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Exploring the Barriers of the Linguistic Expression of Emotions from a Sociolinguistic Perspective: The Case of Ain Temouchent Speech Community

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Master's Degree in Linguistics

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Dedications

To the dim light of hope that is still lighting my gloom,

For despite her absence, I still feel her love fill the room.

The one who encouraged me to always remain humble,

And assured me that nothing is impossible.

The one who rushed to help whenever I called,

And sacrificed herself in order for me not to fall.

The one who taught me right from wrong,

And showed me how to be strong.

You were always so gentle, caring, loving and fair,

And when I needed you most, you were always there.

To my favourite person on this planet earth,

My beloved mother… May Allah have mercy on your soul and grant you the loftiest abode of Jannah.

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Abstract

Humans cannot navigate the world without emotions, for the latter constitute an integral part of the human nature. In fact, emotions are so complex that they affect humans' state of being, thus direct and control their behaviour in a variety of ways depending on to the situation. Nevertheless, they are largely shaped by social norms and cultural beliefs, in addition to personal experiences. Moreover, emotional expression can take form in two different ways; it can be either verbal or non-verbal. The present research work, however, takes into account solely the verbal expression. It highlights the inability to verbally communicate one's emotions as a central issue Algerian individuals (especially men) confront whenever having to make an emotional delivery which is, in turn, hampered by a set of barriers. The current study, therefore, aims at exploring and identifying the barriers to the linguistic expression of emotions that prevent a sound and plain interaction, thus may ultimately lead to complications on both the social and psychological levels. It strives to present a systematic view on the important role emotions play in human relations, and how their burial can cause issues on the psychology, behaviour and social engagement of individuals. Additionally, it seeks to provide adequate solutions that might serve as effective remedies to the problem under investigation. Furthermore, aiming to inspect the two research hypotheses previously formulated, the present research work has been accomplished through the adoption of the mixed methods approach and with reliance on the two major data gathering instruments namely the questionnaire and the structured interview. Ultimately, the results gathered from the study informants have revealed that Algerian Dignity and French colonialism are the major barriers to the linguistic expression of emotions and thus validating the formerly stated research hypotheses.

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General Introduction

The desperate need to express and communicate has urged the intelligent, gifted human being, since the dawn of humanity, to create and develop a means by which he can meet and fulfil his impecuniousness. Hence, creating a language, which is a substantial key component of the human communication. Moreover, throughout the years, the human being has even proved himself more worthy of intellect as he kept on enacting thus honing his skills for more creativity and innovation. The results to that were numerous from creating different languages to forming plenty of dialects to developing technology, making revolutions... However, stressing on the linguistic side, more specifically on the dialects that were further formed from multiple different languages especially those emerging from the Standard Arabic; it is quite evident that the Algerian dialect bears slight similarities to the other Arabic dialects. For this reason, colonialism is the first factor to blame due to the huge role it played in creating such diversifications within the Algerian dialect. The rising issue, however, is that the speakers of the latter cannot come about to express themselves freely and fully but are rather faced back with hindrances when having to make a linguistic emotional delivery.

There has been a big interest in the fields of social psychology and sociolinguistics dealing with how society, language, behaviour, gender and many other components of culture intertwine to form a never-ending body of dilemmas and inquiries. The sociolinguistic situation in Algeria, however, shines like no other with each nuance forming a critical point of analysis to be studied and investigated. Accordingly, Algerians do possess a great ability to employ the Algerian dialect which is distinctive in itself with a given touch of creativity. Nevertheless, it cannot go without mentioning that Algerians do have a certain emotional detachment that is quite evident in their language use. Both genders (mostly men) seem to be emotionally withdrawn when placed into situations requiring either compassion, sympathy,

love or even sorrow. In fact, it is indeed quite common that sometimes and in particular circumstances when for instance having to give condolences to others, wanting to apologize for their mistakes or even yearning to communicate with a loved one. Some people fall at a loss for the appropriate wordings to use for they are put in tough situations with limited, if not indeterminate choices blurring their vision and blocking their thoughts. Such things are more natural, common and quite recurrent, therefore, rarely problematized. However, for Algerians, it is not the same case, it is rather a notable exception because such instances do not occur occasionally but, instead, are seen in most if not all situations that happen to be involved with a linguistic expression of emotions which can be viewed as a sign of a higher level of confidence, dignity and masculinity.

The focus of this study, therefore, is to explore and understand how communication is hampered by emotional barriers linked to a series of key issues with regard to the Algerian mentality which is, in turn, responsible for the impediment to the emotional expression thus a successful communication. Moreover, the main purpose of this research is to inspect and identify the reasons behind which Algerians fail in thoroughly expressing their feelings with both genders of different age classes being the sample of the investigation in the city of Ain Temouchent in order to explore the intensity of the issue and whether they are equally affected or not.

The pillars leading and directing the current research work are a number of research questions stated as follows:

1. Why is it so difficult for Algerians to express themselves fully regarding the emotional side?

2. To what extent are these barriers affecting Algerians? And are today youngsters displaying a change to this issue?

The above research questions rendered assistance to the formulation of the following hypotheses:

1. The problem of dignity is a huge factor instilled deep within Algerians' different personalities, in addition to the long, severe impact of French colonialism. These two might be constituting barriers to the linguistic expression of emotions.

2. These barriers might be affecting Algerians' psychology, mentality and behaviour, thus their face-to-face verbal communication of emotions. Yet, nowadays, with the huge exposure to the Western culture and lifestyle, there is a notable change in the new generation's behaviours and attitudes.

The current research work is divided into three chapters. The first chapter is devoted to provide an overview of the theoretical side tightly related to language and communication, culture, dignity, colonialism and emotions. The second chapter aims at describing how the research work will be conducted by discussing the methodology and the research instruments used for the collection of data; the study will be carried out in a systematic way through the adoption of the mixed methods research and via the collection of both quantitative and qualitative data. Thus conducted by means of questionnaire and structured interview. The sample is meant to be inclusive; therefore, both genders and two different age classes will be used for the fulfilment of this research work. Finally, the third chapter is reserved for the analysis and interpretation of data in order to explore, understand and further attempt to demystify the barriers to the verbal expression of emotions.

Chapter One: Literature Review: Defining Major Theoretical Concepts

Chapter One: Literature Review

1.1 Introduction

By all means, language is utterly inevitable, for language and humans are intrinsically woven and deeply interrelated. This chapter; therefore, is designed for the sake of inspecting, thus providing a general overview of the literature by shedding light on a number of key theoretical concepts and notions strongly related to language, communication, identity, emotions and dignity within societies.

1.2 Language Variations

Being an intricate, cultural system of communication, language grants humans the ability to express thought and emotions. Not only that but language also stands as the thin layer that differentiates human beings from all animals, and thereby is species specific. In some places in Africa, for instance, a new-born child is called 'kintu' which signifies a 'thing'; it is not until the child acquires language to be referred to as 'muntu' meaning a 'person' (Fromkin, Rodman, & Hyams, 2018, p. 1). If this were to imply anything, it would strongly stress on the fact that it is, indeed, language that makes us human.

Similarly, the human touch is what makes language a unique phenomenon. Language serves a variety of functions through which people communicate on the basis of their aims and purposes; for example, using emotive language in order to plea and request others is not like using it to construct order or demand answers. However, despite its humanistic aspect, language is not uniform. As a dynamic system influenced by numerous factors, language is forever subject to changes, and thus happens to vary on different levels and in different situations. The study of language variation is of a paramount importance in sociolinguistics; because one of this latter's goals is "to understand the correlation between social factors and

linguistic variation and ordering of linguistic constraints with respect to variability of rules" (Bayley & Lucas, 2007, p. 24). Variations, therefore, can be viewed as to be geographical, social and contextual.

1.2.1   Language and Dialect

'Language' and 'Dialect' are the most confusing and perplexing notions in the studies of language variation, they have been given crucial importance so as to provide a clear-cut distinction between them. Some of the major problematic questions that arise regarding these two terms are as follows: 'Is dialect a language? If not, then how can one differentiate between the two? And why are there plenty of dialects when we all happen to have one official language?'

According to Genetti (2014), language is "an essential and ubiquitous component of our lives" (p. 4). It is a system of signs, symbols and conventionally shared knowledge, which are further governed by a network of rules and structures. David Crystal, for his part, offers a more plain definition as he states that language is "the most frequently used and most highly developed form of human communication we possess" (p. 247).Fowler (1974) adds that language "is a genuinely complicated kind of knowledge and behaviour"; therefore, it is "an intrinsic aspect of our human inheritance" (p. 1). Thereby language is an absolute human possession.

Most languages are believed to have originated as dialects, then promoted based on social, historical and political decisions to a higher status of standardization. Generally speaking, a dialect is a part of language. Linguistically speaking, however, Bayley and Lucas (2007) clarify that standard or non-standard "no dialect is better or worse than another", the difference between the two lies only in the way they are perceived by and used in a society (p. 238).

Moreover, non-standard dialects have always been accompanied by negative connotations due to the high leverage standard dialects enjoy from literary heritage, historical manuscripts, dictionaries of language use and much more. It is, also, worth noting and highlighting the huge role played by members of speech communities in influencing a difference, constructing negative connotations. As a result, leading to stigmatizing dialects.

The diglossic situation between language and dialect entails a specialization of function. Language, as it is commonly stated and classified by linguists such as Ferguson (1959) and Fishman (1972), is the high variety used and taught in academic settings. Reinforcing that, Crystal (1985) claims that "very often a language is taught in its most formal guise only" (p. 23). Due to its written form, Crystal continues, the bulk of literature allows for the preservation of cultural identity for the "written records of all kinds are the best means of ensuring that the experience of the past is not lost to us" (p. 16). Dialect on the other hand, is the low variety that is not written but spoken only. It is; therefore, the colloquial and non-standard form of language used by the majority of people in everyday life.

The reasons behind the coexistence of plenty of dialects range in a number of possibilities. The necessity is the mother of creations for in ancient times, when there were no means of communication, people relied on their creative side to invent a new one, examples can be seen as Pidgin and Creole. Sometimes, dialects are further created as a means of simplifying the already established standard language. Dialect can also be seen as a way for preserving history and maintaining social unity.

However, the existence of dialects is but inevitable especially in places enjoying a wider geography, as it is the case for many Arabic dialects. In this regard, Carter (1993) suggests that dialect is "a variety of the language that is identified geographically or socially

by certain vocabulary or grammatical features" (p. 20). Hence, dialectal variations can be either social or geographical.

1.2.1.1   Regional dialects

Regional variations within dialects are caused by geographical separations. The regional dialect, also called 'regiolect', is a form of language spoken in a particular geographical area. Wardhaugh (2006) claims that "As you travel throughout a wide geographical area in which a language is spoken, […] you are almost certain to notice differences in pronunciation, in the choice and forms of words, and in syntax" (p. 41).In this sense, regional dialects tend to differ the further one moves geographically and this is referred to as dialect continuum.

1.2.1.2   Social Dialects

Yule (1985) defines social dialects as the "varieties of language used by groups defined according to class, education, age, sex and a number of other social parameters" (p. 240).Therefore, the social dialect, also called 'sociolect', is influenced by social factors including gender, age, social class, educational background and so forth.

Enriching the field were the works of the famous William Labov, one of which is the social stratification of the letter /r/ in New York City. He chose to conduct his research on three department stores each belonging to a particular social class, namely: Saks Fifth Avenue (upper middle-class store), Macy's (lower middle-class store) and S. Klein (working-class store). Labov triggered the pronunciation of the postvocalic /r/ in New Yorkers' speech by asking two questions in each department store, the first was mean to elicit the word 'fourth floor' by asking about certain items located particularly in there. The second question; however, was intended to make them repeat the utterance for a clearer analysis. The results to

that were fascinating as Labov came to notice that the higher and middle classes displayed a great amount of rhoticity than the lower class. Therefore, social class plays a key role in the diversification of speech within a given speech community.

1.2.2   Language and Gender

The differences between men and women in using a language have long existed and been restricted solely to the grammatical features as in the use of distinctive pronouns (he/she) in English. These features were further highly marked in terms of grammar and vocabulary in other languages such as Arabic and French.

Observing gender variations from a historical viewpoint permitted the chance of acknowledging how male/female differences have been brought to light in tribal times, chiefly through marriage. The depth and breadth of gender studies further extended with the publication of "Language and Women's Place" written by Lakoff in 1972, as linguists began approaching language and gender from another perspective.

In this vein, the distinction between the terms 'sex' and 'gender' is ought to be set and highlighted. According to Eckert & McConnell-Ginet, (2003) the term 'sex' refers to the "biological categorization based primarily on reproductive potential". Gender, on the other hand, is "the social elaboration of biological sex". In other words, gender refers to a performance based purely on social role sand further reinforced by socio-cultural norms and practices, whereas sex is but a biological distinction in terms of reproductive physical characteristics (internal and external sex organs). Wodak (1997) insists that "while the binarity of the sexes is an immutable fact, the traits assigned to a sex by a culture are cultural constructions, that they are socially determined and therefore alterable" (p. 3). Thus, gender attributes are, in fact, socially constructed and do not have a biological relation whatsoever.

Gender differences emerged and have managed to evolve to a considerable, overwhelming extent due to the strong discrimination between the role men and women play in society, which is usually associated with power and prestige. In a comparative study, Coates (2015) notes that women's language is referred to as deficient, weak and unassertive in comparison to men's who is more powerful and masculine. She deduces that women's language is associated with politeness, formality, prestige and the overuse of qualifiers; for instance, the use of adjectives which are exclusively female-related usages (p. 45). Contrarily, men's language is less descriptive, less formal and impolite

A remarkable tendency of gender discrimination is heightened in places where men occupy a large proportion of man-power. For instance, after the Second World War, men occupied all-important positions in society; it was more of male-dominating world for men "were automatically seen as at the heart of society, with women being peripheral or even invisible"(Coates, 2015, p. 5), which "disqualifies" the latter from all "positions of power and authority" (Eckert & McConnell-Ginet, 2003, p. 1). These misconceptions and ill alignments have deeper complications and effects on both genders for further generations and even on children as Spolsky (1998) explains that the latter tend to integrate such stereotypical assumptions as fundamental distinctions. These acts of discrimination between genders further influence our future actions, choices and behaviours.

1.2.3   Language and Culture

Through language, people are granted the fascinating ability of passing down knowledge and transmitting culture from one generation to the other. Genetti (2014) claims that language is "the principal means by which societies are constructed and cultures are developed" (p. 4). Being a pure social phenomenon, language shapes and is shaped by society, and by society one refers to a wholesome of social practices and beliefs specific to

particular speech communities which are learned, transmitted and subject to change with the development of societies.

Culture refers to the body of traditions, norms and beliefs learned through human behaviour and further enshrined in the continuity of social practices. The term 'culture' was used, for the very first time, by the pioneer English anthropologist, Edward B. Tylor in his book, "Primitive Culture" published in 1871. Taylor (2016) defines culture as "that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (p. 13). Culture, as a whole, springs out of habitual practices that form traditions and further give birth to culture.

Bronisław Kasper Malinowski (1884-1942) who was one of the most prominent anthropologists during the twentieth century and famously known as the founder of social anthropology, enriched the field of anthropology and defined the term 'culture' on the basis of his own personal experiences. He refers to culture as a 'whole-pack', of a certain group of people, and he simply states that in order to learn about a group's language and culture one has "to get inside the native's skin" and engage themselves in their everyday-life practices (Salzmann, Stanlaw, & Adachi, 2012, p. 26).

Last but not least, Brown (2006) confirms that "a language is a part of a culture, and a culture is a part of a language: the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p. 171). Sapir (1949) argues that "the importance of language as a whole for the definition, expression, and transmission of culture is undoubted" (p. 34). Humans communicate and transmit culture in linguistic and non-linguistic means; the latter are usually referred to as paralanguage, which is a set of behaviours that includes body language, gesture, tone and so forth. In this vein, in terms of greetings for lirstance, in most cultures people either shake hands, hug, kiss or suffice with uttering simple greeting words such as in English 'Hi' and 'Hello'. However, in most of

the Gulf countries, greetings are done in an entirely different manner. When two persons meet, they would rub their noses together in a form of nose kissing, which they commonly use to salute one another. Such behaviour, therefore, was conventionally agreed on and has been maintained as a cultural aspect due to its incessant use in social practices.

1.2.3.1 Elements of Culture

Culture encompasses a number of elements, each performing a cultural role in a given society. However, one cannot discuss the elements of culture without drawing reference back to the 'Iceberg Model' of culture, which was invented by the eminent American anthropologist Edward T. Hall (1914-2009) in the 1970s. The following figure depicts the elements of culture developed by G. R. Weaver:
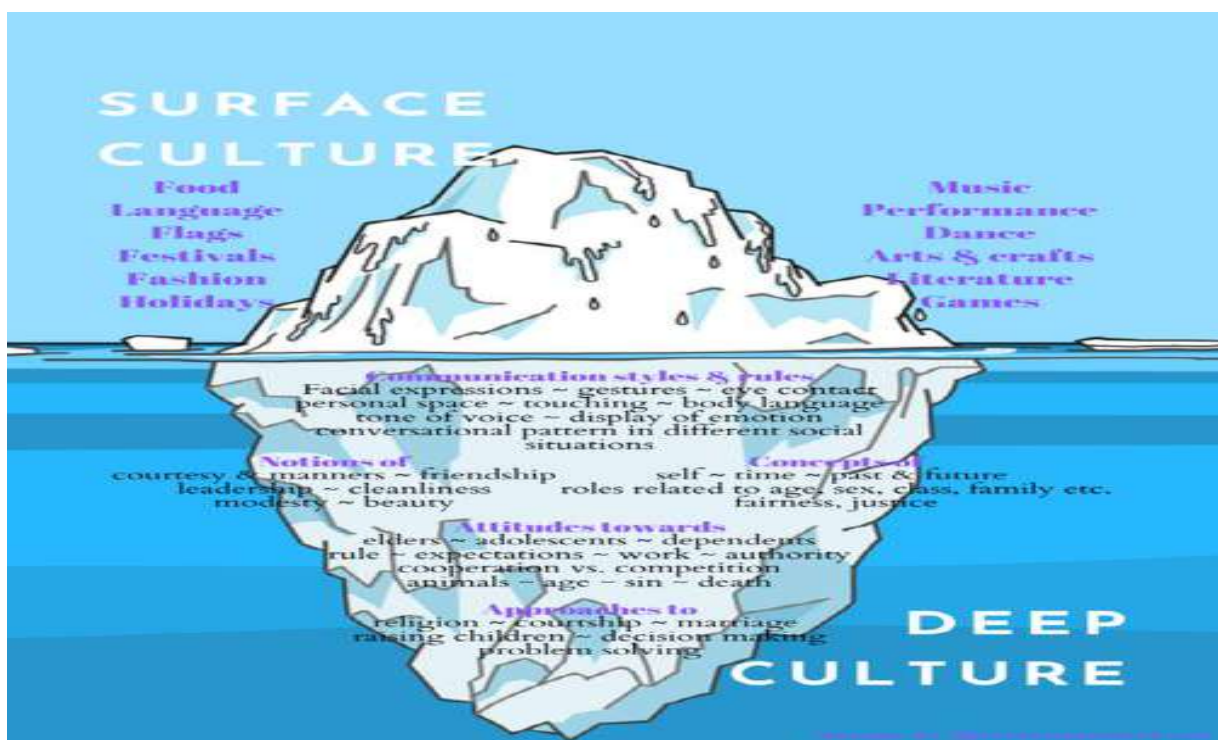
Figure 1.2.3.1: The 'Cultural Iceberg' model, developed by Gary R. Weaver (1986) (Taken from: Peach, 2019).

From the above figure, one can deduce that culture is divided to two major layers; 'Surface Culture' and 'Deep Culture' or what is known as 'Big C' and 'Little c', respectively. The former represents 10% of the visible iceberg, which includes all external components of culture that are easily observed by people from other cultures; for instance, food, language, music, arts, literature and festivals. The latter; however, shapes the remaining 90%, a huge proportion of invisible and internal components that are deeply woven within culture, and thus invisible to the naked eye.

1.2.3.2   Sapir-Whorf Hypothesis

The widely known anthropologist-linguist Edward Sapir (1884-1939) and his student Benjamin Lee Whorf (1897-1941) were both interested in the relation between language, culture and thought. Additionally, a collaboration of both linguists lead to the foundation of the Sapir-Whorf Hypothesis.

Salzmann, Stanlaw, & Adachi (2012) state that "language reflects the culture of society it is spoken in, and the thought processes of those who speak it" (p. 225). On this account, The Sapir-Whorf hypothesis is a theory that refers to how individuals' thoughts are determined by the language(s) they speak and how this language(s), in turn, affects their way of thinking about reality, and may even limit their thought processes.

The Sapir-Whorf Hypothesis entails two principle versions; strong and weak. The strong version is called 'Linguistic Determinism', and it is built upon the premise that speaking different languages ultimately results in thinking and processing the world differently. Thus, individuals are controlled and imprisoned by the power of words their language possesses in the sense that one cannot think about something if it does not exist in the language. Whereas the weak version, which is called 'Linguistic Relativity', refers to the

influence language has on culture. In this perspective, individuals are affected, yet not fully controlled, by institutional norms and pre-established conventions.

According to the Sapir-Whorf Hypothesis, language shapes, "expresses" and "embodies cultural reality" (Kramsch, 1998, p. 3). Hence, language structures and frames the way in which we perceive the world around us. It is, then, only fair to say that language and culture are indeed intricately bound to each other and completely inseparable.

1.3 Language and Social Behaviour

Language is, undoubtedly, the most significant medium through which people communicate; it is an essential, crucial means that allows for the transmission of culture and the dissemination of knowledge.

Searle (1969) implies that "speaking a language is engaging in a rule-governed form of behaviour" (p.22). In other words, there are some factors that govern the way people use language which can be social, cultural or as Krauss and Chiu (n.d) state to be "how participants define the social situation, their perception of what others know, think and believe, and the claims they make about their own and other's identities will affect the form and content of their acts of speaking" (p. 2). Wardhaugh (1972) adds that "such behavior is learned, communicates something about the people involved, and varies from culture to culture and within cultures"(p. 17). Social behaviour, in this sense, is tightly related to language and cultural practices.

In this regard, it is indeed the concern of social psychology to address issues related to how individuals think, feel and behave in a given societal setting. It stresses on the human being as an important component that makes up the whole abstract entity of society, and how individuals co-exist with one another to constitute a unified cultural identity. The product of

social interaction, therefore, results in a language of shared meanings and conventionally agreed-on norms and behaviours which, altogether, form and shape culture.

1.4 Models of Communication

Verbal or non- verbal, communication is the core essence of human existence. It permits members of a given speech community to interact, socialize and harmonize with one another. There are, however, some elements that render communication easy, thus allow for the smooth flow of information and feedback to take place. Such elements include a sender, message, code, channel and a receiver.

The process of communication in itself is fairly complex. Before having to send any information to others, one first has to encode their verbal message; a mental process which refers to careful regrouping of one's thoughts, ideas and choosing the most accurate wordings depending on the context, which sometimes can be exerted either consciously or unconsciously.

It is worth noting, therefore, the difference between a theory and a model of communication. Cobley and Schulz (2013) maintain that a model of communication can be seen "as a simplified picture of a part of the real world. It represents characteristics of reality, but only some of them… a model is much simpler than the phenomena it is supposed to represent or explain". In other words, a model is a simplistic view of the real world that reflects and illustrates parts of the overall phenomenon (theory) in order to verify, simplify and clarify the phenomenon under scrutiny while some characteristics are likely to be absent.

A theory of communication, on the other hand, is "supposed to represent or explain the phenomena to which it refers" (pp. 7-8). Kerlinger and Lee (2000) also define a theory more clearly to be a series of concepts, structures and meanings that are interconnected with the

goal being the description and projection of the phenomenon by identifying relationships between variables.

There are a number of scholars who contributed in the growth and understanding of communication and rhetoric by introducing their own models into the field, ones alike Aristotle (300 BC), Shannon, Weaver (1949), and de Saussure, to mention a few. The following, however, provides a more in-depth understanding to one of the famous models of communication which is the circuit model developed by the so-called father of structural linguistics.

1.4.1   De Saussure's Model of Communication (Speech Circuit)

Ferdinand de Saussure is a Swiss linguist whose works, theories and dichotomies laid the foundation for the development of structural linguistics by the advent of 1960s. Though his most influential works were brought to light only after his death, the Course in General Linguistics (originally 'Cours de Linguistique Générale') which was published by his students on the basis of his own lectures plays a fundamental role in the study of language.

Moreover, another of de Saussure's notable achievements is the invention of 'Semiotics' which is the study of sign in a social context. According to Umberto (1979), semiotics "is concerned with everything that can be taken as a sign" and a sign "is everything which can be taken as significantly substituting for something else" (p. 7, as cited in Yakina & Totu, 2014, p. 5). De Saussure views language as a structured system of signs and one of his highly significant dichotomies playing a key role in the development of the speech circuit model is that of the 'Signifier' and 'Signified'. The signified, therefore, is the mental concept that is being evoked by the signifier; altogether, they constitute the sign.

Furthermore, for a better understanding of the Speech Circuit model, de Saussure introduces diagrams that depict the process of communication between at least two people in a speech circuit. These diagrams are presented as follows:
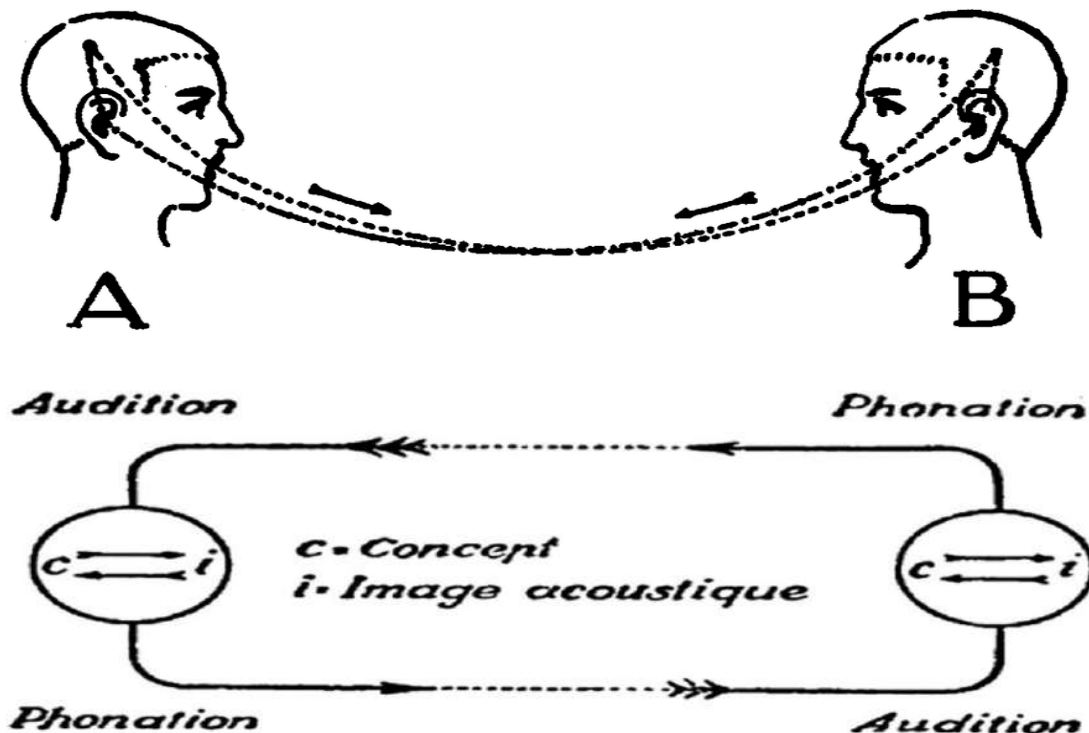
Figure 1.4.1: Saussure's Speech Circuit Models of Communication (2011, p. 11)

In this vein, Ferdinand de Saussure states:

Suppose that the opening of the circuit is in A's brain, where mental facts (concepts) are associated with representations of the linguistic sounds (sound-images) that are used for their expression. A given concept unlocks a corresponding sound-image in the brain; this purely psychological phenomenon is followed in turn by a physiological process: the brain transmits an impulse corresponding to the image to the organs used in producing sounds. Then, the sound waves travel from the mouth of A to the ear of B: a purely physical process. Next, the circuit continues in B, but the order is reversed: from the ear to the brain, the physiological transmission of the sound-image; in the

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brain, the psychological association of the image with the corresponding concept. If B then speaks, the new act will follow—from his brain to A's—exactly the same course as the first act and pass through the same successive phases. (Saussure, Meisel, Saussy, & Baskin, 2011, pp. 11-12)

By his words, de Saussure claims that in order to understand what exactly happens in the speech circuit, one first has to focus on the individual act of speech that is undertaken by at least two people, A and B as portrayed in the above figure. The circuit, however, takes off from the brain. For instance, person A's conceptualized ideas and structures (signifier) are stored in the brain and thus consciously represented by corresponding sound-images or mental concepts (signified); a phenomenon which De Saussure asserts to be purely psychological.

The brain, in turn, sends the information to the organs responsible for speech production, which would articulate in order to produce a phonation through sound waves output that ensures an auditory reception by the part of person B. This process, however, is seen by de Saussure as to be plainly physiological in nature. After that, A's brain receives and interprets the input as it operates in an opposite manner. Hence, sends the information to the speech organs, once again, to be articulated, produced and transmitted to B's brain. The speech circuit continues in sequential phases as the two persons maintain the flow of communication.

1.5 Communication Barriers

From language problems plenty of tourists face when travelling, to inappropriate usage of taboo-related words, these issues are all but communication barriers that stand in the way of conveying correct meaning, thus hinder the whole process of effective communication.

Linguistically speaking, the term communication entails the presence of a sender, message and a receiver. Communication barriers occur whenever the message is not accurately transmitted by the sender and/or correctly perceived by the receiver. Such barriers cause a lot of confusion and misinterpretation of ideas between people, and sometimes it can even lead to serious complications and conflicts; therefore, they are ought to be identified and mended in order to avoid ambiguity in speech and embarrassment in particular situations. The three major barriers responsible for communication impairment are linguistic, physical and emotional barriers.

1.5.1   Linguistic Barriers

The way a given person speaks affects how another may interpret it, if able, at all, to understand it. Such cases can be predominantly seen by people using a specific jargon, for instance, doctors use a peculiar jargon satiated with complex medical terms that hamper communication and can create a lot of frustration in doctor-patient interactions.

Another example is that of different language varieties. Although many dialects emerging from the same language have, to some extent, a considerable degree of mutual intelligibility, many others do not, which can be a major impediment to the comprehension and conceptualization of matters between speakers of different varieties. In addition, the use of ambiguous words for the sake of creating a literary effect, which is the case for numerous authors, most of the time would end up forging obstacles and may even result in alienating readers.

Demographic, ethnic backgrounds, as well, play a crucial role in communication. Usually, certain pop-culture references are misinterpreted by those of other cultural backgrounds which might induce unwanted behaviour. Age gap also prevents the exact and

accurate delivery of meanings from taking place. Innovative youngsters have more modern, fashionable terms distinct to those of older people, which ultimately can cause the latter to struggle in deciphering the meanings behind such cryptic and uncommon usages.

1.5.2   Physical Barriers

Physical barriers to communication are remarkably striking in terms of remote contact between individuals. It is more of a technological product that is consequent to modern inventions such as digital technology devices and online virtual platform meetings. Thus, several issues arise due to non-face-to-face communication, which are stated as follows:

First and foremost, physical distance which is quite common nowadays with the technological advancement including texting and using emails for professional work constitutes a huge barrier to effective communication due to many reasons. First, the lack, if not the complete absence, of several non-verbal cues such as facial expressions, gestures and eye contact cause great restraints to communication. The second barrier lies in the noise, which is a form of disturbance that occurs due to natural, environmental or technological issues. Natural noise refers to issues accumulated from natural instances, hearing issues like thunder. Noise caused by environment is usually referred to as noisy backgrounds of speakers. Whereas, technological noise is characterized by dins occurring in digital mediums or channels due to network problems, technical breakdowns or reception issues.

1.5.3   Emotional Barriers

Emotions are those intuitive and internal feelings we experience on a daily basis. Emotional barriers to communication; however, occur chiefly due to a failure of emotional awareness and control. Most of the time, we feel things we cannot express. Similarly, there are occasions where human beings may be wronged, negatively triggered or simply incapable

of expressing their true inner emotions; thereby they end up placing themselves in unpleasant situations or failing a certain communication. Such emotional barriers stem mainly from anger, anxiety, dignity and pride.

In essence, one can never entirely overcome communication barriers for there will always be instances when, even at the highest attempts to clearly convey one's message without equivocation, there is always a chance of being interpreted differently. Therefore, the main aim is to reduce, and not to entirely eliminate, these barriers for the purpose of conversing plainly and effectively.

1.6 Speech Acts

At the heart of pragmatics lies the notion of speech acts. Most of sociolinguists imply that the study of the latter is of a wider scope for it goes beyond the descriptive analysis of mere words, expression and sentences to encompass further contextual details and social conventions.

Speech acts can be either direct or indirect in the sense that "the speaker's utterance meaning and the sentence meaning come apart in various ways" (Searle, 1985, p. 30). In other words, when uttering a sentence, most predominantly, the speakers' intentions are pretty much what their utterances unfold; this is known as direct speech acts. Nevertheless, there are instances where the spoken sentences are utterly different from the intentions of speakers or their meaning behind the issued utterance; which are referred to as indirect speech acts.

Austin (1962) identifies three kinds of speech acts performed in language use, which are locution, illocution and perlocution. The locutionary speech act, therefore, refers to the utterance itself determined by rules of language use with a sole regard to its literal meaning; for instance, the lecture is postponed for next week. The illocutionary speech act is the

speaker's intention or purpose behind issuing the utterance, it can be to apologize, command, order, request or to simply state a proposition. According to Searle (1985, pp. 12-17), there are five categories of illocutionary acts namely:

- **Assertives:** It is to assert a given statement to be true or false. For instance, after several scientific inquiries, we *conclude* that the earth is round),

- **Directives:** It is the speaker's attempt to make the hearer perform a given action. For example, I *order* you to step back.

- **Commissives:** It is the act by which speakers commit themselves to future actions. As an example: I *promise* to visit next week.

- **Expressives:** It is a statement through which speakers express their feelings or attitudes regarding a particular event. For instance, I truly *appreciate* all your efforts, and I *thank* you for being so kind to offer your help.

- **Declarations:** It is an utterance that instigates an alternation of condition if successfully implemented. For example I, hereby, *sentence* you to two years in prison.

The perlocutionary speech act, on the other hand, refers to the consequence or effect the speaker's utterance has on the hearer. For instance, if the speaker claims that "it is hot inside", as a response to the utterance, the hearer would rise and open the window or switch on the air conditioner, depending on the setting in which the utterance is issued and the relationship binding the interlocutors. Austin (1962) also mentions the accompaniments of the utterance which are "ceremonial non-verbal actions" or "gestures" such as nodding, pointing, shrugging and others that have, in turn, a communicative function, contribute to the understanding of the utterance and oftentimes can even be wholly representative without the necessity to use any verbal utterances (p. 76).

Furthermore, Austin (1962) aligns the terms true and false with the utterance in a condition of felicity by stating that "the truth or falsity of statement depends not merely on the meanings of words but on what act you were performing in what circumstances" (p. 144). That is, the statement of the utterance is deemed true only if it is felicitous, thus accompanied with the righteous conditions and appropriate circumstances. For instance, the previously mentioned example of the utterance "I, hereby, sentence you to two years in prison" would be infelicitous if it is not issued by a judge to a convict, in front of an audience and within a court setting.

1.7 Algeria's History with Colonialism

Due to its strategic continental position and plentiful riches, Algeria was a target to many powerful countries and ancient empires that sought to seize and control it. The Algerian Dialect, by consequence, is a language that was gradually formed by the influence of different languages that took place during the coexistence of manifold civilizations in the Northern part of the African continent.

Drawing back on the ancient traces of Algerian history, Metz (1994) argues that the Berber "dominated most of the land until the spread of Islam and the coming of the Arabs" (p. 3), making them the earliest native inhabitants of Algeria. Moreover, Metz (1994) states that around 900 B.C, "Phoenician traders arrived on the Northern African Coast" and founded Carthage (nowadays Tunisia) which then gave birth to the rise of Carthaginian power and expansion. Following that, a series of disagreements between Berbers and Carthaginians lead to the rise of a number of Berber Kingdoms, one of which is Numidia that was under the rule of Masinissa. After the death of the latter, and around 24 A.D, Metz (1994) notes that the territory was "annexed to the Roman Empire".

Furthermore, Algeria witnessed other conquests including the Vandal Kingdom's invasion and the Byzantine rule. After that, Muslim conquests of the Maghreb took place in 642 A.D to spread Islam and Arabic including the Umayyad and Fatimid Dynasties, to name a few. The invasion of Arabs in North Africa as a whole and in Algeria, specifically, was like no other as "the nomadic Berbers were quick to convert and assist the Arab invaders" (p. 11). Berbers were highly welcoming of Islam and showcased a remarkable intention in embracing the Arabic language.

Succeeding the Fatimids are a number of other monarchies, dynasties and empires that set place in Algeria in the course of history namely Hammadids (1011-1151), Almoravids (1106-1147), Almohads (1151-1160) and Zayanids (1236- 1556).In addition to that, after the fall of Granada in 1492, the Spanish made its quest to Northern Africa's coastline.

Shortly after, the Ottoman Empire lead by the Muslim Barbarossa Brothers expanded its rule to include Algeria after defeating the Spanish, thus claiming Algiers as their "base of operations" in 1516 (p. 19). Lastly, the Fly Whisk incident in 1827 instigated the brutal French conquest of Algeria in 1830 through which Algerians had to suffer immense pain and endure unimaginable, hideous conducts of torture until they finally gained they independence in 1962.

1.8 Understanding the Impact of French Colonialism on the Algerian Identity and Psychology

In a cycle of rise and decline, preservation and reformulation, Algerian identity was a major target for the French colonizer that sought to break and remould it. For 132 years of colonial subjugation, French forces aimed at destroying the Arabic language and ending the prevalent Islamic belief by replacing it with Christianity; two of the fundamental elements

constituting the heart of the Algerian Identity were perpetually in jeopardy. Yet, in a sturdy response of resistance, the unyielding Algerians inevitably fought back and sacrificed their lives for the sake of protecting their dignified identity that was on the edge of breaking. Consequently, in the process of standing stonily and unshakably at the face of French colonialism by portraying strength of character and stiffness of emotion, the Algerian psychology was also deeply affected for Algerians had to endure a severe system of oppression that they ultimately suffered from alienation, depression, poverty and agony (Mebarki, 2018).

In this regard, Metz (1994) states that "of all Arab countries subject to European rule, Algeria absorbed the heaviest colonial impact" (p. 87). Resultantly, French colonizers seized all positions of authority ranging from government to education in an attempt of controlling, subduing and assimilating Algerians to a new order, what Malye and Stora (2021) claim as "L'Algerie c'est la France" (p.63). In this vein, Maamri (2009) adds that "when France colonized Algeria it was not merely economic exploitation or political domination it sought, but an extensive annexation which aimed at eradicating its culture" (cited in Mebarki, 2018, p. 2).On this account, the French army attacked the 'Ulamaa' who were determined on educating and transmitting messages; some of which were imprisoned while the rest were killed. Similarly, all Quranic schools and Mosques were destroyed and replaced by Churches. Furthermore, institutions were built to eliminate Arabic and substitute it by French, and thereby suppressing the Algerian identity.

Metz (1994) also clarifies that "during the years of French domination, the struggles to survive, to co-exist, to gain equality, and to achieve independence shaped a large part of the Algerian national identity" (pp. 3-4). There were always attempts to change the painful reality and hope for an independent Algeria. It was not until 1962 whereby Algeria gained its independence and restored its national sovereignty. Following these events, prominent figures

leading the country were determined to restore the Arabic language and cling to the Islamic belief through a series of reconstructions in different social sectors; one of which was implementing the famous policy of Arabization, which was more like a crucial milestone in recovering cultural identity.

However, Kabylians "vigorously opposed arabization of the education system and the government bureaucracy" and further "demanded recognition of the Kabylian dialect as a primary national language…" (Metz, 1994, p. 89). Thus, French colonizers succeeded in separating Algeria, which was once united under one language and one religion to a set of opposing ethnic groups. Up to now, remnants of the French colonial history are still intensely showcased in nowadays' political regime. Hence, French traces are evident in the Algerian dialect, government and life-style.

1.9 Language, Identity and Emotions

Language as an indispensable means of communication can be creatively defined as "the DNA of culture and social identity" (Villarreal, 2009, p. 519). Language, in fact, is a central component of identity and to ratify this, Villarreal (2009) asserts that "our identity is learned during our development and the principle thing we learn is language" (p. 519). Language also plays a key role in perceiving, in terms of how we see ourselves as persons, and placing ourselves within a defined, distinct cultural group indicating our sense of belonging, thus portraying our identity to the outside world through the way we dress, talk, behave, and so forth. Hence, it is mostly through language that individuals and collective identities are to be identified by others and further portrayed to others in the common process of socialisation.

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Moreover, Tyers (2019) stresses on the concept of multiple cultural identities explaining that individuals, due to exposure, can immerse in more than one cultural identity depending on the context, power and prestige thus, it is subject to change. In this regard, Yates (2015) affirms the fluid, dynamic nature of identity by revealing that "identities are mutually constituted and transformed by the ongoing interaction of psyche, culture and society" (p. 4). In the same vein, Giorgi (2014) and Hegel (1997) claim that identity "is forged through both thought and perception, and the interpretation of messages from external others" (p. 16) which can occur either consciously or subconsciously, and this is where emotions are integrated. Indeed, the process of thinking and interpreting matters entails the presence of emotional engagement through which one relates to the past, processes the present and anticipates the future.

Emotions, however, affect and are affected by language. For instance, Villarreal (2009) argues that "feral humans" that have managed to "grow up without learning a language or culture" appear to have somewhat an emotional detachment due to the lack of social practices and engagements. He, thereafter, identified two main 'complex' social emotions that such feral individuals could not engage with; one of which is embarrassment and the other is purpose. The former, Villarreal asserts, is "absent from these individuals and thus appears to require learning" while the latter is defined as "an emotional state" that is used to express and meet an 'emotional need', not an 'intellectual' one. Villarreal states that such sophisticated social emotions are "a by product of culture and education of the social mind" that require social involvement and participation, thus are an indispensable necessity to social life (p. 572).

In a nutshell, identity is shaped by language and it is through language that individuals come about expressing their feelings and emotions. Yates (2015) claims that culture, social practices and identity are so deeply interconnected that "the cultural 'glue' or cement which

links them are the feelings and emotions that shape identity at any one time" (p. 15). Thus, social interaction is a major key factor enabling the process of perceiving, identifying and exhibiting cultural identity with relation to emotional engagement.

1.10 The Concept of Dignity in Societies

The concept of human dignity has been a subject of debate for centuries due to many controversies arising from contradicting philosophical and juridical views. McCrudden (2008) states that the term "dignitas hominis" first appeared as a philosophical concept in the Classical Roman period. It was more confined so as to denote the person's reputation, social status and the enjoyed privileges. During the middle ages, the concept of "dignitas" further evolved to include the distinction of human beings as species specific from the rest of living things on the planet. The modern concept of human dignity, however, is used to chiefly underlie the inherent and conclusive notion of human worthiness regardless of religion, gender, age, colour, race, language or any other distinctive criteria.

Hicks (2011) defines human dignity as "an internal state of peace that comes with the recognition and acceptance of the value and vulnerability of all living things" (p.1). In other words, human dignity is a moral principle, thus it is a self-worth before being a social and universal value. Hence, human dignity is tightly related to respect, yet the difference between the two lies in the fact that the former is compulsory for it is inherent while the latter is a matter of personal choice for it is rather earned. In the same vein, Hicks (2011) asserts that "dignity is a profoundly emotional human issue unique to our species" (p. 18). It is, therefore, triggered by emotional impulses and thus is very prone to violation and exploitation. Thereupon, a number of domestic constitutions and international conventions were issued for the sake of preserving human dignity.

Furthermore, human dignity has laid the basis for the foundation of a set of human rights highly acknowledged and widely agreed on worldwide. For instance, the Charter of Fundamental Rights of The European Union stresses on the importance of human dignity in Article 1 by stating that "human dignity is inviolable. It must be respected and protected" (Official Journal of the European Union, 2012).

Similarly, different states have, in the same fashion, included the concept in their own constitutions such as Algeria where it is mentioned in Article 34 "The State guarantees the inviolability of the human entity. Any form of physical or moral violence or breach of dignity is forbidden" (Ministére de l'Intérieur et des Collectivités Locales, 2009).

Albeit multiples states and human rights' organizations had a huge impact on how human dignity has come to be known and honoured nowadays, religion was also a key factor in introducing and instilling it as a pivotal concept in the human life. For instance, in Islam, the Almighty Allah says and I quote:

"وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُم مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا"

(الإسراء, 70)[1].

1.11 Conclusion

The current chapter has described and explained fundamental theoretical concepts with regard to how language, culture, colonialism, dignity and emotions affect and are further affected by other significant factors. The following chapter, however, is devoted to discuss the

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[1] The previous verse translates as: "Indeed, We have dignified the children of Adam, carried them on land and sea, granted them good and lawful provisions, and privileged them far above many of Our creatures." (Dr. Mustafa Khattab, the Clear Quran)

fieldwork by shedding light on the methodology and instruments used to collect data and thus carry out the present research study.

Chapter Two:
Research Methodology
and
Data Collection

Chapter Two: Research Methodology and Data Collection

2.1. Introduction

This chapter is a crucial part of the research for it attempts to describe the methodology adopted in undertaking this study. It explains that this latter was conducted through the use of the mixed methods approach, which combines both quantitative and qualitative methods for the sake of gaining rich, diverse and reliable data. Furthermore, it plainly unveils the sample population from which data was obtained and the setting in which the study took place. Additionally, it presents the main instruments used to gather evidence and further extends to cover the reasons behind and the purpose of conducting this research study.

2.2. Motivation for Research

Encouraging the researcher to opt for this particular topic is a set of linguistic behaviours that have become rather apparent in the Algerian society. Based on several observations on how Algerians (especially men) communicate their feelings, the researcher noticed that there is some kind of an issue for they happen to find difficulties whenever their discussions require a linguistic emotional delivery. Furthermore, it is worth noting that due to this process of concealing and burying their emotions, numerous problems have emerged in their relationships and daily interactions. Gradually, it has even lead to the invention of new words such as 'Dar' meaning 'house', which is widely used by Algerian men nowadays as a cover term for the female family members and the wife in particular. In this respect, and considering how intense this issue is, the researcher was extremely interested and thus motivated to carry out a research study that aims at objectively exploring this social phenomenon and ultimately discovering the barriers that hamper the linguistic expression of emotions in the Algerian society, more specifically in Ain Temouchent speech community.

2.3. Research Limitations

Any researcher in whatever field of interest will inevitably come across some limitations and setbacks that would interrupt their work and affect their progress. In the present research study, issues arising during the phase of data collection were the most troublesome for they risked breaking previously planned and measured intentions of the research, thus threatened the overall phase of data analysis.

When the researcher began conducting the fieldwork, she relied solely on the questionnaire and the structured interview to obtain data, thus ended up confronting several difficulties in conducting each. In the case of the written questionnaire, very few respondents were able to fill it in person. Besides that, the classes' restrictions due to the coronavirus outbreak and the students' strike at the University of Belhadj Bouchaib made it challenging for the researcher to distribute the written questionnaire in person for the lack of the number of students attending the university, since at that time even lessons and lectures were being held on online platforms. Alternatively, the researcher had to publish it online in miscellaneous Facebook groups and approach some others via Messenger, WhatsApp and Email. However, many respondents were indifferent about the research work and did not even bother to answer the online data-gathering instrument, which ultimately affected the quantity of the research. In addition to that, few others who did make an effort to answer the questionnaire skipped some important questions, especially those requiring detailed explanations.

Furthermore, and due to the coronavirus pandemic, the city of Ain Temouchent was under quarantine and as a result, there were very limited means of transportation, which made it almost impossible to reach other districts, thus conduct the interviews earlier. It was not until the end of the quarantine that it has become easier for the researcher to begin the

interviewing process. Yet still, the researcher had to beseech some participants and promise them a quick undergoing of the interview, thus had to personally travel to the interviewees' houses in different districts and some isolated rural areas, which cost a lot of time and money. Aside from those who gladly accepted to take part in the research work, others unfortunately refused to cooperate and be part of the study for they were overwhelmingly afraid that I might expose their identities and use their responses for other purposes than that of pure research. Additionally, the couples approached by the researcher in the rural places were very hospitable and welcoming to the extent that almost all family members assisted the interview, which made the couple very uncomfortable when replying to the questions and perhaps may not have been completely truthful with their answers.

For the most part, since the majority of the interviewees have a close relationship with the researcher, the interviewing process went very smoothly, however, for some, mostly men, they were a bit uncomfortable with the questions being asked to them and did not feel much at ease when having to provide their answers. Besides that, there were two strange couples out of five who agreed to answer the interview questions only via email, a move which was completely unexpected, thus did not provide much reliable details as the face-to-face interviews did.

2.4. Research Design and Methodology

The process whereby researchers go about finding answers to their perplexing questions in a well-designed and organized manner is known as research. According to Jason and Glenwick (2016), research "is the primary tool used in virtually all areas of science to expand the frontiers of knowledge", it is therefore "viewed as the cornerstone of scientific progress" (p. 1). In this sense, research is the scientific and systematically organized inquiry

undertaken for the purpose of acquiring knowledge, testing hypotheses, determining relationship between variables, and gaining new insights into a certain phenomenon.

However, before conducting any research regarding a particular concern, one has to sketch a work plan and follow an appropriate research methodology in order to be equipped with the most effective and necessary tools and methods for the pathway. Therefore, a well-scheduled research design and methodology illuminate the process of conducting a research and make it easier for researchers to accurately plan their steps from choosing the area of study to ultimately drawing inferences based on the data collection results.

The terms research design and research methodology may be used by many scholars interchangeably. Yet, Marczyk, DeMatteo and Festinger (2005) insist that methodology "should be thought of as encompassing the entire process of conducting research (i.e., planning and conducting the research study, drawing conclusions, and disseminating the findings)". Whereas research design, according to them, "refers to the many ways in which research can be conducted to answer the question being asked" (p. 22). Similarly, Kothari (2004) defines research design as the "blue print for the collection, measurement and analysis of data" for it "includes an outline of what the researcher will do from writing the hypothesis and its operational implications to the final analysis of data" (p. 31). In other words, as researchers articulate their problematic research questions, they will begin with designing a plan, a framework that will further guide them prior to formulating hypothesis, determining the sample size and eventually analysing the collected data. On the other hand, research methodology is a whole process; it refers to the set of planned and well-designed procedures, principles and activities from the adoption of a specific research method and the selection of its adequate instruments to the final phase of drawing conclusions, which altogether aid in the proper and systematic conduction of the scientific investigation.

Furthermore, when researchers opt for solving a research problem, the first thing they are ought to do is choosing the most appropriate research method that best suits their intended study. In methodology, research can be generally viewed as having two major methods namely quantitative and qualitative. Nevertheless, Fetters and Freshwater (2015) state that "the synergy of quantitative plus qualitative offers more than the individual components ('1+1=3')" (p. 116, cited in Cohen, Manion, & Morrison, 2018, p. 31). That is; researchers noticed that the qualitative and quantitative research methods have somewhat equal strengths and weaknesses when used alone, but if used together the advantages of them both would definitely surpass and outweigh their disadvantages, which eventually gave birth to what is known by 'Methodological Triangulation' or 'Mixed Methods Research'.

2.5. Methodological Triangulation

Around the mid-1980s, a new research approach emerged known as 'Methodological Triangulation' or 'Mixed Methods Research' which Terrell (2012) refers to as a 'truce' between the qualitative and quantitative paradigms war. It entails the combination of both quantitative and qualitative research methods for the sake of collecting more valid and reliable evidence.

According to Creswell and Creswell (2018), mixed methods research is defined as "an approach to inquiry involving collecting both quantitative and qualitative data, integrating the two forms of data, and using distinct designs that may involve philosophical assumptions and theoretical frameworks". Such integration, they further explain, "yields additional insight beyond the information provided by either the quantitative or qualitative data alone" (p. 41). Likewise, Jason and Glenwick clarify that the mixing of both quantitative and qualitative methods "seeks to minimize the weaknesses and maximize the strengths of each approach" (p. 257). It is, therefore, clearly stated and asserted that adopting a mixed methods research,

when undertaking an inquiry, allows the researcher to gain more insights regarding a particular phenomenon than when relying on only one method. Consequently, mixed methods research is truly essential and highly recommended in order to give more strength to the research work.

Combining the quantitative and qualitative research methods, then, results in a rich and robust approach, which would contribute massively in having a thorough and an in-depth investigation of phenomena, thereby increasing the chances of high reliability and confidentiality. In addition to that, having a loaded amount of data would permit the results and interpretations to be more valid, accurate and rigorous, thereafter guaranteeing an effective and credible research work.

2.5.1   Quantitative Research

As stated previously, research is a highly rigorous and systematic process that requires meticulous planning, and thus is not done at random. One of the research methods predominantly used by scholars especially when the subject of the study requires more accurate and reliable results is undoubtedly the quantitative research.

Creswell and Creswell (2018) define quantitative research as "an approach for testing objective theories by examining the relationship among variables" emphasizing that the latter "can be measured, typically on instruments, so that data can be analysed using statistical procedures" (p. 41). Jason and Glenwick (2016) for their part state that quantitative research "is deductive, tests theories or hypotheses, and studies the relationship among variables" with the goal of "producing universal, generalizable knowledge" (pp. 257-273). In this respect, quantitative research is a form of inquiry that is built upon testing hypothesis deductively. It is undertaken in an entirely formal and non-biased manner, and is concerned with identifying,

describing, explaining and analysing the relationship between variables (dependent and independent variables) and thus controlling the phenomenon under investigation.

Furthermore, being an inquiry that is concerned with quantity rather than quality, quantitative research requires the collection of utterly empirical and systematic data which can be further on generalized on the mass population. Therefore, it uses instruments and tools that render the collection of numerical evidence easy and possible. Such instruments include surveys, questionnaires (close-ended questions), experiments, non-participant observations and structured interviews. Accordingly, mathematical techniques and computational models are used in order to measure, analyse and further present quantitative data in terms of graphs, tables and so forth, in order to ultimately reach a conclusion that would serve to solve the research problem by either validating or refuting the pre-stated hypotheses.

2.5.2   Qualitative Research

In contrast to the quantitative research, the qualitative one is more concerned with the quality rather than the quantity of data. Hammersley (2013) states that qualitative research "uses less structured data, which emphasizes the central place of subjectivity in the research process and which studies 'a small number of naturally occurring cases in detail' using verbal rather than statistical analysis" (p. 12, cited in Cohen, Manion, & Morrison, 2018, p. 9). In this vein, qualitative research is regarded, by a number of researchers as socially related for it seeks to gather information in realistic and natural settings unlike the quantitative research that is viewed to be artificial in nature due to the numerous experiments that take place in laboratories and other simulated, unreal contexts. Yet, it is still worth noting that qualitative research is highly vulnerable to subjectivity, which ultimately leads the work to be perceived as unreliable.

Kothari (2004) claims that quantitative research is truly fundamental especially "in the behavioural sciences where the aim is to discover the underlying motives of human behaviour" and thus be able to "analyse the various factors which motivate people to behave in a particular manner or which make people like or dislike a particular thing" (p. 3). Qualitative research is, therefore, mainly used in behavioural sciences for it aims at exploring and understanding social problems. It sheds light on human experiences, behaviours, opinions and attitudes.

Furthermore, using inductive reasoning that it purely observational and experimental in nature, researchers are the active, self-reflective participants and "the primary data collection tools" for they "design studies, ask questions, and even influence data collection in the way they represent themselves and appear to participants during data collection" (Jason & Glenwick, 2016, p. 24). They seek to build an understanding on the phenomenon that is being studied by listening to participants' opinions and drawing inferences based on their own personal views and experiences. Hence, the qualitative research entails the collection of descriptive, non-numerical data represented in the form of words instead of numbers, and thus gathered by means of case studies, in depth interviews, focus groups, open-ended questions in questionnaires, participant observations and document analysis.

2.6.   Research Objectives

Emotions play a fundamental role in the human life for they are the quintessence of humanity. Plutchik (1962) elucidates that emotions "have always been of central concern to men. In every endeavour, in every major human enterprise the emotions are somehow involved" (p. 3). Certainly, emotions can be communicated either verbally through language or non-verbally via the use of non-linguistic cues such as gestures and facial expressions. In fact, this research work is more concerned with the linguistic, verbal expression of emotions.

Although emotions are seen as internal feelings that one come about experiencing depending on the situation and many other factors, they are to a large extent shaped by society and its culture. In this respect, Lazarus (1991) argues that culture "influences emotion by shaping social relationships and systems of judgement on which appraisal is predicted" (p. 362). Building on this evidence, one can assert that people's expression of emotions is subject to their cultural beliefs of what is right and what is wrong, thus alters to adapt with them.

With that in mind, the researcher notes that Algerians (especially men) have a difficulty to utter emotional words in situations requiring such expressions. Therefore, the present research study is undertaken for the purpose of exploring this social phenomenon. It aims at shedding light on this issue, thus tries to come up with logical explanations to why Algerians are unable to freely and plainly express their emotions especially to their close ones (wife, parents...). The main objective of the study, thereby, is to examine this social issue and attempt to reveal the barriers to the linguistic communication of emotions via the help of a large number of respondents who agreed to take part in this research work and gladly offered their own thoughts regarding the problem under investigation. Eventually, the researcher hopes that this study would contribute in making Algerians realise the importance of emotional expression, thus encourage them to express their buried emotions more plainly and openly without any social restrictions.

2.7. The Case Study

Before all else, case study is a form of qualitative research that "involves a careful and complete observation of a social unit, be that unit a person, a family, an institution, a cultural group or even the entire community" (Kothari, 2004, p. 113). It is, therefore, an in depth, systematic inquiry which attempts to carefully describe and explain a particular phenomenon in real life situations.

Chapter Two: Research Methodology and Data Collection

The main goal of case study, Marczyk, DeMatteo, and Festinger (2005) expound, is "to provide an accurate and complete description of the case", thus the "principal benefit of case studies is that they can expand our knowledge about the variations in human behavior" (pp. 147-148). In other words, case study entails the description of a given sample to better understand the phenomenon under scrutiny. It also allows for the collection of a variety of real data regarding human behaviour in order to inspect how the latter varies and what pushes it to vary in different circumstances. Thereby, it helps the researcher to generate results about the formulated hypothetical propositions by gaining rich data and providing deep analysis of the subject of interest.

In order to describe the case study of the present research work, it is thus inevitable to provide a brief and concise overview of the setting in which the study is undertaken and the population to which it is directed. Therefore, this research study was conducted in the city of Ain Temouchent, one of the current 58 Algerian provinces (wilayas). It is located in the northwest of Algeria with a total area of 2,377 km², and bounded by the provinces of Oran to the east, Tlemcen to the southwest, Sidi Bel Abbas to the southeast and the Mediterranean Sea to the north.

Ain Temouchent has eight districts namely Ain Temouchent, Béni Saf, Al Amria, El Malah, Hammam Bou Hadjar, Oulhaça El Gheraba, Ain El Arbaa and Ain Kihal, in addition to twenty-eight municipalities. With the reliance on two methods of data collection which are the questionnaire and structured-interview, data was gathered from all eight districts with having both genders of different age classes and varying educational backgrounds being part of the study. Moreover, in order to collect more evidence for the sake of enriching the study, data was also collected from the University of Belhadj Bouchaib in Ain Temouchent where a variety of students with different majors were invited to participate in the research work.

2.8. Data Collection Methodology

The main thing to do when conducting a research, aside from constructing clearly stated research questions and formulating convenient hypotheses accordingly, is to have enough data to use for the interpretation and analysis phase. Therefore, the stage of data collection is, with no doubt, extremely essential and needs to be planned carefully and attentively.

In any type of research, gathering data from a number of study participants to address and help solve a critical research problem is utterly of paramount importance. The main aim is ensuring the collection of valid, accurate and reliable evidence. Moreover, the process of gathering data varies depending on the research methods used and the type of data collected. For instance, if the researcher undertakes a quantitative research, the evidence collected will surely be numerical in nature, while if the qualitative research is conducted instead, then data will be purely descriptive and represented exceptionally in the form of words rather than numbers.

Similarly, data are of two types, namely primary and secondary. The former refers to first-hand evidence collected for the first time by the researcher through the use of distinct instruments such as the personal interview and the questionnaire, which makes it more authentic in character. The latter, on the other hand, refers to the data already collected and processed by others, thus accessed via journals, newspapers, textbooks and so forth.

In order to obtain relevant and reliable data for this study, the researcher adopts the mixed methods approach to ensure the collection of rich and diverse information gathered both quantitatively and qualitatively, thus relies mainly on the questionnaire and the structured interview for the process.

2.9.   Description of the Sample

Prior to the fundamental stage of collecting data comes the phase of selecting a sample from which the evidence will be gathered. Nunan (1992) defines sample as the "subset of individuals or cases from within a population" (p. 232). Likewise, Dörnyei (2007) argues that sample is the "group of participants whom the researcher actually examines in an empirical investigation" it is therefore regarded as the "subset of the population that is representative of the whole population" (p. 96). Since conducting a research on a mass population is rather impossible, the solution is to take a sample, preferably at random so that all people would have equal chances of participation, and base the research studies on it. Ultimately, the final results, if quantitative in nature of course, can be further generalized to the larger population.

For the sake of being completely unbiased, the sample population of the present research work (especially that of the questionnaire) is chosen at random in order to ensure equal chances and thus allow the participation of a set of large, distinct respondents with varying ages, genders and educational backgrounds. Data, therefore, is obtained through the assistance of the two research instruments namely the questionnaire and structured interview as an attempt to gain more insights into the subject of interest and to eventually either confirm or disconfirm the previously stated research hypotheses.

2.9.1   The Participants

First and foremost, the current research study takes place specifically in the city of Ain Temouchent. The sample population, by consequence, covers all eight districts of the province including it, Béni Saf, Al Amria, El Malah, Hammam Bou Hadjar, Oulhaça El Gheraba, Ain El Arbaa and Ain Kihal. Some isolated rural areas within the province were also

targeted for the study. Thus, in order to ensure the collection of an inclusive, rich and most importantly reliable data, the latter is gathered from all of the aforementioned places.

Relying on two different research instruments allowed for the collection of information from two separate sample categories. Hence, the following will state in details the participants of each; that is the respondents and the interviewees, respectively.

For the questionnaire, the sample includes 78 participants, all of which agreed to take part in the research study. The questionnaire was administered in two forms, namely online and written. The researcher distributed the questionnaire in person to a number of participants residing in Béni Saf and some adjacent rural areas (since the internet connection in this latter is extremely poor and unstable) and received 25 written responses. On the other hand, the researcher relied on the internet by posting the online version of the questionnaire in miscellaneous Facebook groups and sent it to family and friends who helped sharing it with their own families and friends as well. In the same manner, the researcher also addressed a portion of Belhadj Bouchaib University students of different levels and specialities with the aim of having an exhaustive and all-inclusive sample that would assure the reliability of data and ultimately help in further generalizing them, which eventually included a total number of 53 online responses. The questionnaire sample, therefore, is organized and stratified as follows:

Table 2.1. *The Questionnaire's Sample Population*

Age	Females	Males	Total
15 – 20	7	4	11
21 – 25	17	7	24
26 – 30	8	18	26
31 – 35	3	5	8
36 +	3	6	9
Total	38	40	78

As for the participants approached via the second research instrument, ten (10) married couples were interviewed, that is a total of ten (10) women and ten (10) men of somewhat different ages and educational backgrounds who were all promised to have their identities remain anonymous which made them feel at ease when answering the questions. Moreover, the researcher tried to vary the sample from family residing in different parts of the province and who were all interviewed face-to-face, in addition to two complete strangers with the intention of eliciting more diverse and detailed information. Although at first, five strangers were contacted, only two responded to the interview invitation, and since the two couples refused to show up in person, the researcher had to send each the list of interview questions and receive their responses via email.

2.10. The Research Instruments

Research instruments refer to the tools used by researchers in the long quest for data collection. According to Birmingham and Wilkinson (2003), research instruments are "simply devices for obtaining information relevant to your research project, and there are many alternatives from which to choose". They further continue to draw attention on the fact that "no single research instrument is inherently superior to any other" for "each has its own strengths and weaknesses" (p. 3). Such instruments, therefore, are all equally important in the in the sense that they are all used to obtain pertinent information in an effort to solve a research problem. Such instruments include questionnaires, observations, interviews and many others.

It is also worth noting that the instruments are not chosen at random, but are rather carefully selected depending on the area of research, type of research method chosen for the study and the sample population from which data will be collected in order to ensure the validity and reliability of the research. For instance, the quantitative method entails the

collection of evidence through questionnaires and surveys. The qualitative method makes use of non-structured interviews and observations. Whereas, the mixed methods takes a broader and richer approach for it combines the two and guarantees a more in depth analysis, thus ensure credible and reliable findings.

In this present research study, two different instruments are used for the collection of the most appropriate and relevant information that satisfy the work's main interests; namely the questionnaire and the structured interview. The former is set to provide both quantitative and qualitative data through the use of open-ended and close ended questions. The latter, on the other hand, is devoted for the collection of purely non-numerical data. Both research instruments aid in the rich and proper collection of the required input and further contribute in the explanation and analysis of the final findings of the study.

2.10.1   The Questionnaire

The questionnaire is certainly the most common method of data collection especially in the field of social sciences due to its affordability and easy to use nature. Brown (2001) defines questionnaires as "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers (p. 6). In this regard, the questionnaire is viewed as the written form of interviews that allows for a fast, inexpensive and effective collection of information from a considerable number of informants in a short period of time. One of its merits is, undoubtedly, the huge amount of reliability it ensures for it handles data with maximum confidentiality, thus guarantees the anonymity of its respondents.

As a truly effective instrument of data collection, the questionnaire can be achieved in two different ways, either written and distributed by the researcher in person or online by

using smart phones or computers. Moreover, Nunan (1992) states that the questionnaire is "an instrument for the collection of data, usually in written form, consisting of open and/or closed questions and other probes requiring a response from subjects" (p. 231). According to Nunan, the questionnaire can be designed in different ways. It can include only close-ended questions (like multiple choice, yes/no questions and/or rate scale evaluating questions), open-ended questions (that allow respondents to freely express their opinions) or a mixture of both.

The questionnaire is adopted as a chief data collection method for the present research study. It seeks to gather as much reliable data as possible for the analysis of the subject under scrutiny. On account of the fact that the questionnaire is directed to a larger population of respondents, it was designed, structured and precisely arranged thus translated with the intention of suiting their social and educational backgrounds. The following, therefore, will state in details the language of the questionnaire and its layout.

2.10.1.1 The Language of the Questionnaire

Since the sample comprises a large portion of participants who do not understand or are not competent enough in the English language, the questionnaire had to be translated and written in MSA (Modern Standard Arabic). Thereupon, both the Arabic and English versions of the questionnaire were distributed personally and electronically as an attempt to facilitate the process of data collection and gather a considerable amount of accurate, valid and reliable information.

In general, the questionnaire allowed for the collection of seventy-eight (78) responses, forty (49) of them were obtained from the Arabic version while the remaining twenty-nine (29) were gathered via the use of the English version.

2.10.1.2 The Questionnaire Layout

Both the English and Arabic versions of the questionnaire consist of 19 questions in general which are formed and organized depending on the type of response the researcher wishes to elicit from the participants of the study. The questionnaire, therefore, contains different types of questions each used for a specific purpose and they include multiple choice questions, likert scale questions, dropdown questions, demographic questions and open-ended questions.

Furthermore, the written questionnaire is divided into two sections. The first section contains three questions that are designed for the purpose of collecting general information regarding respondents' gender, age and level of education. The aim behind such queries is that the first attempts to measure the number of females and males participating in the study, the second tries to specify the age because the sample is large and comprises respondents of varying age groups, thus to associate the age of participants with their proposed answers. In a similar fashion, the third question seeks to check respondents' educational backgrounds as well as it relates each response with its appropriate educational level in an effort to find out if such differences may or may not affect Algerians' ability to express their emotions.

The second section of the written questionnaire contains 16 questions all of which are systematically organized to obtain more personal and detailed information about respondent's marital status, the type of family they live in, in addition to some questions about the emotional expression and others concerning the impact of colonialism and dignity. The second part of the questionnaire, therefore, strives to check respondents' reactions towards certain questions, to closely inspect and ultimately evaluate their responses regarding the linguistic inability to express emotions in the Algerian society with particular emphasis on the city of Ain Temouchent.

2.10.2   The Interview

The interview is another essential instrument of data collection. Birmingham and Wilkinson (2003) maintain that interview "is far more resource-intensive. It requires the researcher to elicit information from respondents on a one-to-one basis" (p.44). Unlike the questionnaire, the interview aids in obtaining solely qualitative data that would help examine and understand the changes occurring in the human behaviour in a one-to-one conversation, therefore, it is mainly conducted face-to-face. However, sometimes the face-to-face interview cannot take place; alternatively, the verbal interaction can be achieved in two different ways: either through phone calls or via the use of some modern video-chatting apps alike Zoom, Microsoft Teams and so forth.

Furthermore, there are three types of interview namely structured, unstructured and semi-structured interviews. The first type bears great resemblance to the questionnaire for the questions are predefined, all interviewees are asked the same questions in the same order and the process is rather formal and objective. The second type grants the interviewer the freedom to be flexible, spontaneous and creative. The questions, therefore, are not prepared beforehand and vary from one interviewee to the other. The third type, however, lies somewhat in the middle for the interviewer asks some previously prepared questions and follows up with other additional unplanned ones during the whole interaction.

For this academic research work, the interview is indeed the second instrument used to gather data about the subject of the study in a well-planned sequence of questions. Thus, it is structured for it covers a list of pre-determined key questions that are the same for all interviewees and is conducted only with married couples where each is interviewed separately. Just like the questionnaire, the interview questions are also translated to Arabic. It is also worth noting that this instrument is of great help considering how much it aids in

opening the space for respondents to relate the questions with their own experiences and to freely share their own opinions and ideas on the subject discussed without any restrictions whatsoever. Consequently, more detailed responses are recorder fostering the research study.

2.10.2.1 The Interviewees

Via the second research instrument, a total number of ten (10) married couples, consisting of ten (10) women and ten (10) men, were approached and interviewed separately, thus were all assured the anonymity of their identities making them feel more at ease while addressing the questions.

In an effort to have a diverse sample of interviewees and elicit as much robust and detailed information as possible, the researcher chose the interviewees mainly from family in addition to some complete strangers residing in different parts of the province and which were all interviewed face-to-face expect for the two remaining strangers.

In fact, the researcher decided to reach out to some people selected completely at random with the goal of obtaining more reliable and unbiased data regarding the subject matter. That is why, at the beginning, five strange couples, whom the researcher has never known or met before, were contacted and invited to participate in the research interview. However, only two of them replied and accepted to take part in the study. Yet to the researcher's surprise, they refused the face-to-face conduction of the interview, and preferred to be sent the list questions instead. Although such turn of events was not expected, the researcher sent the two strange couples the interview questions, thus received their responses via email.

In spite of the fact that the strangers' answers did not weigh the same in comparison to the ones collected in person due to the lack of face-to-face interaction, all of the data were

convenient and advantageous, thus have massively contributed to the well analysis of the subject of interest.

2.10.2.2 The Interview Questions

Since the sample embraces ten (10) married couples, the researcher emphasised on interviewing each of the women and men separately or else there would not have been much faithful responses provided in the interviewing process. In this respect, both women and men are asked a total number of thirteen (13) questions with complete regard to details. The interview questions of each are carefully formulated and planned starting with the most general and finishing with the most specific as an attempt to achieve the desired answers and to help analysing the results, thus testing the research hypotheses accordingly.

2.11. Conclusion

The second chapter has sought to provide a detailed description of the research methodology in order to give an overview on how it is carried out. It highlights and explains the methodological approach adopted for the study, the chosen sample population and the instruments implemented to gather both quantitative and qualitative data namely the questionnaire and the structured-interview. It also takes into account the motivation behind conducting this research work and addresses its objectives and limitations. The main findings, therefore, will be thoroughly discussed and analysed in the following chapter.

Chapter Three:
Data Analysis and Interpretation

3.1. Introduction

This chapter's utmost concern is to examine, discuss and further analyse the data collected as part of the fieldwork with reliance on the two major research instruments namely the questionnaire and the structured interview. It also attempts to explore the barriers to the linguistic expression of emotions within the city of Ain Temouchent and thus provide logical and satisfying solutions to the research questions already stated at the beginning of this work by testing and ultimately either confirming or disconfirming their proposed hypotheses.

3.2. Data Analysis

The following part is fundamentally devoted to the analysis and discussion of the main findings and results of the present research study that were collected via the two primary data gathering instruments, namely the questionnaire that was distributed to respondents of distinct locations within the province as well as the structured interview that was conducted with married couples.

3.2.1 Questionnaire Analysis

The questionnaire was distributed both online and in person in all eight districts and a few rural parts of Ain Temouchent province to a total number of seventy-eight (78) respondents chosen at random. Approaching the latter online was rather a plus to the evidence-gathering phase for it rendered the collection of an effortless and enormous amount of data, fifty-three (53) responses to be more precise, regarding the barriers of the linguistic expression of emotions.

Furthermore, this research instrument consists of nineteen (19) questions in general, however, the written questionnaire is divided into two sections which are to be separately analysed as follows:

Section One: It contains three (3) questions that aim to collect general information about respondents' gender, age and level of education.

Question one: What is your gender?
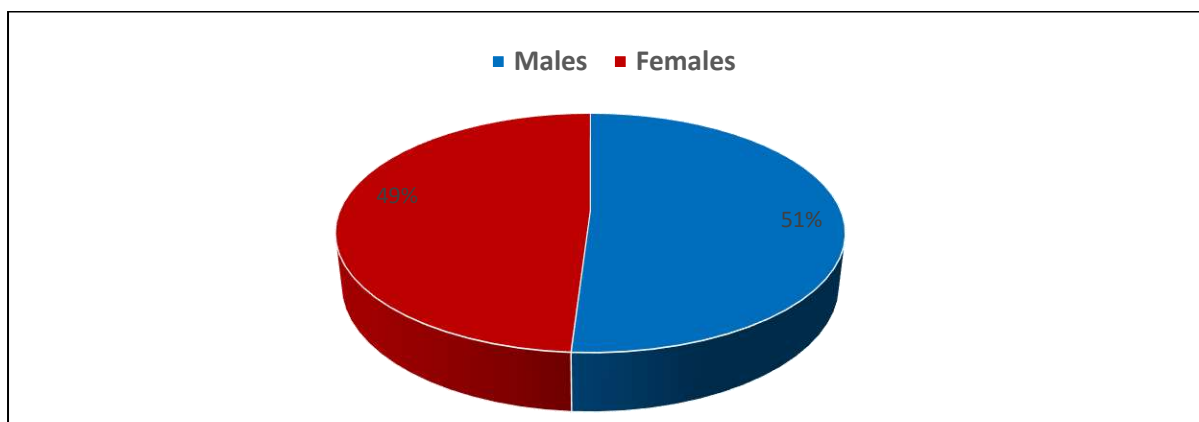
Figure 3.1: Percentage of Respondents' Participation

This question aims to measure the number of females and males participating in the present research study. Although respondents were chosen thus approached randomly, the researcher made it her concern to trigger more male groups since the latter tend to be of little cooperation, in addition to the fact that the researcher's surroundings are mainly male-gendered. Yet, despite such attempts, females have managed to almost counterbalance males' participation with a considerable amount of thirty-eight (38) females having a total of 49%, as it is clearly shown in the pie chart above. Whereas the number of males slightly outruns the former with a number of forty (40) males having a ratio of 51%.

Question two: What is your age group?

Table 3.1: *The Questionnaire's Sample Population*

Age	Females		Males	
	Number	Percentage	Number	Percentage
15 - 20	7	9%	4	5%
21 - 25	17	22%	7	9%
26 - 30	8	10%	18	23%
31 - 35	3	4%	5	6%
36 +	3	4%	6	8%
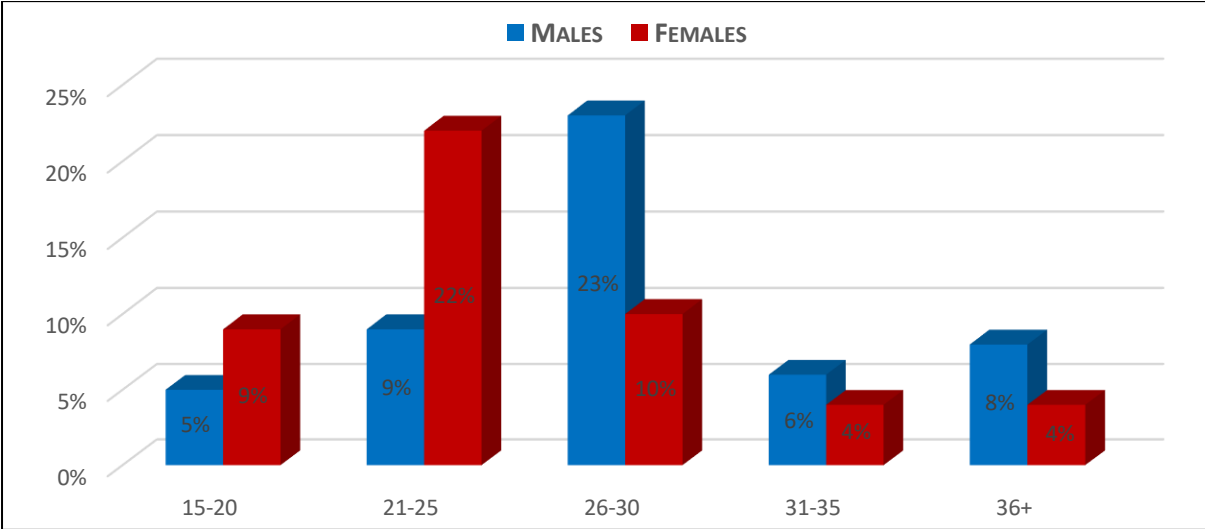
Figure 3.2: The Questionnaire's Sample Population

The second question is designed to specify and classify respondents into their corresponding age groups with relation to both genders. The table 3.1 provides the number of participants in details. Thus, from the figure that is clearly illustrated above, one can note that from a total of seventy-eight (78) informants the most lively group of participation ranges from 21-25 with a ratio of 9% for males and 22% for females, and from 26-30 with a percentage of 23% for males and 10% for females. Furthermore, the age group from 31-35 has the least percentage of 10% for it includes only three (3) females and five (5) males.

Whereas, the remaining groups from 15-20 and from 36+ have the ratio of 14% and 12%, respectively.

Question three: What is the highest level of school you have completed or you are currently enrolled in?

Table 3.2: *Respondents' Educational Background*

Educational level	Number of Participants	Percentage
University	43	55%
Institute	13	17%
High School	17	22%
Middle School	4	5%
Primary School	1	1%
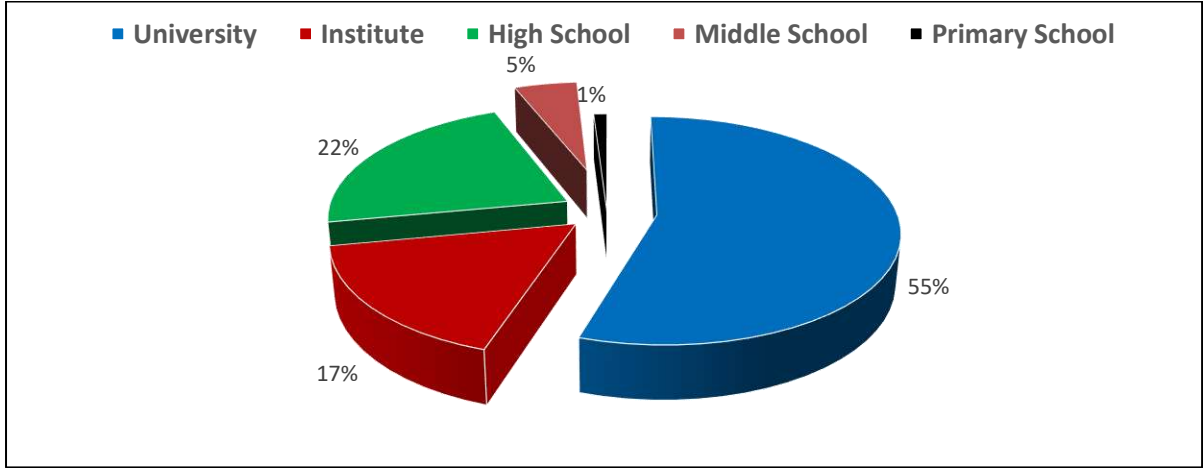
Figure 3.3: Respondents' Educational Background

Since the sample population comprises a large number of respondents with varying genders and ages groups, this question attempts to also identify their level of education. Therefore, Figure 3.3 depicts that 55% represents the majority of forty-three (43) informants who are either enrolled in or have already completed their studies at the university. Twenty-two (22) of the total number of respondents have a high school level constituting the 22%.

Thirteen (13) of them have an institutional level; that is a total of 17%. Four (4) of them hold a middle school degree and representing the 5% while the remaining 1% is an old male, aged from 36+, who did not go past primary level.

Section Two: It contains 16 questions designed specifically to elicit detailed and personal information regarding respondents' family, viewpoints, opinions and reactions to particular phenomena.

Question one: Are you married?

Table 3.3: *Respondents' Marital Status*

Marital Status	Yes	No
Number of Participants	20	58
Percentage	26%	74%
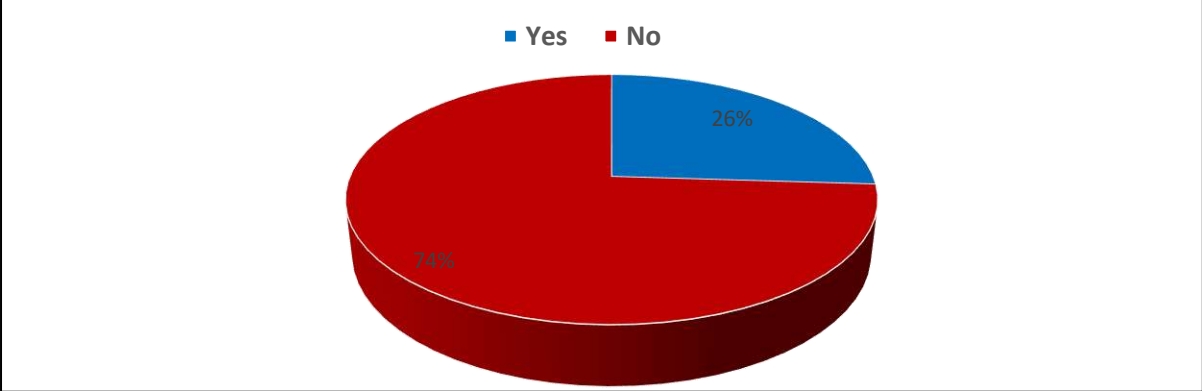
Figure 3.4: Respondents' Marital Status

This question seeks to find out if there are any married persons participating in the study, and thereby to measure the number of the singles and married in order to associate and analyse the answers of each with the verbal inability of emotional expression. According to

figure 3.4, the minority of twenty (20) informants are proven married forming a total of 26%. On the other hand, fifty-eight participants representing the majority of 74% are rather single.

Question two: Please specify in which type of family you are living

Table 3.4: *Respondents' Type of Family*

Type of family	Number of Participants	Percentage
Nuclear Family	47	60%
Extended Family	31	40%
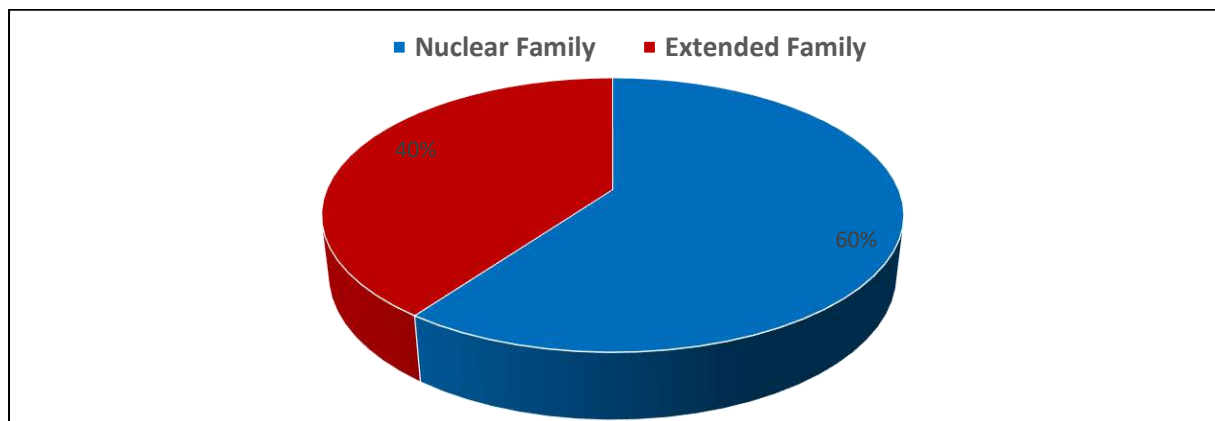
Figure 3.5: Respondents' Type of Family

The researcher chose to investigate the type of family in which respondents live as an effort to check the impact of each on the verbal expression of emotions. Consequently, the results show that forty-seven (47) participants live in nuclear families as they represent the majority of 60%. Whereas, thirty-one informants have rather confirmed living in extended families, and thus constitute the remaining 40%.

Question three: Which of the following describes you best?

Table 3.5: *Respondents' Personality Types*

	Extrovert		Introvert		I do not know	
	Number	Percentage	Number	Percentage	Number	Percentage
Males	30	38%	3	4%	7	9%
Females	20	26%	7	9%	11	14%
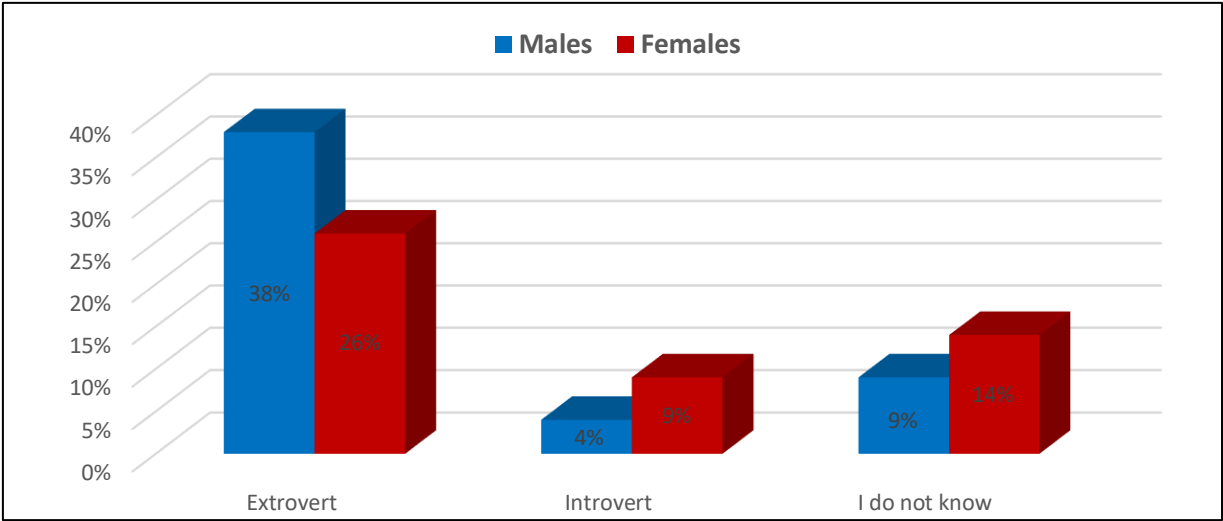
Figure 3.6: Respondents' Personality Types

Generally speaking, introverts are those kind of people who would prefer loneliness over socialization, they enjoy immersing in their own shells and adore being given enough space, the reason for which they get super uncomfortable when being with others and do not feel at ease whenever they have to express their feelings. Extroverts, on the other hand, are the complete opposite of introverts, they fancy the coloured, busy and crowded life over the quiet one, their exposure, by consequence, allows them to feel at ease when expressing their emotions.

The third questions of the second section grants respondents the chance to decide for themselves the type of personality they think suits them best, and gives them the chance to be

neutral if they happen to be indecisive. It also allows the researcher to study and examine their succeeding answers accordingly. Therefore and as depicted in both the table and figure placed above, the results reveal that fifty (50) people representing a percentage of 64% with 38% of males and 26% of females see themselves to be completely extroverted. Ten (10) others did not hesitate to place themselves in the introverts' category, thereby constituting a percentage of 13% including 4% of males and 9% of females. Whereas the last option to call for a common ground resulted in having eighteen (18) persons with 23% claiming they do not know which type of personality trait they possess.

Furthermore, note that men are rather more extroverted and less introverted than women are. The latter also tend to be more undetermined; therefore, they rather chose to be neutral more than men did.

Question four: Do you feel at ease when having to verbally express your feelings?

Table 3.6: *Evaluating Respondents' Reaction to the Verbal Expression of Emotions*

	Yes		No		Sometimes	
	Number	Percentage	Number	Percentage	Number	Percentage
Males	24	31%	6	8%	10	13%
Females	19	24%	11	14%	8	10%
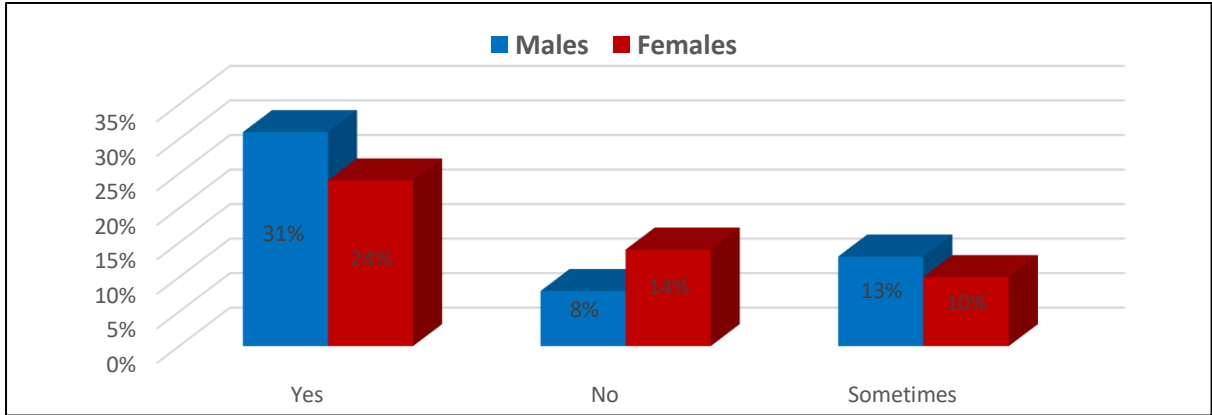
Figure 3.7: Evaluating Respondents' Reaction to the Verbal Expression of Emotions

The researcher decided to place this particular question right after the one regarding personality types because there are many people who believe themselves to be extroverted yet they cannot express their feelings, although most of the time it happens to be the other way around. However, and according to the details well illustrated in table 3.6 and figure 3.7, males surpass females when it comes to being open to emotional expression and to being undetermined for they scored a percentage of 31% in the former and 13% in the latter in comparison to that of females which is 24% and 10%, respectively. However, females tend to be more insecure and find it more difficult to express their feelings than males do, as according to the figure, their percentage reaches 14% as opposed to only 8% for males.

Question five: Which of the following is the most difficult for you to utter? Please clarify why.

Table 3.7: *Respondents' Most Difficult Expression to Utter*

	I love you		I am sorry		I miss You		I regret	
	N°	%	N°	%	N°	%	N°	%
Females	16	21%	4	5%	8	10%	1	1%
Males	22	28%	21	27%	6	8%	00	00%
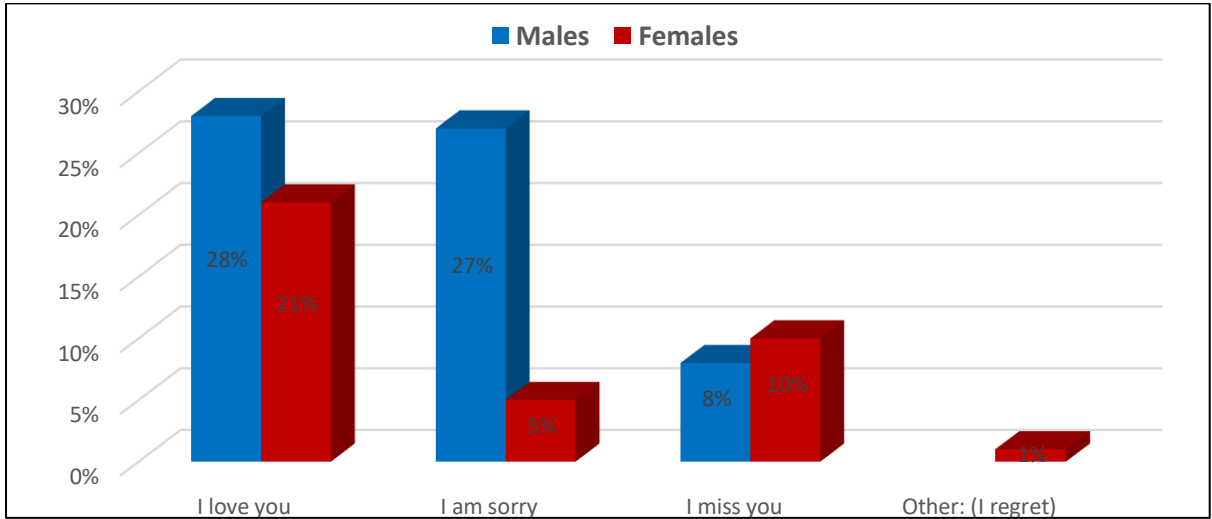
Figure 3.8: Respondents' Most Difficult Expression to Utter

This question strives to explore what expressions informants face difficulties to pronounce in the Algerian society, and besides the three fixed propositions (I love you, I am sorry and I miss you), it gives them the freedom to suggest others, thus justify the reasons which led them to choose it.

As a result and on the basis of the findings illustrated in both the table 3.7 and figure 3.8, one can easily observe that the expression 'I love you' is the most difficult one to utter with a total rate of 49% for both genders including 28% of males and 21% of females. There are some slight differences between the two for men tend to struggle more when having to say it than women do, and thus outrun them with 7%. Explaining their answers, the majority of male informants state that they have utterly no clue why they cannot come about saying it. Many others claim that it is so weird to admit it to family members and some even perceive it to be a strong emotion for them which is not that easy to let out, while few others believe they do not have to say it as long as their actions denote it. Most females, on the other hand, clarify that their inability to utter the expression 'I love you' stems from their inner insecurities, yet some of them could not propose a proper justification whatsoever.

The second most difficult expression is 'I'm sorry' with a total rate of 32%. Note that the percentage of males is extremely high with a ratio of 27% in comparison to that of females which is only 5%. Attempting to justify their responses, the majority of male participants explain that the main reason holding them back from uttering such expression is because it touches their dignity and lowers their value as 'MEN'. Some even proudly state that they would never say it, simply because it is not a manly thing to do, even when being wrong. Whereas few others claim they hate admitting being wrong. Additionally, most females believe there is no purpose of saying it for things can never get back to the way they were before.

The third most difficult expression to utter is 'I miss you' with a total percentage of 18% encompassing 8% of males and 10% of females. Most male respondents specify that saying such expression would make them appear weak, and some others are afraid they might be wrongly interpreted, thus misjudged. Whereas, the majority of females find difficulties in uttering it because they are either shy or afraid of being mocked or laughed at.

The least troublesome expression to pronounce is 'I regret' which was suggested by a University student aged from 21-25. Since no one further reinforced this option, it ended up having a ratio of only 1%.

From all of the aforementioned details, one can deduce that the most two difficult expressions to utter for men are 'I love you' and 'I am sorry', conjointly. However, the most two difficult expressions to say as a woman are 'I love you' and 'I miss you', respectively.

Question six: In a week, how likely would you tell your family "I'm sorry", "I missed you" and/or "I love you"?

Table 3.8: *Measuring the Likelihood of Respondents' Verbal Emotional Expression Within a Month*

	Always		Often		Sometimes		Rarely		Never	
	N°	%	N°	%	N°	%	N°	%	N°	%
Females	9	12%	12	15%	10	13%	6	8%	1	1%
Males	00	00%	1	1%	10	13%	24	31%	5	6%
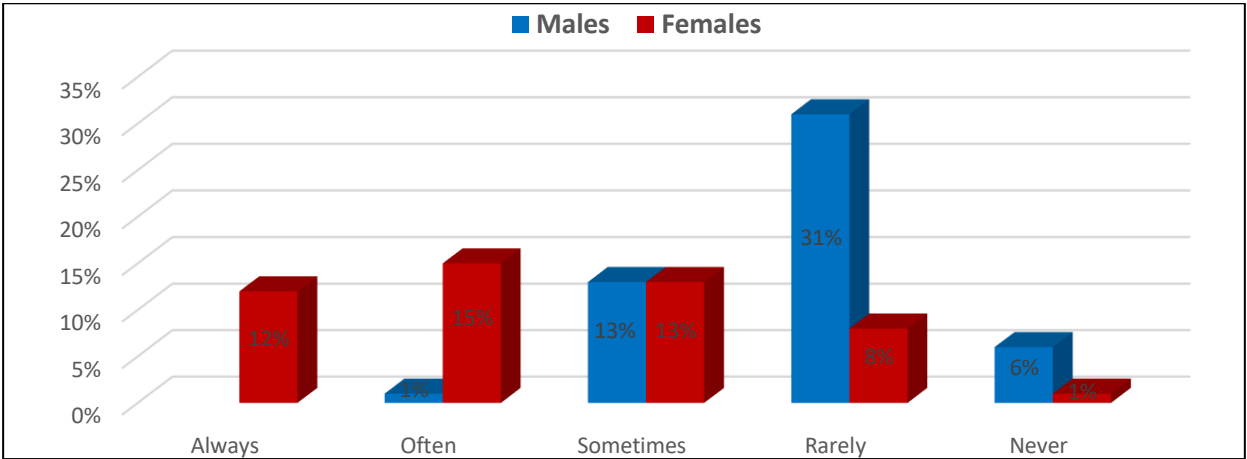
Figure 3.9: Measuring the Likelihood of Respondents' Verbal Emotional Expression within a Month

Questions six is designed to explore whether respondents are familiar with pronouncing such expressions to their families on a daily basis, occasionally or not at all. Results show that 12% of females always express their emotions and 15% often do so compared to 1% of males who only often utter such expressions. A total of 26% of both genders sometimes manage to articulate such expressions. A high ratio of 31% is intensely recorded by males when it comes to rarely and never pronouncing the aforementioned expressions in contrast to 8% and 1% for females, accordingly.

Question seven: According to you, is the verbal inability to express our emotions an issue or a normal behaviour in our society?

Table 3.9: *Respondents' Reaction to the Verbal Inability of Emotional Expression*

	A Normal Behaviour		An Issue	
	Number	Percentage	Number	Percentage
Females	00	00%	38	49%
Males	9	11%	31	40%
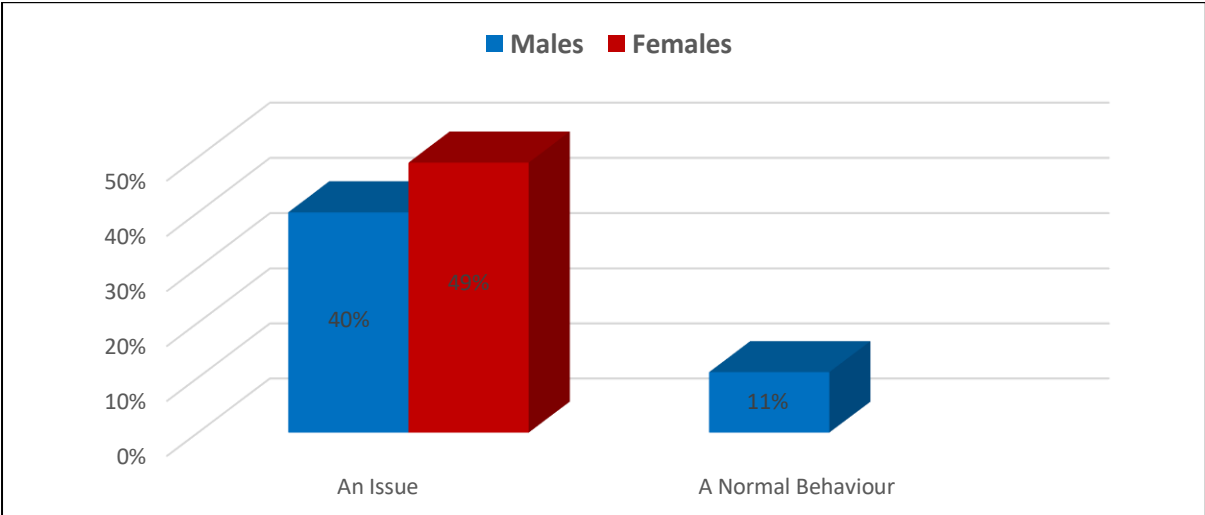
Figure 3.10: Respondents' Reaction to the Verbal Inability of Emotional Expression

This question seeks to draw respondents' attention on the phenomenon under scrutiny and decide whether it is an issue or a normal behaviour. Hence, 40% of males and 49% of females agreed that the inability to express emotions is an issue while only 11% of males consider it to be a normal behaviour in the Algerian society.

Question eight: If you believe it is an issue, would you like it to change? Please state why.

Table 3.10: *Respondents' Reaction to Changing the Issue*

	Yes		No	
	Number	Percentage	Number	Percentage
Females	38	49%	00%	00%
Males	37	47%	3	4%
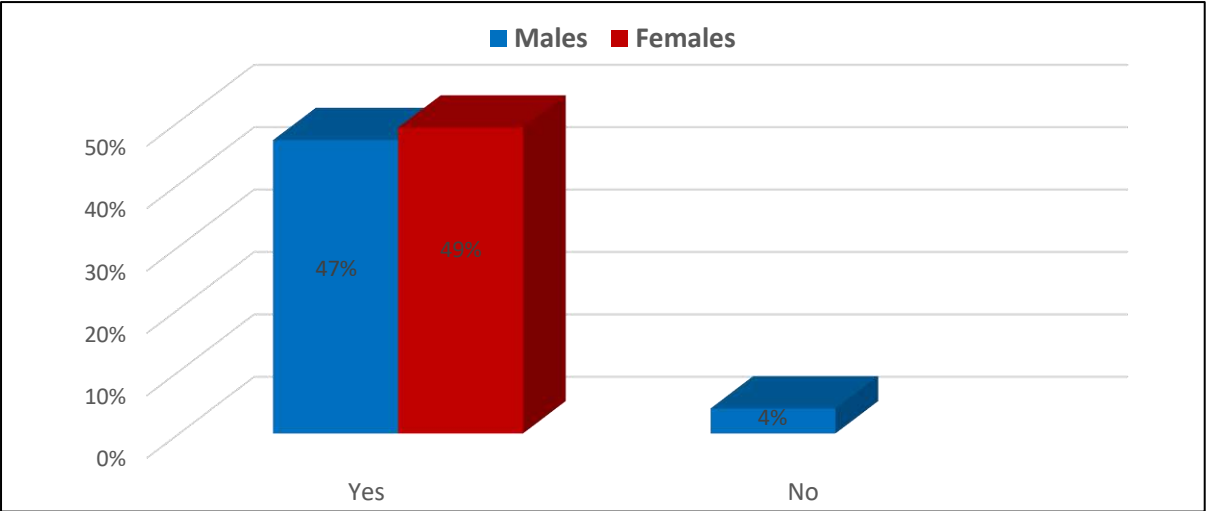
Figure 3.11: Respondents' Reaction to Changing the Issue

This question tries to find out whether respondents, who consider the inability to express emotions an issue, are comfortable around it or not, as well as it opens the floor for them to justify their motives. Most strikingly, 7% of males out of 11% who regarded it a normal behaviour still wish for it to change, while the residual 3% would like it to remain as it is for they believe it is but normal when you are 'a man'. On the contrary, 49% of females and 47% of males all settle on the fact that it is an issue and hold a desire for a change. Most of

them state that it would be better if we all learn how to openly express our feelings and connect with one another.

Question nine: What do you think about an Algerian man who openly expresses his feelings to his family? (You may tick as many as apply)

Table 3.11: *Respondents' Perception of an Expressive Algerian Man*

	Romantic		Normal		Civilized		Indecent		Masculine		Audacious	
	N°	%	N°	%	N°	%	N°	%	N°	%	N°	%
Females	32	27%	9	8%	6	5%	00	00%	15	13%	3	3%
Males	24	20%	12	10%	5	4%	00	00%	4	3%	8	7%
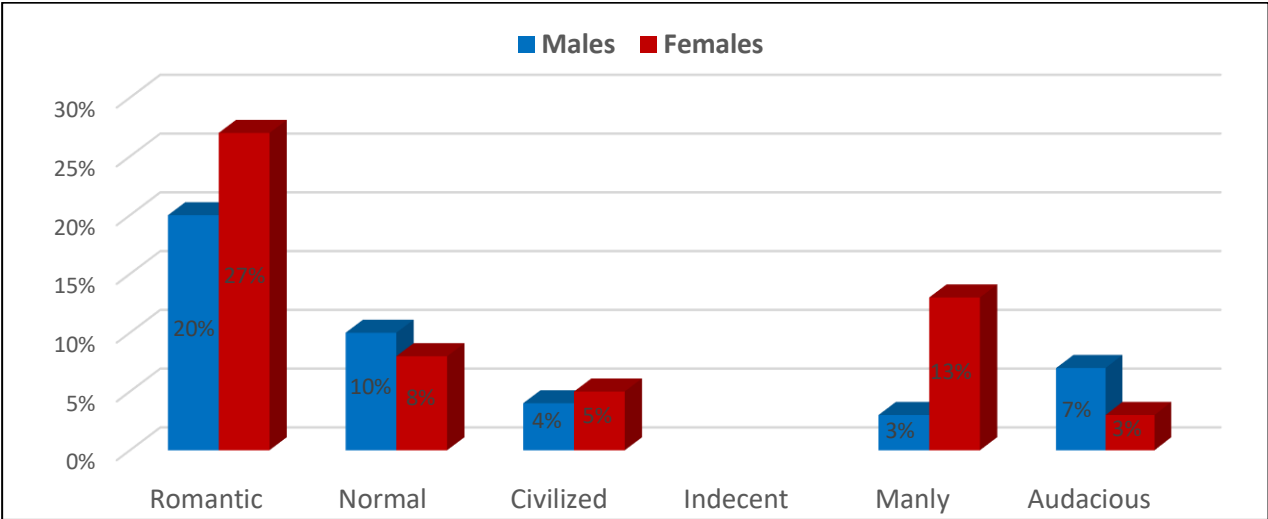
Figure 3.12: Respondents' Perception of an Expressive Algerian Man

Question nine attempts to gain more insights about respondents' perception of an Algerian man who openly expresses his feeling to his family by ticking as many responses as they please from the proposed options. As depicted in the above figure, a superior 27% of females consider him romantic while 20% of males agree with that option. In addition, 10% of males consider him normal while 4% of females view him as civilized. Slightly opposing

that, 8% of women think he is normal and only 4% of men regard him as civilized. Both genders, however, do not deem him indecent. Whereas, a high of 13% of females perceive him to be masculine when compared with the low percentage of 3% of males. Finally, 7% of males and 3% of females see him as audacious.

Question ten: What do you think about an Algerian woman who openly expresses her feelings to her family? (You may tick as many as apply)

Table 3.12: *Respondents' Perception of an Expressive Algerian Woman*

	Emotional		Normal		Civilized		Affectionate		Indecent		Audacious	
	N°	%	N°	%	N°	%	N°	%	N°	%	N°	%
Females	21	15%	10	7%	4	3%	27	19%	00	00%	7	5%
Males	29	21%	10	7%	2	1%	22	16%	00	00%	8	6%
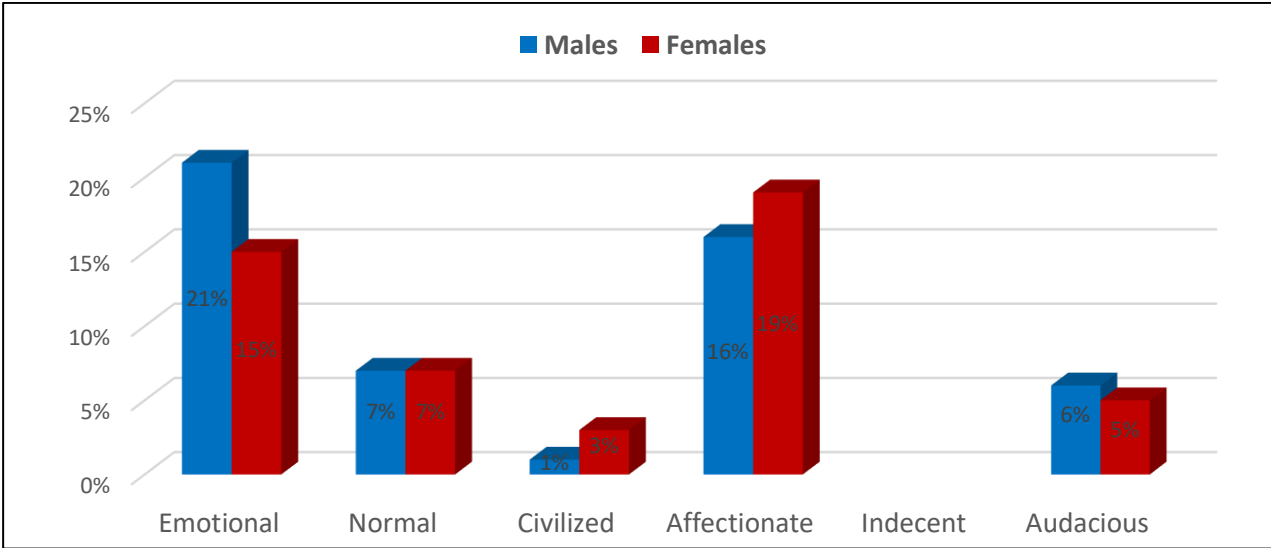
Figure 3.13: Respondents' Perception of an Expressive Algerian Woman

Following the pattern of question nine, this one aims to check respondents' view about an Algerian woman who openly expresses her feelings to her family. The results indicate that a total 36% of both genders regard her as emotional and 35% as affectionate, with fewer

nuances between the two. On the other hand, 14% of both genders equally concur that she is normal while none of them perceives her as indecent. When it comes to being audacious, 6% of males and 5% of females gave their consent. However, the option of civilized has the least percentage with 3% of females and only 1% of males defending it.

Question eleven: What do you think about the way Western people express their feelings to their families? (You may tick as many as apply)

Table 3.13: *Respondents' Perception of the Expressive Western Way*

	Romantic		Normal		Civilized		Affectionate		Scandalous	
	N°	%	N°	%	N°	%	N°	%	N°	%
Females	25	16%	8	5%	20	13%	27	17%	00	00%
Males	26	16%	11	7%	22	14%	14	9%	4	3%
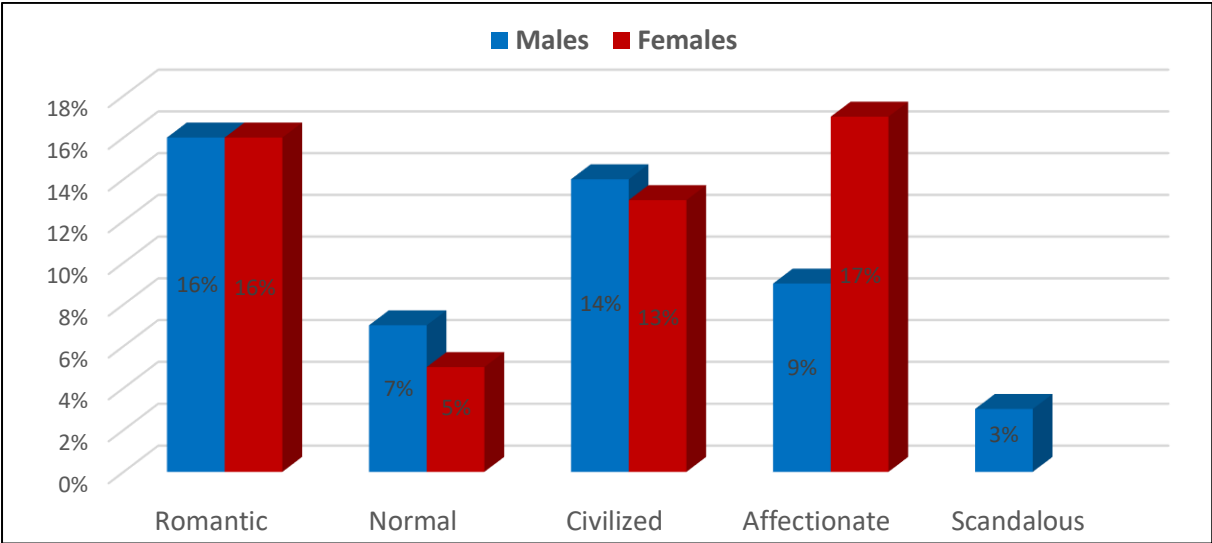
Figure 3.14: Respondents' Perception of the Expressive Western Way

Similarly to question nine and ten, this one also attempts to examine respondents' views about the way Western people express their emotions to their families. As a

consequence, both genders uniformly perceive it to be romantic with a combined ratio of 32%. Moreover, females regard it to be affectionate more than males do for they mark a higher ratio of 17% comparing to 9% of the other gender. Both of them consider it civilized with a total ratio of 27%, while 7% of males and 5% of females regard it simply as a normal behaviour. Lastly, the least percentage is scored by four men (three aged from 36+ and one aged from 31-35) as they believe it to be rather scandalous.

Question twelve: When you do something wrong and you try to apologize, do you find it easier to apologize to your friends/strangers than to your family? Why?

Table 3.14: *Respondents' Reaction to Apologizing*

	Yes		No		Sometimes		Depending on situation	
	N°	%	N°	%	N°	%	N°	%
Females	4	5%	16	21%	3	4%	8	10%
Males	19	24%	9	11%	3	4%	16	21%
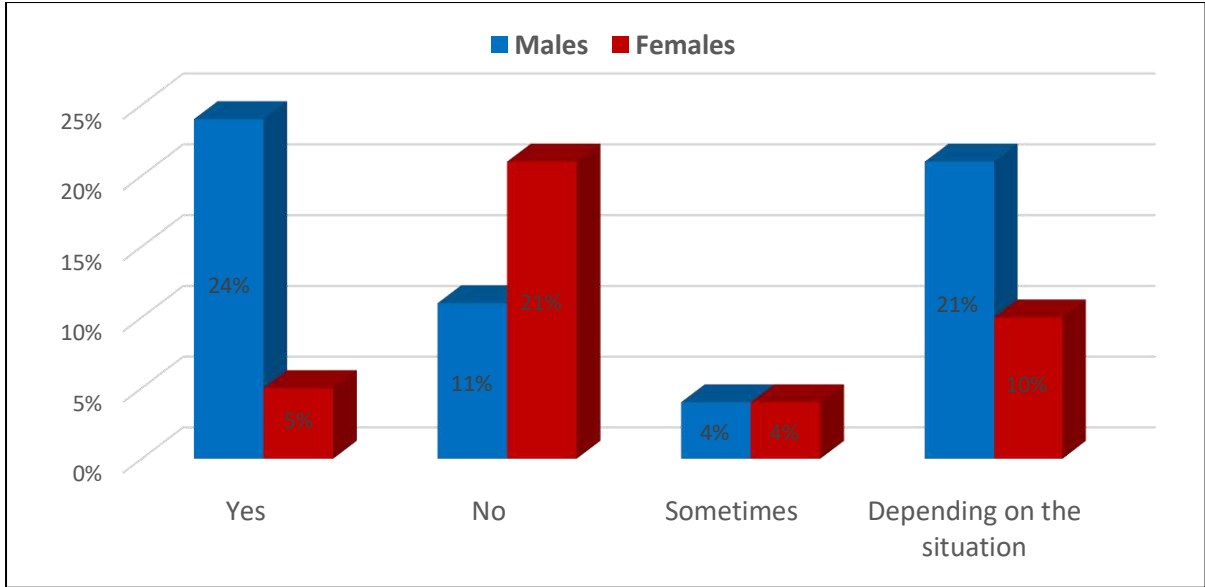
Figure 3.15: Respondents' Reaction to Apologizing

As viewed previously, the expression 'I am sorry' is the second most difficult to utter for males and third most difficult for females. Question twelve seeks to understand whether apologizing to family members is harder than apologizing to friends/strangers, or vice versa, thus opens the ground for respondents to provide their own explanations. On this account, the table and figure depicted above reveal that males find it a lot much easier to apologize to friends/strangers than to family with a high ratio of 24% when compared to that of females which is only 5%, as they think it is so hard and very uncommon for them. A huge number of females have rather no difficulties apologizing to both representing the 21% in contrast to the 11% of males; hence, most of them state that whenever they do something wrong, they immediately apologize for it.

Additionally, both genders equally tend to sometimes find it harder to ask for forgiveness from family. On the other hand, 21% of males and 10% of females believe that their apology does not count on persons but rather on the situation they are put in justifying that they would never say sorry unless they have done something that is worth apologizing for.

Question thirteen: Do you think that the 132 years of French colonialism and torture had an impact on our mentality, changed our way of thinking and thus negatively affected our ability to express our emotions?

Table 3.15: *Respondents' View Regarding the Effect of French Colonialism*

	Strongly Agree	Agree	A Little Bit	Disagree	Strongly Disagree
N°	10	32	24	11	1
%	13%	41%	31%	14%	1%
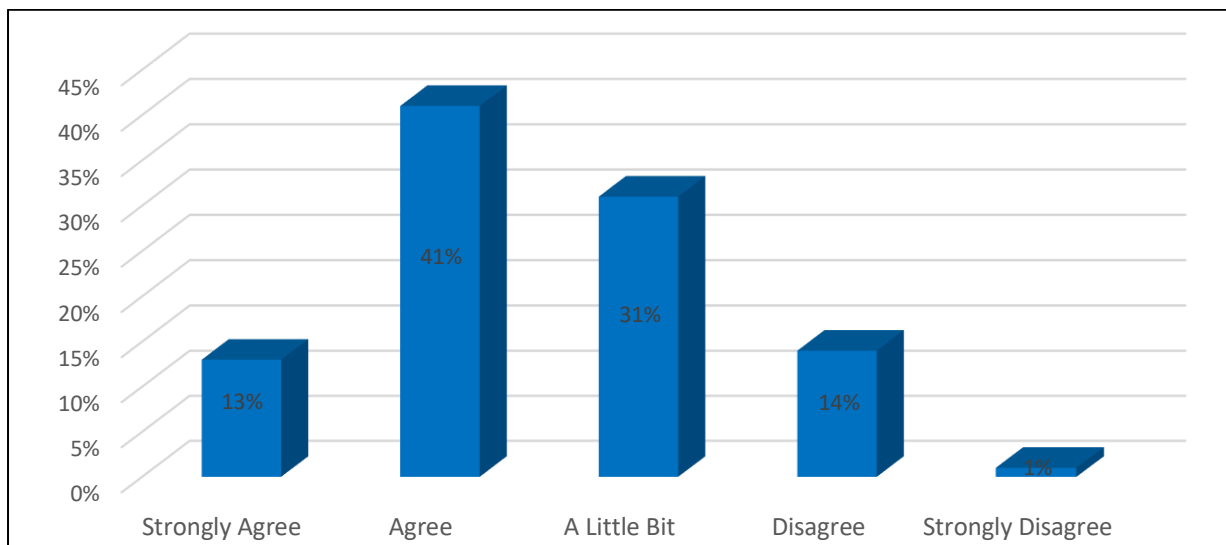
Figure 3.16: Respondents' View Regarding the Effect of French Colonialism

Question thirteen attempts to inspect what respondents think about the effect of French colonialism on our linguistic inability to express emotions. Consequently, the majority of informants agree that it has an effect with a ratio of 41%. Next, 31% of them think it has but a little effect while 14% of them disagreed. Furthermore, 13% of participants strongly agreed that the French colonialism had a big impact on our way of expressing our emotions whereas only one male respondent representing the 1% have rather strongly disagreed.

Question fourteen: This question is directed to men: The term 'Dar' is commonly used in our society to refer to female family members and especially the wife. When you get married (or

currently in your marriage), will/do you refer to you refer to your wife as My Wife or Dar? Please explain why

Table 3.16: *Male Respondents' Term Preferences*

	My Wife	Dar	Other 1: Her Name	Other 2: Ma Femme	Other 3: Madame	Other 4: Daughter of
N°	13	5	4	1	2	1
%	50%	19%	15%	4%	8%	4%
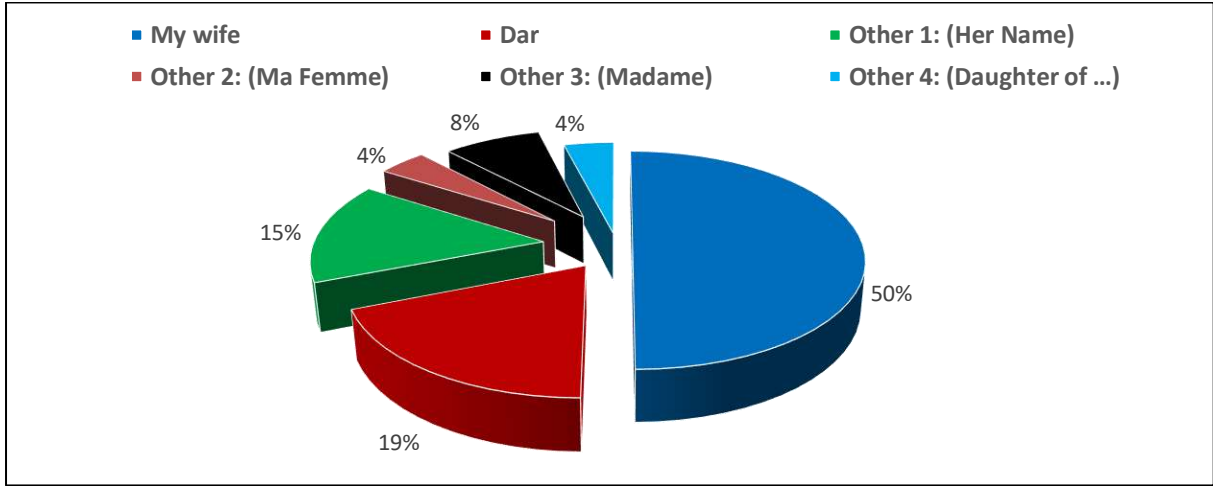
Figure 3.17: Male Respondents' Term Preferences

This question in particular is interested in obtaining information on how married (or even non-married) Algerian men would like to refer to their wives (or future wives) especially when being with others, thus to measure the frequency and usage of the term 'dar' within the Algerian society. Also, beside the two fixed suggestions 'my wife' and 'dar', it offered them space to propose others with giving adequate explanations for the choice being made.

Although only twenty-six (26) out of forty (40) males responded to this question, of which just eleven (11) are married and rather a few provided explanation to their choices, the results to that were fascinating. The majority of 50% of males (three aged from 15-25, seven

from 21-25 and three from 26-30) are in favour of using the term 'wife' explaining that it would help them give value to their wives. Whereas (19%) of them prefer the term 'dar' instead (two aged from 31-35 and three from 36+) stating that they chose to do so because that is how their fathers refer to their mothers, some even relate it to 'horma' meaning inviolability. Few others even proposed different responses such as calling their wives with their names which was agreed on by four (4) men (one aged from 26-30, two from 31-35 and one from 36+) or calling her 'ma femme' as a male respondent aged from 15-20 claims. In addition to that, the term 'madame' was suggested by two men (one aged from 31-35 and the other from 36) having a ratio of 8%, and lastly the term 'daughter of...' which was originally written in Arabic as 'بنت فلان' and proposed by one man (aged from 36+) has a ratio of only 4%.

Question fifteen: Dignity is an important component of the Algerian culture. How do you personally perceive the term 'Dignity' in the Algerian society?

Table 3.17: *Respondents' Perception of the Term Dignity in the Algerian Society*

	Important	Highly Important	Moderately Important	Of Little Importance	Unimportant
N°	6	72	00	00	00
%	8%	92%	00%	00%	00%
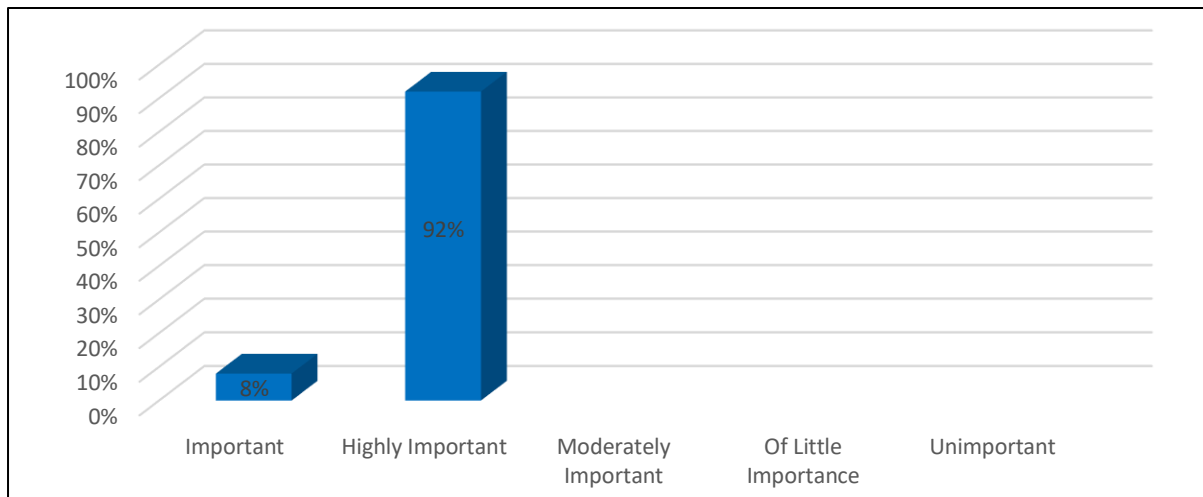
Figure 3.18: Respondents' Perception of the Term Dignity in the Algerian Society

Question fifteen attempts to examine the importance of dignity between Algerian individuals. The results provided in both table 3.17 and figure 3.18 prove that dignity is regarded as highly important by seventy-two (72) persons representing the 92% of the total answers, and as important by six informants constituting the remaining 8%. No percentage was found whatsoever to prove otherwise.

Question sixteen: Do you think our Algerian dignity is the barrier that stands in the way of our linguistic expression of emotion?

Table 3.18: *Respondents' Reaction to the Effect of Dignity on the Linguistic Expression of Emotions*

	To a Great Extent	Definitely	Somewhat	Very Little	Not at All
N°	59	14	4	1	00
%	76%	18%	5%	1%	00%
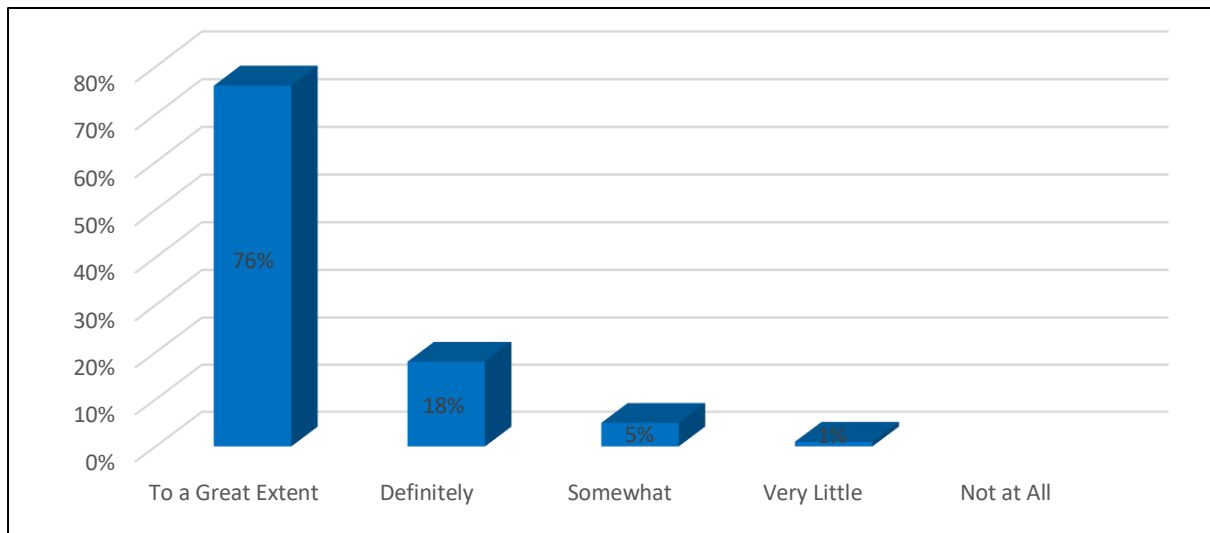
Figure 3.19: Respondents' Reaction to the Effect of Dignity on the Linguistic Expression of Emotions

This question was straight-forwarded to respondents in order to check exactly whether they see dignity as a major barrier to the linguistic expression of emotions or not. As a result to that, (76%) of informants agree to a great extent and (18%) state that is, indeed, a major obstacle. Four participants representing the (5%) of the above figure believe that dignity is somewhat impactful, whereas only one respondent having but (1%) claims that it has very little effect on the problem of the verbal emotional expression. Yet, not a single person felt that dignity has completely no effect.

3.2.2. The interview Analysis

The purpose behind using the structured interview as a secondary research instrument alongside the questionnaire is for the sake of conducting a qualitative study that would serve to gain more insights into the subject under investigation. The interviewees consist of ten (10) married couples who were all given equal opportunity to express their viewpoints and share their thoughts around the subject as an effort to attain extra reliable and accurate data. The

interview was achieved solely in Arabic and each question, therefore, is to be separately analysed as follows.

Question One: How old are you please?

As a starter, this specific question intends to get informed about participants' age which is considered as one of the important variables of the phenomenon under study. Hence, the people that took part in this research work are of varying ages yet the majority of them range from 40 to 50. Out of twenty (20) interviewees, for men, 10% are in their 30's, 20% are in their 40's while the other 20% are rather in their 50's. On the other hand, 5% of women is in her late 20's, 15% are in their 30's, the other 20% are still in their 40's whereas the remaining 10% have made it to their 50's.

Question Two: What is your educational background?

Another yet crucial variable is no other than the educational level. In fact, this question seeks to gather input regarding the educational background of each participant. As a result, the majority have achieved a university level including 25% of men and 30% of women. Additionally, 15% of males and 5% of females have rather stopped after attaining their Baccalaureate degree. Moreover, an equal ratio of 5% for each of the genders have reached only the middle school level while the left 5% of males as well as the 10% of females did not manage to go beyond the primary level.

Question Three: For how long have you been married? And do you have children?

Question three attempts to shed light on the number of years shared by the couples as well as the number of children that have resulted from their marriage in order to check whether these two variables can affect the linguistic expression of emotions or not. The

findings reveal that the first couple have eleven (11) years of marriage with three (3) children. The second couple are about to complete twenty-three (23) years of marriage with four (4) children. The third couple are in their eighth (8th) year of marriage with three (3) children. The fourth couple have nine (9) years of marriage with two (2) children. The fifth couple have completed two (2) years of marriage rearing a single child. The sixth couple are blessed with two (2) children within sixteen (16) years of marriage. The seventh couple have ten (10) years together and two (2) children. The eighth couple gave birth to three (3) children during their six (6) years of marriage. Lastly, the tenth couple have spent seven (7) years together and been blessed with three (3) children.

Question Four: What is the type of family you are living in? (Nuclear or extended)

Question four tries to measure the number of interviewees who live in big, extended families as opposed to those in small, nuclear ones. The results show that most of them; that is 60% of married couples live in nuclear families while the other 40% live within larger households.

Question Five: In your family (between parents/siblings), do you tell each other 'I love you', 'I miss you' or 'I am sorry' very often or not at all? What about with your wife/husband?

This question is quite similar to the one asked in the questionnaire for it seeks to examine the phenomenon of the verbally inability to communicate emotions in a familial context. Generally, all male interviewees have rather stated that they rarely utter such expressions unless in cases where necessary, yet few others claim that they express their feelings easily to their wives and with little difficulty to their parents or siblings. For women, however, it is not the same case since most of them admit they are often caring and expressive be it with their families or their husbands.

Question Six: According to you, do such relationships need these kinds of emotions to be expressed?

Responding to this particular question, the majority of participants concur that such emotions need to be plainly expressed in order to ensure a smooth ongoing of relationships. They even argue that at times of dispute, such emotions can ease up the tension thus be of great help in resolving disagreements.

Question Seven: Do you want to hear those expressions (I love you, I miss you and/or I am sorry) from your family and wife/husband?

By asking this question, the researcher tried to lure her interviewees into providing her with some honest and sincere responses. As expected, all of them, both males and females, strongly agree that it is rather crucial for them to receive such emotions from their loved ones. Note that despite that many of them are not capable of uttering such emotional expressions; they still would like to hear them from the others.

Question Eight: Have you ever been in a situation where you wanted so badly to say such words but you just could not utter them? Why?

Question eight aims to highlight an essential point which is the fact that the majority of us are complicated beings who, most of the time, refrain from being explicit and tend to rather hide our feelings in fear of loss, hate, rejection or whatever reasons. Consequently, all interviewees, with no exception whatsoever, confess that they indeed have been in a situation where they, at least once in their lives, were not able to state their true feelings despite the needy circumstances.

Question Nine: Do you think this inability to express your feelings to your family and wife/husband is a normal behaviour in our society, a manly attitude that should be preserved, or a behavioural issue that should be changed?

In answering this particular question, the majority of females are in favour of the idea that the inability to verbally express emotions is an issue with a high ratio of 40% while the other 10% aged from (45-57) claim it to be but a normal behaviour in the Algerian society. In the case of males, 25% of them (aged from 36-53) believe it to be a normal behaviour, 15% aged from (49-58) unwaveringly assert that it is a manly attitude which has to be preserved explaining that a man must be a man not some soft, delicate and emotional expressive male. The remaining two men (aged from 30-33) represent the 10% that sees this inability as a behavioural issue which should rather be changed for the sake of having healthier relationships.

Question Ten: For Men: Do you refer to your wife as 'Dar' when being with others? If yes, have you ever wondered if your wife really likes to be called that way? /For Women: Does your husband refer to you as 'Dar' when being with others? If yes, does that please you or do you prefer him calling you in a different way?

One of the social phenomena widely present between Algerian men nowadays is the common employment of the term 'dar', meaning house, when referring back to female members of their family and especially their spouses. In an attempt to explore the frequency of such term, question ten was candidly addressed to both males and females in somewhat varying ways as written above. Thus, the majority of male informants have rather specified that it depends on the context, for instance, when being with male friends they would refer to their wives as 'madame' or 'dar' while when being with relatives or others with whom they

share close connection, they would rather use their names as reference. Others, however, insist on ensuring respect for the inviolability of women or what is known as 'horma'; therefore, claim that they use the term 'dar' quite often whenever having to refer to their spouses. None of them, however, ever wondered if their spouses would or would not appreciate such naming.

Furthermore, in the case of women, all of them are quite aware of the terms that are being assigned to them by their husbands, thus they state that 'dar' and 'madame' are the quite frequently used ones. Although some of them do not mind either of the two, the majority of them prefer if their husbands would proudly refer to them as 'my wife'.

Question Eleven: Do you think that not being able to express your emotions is creating obstacles in your relationships?

This question seeks to verify whether the inability to verbally express one's emotions can create problem and further exacerbate them or not. The results reveal that almost all males and females uncomfortably and reluctantly managed to agree that it is in fact creating issues and forging obstacles in their relationships, whether with family, wife/husband or even friends and relatives. Additionally, they admit that emotions are important in all kinds of relationships especially when it comes to family bonding.

Question Twelve: Considering the unimaginable amount of torture and abuse Algerians were subject to during the French colonialism, do you think it had made us stricter and thus negatively affected our inability to express emotions?

Algerians are known to have immensely suffered during the French colonisation for over 132 years, on this basis, question eleven was designed to inspect its impact on our

linguistic expression of emotions, thus to test one of the previously stated research hypotheses. Consequently, the majority of interviewees highly approve of such impact and further unravel the destruction French colonialism has caused physically and psychologically to Algerian men and women at that time which has resultantly affected the other generations to come. Others clarify that the impact of French colonisation, out of all others, is very powerful because it sought to break Algerians and take away their homes, lands, and lives as well as to strip them from the very core essence that constitutes their existence; their identity. The effect, as they continue to explain, is not present in actual form but rather instilled deep within the mentality of each and every Algerian individual.

Question Thirteen: According to you, is dignity or what can be referred to as 'Nif'[2] in the Algerian cultural context the major barrier to our linguistic expression of emotions?

Endeavouring to test the research hypotheses, question thirteen was formed and set forward to all interviewees as the concluding one in a lengthy set of queries. It is, therefore, agreed by the majority of informants that dignity is a fundamental component of the Algerian culture, and that it or the so-called 'nif' is, indeed, the major barrier to our verbal expression of emotions. Some of them even maintain that 'nif' preserves their pride at times; nevertheless, it breaks their relationships at others.

3.3. Discussion of the Main Findings

The fundamental purpose of this research work is to explore the barriers hindering the linguistic expression of emotions of Algerian individuals residing specifically in the city of Ain Temouchent. The study, therefore, was accomplished throughout the employment of the

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[2] 'Nif' literally means 'nose' in English. However, in the Algerian context, it is a term commonly used to refer to dignity.

two major research instruments, which are the questionnaire and the structured interview, as an effort to collect relevant data and eventually either confirm or disconfirm the previously stated hypotheses to the problematic research questions.

After a thorough analysis of the primary research instruments designed accordingly to meet the needs of the study, it has become quite apparent that French colonialism and especially the Algerian dignity, or what is commonly referred to as 'nif' in the Algerian context, have a huge impact on the verbal expression of emotions. First and foremost, this research study finds out that not both genders face the same difficulties when verbally communicating their emotions, in fact women often tend to be very expressive compared to men in a variety of contexts. Additionally, age is a very important controlling factor which one can note based on the different results gathered by the questionnaire and the interview. That is, the former encompasses larger groups of youngsters who are not very supportive of the effect of French colonialism nor do they prefer the usage of the term 'dar' when referring to their wives (or future wives). The latter, however, is mainly directed to older and married people all of which have strongly agreed that French colonialism played a huge part in toughening the Algerian personality, changing the people's mentality, thus negatively affecting their verbal expression of emotions, they even hold the use of the term 'dar' as mandatory in addition to some other labelling. This variation can be brought back to the age gap between the two groups, and to the fact that nowadays' youngsters do not recall much of the colonial effects in comparison to the older ones who have somewhat a vivid memory of some of the events that took place during those difficult times. In fact, youngsters are rather more exposed to the western life style which encourages individuals to be more open and expressive as a way of being civilized.

Furthermore, the educational background of informants, their personality type and the kind of family in which they live have largely influenced their responses. The study reveals that the majority of people living in nuclear families happen to be more extroverted and somewhat less strict than the ones living in extended families when it comes to the verbal expression of emotions. The distinction is seen mainly with married couples, for the ones who live within larger households end up being more conservative, which ultimately causes their children to become introverted, consequently, verbalizing emotions lessens with such restriction. Also, it has been put forward through the findings that the educational level of participants affects their view of matters. The majority of those who have received higher education are observed to be more open-minded, accept and welcome alternative interpretations thus acknowledge the need of emotional expression, whereas the lower the educational level of the person, the more enclosed and obstinate they tend to be.

However, both genders, either old or young, married or non-married, extrovert or introvert, living in nuclear or extended families and having received varying levels of education almost all have come to agree that dignity, or more specifically 'nif', is a highly important component of the Algerian culture. Thus, the majority of them maintain that it is, indeed, the major barrier to the linguistic expression of emotions. With that being said, the researcher may finally conclude that both previously stated research hypotheses have rather been confirmed and validated.

3.4. Suggestions and Recommendations

Aiming to explore and identify the major barriers hampering the linguistic expression of emotions, this present research study has brought to conclusion that Algerian dignity and

French colonialism are the major reasons behind the linguistic inability to express emotions, which inevitably affect the establishment and maintenance of solid and healthy relationships.

In the light of what has been previously discussed and on the basis of the main findings obtained from this study, a set of some possible suggestions and recommendations can be proposed with the intention of reducing the effect of those barriers thus bettering the verbal expression of emotions between Algerian individuals are set forth as follows:

➢ Be willing to apologize when needed: all relationships undergo a cycle of ups and downs, and most of the times, the perfect way to repair the damage inflicted by either parties starts with an apology. Both genders, and especially men, should understand that uttering the expression 'I am sorry' does not lower their value, and should realize that saving the relationship is more important than protecting one's dignity.

➢ Be emotionally expressive and responsive: Algerians are known to be of quick temper, they even rush in expressing feelings of rage and hostility which are but destructive, yet they fail in communicating simple words that would be of great help in protecting and saving familial ties. Although it is widely agreed that actions speak louder than words, it is also highly endorsed that words are stronger than a sword; there is no shame in stating one's emotions between family and siblings every now and then. Moreover, not only are adults affected by such verbal expression of emotions, but so are their offspring. Surely, children raised in a friendly and loving family will acquire the essential social skills needed for them to build a strong part of their self-esteem, thus reinforce parent-child communication and understanding. Verbalizing emotions is, therefore, of paramount importance for paving the way to more solid and unwavering family bonds.

➢ Be thoughtful and considerate: many psychologists consider name-calling and shaming as a verbal and emotional abuse, which inevitably increase the chances of future conflicts. Men should not be ashamed of addressing their spouses simply as 'my wife' without having the need to use other labels, which can be very upsetting and wounding at times.

➢ Additionally, the researcher hopes that this study would contribute in making Algerians realize the importance of the linguistic communication of emotions between members of the family. In other words, we should become more open and aware of the high significance of verbal expression, and that uttering some simple loving words to our parents, siblings and/or wife/husband every now and then would only reinforce to tighten the bonding and reduce possible issues for the welfare of the family, after all, family is everything.

➢ Finally, we hope that other researchers take this study and conduct it on a broader level with wider samples of participants. Perhaps even apply the same pattern in different provinces as a way of conducting a comparative study, thus to have a bigger and clearer image of the verbal inability to express emotions in Algeria.

3.5. Conclusion

The third chapter has been concerned with providing an in-depth analysis and explanation of the data obtained from the two research instruments namely the questionnaire and the structured interview within Ain Temouchent province. The data, therefore, were analysed through a mixed methods approach in an attempt to have access to, thus scrutinize

both qualitative and quantitative evidence. It is worth noting that the main aim of this chapter has been to explore the barriers to the linguistic expression of emotions that hamper familial relationships via testing the validity of the research hypotheses that were set at the very beginning of the this paper. Lastly, in addition to a detailed discussion of the main findings of the study, it offers a set of suggestions and recommendations for further research.

General Conclusion

General Conclusion

Humans are emotional social beings; they communicate their needs through the most exquisite, species-specific means which is language. Hence, they are also emotional in the sense that they possess feelings, thus use language to enunciate them. In fact, all people experience emotions in a variety of ways depending on the context, however, it has been remarkably noted in the Algerian society that individuals (especially men) are unable to utter emotional words in situations requiring such expressions. Although they all happen to experience significantly the same amount of emotions, the issue lies only in the process of actually putting them into actual, simple words, which was hypothetically inferred that the reason for such blockage might stem from the presence of specific barriers preventing such utterances, thus affecting the psychological, behavioural, and social well-being of Algerian individuals.

Aiming to explore and discover the barriers to the linguistic expression of emotions, the present research work has taken into account some related research questions for the investigation alongside suggesting dignity and French colonialism as relevant propositions, thereupon engaged in a quest of testing those hypotheses in real world and from a sociolinguistic perspective. Matter of fact, the study has taken place specifically in the city of Ain Temouchent, it addresses people of different genders, ages and educational backgrounds residing in distinct districts of the province with the objective of collecting rational, reliable, satisfying and trustworthy evidence. Furthermore, it has relied on two major data gathering instruments chosen particularly to achieve the desired purposes, which are the questionnaire and the structured interview. The former is the essential tool for the collection of the most valid and resourceful information deemed crucially important for the inquiry. The latter,

however, is much more of an additional research tool that aims at supporting and enriching the first-hand data as well as endowing the investigation with significant details regarding the subject matter.

The current research is made up of three chapters with each stressing a particular concern. The first chapter is mainly devoted for setting a general overview of the literature. It seeks to cover all key theoretical concepts regarding language and communication, emotions and the barriers hampering the linguistic communication of emotions. The second chapter provides a systematic overview on how the study was undertaken. It describes the methodology adopted for the work, which is a mixed methods approach, and the primary research instruments used to collect data namely the questionnaire and the structured interview. In addition to that, it seeks to exhibit the chosen sample population, the motivation for as well as the limitations of the research. The third chapter, however, is fundamentally concerned with the practical side of the research for it aims at analysing the data obtained via the two previously mentioned research instruments, thus scrutinizing the main findings as an attempt to ultimately either confirm of disconfirm the formerly formulated hypotheses. Lastly, it outlines a series of suggestions and recommendations designated for solving the issue at hand, thus opening the floor for further research.

The findings have shown that the majority of informants strongly supported and confirmed the study's proposed hypotheses asserting that in the Ain Temouchent speech community, French colonialism and especially dignity or what is specifically referred to as 'nif' (meaning nose literally, and dignity in the Algerian context) constitute solid barriers for the verbal expression of emotions. Despite the sturdy need of few participants who encouraged the inability of communicating emotions as being a desired manly attitude that is nothing but quite normal in the Algerian society, most of them are in a firm favour of a change. These people emphasize that expressing one's emotions verbally should not be

hampered by our own dignity, which makes up a huge part of the Algerian culture, nor should it allow any other factors stand in the way of our emotional communication. The results also reveal that the younger generation, unlike the older one, displayed a massive change to the issue due to the intense and wide exposure to Western culture. At last, this research work has been conducted with the goal of proving that emotions should not be hidden and buried which would only make us more rigid and enclosed, rather it is indeed advisable to freely express our emotions for the sake of strengthening family bonds and making life a lot more plain and easier to live.

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Appendices

Appendix A

Questionnaire

Dear all,

The following questionnaire seeks to gather information about the linguistic expression of emotions in our Algerian society (more specifically in the city of Ain Temouchent) for the fulfilment of a Master degree in Linguistics. Your help is of a paramount importance; therefore, you are kindly requested to answer the following questions as specifically and honestly as possible. Thank you.

Ps. Please note that the word "family" is used to refer only to: 'Parents', 'siblings' and/or 'wife/husband'.

I. *Section I:* *General Information*

1) What is your gender?

Male ☐   Female ☐   Prefer not to say ☐

2) What is your age group?

15-20 ☐   21-25 ☐   26-30 ☐   31-35 ☐   36+ ☐

3) What is the highest level of school you have completed or you are currently enrolled in?

Primary School ☐   Middle School ☐   High School ☐   Institute ☐   University ☐

II. *Section II:* *Detailed Information*

1) Are you married?

Yes ☐   No ☐

2) Please specify in which type of family you are living:

Nuclear Family (a small family; only parents and their children) ☐

Extended Family (a large family including parents, grandparents and/or cousins, uncles…) ☐

3) Which of the following describes you best?

Extrovert ☐   Introvert ☐   I do not know ☐

4) Do you feel at ease when having to express your feelings?

Yes ☐   No ☐   Sometimes ☐

5) Which of the following is the most difficult for you to utter?

I am sorry ☐   I love you ☐   I miss you ☐

Other…………………………………………………………………..……...

-Please clarify why

....
....
....
....
....

6) In a week, how likely would you tell your family "I am sorry!", "I missed you!" and/or "I love you!"?

Always ☐   Often ☐   Sometimes ☐   Rarely ☐   Never ☐

7) According to you, is the inability to express our feelings an issue or a normal behaviour in our society?

An issue ☐   A Normal behaviour ☐

8) If you believe it is an issue, would you like it to change?

Yes ☐   No ☐

- Please state why

....
....
....
....

9) What do you think about an Algerian man who openly expresses his feelings to his family? (you many tick more than one answer)

Romantic ☐   Normal ☐   Civilized ☐
Indecent ☐   Manly/Masculine ☐   Audacious ☐

10) What do you think about an Algerian woman who openly expresses her feelings to her family? (you many tick more than one answer)

Emotional ☐   Normal ☐   Civilized ☐
Affectionate ☐   Indecent ☐   Audacious ☐

11) What do you think about the way Western people express their feelings to their families? (you many tick more than one answer)

Romantic ☐ Normal ☐ Civilized ☐ Affectionate ☐ Scandalous ☐

12) When you do something wrong and you try to apologize, do you find it easier to apologize to your friends/strangers than to your family?

Yes ☐ No ☐ Sometimes ☐ Depending on the situation ☐

-Why?

....
....
....
....
....

13) Do you think that the 100 years of French colonialism and torture had an impact on our mentality, changed our way of thinking and thus negatively affected our ability to express emotions?

Strongly Agree ☐ Agree ☐ A Little Bit ☐
Strongly Disagree ☐ Disagree ☐

14) This question is directed to men: The term "Dar" is commonly used in our society to refer to female family members and especially the wife. When you get married (or currently in your marriage), will you refer to your spouse as:

My 'wife' ☐ 'Dar' ☐
Other…………………………………………………………………………..

-Please explain why

....
....
....
....
....

15) Dignity in an important component of the Algerian culture. How do you personally perceive the term 'dignity' in the Algerian society?

Important ☐ Highly Important ☐ Moderately Important ☐
Of Little Importance ☐ Unimportant ☐

16) Do you think our Algerian dignity is the obstacle that stands in the way of our expression of emotions?

To a Great Extent ☐   Definitely ☐   Somewhat ☐

Very Little ☐   Not at All ☐

- *Thank you so much for your time and collaboration.*

استبيان

يسعى الاستبيان الموالي إلى جمع معلومات حول الحواجز والعراقيل التي يجدها أفراد المجتمع الجزائري عند الرغبة في التعبير عن مشاعرهم وبالأخص في مدينة عين تموشنت من أجل الحصول على شهادة الماستر في اللسانيات (لغة إنجليزية).

نرجو منكم الإجابة على الأسئلة التالية بكل صراحة وبدون أي انحياز.

وشكرا.

ملاحظة هامة: إن كلمة 'عائلة' تستخدم للإشارة فقط إلى: "الوالدين" و"الأشقاء" و/أو "الزوج/الزوجة".

القسم الأول: معلومات عامة

1. الجنس
ذكر ☐   أنثى ☐   أفضل عدم التصريح ☐

2. الفئة العمرية
15-20 ☐   21-25 ☐   26-30 ☐   31-35 ☐   36+ ☐

3. ما هو أعلى مستوى دراسي أكملته أو أنت حاليا تدرس فيه؟
المدرسة الابتدائية ☐ المدرسة المتوسطة ☐ المدرسة الثانوية ☐ المعهد ☐ الجامعة ☐

القسم الثاني: معلومات خاصة

1. هل أنت متزوج/متزوجة؟

نعم ☐   لا ☐

2. الرجاء تحديد نوع الأسرة التي تعيش فيها

الأسرة النواة أو النووية (عائلة صغيرة: الآباء وأطفالهم فقط) ☐

الأسرة الممتدة (عائلة كبيرة بما في ذلك الآباء والأجداد و/أو أبناء العم والأعمام ...) ☐

3. أي مما يلي تراه يصفك بشكل أفضل؟

انطوائي/انطوائية ☐   منفتح/منفتحة ☐   أنا لا أعلم ☐

4. هل يمكنك التعبير عن مشاعرك بسهولة وبكل ارتياح؟

نعم ☐   لا ☐   أحيانا ☐

5. أي من العبارات التالية تجد صعوبة/صعوبة كبيرة في قولها؟

أنا آسف ☐   أنا أحبك ☐   أشتاق إليك ☐   أخرى...

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يرجى توضيح السبب

....
....
....
....
....

6. في غضون أسبوع، ما مدى احتمال أن تقول لعائلتك "أنا آسف!"، "لقد اشتقت إليك!" و/ أو "أنا أحبك!"؟

دائما ☐   غالبا ☐   بعض الأحيان ☐   نادرا ☐   مطلقا ☐

7. حسب رأيك، هل عدم القدرة على التعبير عن مشاعرنا مشكلة أم سلوك طبيعي في مجتمعنا؟

مشكلة ☐   سلوك طبيعي ☐

8. إذا كنت تعتقد أنها مشكلة، هل ترغب في تغييرها؟

نعم ☐   لا ☐

من فضلك أذكر السبب

....
....
....
....
....

9. ما رأيك في الرجل الجزائري الذي يعبر علانية عن مشاعره لعائلته؟ (يمكنك اختيار العديد من الأجوبة)

رومانسي ☐   متحضر ☐   عادي ☐   غير لائق ☐   رجولي ☐   جريء ☐

10. ما رأيك في المرأة الجزائرية التي تعبر علانية عن مشاعرها لعائلتها؟ (يمكنك اختيار العديد من الأجوبة)

عاطفية ☐   متحضرة ☐   عادية ☐   غير لائقة ☐   حنونة ☐   جريئة ☐

11. ما رأيك في الطريقة التي يعبر بها الغرب عن مشاعرهم لعائلاتهم؟ (يمكنك اختيار العديد من الأجوبة)

رومانسية ☐   متحضرة ☐   عادية ☐   حنونة ☐   فاضحة ☐

12. عندما تقوم بشيء خاطئ وتحاول الاعتذار، هل تجد الاعتذار لأصدقائك/الغرباء أسهل من الاعتذار لعائلتك؟

نعم ☐   لا ☐   أحيانا ☐   حسب الموقف ☐

لماذا؟

....
....
....
....
....

13. هل تعتقد أن 132 عامًا من الاستعمار والتعذيب الفرنسي غير من طريقة تفكيرنا، وبالتالي أثر سلبا على قدرتنا في التعبير عن مشاعرنا؟

أوافق بشدة ☐   أوافق ☐   قليلا ☐   أعارض ☐   لا أوافق بشدة ☐

14. هذا السؤال موجه للذكور: مصطلح "الدار" شائع الاستخدام في مجتمعنا للإشارة لأفراد الأسرة الإناث وعلى وجه الخصوص الزوجة، عندما تتزوج (أو حالي في زواجك) هل ستشير إلى زوجتك ب:

زوجتي ☐   الدار ☐   أخرى....

يرجي توضيح السبب

....
....
....
....
....

15. الكرامة عنصر مهم في الثقافة الجزائرية. كيف ترى مصطلح "الكرامة" في المجتمع الجزائري؟

مهم ☐   مهم للغاية ☐   مهم بدرجة معقولة ☐   قليل الأهمية ☐   غير مهم ☐

16. هل تعتقد أن كرامتنا الجزائرية هي العقبة التي تقف في طريق تعبيرنا عن مشاعرنا؟

إلى حد كبير ☐   بالتأكيد ☐   قليلا ☐   قليل جدا ☐   لا على الإطلاق ☐

شكرا لكم.

Appendix B

Interview

1. How old are you please?

....

2. What is your educational background?

....

3. For how long have you been married? And do you have children?

....

4. What is the type of family you are living in? (Nuclear or extended)

....

5. In your family (between parents/siblings), do you tell each other 'I love you', 'I miss you' or 'I am sorry' very often or not at all? What about with your wife/husband?

....
....
....

6. According to you, do such relationships need these kind emotions to be expressed?

....
....
....

7. Do you want to hear those expressions (I love you, I miss you and/or I am sorry) from your family and wife/husband?

....

....

....

8. Have you ever been in a situation where you wanted so badly to say such expressions but you just could not utter them? Why?

....

....

....

9. Do you think this inability to express your feelings to your family and wife/husband is a normal behaviour in our society, a manly attitude that should be preserved, or a behavioural issue that should be changed?

....

....

....

10. For Men: Do you refer to your wife as 'Dar' when being with others? If yes, have you ever wondered if your wife really likes to be called that way? /For Women: Does your husband refer to you as 'Dar' when being with others? If yes, does that please you or do you prefer him calling you in a different way?

....

....

....

11. Do you think that not being able to express your emotions is creating obstacles in your relationships?

....

....

....

12. Considering the unimaginable amount of torture and abuse Algerians were subject to during the French colonialism, do you think it had made us stricter and thus negatively affected our inability to express emotions?

....

....

....

13. According to you, is dignity or what can be referred to as 'Nif' in the Algerian cultural context the major barrier to our linguistic expression of emotions?

....

....

....

مقابلة

1. كم عمرك؟

....

2. ما هو مستواك الدراسي؟

....

3. كم مضى على زواجك؟ وهل لديك أطفال؟

....

4. ما نوع الأسرة التي تعيش(تعيشين) فيها؟ (نووية/ممتدة)

....

5. في عائلتك (بين الوالدين/الأشقاء)، هل تتبادلون في كثير من الأحيان عبارات مثل 'أنا أحبك'، 'أنا أشتاق

إليك' أو 'أنا آسف' أم لا؟ ماذا عن زوجتك/زوجك؟

....

....

....

6. هل في رأيك هذه العلاقات تحتاج إلى التعبير عن تلك المشاعر؟

....

....

....

7. هل تود (تودين) أن تتلقى تلك العبارات (أحبك، أشتاق إليك أو/وأنا آسف) من عائلتك وزوجتك/زوجك؟

....

....

....

8. هل سبق لك أن وجدت نفسك في موقف تمنيت فيه بشدة أن تنطق بمثل هذه العبارات ولكنك لم تقدر على لفظها؟ لماذا؟

....

....

....

9. هل تعتقد (تعتقدين) أن عجزك عن التعبير عن مشاعرك لعائلتك وزوجتك/زوجك هو سلوك طبيعي في مجتمعنا، سلوك رجولي يجب الحفاظ عليه أم مشكلة سلوكية يجب تغييرها؟

....

....

....

10. سؤال موجه للرجال: هل تشير إلى زوجتك ب 'الدار' عندما تكون رفقة الآخرين؟ إذا كانت إجابتك بنعم، هل تساءلت يوما ما إذا كانت زوجتك تحب أن يشار اليها بهذه الطريقة؟ /سؤال موجه للنساء: هل يشير إليك زوجك ب 'الدار' عندما يكون مع الآخرين؟ إذا كانت إجابتك بنعم، هل يرضيك ذلك أم تفضلين أن يشير إليك بطريقة أخرى؟

....

....

....

11. هل تعتقد(تعتقدين) أن عجزك عن التعبير عن مشاعرك يخلق لك عقبات في علاقاتك؟

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

12. إذا نظرنا إلى هول التعذيب والتهشيم الذي تعرض له الجزائريون خلال فترة الاستعمار الفرنسي، هل

تعتقد (تعتقدين) أن ذلك جعلنا أكثر صرامة وأثر بذلك سلبا في قدرتنا على التعبير عن مشاعرنا؟

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

13. حسب رأيك، هل الكرامة أو ما يمكن الإشارة إليه ب 'النيف' في السياق الثقافي الجزائري هو العائق

الرئيسي أمام تعبيرنا اللغوي عن المشاعر؟

………………………………………………………………………………………………

………………………………………………………………………………………………

………………………………………………………………………………………………

ملخص

تشكل العواطف جزءًا كبيرًا من طبيعتنا البشرية التي نعيشها ونختبرها ونقوم بتوصيلها بشتى الأشكال والطرق. ويتجسد التعبير عن هاته العواطف في صورتين مختلفين إما غير لفظية من خلال استخدام إشارات مثل تعبيرات الوجه وإيماءات الجسم أو لفظية من خلال النطق بتعبيرات واضحة وصريحة. لكن التعبير اللغوي في الثقافة الجزائرية يُشهد له بالتأخر والضعف الشديد وذلك لأسباب عدة تنبثق من عمق النظام الثقافي والمعتقدات الجزائرية. تم إجراء الدراسة البحثية الحالية بهدف استكشاف العراقيل واستنباط الحواجز التي تقف في وجه الإنطلاق اللفظي تعبيرا وشرحا، ومما خلصت إليه أن الإستعمار الفرنسي ترك بصمته على الشخصية الجزائرية ولكن الكرامة الجزائرية أو ما يعرف ب 'النيف' لها بالغ الأثر في إستعمال الألفاظ والتعبير عن المشاعر. وفي الوقت نفسه، تسلط الضوء على أهمية التعبير العاطفي اللغوي في تقوية الروابط الأسرية والعيش حياة صحية، كما تؤكد على كيفية تأثير دفن هذه العواطف حتمًا على الرفاهية النفسية والاجتماعية للأفراد على المدى الطويل.

الكلمات المفتاحية: العواطف/المشاعر ـ التواصل ـ التعبير اللغوي/اللفظي عن العواطف ـ الثقافة ـ الحواجز – الكرامة و 'النيف' ـ الاستعمار الفرنسي.

Résumé

Les émotions constituent une grande partie de notre nature humaine. Nous les vivons et les communiquons de différentes manières et dans une variété de contextes. L'expression émotionnelle peut prendre deux formes différentes, la forme non verbale à travers l'utilisation du paralangage tels que les expressions faciales et les gestes corporels, ou la forme verbale en disant directementdes des expressions claires et simples. Cependant, dans le contexte algérien, l'expression linguistique des émotions est gravement altérée à cause de plusieurs raisons qui découlent profondément du système culturel et des croyances algériennes. La présente étude de recherche est entreprise dans le but d'explorer les barrières qui empêchent l'expression verbale des émotions, conduisant finalement à conclure que le colonialisme français et encore beaucoup plus particuliérement la dignité algérienne, ou ce qu'on appelle 'nif', contribuent grandement à la question. Parallèlement, il met en lumière l'importance de l'expression émotionnelle linguistique dans le renforcement des liens familiaux et le maintien d'une vie saine, tout en soulignant comment leur enterrement affecte inévitablement le bien-être psychologique et social des individus à long terme.

Mots clés: Émotions – communication - expression linguistique/verbale des émotions – culture – barrières – dignité 'nif' - colonialisme français.

Summary

Emotions constitute a large portion of our human nature. We experience and communicate them in different ways and in a variety of context. Emotional expression takes shape in two different forms either non-verbally through the use of paralanguage such as facial expression and body gestures or verbally by uttering clear and explicit expressions. In the Algerian context, however, the linguistic expression of emotions is badly impaired due to a set of reasons which deeply stem from the Algerian cultural system and beliefs. The present research study is undertaken with the aim of exploring the barriers that hinder the verbal expression of emotions, ultimately leading to the findings that French colonialism and especially the Algerian dignity, or what is known by 'nif', are of great contribution to the issue. Meanwhile, it sheds light on the importance of the linguistic emotional expression in strenghthing family bonds and leading a healthy life, as well as it stresses on how burying these emotions inevitably affects individuals' psychological and social well-being in the long run.

Keywords: Emotions – communication -linguistic/verbal expression of emotions – culture – barriers – dignity 'nif' - French colonialism.