us has given us the strength to pursue our dreams. We are grateful for their sacrifices and the lessons they have taught us. We also express our appreciation to our siblings, family, and friends for their kindness and unwavering support during this important time in our lives. May our achievements serve as a testament to the love, support, and blessings we have received, and inspire others to strive for excellence while guided by the values instilled in us.

Acknowledgements

We sincerely thank our supervisor, Dr. Mehdaoui Ahmed, for his invaluable support and guidance throughout our research process. Dr. Ahmed's patience, consideration, and provision of evidence have greatly facilitated our academic endeavors, allowing us the freedom to explore and contribute. We are grateful to the esteemed board of examiners who kindly agreed to evaluate this research work. Their expertise and critical insights will undoubtedly contribute to the refinement and enhancement of this study. We also express our heartfelt recognition to the faculty members of the Department of English, particularly Dr. Belarbi Khaled, for his research contributions that have assisted us in shaping and advancing this thesis.

We sincerely express our gratitude to the honorable members of the jury, Dr. Belarbi Khaled and Dr. Toubida Moustapha, for their meticulous review and evaluation of our work. Their expertise and valuable feedback have greatly contributed to the refinement and advancement of our research.

Our deepest gratitude goes to our family, whose unwavering support and belief in our abilities have been instrumental in our academic journey. We appreciate their constant encouragement and understanding. Lastly, we extend our thanks to our friends for their valuable suggestions, which have enriched our work. Their input and perspectives have shaped the outcome of this research.

Abstract

This study aims to assess self- cultural understanding of the EFL students at Ibn Khaldoun university of Tiaret. The study involved 29 EFL students who were asked to answer 14 questions related to cultural awareness and knowledge within the context of their own culture. The findings revealed that the participants' understanding of their own culture is not high, and they have a moderate level of intracultural communication abilities. Based on this finding, the study recommends that EFL learners should increase their understanding about their own culture so to develop their intercultural competence.

Keywords: Assessment, EFL students, intracultural competence, intercultural competence.

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List of Acronyms

AA: Algerian Arabic

MSA: modern standard Arabic

EFL: English as a Foreign Language

AD: anno domini

BC: before Christ

AHI: Anno Hegirae

CS: Code switching

CA: Classic Arabic

H: high

L: low

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General Introduction

General introduction

Today, with the intensive contact between people associated with globalization, the spread of social media and international businesses, the development of learners intercultural competence has become the main goal of foreign language teaching (Byram, 1997; Deardorff, 2006, Fantini, 2009, among others). As a result, intercultural development has become a feature in many international higher education contexts.

To meet this goal, volumes of research, including international and national, were carried either to suggest techniques or activities or to assess students' intercultural competence development so to help in implementing the intercultural competence approach in the educational system.

However, as it is observed, while previous and current research focus on students' abilities to interact with people across international boundaries little is known about students' abilities to interact within their national boundary. Considering the fact that understanding one's own culture is important to compare and mediate with foreigners, the question that arises from this study is "to what extent are EFL students able to interact in intracultural encounters?". Intracultural communication here refers to the ability to communicate within one's national culture.

In Algeria, there is no evidence about whether Algerian EFL students are aware of their own cultural differences. Given this background, taking EFL students at Ibn Khaldoun University of Tiaret as a case study, this study aims to investigate the intracultural communication abilities of the Algerian EFL students.

The research questions which were created in accordance with the research objectives, are as follows:

1. Are the EFL students at Ibn Khaldoun University aware of the cultural differences of their country?
2. To what extent do the EFL students at Ibn Khaldoun University of Tiaret possess intracultural knowledge?
3. What is the level of their intracultural communication competence?

General introduction

The following hypotheses are formulated:

1. The EFL students at Ibn Khaldoun University of Tiaret will not demonstrate higher levels of Intracultural awareness.
2. The EFL students at Ibn Khaldoun University will demonstrate sufficient intracultural knowledge.
3. The level of EFL students' intracultural competence at Ibn Khaldoun University is not high.

To answer the research questions, this study employed a quantitative method, based on a set of questions related to some specific regional and national culture in Algeria.

The structure of this research is outlined as follows: chapter one provides a brief overview Sociolinguistics profile in Algeria. Chapter two tackles some key concepts related to intracultural communication such as language, culture, intercultural communication definition and barriers and others. Finally, chapter three describes the methodology employed in the study and the findings that emerged from it.

Chapter One:
The Sociolinguistics Profile in
Algeria

Chapter One: The Sociolinguistic Profile in Algeria

1.1 Introduction

Due to its strategic location, the Maghreb region has historically been deeply intertwined with a rich tapestry of cultures, languages, and civilizations. Algeria, as a witness to the ebb and flow of numerous civilizations throughout its history, has played a significant role in this intricate web. From the waves of Islamic conquest to the era of French colonization, Algeria's sociolinguistic landscape has been shaped by historical and linguistic interactions involving the Ottoman Empire, Modern Standard Arabic, Spanish, French, and Algerian Dialectal Arabic. These interactions have exerted both diachronic and synchronic influences, painting a diverse sociolinguistic profile of Algeria.

Within this context, this chapter aims to illuminate the coexistence of various languages and dialects in Algeria, shedding light on the sociolinguistic fabric that characterizes the country. linked with language contact the various linguistic phenomena such as bilingualism and multilingualism, diglossia, language interference, code-mixing, linguistic borrowing, and code-switching, and the distinction between code-switching and the preceding phenomena.

1.2 Ancient Era of Algeria

Algeria is well-known for its fascinating history, which includes a wide variety of cultures, languages, and civilizations that have greatly influenced the way people communicate and live in the country for years. In their book "The History of the Maghrib", Laroui A and Manheim (1970) provide a comprehensive overview of Maghrib history, including, Algeria. The book covers the influence of various civilizations and conquests on the region, such as the Phoenicians, Romans, Vandals, Byzantines, and Arabs. It also discusses the linguistic changes that occurred during these periods.

According to Laroui A and Manheim (1970), the original inhabitants, the Berbers or Imazighen, were not successful rulers and faced several conquests. In 860 BC, the Phoenicians invaded Algeria and settled there for eight centuries, introducing the Punic language. Bilingualism emerged during this period, with both Berber and Punic languages being spoken. The Roman Empire dominated Algeria for six centuries, leading to the prevalence of trilingual with Latin, Berber, and Punic languages. The Vandal and Byzantine invasions had minimal impact. In 647/648 CE, the Arabs destroyed the Byzantine conquest and spread Islam, leading to the adoption of Arabic by the original people of Algeria. The Arabic immigrant tribes, such as the

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Beni Hillel, also played a significant role in spreading Arabic. From 1529, Algeria was under the control of the Ottoman Empire for three centuries, during which the region was divided for easier control. The Algerians found support from the Ottoman Empire, which played a crucial role in overthrowing Spanish rule and safeguarding the Islamic faith. By the mid-16th century, the Turks had successfully established their control over Algeria, transforming it into a Turkish protectorate that lasted for more than three centuries until 1830.

According to Laroui A and Manheim (1970), the presence of diverse civilizations in Algeria brought about exposure to languages other than those found in North African dialects. As a result of its historical interactions with many linguistic influences, Algeria has developed into a linguistically varied nation. The French conquered Algeria between 1830 and 1962, which had a profound effect on the nation's culture, language, and identity. French authorities singled out schools to eradicate Algeria's language, religion, and national identity. Algeria achieved independence in 1962 after 132 years of French rule. It was a battleground for many rivals who struggled for centuries to impose their cultures and languages on the area, thus achieving political and linguistic stability was not simple.

1.3 The Arrival of the Arabic Language in Algeria

The Islamic conquest of Algeria marked a significant turning point in the region's history, Between the period from 646AD to 710 AD. the Arabic language arrived in Algeria through the Arab conquest and the spread of Islam. This period, according to Laroui (1970), saw the simultaneous process of Arabization and Islamization, which had a significant impact on the cultural and linguistic makeup of the region. In 647 CE, Arab Muslim armies began conquering the Maghreb, including present-day Algeria, with the primary goal of spreading Islam and establishing an Islamic state. Throughout their advance, they encountered diverse communities with different languages and cultures, including indigenous Berber populations. Hassain (2011,p.202) explained that:

From the year 646 AD, or 26 AH (Hijri calendar), Muslim Arabs reached North Africa to spread the Islamic religion among its people. The conquest was completed around the year 710 AD, or 92 A H.

Despite the prevalence of Berber languages in the region, Arabic gradually gained prominence due to the influence of the Arab conquerors.

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1.4 Some Aspects of language contact in Algeria

To talk about language variation in Algeria, it is worth to define some concepts related to language contact, diglossia, code switching and the like.

1.4.1 Language Contact

Language contact, viewed as a highly significant theme, is considered to be a research topic that is both vague and more rewarding for many sociolinguists such as Uriel, Weinreich, and Sarah Thomason. This field of study is widely known in contemporary times, particularly in countries like Algeria, where multiple languages are prevalent. This study appeared for the first time from the pioneer. According to Weinreich (1953, p. 1) "*Language contact is two or more languages will be said to be in contact if they are used alternately by the same persons.*" This means that when speakers switch between two or more languages in their speech, those languages are regarded to be in touch. For example, if a person alternates between English and Arabic in their speech, English and Arabic are said to be in contact.

Language contact is a phenomenon that is brought about by speaking multiple languages at once. Therefore, this use is described as an instance in which we refer to bilingual or multilingual individuals within the same linguistic community or discussion area. (weinreich, 1997) claims that Any situation in which the simultaneous use of two languages influences a person's language behavior is considered a language contact. Language contact is the psycholinguistic functioning of a bilingual person or someone fluent in two or more languages. To contact the previous context, Thomason (2001, p.8) states that "*There is no evidence that any languages have developed in total isolation from other languages.*" It casts doubt on the concept that some languages have developed without outside influence. She argues that language contact has been a fundamental part of human history and has contributed significantly to the evolution and development of languages. Even languages that appear to be isolated have been shaped by contact with other languages through various means, including borrowing words and grammatical structures, language shift, and language convergence. This means that all languages are subject to change and have been influenced by contact with other languages throughout history. By recognizing the ubiquity of language contact and how it has contributed to linguistic diversity, such as Code-switching, Borrowing Code-mixing, Bilingualism, and Multilingualism she encourages a more nuanced and inclusive understanding of language and its role in human culture and sociolinguistics.

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In Algeria, language contact is an intriguing occurrence since Algerians speak a variety of languages with differing degrees of ability. There are foreign languages as well as native languages, such as Arabic in its different dialects and Tamazight (French, English.).

1.4. 2 Diglossia

Language is a dynamic and ever-changing entity, shaped by various social, cultural, and historical factors. One of such factors is Diglossia. To describe the language situation in certain societies where there is a high variety of language use in Arabic-speaking, countries such as Algeria recognizes Classical Arabic as its official language, which is accompanied by several regional dialects that are spoken throughout the country. Despite its status as the official version of Arabic used in formal settings, few Algerians speak C A (Benrabbeh, 2005). Instead, Algerians typically communicate with one another using dialectal Arabic. William (1930, p. 401) clarify that:

The Arabic language appears under two perceptibly different aspects: 1) a literary language so-called written Arabic or regular or literal or classical, the only one that had always and everywhere been written in the past, the only one in which still today written literary or scientific works, newspaper articles, Judiciary acts, private letters, in a word, Everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which in any case, is not spoken now anywhere;2) spoken idioms, patois none of which has ever been written... but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultural circles.

According to William (1930) , Arabic exists in two distinct forms: one classical primarily used for written communication, and another predominantly used in oral communication. Classical Arabic is a language that has always been associated with writing. However, it is worth noting that Classical Arabic did not exist in written form during the pre-Islamic period (known as "Djehilya"), nor was it written during the time of the Islamic prophet Muhammad. It was not until after the prophet's death that the first draft of the Quran, which is written in Classical Arabic, was produced.

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Classical Arabic is associated with prestige and formality, while Colloquial Arabic is associated with familiarity and informality. Further explanation for the phenomenon of diglossia in the Arabic world, including Algeria, is well understood from the American linguist, Charles Ferguson. For Ferguson (1959), the situations of diglossia are characterized by the presence of two variants belonging to the same language, one of the two varieties in contact, is called (high) it is seen as a symbol of prestige and used in both oral and written codes, and it is taught, as a vehicle for knowledge and also imposed as the official language in the field of press, articles, administrative correspondences, books, and courts of justice. In the face of the variety (high), there is a second variety qualified as (low) characterizing daily usage and generally limited to the oral form.

Ferguson's concept of "H" in Classical Arabic and "L" is colloquial Arabic to the linguistic context of Algeria. He observes that Algerians use two distinct varieties of the same language. According to Ferguson (1959, p.359) "*These two varieties, classical and colloquial, exist side by side in the Arabic-speaking community in a Diglossia relationship.*" Within this thought, Algeria, we distinct between two Arabic language varieties:

- **Classical Arabic**, has a higher status and is considered the high variety.
- **Algerian Arabic**, has a lower status and is referred to as the low variety.

With this in mind, we notice that there are several ways in which High and Low language varieties differ from each other:

- **Grammar:** The high form contains grammatical elements that the low form does not. Since the low variety lacks standardized grammar, it cannot be taught in schools.
- **Prestige:** Speakers view High variety as better than Low variety. High variety is deemed more educated, sophisticated, logical, and better for expressing important ideas.
- **Lexis:** It appears that the two forms share lexis, while their usage and meaning vary to some extent. In other words, certain specific phrases are present in the low but absent from the high, and vice versa.
- **Phonology:** There is no difference between the phonological systems of the two kinds. Speaker failure prevents the two systems from being kept apart.
- **Function:** H and L serve distinct functions; H is typically reserved for formal and public speech, whereas L is an informal variety primarily used in daily conversations.

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- **Literary Heritage:** The speech community holds high regard for the significant written literature in H available in each of the defining languages.
- **Acquisition:** The L variety is typically acquired first as it is the native language, while the H variety is acquired later through schooling.
- **Standardization:** The H is preserved in dictionaries and grammar books, making it more stable, while L, lacking these resources, is more susceptible to change.

1.4.3 Code-switching

Code-switching is another common phenomenon in intracultural communication contact. It is a way for people to express their identity, negotiate meaning, and create a sense of intimacy. Therefore, code-switching is a very prevalent communicative strategy in Algerian society. The first person to use the term 'code switching' was Gumperz. Gumperz (1982, p. 59) asserts that *“Juxtaposition within the same speech exchange of passage of speech belonging to two different grammatical system pre subsystem.”* Gumperz (1982) believes in this definition that Code-Switching is the change of languages within the same conversation that the speaker converts from one language to another or from one language variety to another. It is a common practice in many multilingual societies such as Algeria, and it can be used for a variety of purposes.

That is to say, a bilingual speaker might switch between English and Arabic in the same conversation. He also demonstrated that code-switching is a communicative strategy and not just a random and arbitrary linguistic mixture, as many have tended to believe.

Hamers and Blanc (1983) suggest that some instances of code-switching can be seen as a manifestation of a lack of proficiency in both languages, where a speaker resorts to switching from one language to another when they encounter difficulty in expressing a word or concept in one language. However, this perspective is not widely accepted as many views code-switching as a natural consequence of language contact, resulting in the blending and mutual influence of two languages. In addition, code-switching involves using two different languages within a single discourse, sentence, or constituent. as Algerians may use French on occasions when they don't have sufficient knowledge of Algerian dialects. There are various forms of code-switching. Poplack (1980) distinguishes three types of code-switching in her work:

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- **Extra-sentential CS:** It refers to the situation where a word or phrase from one language is incorporated into a sentence in a different language.
- **Inter-sentential CS:** occurs when a speaker switches between two languages at the end of one sentence and the beginning of the next.
- **Intra-sentential CS:** occurs when a speaker switches between two languages within the same sentence.

It is worth emphasizing that these three examples are merely the most frequently observed manifestations of code-switching. Bilingual speakers employ a multitude of other methods to incorporate their languages into conversations.

1.4.4 Typology of code-switching

According to Gumperz (1980), there are two types of metaphorical and situational Code-switching:

- **Situational code-switching:** It depends on the communication situations of the speakers. It depends on the distinct activities and networks and the social affiliation of the speaker. The latter mobilizes language resources from the repertoire separately depending on the topic addressed and the change of interlocutors.
- **Metaphorical code-switching:** it refers to the use of two languages in a conversation, being a strategy and a communicative resource. This conversational code-switching is often unconscious, and automatic, and escapes the control of the speaker. It occurs at the level of syntax, phonology, and morphology.

By introducing Gumperz's typology of code-switching, we gain insight into how bilingual or multilingual speakers employ two or more languages in their conversations. This typology reveals that code-switching is not a sporadic or accidental phenomenon, but rather a sophisticated and purposeful application of language.

1.4.5 Code-mixing

Code-mixing is a linguistic phenomenon that occurs when bilingual or multilingual speakers blend elements of two or more languages within a single conversation or even within a sentence. It is a prevalent and natural practice that reflects the complexity and fluidity of language use in diverse communities around the world. Several researchers in the field of

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linguistics have tried to provide a comprehensive explanation for the concept of Code-mixing. Muysken (2000, p.1) said that “*Lexical items and grammatical features from two languages appear in one sentence.*” The use of lexical or phrasal forms from one language within a sentence of another language occurs when grammatical elements from both languages are combined, with the phrase representing the highest level and the morpheme indicating the lowest level within the grammatical structure.

Similar to the previous definition Sridhar (1980, p. 408) defines it as initially, code-mixing was explained as the act of incorporating terms and phrases from one language instead of those from another language within a single sentence. In another hand (Berhold, M., & Botarowicz,, 1997) claim that code-mixing occurs when speakers seamlessly combine elements from two languages, effortlessly switching back and forth during their speech. According to Bauer, (2010, p.4), “*Linguistic behavior of a bilingual speaker who imports words or phrases from one of his/her languages into the other one.*” The quote describes a phenomenon in which a bilingual speaker draws on their knowledge of multiple languages and integrates words or phrases from one language into their speech or writing in another language. This can occur due to various factors such as the speaker's preference, lack of vocabulary equivalence, or to convey a particular meaning or cultural nuance.

This linguistic phenomenon reflects the adaptability and fluidity of language, allowing individuals to express themselves and navigate multilingual environments with ease. Understanding and appreciating code-mixing enhances our appreciation for the complexity and creativity of language use.

1.4. 6 Borrowing

Borrowing is a phenomenon that arises from language contact, which occurs on an individual level and eventually becomes widespread and integrated into society. It involves an exchange of words between two languages, with each language preserving its independent character. In other words, borrowing refers to a word or expression taken by one language from another language without translation. Haugen's influential publication from 1950 examines the topic of linguistic borrowing, making it a significant contribution to the field. In his book “*The Analysis of linguistics borrowing*”, Haugen (1950, p.212) claimed that “*Borrowing is then the*

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attempted reproduction in one language of patterns previously found in another.” This practice seeks to emulate linguistic patterns and structures from a source language into a target language.

Haugen (1954) categorizes borrowing into two distinct types: importation and substitution. Importation refers to the direct replication of linguistic elements from one language to another without alteration, while substitution involves reproducing the borrowed item with modifications to its structure. In both importation and substitution, the bilingual speaker assimilates the borrowed form into their native language. This means that the borrowed elements become integrated and treated as part of the speaker's linguistic repertoire. Additionally, Haugen (1954) developed a taxonomy to classify different types of borrowed items. This taxonomy consists of three main categories: Loanwords: These are words borrowed from another language with minimal or no changes made to their original form. They are adopted as-is into the recipient language. Loan blends: This category encompasses words that are created by combining elements from two different languages. The resulting word is a blend of linguistic features from both languages. Loan shifts: This category refers to words that are borrowed from another language but have undergone some alterations in their meaning or form when adopted into the recipient language. These changes may occur due to linguistic or cultural factors, borrowing is a linguistic phenomenon that occurs through language contact

Moreover, (Gumperz, 1982) argued that Borrowing encompasses expressions or terms that have crossed over from one language to another and are currently employed by individuals who are fluent in only one language. besides that, (Winford, 2003) confirmed that the act of borrowing language is denoted as the "recipient" language, whereas the foreign language is designated as the "source" language.

From another point, in his book “Sociolinguistics” Hudson (1996) claims that Borrowing is a phenomenon which may throw light on the internal organization of language, and certainly on the relations of language to society. This means that borrowing, which refers to the adoption of words or phrases from one language into another, can provide insights into how language is structured and how it is connected to society. By studying borrowing, we can gain a better understanding of how languages evolve and the interactions between different societies and cultures. When individuals who speak different languages come into contact, two significant outcomes tend to occur. Firstly, both parties involved will acquire useful words and expressions

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from each other's language. Secondly, one of the groups involved will incorporate words from the other group's language into their own, particularly to describe novel things, concepts, or activities. The fact that in the world, there is no pure language due to the history of people, all languages borrow words from other languages, as Campbell (1998, p.57) stated that *“Probably no language whose speakers have ever had contact with any other language is completely free from borrowed words.”*

1.4.6.1 Reasons for Borrowing

There are many reasons why languages borrow words from each other. One of the most common reasons is the Prestige, Motive.

- **The Prestige Motive**

The Prestige Motive means that a language may borrow words from another language because it is seen as being more prestigious or important, in instances where diverse languages interact, a phenomenon arises wherein one particular language attains a higher level of prestige in comparison to the others. Consequently, this esteemed language exerts a form of linguistic influence over the surrounding languages that are used or spoken in its proximity. Individuals who speak less prestigious languages exhibit a strong inclination to demonstrate their command of the prestigious language by incorporating certain words or phrases from it into their linguistic expressions. In the case of Algerian Arabic and French, the prestige motive is a major factor in the borrowing of French words into Algerian Arabic. This is because French has been the language of power and prestige in Algeria for over a century. During the French colonial period, French was the language of administration, education, and commerce. After independence, French remained the language of education and government, and it is still widely used in business and the media.

- **The need-filling motive**

The need-filling motive suggests that borrowing happens when a borrowing language lacks a specific word or concept and borrows it from another language to fill that gap. The need-filling motive in linguistics refers to a situation where a speaker is unable to find words with similar meanings in their language. As a result, they borrow or incorporate words from another language to meet that linguistic need. Also involves words from other languages to address technological

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advancements, teaching methods, scientific discoveries, and business opportunities. When new experiences, practices, or objects emerge, they introduce new vocabulary, compelling speakers to utilize these borrowing arrangements.

1.4.6.2 Types of Borrowing

Borrowing, as a linguistic occurrence, can take various forms and types depending on the situations of linguistic interaction. It can involve both importation of words from one language to another and the substitution of words within a language. Different scholars and researchers may have varying definitions and perspectives on borrowing, taking into account these different aspects. As Haugen

- **Loanwords**

Haugen (1950) claims that the term "loanword" refers to a word that is borrowed from another language (Donor language) and integrated into the phonological and grammatical systems of the borrowing language (Recipient language), maintaining its original form and meaning to some extent. This linguistic borrowing involves incorporating both the basic form and meaning of the word directly into the borrowing language. The level of fidelity in which the loan word is assimilated into the borrowing language can vary, resulting in adaptations that more or less closely adhere to the phonetic and grammatical rules of the borrowing language. Ultimately, a loanword becomes a part of the borrowing language's vocabulary while retaining its original form and meaning to some degree. In other words, a loanword is a borrowed lexical item from one language to another, integrated into the recipient language with minor phonological or grammatical differences from the original language, while retaining its basic form and meaning.

- **Loan shift**

Loan shift is a type of linguistic borrowing in which a word or morpheme from one language is borrowed into another language and takes on a new meaning or function in the borrowing language. And (Haugen, 1953) clarifies that Loan shifts refer to the process of semantic transfer wherein the meaning of a native pattern is altered to accommodate an introduced concept. This transfer involves a shift in the meaning of the original pattern to convey a new meaning. He described it as a morphological replacement that does not involve importing.

- **Loan blend**

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Loan Blend refers to situations where a model borrows only a portion of its phonemic structure, while the remaining parts are replaced with elements from the receiving language. In simpler terms, hybrid words are created by combining components from multiple languages. loan blend is a new word that is formed by combining parts of two or more words, one of which is borrowed from another language. More Loan blends can also be a way for speakers to create new words that are more expressive or efficient than the existing words in their language.

1.5 Language Variation of Algeria

1.5. 1 Classical Arabic CA

Classical Arabic, the language of Islam and the sacred Quran, holds prestige and serves as the language of instruction and religious teachings. Its fixed forms, rich vocabulary, and grammatical rules define it, symbolizing Arab-Muslim identity. Algeria, an Arab Muslim country, as proclaimed by (Ibrahimi K. T., 1995, p. 26) highlighted Algeria is Arab and proclaims itself Arab and Arabic-speaking since the arrival of successive waves of Arab conquerors, which, along with the Islamization of the Maghreb, allowed for its Arabization. This Arabization process occurred slowly over a long period, starting from the time of Okba Ibn Nafaa in the 7th century to the later arrival of the Hilalian tribes. Algeria adopts Arabic as its official language. As Mostari (2004, p.1) mentioned that *“The Algerian National Constitution stipulates that Classical Arabic is the only official language of the nation.”*

Moreover, Classical Arabic is commonly seen as a unifying force among Arab-speaking societies, recognized as the official language by all Arab governments. It continues to maintain its esteemed status as the language of influential poetry and literature, spanning ancient and contemporary works, As Benrabe (2005,p.400) mentioned that *“Classical Arabic grew out of the ancient poetic language of Pre-Islamic Arabia.”* To confirm the above, Benrabe (1999, p.156) states that: *“The Arabic language and Islam are inseparable entities. Arabic holds a distinct position due to its status as the language of the Quran and the Prophet.”*

This means the infusion of religious elements into the classical Arabic language confers upon the language a profound sense of sanctity, thus establishing a profound bond between individuals and the means of communication. Even in cases where individuals do not actively acquire knowledge of the written Arabic language, it still retains a symbolic significance as a

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representation of Muslim identity, intimately linked with acts of prayer, faith, and customary observances.

1.5. 2 Modern Standard Arabic

The opening of the Arab-Muslim world to the Western world and the advancement of science and technology have led to the development of a modern language that is suited to the spirit of modernity. This language, known as Modern Standard Arabic (MSA), is distinct from Classical Arabic and finds its primary usage in administrative functions, education (including school and university textbooks), and various forms of media such as newspapers, radio, and television. MSA emerged in the 19th century as a simplified version of Classical Arabic, and it has become the official and national language of Algeria. According to Benrabbeh (2005), this choice is attributed to its relatability and comprehensibility when compared to Classical Arabic. MSA represents a modernized form of Classical Arabic that incorporates foreign words to fulfill the scientific and technological demands of the contemporary world.

1.5. 3 Algerian Dialectal Arabic

Algerian Arabic (AA), also known as 'daridja,' is the dialectal Arabic or Colloquial Arabic spoken by the vast majority of the Algerian population. It serves as the mother tongue and is used in everyday conversations, primarily in informal, intimate, and family communication according to Mostari (2004, p. 25) "*Colloquial dialects, namely Algerian Arabic and Berber, as low varieties for informal and intimate situations.*" This spoken language, which lacks official recognition, represents the first linguistic socialization of the basic community. Despite its lack of official status and devaluation by authorities, Algerians consider the incorporation of French, Turkish, and Spanish words into AA as an integral part of their mother tongue. The mutual intelligibility among different linguistic varieties is confirmed by AA's various lexical, phonetic, and syntactic peculiarities, allowing it to evolve within the Algerian population. In addition, it is important to consider that the Algerian Arabic dialects vary across different regions.

1.5. 4 Tamazight

Tamazight, or Berber an ancient language (Benrabbeh, 2014) mentioned that it is classified within the Afro-Asiatic language family. of North Africa, is known as "Berber," which signifies

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"free or noble man" and reflects the people's identity it had a writing system in the past known as "Tifinagh."

Benrabeh, (2014, p. 45) emphasized that *"Berberophones represent 25–30% of the total population."* This statistic sheds light on the significant presence of Berber speakers within Algerian society. The Berber language itself stands as a distinct entity, separate from the languages commonly spoken in Algeria. With its unique linguistic system, alphabet, vocabulary, structures, styles, and meanings. During the 1980s, Algeria witnessed a surge of initiatives aimed at improving, establishing standards, and formalizing the Berber language. Notable individuals like Salem Chaker and Mouloud Mammeri played significant roles in the quest to develop a unified grammar for Tamazight. It branched out into dialects specific to each region of Algeria, and these dialects often differ in one way or another (Kabyle, Chaoui, M'zab, and Targui).

The matter of Berber identity and language presented several obstacles throughout the 1980s and 1990s, leading up to its official recognition as a national language by Algerian authorities on May 8th, 2002. These efforts marked a significant milestone in acknowledging the importance of Berber culture and language within the country. Then on March 7, 2016, the Algerian government granted Tamazight (standard form) the status of an official language alongside Arabic (Benrabbeh, 2005).

1.5. 5 Some Berber dialects in Algeria

The Amazigh language, like other languages, encompasses a set of languages that are considered fundamental dialects from which a significant number of main dialects branch out:

- **Kabyle:** The Kabyle dialect is widespread in northern Algeria and is spoken by the largest number of Berber speakers in Algeria. It remains the vernacular language for most Kabyle. particularly in the Kabyle region It is the commonly used dialect in daily exchanges, both in rural and urban settings, for all generations. This variety has long been in constant contact with other languages, namely Arabic and later French. The linguistic aspect of Kabyle, especially its vocabulary, is enriched with words of Arabic and French origin, and its phonetic form is constructed according to the Kabyle dialect.
- **Chaoui:** The Chaoui dialect, also known as Chawi (Tachawit), is spoken in eastern Algeria in the provinces of Batna, Khenshla, Oum-el-Bouaghi, Tébessa, Souk-Ahras,

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Guelma, and Biskra. This variety is used by the inhabitants of the Aures region in the eastern part of the country. The Chaoui variety plays a significant role in the cultural identity of the Chaoui people and serves as a means of communication within their communities. It has also been influenced by the Arabic language, particularly in terms of vocabulary and certain grammatical aspects.

- **Mzab:** This variety is used by the Mozabites, who are related to the inhabitants of Ghardaïa. It is primarily spoken in the towns and villages of Ghardaia, Melika, Beni Isguen, and others in the region. It is completely distinct from the others.
- **Touareg:** The Algerian and Libyan variant of the Tuareg dialect (Tamasheq, locally called Tahaggart in the Hoggar region) is spoken in the far south of the country, especially in the Hoggar Mountains and the Tassili.
- **The Shilha:** dialect is spoken by residents residing in various regions such as Tipaza and cities along the eastern border of Morocco, such as Maghnia. It also has significant extensions in Morocco.

Today Tamazight language in schools in Algeria marks a significant step towards preserving and promoting the rich cultural heritage of the Berber people. Introducing Tamazight from an early stage of primary school.

1.5. 6 French

The dominance of the French language in Algeria can be attributed to the extended period of colonial rule lasting over 130 years. Throughout this time, the colonizers imposed their language upon the native Algerians, declaring French as the official language of the country. The intention behind the harsh policies of the French colonizers was to foster a state of widespread illiteracy among the population of Algeria.

Behind that now The Algerian community has been significantly impacted by the French language in terms of its cultural, economic dimensions, linguistic, and social is used as a means of communication by a considerable percentage of Algerians. It is among the fundamental elements shaping the linguistic map of Algeria, as it is taught at all levels of education and remains a language of certain scientific disciplines in Algerian universities. French has completely dominated the social sphere and is extensively used in national media, including

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newspapers, radio programs, and television. Additionally, French is utilized in official and administrative domains, leading Algerians to blend it with their native language.

1.5. 7 English

During the last decade, English has experienced a significant emergence in the Algerian context, known for its linguistic and cultural diversity. The spread of English can be associated with numerous historical factors, but it also stems from the recognition of the language's connection to global phenomena. As a result, English has acquired an unprecedented status as a global language. The evolving global linguistic landscape raises many questions about the future of languages in general, including English. The diffusion of English worldwide is not a homogeneous phenomenon; it is a complex process generated by the interaction between global and local dimensions. In the case of Algeria, the spread of English depends on the sociolinguistic configuration of its implementation environment, both quantitatively and qualitatively. The Algerian environment encompasses two internationally significant languages. The Algerian government introduced new educational systems aimed at promoting English. English is now taught from the third year of primary school it was started in (2022-2023). However, only a small minority of younger Algerians speak English fluently.

1.6 Conclusion

Language contact situations have long been viewed as negative occurrences that lead to heterogeneity and fragmentation within societies. However, a fresh perspective suggests that language contact can foster a sense of unity and coherence among speakers, resulting in a homogeneous group. These situations give rise to the emergence of new linguistic practices, providing rich research opportunities for scholars in the field of sociolinguistics. Furthermore, language contact empowers students by broadening their understanding of multicultural and multilingual societies. Sociolinguists can leverage these insights to address societal concerns, promoting inclusive language policies and fostering effective communication in diverse communities. Ultimately, language contact contributes to linguistic homogeneity and enhances our appreciation of cultural diversity.

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2.1 Introduction

Understanding intracultural communication success or failure is useless without understanding some key concepts related to. Therefore, this chapter explores the interrelationships between language, culture, and communication in multicultural contexts. It emphasizes the role of language as a symbolic system for conveying ideas, examines how culture shapes communication, and highlights the importance of intercultural competence. The impact of language proficiency cultural identity, and a student's cultural self-awareness is also addressed. Ultimately the chapter provides individuals with insights to promote understanding and effective communication across diverse cultural backgrounds. Moreover, the chapter underscores the significance of intracultural competence, emphasizing the need for individuals to develop the skills and knowledge required to navigate diverse cultural contexts successfully.

2.2 What is Language

Language is a system of symbols used by a community to convey ideas and feelings (Jandt, 2013). Since people share a common cultural background and native language, it can be assumed that they understand the meaning more easily. However, in cross-cultural communication, people from different cultural backgrounds often misunderstand each other's intentions. Therefore, language is an obstacle to intercultural dialogue.

Even when two civilizations speak the same language, there are differences, such as differences in vocabulary. A perfect translation in one language is impossible. Sechrest, Fay, and Zaidi (1972) identified five potential problems in translation: lack of lexical equivalence, idiomatic equivalence problems, grammatical-syntactic difficulties, empirical problems, and conceptual problems (Jandt, 2013, p.141). The lack of lexical equivalence is the first problem. Languages from multiple cultures often do not have corresponding vocabularies Translate verbatim. For example, when translating from English to Vietnamese, one word in English can be translated into several words in Vietnamese, so according to the translator's understanding, there will occasionally be situations where the meaning is misunderstood.

The use of idioms in the language is the next question. Many idioms can be misunderstood. For example, the phrase "break a leg" in English refers to luck in the performing arts, but listeners can understand the speaker's command to physically break a leg. Idioms in this language

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can be translated or understood in completely different ways.

Therefore, mastering a new tongue is challenging, especially its idioms. The third problem is syntactic equivalence. The simple explanation for this problem is that the syntax of each language is unique. Knowing the grammar of a language is important for understanding sentences and word meanings.

A fourth problem is so-called empirical equivalence, which has to do with the meaning of a word in one language but not the other. In such cases, translators will often find other terms with similar meanings. Herein, there is the question of conceptual equivalence. This problem arises when a word can be translated into another language without difficulty, but its meaning may not be understood in the same way.

In addition to translation issues, language spread -- also known as uneven communication is also a problem. The need for a common language is a consequence of the globalization of society. However, increasing the use of a second language can be seen as a form of cultural appropriation. It is believed that as a language spreads more widely, so does its local culture. For example, it is estimated that between one-fifth and one-quarter of the people on the planet speak English... The official language of the 12 nations is English. More than 56 nations need English as a Subject in school.

2.3 Culture Definition

The word "culture" has countless definitions. can be found in the literature, making it the task to delineate their meaning A single definition is somehow disturbing. However, there are many definitions in language education for a shared understanding of culture Including beliefs, attitudes, values, art, food, music, religion, and a lifestyle with specific community characteristics. For example, Taylor as cited in Croft, (1980, p.531) describes culture as *“That complex whole which includes knowledge, believe, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.”*

Furthermore, Sowden (2007) states that in the context of culture the term culture typically refers to a collection of social, artistic, and intellectual customs that have been historically connected to a specific social, ethnic, or national group. In other words, it suggests that culture

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encompasses the shared traditions, expressions, and achievements of a particular community throughout its history. In addition, Goodenough (2003) asserted that the notion that the culture of a given society entails the acquisition of knowledge and the adoption of beliefs that are essential for individuals to proficiently operate and gain acceptance among its members. It intimates that successful engagement and active involvement within a society necessitate individuals' comprehension and adherence to established norms, values, and expectations associated with the diverse roles they assume within that society. Fundamentally, culture encompasses a collective comprehension and the behavioral guidelines that facilitate individuals in effectively engaging and interacting with others, conforming to the accepted standards of conduct within their respective societal framework. Based on National Standards for the Language Learning (1996), culture is a multifaceted concept comprised of three main components: perspectives, practices, and products. Perspectives encompass the philosophical aspects of culture, including meanings, attitudes, values, and ideas. Practices refer to the behavioral patterns and social interactions exhibited within a community. Products encompass both tangible and intangible creations of a culture, such as books, tools, foods, laws, music, and games. These three components are interconnected, with perspectives influencing practices and the creation of products within a cultural context.

According to Jandt (2013) when he defines the term culture, he illustrates the term "culture" with reference to two primary aspects. Firstly, culture is defined as a community or population of considerable size that possesses the capability to perpetuate itself autonomously, without the need for external individuals. This implies that the group is self-sufficient in terms of producing successive generations within its own boundaries.

Secondly, culture encompasses the entirety of a group's cognition, collective experiences, and behavioral patterns. It encompasses the conceptual framework, values, and underlying assumptions concerning existence that steer the conduct of its members. Furthermore, it acknowledges the dynamic nature of culture, acknowledging its capacity to evolve and transform upon interaction and exposure to other cultures.

Moreover, according to Stanly Martinez, he distinguishes that Culture plays a significant role in an individual's life as it encompasses their ingrained patterns of thinking, feeling, and behaving. This cultural identity is often expressed through communication.

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He made an example When analyzing the Jonathan's departure from a prestigious company, his friend Adam used American cliches to describe the situation. The choice of words reflects one's cultural background, as they are learned and originated within that culture. Culture not only influences an individual's self-perception and perception of others but also shapes their perception of various aspects of life. American values such as democracy, individualism, property ownership, equality, freedom, community, and justice serve as benchmarks for one's self-worth. Active participation in democracy, assertiveness in expressing individualism, and material ownership contribute to an individual's sense of fulfillment based on these values. Which means that the Significance of Culture in Shaping Individual Perception and Self-Identity also he confirmed that one desired outcome of engaging in the study of culture is the recognition and acceptance of oneself as a cultural being. Cultural identity encompasses various elements such as ethnicity, culture, gender, age, life stage, beliefs, values, and assumptions, and it refers to the extent to which an individual identifies with their cultural background.

2.4 Language and Culture

Discourse plays a significant role in shaping symbolic realities, including ideals, ideas, and identities, and serves as a means to facilitate information sharing. Risager (2006) explores the connection between language and culture within a communicative context. The author investigates this relationship from three distinct viewpoints: sociological, psychological, and linguistic. In the sociological perspective, language and culture can be viewed as separate entities, as a language has the capability to express or generate cultural elements. However, the psychological perspective considers language and culture as inseparable, as an individual embodies both linguistic and cultural experiences. The third perspective, relevant to the field of linguistics, examines language in isolation from its cultural conditions. Risager (2006) claimed that language cannot be viewed in isolation; rather, it must be understood within its cultural context. The nuances, expressions, and idiomatic structures present in a language are deeply rooted in the cultural experiences and social norms of its speakers. By exploring language, one gains insight into the intricate web of cultural practices, social relationships, and historical backgrounds that shape a community way of life.

This perspective underscores the importance of integrating culture into language teaching. By acknowledging the inseparability of language and culture, educators can facilitate a more

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comprehensive and meaningful language learning experience. Language learners not only acquire linguistic competence but also develop an appreciation for the cultural nuances embedded within the language.

Moreover, the reciprocal relationship between language and culture suggests that culture itself can be conveyed through language. As individuals communicate using a particular language, they inherently express their cultural identities, norms, and worldview. Language serves as a powerful medium through which cultural values and traditions are transmitted and preserved across generations. Risager statement compels us to recognize that language and culture are inseparable partners, mutually influencing and shaping each other

Hall (2002) argues that language indicates individual identities, interpersonal relationships, and social group membership. Shared language conventions are crucial for effective communication, and deviations from these conventions can lead to breakdowns in understanding. Language serves as a cultural tool that shapes communication and reflects social dynamics within a community. As Franz Boas (1942) clarify that *“In every culture the vocabulary reflects the relation of man to his natural environment and gives testimony of life he leads.”* This means that the words we use to describe our environment and our experiences can tell us a lot about our culture. in addition, Franz Boas (1942) confirmed his words when he said that *“Languages are able to supply terms for new ideas as they arise and that culture determines the course of development of the vocabulary.”* Culture may play a major role in vocabulary development. The words that are used in a language are not simply arbitrary labels for objects and concepts. They also carry with them a wealth of cultural meaning. For example, the word "family" has a very different meaning in different cultures.

In some cultures, the extended family is very important, while in others, the nuclear family is the primary unit of social organization. The different ways that people use language to talk about family reflect the different ways that they view the world and their place in it. Which means that language and culture generally have a very strong relationship.

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2.5 Definition of Communication

The act of communicating involves sending messages over a channel from one person to another. According to Kreitner and Carlene (2010), the communication process is a chain made up of identifiable links. Links in this process include sender, encoding, medium, decoding, receiver and feedback.

The five components of communication are the sender, message, channel or medium, receiver, and feedback. There are eight steps in the process, which begins with the sender's concept and concludes with the recipient's feedback. The sender will create an idea to be sent as the first stage. The sender plans the topic for communication during this phase, which is sometimes referred to as the preparation phase. The next step is encoding, which is putting the concept into a form that can be understood, such a report, letter, etc. After encoding is complete, the message can be delivered orally, in writing, or nonverbally. The sender will then decide on a medium or channel to communicate the message to the recipient. The message is then transmitted, and this is also the point at which the sender's responsibility is completed. After receiving the message, the receiver will begin decoding it. It is crucial that both the sender and the recipient share a common understanding or interest at this level for communication to be effective. The feedback process is the last phase. This phase confirms that the recipient has correctly understood the message, making it crucial for communication. Both verbal and nonverbal communication are considered forms of communication. The use of words to convey a message is known as verbal communication. In this situation, words may be spoken or written. Thus, verbal communication encompasses both spoken and written language. It's necessary to be able to use a language sufficiently, both in written and spoken form, in order to communicate effectively. Multicultural workers are increasingly needed in business nowadays because it is unavoidable to interact with people from other nations who do not share a common language. Therefore, being able to speak another language would improve communication. However, it takes a lot of time and work to speak another language well. Whether someone intends to or not, non-verbal communication is a part of the communication process when they try to express a message or a meaning through their actions. The two forms of communication—verbal and nonverbal—are genuinely connected. Nonverbal communication is referred to as "silent language" if verbal communication is defined as spoken and written words. People frequently

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communicate nonverbally with little awareness. Compared to verbal communication, the meanings of nonverbal communication are more nuanced and less clear. Since non-verbal communication differs from culture to culture, there are no specific guidelines or standards. Nonverbal communication serves to support verbal communication's meaning. It can be used to enhance, complement, contradict, regulate, or replace verbal communication in a variety of ways. Learning non-verbal communication in addition to verbal communication is crucial for international communication, especially as it always goes hand in hand with spoken language.

2.6 Cultural Differences in Communication

According to Eliza Smith, cultural differences manifested in communication are the variations that people observe in conversations due to differences in values, beliefs, norms, and behaviors. People can enhance their communication by developing cultural sensitivity. Cultural sensitivity entails acknowledging the similarities and distinctions present in various cultures without subjectively judging them as favorable or unfavorable. To be culturally sensitive, one must understand that the similarities and differences between individuals influence their behaviors, perceptions, and values. This understanding allows individuals to adapt their behavior accordingly. Cultural sensitivity is crucial, as it helps people provide content that is appropriate for individuals in different regions. Tailored content assists companies in being more inclusive, and welcoming talent from diverse cultures. Moreover, fostering cultural sensitivity within a company can have positive effects on its public perception and facilitate international expansion. Cultural sensitivity is critical because it helps people overcome cultural barriers and learn to value those who are different from them. This understanding enables individuals from diverse cultural backgrounds to better comprehend one another. Cultural awareness also makes it easier for individuals to grasp how others might perceive their words, enabling them to learn effective communication techniques and avoid terms that could lead to misunderstandings. Growing up with people from various cultural backgrounds further enhances this understanding.

2.7 Inter-Cultural Competence

The majority of language learners in EFL classes are able to create, put together, and pronounce a variety of accurate words and sentences in a foreign language. However, when it comes to talk with the foreigners, they may face a problem. They are unable to do so because

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they are restricted from speaking the target language in real context. This barrier is known as a lack of intercultural communication competence. Therefore, the appropriate use of language in a social context is also impacted by a lack of sociocultural understanding of the foreign community. The foundation of teaching communicative languages is intercultural competency. It concerns not only linguistic proficiency but also the use of language as a tool for interpersonal interactions. According to Harmer (2001, p.84)

Intercultural competence perceives language as a functional means of attaining a certain aim and succeeding in interpersonal communication. The goals of teachers and learners have changed from learning and teaching basic grammatical structures, sentence patterns, and remembering of lengthy lists of vocabularies into teaching language as communication.

In order to help their learners, communicate effectively in a variety of interactional circumstances, teachers thus introduce the intercultural communicative features of language.

Understanding the potential for misunderstanding due to variations in speech, behavior, and body language is known as intercultural communication competency. Moreover, intercultural communication entails the capacity to modify one's vocal expression and behavioral patterns in accordance with the prevailing circumstances. Proficiency in intercultural communication encompasses some abilities, including, but not limited to:

- Respecting individuals hailing from diverse cultural backgrounds, irrespective of their dissimilarities.
- Maintaining a non-judgmental stance towards members of other cultures, refraining from making unwarranted assumptions or forming biased opinions.
- Appropriately adhering to the practice of taking turns during intercultural conversations, thereby promoting equal participation and active engagement among all participants.
- Cultivating empathy towards individuals belonging to other cultural groups, displaying genuine understanding and consideration for their experiences and perspectives.

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Jandt (2013) categorizes intercultural communication competence into four distinct areas of skills. Personality strength, communication skills, psychological adjustment, and cultural awareness it means that the classification of intercultural communication competence, consisting of four skill areas: personality strength, communication skills, psychological adjustment, and cultural awareness. These skill areas encompass key factors that contribute to individuals effectiveness in engaging in intercultural communication. Personality strength refers to inherent traits that facilitate adaptability and understanding. Communication skills encompass proficiency in expressing oneself, listening attentively, and adapting to cultural nuances. Psychological adjustment involves emotional readiness to navigate challenges and maintain a positive attitude. Cultural awareness entails knowledge and understanding of diverse cultural practices. Mastery of these skill areas enhances intercultural communication effectiveness and fosters cross-cultural understanding.

2.8 The Role of Language Proficiency in Intercultural Communication Competence

Fantini (2012) argues that the role of language in our lives is unquestionable, as it is an essential means of communication. We often take for granted the influence and significance of the specific symbol systems we use daily, including both our native language and interactions with individuals from different linguistic and cultural backgrounds. To gain a deeper understanding of the role and impact of our mother tongue (L1) and other languages, especially when engaging in intercultural communication, we must recognize how language mediates every aspect of our existence. We should consider the idea that language distinguishes humans from other species and view language not merely as a collection of markings or sounds, but as a representation of meaning. The symbols we encounter, such as the words you are reading on this page, serve as a means of communication, allowing us to convey meaning from one person to another. Language is a practical and effective tool for this purpose. Moreover, words in a language do not merely represent themselves; they represent abstract experiences that shape our thoughts, which are then communicated through discrete graphic symbols or sound fragments arranged in a coherent stream. Through these symbolic representations, we perform a remarkable range of functions. We can denote and represent individual entities or concepts, such as tears, milk, steam, water, and cola all manifestations of the category of liquids. Similarly, a single

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symbol can be used to generalize various phenomena, allowing us to group different things, like dogs, cats, porcupines, and cows under the label "animal." In essence, language enables us to differentiate or group things as desired, as long as our language permits it. We can also refer to something as a complete entity, such as a tree, or we can refer to its parts, such as leaves, bark, trunk, and roots. These skills are all part of the language system that we acquire from infancy and throughout our lives, even though we seldom reflect on this ongoing developmental process.

2.9 The Influence of Cultural Identity on Intercultural

Stanly Martinez (2015, p.59) define the culture identity he said that: *“Cultural identity, composed of ethnicity, culture, gender, age, life stage, beliefs, values, and assumptions, is the degree to which you identify with your culture, and it is determined by the values you support.”* This means that, as Stanley (2015) highlights, the significance of cultural identity, encompassing various elements such as ethnicity, culture, gender, age, life stage, beliefs, values, and assumptions. He asserts that cultural identity pertains to the extent to which an individual identifies with their culture, and it is influenced by the values they uphold. Stanley’s perspective underscores the multifaceted nature of cultural identity, emphasizing its connection to personal affiliations and the guiding principles that shape one's worldview. This understanding contributes to the scholarly discourse surrounding cultural identity and provides a foundation for further exploration of its implications in various social, psychological, and cultural contexts. he further asserts that for individuals as example who are born and raised in the United States, their cultural identity involves the degree to which they identify with being American as example. However, cultural identity extends beyond national identity, as individuals possess multiple cultural identities pertaining to their affiliation with the student body, specific racial background, particular age group, religious beliefs, among other aspects. Stanley (2015, p.59) suggests *that “Cultural identity is prominent depends on the situation, the people you are with, and the conversational topics.”*

So, he clarified that the prominence of cultural identity is influenced by situational factors, the people involved, and the topics of conversation. This perspective acknowledges the contextual nature of cultural identity and its variability in expression and significance. for the same path Staley assume that Cultural identity plays a significant role in intercultural communication. It is composed of various factors such as ethnicity, culture, gender, age, life

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stage, beliefs, values, and assumptions. Cultural identity influences behavior, including choices of symbols, heroes and heroines, rituals, and even the values one chooses. It is important to recognize and accept oneself as a cultural being to understand the complexities of intercultural communication. Cultural identities vary in their content, and it is essential to understand that not everyone would define what it means to be a member of a particular culture in the same way. The intersection of issues of race and ethnicity, language, religion, gender and sexual orientation, generation and age, and so forth, as they operate within individuals, can lead to perplexities in intercultural communication.

2.10 Intra-Cultural Communication

Intracultural communication involves exchanging information within a specific cultural group. Understanding shared values, norms, and behaviors is crucial for fostering cohesion. It enhances relationships and promotes inclusivity in diverse societies. Samovar and Porter (2004) argued that Intracultural communication refers to communication among individuals of the same dominant culture but with slight variations in values. In contrast, intercultural communication involves interactions between individuals from distinct cultures. Intracultural communication relies on shared cultural knowledge, while intercultural communication bridges significant cultural differences. This highlights the importance of understanding and accommodating these variations for effective communication within the dominant culture. And to confirm what Samovar and Porter lead to Byrd (1991, p.1) said that:

Intracultural communication is a meaningful exchange between members of the same social group or of groups with similar cultural properties. Such groups may be distinguishable from the mainstream society on the basis of race, ethnicity, tradition, values, religious faith, economic level, gender, age, or other traits and abilities.

Which shows as he defines intracultural communication as meaningful exchanges among individuals in the same social group or groups with similar cultural attributes. These groups may differ from the mainstream society based on factors like race, ethnicity, tradition, values, religious faith, economic level, gender, age, or other traits and abilities. Understanding and appreciating these distinctions are crucial for effective communication within specific subcultures

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or communities. In addition, to make it clear about intracultural communication Kecskes (2018) highlights two forms of communication: intracultural communication and intercultural communication. Intracultural communication occurs among members of a specific speech community who share a common first language and adhere to language conventions while incorporating personal choices. Intercultural communication, on the other hand, involves interactions between individuals with different first languages who communicate in a shared language and represent diverse cultures. It requires bridging linguistic and cultural differences for effective understanding and collaboration. Intracultural communication is more focused on interactions within a homogeneous linguistic and cultural context, while intercultural communication deals with navigating diversity in both language and culture. Matsumoto and Juang, (2013) clarify that Intracultural communication is effective because it involves interactants who implicitly share the same rules for encoding and decoding messages. This shared understanding allows for familiar and comprehensible communication, as the messages are wrapped in a similar cultural context. By operating within accepted ground rules, communicators can focus on the content of the messages being exchanged. They utilize the same cultural codes to encode and decode information, leading to more efficient communication.

When individuals communicate within the boundaries of their culture, they assume that the other person is also a member of their culture or is engaging in socially appropriate behavior. This assumption is based on the belief that the individual has been socialized "well" into the culture, and judgments are made regarding their ability to engage in the accepted communication process. Overall, intracultural communication relies on a shared understanding of cultural norms, allowing for smoother and more effective exchanges of information. Despite the previous points Matsumoto and Juang (2001) highlight the potential for conflicts to arise within similar cultures despite individuals communicating in their native language and sharing common ground rules. This suggests that in intracultural communication, language skills may not be as crucial, and interlocutors may rely more on spontaneous and sometimes dialectal speech that lacks strict grammatical rules or monitoring. In addition, Matsumoto and Juang (2001) provide an example of intracultural communication leading to stereotypes, such as when a person from the dominant culture assumes that individuals within their own language and culture think alike. In such cases, the focus is placed more on the overall communicative process rather than specific language use aspects like word choice, fluency, or correctness. Consequently, the passage argues that the more

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proficient both the speaker and the listener are in the language, the closer the communicative process resembles intracultural communication.

2.11 The Relationship between Intercultural Communication and Intracultural Communication

Intercultural communication and intracultural communication are two distinct but interrelated forms of communication. Intercultural communication occurs between people from different cultures, while intracultural communication occurs between people from the same culture. Despite their differences, these two forms of communication are both essential for effective communication in today's increasingly globalized world. Based on Kecskes (2015) The relationship between intercultural communication and intracultural communication has been a subject of discussion among scholars. While some argue that there is no fundamental difference between the two, others highlight distinct characteristics. Gumperz suggest that the difference lies in how language is used rather than what is communicated. Intracultural communication involves interactions within a specific language community, where individuals follow established language conventions and express their individual choices and preferences. On the other hand, intercultural communication occurs between individuals with different first languages and often representing different cultures, communicating in a common language.

From a pragmatic perspective, the main difference between intracultural communication and intercultural communication is the shift in emphasis from the communal to the individual. In intracultural communication, there is a reliance on shared commonalities, conventions, norms, and beliefs, which create a core common ground facilitating intention and cooperation-based pragmatics. However, in intercultural communication, the limited common ground necessitates the co-construction of shared understanding during the interaction. This shift places greater importance on individual language use and ad hoc language creation, rather than relying on pre-existing frames and prefabricated language based on core common ground.

In intercultural communication, the use of a common language by individuals with different native languages may result in a more conscious approach to language production and comprehension. The lack of full control over language skills and knowledge of conventions, beliefs, and norms in the target language prompts interlocutors to be more deliberate in their

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speech. Additionally, intercultural communication involves more conscious recipient design, where speakers make efforts to adapt their language to be understood by others. This contrasts with intracultural communication, where interlocutors can rely on spontaneous and partially prefabricated speech with less need for monitoring. Analyzing language use in intercultural communication allows for the examination of factors that standard pragmatic theories may overlook. It reveals the importance of shared commonalities, conventions, standards, and norms in ensuring effective communication within a speech community. When these elements are missing or limited cross-culturally, challenges, misunderstandings, and alternative routes to successful communication emerge. Intercultural communication necessitates a conscious and monitored cooperative effort from interlocutors to comprehend each other and produce language that can be understood by others.

In summary, intercultural communication differs from intracultural communication in terms of the emphasis on individual language use, co-construction of shared understanding, conscious language production and comprehension, and deliberate recipient design. By studying intercultural communication, researchers can uncover insights that traditional pragmatic theories may overlook and gain a deeper understanding of the complexities of communication across cultures.

2.12 Student Self-Cultural Awareness

Self-cultural awareness refers to an individual's understanding and recognition of their cultural heritage, biases, beliefs, and values. It involves being aware of how one's cultural background influences their perceptions, actions, and interactions with others. In educational settings, self-cultural awareness plays a crucial role in promoting inclusivity, empathy, and effective cross-cultural communication. Research has highlighted the significance of self-cultural awareness in students' development. By exploring and reflecting on their own cultural identities, students gain a deeper understanding of themselves and others, as well as foster respect and appreciation for diversity (Sue & Sue, 2016). Students who possess self-awareness can recognize their prejudices and preconceptions, enabling them to engage in cross-cultural interactions with openness and cultural sensitivity (Bennett, 2009). Various techniques can help students enhance their self-cultural awareness, engaging in intercultural courses, workshops, and activities encourages students to critically reflect on their cultural backgrounds and engage in meaningful

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discussions about cultural differences (Deardorff, 2009).

Additionally, interacting with peers from diverse cultural backgrounds and being exposed to different perspectives through literature, films, and other forms of art can broaden students' cultural horizons (Chapdelaine & Alexitch, 2004). Furthermore, self-cultural awareness can have positive impacts on student's academic and personal growth. It enhances their ability to collaborate effectively in multicultural teams, enables effective communication in diverse contexts, and fosters a welcoming and inclusive learning environment (Bennett, 2008; Deardorff, 2006). In educational contexts, promoting inclusivity, empathy, and effective cross-cultural dialogue relies on students developing self-cultural awareness.

It requires students to understand and acknowledge their cultural backgrounds, biases, and values. Through cultivating self-cultural awareness, students can embrace diversity, become aware of their assumptions, and engage in meaningful interactions across cultures.

2.13 Conclusion

Language and culture are closely connected and have significant impacts on communication. Language serves as a system of symbols to express ideas and emotions, but when people from diverse cultural backgrounds interact, language can become a barrier due to differences in vocabulary, grammar, and understanding. Additionally, translation presents challenges with lexical and idiomatic equivalence. Culture encompasses beliefs, attitudes, values, art, food, music, religion, and lifestyle, shaping individuals' behaviors, perceptions, and values. It is expressed through human behavior and verbal communication, and language is transmitted through culture via exposure and social interactions. Cultural differences in communication arise from variations in values, beliefs, norms, and behaviors. To effectively communicate across cultures, cultural sensitivity is crucial for adapting behavior and providing appropriate content. Developing intercultural competence is essential, which involves not only language proficiency but also understanding sociocultural aspects and navigating language differences, behavioral variations, and nonverbal communication. It encompasses language and interaction skills, psychological adaptation, cultural awareness, and ethical behaviors. Overall, understanding the interplay between language, culture, and communication is vital for promoting effective intercultural dialogue and fostering mutual understanding among individuals from diverse cultural backgrounds.

Chapter Three:

Data Analysis & Results

Chapter Three: Data Analysis & Results

3.1 Introduction

This chapter represents the application phase of our research study, titled "Investigating the Evaluating of Algerian EFL Learners' Intercultural Communication Understanding: A Case Study of Undergraduate Students at IBN KHALDUN University in Tiaret." It serves as a crucial component where we delve into the data analysis and discussion of the questionnaire results obtained from our study. Our primary aim is to evaluate and examine the impact of English within the linguistic landscape of Tiaret, shedding light on the intercultural communication understanding of Algerian EFL learners.

The chapter is structured into three sections, each serving a specific purpose. In the first section, we provide an overview of the methodology, processes, and data instruments employed in our research, essentially reinforcing the study's purpose. By describing the approaches and tools utilized, we aim to offer readers a comprehensive understanding of the foundation upon which our analysis and discussion are based.

Moving to the second section, we delve into the analysis and interpretation of the questionnaire results. This phase allows us to explore the patterns, trends, and relationships embedded within the collected data, providing insights into the intercultural communication understanding of the targeted group. Through a meticulous examination of these results, we seek to uncover potential causes and outcomes, ultimately deepening our understanding of the research topic.

The final section of this chapter is dedicated to the discussion of the findings. Here, we establish connections between the analysis results and the research questions and objectives initially posed. By relating our findings to the broader context of intercultural communication and the specific goals of our study, we aim to provide a comprehensive exploration of the implications and significance of our research.

3.2 Methodology

This case study aims to assess the cultural communication understanding of undergraduate students and EFL learners at Ibn Khaldun University regarding Algeria's national and regional culture. Using a quantitative descriptive approach, the study employs an assessment test to measure participants' knowledge of various cultural aspects related to Algeria's national and

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regional culture. The findings will provide insights into the students' current level of proficiency and inform interventions to enhance their cultural communication skills and language in Tiaret.

3.3 Target Sample

The sampling for this chapter was conducted at Ibn Khaldoun University in Tiaret, Algeria, involving 29 participants (Males/Females) These participants were Tiaret students EFL from the Department of English. The sample was selected based on the premise that their language skills and Intra-cultural Communication Awareness This capability could potentially empower individuals to cultivate a profound understanding of intra-cultural communication, facilitating their ability to effectively and appropriately mediate and communicate with others cultures.

3.4 Instruments

The data for this study were collected using an online questionnaire administered to 29 EFL students from Tiaret University's English Department. The questionnaire assessed intracultural competence and consisted of 13 items. These items were further divided into two categories: Awareness (consisting of 5 items) and Knowledge (consisting of 8 items). The questionnaire was designed using a 5-point Likert scale.

3.5 Research Procedure

In our research procedures, we employed online distribution methods to gather data for our questionnaire-based study. We reached out to a group of 29 participants and shared the questionnaire with them electronically. This approach allowed us to efficiently collect responses and ensure convenient participation for our sample group. It is important to note that the data collection instruments employed in the study did not incorporate any inquiries of a sensitive nature.

3.6 The Results

3.6.1 Intracultural Awareness

The objective is to know “to what extent are the English students at ibn Khaldoun University aware of the cultural differences in their country, Algeria?

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AWARENESS	Not at all	Slightly	Somewhat	Moderately	Extremely	Neutral
My social identity (race, class, culture, etc.)	20.69%	41.38%	17.24%	3.45%	10.34%	6.90%
The regional language and cultural differences within the context of my country (cultures, custom, traditions, values, etc.)	10.34%	34.48%	20.69%	20.69%	6.90%	6.90%
My regional culture and other regional cultures are not alike, yet I may adapt or adopt depending on my personal beliefs.	17.24%	24.14%	24.14%	20.69%	6.90%	6.90%
All the verbal and non-verbal taboos in other regional cultures.	27.59%	27.59%	27.59%	3.45%	3.45%	10.34%
how I am viewed by members of other ethnicity/cultures	20.69%	20.69%	34.48%	6.90%	3.45%	13.79%

Table 3.1: Students responses to intracultural awareness.

Based on the findings provided, which aim to assess the awareness of cultural differences among English students at Ibn Khaldoun University in Algeria, here are some interpretations:

Item 1: the responses indicate that the English students have a moderate level of awareness regarding their social identity, including factors such as race, class, and culture. This

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suggests that they possess some knowledge and recognition of their own identity, which is a positive indication of self-awareness.

Item 2: the responses show a mixed perception among the English students regarding the regional language and cultural differences within Algeria. While some students demonstrate a moderate level of understanding, others seem to have a higher level of awareness. This indicates that there is some recognition of the diverse linguistic and cultural aspects within their country.

Item 3: the responses suggest that the English students generally agree with the statement, indicating that they acknowledge the differences between their regional culture and other regional cultures in Algeria. They also express openness to adapting or adopting certain cultural aspects based on personal beliefs, which reflects a positive attitude towards cultural diversity and adaptation.

Item 4: the responses indicate that the English students perceive a relatively high level of verbal and non-verbal taboos in other regional cultures within Algeria. This suggests that they recognize the existence of cultural norms and sensitivities that should be respected when interacting with different regions within their own country.

Item 5: the responses reveal a mixed perception among the English students regarding how they believe they are viewed by members of other ethnicities or cultures. Some students believe they are viewed positively, while others have a more neutral or negative perception. This suggests a diversity of perspectives and self-awareness regarding intercultural perceptions, which can serve as a starting point for further exploration and understanding.

3.6.2 Intracultural Knowledge

The objective of this section is to know "what is the level of intracultural knowledge of English students at ibn Khaldoun University?"

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Knowledge	Not at all	Slightly	Somewhat	Moderately	Extremely	Nuetral
I can articulate the general history and some sociopolitical factors which have shaped my own culture	17.24%	31.03%	17.24%	10.34%	17.24%	6.90%
I am knowledgeable about the historical figures who shaped my country	27.59%	17.24%	13.79%	17.24%	17.24%	6.90%
I can cite various historical events, including the oldest ones, that shaped my country	20.69%	31.03%	20.69%	6.90%	13.79%	6.90
I can cite various publications produced by my own country's authors.	6.90%	44.83%	24.14%	6.90%	6.90%	10.34
I know various literary figures of my own country.	6.90%	27.59%	31.03%	13.79%	10.34%	10.34%
I can compare and contrast aspects of cultures of other ethnicity/regions with my own region.	24.14%	20.69%	17.24%	20.69%	10.34%	6.90%
I know the essential norms and taboos (words, behaviors, assumptions, etc.) of culture of other ethnicity/regions (within my country).	17.24%	20.69%	20.69%	20.69%	13.79%	6.90%
I can describe and explain	13.79%	27.59%	13.79%	17.24%	20.69%	6.90

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<p>the culturally behavior of my own region and that of other ethnicity/ regions in various domains (e.g., social interaction, celebration, food habits, wedding traditions, etc.)</p>						
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Table 3.2: students’ responses to intracultural Knowledge

Based on the provided statistics related to the knowledge section, which aims to assess the level of intracultural knowledge among English students at Ibn Khaldoun University, the following findings are revealed:

Item 1: the responses indicate that the English students have a moderate level of knowledge in articulating the general history and some sociopolitical factors that have shaped their own culture. While some students demonstrate a higher level of understanding, others show a relatively lower level of knowledge in this area.

Item 2: The responses suggest that the English students have a varying level of knowledge about the historical figures who shaped their country. Some students exhibit a moderate level of knowledge, while others indicate a relatively lower level of familiarity with these figures.

Item 3: The responses show that the English students possess a moderate level of knowledge in citing various historical events that shaped their country. While there is room for improvement, the students demonstrate some understanding of the historical timeline and significant events.

Item 4: The responses indicate that the English students generally have a lower level of knowledge in citing various publications produced by authors from their own country. This suggests a need for further exploration and familiarity with the literary works originating from their country. **Item 5:** The responses reflect that the English students have a moderate level of

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knowledge in knowing various literary figures from their own country. While there is room for improvement, the students demonstrate some awareness of the literary personalities within their cultural context.

Item 6: The responses suggest that the English students have a moderate level of knowledge in comparing and contrasting aspects of cultures between their own region and other ethnicities or regions within their country. This indicates a certain level of awareness and understanding of cultural diversity within their own cultural context.

Item 7: The responses indicate that the English students possess a moderate level of knowledge in understanding the essential norms and taboos of other ethnicities or regions within their country. This suggests an acknowledgment of cultural sensitivities and differences that should be respected.

Item 8: The responses reflect that the English students generally have a moderate level of knowledge in describing and explaining the cultural behaviors of their own region and other ethnicities or regions within various domains. This indicates a certain level of familiarity with cultural practices and traditions within their own country.

3.6.3 Interpretation of the Main Findings

By assessing students' intracultural awareness and knowledge the main aim of the study was to know the level of their intracultural communication ability. Based on the findings provided for both intracultural awareness and intracultural knowledge, we can assess the level of students' intracultural competence as follows:

The students demonstrate a moderate level of awareness regarding their social identity, regional language and cultural differences, the dissimilarity and adaptability of regional cultures, how they are viewed by members of other ethnicities/cultures, and the essential norms and taboos of other ethnicities/regions within their country. They also demonstrate a moderate level of knowledge regarding the general history and sociopolitical factors that have shaped their own culture, historical figures who shaped their country, various historical events, literary figures of their own country, and the culturally behavior of their own region and other ethnicities/regions within various domains.

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Considering both sets of findings, it appears that the students have a moderate level of intracultural competence. They demonstrate an understanding of their own social identity, regional differences, and the ability to compare and contrast different cultures. They also possess knowledge about historical factors, significant figures, and cultural behaviors within their country.

Overall, the findings suggest that while the students have a moderate foundation of intracultural awareness and knowledge, there is still potential for growth to enhance their intracultural competence. To enhance their intracultural competence, students can engage in further exploration, exposure to diverse perspectives, and continuous learning about their own culture and that of others.

3.7 Conclusion

In conclusion, the evaluation of EFL students' intracultural communication ability at Ibn Khaldoun University of Tiaret reveals a moderate level of intracultural awareness and knowledge. The students demonstrate understanding of their social identity, regional differences, and cultural diversity within Algeria. While they possess a foundation of knowledge in various areas such as history, cultural behaviors, and norms, there is still potential for growth and further development of their intracultural competence. Engaging in continuous learning, exposure to diverse perspectives, and intercultural exchange can enhance their ability to communicate effectively within their diverse society. Therefore, it is of utmost importance to enhance English instruction in Algerian higher education, as doing so will significantly contribute to the development of students' intercultural communication-skills.

General Conclusion

General Conclusion

This study aimed to assess the intracultural communication abilities of EFL students at Ibn Khaldoun University of Tiaret. The research questions focused on the students' awareness of cultural differences within their own country, their possession of intracultural knowledge, and their level of intracultural communication competence. The study employed a quantitative method and utilized a set of questions related to specific regional and national culture in Algeria. The findings highlight a moderate level of intracultural communication abilities, and the lacked sufficient self-cultural understanding indicating a need for EFL learners to deepen their understanding of their own culture to enhance their intercultural competence.

The present study was structured into three main chapters, commencing with a comprehensive introduction and culminating with a comprehensive conclusion. The initial chapter of the study presented a comprehensive sociolinguistic analysis focusing on Algeria, elucidating its historical context and providing an overview of the linguistic status and background of each language within the region. Subsequently, the second chapter delved into the realm of theory by exploring the intricate relationship between language and culture. Lastly, the practical dimension of our investigation encompassed the analysis of data acquired through a meticulously designed questionnaire. And culminating with a comprehensive conclusion.

To enhance their intercultural competence, the study recommends that EFL learners should increase their knowledge and understanding of their own culture. This self-awareness is essential for effective communication and interaction with people from different cultures.

Overall, this study contributes to the existing literature on intercultural competence development by shedding light on the importance of intracultural communication within national boundaries. It emphasizes the significance of self-cultural understanding as a foundation for effective intercultural communication. Further research and interventions can be conducted to support EFL learners in developing their intracultural and intercultural communication skills in order to thrive in today's globalized world.

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Appendices

Questionnaire

The purpose of this questionnaire is to assess the intercultural communication understanding of Algerian EFL learners, specifically undergraduate students at Ibn Khaldun University. It aims to evaluate your awareness and knowledge of cultural differences within Algeria, including social identity, regional language, history, literature, and norms. The insights gained will help enhance intercultural communication skills among Algerian students. Your participation is voluntary and confidential. When answering, please mark (✓) in front of the selected answer.

AWARENESS: I demonstrate awareness of:	Not at all	Slightly	Somewhat	Moderately	Extremely	Neutral
My social identity (race, class, culture, etc.)						
The regional language and cultural differences within the context of my country (cultures, custom, traditions, values, etc.)						
My regional culture and other regional cultures are not alike, yet I may adapt or adopt depending on my personal beliefs.						
All the verbal and non-verbal taboos in other regional cultures.						
how I am viewed by members of other ethnicity/cultures						

Knowledge	Not at all	Slightly	Somewhat	Moderately	Extremely	Neutral
I can articulate the general history and some sociopolitical factors which have shaped my own culture						
I am knowledgeable about the historical figures who shaped my country						
I can cite various historical events, including the oldest ones, that shaped my country						
I can cite various publications produced by my own country's authors.						
I know various literary figures of my own country.						
I can compare and contrast aspects of cultures of other ethnicity/regions with my own region.						
I know the essential norms and taboos						

(words, behaviors, assumptions, etc.) of culture of other ethnicity/regions (within my country).						
I can describe and explain the culturally behavior of my own region and that of other ethnicity/ regions in various domains (e.g., social interaction, celebration, food habits, wedding traditions, etc.)						

Summary

Evaluating the intracultural communication ability of English as a Foreign Language (EFL) students at Ibn Khaldoun University of Tiaret is an important endeavor in understanding the impact of globalization on language usage and its implications for intercultural interactions. As Algeria embraces linguistic diversity, the ability of EFL students to effectively communicate within their own cultural context becomes crucial. By assessing their intracultural communication skills, we can gauge their competence in utilizing English as a tool for expressing their cultural identity, values, and traditions. The widespread use of various languages and dialects in Algeria's daily vernacular necessitates an examination of how EFL students navigate their linguistic landscape, particularly in terms of blending their native cultural nuances with English language learning. Through this evaluation, we can gain insights into the effectiveness of the teaching and learning processes at Ibn Khaldoun University and devise strategies to enhance intracultural communication proficiency among EFL students. Ultimately, this assessment will contribute to their overall language competence and foster a deeper appreciation for the intricate relationship between language, culture, and communication in the globalized world.

ملخص

تقييم قدرة الطلاب الناطقين باللغة الإنجليزية كلغة أجنبية في جامعة ابن خلدون بتيارت على التواصل داخل الثقافة (الداخلية) هو جهد مهم لفهم تأثير العولمة على استخدام اللغة وتداعياتها على التفاعلات الثقافية. مع تبني الجزائر للتنوع اللغوي، يصبح قدرة الطلاب الناطقين باللغة الإنجليزية على التواصل بفعالية داخل سياق ثقافتهم أمراً حاسماً. من خلال تقييم مهاراتهم في التواصل الداخلي الثقافي، يمكننا تقييم كفاءتهم في استخدام اللغة الإنجليزية كأداة للتعبير عن هويتهم الثقافية وقيمهم وتقاليدهم. استخدام اللغات واللهجات المختلفة في العامية اليومية في الجزائر يستدعي دراسة كيفية تنقل الطلاب الناطقين باللغة الإنجليزية في المشهد اللغوي، لا سيما فيما يتعلق بدمج تفاصيل ثقافتهم الأصلية مع تعلم اللغة الإنجليزية. من خلال هذا التقييم، يمكننا الحصول على رؤى حول فعالية عمليات التدريس والتعلم في جامعة ابن خلدون ووضع استراتيجيات لتعزيز كفاءة التواصل الداخلي الثقافي بين طلاب اللغة الإنجليزية كلغة أجنبية. في النهاية، سيسهم هذا التقييم في كفاءتهم اللغوية العامة وتعزيز تقدير أعمق للعلاقة المعقدة بين اللغة والثقافة والتواصل في العالم المعولم.

Résumé :

L'évaluation de la capacité de communication intra-culturelle des étudiants en anglais langue étrangère (EFL) à l'Université Ibn Khaldoun de Tiaret revêt une importance particulière

pour comprendre l'impact de la mondialisation sur l'utilisation des langues et ses implications pour les interactions interculturelles. Alors que l'Algérie embrasse la diversité linguistique, la capacité des étudiants en EFL à communiquer efficacement dans leur propre contexte culturel devient cruciale. En évaluant leurs compétences en communication intra-culturelle, nous pouvons mesurer leur compétence à utiliser l'anglais comme outil pour exprimer leur identité culturelle, leurs valeurs et leurs traditions. L'utilisation répandue de différentes langues et dialectes dans le langage vernaculaire quotidien de l'Algérie nécessite un examen de la manière dont les étudiants en EFL naviguent dans leur paysage linguistique, notamment en termes d'intégration des subtilités culturelles de leur langue maternelle dans l'apprentissage de l'anglais. Grâce à cette évaluation, nous pouvons obtenir des informations sur l'efficacité des processus d'enseignement et d'apprentissage à l'Université Ibn Khaldoun et élaborer des stratégies visant à améliorer la maîtrise de la communication interculturelle chez les étudiants en EFL. En fin de compte, cette évaluation contribuera à leur compétence linguistique globale et favorisera une meilleure appréciation de la relation complexe entre langue, culture et communication dans le monde globalisé.