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*Laboratoire du discours argumentatif
ses origines, ses références ses perspective en Algérie
Université Ibn-Khaldoun-Tiaret*

العدد السادس عشر

فصل الخطاب

ملف العدد:

الشعرية و تلاشي وثوقية التصنيف الأجناسي
جهود الباقلاني في الكشف عن مظاهر انسجام الخطاب القصصي القرآني
حوارية البلاغة بين التخييل والإقناع لدى حازم القرطاجني
النفي البلاغي في القرآن الكريم
التمثيل الحجاجي للكنائية والتعريض في القرآن الكريم

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العلمية والنقدية واللغوية والأدبية والبلاغية
باللغتين العربية والأجنبية

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تسنى بالدراسات والبحوث العلمية النقدية واللغوية والأدبية والبلاغية باللغتين العربية والفرنسية

العدد السادس عشر

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أما قبل

مع طموح متفلت من رقابة الواقع والمحيط، يتجاوز العراقيل والمثبطات، وإرادة تعبد الطريق وتذلل الصعاب، وطاقم أغلبه شباب متطلع لرؤية أفضل، تشرئب روحه إلى المعرفة في أقصى مداها، وفي مختلف مناحيها، قد يهون عليه ركام المعوقات والتعب وتردي ما صارت إليه الجامعة، وهو الذي عايش أوج عنفوانها ومع كل ذلك فيستنهض الأمل من جديد ويشحذ الروح والهمة معا، فتولد طاقة أخرى ترمم ما انصدع، وتوصل ما انقطع في حيوية متوشحة بالجرسرة الروحية، والتحدي المتسم بالوقار.

وذلك ما يلاحظه الرائي المتأمل أو المتعجل من أسراب الطلبة والطالبات وهي تفد على قاعات مخبر الخطاب الحجاجي والمورد العذب كثير القصاد كما قال الشاعر قديما، وهو ما يزيد الثقة بالنفس، ويزرع الثقة والقبول، ثم احتساب كل ذلك عند الله تعالى .

وذلك ما دأبت عليه نخبة هذا المخبر، من خفض الجناح، أو التقرب إلى طلبة الدكتوراه أو الماجستير أو حتى الليسانس، مما رغب هؤلاء الطلبة إلى الاندماج فرادى ومجموعات في هذا المخبر إما بالاستشارة أو اقتناء الكتب، فترى القاعة الكبرى كحديقة غناء وقد فاح أريجها، وباح عبقها. فتستقطب الفراشات والنحل، إما للاستجمام أو لصنع العسل، وذلك هو شأن مجلة فصل الخطاب، لسان حال مخبر الخطاب الحجاجي، في استقطابها للدراسات الجادة والواعدة في شتى أصناف المعرفة، تراثية كانت أم حديثة، ولا عبرة عندنا لهذا التصنيف الزمني، وإنما العبرة للمعرفة وحدها التي تنبني على التراكم، فلا قيمة للحاضر إلا باعتباره إفرازا للماضي، ولا قيمة لهذا الماضي إلا اذا كان حاضرا في وعينا ووجداننا حضورا يفاعل الراهن تفاعلا منتجا .

وهذا الوعي بهذه الإشكالات المتداخلة هو ما سيلاحظه القارئ في هذه المقالات المتنوعة كالشعرية وتلاشي وثوقية التصنيف الأجناسي، تشظي الأصل الجامع وتكوثر التشجير المفارق، وجهود الباقلاني في الكشف عن مظاهر، وانسجام الخطاب القصصي القرآني، والانفصال في العربية، "الضمير أنموذجا"، وحوارية البلاغة بين التخيل والإقناع لدى حازم القرطاجني، ومفهوم النظم عند المعتزلة، الملامح الفكرية لرؤية المعتزلة للإعجاز في الخطاب القرآني، ومنهج دراسة المجاز في القرآن الكريم. بين فكر البلاغيين والأصوليين، والنفي البلاغي في القرآن الكريم، والأداء الصوتي وأثره في تلقين رسالة الخطاب القرآني، والملامح التداولية لأسلوب التأكيد في التراث النحوي العربي مقارنة سياقية من خلال نظرية الأفعال الكلامية. والمرجعيات ودورها في تشكيل المصطلح بين مدّ التراث وجزر الحداثة، وعلم اجتماع الأدب، فروعه ومناهجه، وبلاغة السرد في قصيدة النثر، أدونيس أنموذجا، ودلالة الرمز الصوفي في الخطاب الشعري الجزائري المعاصر، والشعر العربي بين رؤيا المقاربة والمفارقة في النقد، وسؤال الهوية في الخطاب الديني في رواية "قليل من العيب يكفي"، وحضور الخطاب الايديولوجي في الرواية الجزائرية "الوساوس

الغريبة"، وانفتاحيه بنية النص اللغوية، في رواية "الولي الطاهر يعود إلى مقامه"، ولغة الاختصاص بين الغموض الدلالي وتحديات الترجمة،

وإيماننا منا بانفتاح المعرفة، مع اعترافنا بمفهوم التخصص الذي دأب عليه البحث الأكاديمي في صرامته ، ومع كل ذلك تظل المجلة وفيه لخطها الذي ارتضته تخصصا، مقيدا ومفتوحا في الآن ذاته. هذا التخصص التي هي مشروطة بوجوده تحديدا في الدراسات الحجاجية باعتبارها مدار المخبر ، وعليها بُني وبها يستمر، ومنها ينطلق وإليها يعود. وهو وفاء لشرعية عنوانه، ولذلك جاءت دراسات الحجاج في هذه المقاربات كالحجاج في الخطاب النقدي الدرامي التلفزيوني: الإشكاليات والرهانات، وتعليمية النص الحجاجي في المرحلة الثانوية الأسس النظرية والإجراءات التطبيقية، والتمثيل الحجاجي للكناية والتعريض في القرآن الكريم.

وعلى كثرة ما يصلنا من مقالات كثيرة في التخصصات المختلفة، وعلى تفاوت كفاءتها العلمية فإن الفيصل الوحيد هو التحكيم السري، ولم تعد مجلة فصل الخطاب حkra على أساتذة الجزائر فقد وصل صدها الى المغرب والامارات والسعودية وقطر والعراق وحتى بلغات أخرى وعلى هذا فإن طاقمها يرحب بكل الدراسات الجادة وسوف تبقى وفيه لخطها آملين أن يزيدنا الله مددا بلا عدد

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Ethnography of Communication: A Socio Cultural Perspective to Understand Language Communication through Communicative Competence

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Abstract

Ethnography of communication is basically concerned with the study of language in relation to the social and cultural setting. In this context, people speak and organize their communication in various ways depending on the social and cultural circumstances they face. Thus, in contrast to the simple study of language structure and rather than accepting the fact that language is merely governed by rules of grammar, the present study aims to reveal how ethnography of communication is primordially concerned with language use and rules of speaking in which speakers as members of speech community and different social networks equate particular language codes and topics with particular socio-cultural setting. From this perspective, ethnography of communication, introduced by Hymes, seeks to find a clear explanation to the different rules of language communication, including the ability to communicate more appropriately and effectively under the heading of communicative competence. In this respect, speech events take a central part in speakers' interaction based on their communicative competence. The latter transcends over the speaker's linguistic competence and offers him the ability to communicate and interact with the others more successfully.

Keywords: Ethnography of communication, communicative competence, language choice, speech community, speech event, speaking model.

عراقة التواصل: منظور اجتماعي ثقافي لفهم لغة التواصل من خلال الكفاءة التواصلية

ملخص:

تهتم الأثنوغرافيا التواصل أساسا بدراسة اللغة فيما يتعلق بالبيئة الاجتماعية والثقافية. وفي هذا السياق يتكلم الناس وينظمون اتصالاتهم بطرق مختلفة تبعا للظروف الاجتماعية والثقافية التي يواجهونها. وهكذا، وعلى النقيض من دراسة بسيطة للهيكلة اللغوية، بدلا من قبول حقيقة أن اللغة هي وحدها التي تحكمها قواعد النحو، وتهدف هذه الدراسة للكشف عن كيفية الأثنوغرافيا الاتصالات هو في المقام الأول المعنية مع

اللغة وقواعد النطق التي المتحدثين باسم أعضاء مجتمع الكلام والشبكات الاجتماعية المختلفة تساوي رموز اللغة الخاصة والمواضيع مع خاصة. من هذا المنظور، الأثنوغرافيا الاتصالات، التي قدمها هيميس، يسعى إلى إيجاد تفسير واضح لقواعد مختلفة من التواصل اللغوي بما في ذلك القدرة على التواصل بشكل أكثر ملائمة وفعالية تحت عنوان الكفاءة التواصلية. في هذا الصدد، أحداث الكلام تأخذ جزءا رئيسيا في تفاعل المتكلم على أساس الكفاءة التواصلية. وهذا الأخير يتجاوز الكفاءة اللغوية للمتكلم ويتيح له القدرة على التواصل والتفاعل مع الآخرين أكثر نجاحا.

الكلمات المفتاحية: الأثنوغرافيا التواصل، الكفاءة التواصلية، اختيار اللغة، مجتمع لغوي، أحداث الخطاب، نموذج حديث

Introduction

Speaking and interacting with each other is a complex social, cultural and linguistic act as well. In this spirit, people speak and organize their communication in ways depending on the social and cultural circumstances they face. This is not merely governed by rules of grammar; but rather patterned according to rules which are part of their social knowledge in a given speech community. The latter is, mainly, regarded as a container of different groups of people, interacting among themselves socially and culturally in different settings and social networks.

From this perspective, ethnography of communication, introduced by Hymes, seeks to find a clear explanation to these different rules, including the ability to communicate more appropriately and effectively under the heading of communicative competence. Besides, the presence of speech event and its analysis under the speaking model introduced by Hymes appears necessary to exist under the heading of communicative competence.

Historical Overview

In 1962, through his new approach of "The Ethnography of speaking" Hymes as a sociolinguist, launched a new discipline which focuses on the patterning of communicative behaviour as an essential constituent of the system of culture; it is concerned with the analysis of language use (usage vs. use) in its socio-cultural setting (Bussmann, 2006, p. 381). This is clear when he said: "My own purpose with the ethnography of speaking was ...to show that there was patterned regularity where it had been to be absent, in the activity of speaking itself" (Hymes, cited in Saville, 2003, p. 10). In this spirit, Hymes identified an

ultimate importance for pattern as a key element in the establishment of his discipline.

On the other side, Saville (2003) stated: "The ethnography of communication has become an emergent discipline, addressing a largely new order of information in the structuring of communicative behaviour and its role in the conduct of social life" (p. 01). It means here, that a good understanding of communicative behaviour requires a good study of communication under a specific socio- cultural setting (context).

But, before, let us discover the historical origin that leads to the emergence of this approach. In fact, ethnography of communication originally came under the intersection of anthropology and linguistics, and before, these two fields have existed largely in isolation from each other until the 1960s, when Hymes called for the study of the kind of linguistics that explored language not just as a formal of grammar, but as something culturally shaped in the contexts of social life under a kind of anthropology. These two interests, together, served to establish a new sight based on the linguistic study under a socio- cultural ground.

Hymes was influenced by a number of linguists who came before him, especially Frantz Boas and Edward Sapir of the Americanist tradition and Roman Jakobson, and others of the Prague linguistic circle. This influence was shaped by the American tradition which begun by Frantz Boas and Alfred Kroeber, especially by Boas who was primarily concerned with preparing ethnographic description of native American cultures before they were destroyed or assimilated by European settlers. Even before Boas, however, the Bureau of American Ethnology (BAE) under John Wesley Powell had placed a priority on describing Native American for comparative studies of languages on North American continent. In his *Introduction to the Study of Indian Languages*, Powell clearly revealed his intent to relate the description of language to other aspect of culture, stating that:

...for a language is best understood when the habits, customs, institutions, philosophy _the subject- matter of thought embodied in the language_ are best known. The student of language should be a student of the people who speak the language; and to this end the book has been prepared, with many hints and suggestions relating to other branches of anthropology

(Powell, cited in Saville, 2003, p. 05).

It is worthwhile to mention that the American anthropology was strongly influenced by the British tradition (which came to be called functionalist), mainly, by A.R. Radcliffe-Brown and Bronis Malinowski. This latter was much concerned with the social and cultural "meaning" of actions, events, objects and laws as they functioned within the immediate or larger cultural context.

The American tradition of descriptive linguistics in conjunction with anthropological field work, continued to be existed, mainly, by a famous

anthropologist such as Edward Sapir and his student Whorf who were well known with the hypothesis of "Linguistic Relativity" (Saville, 2003, p. 4-6).

In 1964, Hymes and his colleague John Gumperz published a special section of a volume of the Journal "American anthropologists", under which the ethnography of communication as a new field has come to be known. Hence, this latter has become an emergent discipline, addressing a largely new order of information in the structuring of communicative behaviour and its role in the conduct of social life (Saville, 2003, p. 01).

The contribution of ethnography of communication helped interactional sociolinguistics to be developed with the pioneering work of Gumperz (1996), with the idea of "contextualization" in which certain cues such as prosody are used to create a social context, a framework for interpretation. The presence of such cues is central for speakers to interpret and to share their communicative interactions, otherwise communication may be not well understood, or even broken down (Strazny, 2005, p. 979).

Thus, in contrast to the popular linguistic theories of structuralism and transformational grammar, Hymes based his approach on the fact that the meaning of an utterance can be understood only on relation to the "speech event" or "communicative event" in which it is embedded (Hymes, cited in Bussmann, 2006, p. 381).

The basic opposition which was argued by Hymes, was that of communicative competence. He came to the fact that the linguistic competence, argued by Chomsky which merely refers to speakers' knowledge of their language including the rules which they have mastered in order to produce and understand an infinite number of sentences and to recognise grammatical mistakes and ambiguities, is not sufficient. In contrast, his notion of communicative competence extends the previous one, and focuses on the speaker's situational appropriateness of their language.

From all what precedes, we can deduce that ethnography of communication is the emergence of two concerns: Anthropology and linguistics, and behind this fact there was a need to make an interrelationship between them because anthropological linguists (later this became known as linguistic anthropologists) failed to deal with this interrelationship until the 1960s when Hymes realised this omission, something led him to call for an approach that would deal with aspects of communication which were escaping both anthropology and linguistics (Saville, 2003, p. 01).

Communicative Competence as a Comprehensive Way to Understand Language Communication

Communicative Competence

Hymes, in contrast to Chomsky, pointed out that other criteria are required in order for speakers to be able to communicate in an appropriate and effective manner in a speech community. According to Crystal (2008), this notion of

communicative competence focuses on the native speakers' ability to produce and understand sentences which are appropriate to the context in which they occur, and what speakers need to know in order to communicate effectively in a socially distinct setting (Crystal, 2008, p. 92).

In this spirit, the notion of communicative competence as it was introduced by Hymes in the 1960s: (1962, 1964, 1972), emphasised that knowledge of grammatical rules is not sufficient for speaking a language and for communicating, it was considered only half of the story; in addition to the ability of producing grammatically acceptable utterances, speakers also need to know when to speak and when to stay silent, or what is appropriate to say in a particular situation.

The emergence of communicative competence was the birth of this culture - specific speaking rules, it is the central concern of ethnography of communication, in that it tries to uncover, describe, and compare the speaking practices of specific communities (Strazny, 2005, p. 303).

According to Hymes (1972), four questions should be asked for a comprehensive study of language and communication:

- 1- Whether (and to what degree) something is formally possible.
- 2- Whether (and to what degree) something is feasible in virtue of the means of implementation available.
- 3- Whether (and to what degree) something is appropriate (adequate, successful) in relation to a context in which it is used and evaluated.
- 4- Whether (and to which degree) something is in fact done, actually performed, and what is doing entails.

The 1st question of formal possibility has to do with grammatical and cultural rules, whether they obey to these rules or not.

The 2nd question of feasibility is related basically, to psycholinguistic factors such as memory and other cognitive, emotional caused by features of the human brain and body in relation to their physical environment.

The 3rd question of appropriateness will be discussed exclusively as an important criterion for the success of communicative competence. It relates the communicative action to its social environment.

The 4th question and the last, concerns the actual performance; it points to the necessity of empirical observation of a certain communicative event (Hymes cited in Rickheit & Strohnner , 2008, p. 18).

Revealingly, communication is of central importance. In social interaction a certain amount and quality of communicative competence is needed. Its importance emerges from the fact that many individuals and social problems in our societies arise, however, because people are not sufficiently competent with respect to certain aspects of communication. It is clear here, that a good command of communicative proficiency is needed to facilitate a better social life.

A good range of this competence or proficiency is related to the successful communication. A good clarification of communication is related to the study of

its behavioural basis composed of many communication skills because the concept of communicative competence is not easy to be defined in a general way. The reason behind this, lies in the complexity of communication itself because it is primarily cognitive. However, a good definition of skills seems to be that proposed by Spitzberg who maintained that:

Skills, therefore, are generally thought to be manifestations of some underlying ability which is a capacity for action. This capacity is typically conceptualized as a function of numerous motivation (e.g., confidence, goals, reinforcement, potential, etc) and knowledge (e.g., content and procedural knowledge, familiarity, etc) components

(Spitzberg cited in Rickheit & Strohner , 2008, p. 25).

Evidently, Spitzberg here defines skills as the capacity of doing action, which is an outcome of some underlying ability mainly related to the specific knowledge of people who interact, and also of their feelings. In this sense, Saville (2003) stated that: "The concept of communicative competence must be embedded in the notion of cultural competence, or the total set of knowledge and skills which speakers bring into situation" (Saville,2003, p. 18).

It is clear from what precedes that culture is closely tied to communication, and interpreting the meaning of linguistic behaviour lies to this relationship. Culture as relevant to communication contains different aspects, most important among them according to Saville (2003) are: the values and attitudes held about languages and ways of speaking, the network of conceptual categories which results from experiences, and the way is knowledge and skills (including languages) are transmitted from one generation to the next and to new members of the group. Among these aspects, shared judgement of truth value is central component of contextually appropriate usage and interpretation (Saville,2003, p.19).

Accordingly, Findlay (1998) referred to the same context by mentioning the term "social cultural rules" as basic in individual's communicative competence that he must learn in order to use language. He admitted also, that the knowledge of what is appropriate or inappropriate in a given social or cultural context, is to a large extent, a function of learning and acting on shared cultural rules for what he called "proper behaviour" (Findlay, 1998, p. xiii).

In dealing with communicative competence, it is useful to distinguish between receptive and productive dimensions. Saville (2003) considered that only shared receptive competence is necessary for successful communication because an appropriate communicative behaviour entails understanding a wide range of language forms, but not necessarily the ability to produce them. What supports this view is that members of the same community may understand varieties of a language, which differ according to the social class, region, sex (gender), age, and

occupation of the speaker. In doing so, they are sharing receptive competence, and not necessary these members are able to speak (produce communicative competence) them all. Same thing in multilingual speech communities, members often share receptive competence in more than one language, but vary greatly in their relative ability to speak one or the other.

Language Choice

In dealing with communicative competence an indispensable notion must exist, which is called language choice. This term is related to the speaker's selection of different codes and interaction strategy that are used in many specific contexts.

An appropriate language choice is influenced by different concepts. According to Saville (2003) the most important ones are:

1-The Concept of Domain: This may include the general subject area under discussion (e.g. religion, family, work). This concept was developed by Fishman who defined it as follows: "...a socio-cultural construct abstracted from topics of communication, relationships between communicators, and locales of communication, in accord with institutions of a society and the spheres of activity of a speech community" (Fishman, quoted in, Saville, 2003, p. 42).

In here, there are different factors and bundle of social situations which determine domain including:

1-The general subject area, or typical themes under discussion (e.g. religion, family, and workplace).

2- The role relationships between the participants (e.g. Imam- Prayers, mother-daughter, boss – secretary).

3- The setting of interaction (e.g. mosque, home, office).

2- Topic: In multilingual context, which is the case of our society, language choice is primordially determined by the topic; take the case of young bilinguals people, for the reason that they have the opportunity to learn more than one language (e.g. Arabic, French, English) much better than the old people who are in the majority of cases illiterate. These young people have often learned different topics through the medium of one language and other topics through the medium of the second. The choice of using different languages is shaped by the knowledge of vocabulary to discuss a topic in one of these different languages or to use just one language for a particular topic, which is not the case for those people who are monolingual.

In addition to topic, appropriate language choice may depend on setting (time and place) and participants (including their age, sex (gender), and social status). Similarly to language choice, choice of varieties within a single language is governed by the same factors. Furthermore, speakers may choose from among regional varieties in their repertoire depending on which geographic area and subgroup of the population they wish to express identity with.

Another choice is on paralinguistic dimension, for example in our community whispering is suitable to be used as a kind of conversation in sacred places such as mosque, or even in secret topics that should not be heard by others. On the contrary, shouting is preferable in certain places like markets or in certain situations like greetings from a distance.

Generally speaking, the questions of language choice that need answers are: who uses; what (variety of) languages; with whom; about what; in what setting; for what purpose; and in what relationship to other communicative (speech) acts or events.

In relating patterns of language choice within a speech community to these dimensions of context we are discovering and describing the rules of communication (Saville, 2003, p. 45). The questions above are related to the speaking model proposed by Hymes that we base our choice when we speak.

Effectiveness vs Appropriateness

Considering that a good communicative competence is based on two facts: both grammatical and situational (socio-cultural context). According to Rickheit and Strohner (2008) this is primarily possible through two important criteria: appropriateness and effectiveness. Whereas effectiveness describes the outcome of communicative competence, appropriateness connects it with the situational conditions of the actual social interaction (p. 16).

Appropriateness

According to Harmer, appropriateness does not offend against the social customs of society in which a native speaker knows how to choose the suitable thing to say in a given situation Harmer (1990: 13). Similarly, Spitzberg and Cupalh (07) stated that "appropriateness reflects tact or politeness and is defined as the avoidance of violating social or interpersonal norms, rules, or expectations" (qtd.in Rickheit and Strohner, 2008, p. 26). For Rickheit and Strohner (2008), appropriateness is the extent to which a use of language matches the linguistic and sociolinguistic expectations, and practices of native speakers of the language (Richard and Schmidt, 2002, p. 30). This means that a speaker's knowledge when producing a given utterance is based not only on grammar, but also on what is suitable (appropriate, adequate) in the particular situation. For example: Give me this pen! Grammatically is correct, but it would be not suitable (appropriate if the speaker want to be polite because politeness may be confused with command (admitting here, that the tone of speaking is neutral and does not indicate any distinction between politeness and command). Instead, a request (as quality of politeness) can be under the following form: would you give me this pen, please? (More appropriate).

In pragmatics, as Crystal (2008, p. 31) argues, appropriateness conditions for sentences are generally referred to as felicity conditions. We can relate appropriateness to the relative social status of speaker and hearer, and to their ages, knowing that social status is related to social role of participants. For

instance, we would expect to find the language used by a young ,speaking to his friend with the same age, to be different from that used by a young speaking to an old man. Especially, if the young and the old do not know each other, or even the language used by an agent in the administration while speaking to his boss to be different from that used with his colleague who has the same administrative rank.

In general, as Hymes proposed, a competent communication should be judged as appropriate according to social factors in a given situation, and these social factors should not be equated with norms or rules. The reason behind this, is that in some situations it may be very appropriate to alter existing norms and rules or to establish new rules, which means that the criterion of appropriateness is flexible enough to cover a vast variety of relations between communicative actions and their environments (Hymes cited in Rickheit & Strohner, 2008, p. 25, 26). Accordingly, we can deduce that Hymes' definition of appropriateness does not go hand in hand in its totality with that of Spetzberg and Cupach because it stands on the possibility that appropriateness may offend the existing social norms or rules in some cases.

Effectiveness

As a second criterion of communicative competence, effectiveness is centred beyond the meaning that communication is predicted to reach a certain goal. Thus, it is a central criterion for communicative competence. As Spetzberg and Cupch pointed out that: "effectiveness derives from control and is defined as successful goal achievement or task accomplishment" (Spitzberg & Cupach qtd in Richeit & Strohner, 2008, p. 25). This is related to the ability to achieve or to infer a speaker's (utterance) meaning, or to the achievement of the goal behind this intent (e.g. that this irony is meant as a critic or as a joke). A problem can arise with this criterion; in cases where functions and goals of communicative actions are not clear.

Generally speaking, competence according to these two criteria (appropriateness and effectiveness) allows individuals to interpret social and cultural contexts (circumstances), and gives them the ability to use language to communicate culturally.

Types of Communication Competence

The notion of communicative competence, as we have discovered so far, is too huge: it does not imply, simply, to know if something is formally possible in a language, but also the knowledge of whether it is feasible, appropriate within socio-cultural context in any speech community. Accordingly, communicative competence includes three types:

Grammatical Competence (Formal Competence)

This type in a great deal is based on what was argued by Chomsky: it is the knowledge of grammar, vocabulary, phonology, and semantics of a language. A distinction was drawn by Chomsky at the level of competence and performance.

Competence is identified primarily with grammatical competence; it is understood as the underlying or innate principle from which the structure of all nature languages derives (Meyerhoff, 2006, p. 288). Performance, on the contrary, is what speakers do with competence. According to Crystal (2008), competence refers to speakers' knowledge of their language including the system of rules which they have mastered so that they are able to produce and understand an infinite number of sentences. On the other hand, performance comes in opposition to competence to refer to the specific utterances of speech (Crystal, 2008, p. 92).

Pragmatic Competence

This second type refers to the ability to use expressions to achieve a desired communicative effect (Malkmjaer, p. 530). In other terms, it is the ability of a well socialised speaker to know when certain speech acts are required, whether they are appropriate or inappropriate. It is considered as a competence required over and above grammatical competence in order to participate successfully in the speech community (Meyerhoff, 2006, p. 96-97). For example, politeness according to the social normative view is to speak formally and to behave in accordance with situation. According to this view, politeness is regarded as one component of pragmatic competence (Leech cited in Starzny, 2005, p. 866).

Sociolinguistic Competence (also Socio-Cultural Competence)

It is defined as the knowledge of the relationship between language and its linguistic context, knowing how to use and respond appropriately to different types of speech acts such as: requests, apologies, thanks and invitations. It is determined also by knowing which address forms should be used with different persons one speaks to and in different situations (contexts) and so forth.

Sometimes another type of communicative competence, called discourse competence -which is concerned with knowing how to begin and end conversations, when to speak or not to speak in a conversation, what to say in a particular situation. It is different even between social groups speaking the same language or variety. It is considered as part of sociolinguistic competence, it is also related to conversational rules or (rules of speaking).

Again, the knowledge of sociolinguistic competence is related to the appropriate use of language, which involves knowing the sociolinguistic rules of speaking (mentioned above) in a community. This would be possible through understanding the influence of social factors on speech behaviour.

Sociolinguistic competence differs markedly in communities where language shift (change) is in progress, or for immigrants who may lose their ethnic language because of the wide use of styles in the language of the new community. Our sociolinguistic competence is detected through our speech; this latter is manipulated by interrelated factors. Holmes (2001) stated that "we all belong to overlapping social groups. We are concurrently members of social, and ethnic,

and a regional group as well as members of a particular gender and age group" (p. 369). Consequently, a particular way of speaking is constructed mainly unconsciously, from choices. Among these different possibilities, age is a significant contributor in making speech differences (this will be discussed later in this study when dealing with social network). Other factors influence our speech. For example, with whom we are interacting (see later the speaking model), therefore our regular contact through our social network influence greatly our speech.

Holmes (2001) endeavoured to explain most of these differences of speech choice by answering the following question:

How do changes proceed through a community? The process by which a particular change spreads reflects patterns of social contact. You learn the current slang from a friend who learns it from another friend outside your group. You adopt a new pronunciation, often unconsciously; in order to sound more like those you have heard using them. The reasons for the successful spread of one change compared to others are predominantly social and attitudinal (p. 369).

Coming back again to the point of who we are talking to, is primordial in constructing our sociolinguistic competence, and coining this point to that of age factor is also needed in order to use language appropriately. For instance, knowing how to speak with a young man is opposed to the way of speaking with an old man because they are often considered to be different in terms of social groups and cultures, and when they meet their sociolinguistic norms may conflict.

In this respect, a great deal of these differences and probable conflict are strikingly related to the relationship between language, thought and culture, as it is mainly stemmed from the hypothesis of "Linguistic Relativity". Then, it is not surprising that different social relationships are expressed by culturally different patterns of interaction.

Speech Community and Related concepts

Speech Community

From all what it has been seen previously so far in the present study, the notion of ethnography of communication explores how and why language is used, and how its use within a special communicative behaviour varies in different cultures. In order to understand the different communicative behaviours and practices into a broader social context, the study of speech community as a key element is required at this level, and many concepts are required too to be defined, principally: group, language (variety), and norm.

First, we will shed the light on the notion of "group", Whardhaugh (2006) tried to define the group in spite of its complexity, he argued that it consists at least of two members, and with no upper limit to group membership, and there

are variant reasons that make people group together, most important are: social, religious, political, cultural, familial, vocational, etc, that what justifies its extent, for the reason that many groups may belong to each other at the same time, though, they may or may not meet face to face. Beyond this, an individual's feelings of identity are closely related to that person's feelings about groups in which he or she is a member (p. 119).

The study of groups in which sociolinguists have generally attempted to investigate is under the heading of speech community. In this sense, a restriction on the definition of language is useful in making precise bounds around what is considered to be a speech community. This is possible under the condition that only a single language be spoken, and that the speakers in the community share the same kind of common feeling about linguistic behaviour in the community under the appeal to norms within Labov's definition of speech community:

The speech community is not defined by any marked agreement in the use of language element, so much as by participation in a set of shared norms; these norms may be observed in overt types of evaluative behaviour, and by the uniformity of abstract patterns of variation which are invariant in respect to particular levels of usage
(Labov qtd in Wardhaugh, 2006, p. 121).

This means that in order for a speech community to exist, speakers do not have to agree about the language they use or speak in the same way but they do have to agree about evaluative norms. This is the case when Labov discovered that when speakers used language in different ways, there was evidence of shared evaluation with speakers from all the differing social classes evaluating the standard language forms in the same way Llamas et al (2007). This goes hand in hand with what was mentioned previously: a good command of communication is conditioned by the appropriate use of language within a socio-cultural context (p.85).

In this respect, members of speech community not only should share a set of grammatical rules but there should also be regular relationships between language use and social structure; i.e., there must be norms which may vary by sub group and social setting. At this level Hymes insisted that speech communities cannot be defined solely through the use of linguistic criteria, but it is related to society. For Hymes the concept of speech community is a difficult one to grasp in its entirety because it depends on how one defines group in society, he also pointed out that: "Speech community is a necessary, primary concept... it postulates the unit of description as social, rather than linguistic, entity. One starts with a social group and considers the entire organisation of linguistic means within it" (Hymes, 1974 ,p. 47)

From what precedes, any group of people in order to constitute a speech community, must share what they do and know when they interact with one

another and their behaviour is operated within a shared set of norms, local knowledge, beliefs, and values.

Now, we will see other points related to speech community such as: idiolect, dialect, sociolect, and the relationship between them as giving birth to norms, without excluding code switching (shifting) as an important factor in relation to speech's situation change. Then, we will devote our concern to social network as a major element in creating differences in people's speech.

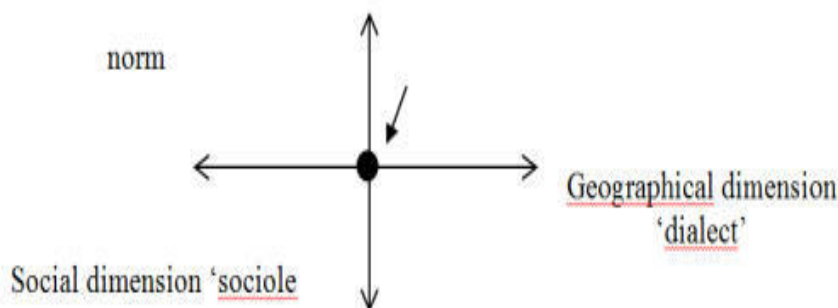
Dialect, Idiolect and Sociolect

The actual individual language behaviour is very variable, this can be explained through accepting the fact that the speech of each individual is different in some variable degree from every other speaker, and his language is unique and peculiar to himself. This language according to Corder (1985) is called idiolect; it is considered as a dialect spoken by one individual (p. 54).

Generally, dialect is any variety of a language characterised by systematic differences in pronunciation, grammar and vocabulary from other varieties of the same language, e.g.: differences occurring within the same English language, from British to American [petrol (British) / Gasoline (American)].

These differences occur due to variability in geographic dimensions, and sometimes to social dimensions (differences of speech within a community are due to differences in density of communication, as argued by Bloomfield (1933, p. 46). We will recognise this fact when dealing later with social network). In this respect, dialect is used to indicate a subordinate variety of a language. If this variety is associated with a place it will be called: regional or geographical dialect, and if it is associated with boundaries of social nature it will be called: social dialect. A recent terminology calls this latter "sociolectal" for the sake of making a clear distinction between geographical and social dialects (Fishman cited in Corder, 1985, p. 55). Both sociolectal and dialectal varieties merge into one another. This relationship can be illustrated diagrammatically as follows:

Fig. 1. Social and Geographical Dimensions of Variability (Corder, 1985, p. 55)



The point of interaction can be regarded as some sort of norm agreed by a group of people interpreted by some set of sociological characteristics shared in

common, e.g. education, social class, geographical residence Corder (1985, p. 55). We would add here age as another element which serves to manipulate and regulate the norm between groups of people within the same speech community and social networks (as we will see later), in that age is a regulator factor in differentiating the norms accepted distinctively among both: the young and old people.

Additionally, the social situation (or context) impose itself to manipulate person's idiolect, and leads him to change his performance when he speaks in both the sociological and geographical dimension in accordance to "who he is" in relation to "who his hearer is". In here, the speaker pays attention to how he speaks, and attempts to maintain the norm according to the situation or context in which he finds himself. This behaviour according to Corder (1985) is called "dialect switching" or "code switching" or rather dialect or code shifting i.e. The speaker switches from one code to another in different situations, and this is remarkably related to sociolinguistic competence discussed earlier (p. 56).

In multilingual communities, as it is the case in our Algerian society, a similar case of switching but not exact as code switching is called 'code mixing', in that in code switching the point at which languages change corresponds to a point where the situation changes; whereas, for code mixing it occurs when a fluent bilingual talking to another fluent bilingual changes language without any change at all in the situation. Speakers in code mixing balance the two languages against each other as a kind of linguistic cocktail, (exchange of words from both languages) i.e. a few words of one language, then a few words of the other, then back to the first for a few more words and so on (Hudson, 1996, p. 53).

This last manner of speech is mainly used in our community by young people rather than old people: evidence shows that the former are more educated and more bilingual in terms of rate and number than the latter, due to the specificity of our society in general and the influence of illiteracy by colonialism.

Social Network

Another concept is strikingly related to speech community, that we firmly believe is useful in achieving its meaning, it is that of social network. According to Gumperz "Speech community, broadly conceived, can be regarded as collectivities of social networks" (1996, p. 362).

The social network as Wardhaugh (2006, p. 152) pointed out, focuses on the social ties that specific speakers have with each other, and examines how these ties affect speakers' linguistic usage. In other terms, it is the sum of relationships that an individual shares with other people; it has received attention in recent years. As Milroy and Gordon have defined: "the relationships (individual) contact with others... [Reaching out] through social and geographical space linking many individuals" (Milroy & Gordon qtd in Meyerhoff, 2006, p. 184).

Network can be dense or loose, the former is possible if members that a person interacts with: have close and strong interaction with each other and knows each other, otherwise it is loose (Wardhaugh, 2006, p. 129). Consequently, ties between people can be stronger or weaker; within dense networks strong ties exist, which can explain how speech forms remain stable over long periods. On the contrary, weak ties may provide a crucial means by which change -either linguistic or cultural - infiltrates social networks due to the lack of norm reinforcement (Malmkjaer, 2005, p. 484). Other factors according to Milroy and Gordon (2003) caused disruption of close-knit, localized networks, these are: migration, war, industrialization and urbanization (Milroy & Gordon cited in Llamas et al, 2007, p. 87).

Nowadays, especially with widespread access of telephones, e-mails and internet, intensive networks of interaction have been to come easy among different groups in our community mainly among the young people rather than old people, which makes them loose social networks, for the fact that they do not know each other. Consequently, a change in both linguistic and cultural knowledge is likely to be found among young people, which make it different from that of old people.

The importance of the distinction made between the two types of networks: dense and loose, leads to what has been articulated by Bloomfield (1933) : "differences of speech within a community are due to differences in density of communication" (p. 46). Indeed, Bloomfield was right, and this is clear also from what has been argued by Meyerhoff (2006) that social networks have to effect on the variation that exists in the community at large: a person when he associates with another trough, for example, work or friendship networks can have a significant impact on how he talks (this is the case of dense social network) (p. 05).

Applying this on our present work will bring evidence that, for example, both young and old people tend to interact with those who are from the same age rather than from those who are different. So, both of them are considered to be distinctive social networks. This is clearly stemmed from the fact that both of young and old people, distinctively, have similar interest within the same social network in accordance with their age.

We can identify this fact simply by asking different individuals questions such as: 'who are your best friends'? Or 'name all the people that you had a conversation with yesterday', and of course asking them also about their ages. Another point which is primordially closely tied to that of speech community and social networks, and which brings clarification about the similar norms showed by these different social groups, is that of sociolect discussed earlier.

We have so far discovered the importance of socio-cultural contexts under the concept of communicative competence in which communication takes place. Besides, we have also talked about the important role of norms as a key element

in determining cultural differences between members of different social networks, from which a speech community is consisted. It remains to determine another crucial component of ethnography of communication; it is that of speech event and its analysis under the Hymes' speaking model.

Speech Event and the Speaking Model

Speech Act, Speech Event, and Speech Situation

Ethnography of communication involves observing human communication. According to Findlay (1998) this is possible through three levels introduced by Hymes, under a hierarchical frame work, which are: speech situation, speech event, and speech acts (p. 61).

The speech situation: represents the larger contexts and the general setting and scenes for communication, in which more specific speech behaviours (speech events) occur. For example, holiday celebrations, school semesters, important rituals, dinner party and so on. In this first level the broad context of communication is created.

A communication situation may consist of one or several communicative (speech) events, which refer to specific activities, occur (such as jokes, job interviews and conversations, a lecture). In such activities as Duranti (1997) pointed out, speech plays a crucial role in the definition of what is going on, that is if we eliminate speech the activity cannot takes place (p. 289).

Finally, speech acts are utterances made by one person; they are the minimal unit of analysis, and represent a highly specific action that occurs within broader communicative circumstances (speech events and situations). For example, (greeting, request, apology) (Findlay, 1998, p. 61).

These three levels as Carbaugh demonstrated, are involved in a speech community; considering that this latter is a group of people who share rules for using and interpreting at least one essential for membership in a speech community (Carbaugh cited in The Blackwell International Encyclopedia of Communication, 2007).

The importance of speech (communication) event within context" and situation can be illustrated through the following example:

- 1- (A) Can you tell me what time is it? (speech act1)
(B) Yes, I can (Speech act2).

The problem with (B) is that he responded with the literal meaning, not with the speaker's meaning. Instead, a normal sequence of this Conversation for example would be as follows:

- 2- (A) Can you tell me what time is it? (Speech act1).
(B) The time is X (speech act2).
(C) Thank you (speech act 3).

In the first case (1) unlike the second case (2), (A) might concluded that (B) is ignorant of the speech event (asking for the time). Accordingly, we conclude that (B) is being uncooperative though there is a possibility that (B) is perhaps

joking, but it is far from being accepted since we don't usually joke with strangers on the street.

In here, the principle of context is conditioned by understanding the context of speech events in which they occur (in the previous example the speech event is that of asking about time). In the same way, speech events that consist of different speech acts take place within a larger context of speech situations.

As a result, speech event has taken a prominent position in the understanding of communication; therefore, we are going to focus on its meaning and its analysis, under what Hymes called the "Speaking Model".

Speech Event

Speech event is defined by Crystal (2008) as the description of a communicative exchange made meaningful by culturally specific structures of participants, genres, codes and other elements (p. 446). This description as Wardhaugh (2006) clarified, is related to all the factors that are relevant in understanding how that particular communicative event achieves its objectives (p. 247).

These factors are analysed through the speaking model used by Hymes under the mnemonic device: S P E A K I N G as an acronym. In fact, this acronym is an application and extension of Jakobson's arguments concerning the multifunctionality of language that allows us to examine how the different factors play a role in the shaping of the message and its interpretation. Indeed, Hymes' 1962 paper as Van Dijk (2009) pointed out was dedicated to Jakobson, in which he proposes an 'emic' approach to speech event. Hymes defined the ethnography of speaking as the study of "The situation and uses, the patterns and functions, of speaking as an activity in its own right" (Hymes qtd in Van Dijk, 2009, p. 158).

This is related always to the notion of context that is mentioned in this early article: "All utterances occur contrastively in contexts, but for much of the lexicon and most larger units of speech, the contextual frames must be sought not in the usual linguistic corpus, but in behavioural situations" (Hymes qtd in Van Dijk, 2009, p.158).

Accordingly, context, thus, is needed to disambiguate the meaning of utterances. In the following years, Hymes developed the basic ideas of ethnography of speaking (later called "ethnography of communication"). Hymes explicitly built on Jakobson's speech event model by refining and expanding Jakobson's six "factors into a list that grew from seven to sixteen.

The sixteen components were : (message form; message content; setting; scene; speaker/sender; addresser; hearer/receiver/audience; addressee; purposes (outcomes); purposes (goals); key; channels; forms of speech; norms of interaction; norms of interpretation; and genres). He regrouped these sixteen components within eight divisions under the acronym S.P.E.A.K.I.N.G (Setting and scene – Participants – Ends – Act Sequence – Key – Instrumentalities – Norms – Genre) (Hymes cited in Duranti, 1997, p. 288).

The difference between the two models of both Jakobson and Hymes is that Jakobson was not interested in the social cultural organisation of speech event or their role within a community as much as the function of speech. Whereas, Hymes who considered community as the starting point, and speech events are where communities are formed and held together. He was also concerned with how different aspects of the interaction help to define what is said and how it is said. Consequently, speech acts and speech events are units of participation in at least two ways:

- 1- They are ways for people to belong to a community.
- 2- They are ways of constituting a community (Duranti, 1997, p. 289-290).

The Speaking Model (Analysis of Speech Event)

According to Wardhaugh (2006), the factors of this model are relevant in understanding how a particular communicative event achieves its objectives (p. 247). These factors are as follows:

1- The Setting and Scene (S): they are related to speech. Setting refers to the time and place which are the concrete physical circumstances, or location in which speech takes place. For example, the setting for a business meeting is likely to be a conference room, and it can take place at any time. Whereas, scene refers to the abstract psychological setting or the cultural definition of the occasion. According to this first factor speech event may have an effect on what is being said and how it is said because our shared knowledge of scene includes knowing which spaces are most appropriate, and within a particular setting, participant are free to change scenes, as well as, the level of formality (e.g. go from serious to joyful).

2- The Participants (P): includes variant combinations of speaker–listener and their relationship with one another, i.e., the social role of each participant in the interaction, their age, sex (gender), and social background. The relationship: speaker–listener may be expressed in general way as speaker–audience. For example, a teacher may ask a student, but in this case the message is not shared only between these two persons in a classroom as speaker and listener; it extends to the totality: teacher and students as speaker and audience.

Two aspects of participants needed to be taken into consideration regarding the context in which speech event happens: who they are and what roles they are taking within the speech event. For example, speaking with the boss in the administration involves a relationship by the role of each of them (the simple worker and the boss).

3- Ends (E): refers to the purpose, goals, and expected outcome of an interaction. For example, an old man may tell a story about his life experience to teach the youth and give them lessons from life. Another example of telling a joke may bring the goal of entertaining, pass-time, or sarcasm, depending on the situation and even the age of the teller.

4- Act Sequence (A): refers to the order of actions, message form, and message content. It contains the precise words used, how they are used, and the relationship of what is said to the actual topic at hand.

5- Key (K): refers to the manner and the general tone of interaction or spirit in which a particular message is conveyed: light – hearted, serious, precise, mocking, and sarcastic. For example, in funerals most are serious, or in the mosque the discourse given by the “imam” is serious and precise.

6- Instrumentalities (I): refers simply to the medium of communication or the choice of channel, e.g. oral, written, or telegraphic and the actual forms of speech employed, such as the language, dialect, code or register that is chosen. Using code switching in variant situations, and code mixing from one language to another is also part of this factor. For example, the old men in our community speak in a vernacular way and casual manner, unlike the young people who might use a more formal register in educational settings and code mixing of more than one language in daily conversations.

7- Norms of Interaction and Interpretation (N) : refers to the social rules governing the event and the participants’ actions and reaction, i.e.: what communicative behaviours are regarded as appropriate by a speech community, and also how these may be viewed by someone who does not share them. For example, in many parts of our society, especially in Bedouin regions, it is unacceptable if a new married man meet his father during the first days of marriage, or even to meet his father in presence of his wife along his life.

8- Genre (G): refers to the categories of communication, (e.g. poetry, prayer, lecture, proverbs, riddles, sermons) as kinds of speech acts or event (Wardhaugh, 2006, p. 247-249; Strazny, 2005, p. 304).

Among the eight factors, norms of interaction and interpretation are the most determinant of culture, in that people of particular cultural group may share different values from that of other groups. Therefore, the norms constitute the focus of studies in ethnography of communication. However, these norms are determined by some elements, such as setting, participants and key. Act sequence may also indicate what norms of interaction and interpretation participants have adopted in conversations.

Conclusion

Ethnography of communication is basically concerned with the study of language in relation to the social and cultural setting. In contrast to the simple study of language structure, ethnography of communication is primordially concerned with language use and rules of speaking in which speakers as members of speech community and different social networks, equate particular language codes and topics with particular socio-cultural setting. In this respect, speech events take a central part in speakers’ interaction based on their communicative competence. The latter which transcends over the speaker’s linguistic competence gives him the ability to communicate in a more successful way.

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