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*Reconnoitering the Effect of Multilingualism On the  
Reconnoitering the Effect of Multilingualism On the  
Algerian Identity  
Algerian Identity*

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foreign languages and cultures

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## Dedication

*Praise be to God, whose care and mercy have always accompanied me through life changes.*

*To my beloved Mother and father.*

*To my lovely sisters sawsen and hadeel , my brothers: Lazher, Mohamed, Hamza.*

*To my nephews whose presence has been missed haithem and seif .*

*To my best friend and my partner Halima, my dear friends:*

*Meriem, Hanane, Abla, Ilhem, sissa . To those who helped us with their advises and support: Ilhem, Iness, Zaki.*

*Nour Amrane*

## Dedication

*I dedicate this work to the Almighty God firstly I 'm really thankful for his protection and blessings ,I want to thank my supper mother and my sisters , brothers and my soulmate houda for the urging and encouragement ,I also dedicate this dissertation to my dear teacher atik imane and all the friends ( Ilham ,chaima, boutita ,iness tam, abd salam, bichi ramzi zaki, imane ,sissa and asma who have supported me all the time ,I really appreciate that , special thank for you all.*

*Halima ferroudj*

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# ABSTRACT

Multilingualism and identity are two inseparable concepts that have been a subject of debates over the years. Algeria is a vivid example of the present work intended to explore Multilingualism and its relationship with the Algerian identity and examining this linguistic diversity from psychological and sociological perspectives. The research aims to present the periods where Algeria knew a great linguistic change through history, on the other hand, the study gives a historical study of multilingualism, differentiates between this latter with other phenomenon such as Bilingualism and plurilingualism. This topic has raised many questions including the attitude of Algerians toward multilingualism, if they were sticking to their identity and the situation of the existed languages. Accordingly, the following hypotheses have been set: Teachers have positive attitudes toward multilingualism, students stick to their Algerian identity despite being multilinguals. The results showed that the Algerians have a positive view toward multilingualism, despite their ability to master many languages that most of the time lead them to use more than one language to form one sentence. Yet, they are still stick to their identity.

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**List of abbreviations.**

**AA:** Algerian Arabic

**CA:** classical Arabic

**MSA:** Modern standard Arabic

**L<sub>1</sub>:** First language

**L<sub>2</sub>:** Second language

**EFL:** English foreign language

**SLA:** Second Language Acquisition

**Fr:** French

**Eng:** English

## **General Introduction**

## **1. Statement of the Problem**

The connection between language and identity is literally so strong that a single feature of language use is enough to recognize a person's belonging to a certain community. Algeria's complex history of linguistic diversity has led to the coexistence of many languages or what we can call "multilingualism" this complex sociolinguistic situation created a phenomenon of mastering many languages and becomes a common practice in the Algerian community. This study investigates the use of these languages that divided the society into many groups each group defending a certain language or a dialect upon another and between this and that the Algerian identity is in the struggle to survive

## **2- Aims of the Study**

This study will focus on the status of languages spoken in Algeria. The study aims at:

- shedding the light on the phenomenon of multilingualism
- examining the contact between: Arabic, Algerian Arabic, Tamazight, French and English, and investigating whether they are convergent or divergent.
- Exploring the attitudes of Algerian multilingual speakers towards these languages and its effect on their identity.

## **3- Research Questions and Hypothesis**

In the light of what has been said, this work addresses the following research questions:

- 1- being multilingual, do learners stick to their identity?
- 2- Does the languages spoken in Algeria consort with each other?
- 3- What are teachers' attitudes towards these languages?

In order to qualify the outcome of the phenomenon of multilingualism in the Algerian community, and as an attempt to give answers to the above questions, we have set the following hypotheses;

- Teachers have positive attitudes towards multilingualism.
- Students stick to their Algerian identity despite being multilinguals.

#### **4- Research Methodology**

The method used to investigate the research problem is the mixed method that use both quantitative as well as qualitative means of research. For the sake of realizing the objectives of the research a questionnaire was used in order to gain qualitative data from university learners. On the other hand, an interview with teachers was made to give more credibility to this research.

The sample chosen for this study were third year university students at Abbes Laghrour University at Khenchela. We intended to deal with this grade specifically because they are more likely to be professionals in both English and French compared to first and second year who are still in the process of developing their skills. Additionally, we opted for interviewing 10 high school teachers who are in the field of teaching languages to give our research an academic character. The participants are 46 students from both genders, who were selected randomly for the sake of objectivity.

#### **6- Structure of the Study**

The present dissertation is divided into two chapters preceded by general introduction. The first chapter provided the concept of identity and its strong relationship with language as well as how identity forms in the time of adolescents. To better understand the current linguistic situation, we went through a historical overview of the languages spoken in Algeria, we also spoke about today's linguistic situation in Algeria

and the relationship between identity and foreign languages learning to end up with the struggle that most of multilinguals suffer from concerning their identity.

The second chapter concentrated on multilingualism. To better understand this phenomenon, we provided its definition and the difference between this latter and bilingualism as well as plurilingualism. We passed by multilingualism landscape in which we showed the existence of this phenomenon in Roman, in Europe and outside Europe though, we focused on studying multilingualism in Algeria. Moving to language awareness to finish this chapter with the benefits of multilingualism in Education.

Finally, the third chapter, which contains empirical work based on a questionnaire attempts to analyse the effect of using different languages by multilingual Algerian speakers on their identity, it will also throw light on the attitudes of those people towards multilingualism.

## **Chapter one:**

### **Identity and Language in Algeria**



**Chapter one: Identity and Language in Algeria**

**1- Introduction**

**1-1-Definitions and descriptions of Identity.**

**1-2- Connection between language and Identity.**

**1-3- Adolescent Identity Formation and Autonomy.**

**1-4- A Historical Overview of Languages spoken in Algeria:**

**1-4-1- The Indigenous Inhabitants of Algeria.**

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**1-4-5- English in a Multilingual Algeria.**

**1-5- Today's Linguistic situation in Algeria.**

**1-6- Identity and Foreign Language Learning (SLA).**

**1-7- The struggle for Identity.**

**1-8- Conclusion**

**Introduction**

The study of identity is the study of how individuals and groups answer the “who are you” question (Vignoles, Schwartz, and Luycksc, 2001). The question who are you is one of the most important question that most people will face in their journey of life, the answer to such question won't be easy to figure out it needs deep thinking and maturity of mind. When we listen to a conversation by different individuals our first impression of their identity will be influenced by their accent and how they speak; the language that a person speaks is a part of one's culture and identity. So, many scholars claim that the importance of language diversity is determined by the following aspects: ecological diversity, identity which is expressed by language as repositories of nation identity, and language as the most important phenomenon. The real challenge when it comes to language diversity is the ability to choose one specific language that defines his/her identity, ultimately being a multilingual brings benefits, struggles, and so many questions. The sociolinguistic situation in Algeria is particular; it's a product of history the history of different languages and their development. The presence of many languages has created a colorful sociolinguistic situation which gave birth to: bilingualism, plurilingualism, and multilingualism. In this chapter, defining and describing the meaning of identity are the first important points to discuss. Then, we present the connection between language and identity. After that, the adolescent identity formation and anatomy are characterized. Furthermore, we report the historical overview of the language spoken in Algeria, passing by the present linguistics situation, and identity and foreign language learning to end up with the struggle for identity.

### 1-1-Definitions and Descriptions of Identity

The term identity literally refers to sameness. One might possibly expect that identity would be remarkable when people are most similar (Marry Bucholtz and Kiraa Hall,2005). Identity is" people's concepts of who they are, of what sort of people they are, and how they relate to others".Hogg & Abrams (1988,p.2).

According to Wendt (1992) identities are to some extents stable, play a particular understandings and expectations about self . Identity is a concept that's not locked up (as does much in sociology) nor detached (as does much in philosophy and psychology) people from their social and symbolic world, so it has over the years gained a generic strength that few concepts in our field have.(Davis,1991).

Bhabha (1994) states that identity is in no way a prior, nor a completed product; it is only ever the problematic access to an image of totality .The late modern social theorists have developed a particular sociological perspective on selfhood in “ new times” identity matters more now because we have more choices; it could be argued that in the past, communities were strongly based on classes, and people were pretty much kept to themselves while modern world appears to offer openness, mobility, and choice (Beck 1992, Giddens1991).

The most fulfilling sense of identity is experienced in basic terms as an experience of psychological wellbeing; it's most obvious concomitants are a feeling of being at home in one's body, a feeling of knowing the place one is going (EriK H. EriKson 1968). Identities are not perceived as constant and stable, but rather as

numerous, fluid, and dynamic, and seen as hot forming and being formed by means of cultural expressions. In other words, identities are not only something we possess, but also something we create, form and change by action (Joseph, 2004).

Freud (1955) considered that an individual's sense of self as resulting from parental influences which are necessary in the development of self-definition. Introjection which is primitive incorporation occurs at some stage in the preliminary phase of person's development. Additionally, Freud believed that this self-definition or self-concept was more a result to early life, and was then pretty much set (Schwartz, 2001)

Identity emerges as a kind of unsettled area, or an unresolved question in that space between a variety of important discusses until lately, we have improperly thought that identity is a sort of fixed point of thought and being, a ground of action. The logic of something like a ' real self ' however, Identity is a process and a split. Identity is no longer a constant issue, but a doubtful point, additionally identity is also a relationship of the other to one self (hall,1989).

Finally, Taylor described his identity by the commitments and identifications which give the form of horizon inside, in which he can attempt to decide what is good or valuable, or what out to be done, or what is accepted or refused (Taylor,1989).

**1-2- connection Between Language and Identity**

The word 'identity' was there from the very beginning, and then the word was made flesh, it was so in the beginning and it is so today. The history, the culture, the traditions and the life of people are all carried within the language. Language is the people; we cannot even imagine the life of people without a language, or a language without people. The two are so connected. To know one is to know the other (Sabine Ulibarri, 1964).

When any human being acts and interacts in a given context, people notice through their language that they are interacting as a certain kind of a person or different kinds of persons at once, the notion "kind of a person" describes the way in which people get affected by their surroundings in a way or in another ( Hacking, 1983, 1986, 1984, 1995, 1998); when we use language, we do as individuals with social histories. Language and identity are inseparably related to each other. At the same time, language is the medium used by individuals to discuss a sense of self in distinctive contexts (Pierre, 1995;Norten,2000).

Establishing identity is a social and cultural presses which is successfully completed through discursive practices. Therefore, the ability to use a particular language in a particular context effects the development of cultural identity (Trechter & Bucholtz, 2001).

Bourdieu (1977) pointed that at level of relations between groups, language is worth what those who speak it are worth, also, at level of interactions between

individuals, speech always owes a major part of its importance to identity of person who utters it . Language is a socio-historical product it is also a way for making and remaking social orders. Speakers actively use language as a semiotic device (Vygotsky, 1978).

The identification of people's identity comes from the way they use varieties of language. People may greet, use their speech intonation and request differently, these varieties are a reflection to their identity. Speakers define their position with other individuals by using a specific linguistic variety that deliver more than what is said (Jace Wize, Fox, &Wei,2010).

Linguistic variation does not necessarily come from assorted geographical territories, people may use a variety of language to show multiple group loyalty. This desire exist because using that linguistic variety is a sign of separating yourself from the groups that do not speak that way (Blommaert & Backus, 2013; Kramsh, 1998; Sterling, 2000).

Hall (1996) believed that identity is an on going product of history and that identities are a process that new completed and loosed in contingency . Identity constructs and is built with the aid of language. Identity's foundation based on the recognition of common source such as: linguistic, ethnic, religions, historical, territorial, cultural, and political features with other people (Hall, 1944, 1996).

Another necessary component of language is when used as tool for identification and not only a tool for expressing the person's own identity, but also his or her attitudes

towards the society around, and to the identities of others. The learning of a language in terms of learning the same words and skills can be used as an exchange of similarities, and therefore builds factors of connections to others (Backer, 2011; Fox; Vestal,2004).

### **1-3- Adolescent Identity Formation and Autonomy**

Erikson (1950, 1968), one of the founding fathers of contemporary psychological research on identity, described identity as a search for sameness and continuity in order to avoid role confusion. Continuity refers to adolescents' experience of being the same person he was yesterday, and will be in the future. Individuals who experience certain turning points and changes, are still able to experience continuity as well (Erikson, 1950).

Forming a stable identity is important because role confusing may occur in the form of delinquent and outright psychotic episodes (Erikson, 1950) forming an identity that sets a solid foundation for adulthood is the main developmental concern of adolescence. Identity formation is a lifelong process which starts from “ the baby's easiest exchange of smiles” (Erikson, 2008); however, it notably emerges to individuals' consciousness or awareness during adolescence due to some physical and psychological changes, as well as new social expectations emergence from the people around (Adamson & Lyxell,1996).

According to Erikson (1968, 1974) identity is formed by three major elements: (1) The individual's biological characteristics, (2) psychological needs, interests, and

defenses, and (3) the social and cultural context where the individual groups up social and cultural contexts help the formation of individuals' identities by knowing their biological characteristic, and psychological needs. When the individual is able to reach his personal characteristics and match them with outlets for expression available in the environment, at that time his identity would be formed (Erikson,1963). From Erikson's perspective, identity refers to a sense of who one is as an individual and as a contributor to his society (Hoare,2002).

Marcia (1967) identified 4 identity statuses. The achievement of a mature identity relies on two variables: crisis and commitment. Crisis refers to the adolescence time when the individual seems to be very involved in choosing among alternative occupations and beliefs while commitment refers to ownership of personal investments in life choices, values, and goals.

Marcia expanded the concept of identity achievement into four stages that vary in their degree of crisis and commitment: identity diffusion (no clear identity, no commitment and little or no search), Moratorium (Blindly accepts identity and values given from family and others, committed to identity but no search or crisis), foreclosure (undergoing identity searcher crisis, but no commitment), and finally, achievement (clear identity, and strong commitment). The last two states are more developmentally mature than the earlier two states because individuals have either evaluated alternatives and made a commitment and preparing for it, or are actively involved in evaluating information (Marcia,2001).



Barzonsky (1990) proposed a process model of identity formation that is based on three different social cognitive identity processing styles: informational, normative and diffuse-avoidant. Individuals with an informational style are typically adolescents who engage in a process of exploration colonialism out, evaluating self-relevant information before resolving identity conflicts, and forming commitments. Adolescents with this identity style tend to doubt their own opinions, and they are open to any kind of new information, also willing to evaluate and modify their identity structure when faced with discquestionnairesation (Barzonsky, 1994; Barzonsky, Macek & Numi, 2003; Lutwak Ferrari, & cheek, 1998).

Individuals with normative style, like its name indicates adolescence with this style, rely on the norms and expectations of others and referent groups. A normative style persons tend to doubt the traditional opinions, they have high self-control, yet a high need for structure and authoritarianism (Ouriezs Soenens, 2006; Sonenens, Duriez, & Goossens, 2005).

Finally, a diffuse-avoidant style represents adolescents who avoid facing their identity problems and procrastinate personal decisions until external demands driven their behavior. Individuals with this style tend to be short-term acts of submission rather than long-term changes in their identity (Berzonsky & Ferrary, 2009).

### **Historical Background of the Languages spoken in Algeria**

Although Arabic and Tamazight are the official languages of the country, Algerians use Algerian Arabic (darija) the most in their daily conversations. At the same time, Algeria is considered as the second-largest Francophone country in the world in terms of speakers, and French is widely used in government, media, and education. Algeria through history has stood a long and numerous colonial powers through history: Phoenicians, Romans, Vandals, Byzants, Arabs, Ottomans, and French.

#### **1-4-1-The Indigenous Inhabitants of Algeria**

Early inhabitants of the Central Maghreb left behind them great clues that signified their existence including Fossils of hominid occupation from 200, 000 B.C. found near Saida. There were Neolithic civilization between 6000 and 2000 B.C. marked by the use of domestic crops and domesticated animals; it was clearly depicted in the Tassili-n-Ajjer cave painting in the Southern Algeria.

The amalgam of people of North Africa merged finally in to a distinct native population that came to be known as Berbers (Library of congress, 2008). The word 'Berber' is originally derived from the Greek word 'Barbarous' that was used by Romans to refer to those who resisted the Roman civilization (Haddadou, 2000). According to Chaker (1995), the word Amazigh means the free or the noble man; this term was self-designated by Berbers, and is used as an adjective the same way as the word Berber do. The plural form to Amazigh is Imazighen, it is used to describe the Berber collectively while Tamazight is their language and Tamazgha is their land not

necessarily corresponding to any particular modern nation but to the old indigenous homeland of the Berbers in North Africa.

In Algeria, about five (05) millions Kabyles are speaking the dialect Tagbaylit. Chaouia is spoken by almost two (02) millions chaouians. Tamzabit is spoken by around 200.000 of Mzabs. Znati is spoken by 150.000 people, the Mzabs to the south of Gourara in south Sahara region of Algeria. Tachenouit is spoken by 100.000 chenoua, and lastly Tamesheq is spoken by the Tuareg. All those are the most spoken Tamazight dialects which belong to the Afro-Asian family (Maddy-weitzmann,2011).

The Berber language belongs to one of the large Hamito-Semitic linguistic family (Afro-Asiatic) beside Berber, it includes also: Semitic, ancient Egyptian, and the Tchadic group. The Berber language is considered as the authentic language of North Africa because there is no evidence of another origin or of a pre-or non-Berber language foundation in this region. Since the 19<sup>th</sup> century, there has been so many theories suggested by linguistics, in favor of an external origin of the language (Middle East or East Africa), but none of them has been proven. Until now, topology didn't identify any kind of pre-Berber linguistic existence, neither prehistoric archeology physical anthropology do, it has been solidly established that man has been present in North Africa in a continuous manner, for at least a million years (CT. Camps 1974, 1980). Haddadou(2000,p.210) writes that "nowadays Berber derived from Libyan language which was once spoken in North Africa since high antiquity. This language was mentioned in the ancient Greek and Latin writing, which was different form that one of the Phoenician conqueror; however, no one of them described it. In the 5<sup>th</sup> century, St.

Augustine said that the indigenous settlers of North Africa spoke one language, yet we don't know if he meant by this language the unity of Libyan language, or a particular dialect which was widespread in his time or spoken in certain regions of the country" (Quoted in Benali Mohamed 2007,p.37).

Unfortunately, "Berber as it is nowadays does not constitute a single unified language; it is a group of varieties which are different from each other at most on the phonological and lexical levels, while the grammatical structure remains the same in all the varieties" Benali-Mohamed( 2007,p.44) Northern Berber and Tuareg are written in one or more scripts: Latin, Arabic; and Tafiñagh.

In some cases there is an official script for a language variant-Latin in Niger and Mali for Tuareg variants Tafiñagh in Morocco and Latin in Algeria for Northan Berber variants (Paul Anderson, 2010). In April 1980, the Kabyles rebelled against the central authorities and asked the recognition of their language and culture. In 2002, president Bouteflika's government declared Berber as a national language (Benrabah, 2014).

#### **1-4-2-The Arab Conquest**

After the Arabs invaded Egypt successfully in 642, they attacked the western side of the Berber area which they called Bilad al-Maghreb (lands of west). In 661-750, the Maghreb became a part of Muslim empire then ruled from Damascus by the Umayyad Caliphs. Unlike the previous invaders, the Arabs had much more durable impact on the culture and on the religion. By the 11<sup>th</sup> century, the Berbers converted to Islam and they partly spoke Arabic the Berber were not forced to enter the Islam, they accepted it with

pleasure even though they rebelled against the Caliphs and they supported rulers who rejected them (M.C. Kenna, 2011).

The term “Arabic” refers to the classical or ancient forms used in the Mosque for religious ceremonies, and at home for prayers, all Muslims around the world use CA for prayers no matter which language they speak (classical Arabic is used by almost one billion Muslims). About one billion Muslims in the world are using classical Arabic for prayer and religious discourse (Houghton and Mifin, 1994)

Classical Arabic carries a great literary tradition included in the ancient poetry and religious and grammatical books. Although the CA is a written language, no one uses it as their mother tongue. It is used by the scholars in their speech or formal discourse, It is also used in lectures and news broadcasts (Mokhtar, 2018).

CA refers to pre-Islamic times when a leveled variety based on the dialect of the tribe, that inhabited Mecca, arises. It was understood by everyone though mastered only by the literary elite. It is specified by inflectional endings, which were not part of the linguistic intuition of all Arabs but only of the literary elite. With the coming of Islam, CA was organized by the hard efforts of Muslim grammarians of the 8<sup>th</sup> century. During the following centuries, socioeconomic and political factors expanded the gap between CA and spoken varieties in the new Arabized area (Ibrahim, 1989)

As a general definition, MSA is a written and oral variation of Arabic (Mostly written) used in formal conversations and in education. Like the previous variety (CA), MSA is also no body’s mother tongue, but it is understood by all the speakers no matter

what their native dialect is. MSA is syntactically, morphologically, and phonologically based on classical Arabic; however, it is much more modern lexically (Serrano, 2016).

The Arabic used in Algeria “formally” nowadays is not CA as it may be seen, but it is a modern literary form variety used to meet social and linguistic needs. This variety of Arabic is less formal than CA, it has a higher rate of frequency, a huge number of borrowed words, and expressions entered in to Arabic during the 19<sup>th</sup> century. Hence, they gave birth to MSA. MSA has been applied to the written language of modern literature, Journals, political speeches, television and radio, administration and diplomacy. It represents the new form of literature and used to communicate between literate Algerians (Mokhtar,2018).

The Algerian Arabic is a variety of Arabic that is used for every day communication; it is used in informal speech AA is used in the writing of few Algerian plays, poems or songs which would lose their significance if they were written in the standard Arabic. AA has no writing system, the writing system of standard Arabic is used for that purpose with an addition to some symbols that replace the sounds that do not exist in SA. However, the writing form of AA can never be official. Students and pupils are forbidden to use it at schools. So, we can say that the Algerian Arabic can be written only to preserve the tradition, the authenticity, and the folkloric aspect of Algerian plays, songs, and poems (Chabchoub, 1985). Bishai (1996) states that the Algerians use the Algerian Arabic to reach the general public, and probably because they didn't master the CA yet, the speakers of the revolutions have often used colloquial expressions in their formal speech.

### 1-4-3-The French Conquest

Compared to Morocco and Tunisia, the colonial period in Algeria was much longer and more destructive. In 1830, Algeria became under the occupation of France. France's strategy was to deconstruct the existing structures of the society, and replace it with the French way of governance (Taleb Ibrahimi, 1997). The economic interests were not the only motive behind the colonization of Algeria, but also The colonialist rhetoric falsified myths evoking national pride, the glory of being a part of the French civilization and the superiority of the Christianity over Islam.

The first justifying myth was that the native populations has no culture and no civilisation for example, the dictionaries politic by garner pages describes colonization as, "the most praiseworthy form of conquest, the most direct means of propagating civilization." (Addi, 1996)

During the French operation to occupy more Algerian land, the French obliged thousands of Algerians to leave their homes. they were forced to abandon their properties because they became government's property. While some Algerian have been compensated at the time, most of them did not. The French governments has promised colonists for Europe of a low-cost life and land grants, so they began to pour in. they were later called the Pieds Noirs, or black feet. Most of them were workers and farmers from France, although some came from Spain and Italy. By 1848, almost 109.000 of these colonists has settled in Algeria. (Ruedy, 1967). The Algerian thinker Malik BennabidiscussestheFrenchstrategyofassimilationanditseffectsonBrainwashing the Algerian people by spreading colonial ideas and forcing cultural influences. He

claimed that colonialism often try to reduce the power of consciousness within the colony. Bennabi believed that the strategy of assimilation used by colonial schools to assimilate local cultures and elites together into the French culture to effect their abstract idles (Bennabi, 2000 see Bensaid &ladjel,2012).

During the colonial era in Algeria, France established political and administrative institution to rule beyond its borders which made a massive impact on how people worked, lived, learned, and how they interacted with each other. The colonizer premeditated to replace the Arabic language by the imposing of the French one meant not only segregation, illiteracy, religious in to learner, but most important of them all eradicating the Algerian identity and its linguistic expressions: Arabic and Berber (Maamri, 2009). To attract the Algerian children, colonialist tried three types of teaching institutions, and they were all rejected. First, they established schools similar to those in Metropolitan France. Second, they reestablished the old schools with Arabic teaching but under the control of the French army. Finally, they made Arab-French schools to teach both French and Arabic to attract a good number of people considered ‘renegades’. Algerian's negative attitude towards the colonial education system changed after the (WWI) the Algerians who served in the French army realized the importance of modern education for social advancement. By 1920 – 1922, the Algerians began to accept the colonial schools . However, the colonist preferred racial demarcation and a schooling system of separate development (Benrabah,2013).

Today the French language is taught from the second year of elementary school. French is the second language in secondary school and in higher education. It has a



significant place, especially in scientific branches. This language is used in many private schools and considered an obligation for those who want to make higher studies or to travel abroad, especially to Europe and Canada(lacoste,2006).

For the economic sector is working only in French or in English ( kateb,2005). The Algerians were so deeply influenced during the French colonial era that, even after 50 years of Algeria's independence the French still play a big role in the spoken and the written domains. Many Algerians understand French and use it in specific situations this is called situational shifting (Blame and Gum perz,1972).

#### **1-4-4-The Policy of Arabisation**

Algeria's first prime minister, Ahmed Ben Bella, recognized that the way to eliminate the mark of the French language in the Algerian society, teaching Arabic is the key. Thus, he reiterated his support for the teaching of Arabic in schools during his speech in French (Kashani Sabet 268). Doctor Taleb Ibrahim (2013), in his interview on the program "witness to the age" on AL Jazeera channel saidthat,

as for the subject Arabisation, when I first came to the ministry of education the first year of the primary school was already arabized. So, I decided to Arabize the second year, and I was naïve when I thought that this project will have the approval of the government easily. Unfortunately, my project had been strongly opposed by 05 of the ministers and only the minister of religious affairs showed support. At that moment I thought that my project will be refused until Boumediene interfered saying: I want to inform you that this project is not a

request. Two weeks ago, he submitted this project to me and I gave him the green light. Thus, the opposition got evaporated and the second year was Arabized.(my translation)

In 1976, the government made much more efforts to bring Arabic to the forefront of the Algerian society and to erase the French language along with its colonial concepts. Car license plates, street names, and public notices were changed from French to Arabic. Some Algerian scholars criticized this forced policy, and believed in the natural development of Algeria as a bilingual country(Kashani-Sabet,1996)

I noticed that the policy of Arabisation caused great fears among the French about the fate of the French language in Algeria, and I must mention a story that happened to me when I was the minister of education at that time. One day, I was surprised that the French minister of the foreign affairs asked to meet me during his visit to Algeria. He came to my office and even before saying the usual greeting he asked about the meaning of Arabisation. I explained that the Arabisation is the recovery of the Arabic culture and in its country after the attempts of destroying it in the French colonial era. (witness to the age, Aljazira Channel,2013).

The hardest Arabisation changings occurred during the presidency of the second Algerian President Houari Boumediene (1965-1978). Boumediene believed in the vision of Arabo-Islamic entity, and started stricter Arabisation. In February 1966, Boumediene finished the market monopoly of French publishing houses that distributed French literature in Algeria, and create new publishing house, "*Société National d'Édition et de Diffusion*" (SNED) for publishing devoted to Algerian writers whowrite

in MSA. Franco-Algerian writers like Kateb Yassine, who wrote mostly in French, were censured by national newspapers and media (Abu-Haider, 2000). In 1990, stricter Arabisation Laws were established, ordering that all meetings, debates, and conferences in both public and private places should be written only in MSA (Djite, 1992). Documents and records that were written in any other language would be considered offending, and the perpetrator is be punished by paying a fine of 1.000 Algerian Dinars (Abu-Haider,2000).

It is important to state that the different attitudes towards Arabic and French language were developed because of the contact between the Algerian and the colonizer because the Algerian's attitudes towards their language and the compressive linguistic situation of the country are extremely influenced by the French culture. The Algerians see French as the language of the enemy that must be abolished, yet it is the language of science that must be maintained (Maamri, 2009).

#### **1-4-5-English in Multilingual Algeria**

The role of English in the 20<sup>th</sup> century has become a controversial issue which didn't leave a big space to mention the positive aspects of a common international language . In fact, English is taught as a second foreign language in Algeria. Since the year 2000, it is competing with the French language at the first grade level of middle schools. On the other hand, 95 %of sciences and medicine courses are taught in French language (Miliani, 2000) Since 1995, Algeria has known many new developments that lead to many questions about the future of English language in Algeria's complex linguisticsituation. ThesedevelopmentsincludetheendofthecivilwarwhichKilled

between 150.000 to 200.000 people by the end of 1990, and the exile of the Francophone intellectuals (Benrabah,2005).

"The improvement of the economic industry to soother with the raise of oil prices (Benrabah, 2007), and the shift from a socialist economy that supported modern standard Arabic to a maker economy that requires the learning of foreign languages". Benrabah (2007, p.198).

In the Algerian society, English has benefited a lot from the positive attitudes of the majority of users and non-users as well. However, the progress of English language in Algeria is also a result of the attack launched against the French language and its users, accused for supporting the language of the colonial enemy. This attack helped English occupy the educational and the environmental landscape. Those who defend the replacement of French by English argued that the latter is the language of technology and science, and it's so vital for the country. This argument to explain some educational choices seems rather like an excuse when one knows that it needs more than a simple incantation to introduce technology and sciences with the sole presence of English language (Miliani, 2000). Zughoul (2003,p.122) argues that:

"In Arab North Africa, and despite that French has had a strong foot hole in Tunisia, Algeria and Morocco, it has been retreating and losing a lot of ground to English. In fact the tendency of what can be termed a shift from French to English in thus countries cannot be cancelled".

While there is much efforts that government should do to encourage EFL learner, Algerians have used the social media platforms perfectly such us Facebook, to help the spread of English Managed by the Hope land Institute Algeria, fifty (50) magazines used Facebook to recruit volunteer writers, publishing its first issue in October 2011. This magazine published different genres of topics by volunteers around the world. Fifty percent of the magazine writers are Algerians, and the rest are from different countries in the world, building bridge among the community of English users (Belmihoub,2015).

Belmihoub (2018,p.11) believes that "the function English plays in the Algerian context illustrates its diffusion in the former French colony. Specifically, English is used to convey prestige, and it is used for interpersonal communication in formal and professional setting serve the regulative and creative (innovative Functions, and instrumentalfunction)".

### **1-5-Today's Linguistic Situation in Algeria**

Today's Algeria is the best example for a multilingual country, despite the country's sponsored idea of monolinguals fixed in their identity stake. Within the language dynamics, there are series of organizations between the social ideologies often represented by each language. For instance, kabyle speakers sometimes use French to make clear statements and delineations about their identity. Though, in the formal speech (i.e. in an institutional level), there is a tied relationship between French and Arabic both are used in standardized forms and in Formal speech (Dourari,2014).

After it gained independence in 1962, Algeria has faced several problems in almost its fields; the linguistic question and the official state language was one of them. It was a difficult challenge to impose a linguistic unity in a country with different linguistic repertoires as a result of historical events.

Algeria had developed a complex linguistic profile through time: Berber dialects in a numbers of areas, French as a secondary language, and the spread of English thanks to globalization (Benyounes, 2017). The recognition of Tamazight as a national language reflected the desire to fix the situation with the Arabophones and the Francophone in Algeria. This velocity should not rely on a permanent opposition to the literary Arabic which needs scientific renewal. Therefore, the way to build a national identity must go beyond the official language. Although Algeria refused to be a part of the Francophone, it is the second French-speaking country in the world when English language is spreading largely in the Algerian society (Abid-Houcine, 2007, 152).

The official language of modern Algeria is Arabic (CIA, 2013), with CA promoted as the language behind the national identity of the country. Despite that a long time passed after its independence and the heat of Arabisation policy, French remained the language of Academic studies, institutions, and the media. French is still remarkable in Algerians' daily life (Morsly, 1984).

In any type of language environment, people from different attitudes towards language (overt, covert). Moreover, what people may say that they believe about a language or the way they use it may not necessarily reflect the way they use it in their daily lives; this is due to their ginormous of how they actually use it. The way Algerians

use Arabic, Berber, French, and English might serve to inform researchers about an individual's attitudes about language or religion or politics of which she/he might be in fact unaware (Walters, 2003).

### **1-6-Identity and Foreign Language Learning (SLA)**

Learning a new language is an acceding experience that contains the physical, the cognitive, and the emotional aspects of the person. In this experience, language learners swing between their understanding to themselves as speakers of their first language (L1) and their awareness of themselves as learners of a second language (L2), of how 'identifying' themselves. As a result it is agreed that the construction of identity is an ongoing, continuous, and dynamic process.(Larsen- Freeman & Cameron, 2007). Furthermore, it is believed that language is principle to human cognition and condition, identity construction, and self-development (Edwards, 2009). According to Giles and Copland (as cited in Jenkins, 2000), identity has different views. First, language learners either change their speech in order to suit that of the interlocutor to both be liked and understood. Second, language learners show themselves as members of the interlocutors' communities.

According to Grass and Selinker's (2009, P.1) definition, "SLA is the study how non-primary language is learned. It is the acquisition of a language beyond the native language." Norton (2001) made a term called 'imagined community' and used in SLA theory. He described its relationship in this way: learning a new language stimulate the imagination of the student that the start to picture his future, learners imagine who they might be and who their communities might be, such kind of imagination may turn to a

strong reality. Thus, this kind of view creates a great impact on the way they learn, deal with, and develop the language.

Students only invest when they can feel personal profits. Also, Norton (2001) argued that language teacher should be aware about learner's imagined communities and identities to be able to create activities in which learners can invest. Stockton (2015,p.27) gave an example of how learning English for the female EFL learners in Japan acted as a confidence encouraging experience. As one of the learners said that, "when speaking Japanese, it takes a lot of courage to express my conviction or insist upon my belief, but in English I can do so with the sense of being equal to the person, I'm talkingto".

The sociolinguistic aspect of communication belongs to the attribute of speech which depends on social, pragmatic, and cultural elements. This is obvious as language and communication may rely on the social status of the speaker or interlocutor, as well as on social factors. It is very important to develop an awareness of social-cultural and sociolinguistic differences between the first of the student and foreign language. This awareness will lead to both teacher and student understanding the issues of accidental failure and encounters of communication (Cakir,2006)

Sagsayan (2011) states that the first time she discovered that the learning a foreign language has to do with identity formation was when she felt comfortable in expressing her feelings in English rather than her mother language Armenian. she felt this way because she could form a logical and effective discourse in thatforeign



language while in her native language she would end up with incoherent and heavily emotional discourse that could confuse her and even the interlocutor as well.

### **1-7-The Struggle for Identity**

Wenger (2000) suggests that individuals participate in several communities of practice: family, school, club...etc. To each community, they participate in a new social identity occurs and with it a new pattern of linguistic and non-linguistic behaviors which are associated to the genre of the social institutions they participate. Giddiness (1999,p.416) has pointed out that "in each social problem, we regulate ourselves and our linguistic and non-linguistic behaviors to fit the needs of that social situation, and such a view is often thought to imply that an individuals has as many 'selves' as there are divergent context of interaction."

The hybridization of identities happens when the individual makes connective emotions from one continuum of signs associated to one of these factors: other individuals, histories, areas, ways of being, objects, musical forms, codes of dancing, histories, codes of greeting of language use, and of behaving towards opposite gender. The hybridization of identity starts in the process of bringing together two or more relatively different identities more or less simultaneously. We can see this phenomenon clearly has a strong relation to globalization, which is identified as the increasing flow of information, people and commodities (viggo vestel,2004).

Many researches of language learning occurred during the 1970s and 1980s conceptualized the 'identities' of language learners as their fixed personalities, learning

styles, and motivations. Though most modern work on language learner identities adopt post structural understanding of identities as fluid, context-dependent, and context-producing, in special historical and cultural circumstances. From this point of view, personalities, learning styles, motivations and so on are not stable, unified, or decontextualized, and when context ‘pushes back’ on individual’s demands to identity that they wish to claim (Norton & Toohey, 2011).

### Conclusion

This chapter reviewed a number of definitions and descriptions of identity. Identity's definition has been a subject of much debate so that it vary from a scholar to another, it analysed also the connection between language and Identity which are inseparably related to each other that one can predicts someone else's identity through his language. For more exploration a discussion about adolescent identity formation and autonomy was made; the light was shed onto adolescent in particular because it's the period where the individual start to question his believes and his surroundings as well. Then, A historical overview of the language spoken in Algeria which has experienced so many changes through history. Although there have been different civilization that excited in the country like the Romans, Pizants, vandals ... etc., the focuse was only on the periods were language new a great change; the indigenou inhabitants of Algeria, the Arab conquest (CA, MSA, AA), the French conquest, the policy of Arabisation and English in multilingual Algeria. After that, a presentation of the current linguistic situation in Algeria in which each language or a variety is linked to its socials, cultural and political reality and that the way multilingual speakers think about these language may not always reflect the way they use them in their daily lives. We tried to clarify the relationship between identity and foreign language learning through explaining the meaning of (SLA) and how learning a foreign language can provoke the imagination of the learner, which in his turn be will invest it in developing his skills. To sum up, learning many language lead to a struggle for identity it starts to appear when the learner questions who truly he is, or why he feels comfortable expressing his feelings in another language but, not his own. The next chapter is about to draw attention more on

an aspect at the heart of the study, it comes under the headline "general overview of multilingualism" in which this later will be exhaustively examined.

**Chapter Two:**  
**General Overview of Multilingualism**

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**1-Introduction**

**1-1- Definition of Multilingualism**

**1-2-Multilingualism Vs Bilingualism Vs Plurilingualism**

**1-2-1-Multilingualism and Bilingual Community**

**1-3-Multilingual Landscape**

**1-3-1-Historical Multilingualism**

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**Introduction**

Multilingualism is an important possession for everyone who wants to be successful professionally and academically in the 21<sup>st</sup> century society. Also, it is a positive phenomenon which needs to be encouraged by setting it in a historical context because one language is not enough. Multilingualism has always been the default context for human beings. Children in most parts of the world grow up with two or more languages available to them. However, young people in their works need to be multilingual when they move to different locations. Multilingualism is a normal human condition and speaking two or more languages is a natural way of life for the entire human race. In this section, multilingualism will be treated as a very important phenomenon, in which we try to define it in different ways, focusing on the difference of the concepts which is multilingualism and other concepts like plurilingualism and bilingualism and passing to the history of multilingualism in some countries and in Algeria specially. After that, we will explain language awareness its fields and its relationship with our general concept. Then, the chapter ends up with highlighting the benefits of multilingualism, and how much it is worthy to our nowadays world.

**1-1- Definitions of Multilingualism**

Multilingualism could refer to the language use or the competence of a person or to the language situation in a whole country or society; however, at the individual level it is typically subsumed under “bilingualism” because there are more bilinguals than monolinguals in the world. Many rich multilingual situations in the world exist, many rich multilingual situations in the world exist (Van Overbeke, (1972). Individuals define those terms bi-or multi-linguals as they are equal in sense and using them in the same context. However, now definitions tend to be general or methodological in Van Overbank, (1972) sense. So, the common definition of Multilingualism is the use of more than one language or competence in multiple languages (Michael, C. (2017). Suzanne (2017) introduced the topic by giving definition of Multilingualism, that is the use of two or more languages existing within the cognitive system of individuals, as well as in families, countries, and communities.

Multilingualism for English speakers is supposed to be a minority phenomenon. However, sociologists recognize that is a normal necessity for the majority of the world's population. Although there are no particular statistics on the number of speakers of two or more languages, linguists consider that there are about 5.000 languages in the world but only 200 nation-states; this means that there are almost 25 times as many languages as there are countries. Grosjean (1982) estimates that about half of the world's population is bilingual and bilingualism exists in all the world (Suzanne, (2017).

Speaking two or more languages is what we call multilingualism. is an ordinary condition and a natural way of life for three quarter of the human race, this principal



has been obscured in parts of Europe as a consequence of colonial history, we urgently need to reassert it, and to implement it in practical ways, for the modern world, monolingualism is not a strength but a handicap (Davide ,(2006)

### **1-2- Multilingualism, Bilingualism, and Plurilingualism**

Multilingualism is the competence of speaking a number of languages in a particular area, or is the place where many languages exist .whether the spoken language is a dialect or an official language in such an area, individuals may be monolingual, speaking only their own variety while bilingualism refers to individual bilingualism as well as social bilingualism (Council of Europe 2007) Plurilingualism is the ability of a person who has the capacity of using more than one language depending on the situation for facility of communication (Hotter,(2013)

Although plurilingualism is derived from multilingualism (also referred to as bilingualism), there is a distinction between the two; Multilingualism is the cohabitation cognition of separate languages. While plurilingualism is correlated knowledge of multilingual languages, generally plurilinguals have had linked with languages not native to them through the educational institutions. Schools for example play a small role in growing of the competence of learning for individuals (Council of Europe, 2009)

The term “bilingual” refers to a person who uses two or more languages or varieties regardless of the context of use. So, more than half of the world are bilingual (Giussani, C.2007), and it is rarely to find a balanced bilingualism with equal and strong competence in their two languages; bilinguals typically use their two languages with different people in different contexts and for different purposes.

Plurilingualism does not mean accessing high level in all languages but acquiring the capacity to use more than one variety or language to degrees for different purposes (conversations, reading or writing, etc.). Also, the degree of proficiency in languages may change over time (European commission 2011).

Bilingualism and Multilingualism are not the same, in some definitions the Latin prefix 'bi' means 'duo or couple', so it concerns just two languages and not more (Cenoz, et al, 2003). The bilingual or multilingual context one variety or language is considered as superior to another; however, plurilingualism doesn't give any of the language more importance than the other one (Coste, Moore & Zarate, 2009).

### **1-2-1-Multilingual and Bilingual Community**

Different communities communicate even if they do not belong to the same country because of international relations development of social media and immigration ;this is why number of languages spread widely.The exchange of information between communities has become a key base for success. In business, it is necessarily to use two or more languages (Marta. G. Gonzalez,( 2005). Becoming multilingual does not only contain the acquisition of two or more varieties or languages, but also it contains the socialization to the rules and expectations that attendant the usage of those languages (Good win. Buranti 1992; Hanks 1996; Hoviland 1996; ochs 1996; Whorf [1971]1995).

Suzanne (2017) confirmed that multilingualism is a social phenomenon rather than an individual one. In all multilingual communities, speakers switch among languages just as monolinguals .However ,speakers select different languages for use in different

situations shows that not all languages are equal for use in all the speech. In addition, when languages or varieties in multilingual communities serve a specialized function and use for particular purpose, it is known as ‘Diglossia’. For instance, the Arabic speaking countries like Egypt use a local version of Arabic, and it is a variety that spreads in all the country, and also it is recognized publicly. However, is a modern and normative Arabic which takes its rules from the classical Arabic of Quran, the official language is used for ‘high’ function like giving lectures, reading, and writing ... etc. while the home variety is concerned the ‘low’ functions such as talking, communicating with friends. So, the high and low dialects differs not only in grammar, vocabulary, and phonology, but also it differs in respecting ministers, literary heritage, acquisition, and stability Suzanne (2017).

### **1-3-Multilingual Landscape**

In some places in Europe and the USA, monolingualism is normal. However multilingualism is a challenge to that normality. In fact, historically and globally quite the opposite is the case. In the 19<sup>th</sup> and 20<sup>th</sup> centuries, with the growth of European Nationalism, language and nation are identified and become normalized. Multilingualism is historically a base and sample; however, National monolingualism is a recent phenomenon that has been a short historical period in many parts of the world (Loblanco2014).

**1-3-1-Historical Multilingualism**

Multilingualism in ancient Greek, Egyptian, and Roman times did exist and there is an evidence for that, including languages such as Hebrew, Aramaic, Egyptian, Lycian, Greek, and Latin. The symbolic Rosetta stone itself is evidence for this. There are even tantalizing suggestions in the written archives of the power of the spoken multilingualism for instance the story that taken from the old testament: when those Ephralmltes which were escaped said ‘Let me go over’, the men of Gilead said unto him ‘Art thou and Ephralmlt?’ if he said ‘nay’ then they say unto him ‘say now’ ‘shibboleth’: and he said ‘shibboleth’ for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan. 42.000 of them failed to pass this ‘first phonetic test in recorded history’ (Blanc, 2008) and were put to death (D.r.LiD.K (2018) the languagecompany).

**1-3-1-1- Multilingualism in the Roman Empire**

Since the past, Rome was a home for immigrants (pilgrims, explorers, artists, and scholars); it attracted people from the whole world, either as tourists or seeking for work and making Rome their home permanently or temporarily. In fact, Rome is the third most visited city by tourists in Europe after London and Paris. Thanks to the rapid expanding migrants movements, 9.5 % its population had been a mixture of both European and non-European origin (Garter, 2007).

English is becoming a part of linguistic landscape all around Europe. The widespread use of English in Europe in general is also evident in Rome. The knowledge and use of English language in the city of Rome is possibly more limited when

compared to other regions in central and Northern Europe . Cenoz & Jessner,( 2005 )The Euro barometer (2005) reported that in Italy 27 percent of the population except of mother tongue English speakers use English, and in the same survey records showed that 97 percent of the population in Italy reported Italian as their mothertongue.

Remar kahle changes occurred linguistically in the western Roman world:a pastiche of local languages which existed in the Iron Age occurred under increasing pressure from Latin, and by the end of the imperial period the Roman linguistic landscape know a revolutionary transformation. historians agree that there was no official Roman linguistic policy followed, yet there have been a significant shift with the capacity of interference (Mullen,2019).

### **1-3-1-2- Multilingualism in Europe**

Europe is the place where various language coexist, and through the ages it always experienced different dominant languages –different lingua Franca. In European history, a lingua Franca was of a high importance for the ruling community it signified political power. Both of Latin and Koine Greek coexisted, and were used through the middle ages. While Greek was the lingua Franca in Byzantine Europe and Latin was dominant in the Western Europe, despite the fact that Latin was language of great importance in Europe other language have existed and had their major Functions as dominant languages of the field or region. French was the main language in diplomacy from the 17<sup>th</sup> century, the German was one of the official languages of the Austro-Hugrian Empire, Italian and Provencal were used for the trade in the 11<sup>th</sup> to 19<sup>th</sup> century (Marcaz 2012, Braun muller, Ferraresi 2003).

The use of foreign languages in internal in the international communication was so common in the upper classes and the court circles; they use foreign languages even when they write private and official letters. Children of the wealth families were sent to study abroad to experience different cultures and to learn new languages.

In the centuries before 1800, the use of language other than the mother language was nothing special; In fact, being a monolingual for the European Elite would have been a rare practice (Braunmuller, Ferraresi 2003). Vigoroux, (2001) stated that, “ in the same way as we have a monetary economy, we also have a linguistic economy language is exchanged as a product, which, within an economy of linguistic exchanges, is given a price and certain value.

Over many years, the European Union developed policies on multilingualism which claimed to be the first political entity with a particular policy on multilingualism. At the beginning, only five original and official languages were given equality of status. There are 24 official and working language in the union; it sets also the objective of learning 3 community languages and the more recent strategy is to support minority languages (King, I & Carson, L 2017).

### **1-3-1-3- Outside Europe**

Being multilingual is a gift that many people do not understand specifically in the USA. In Europe, it is uncommon for a student who passes their primary exams to have not studied or become a multilingual often English or Spanish. Statistically, Japan is not as multilingual as any other places we have looked at. However, many languages are offered at the public education level while South Africa is known as the richest

country according to the historical past in the entire continent; it was colonized by the Dutch and the British, so the most spoken language in South Africa is Afrikaans, a language that derived from Dutch (Izaak.k). Multilingual Singapore has four official languages in the world: English, Mandarin Chinese, Malay, and Tamil, and it is hardly to find any resident speak all four languages. English is the main lingua Franca used between the different ethnic groups in Singapore. Despite the fact that Malaysia have fewer official languages, but it is more multilingual than neighboring Singapore, everyone can speak the official tongue, Malay. Most people are fluent in English. In addition, Hindi and English the two are official languages in India, and the majority of educated India is fluent in both so are at least trilingual (Josh, L.2020).

#### **1-4- Multilingualism in Algeria**

As a post-colonial society that belongs to the colonial history in the African continent, Algeria was one of the countries that were effected by colonialism through years. This led to the appearance of multiple languages: French, English, Chinese, and Arabic. Algeria is a multilingual country and this linguistic situation comes from its complex history, the natives of northern Africa in general and Algeria in particular are the Berbers. From antiquity to end of French colonial rule in 1962, several invaders shaped the sociocultural history of Algeria. Berbers came under the yoke of the Phoenicians who imposed their Carthaginian rule for seven centuries. The Vandals and the Romanized Byzantines for a century each, Islam-Arab-Berbers dominated the region for four centuries, and the Turks for about three centuries. One of the consequences of this long history of mixing people was language contact and these produced

multilingualism-Berber-Punic, Berber- Punic- Latin, Berber-Arabic, Berber-arabic, Spanish-Turkish, Berber-arabic, French and so on. (Mohamed,(2014)

Algeria was one of the countries that faced official claims of having no more than one language, and it is a monolingual country. While sociolinguistics confirm that multilingualism existed in Algeria, because history explained how it appeared through years, different races co-inhabited with the Algerian indigenous Berbers. The phoenicians have marked their presence within the Algerian territories and been followed by the European and Algerian and Arabic. French has exercised a huge effect in Algeria. Also the classical Arabic the language of Islam made its position superior and it has been elevated as a first official and national language. Dialectal Arabic is the native dialect of the majority of the Algerians, at the same time the indigenous Berber language became a second language. Moreover, the global English language does not gaining ground in the country, the media is the main source of information and entertainment with a wide range of viewers world wide.(Iabed,(2015)

Diglossia in Algeria is concerned with high language and lower one, the monolingual presence of Algeria Arabic, French and English next to the official and first national languages in Algerian TV channels, the emergence of multilingualism in this environment. There has been multilingual occurrence in the sense that two or more languages have emerge within the same logo. They are typical Arabic simultaneously with French or English; Algerian Arabic with English; Berber with French or with English; French at the same time with English. The concurrent use of three languages is using sometimes Arabic with French and English in one hand and in the other hand the one of Berber with English and French have also appeared .Unlike theabove



multilingual and monolingual situations. The Diglossic use or the spread of Arabic language together with Algerian dialect is totally absent from data (Labeled, Z. (2015).

### **1-5- Language Awareness**

According to Ançà , (2003) language awareness can be introduced as a large phenomenon or characteristic of both learners and speakers of a language which appears in their ability of thinking about it, and verbalizing those estimations. Also, language awareness as an approach considered as a purely linguistic domain because it argues that it is better to implement the plural / Crosse-linguistic and holistic approaches. Moreover, Oliveira and Ançã (2009) pointed out that this outlook and explicit attention of the type of relationship established by individuals with several languages of their repertoires, their usage for several aims, the way which learning acquisition happens, and the factors needed (Oliveira and Ançã,2009).

The concept of language awareness has attracted more attention since its beginning, it is believed that students can benefit from language awareness (Ellis, 2012) and that by getting sagacity from LA, students and precisely learners can get involved in four language skills critically. Also, it helps learners understand and be aware of the impact of language on human beings (Majid, F. Mehrdad. R, 2015).

**1-5-1- Fields of Language Awareness**

Language awareness is a conscious perception and sensitivity to language, it is also a broad topic that involves four fields: affective, social, cognitive, and performance.

- The affective domain: this domain implies communication and their interaction of individuals with the others as well as their motivation towards languages and cultures.
- The social domain, which confirms the crucial role of language awareness at the service of social harmony by making individuals aware of the origins and characteristics of their own language (s), as well as of language varieties and the place they occupy on the linguistic world map: the power domain which deals with the notion of language as an instrument of manipulation and which aims at drawing attention to social power relationships and to the concealed meanings in discourse.
- The cognitive domain which explains the positive influence of stimulating abilities of individuals in order to reflect upon several specifications of language.
- The performance domain: it seeks to answer the following question: is the relationship between individual's analytical ability and communicative competences positive or negative? (James and Garrett(1991))

### 1-5-2- The Relationship between Language Awareness and Multilingualism

There is a close relationship between language awareness and multilingualism. According to Oliveira and Ançã (2009), to realize this relationship the approach to language awareness should consider the following points:

1- Students should be encouraged to reflect upon linguistic distances between languages because it can turn to an obstacle in their activation of previous language experiences when they learn new languages or when they communicate. Jessner (1999, 2008) argued that this approach is very important when discussing the necessity of student's perceptions about the distance between languages and the degree of similarity in transmit behavior.

2- This approach to language awareness needs to work on the relationship of language of students, when they:

- a. May state the future motivation for learning another language, as well as the amount of exertion put into practice and the proceeding which are used in the learning process (Daen, 1997).
- b. May influence the selection foreign languages during the student's school teaching, in which they can shape their linguistic repository.
- c. May influence the attitude of learners during the intercultural communication (Simões, 2006).

3- It needs also to help students to reactivate their mother language knowledge and the strategies to develop the new language (Jesser, 1999, 2006, 2008), and Meisser (2008) said that doing this we are coarsentreating on a didactic of interlegalism and taking

into account the relationship that can be established between several languages and cultures.

### **1-6- Benefits of Multilingualism**

Half of the world's population today are multi-linguals, and having the ability to speak more than one language is considered a necessity for every region in our globalized world, and it has a lot of benefits upon several levels: Individually, socially, and culturally. Ernest Mah ,(2016)in his article states the benefits of multilingualism on individuals; the first benefit is developing cognitive and academic performance especially in the case of children.

A study carried out by Foster and Reeves (1989) confirmed that children who received longer periods in elementary schools of foreign language instruction performed better in exams and evaluation texts. In addition, it enhances communicative sensitivity and competence as well as linguistic awareness. However, the social and the cultural level, multilingualism is an essential instrument that helps to understand other cultures and promotes acceptance of foreign cultures at the reverse monolinguals are deemed to be a disadvantage in terms of cultural experience. As Mandela once famously said, "If you talk to a man in a language he understands, that goes to his head, if you talk to him in his own language that goes to this heart". (Mah Herh, S. Muhammad, A. (2016)

Knowledge of more than one language allows us to communicate with many people in both personal and professional contexts. This is owing to the fact that the vast amount of knowledge that people possess is often only effectively accessible through particular languages (Webb,V. (2000) whether official or unofficial. However, the

unofficial languages that in most African context are generally regarded as native tend to be a viable medium for effective and clear presentation of knowledge that we possess. This is clearly manifested in proven situations whereby knowing an indigenous language is believed to provide an access to vast reservoir of wisdom, expertise, knowledge, and skills contained in the bodies of speakers of the language concerned (Webb, V.(2000).

Multilingualism provides an insight into the understanding of different cultures and experiences; hence, a multilingual becomes multilingual in nature. Language relies on society, culture, and mind. So, it enhances an automatic understanding of cultural value in different societies through language. The variation of languages makes automatically a person's skills changed also his attitudes and beliefs. Multilingualism provides a competitive edge in today's Job market; employers also look for fluency in the desired language as an added advantage. So, it is very important to speak another language to compete successfully in the global economy, also it helps it helps in economic adjustments. (S.N, Barasa. (2005).

Developing and training both foreign and indigenous language teachers is a very effective step to help the achievement of multilingualism practices in education. Translation bodies and linguistic experts are useful in translating other's languages and their thoughts (Benard, O. 2014).

**Conclusion**

This section is about multilingualism it provided a general overview in which the study is more detailed . This concept clarified the distinction between multilingualism and bilingualism. Multilingualism began since the existence of human beings on earth because ALLAH says in the Holy Quran “ And his signs is the creation of the heavens and the earth and the diversity of your languages and your (colors) colours. Indeed in that are signs for those of knowledge” Surah Al- Rum (22). Historical multilingualism includes lot of places in the entire world, in the Roman Empire, in Europe outside Europe and in Algeria specifically. The variation of language in a society obligates language awareness in order to show the relationship between languages or varieties a Diglossic situation. Multilingualism is shaped in different ways depending on a variety of social and other factors which must be taken into account when trying to assess the skills of speakers and how they use the language they know. It is very worthy to speak different languages or varieties and share it with all society members, it helps to understand other’s cultures, beliefs and the way they liv. Multilingualism enhances the relationship between countries especiallyeconomically.

**Chapter Three:**  
**Data Analysis and Interpretation**

### **Introduction**

To obtain a full picture of our research, this chapter presents the practical part of the work. It provides an explanation of the methodology followed in this study. First, it describes the sample population that took part in the investigation. Furthermore, it deals with the research tools, the questionnaires used to collect data were for both learners of 3<sup>rd</sup> years university students and high school teachers of foreign languages. Finally, it shows how data was analyzed and interpreted.



### III-1- Research Methodology

Research methodology is the specific procedures or techniques used to identify, select, process, and analyze information about a topic; it simply refers to the practical 'how' of any given piece of research. More specifically, it's about how the research systematically designs a study to ensure valid and reliable results that address the research aims and objectives (Derek, 2020). According to Weber, (1999) research methodology is exciting to indigenous non-indigenous scholars while Leede (1993) defines research methodology as an integral part of any research that is undertaken.

Research is a systematic inquiry to describe, explain, predict, and control the observed phenomenon; research involves inductive and deductive methods, that are used to analyze an observed event; deductive methods are used to verify the observed event. So, the inductive approaches are associated with qualitative research, while the deductive methods are more commonly associated with quantitative research. In terms of research methodology, two research designs can be used, namely qualitative and quantitative. The qualitative research is a method that collects data using conversational methods and participants are asked open-ended questions, this method not only helps a researcher understand what participants think, but also why they think in particular, quantitative methods deal with numbers and measurable forms, it is used to answer questions in terms of justifying relationships with measurable variables (Adi bhat, 2020). The researcher may use either or both of them. Using a combination of quantitative and qualitative designs is called a mixed method research. Creswell, (2012) defined this design as "procedure for collecting, analyzing, and "mixing" both quantitative and

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qualitative research and methods in single study to understand a research problem and to incorporate a qualitative component into an otherwise quantitative study. This kind of design can be used when one type of design is not enough to address the research problem or answer the research problem.

### **III-1-1-Research Design**

Research design can be considered as the method of a research or a structure, it holds all the elements in a research project together. In short, it is a plan of a proposed research work, that is not associated to any particular technique of data collection or any particular type of data, and when designing research it is necessary that we recognized the type of evidence required to answer the research question in a reasonable way (Md. Akhtar, 2016). To be clearer, the research design should explain clearly what procedures included and the reason behind choosing them. Qualitative and quantitative methods are combined together in this study, for the purpose of obtaining accurate results from the research.

According to Kumar (1999), a research design is a procedural plan that is adopted by researchers to answer questions objectively, accurately, economically, and with validity. A traditional research design is a detailed plan of how a research study is to be completed, operating variables for measurements, selecting a sample, collecting data and analyzing the results of interest to the study, and testing the hypothesis. Mixed methods research has been considered to be appropriate within only one investigation, it helps the increasing of the degree of validity in the result.

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### **III-1-2- Population and Sampling**

Sampling is a process used in statistical analysis in other words is the selection of subset of individuals from within a statistical sample of population to estimate characteristics of the whole population, statisticians attempt for the samples to represent the population in question. Sampling is widely used for

gathering information about a population to be the sample of the study (Alicia,T.(2020).

This study dealt with third years students of English of Abbess Laghrour University. Because of the situation of the country and universities from covid-19, it was too hard to have a face-to-face conversation; this is why the questionnaire was posted on Facebook pages and groups; 46 students have answered the questions from a total population of 100student.

Moreover, the study dealt with teachers of Handaoui Mohammed-Attaher high school, located in Ain Touila; a sample of 10 teachers from the same high school and they were selected randomly as participants of this study.

#### **Data GatheringTools**

The questionnaire and the interview are two tools opted for in this study. The questionnaire was administrated to students while the interview was meant for teachers.

#### **III-1-3-1- The Questionnaire**

A questionnaire is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. The questionnaire can be

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thought of as a kind of a written interview. They can be carried out face to face, by telephone, computer, or post. Questionnaire can be an effective means of measuring the behavior, attitudes, preferences, opinions, and intentions of relatively large numbers of subjects more quickly than other methods (McLeod.5, 2018).

According to Brown (2001) questionnaires were opted for as the main tools for gathering data on the topic of research in the majority of previous research studies, he explains that a questionnaire can be any written means that shows participants and present them with number of questions and they respond to those questions by answering or selecting a given answer, a questionnaire starts with an introduction that explains the purpose and aims of the work. The questionnaire was opted for due to several reasons:

- Information is collected from a large sample of people in a short period of time.
- It is easy to design a questionnaire, administrated, and interpreted in terms of graphic forms like bar graphs and piecharts.
- The result of the study can be quickly and easily quantified by either a researcher or through the use of a software package.

### III-1-3-1-1- Administration of the Questionnaire

Data was collected by means of the questionnaire that was posted on several pages and groups on Facebook, in order to collect a biggest number of answers to confirm the aims of the study and hypothesis about the relationship of multilingualism and the Algerian identity, most of the participants have proved the aim of the study through their answers.

### III-1-3-1-2- Description of the Questionnaire

Students' questionnaire was created as a web form where all the students answers sent to one of the researchers Gmail account, which facilitated the process of gathering analytical data and saved much time. The questionnaire is composed of 16 questions divided into two sections. the first section consisted of 6 questions about language choice; all the questions in this section were closed-ended in which the participants selected they responses depending on a giving set list of answers.

Starting by determining how many languages they speak, which language they use when addressing their relatives or while writing different kinds of letters, and ending with which language they use to discuss different subjects. This section concluded by asking which language they think is in keeping with the modernworld.

Concerning the second section, some of the questions were close-ended while others were open-ended to enable the respondents to give their own free answers, this section consists of 9 questions all of them are concerned with language attitude.

The participants were asked if they believe that multilingualism gives them any advantage with a request to justify their answers, and if language have ever gave them any kind of feeling of superiority or inferiority. Then, they had to choose their belonging, to give their attitude toward Arabisation policy, besides their opinions about French an Tamazight, ending up with their future vision of English in Algeria.

### III-1-3-2- The Interview

According to Burns (1997,p.329), "An interview is a verbal interchange, and isaconversationwherequestionsareaskedtoelicitinformation.Aninterviewiscarried

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out by two individuals or more where the interviewer asks questions to the interviewee to collect data about the subject. This can be held whether face to face, through phone conversation, or a video call. There are three types of interviews: unstructured, semi-structured, and structured:

1- Unstructured interviews: are an unplanned conversation that do not rely on prearranged questions and order, it is a relatively formless interview style that researchers use to establish rapport and comfort with the participants, and it is extremely helpful when researchers are discussing sensitive topics. The researcher is expected to probe participants in order to obtain the richest and deepest information possible.

2- Structured interview: it is a more rigid interview style, that means only the questions on the interview protocol are asked, as a result, there are not a lot of opportunities to probe and further explore topics that participants bring up when answering the interview questions. This method can be comprehensive list of interview questions.

3- Semi --structured interviews: these are interviews that use an interview protocol to help guide the researcher through the interview process, it is mostly a guided conversation between the researcher and the participant, this method needs a great deal of flexibility for the researcher.

### III-1-3-2-1- Description of the Interview

A structured interview was carried out with 10 teachers from the same high school Handaoui Mohammed Attaher, Ain Touila. We have asked the teachers the same questions in the same order without adding any kind of question out of the planning we

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have made before. The interview started by a brief conversation in which the interviewee has a general overview about the study, we have asked them 10 questions that they prepared before.

The first question was about teacher's mother tongue, if it is Arabic or Tamazight, the second question has a facultative answer, is about teaching in Algeria should be bilingual, Multilingual, or monolingual, the third and the fourth questions are about teaching language system in Algeria should be changed and what roles does language play in their life, the fifth question which is a very important question, how does being a multilingual affect your identity, the sixth question is whether they face any difficulties as a multi-linguals, the seventh and eighth questions were about the use of different languages and in which situations, and whether they feel different when using different languages, the ninth and the tenth questions, which are the last questions that we have asked to the participants if they agree to teach tamazight or not and if they have just one identity or multiple identities.

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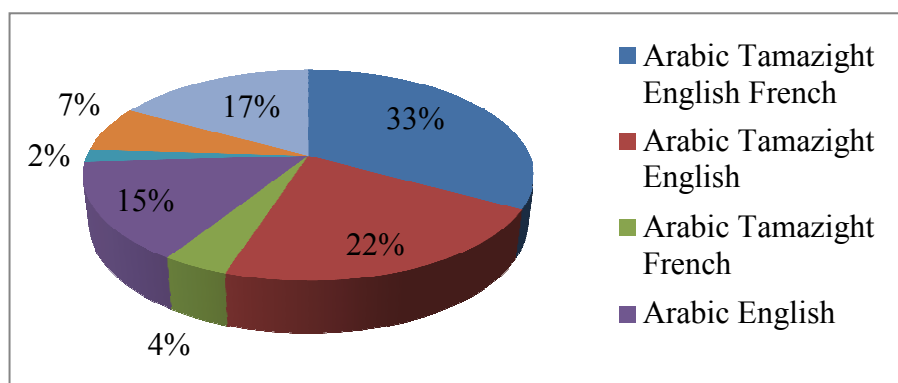
### ||-1-3-3-The Analysis of Questionnaire

#### Section one: Language Choice.

##### Item 1: How many languages do you speak?

Options	Participants	Percentage %
Arabic Tamazight English French	15	33 %
Arabic Tamazight English	10	22 %
Arabic Tamazight French	2	4 %
Arabic English French	8	17 %
Arabic English	7	15 %
Tamazight English	1	2 %
Arabic	3	7 %
<b>Total</b>	<b>46</b>	<b>100%</b>

**Table 1 : Student's Spoken Languages**



**Figure 1: Student's Spoken Languages**



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From the figure above, it is noted that 15 students speaks Arabic, Tamazight, English, French, and 10 students speaks Arabic, Tamazight, English, and 2 students speaks Arabic, Tamazight, French, and 8 students speaks Arabic, English, French, and 7 students speaks Arabic, English, and one speak, Tamazight, English, and 3 students speaks Arabic.

**Item 2: which of the following languages, classical Arabic, Algerian Arabic, Tamazight, French, English do you use when addressing?**

This question aims to determine the student's choice about languages that they use when addressing:

**Parents:** 15 students speaks Algerian Arabic, 11 students speaks Tamazight, 4 students speaks Arabic, two students speaks Algerian Arabic and Tamazight, two students speaks Algerian Arabic , French, One students speaks French and Arabic.

**Friends:** 23 students speaks Algerian Arabic, 15 students speaks English, 8 students speaks Algerian Arabic French

**Teachers :** 38 students speaks English, 6 students speaks French, two students speaks Algerian Arabic French.

**Strangers :** 19 students speaks English, 17 students speaks Algerian Arabic, 10 15 students speaks French.

**Item 3: Which of the following languages, classical Arabic, Algerian Arabic, French, English, Tamazight do you use while writing?**

This question aims to determine students' written language:

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**a message** : 15 students use Algerian Arabic, 13 students use English, students use French, 4 students use Arabic, students use Classical Arabic, 5 students use Tamazight.

**A formal letter** : 30 students use Classical Arabic, 14 students use English, 2 students use French.

**a CV** : 22 students use English, 10 students use French, 10 students use Classical Arabic, 4 students use Arabic, French.

**an email** : 20 students use English, 10 students use French, 16 students use Classical Arabic.

Item 4: What language do you think you express yourself better through?

Choices	Participants	Percentage %
Algerian Arabic	21	45.7 %
classical Arabic	6	13 %
French	3	6.7 %
English	12	26.1 %
Tamazight	4	8.7 %
Total	46	100%

Table 2: Student's Best Expressive Language

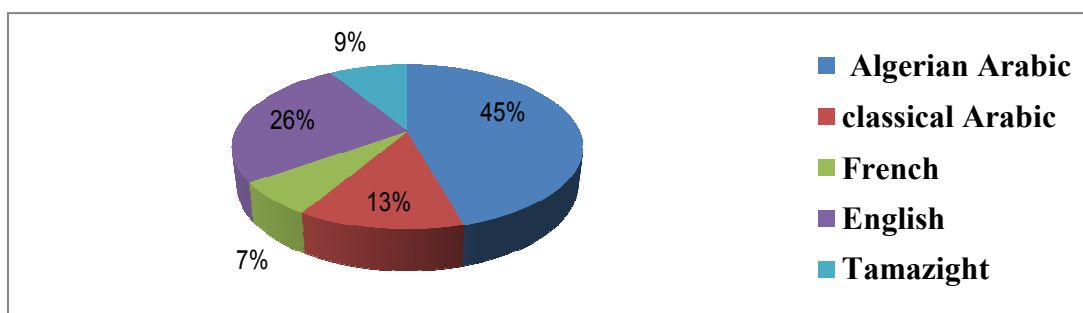


Figure 2 : Student's Best Expressive Language

According to the results revealed in the chart above (45%) of participants state that they use Algerian Arabic, while (26%) affirm that they use English, and (13%) of participants use classical Arabic, and (09%) of participants use Tamazight, and the rest choose French.

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**Item 5: Which of these languages: classical Arabic, Algerian Arabic, French, English, Tamazight do you prefer to use to discuss the following subjects?**

- a. **Science** : 15 students use English, 10 students use French, 2 students use Arabic, 19 ClassicalArabic.
- b. **Religion** : 30 students use Classical Arabic, 16 students useArabic.
- c. **Social media** : 22 students use Algerian Arabic, 19 students use English, 5 students useFrench.
- d. **Sport** : 25 students use Algerian Arabic, 10 students use English, 6 students use French , 5 students useTamazight.
- e. **Private** : 9 students use Tamazight, 15 students use Algerian Arabic, 3 students use English, 3 students use French,3 students use Arabic , 13 students use Classicalarabic.

Item 6: In your opinion, which language is in Keeping with the modern world?

Choices	Participants	Percentage %
Arabic	3	6.5 %
French	1	2 %
English	42	91.5 %
Tamazight	0	0 %
Total	46	100%

Table 3: Up-to-Date Language with The Modern World.

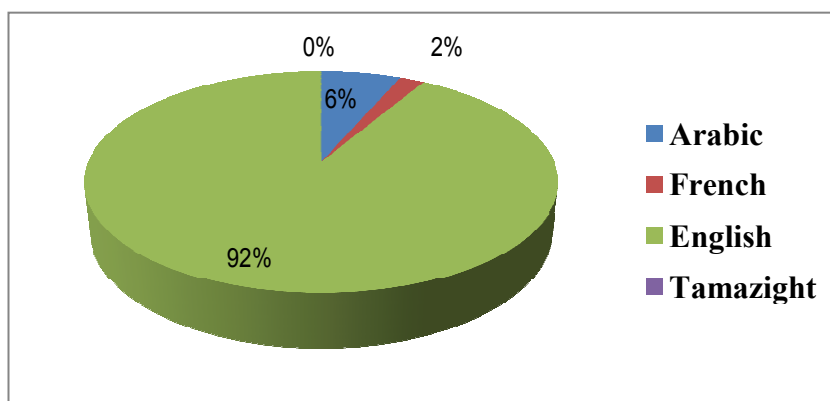


Figure 3: . Up-to-Date Language with The Modern World.

From the results above, the majority of students (91.5 %) chose English, and (6.5 %) chose Arabic, and just one chose French, no one chose Tamazight.

Section B: Language Attitudes

Item 7: Do you believe that being a multilingual is an advantage? Why?

Choices	Participants	Percentage
Yes	41	89 %
No	05	11 %
Total	46	100%

Table 4: Student's Attitudes toward Multilingualism

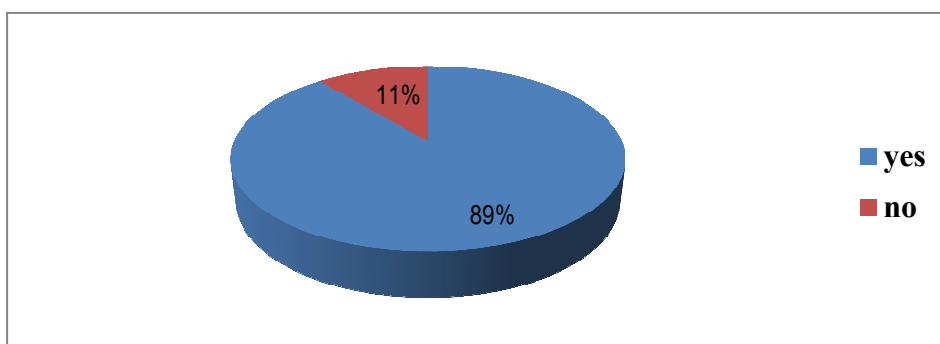


Figure 4: Student's Attitudes toward Multilingualism

The figure above shows that of (89 %) participants state that students have positive attitudes towards being a multilingual, and (11 %) have negative attitudes towards multilingualism. Participants who chose yes option justified their answers, saying that multilingualism empowers tourism because through language we could express about our identity and our traditions. Other answers include:

- a. You can communicate with different people around the world and get different knowledge.

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- b. Languages are important in our modern world. Learning any language will help you to deal with many fields and learn beneficial things about the other cultures and civilizations of other countries ,in addition you will have more opportunities to have a job in the future..
- c. Speaking more than two languages enhances your memory and protect you from Alzheimer. Besides, they open new doors for you.
- d. To strengthen the knowledge base and the ability to talk with people from other countries
- e. Better learning and understanding. Also, creating some kind of social and culturalawareness.
- f. Being a multilingual give you more opportunities and advantages when you search for a job or you want to travelabroad.
- g. Multilingualism can help you acquire anything new easily and professionally, unlikemonolingulism.
- h. Multilingualismisusefulforeverypersonwhohasambitionstotravel,towork ,or to study abroad
- i. Being a multilingual gives you so many advantages; you can make connections with people from different cultures, develops your self confidence and offers you moreopportunities.
- j. To have new language is to have new way of thinking, new friendships and new cultures.
- k. Because being a multilingual makes it easy for you to communicate with foreigners and travel to foreign countries withoutdifficulty

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- l. In order to understand others' culture and ideas , and to be open minded over the worldoutside
- m. Helping the speaker to communicate with people from otherculture.
- n. I think that there are many cultures in the world and in Algeria too .so, to communicate we have to bemultilingual.
- o. Language is the weapon of immigrants, and the world today requires learning manylanguages.

Participants who chose no option justified their answers:

- a. Being multilingual doesn't give you any advantage. American society promotes for their language I think we must do the same withArabic.
- b. Because through multilingualism we lose our barbarianidentity.
- c. I don't think that speaking English and French or other language give you any advantage because American and French people are not considering learning Arabic as a priority.
- d. It's better to hold just one language like Arabic because other languages are changeable throughtime.

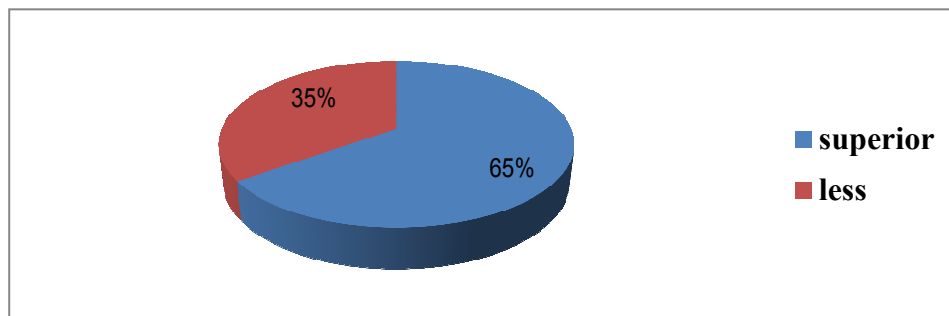


**Item 8: Has language ever made you feel less or more superior than the others?**

**Explain.**

Choices	Participants	Percentage
More Superior	30	65. %
less superior	16	35 %
Total	46	100%

**Table 5: Students Feelings about Being a Multilingual**



**Figure 5: Students Feelings about Being a Multilingual.**

The figure above shows that of (65 %) participants state that they feel superior than the others , and (35 %) of students feel less superior than the others.

Participants who chose more superior justified their answers:

- It never made me feel less cause I master three languages and I speak some French too , yet I feel superior when I can speak to strangers with their language or when I watch movies without subtitles.
- when I speak more than one language I feel like I'm a cultured person.
- Of course , it makes me feel superior especially when I use foreign languages

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- .Ibrahim Ifiqi said that learning any language it's like another person born in this world , and that's exactly what I feel now When I start using English or Korean orevenArabiclanguage,Ijustfeellikeanotherpersoninsidemeiswakingup  
.. Language makes me feel Superior.
- Of courseIfeel superiorthanthe others,becauseit offersme a brighter career.
- It gives the feeling of superiority especially , when I travel with friends , I take the role of a guide.
- being a multilingual helps you possess much moreinformation.
- superior because knowing more than one language help us in manydomains.
- Language makes me superior of course because knowing a new language is an achievement.
- superior than the others because I can know other people and othercultures
- I Feel superior, because I could understand others logic .and the way theythink.

#### **Participants who chose less superior option justified their answers:**

- Less - for sure when I meet people talking a language that I don't speak it makes me feelinferior.
- Speaking many languages have never made me feel neither superior nor less than anyone, cause I am so proud of my original language (tamazight) and I feel the same way about Arabic. In the other hand, being able to speak English does not make me superior to anyone. For me people can't be judged upon how many languages theyspeak.

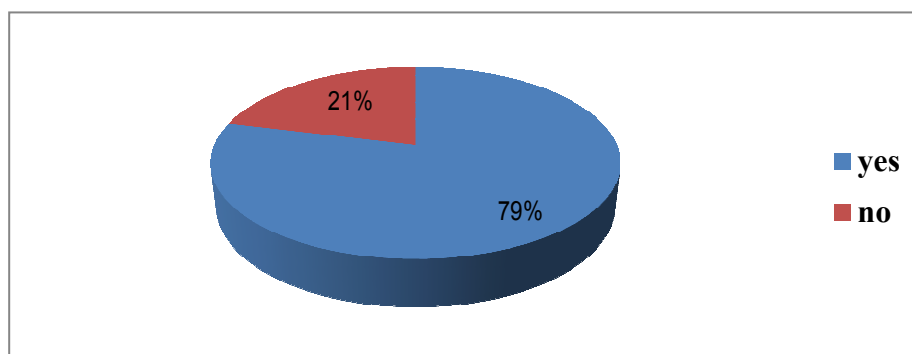
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- It made me feel less when I make contact with people who speak more languages than I do . It made me feel superior when my family asked for translating an English film or a word.
- Am proud of speaking Arabic and tamazight and not afraid of using them anywhere at the same time I've never felt superior to anyone who doesn't speak my language.

#### Item 9: Do you shift from one language in one sentence ?

Choices	Participants	Percentage
Yes	40	86 %
No	6	23 %
Total	46	100%

**Table 6: Students are Shifting from One Language in one sentence**



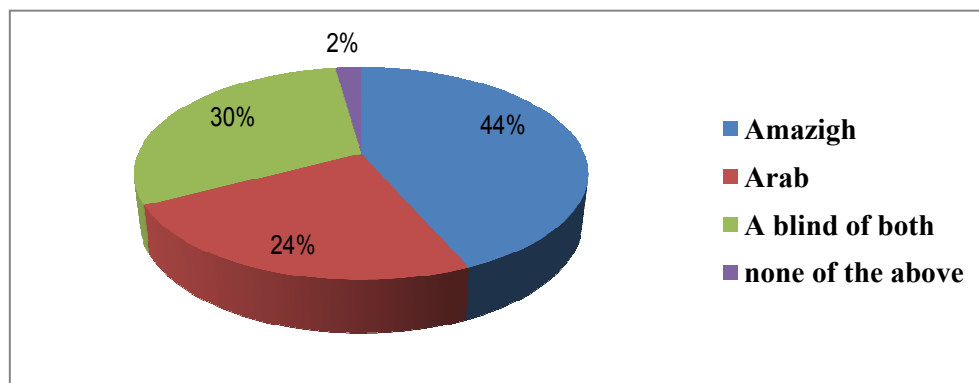
**Figure 6 : Students are Shifting from One Language in one sentence**

The figure above shows that (79 %) participants state that they shift from one language to another in one sentence , and (21 %) do not.

**Item 10: Do you consider yourself?**

Choices	Participants	Percentage %
Amazight	20	43.5 %
Arab	11	24 %
A blind of both	14	30.4 %
none of the above	1	2.2 %
Total	46	100%

**Table 7: Student's Perception about Their Identity**



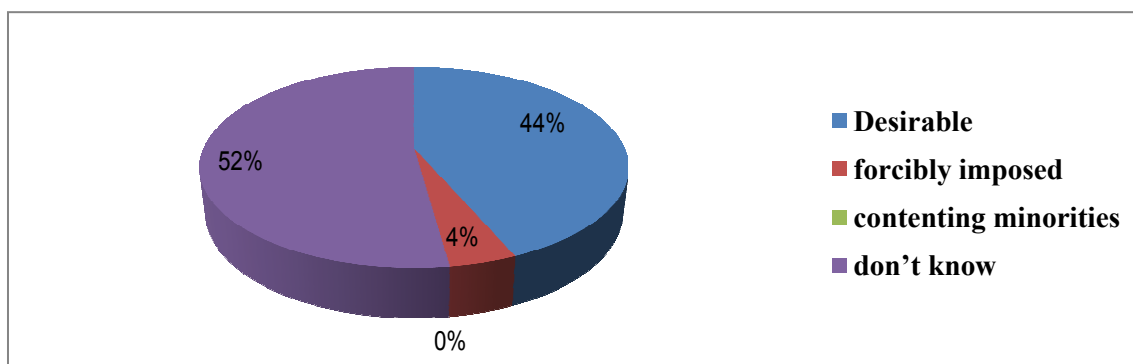
**Figure 7: Student's Perception about Their Identity**

As the chart above displays ,(44 %) of students affirm that they are Amazight, (30 %) of students are a blind of both Arabic and Amazight, (24 %) of students are Arabs. Two percent (2%) state that they do not belong to any of the options.

**Item 11: Do you think that the policy of Arabisation is:**

<b>Choices</b>	<b>Participants</b>	<b>Percentage</b>
Desirable	<b>20</b>	<b>43.5 %</b>
forcibly imposed	<b>2</b>	<b>4.3 %</b>
contenting minorities	<b>0</b>	<b>0 %</b>
don't know	<b>24</b>	<b>52.2 %</b>
<b>Total</b>	<b>46</b>	<b>100%</b>

**Table 8: Student's Attitudes toward The Policy of Arabization**



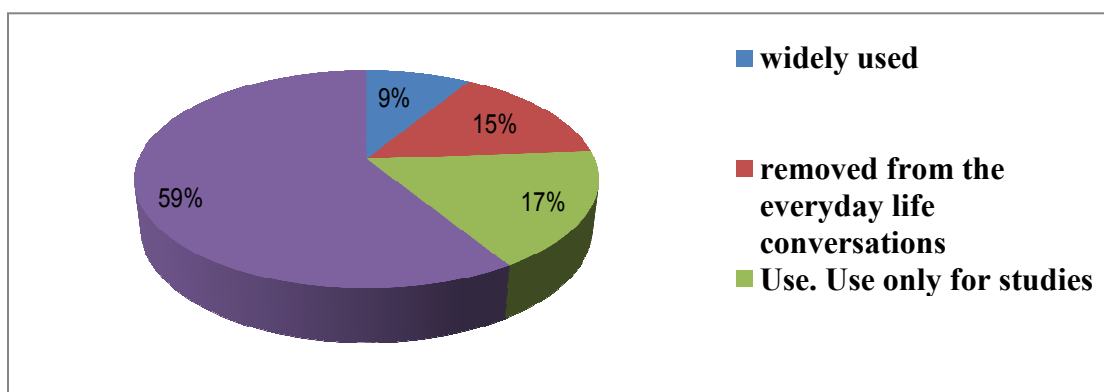
**Figure 8: Student's Attitudes toward The Policy of Arabization**

According to the statistics above, we discerned that (44%) of students state that the policy of Arabisation is desirable , while (04%) said that policy of Arabisation is contenting minorities, but (52%) of participants don't know.

**Item 12: Do you believe that French should be**

Choices	Participants	Percentage
widely used	4	8.7 %
removed from the everyday life conversations	7	15 %
. Use only for studies	8	17.4 %
...Replaced by English	27	58.7 %
Total	46	100%

**Table 9: Student's Beliefs about French**



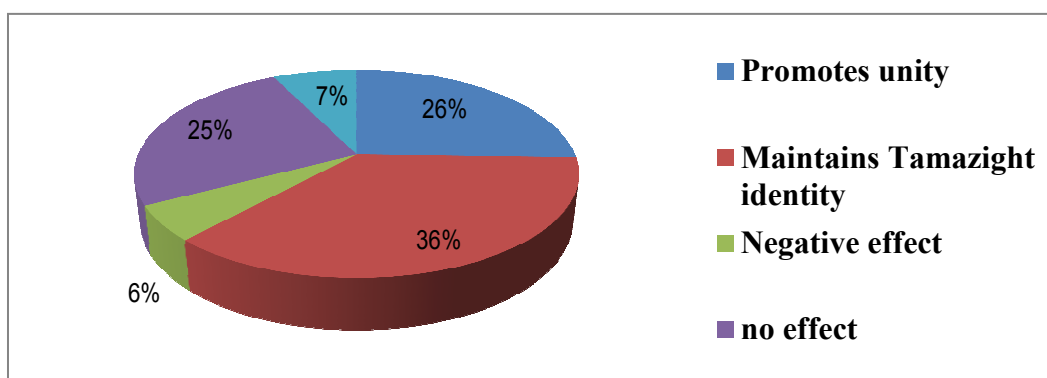
**Figure 09 : Student's Beliefs about French**

As it is presented the majority of the students (59 %) assert that French should Replaced by English while (45 %) of participants said French should be used only for studies, (15%) of participants said French should be removed from the everyday life conversations , and (09%) of participants said French should be widely used.

**Item 13: if Tamazight Became an Official Language, How would This Affect the Algerian Society?**

Choices	Participants	Percentage %
Promotes unity	14	30.4 %
Maintains Tamazight identity	20	43.5 %
Negative effect	3	6.5 %
no effect	14	30.4 %
Other	4	8.7 %
Total	46	100%

**Table 10: The Effect of Tamazight Language as an Official Language on The Algerian Society**



**Figure 10: The Effect of Tamazight Language as an Official Language on The Algerian Society**

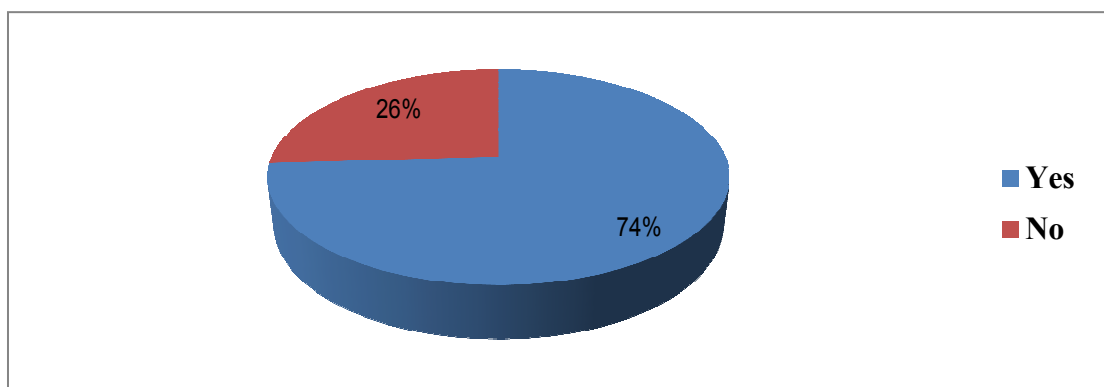
### Chapter three : Data Analysis and

The chart above shows that (36 %) of students claim that the Tamazight maintains identity. whereas (26 %) state that Tamazight promotes unity, and (25 %) state that Tamazight has no effect, (6 %) state that Tamazight has negative effect.

#### Item 14: Do you want your children to learn Tamazight? Why?

Choices	Participants	Percentage
Yes	34	74 %
No	12	26 %
Total	46	100%

**Table 11: The Desire to Pass on The Tamazight to Future Generations**



**Figure 11: The Desire to Pass on The Tamazight to Future Generations.**

The figure above shows that of (74 %) participants state that they want to pass on the Tamazight to future generations, and (26 %) don't want to pass on the Tamazight to future generations.



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#### Item 15: How do you see the future status of English in Algeria?

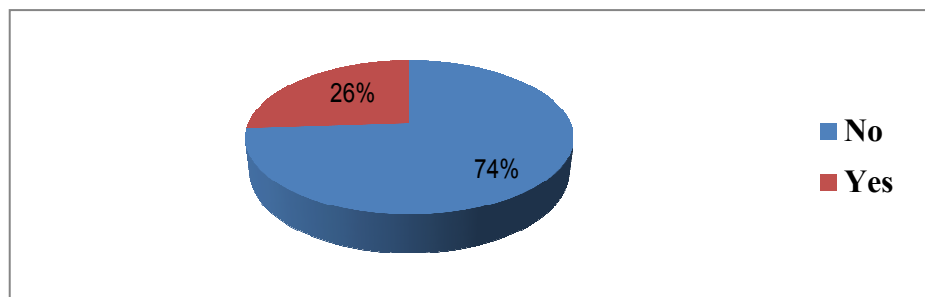
This question aims to know the students futuristic view of the existence of English in Algeria. Some of Their answers:

- The future of English in Algeria will flourish because lately the Algerians started to recognize the obligation of replacing French by English.
- in the coming years English will be widely use in the Algerian community and it will gain higher position.  
in the few coming years French will be replaced by English, because English now is the language of science.
- It contributes in proving the the economic field and International relationships.
- in the coming years Algeria won't be a francophone country any more and French will be replaced by English
- English will gain a higher place in both Algerian society and education.

**Item 16: Does Multilingualism affects the Algerian Identity ?**

Choices	Participants	Percentage
No	34	74 %
Yes	12	26 %
<b>Total</b>	<b>46</b>	<b>100%</b>

**Table 12: The Effect of Multilingualism on The AlgerianIdentity**



**Figure 12: The Effect of Multilingualism on The AlgerianIdentity**

The figure above shows that of (74 %) participants state that multilingualism has no effect on the Algerian Identity, and (26 %) don't agree.

III-1-3-4- Analysis of the Teacher's Interview

Item One: What is your mother language ?

Options	Participants	Percentage %
Arabic	08	89 %
Tamazight	02	11 %
Total	10	100%

Table 13: Teacher's mother language

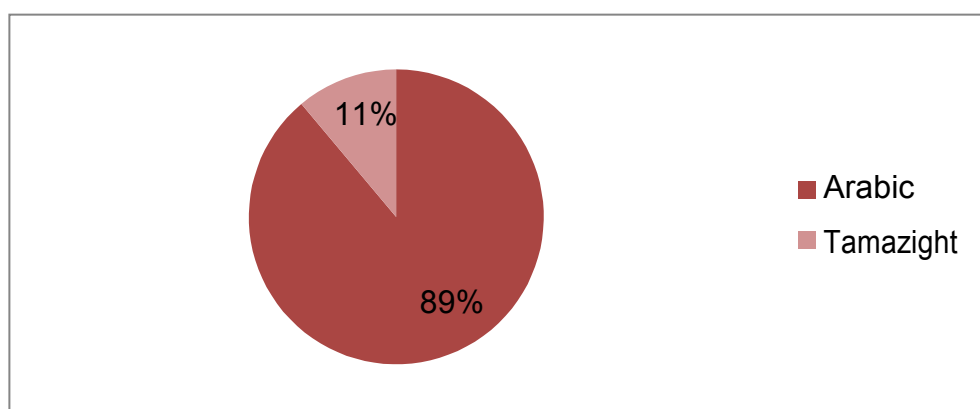


Figure 13: Teacher's mother language .

Findings obtained from the teachers' questionnaire show that the majority of teachers (89%) are Arabs, and (11%) of teachers are Tamazight.

Item Two: Should Teaching in Algeria be:

Options	Participants	Percentage %
Bilingual	1	10 %
Multilingual	6	60 %
Monolingual	3	30 %
Total	10	100

Table14: Teaching Types in Algeria

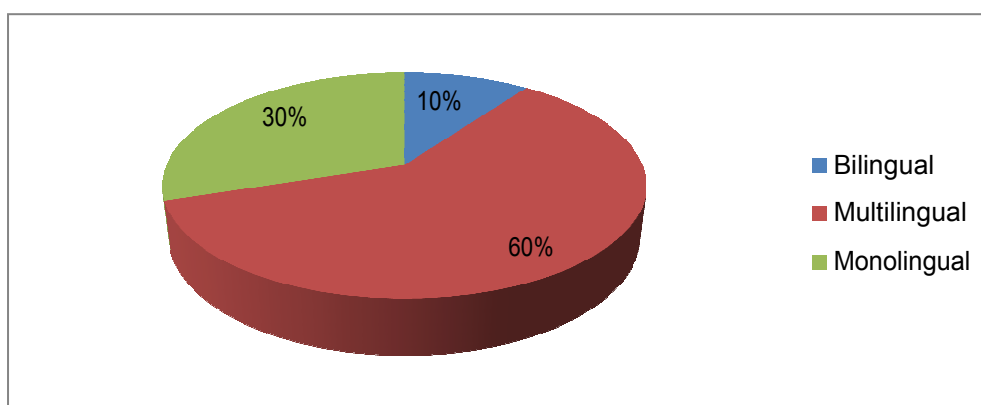


Figure 14: Teaching Types in Algeria .

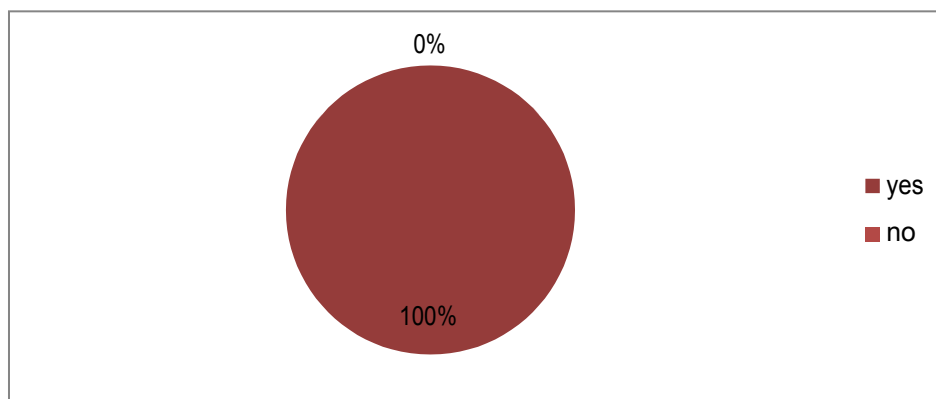
Findings obtained from the teachers' questionnaire show that most of teachers (60%) said that the method of teaching in Algeria should be Multilingual , but (30%) said that the method should be Monolingual, and just one teacher chose Bilingual.

**Item Three: Do you think that teaching language system in Algeria should change?**

**Explain?**

Options	Participants	Percentages
Yes	10	100 %
No	0	0 %
Total	10	100

**Table15: Teacher's Perceptions about the Algerian Teaching System .**



**Figure 15: Teacher's Perceptions about the Algerian Teaching System**

Findings obtained from the teachers' questionnaire show that all the teachers from the sample confirm that teaching language system in Algeria must be changed.

Teachers justify their answers:

- Because they rely on the French system and the government should establish a national educational system.
- they should add more languages not only French and English.
- It lacks many crucial teaching principles.

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- Unfortunately, languages are not taught for the sake of proficiency but getting marks.
- It relies on memorization and not making researchs and advancement.
- It needs to concentrate on some real practical practices.
- English and Tamazight should be included in primary schoolscurriculum.
- Should minimize the theoretical lessons and concentrating only on the practical side.
- They should omit French from primary schools and replaced it byEnglish.
- English must be programmed in the primary school together withFrench.

#### **Item Four: What roles does language play in your everyday life?**

Findings obtained from the teacher's questionnaire show that teachers from the sample said that: language is a tool to communicate, it is a way of sharing idies and views; it plays 99% percentage of communication, a way to express thoughts, transferring ideas, connecting us with the world , language mark us as different ...etc.

Item Five: Do you agree to teach Tamazight

Choices	Participants	Percentages
for all the Algerians	1	10 %
for Tamazight only	2	20%
don't agree	3	30%
For those who chose to learn it	4	40 %
Total	10	100%

Table16: Teaching Tamazight

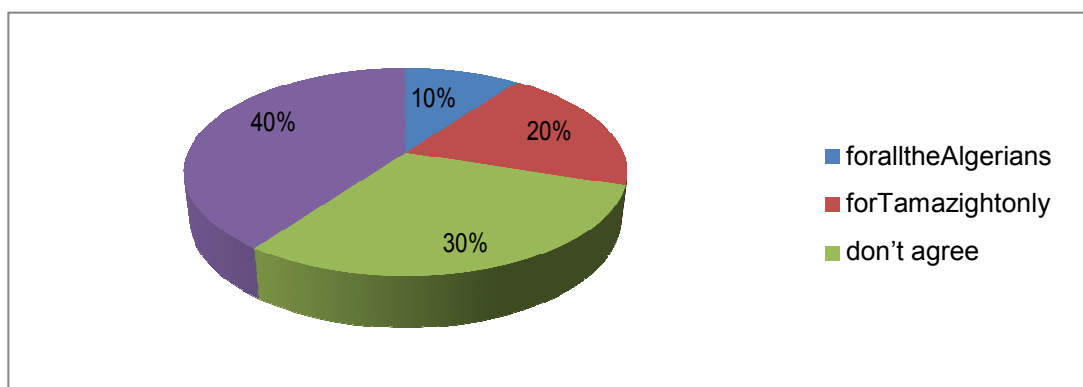


Figure 16: Teaching Tamazight.

Findings obtained from the teachers' questionnaire show that (40%) of teachers said that they agree to teach Tamazight for those who chose to learn it, (30%) of teachers don't agree, (20%) of teachers choose to teach Tamazight for Tamazight only. And just one choose to teach Tamazight for all the Algerians.

### Item Six: How does being a multilingual affect your identity?

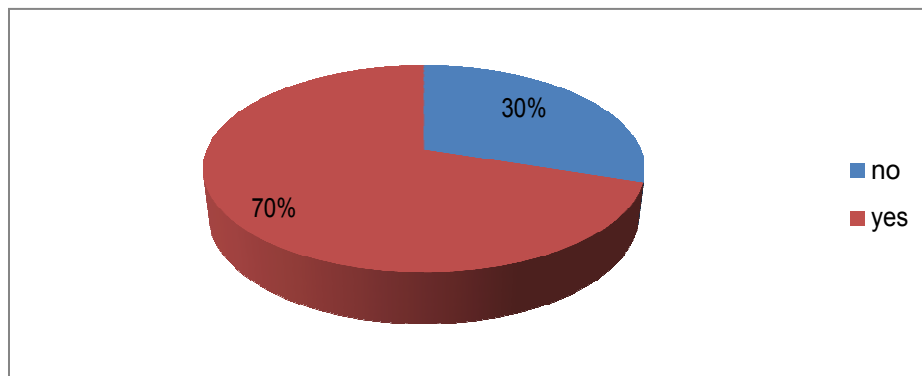
- 1- Multilingualism itself is an identity that multilingual people belong to.
- 2- I believe that multilingualism is a linguistic concept that has little to do with identity.
- 3- The experience of learning new languages enlighten the learner's mind through discovering other cultures but, it doesn't mean to forget who truly you are.
- 4- People who go through the journey of learning a second or a third language become different from their communities. I believe that in the process of learning their identity their identity may easily get affected.
- 5- Multilingualism helps us to search for who we are however, it doesn't determine our identity. Identity is a large concept it isn't tied to language only.
- 6- Even though multilingualism is a powerful concept but, it doesn't shape our identity.
- 7- I believe that people have only one identity no matter how many languages they speak.
- 8- Multilingualism doesn't affect identity because we may speak many languages yet, we represent one identity.
- 9- Being multilingual changes different things in your personality, it may even change your social acting and interacting however, it doesn't change your identity. Identity is a large concept related to various criteria and language is one of them.
- 10- I believe that whenever you learn a new language, your recognition of your self and your identity goes higher so, you can appreciate and cherish your identity.



**Item Seven: Do you feel different when using different languages ?**

Options	Participants	Percentages
Yes	7	70 %
No	3	30 %
Total	10	100%

**Table 17 : The Filling of Teachers when They use DifferentLanguages.**



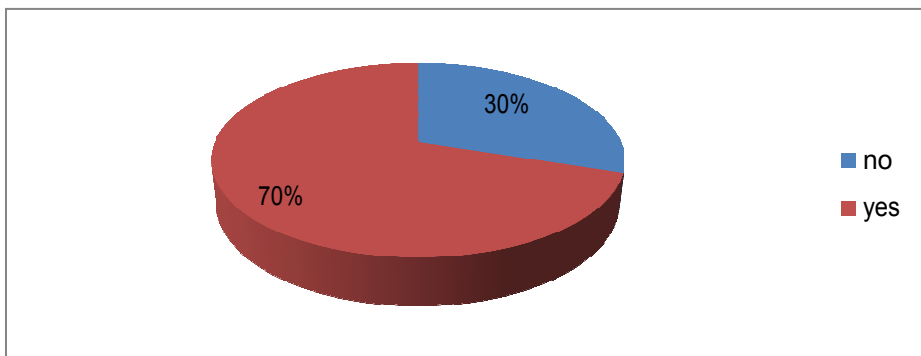
**Figure 17: The Filling of Teachers when They use DifferentLanguages.**

Findings obtained from the teachers' questionnaire show that (70%) of teachers agree that when they use different languages, but (30%) of teachers don't agree.

**Item Eight: Did you encounter any difficulties as a multilingual?**

Options	Participants	Percentages
Yes	7	70 %
No	3	30 %
Total	10	100%

**Table 18 : Difficulties in Being aMultilingual**



**Figure 18: Difficulties in Being aMultilingual**

Findings obtained from the teachers' questionnaire show that (70%) of teachers encounter difficulties as multilingual like vocabulary and grammar rules, but (30%) of teachers don't encounter difficulties as multilingual.

### Chapter three : Data Analysis and

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#### Item Nine: In which situation you use different languages?

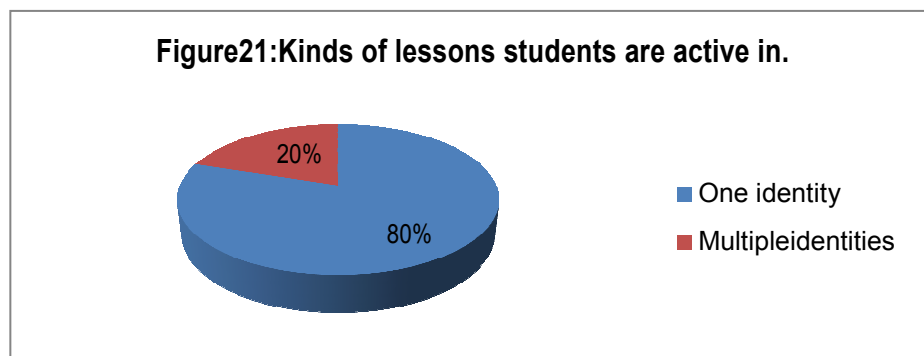
The aim of this question is to know which situations they use different languages, and here are their answers:

- For educational research, teaching and communicating
- To express my feelings
- When talking with friends
- When I cannot find the right words to express myself
- when I meet with people who speak a foreign language
- When misunderstanding takes place
- If I want to write something personal, I prefer to use another language mainly English
- Studying , teaching or talking to foreigners
- When I travel to a foreign country, talking to peoples from other countries..
- When I meet my friends or other teachers I talk to them with a language that serves the topic maybe scientific or religious.

**Item Ten: Do you have one identity or multiple identities?**

Options	Participants	Percentages
One identity	8	80 %
Multiple identities	2	20 %
<b>Total</b>	<b>10</b>	<b>100%</b>

**Table 19 : Teachers have one Identity or MultipleIdentities**



**Figure 19: Teachers have one Identity or MultipleIdentities**

Findings obtained from the teacher's questionnaire show that (80%) of teachers have one identity, and (20%) of teachers have multiple identities.

### III-1-3-5-Findings and Discussion

Although there are many questions spinning around multilingualism, Algerians have a very positive attitude towards it they consider learning many languages gives you nothing but advantage. Among different language choices Algerians express themselves better through Algerian Arabic since they use it the most in their everyday life. They believe that English should replace French in all the domains, because it is in keeping with the modern world which may lead to a change in the Algerian linguistic landscape in the coming years.

Most of the students didn't have a clear vision about the policy of Arabisation they were unable to decide whether this policy is desirable or not due to their poor background on this subject. The findings show a disagreement between teachers and students concerning the issue of teaching Tamazight, most of the students support the new decision of teaching Tamazight as an official language while, most of teachers agreed to teach Tamazight only for those who want to learn it . This difference may be due to the fact that Tamazight is an ancient language that does not correspond to this age, but at the same time it expresses a culture and an identity that they wish to preserve. However, there was an agreement that the Algerian identity didn't affected by the existence of all these languagestogether.

### Conclusion

The current study aims to explore if multilingualism has an effect on the Algerian identity, and what role does language play in Algerians everyday life. The chapter reported the methodology opted for in the study. Data have been gathered through the use of a questionnaire and an interview. The sample population have been chosen randomly :46 students and 10 teachers were questioned and interviewed with the use of mixed method approach. Then, data were transformed into numerical entities and then interpreted. Finally, findings and results have been discussed, research questions have been answered, and the hypothesis has been confirmed.

## **General conclusion**

## General conclusion

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### General conclusion

The multilingual situation of Algeria is quite heterogeneous; the contact between different languages shaped the form that it has today. This work intended to differentiate multilingualism from other similar phenomenon. To remove any kind of confusion, multilingualism is the ability to speak more than two languages in a whole society whether it is an official language or a dialect. Despite all the authority's efforts after independence to unify the Algerians under one language namely Arabic, and the attempts of minimizing the use of the French language, the Algerians still shift between many languages sometimes even in one sentence forming a convergent picture of these languages. The study revealed that the majority of the participants have positive attitudes toward multilingualism, believing that this later could change their educational career, or pave the way for a brighter future. Simultaneously, Algerians are strongly sticking to their roots they consider themselves Tamazight; however, Arabic is always their source of pride. The results showed a strong agreement that English is the language of the 21<sup>st</sup> century which should replace French in all the domains, yet they still use it till the moment. This shows that what people may say about a language doesn't always reflect the way they use it in their daily life. The analysis of the questionnaire revealed that multilingualism doesn't have any effect on the Algerian identity, and this confirms our hypothesis. Obviously, learning many languages gives the multilingual speaker a chance to discover other identities to find his own.



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# Appendices



## Questionnaire:

You're kindly requested to answer the following questionnaire. This latter will help us gain insight into your perception of the effect of multilingualism on the Algerian identity. The information you provide will contribute to the required fulfillment of master dissertation at Khenchela University.

Thank you for your cooperation.

**Gender:**

a. Male                       b. Female

**Section one: Language choice.**

Please indicate the answer by ticking in the appropriate box next to each question.

**1- How many languages do you speak?**

- a. Arabic
- b. Tamazight
- c. English
- d. French

**2 – which of the following languages, classical Arabic, Algerian Arabic, Tamazight, French, English do you use when addressing?**

- a. your parents
- b. your friends
- c. your siblings
- d. your teachers
- e. strangers

## Questionnaire

---

**3- Which of the following language, classical Arabic, Algerian Arabic, French, English, Tamazight do you use while writing?**

- a. a message
- b. a formal letter
- c. a CV
- d. an email

**4- What language do you think you express yourself better through?**

- a. Algerian Arabic
- b. , classical Arabic
- c. , French
- d. English
- e- Tamazight

**5- Which of these languages: classical Arabic, Algerian Arabic, French, English, Tamazight do you prefer to use to discuss the following subjects?**

- a. Science
- b. Religion
- c. Social media
- d. Sport
- e- Domestic

**Questionnaire**

---

**6- In your opinion, which language is in Keeping with the modernworld?**

- a. Arabic
- b. French
- c. English
- d. Tamazight

**Section B: Language Attitudes.**

**7- Do you believe that being a multilingual is an advantage?Why?**

a. yes,because

.....

b. no,because

.....

**8- Has language ever made you feel less or superior than the others?Explain.**

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

..... **9- Do you shift from one language to another in one sentence?**

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

## Questionnaire

---

### 10- Do you consider yourself?

- a. Amazigh
- b. Arab
- c. A blend of both
- d. none of the above

### 11- Do you think that the policy of Arabisation is:

- a. Desirable
- b. forcibly imposed
- c. contenting minorities
- d. don't know

### 12- Do you believe that French should be?

- a. widely used
- b. removed from the everyday life conversations
- c. used only for studies
- d. replaced by English

### 13- If Tamazight became an official language, how would this effect the Algerian society?

- a. Promotes unity
- b. Maintains Tamazight identity
- c. Negative effect
- d. no effect
- e. other

**Questionnaire**

---

**14- Do you want your children to learn Tamazight? Why?**

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

**15- How do you see the future status of English in Algeria?**

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

**16- Does multilingualism affect the Algerian identity?**

.....

**... thank you**

### Teacher's Questionnaire:

Dear teachers

We would be very grateful if you accept answering the following questionnaire by putting a tick in the corresponding box or giving a full statement whenever necessary

Thank you for your cooperation.

**1. What is your mother langue?**

a- Arabic

b- Tamazight

**2. Does teaching in Algeria shouldbe:**

a- bilingual

b- Multilingual

c- Monolingual

**3. Do you think that teaching language system in Algeria should change? Explain?**

a- yes

b- no

**Why:**

.....  
.....

**4. What roles does language play in your everydaylife?**

**Questionnaire**

---

.....  
.....

**5. Do you agree to teach Tamazight?**

a- for all the Algerians

b- for Tamazight only

c- don't agree

d- for those who chose to learn

**6. How does being a multilingual effect your identity?**

.....  
.....

**7. Do you feel different when using different languages?**

.....  
.....

**8. Did you encounter any difficulties as a multilingual?**

.....  
.....

**9. In which situation you use different languages?**

.....  
.....

**10. Do you have one identity or multiple identities?**

.....  
.....

**Thank you.**

## Résumé

Le multilinguisme et l'identité sont deux concepts interdépendants qui ont lié depuis l'antiquité. L'Algérie est un exemple vivant de notre sujet actuel à travers lequel nous cherchons à identifier ce phénomène et son rapport à l'identité algérienne, en plus de l'analyser psychologiquement et socialement, en revanche, cette étude donne une vision historique du multilinguisme, en essayant de différencier ce phénomène et d'autres tels que: le bilinguisme et le plurilinguisme. Ce sujet inclut de nombreuses questions dont certains nous avons abordées comme l'attitude des Algériens envers ce phénomène, l'ampleur de leur adhésion de leur identité et le statut actuel de ces langues. En conséquence, les deux hypothèses suivantes ont été formulées: les professeurs ont une attitude positive à l'égard du multilinguisme, bien que les étudiants soient multilingues mais ils restent attachés à leur identité. Les résultats ont montré que les Algériens ont une vision très positive de ce phénomène de multilinguisme en Algérie, malgré leur capacité à maîtriser de nombreuses langues ce qui les pousse dans de nombreux cas à utiliser plus d'une langue dans la formulation d'une phrase, mais ils s'accrochent toujours à leur identité.



إن التعدد اللغوي والهوية مفهوم ما من ارتباطا لنظما أساسا لا الكثير منا الحبر علم العصر العصور. تعتبر الجزائر مثلا لاجيا علم موضوعنا الحالي الذين هدفنا من خلال

هالبا لتعرف لعل هذا الظاهر هو علاقتها بالهوية الجزائرية، بالإضافة التحليلها من منظور بين نفسي واجتماعي. في المقابل، تقدم هذا الدراسة نظرتنا

خية للتعدد اللغوي وحاولنا التفريق بين هذا الظاهر هو ظواهر أخرى مشابهة مثل ثنائية اللغة والتعددية اللغوية. لقد اثار هذا الموضوع الموضوع العديد من

التساؤلات التي تطرقنا لبعضها كموقف الجزائر بين هذا الظاهر، مددتمسكهم بهويتهم ووضع تلك اللغات الراهن. ووفقا لذلك تموضعنا الفرضيات التالية

ن: يملك الأساتذة موقفا إيجابيا من التعدد اللغوي، بالرغم من كوننا التلاميذ متعددي لغات لانهم لا يزالون متمسكين بهويتهم. لقد اظهرت النتائج أن للجزائر

بين نظرة جد إيجابية اتجاه هذا الظاهر التعدد اللغوي في الجزائر بالرغم من قدرتهم على إتقان العديد من اللغات مما يؤدي بهم في الكثير من الأحيان للاستعمال

ثر من لغة فيصياغة جملة واحدة لأنهم لا يزالون متمسكين بهويتهم.