Plurilingualism and Interculturality within Women's Associations: Case of the City of Rabat

Mounia BOUMEDIANE

1. Royal Institut of Amazigh Culture
2. University Mohamed V
Faculty of Letters and Human Sciences
Rabat

Abstract

The present article is the sum up of the study of "the Needs and Informational Behavior of the Feminine Associations in the City of Rabat[1]". It tackles one part of my doctorate thesis that has never been published meanly the points in relation toplurinlinguism and interculturality within the women' associations. This article is subdivided into three main parts. The first one deals with discursive practice within women's associations. The second one is the code switching within the women 'associations discourse. The third one is the sociolect variation according to the gender.

Key words: Women 'associations, gender, plurilinguism, interculturality.

Introduction

The doctoral thesis entitled "Study of the information needs of women's associations: the case of the city of Rabat", which we had the pleasure to defend in 2016 was an opportunity for us, an opportunity to approach, from different angles and by taking advantage of different theories, the universes of Moroccan women's associations, their objectives and challenges, their operating methods.

And it is precisely in the context of this work that we have studied a large number of considerations relating to the cultural dimension, and this after having highlighted them and clarified the foundations that govern their deployment.

Civil society, an essential component of the Moroccan population, bears witness to the cultural diversity and linguistic pluralism which has always made Morocco so rich as a melting pot of many civilizations that have settled and developed there. Also, our study not only confirmed the extent of this linguistic diversity, but it showed some of its methods of deployment in the discourse of women's associations which served as an analysis sample.

Discursive practice within women's associations

This study has been an opportunity for us to shed light on the linguistic plurality which primarily characterizes the discourse of Moroccan civil society. This sociolinguistic plurality takes on a complex character in so far as it is characterized by the contact of several languages, themselves subdivided into varieties and dialects.

These languages, which sometimes have complementary and sometimes concurrent functions, are linked together in a network of embedded diglosia that should be defined with precision.

This is how we have seen that discursive practice within associative life is strongly territorialized. Each associative member expresses his thought, his idea with the dialect which marks his region.

Thus, we have shown that the language practice within Moroccan associative life is notoriously territorialized, in the sense that the actors take advantage of different opportunities for speaking or discursive production to show what we could call a form of "geographic or territorial discursiveness".

Thus, we were able to demonstrate that identity anchoring is of crucial importance in the choice of discursive varieties among the associative actors that we were able to question and of which we analyzed a large number of institutional discursive productions.

---

[1]Boumediane. M. (2018),Study of the informational needs and informationalbehavior of women 'associations : As a case the city of Rabat. Edition UniversitairesEuropéennes.
https://www.editions-ue.com/catalog/details/store/gb/book/978-620-2-27408-1/la-communication-des-associations-f%C3%A9minines:?search=978-620-2-27408-1

These productions make it possible to position their respective authors due to a linguistic choice, but while weaving the possibility that intercultural bridges can be woven between the different actors belonging to different cultural references.

In this regard, our study revealed the concomitant use of three different languages: Arabic, Amazigh and French. It also made it possible to identify not only specific needs, but also the strategies which govern the choice of the language to be used.

Standard Arabic itself is the language of public institutions, of situations of formal communication. All institutional communication tools are developed in Arabic: poster, leaflet and even the forum website although there are two sections for the choice of other languages such as French, English and Spanish. However, the content of these topics is disabled.

Median (or modern Moroccan) Arabic borrows its phonological and morphological basis from urban dialect Arabic and its lexicon from Standard Arabic. It is generally used by the elites for their oral interactions in situations requiring a certain formality or semi-formality, in order to avoid Standard Arabic perceived as pedantic, dialectal Arabic perceived as vulgar or French perceived as the language of colonization.

These three great varieties of Arabic (dialect, standard, median) therefore maintain a relation of functional complementarity which is reminiscent of what Youssi calls a "trilateral functional specialization".

French, the language of economics, is associated with modernity. It is the language of diplomacy and of the elite in general, even though it is seen in certain situations as a vestige of colonization, and therefore liable to be judged unfavorably at times.

French is the communication tool in all the communication actions that this network carries out. The entire graphic charter of the network (leaflet, brochure, and even the network's website is drawn up in French; only the emblem is translated into English.

It goes without saying that the choice of a language is not arbitrary but it responds to the communication strategy adopted and adapted to each association. Language practice in associative life reveals the territorial identity of associative actors and reflects the cultural plurality of Morocco.

The analysis of the results of our survey made it possible to highlight the fact that women's associations juggle several languages whose cultural, social, etc. for positioning purposes, depending on the contexts in which they find themselves, the interlocutors with whom they are dealing, as well as the expected objectives.

Functions of code switching within women's associations

The functions of code alternation correspond to the ways in which speakers use and apply code alternation in their interactions.

According to Gumperz (1989), there are six functions employed during code switching, namely, citation, speaker designation, interjection, reiteration, message modeling, personalization versus objectification.

However, Gumperz argues that "a list of functions alone cannot explain what the linguistic bases of listener perception are, or how they affect the process of interpretation."

Likewise, this researcher states that to make the study of functions more satisfying, one must "postulate the extralinguistic factors or underlying knowledge elements which determine the occurrence of work-study".

By following the straight line of thought of Gumperz (1989), we have shown that associative actors use code switching to deliberately express their words, depending on the topic addressed and the communication situation.

In this sense, the use of code alternation by associative actors adjusts to referential, directive, expressive, phatic and metalinguistic factors.

Moreover, the choice of code switching, whether it is conscious or not, suggests that the associative actors exercise a kind of discursive appropriation endorsed by cultural and identity imprints which in a way refer to the linguistic territorial specificity coated on it. regional peculiarities.

Following the segmentation of the discursive practices of female associations, we have made an inventory of borrowed words that refer to different specific semantic fields.

These terms therefore testify to the important presence of collective memory and a desire to display a linguistic identity. These borrowed words function discursively as lexical marks of the Moroccan socio-cultural situation, denoting the representations specific to the Moroccan geographical and socio-cultural space.

During our participation in events organized by women's associations, we were able to take note and transcribe the interlocutions of some speakers. The experts from the interlocutors infer from the code switching and the language practice used by the so-called associations, below are some examples transcribed according to the API:
Indeed, the problem of confronting languages within women's associations gives rise to important productions to study.
In this same linguistic community, we can speak of identity languages, foreign languages and also mixed or mixed "code mixing" or code alternation languages manifest in the discursive practice of associative actors to deliberately express their words.
The use of code alternation in the discourse of women's associations, whether conscious or unconscious, depends on the theme addressed during the communication' situation of the speakers and interlocutors.

Does the sociolect vary according to sex within associations

For the purposes of our analysis, we drew on the work of William Labov and David Sankoff which focuses on the evolution in the field of the analysis of linguistic variation through the development of an adapted methodology.

This so-called variationist analysis seeks to explain the use of variants based on extralinguistic factors, such as time (diachronic variation), social factors such as the speaker's age, sex, ethnic and socio-economic affiliation (diastratic variation).), the communication situation and the context of enunciation (diaphasic variation) and finally geographic mobility (diatopic variation).

Our study has shown us that one of the influencing factors at the linguistic level is the gender of the interlocutors.

This finding corroborates the current of feminist thought for which there is a "sexual role in the use of language". Numerous studies such as Irigaray (1974); Leclerc (1974); Lakoff (1975); Key (1975); Aebischer (1979) is part of the same order of ideas and examines certain questions such as the use of language according to the speaker's sex, notably with the study of the distinctions between men's speech and that of women at multiple levels (morphological, phonetic, syntactic), and the study of the sexist nature of the structure of language.

The present work also made it possible to see to what extent women's associations constitute a true microcosm of Moroccan society reflecting the image of Moroccan women, their clashes and their misfortunes, their hopes and desires,   etc.
But what was also interesting to describe in the context of our thesis is the way in which associative actors carry out their advocacy to defend their projects, to explain their motivations and, ultimately, to achieve their objectives.

Indeed, during their pleas, the women showed a certain enthusiasm and unfailing involvement, boosted as they are by an unparalleled motivation.

It is this aspect that led us to focus on sexolectal variation from the point of view of emotion and implicit in discourse. This has led us to detect the existence of difference between the speech of men and women: female speech is more marked by emotion and "interpersonal sensitivity" than that of men.

They use more personal pronouns, adverbs of intensity and negations compared to men who prefer impersonal pronouns and exclamations. The adjectives "emotional" and "interpersonal" also appear in more recent studies of female speech.

Women, with a "socio-emotional" tendency, prefer personal conversations on intimate subjects and they are also more talkative, more polite than men.

In terms of discourse, we have observed in men, discourse is built on the "communicative aspect of the message" while in women, discourse is dominated by the "meta-communicative and interpersonal" aspect.

Thus, a postponement / report opposition between man and woman has been attested. In other words, through conversation, men seek to impart information while women use it more as a means to create bonds of solidarity.

Additionally, we have noticed that women use a richer range of emotional terms, more deictic speech, and more implicit style than men, confirming that it is difficult, if not impossible, to isolate gender variation from other factors. such as communication situation.

We concluded that gender difference in the language practice of women's associations cannot be understood without taking into account its impact on verbal interaction.

The differences between the speaking of men and the speaking of women are certainly of a preferential order and rather linked to the communication situation and to the themes addressed.

Indeed, sexual differentiation manifests itself through the social ambition of the woman who wants to access a higher social status through language and to prove or have proven that she will be able to achieve her goals by being determined, motivated and multilingual to explain her point of view and opinions.

Through our participation in the various activities carried out by some women's associations and to which we were invited, we noticed that women associative "actors" are, in fact, more enthusiastic.
We have felt that the question of women is appropriate for women who are more apt and able to lead a battlefield for the emancipation of women and to promote their rights and dignity by granting the necessary resources to guarantee their income.

We can say that the variant used by women is standardized because it goes hand in hand with their role as guardians of the mores and founding values of society and therefore regardless of the variant they use, the later will be promoted to the rank of prestige variant.

The sociolect varies according to the type of associations. Indeed, for associations with a socio-economic vocation, the means of communication is the French language and Darija. French is used by the officers and during the events communication actions. The darija is used by associative actors to communicate with illiterate women who are beneficiaries of training in sales and marketing techniques for their local product.

Bibliography

BENNIS, S., (2013), "survey protocol: interview", in method of research and development of academic work. Didactics, NTIC, translation and culture laboratory publication. PP. 42-57.
BENNIS, S., (2009), "Urban dynamics and identity construction, Case of the city of Béni-Mellal (Center of Morocco)", n ° 1-2, Archiviodietnografia, Rivista del Dipartimento di ScienzeStoriche, Linguistiche e AntropologicheUniversitàdegliStudidella Basilicata. PP. 119-137.
BENWAKRIM, N., (2000), "The Moroccan women's associative movement: Constituent elements and real issues", (round table proceedings), Rabat, Espaceassociatif, Friedrich Ebert Stiftung, PP.50-52.
BOUKOUS, A., (1998), "Sociolinguistic research in Morocco" in Human and social sciences in Morocco. Studies and arguments, Rabat, pub. Univ. Mohammed V-Souissi, IURS, pp. 335-372
BOUKOUS, A., (1995), "Society, languages and cultures, symbolic issues", publication of the Faculty of Letters and Human Sciences, Rabat. PP. 29-35.
BRIAU, J., (1997), "NGOs, actors of international solidarity", Rabat, French Embassy in Morocco, June, In: Zellige N ° 5. PP. 67-82.
ATHERTON, P., (1977), Manual for Information Systems and Services. Paris, UNESCO.
BAKIS, H., (1993), Networks and their social issues, Paris, PUF.
BENYAHYA, M., (2001), Collection of documents and legal texts relating to the status of women in Morocco, Publications of the REMALD, Coll. Texts and Documents, N ° 48. P. 375.
BELARBI, A., (1997), Women and Civil Society-Rights and citizenship of women in the Maghreb, Editions le FENNEC.
BRITAIN, J.M, (1985), The Relevance of Social Science Literature in the World. In International Social Science Review, vol. 37, n ° 2. PP. 37-43.
CHEN, C., (1982), Information seeking: assessing and anticipating user needs, New York, Neal-Schuman Publishers.
Dubois, J., GUESPIN, L., GIACOMO, M., MARCELLESI, C., MEVEL, J-P., (1989), Dictionary of Linguistics, Paris, Larousse.
Associative space, (1998), Associative action in Morocco: elements of strategies, Round table proceedings, Rabat, Friedrich Ebert Stiftung Foundation.
GHAZAL1, A., (1996), Legal and practical guide of Moroccan associations. Rabat, Toumi Printing.
GUMPERZ, J., J., (1989), Interactional Sociolinguistics: an interpretive approach, University of Reunion, L'Harmattan.
Le COADIC, Y-F., (1997), Usages and users of information, Paris, ADBS, Nathan editions.
LINE, M., (1974), Draft definition: information and library needs, wants, demands and uses.
In: Aslib Proceedings, vol. 26, n ° 2, February. p.87.
LOUBET DEL BAYLE, J-L., (2000), Initiation aux méthodes des sciences sociales, Paris, l'Harmattan.