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Exploring the Effects of Plurilingualism on the Algerian Identity

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Requirements for the Degree of Master**

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2017/2018

Declaration

I hereby solemnly declare that the work I am going to present in this thesis entitled

Exploring the Effects of Plurilingualism on the Algerian Identity

is my own to the limits of my knowledge, has not been submitted before to any other institution or university or degree and all sources that I have used and quoted from have been indicated by means of complete references. This work is to be carried out and completed at Mohamed Boudiaf University M'sila, Algeria.

Signature

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Touama Amina

Date: June 2018.

Declaration

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Signature

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Azil Hadjer

Date: June 2018.

DEDICATION

I dedicate this dissertation

To My parents, brothers and sister

To all my relatives, friends and colleagues

To my deceased colleague “Senouci Youcef” peace be upon his soul.

Thank you for standing by my side in hard moments.

Amina

DEDICATION

To my mother, my father and all family members who supported me along my life and provide me with love and affection thank you for all your encouragement.

To my little sister “Soula”

To my dear friends: Amina Mehanneche and Mohammed Boualleg.

*To all the teachers of English department especially my supervisor **Dr Bouazid Tayeb***

To my deceased colleague “Senouci Youcef” peace be upon his soul.

Thank you all for your support

Hadjer

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Abstract

The present work is intended to explore plurilingualism and its effects on the Algerian identity. The work aims at defining plurilingualism, pinpointing its relation with other phenomenon such as multilingualism, pluriculturalism, and plurilingual identity and language awareness. Hence, the study presents the linguistic situation of Algeria through the history of the country where researchers have tackled the development of bilingualism and multilingualism in Algeria as well language conflict which has marked Algeria through a linguistic and political process called Arabization that aimed at establishing the Arabic language after the independence in 1962. In the practical part, a great amount of time has been devoted to the analysis of the data and the exploitation of the questionnaire which has allowed the collection and analysis of a great the number of language use instances.

Keywords: plurilingualism, identity, language awareness, Algeria, Arabization policy, language conflict

List of Abbreviations

(CEFR): Common European Framework of Reference for Languages

(CoE): Council of Europe

(L1): First language

(L2): Second Language

(CS): Code Switching

(CM): Code Mixing

(CA): Classical Arabic

(LA): Literary Arabic

(MSA): Modern Standard Arabic

(AA): Algerian Arabic

(CA): Colloquial Arabic

(B): Berber

(Fr): French

(H): High

(L): Low

(TV): Television

(Q): Question

(SD): Strongly Disagree

(D): Disagree

(N): Neutral

(A): Agree

(SA): Strongly Agree

List of Appendices

Appendix 01: The questionnaire

List of Figures

Figure 01: Plurilingualism in not separate monolingualisms (El Euch, 2011)	10
Figure 02: Possible relationships between languages in a plurilingual situation (El Euch, 2011).....	10
Figure 03: Participants' gender	51
Figure 04: Participants' age.....	52
Figure 05: Participants' mother tongue	53
Figure 06: Participants' second language.....	54
Figure 07: Languages spoken by the participants	55
Figure 08: the foreign languages spoken by the participants	56
Figure 09: Participants' attitudes towards code-switching.....	57
Figure 10: Participants and with whom they switch languages	59
Figure 11: Participants' choices for not switching between languages	60
Figure 12: Participants' classification of their mother tongue	61
Figure 13: Participants' use of languages in different contexts	62
Figure 14: Other Languages used by participants in different contexts.....	64
Figure 15: Participants' competency in speaking different languages.....	65
Figure 16: Participants' competency in writing different languages	66
Figure 17: Participants' choice of language(s) that could allow them to live and prosper in Algeria and the rest of the world.....	67
Figure 18: Participant's attitudes towards Algerian Arabic	69
Figure 19: Participants' attitudes towards Literary Arabic	70
Figure 20: Participants' attitudes towards Tamazight.....	72

Figure 21: Participants' attitudes towards French.....	73
Figure 22: Participants' attitudes towards English.....	75
Figure 23: Participants' answers on different statements.....	77
Figure 24: The social effects of Arabization policy	79
Figure 25: The effects of Arabization policy on participants' economic situation.....	80
Figure 26: The social effects of Tamazight language	81
Figure 27: The effects of Tamazight on participants' economic situation.....	82
Figure 28: Participants' answers about the presence of the French language in Algeria	83
Figure 29: Participants' preference for education in Algeria	84
Figure 30: The languages that participants consider essential to their career	85
Figure 31: Participants' opinions about the implementation of Tamazight in different fields.....	86
Figure 32: Participants' preferred TV programs	87
Figure 33: Participants' opinions on Algerians' use of French.....	88
Figure 34: Participants' opinions on the reasons for which educated Algerian	89

List of Tables

Table 01: Participants' gender.....	50
Table 02: Participants' Age.....	51
Table 03: Participants' mother tongue	52
Table 04: participants' second language	53
Table 05: Languages spoken by participants	54
Table 06: the foreign languages spoken by the participants	56
Table 07: Participants' attitudes on code-switching.....	57
Table 08: Participants and with whom they switch languages.....	58
Table 09: Participants' choices for not switching between languages.....	59
Table 10: Participants' classification of their mother tongue.....	60
Table 11: Participants' use of languages in different contexts.....	61
Table 12: Other Languages used by participants in different contexts	63
Table 13: Participants' competency in speaking different languages	64
Table 14: Participants' competency in writing different languages.....	65
Table 15: Participants' choice of language(s) that could allow them to live and prosper in Algeria and the rest of the world.....	67
Table 16: Participants' attitudes towards Algerian Arabic	68
Table 17: Participants' attitudes towards Literary Arabic.....	70
Table 18: Participants' attitudes towards Tamazight	71
Table 19: Participants' attitudes towards French	73
Table 20: Participants' attitudes towards English	74
Table 21: Participants' answers on different statements	76
Table 22: The social effects of the Arabization policy	78

Table 23: The effects of Arabization policy on participants' economic situation	79
Table 24: The social effects of Tamazight language.....	80
Table 25: The effects of Tamazight on participants' economic situation	81
Table 26: Participants' answers about the presence of the French language in Algeria	82
Table 27: Participants' preference for Education in Algeria.....	83
Table 28: The languages that participants consider essential to their career	84
Table 29: Participants' opinions about the implementation of Tamazight in different fields	85
Table 30: Participants' preferred TV programs	86
Table 31: Participant's opinions on Algerians' use of French	87
Table 32: Participants' opinions on the reasons for which educated Algerian women often use French rather than their mother tongue.....	89

Table of Contents

Declaration.....	I
Declaration.....	II
Dedications	III
Dedications	IV
Acknowledgements	V
Abstract.....	VI
List of Abbreviations	VII
List of Appendices.....	VIII
List of Figures.....	IX
List of Tables	X
Table of Contents.....	XI

General Introduction

Introduction	01
Statement of the Problem	01
Research Questions	01
Aims of the study	02
Hypotheses	02
Literature Review	02
Research Methodology	03
Structure of the study.....	03
Limitations of the study.....	04

Chapter 1: A General Overview of Plurilingualism

1.1- Introduction	06
1.2- Definition of Plurilingualism	06

1.3- Plurilingualism and/or Multilingualism	07
1.3.1- Bilingualism vs Multilingualism vs Plurilingualism	08
1.3.2- Second, Third and Additional Language Acquisition.....	10
1.4- Borrowing, Code-switching and Code-mixing	12
1.4.1- Code-Switching:.....	13
1.4.1.1-Types of Code-Switching:	14
1.4.2-Code Mixing:	15
1.5.2.1-Types of Code Mixing:	15
1.4.3-Borrowing:.....	16
1.4.3.1-Different Types of Borrowing:	17
1.5-Plurilingualism, Pluriculturalism, and Plurilingual/Pluricultural Competence	17
1.5.1- Plurilingualism and Pluriculturalism	18
1.5.2- Plurilingual and Pluricultural Competence	18
1.6-Plurilingual Identity and Language Awareness	21
1.6.1- Plurilingual Identity	21
1.6.2- Language Awareness	22
1.6.2.1- The Domains of Language Awareness	22
1.6.2.2-Language Awareness and Multilingualism.....	23
1.7-Plurilingualism and Intercomprehension	24
1.7.1-Defining Intercomprehension.....	25
1.7.1.1-Intercomprehension skills as reception competences	25
1.7.1.2-Intercomprehension and Discursive Competence.....	26
1.8-Conclusion.....	27

Chapter 2: Language and Identity in Algeria

2.1-Introduction	30
------------------------	----

2.2- The Historical Background of Linguistic Situation in Algeria	30
2.2.1-The Indigenous Inhabitants of Algeria.....	30
2.2.2- The Roman Conquest	31
2.2.3- The Arab Conquest	31
2.2.4- The Spanish and Turkish Invasions	31
2.2.5-The French Occupation	32
2.3- Today's Linguistic Situation in Algeria	33
2.3.1-Classical Arabic	33
2.3.2-Literary Arabic	33
2.3.3-Algerian Arabic	34
2.3.4-Tamazight.....	34
2.3.5-French.....	34
2.3.6-English	35
2.4-Language Contact Dynamics	35
2.4.1- Bilingualism	35
2.4.2- Diglossia.....	36
2.4.3- Borrowing	37
2.4.4- Code switching and code mixing	37
2.5- Arabization Policy.....	37
2.5.1-The objectives of Arabization	38
2.5.2-The manifestations of Arabization in Algeria.....	39
2.5.2.1- Arabization of culture and the media	39
2.5.2.2- Arabization of the social environment	39
2.5.2.3- Arabization of education	40
2.6- Language Conflict	40

2.7-Definition of Identity.....	42
2.7.1- Types of Identity	43
2.8-The Relationship between Language and Identity	44
2.9-Conclusion.....	45

Chapter 3: Field Work

3.1-Introduction	48
3.2-Research Methodology and Design	48
3.3-Population and Sampling of the study	48
3.4-The Questionnaire	48
3.4.1-Aims of the Questionnaire	48
3.4.2-Description	49
3.5- Data Analysis and Interpretation.....	50
3.6- Discussion of the Results	89
3.7-Conclusion.....	89
General Conclusion	92

References

Appendices

Résumé

General Introduction

Introduction

As a result of Multilingualism and as an extension to Bilingualism Plurilingualism describes the ability of the individual to use many languages which interrelate and interconnect in a dynamic situation. This linguistic phenomenon is related to the individual rather to the society, it insists on the relationships amongst all languages of each individual, and our study will explore the effects of this phenomenon on the identity of Algerian individuals.

Statement of the Problem

Since the dawn of humanity, man has used languages as a means of communication to express his thoughts, beliefs and feelings. The Algerian society is an excellent laboratory for linguistic studies since it is a diglossic, bilingual, and even multilingual. These linguistic situations have created a phenomenon of mastering many languages by individuals and it has become a common practice in the Algerian society. The latter contains four unrelated languages; Arabic (Standard and Dialect), Berber (Tamazight), French and English. Algerian people whether elite or uneducated routinely use mixture of those four varieties in their daily lives, Algerian Arabic is the mother tongue; Berber (Tamazight) is also a native language of a number of Algerians, Standard Arabic is the first language in school, French is the first foreign Language and English is the second foreign language.

This study intends to investigate the use of more than three languages “plurilingualism” by plurilingual speakers in the Algerian society; it is an attempt to see how the existing languages are related linguistically and socially and to explore the attitudes of Algerian plurilingual speakers towards the main languages spoken in Algeria and the possible effects of plurilingualism on their identity.

Research questions

The study entitled “Exploring the Effects of Plurilingualism on the Algerian Identity” raises the following questions:

- What is the nature of plurilingualism?
- What are the attitudes of Algerian plurilingual speakers towards plurilingualism?
- What is the main objective of plurilingual speakers in using or mastering more than three languages in their daily life?
- Does plurilingualism have any effects on the identity of the speaker? How?

Aims of the Study

In this study our fundamental aim is to shed some light on the phenomenon of plurilingualism and to show the extent of using such phenomenon in the Algerian society through the eyes of plurilingual speakers, it focuses on the number of languages they master speaking and writing and tries to explore the relationship between plurilingualism and identity and the way language affects identity. Furthermore, this study examines the different languages used by the Algerian speaker and it investigates their attitudes towards these languages.

Hypotheses

The present dissertation examines the below hypotheses:

- Plurilingualism occurs from many reasons such as historical, economic....
- Using many languages has many purposes perhaps for prestige, the ability to contact with any foreign person
- The identity of the plurilingual speaker might be affected by plurilingualism

Literature Review

Concerning the nature of plurilingualism, The Council of Europe suggests (2001, p.4) that Plurilingualism emphasizes the fact that as an individual person's experience of language in its cultural context expands, from the language of the home to that of society at large and then to the languages of other people [...], he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact", Canagarajah, (2009); García et al., (2009) viewed plurilingualism as the ability to use several languages, as an integrated whole, for the purposes of communication and to take part in intercultural action. According to El Euch (2011), Plurilingualism may be the capacity to use many languages, as an integrated whole, because of communication and to take place in intercultural action. Whereas other researchers focused more on the plurilingual individuals such Coste et al., (1997) who claimed that Plurilingual/Pluricultural competent speaker means being able to communicate and interact with others in different languages, and possessing a unique, complex, dynamic, composite and uneven competence.

Other researchers focused on other aspects of Plurilingualism, Coste, et al., (2009a, b); Grosjean; (1993) and Moore (2006) studied the development of other competencies of plurilingual individuals, and according to them plurilingualism involves a dynamic view of linguistic repertoires and allows for the inclusion of different levels of competence in many languages.

Research Methodology

The method that is used to investigate the research problem is the exploratory method which aims at exploring this phenomenon depending on the analysis of questionnaire. In one hand, we are going to describe and present the nature of the phenomenon of plurilingualism, on the other hand, we are going to explore the effects of plurilingualism on the Algerian identity; and participants' background of language use, we will intend to investigate their competency in each language they speak and write. Furthermore, we will try to look for the speakers

attitudinal dimensions towards plurilingualism and their main objectives in using such phenomenon in their speech.

The data needed have been collected using a questionnaire as a research tool. The questionnaire enables the investigator to gather the maximum information in a short time, shows the factors of language choice and plurilingualism and the attitudes towards plurilingualism. The sample chosen for this study concerns all plurilingual speakers in Algeria; the participants, from both genders, were selected through snow-ball sampling method.

Structure of the Study

The present research paper is divided into three main chapters:

-Chapter One: A General Overview of Plurilingualism

This Chapter is devoted to the concept of plurilingualism and its contributing factors. We dealt with the term plurilingualism itself, and the issues that related to plurilingualism such as multilingualism, pluriculturalism, plurilingual identity and language awareness as well as Code Switching and Mixing.

-Chapter Two: Language and identity in Algeria

To better understand the effects of plurilingualism on the Algerian identity, we go even deeper in the historical sociolinguistic background of the Algerian society, and then we give an outlook about the language conflict in Algeria; we also speak about the concept of identity and its types as well as how language can preserve the human identity, and we end up by understanding the relationship between plurilingualism and identity.

-Chapter three: The field work of the study

This chapter tends to analyze some of the important points that are related to the phenomenon of plurilingualism such as the different languages which are used by plurilingual Algerian speakers and to demonstrate their attitudes towards the main languages spoken in Algeria. In addition, this chapter will provide an investigation into the possible effects of plurilingualism on their identity.

Limitations of the study

The present study has many Limitations. Due to the lack of prior research studies on the topic, we had to develop an exploratory research; and since this type of research is not intended to provide a conclusive evidence on the nature of the relationship between the two variables, we restricted our purpose to throw some light on this topic and to describe the need for further research.

The research was conducted in three months and this period of time was not enough for the researchers to explore such topic and to use another research tool. The obtained results concern only this sample and may not be generalized to all the population.

Chapter One

***A General Overview
of Plurilingualism***

Chapter 1: A General Overview of Plurilingualism

1.1-Introduction:

Plurilingualism is a fait accompli and Islam has emphasized the value of plurilingualism when it linked the Holy Quran between different tongues, Allah says “And of his signs is the creation of the heavens and the earth and the diversity of your languages and your colours. Indeed in that are signs for those of knowledge” Surah Al-Rum (22)

Plurilingualism is a natural phenomenon that can be witnessed in those who learn and master multiple languages, it is not harmful to take pluralism of the language- the opening of national culture to foreign cultures, to expand the circle of linguistic thinking and serve the national language. This model has been practised in the Islamic society in the most beautiful era of Islamic civilization.

In the present chapter the phenomenon of plurilingualism will be introduced, first by defining this concept and second by shedding light on the difference between plurilingualism and multilingualism, and then we move to explain the linguistic phenomena that are associated with the existence and interaction of different languages in multilingual settings, phenomena such as Code-switching, code mixing and Borrowing will be defined. After that, the reasons for plurilingualism will be viewed in order to deliver a better understanding of this phenomenon.

Finally, we will try to clarify the relationship between plurilingualism, pluriculturalism and pluricultural competence and to better understand how plurilingual individuals interact in different contexts with speakers of different languages the concepts of language awareness and intercomprehension will be tackled.

1.2-Definition of Plurilingualism:

Plurilingualism as a concept is linked to the linguistic system that governs the use of different languages that are in continuous interaction. Plurilingualism is not necessarily talking in multiple languages or owning a multiple tongues, but it is to identify multiple linguistic systems that may not be at the same level, the same value and not the same degree of proficiency itself; rather it is the ability to communicate, to dialogue, to understand, to read and to write in different languages and what drives it more is the ability to make it effective and fruitful through learning and recognition and desire. Other levels that contribute to the harmonization of languages that pleads to open up to experiences of others, their knowledge and the nature of their communities (Ismaili, 2013)

Plurilingualism is a cross-cutting skill which extends well beyond the regularly cited domain of business and indicates its relevance to the broad spectrum of human interaction to which co-ordination And consensus are indispensable (Meyer & al., 2012)

It appears that plurilingualism over people will be even now fundamentally seen as an approach should adopt in distinctive discrete, furthermore scattered monolingual setting for the public eye, each of these separate settings being perceived in isolation from other settings and involve the use of just one language at a time (Meyer & al., 2012). Plurilingualism may be the capacity to utilize many languages, as an integrated whole, because of communication and to take place in intercultural action. (El Euch, 2011). According to Moore & Gajo (2009), the plurilingual speaker is comprehended as a social actor who develops a repertoire made up of various languages and varieties of languages, and different forms of knowledge.

1.3- Plurilingualism and/or Multilingualism:

The terms “Plurilingualism” and “Multilingualism” are used interchangeably, though the latter is used widely; the former is ignored in the dictionaries of the English language and is 10 times less frequently found on the internet than Multilingualism (Tremblay, 2010). The Council of Europe (2001) defines multilingualism as, the knowledge of a number of languages or the co-existence of different languages in a given society (p.4), however; Plurilingualism emphasises:

The fact that as an individual person’s experience of language in its cultural context expands, from the language of the home to that of society at large and then to the languages of other people [...], he or she does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact (Council of Europe, 2001, p. 4)

While multilingualism means the existence of different languages in particular society; plurilingualism is the ability to use several languages with the expansion of one’s linguistic and cultural experience of his mother tongue language to other languages which will be interconnected by one communicative competence. The Council of Europe (2007) distinguishes multilingualism as a social phenomenon due to the presence of several linguistic varieties in a given geographical area, and plurilingualism as an individual phenomenon which is related to the repertoire of languages or linguistic varieties an individual may use.

However, some researchers (Cenoz, et al., 2003; Jessner, 2008) consider multilingualism to be both an individual and social phenomenon; and while others (Hamers & Blanc, 2000), suggest that plurilingualism is a social phenomenon rather than multilingualism; others (Dagenais & Berron, 2001; Dagenais & Toohey, 2006; Dagenais & Moore, 2004; 2008) confuse between the two concepts when

translating the term multilingualism as “plurilinguisme” in French, because the term plurilingualism does not appear in English dictionaries.

Being plurilingual means having a certain degree of competence (oral, written, etc.) in several linguistic varieties, with varying functions (Mammadov, 2009). According to El Euch (2011), to better understand plurilingual acquisition processes; it is necessary, first to clear up the terminological confusions and emphasise accuracy in the use of terms related to the general domain of multilingualism and second, to acknowledge the difference between SLA and third or additional language acquisition and by extension between bilingualism and multilingualism.

1.3.1- Bilingualism vs Multilingualism vs Plurilingualism:

According to the Council of Europe (2007), multilingualism is the presence of several languages in a given geographical area ; however, in the fields of sociolinguistics and of bilingual education, the term multilingualism is preferred to bilingualism to express the idea that there is more than one language or linguistic variety involved in the particular sociolinguistic situation under consideration (Hoffmann, 2001) . The confusion exists because there is no agreement on the minimal number of languages involved in a situation to be considered multilingual/plurilingual; for some (Council of Europe, 2007; Herdina & Jessner, 2002) multilingualism involves two or more languages, while for Lasagabaster (1998); it involves three or more languages.

To clear the confusion, it is necessary to refuse that bilingualism is multilingualism; as it is indicated in some definitions, the Latin prefix “bi” means by definition “duo, dual or couple; therefore, bilingualism is the knowledge and/or use of two languages (Cenoz, et al., 2003). For Hamers and Blanc (2000), bilingualism is the “co-occurrence of two or more languages (...) in society” and A bilingual individual is one “who has access to two or more distinct linguistic codes” (p. 368).

Pluri is understood as "more than two". El Euch (2011) claims that plurilingualism is not about adding one language to other languages or replacing other languages as separate monolingualisms (**Figure 01**); instead, it is the ability to use several languages, as an integrated whole, for the purposes of communication and to take part in intercultural action (Canagarajah, 2009; García et al., 2009) and unlike bilingual or multilingual contexts, where one language may be viewed as superior to another, plurilingualism requires that no one language code is given importance at the expense of any other (Coste, Moore, & Zarate, 2009)

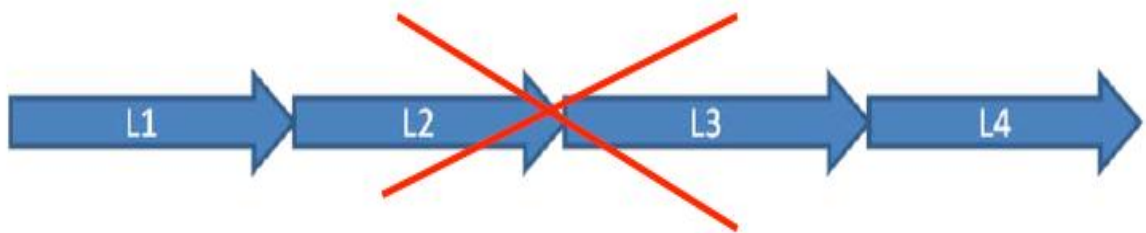


Figure 01: Plurilingualism is not separate monolingualisms (El Euch, 2011)

El Euch (2011) goes further and explains that “plurilingualism involves a dynamic relationship between languages and cultures where the directionality of the influence is diverse” as it is shown in (**Figure 02**).



Figure 02: Possible relationships between languages in a plurilingual situation (El Euch, 2011)

1.3.2- Second, Third and Additional Language Acquisition:

Due to the existing confusion between bilingualism, multilingualism and plurilingualism, and because this field is new, some uncertainty about the most appropriate terminology still exist (De Angelis, 2007). Acquiring new languages besides an already acquired language is considered to be “a multilingual acquisition” by Cruz-Ferreira, (1999); Hufeisen, (1995) and Maneva (2004).

This term indicates a situation of acquiring different languages all at the same time; however; this is not the case and this term does not describe the process of acquiring languages one by one. While Mushi, (2002), Selinker and Baumgartner-Cohen (1995) preferred to use the term “multiple language acquisition”; Cenoz et al., (2001) used the term “third language acquisition” to describe the process of acquiring a new language other than a second language; however, De Angelis (2007) went so far as to suggest the term “third or additional language acquisition” to better describe how plurilinguals acquire new languages each time aside. All these terms have been used as umbrella terms for this field and none has established itself as the term (El Euch, 2011)

1.5- Code-switching, Code-mixing and Borrowing:

The phenomenon of Borrowing, Code-switching and Code-mixing has long been discussed from a sociolinguistic point of view, but since the mid70s and the beginning of the 80s the interest of researchers shifted to characterise the structural side of these three concepts.

Code-switching and code-mixing are well-known traits in the speech pattern of the average bilingual in any human society the world over (Awolowo, 2006) Code-switching and code-mixing are phenomena which occur regularly in multilingual communities reflecting social group memberships. There are many reasons why people code switch and one of the reasons may be what the participants want to project in order to identify themselves as members of certain

social groups and to negotiate their position in interpersonal relations (Mabule, 2015)

A speaker may similarly switch to another language as a signal of group membership and shared ethnicity with an addressee. Also, speakers who are not very skilful in a second language may use simple phrase and words for this purpose. Switches motivated by the identity and relationship between participants often express a move along the solidarity or social distance dimension. A switch may also reflect a change in the other dimension, such as the status relations between people or the formality of their interaction. (Holmes, 2000)

1.5.1- Code-Switching:

The term *code* is a relatively neutral conceptualization of a linguistic variety—be it a language or a dialect. Romaine (1995) mentions that he will use the term ‘code’ here in a general sense to refer not only to different language but also to varieties of the same language as well as styles within a language. However, not many researchers really explain the term in their definition. Several scholars have attempted to define code-switching and code-mixing. Among them are Amuda(1989), Atoye (1994) and Belly (1976). For instance, Hymes defines only code-switching as a common term for the alternative use of two or more language, varieties of a language or even speech styles.

While Bokamba (1989) defines Code-switching as the mixing of words, phrases and sentences from two distinct grammatical (sub) systems across sentence boundaries within the same speech event and Code-mixing as the embedding of various linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a cooperative activity where the participants, in order to infer what is intended, must reconcile what they hear with what they understand.

Milroy and Muysken (1995) mentioned that sometimes code-switching appears between the turns of various speakers in the conversation, or sometimes

between utterances within a single turn. It can even occur within a single utterance. According to Gumperz (1982), code-switching is the parallelism within the same speech exchange of passages of speech belonging to two different grammatical system of the subsystem (p. 59).

Hence, according to Gal (as cited in Wardhaugh, 2006) “code-switching is a conversational strategy used to establish, cross or destroy group boundaries; to create, evolve or change interpersonal relations with their rights and obligation”. Code-switching is a phenomenon through which its users express a range of meanings. Code-switching occurs mostly in a conversation led to the choice of speech alerts the participants to the interaction of the context and social dimension within which the conversation is taking place. The phenomenon of code-switching is tested from a conversational analysis perspective and is sighted as interactive exchanges between individuals of a bilingual speech community. (Ping Liu, 2006)

Code-switching can appear in a monolingual community, or in a plurilingual speech collectivity. In a monolingual context, Code-switching has a relation to a diglossic situation where speakers tend to use two varieties for a well-defined set of functions: a High variety, generally the standard, for formal contexts, and a Low variety typically for everyday unofficial communicative acts.

In addition to the alternation between High and Low varieties, speakers may also switch between the dialects available to them in that community via a process of Code Switching. In this case, i.e. monolingual context, Code Switching is categorized as being ‘internal’, as the switch happened between different varieties of the same language. In a multilingual community, the switch is between two or more linguistic systems. This is referred to as “external code switching”. (BAGUI, 2014)

1.5.1.1-Types of Code Switching:

There are three types of code-switching, the first type of language switching known as “Mechanical Switching”, it appears unconsciously. This type of code-switching is also known as code-mixing. Another type of code-switching, named as Code-changing (Intra sentential), is characterized by fluent intra sentential shifts, based on transferring from one language to another. It is motivated by situational and stylistic factors, and the conscious nature of the switch between two languages is confirmed (Lipski, 1985, p. 12).

1.5.2-Code Mixing:

Speaking about code-switching is frequently followed by code mixing. Code mixing also called rapid switching. Linguists are primarily focused on the structure of code-mixing probably have relatively little interest to separate code-mixing from code-switching; sociolinguists have gone to great lengths to differentiate the two phenomena. For these scholars, Code-switching is related with particular pragmatic effects, discourse functions, or relations with group identity. In this case, the terms code-mixing or language alternation are used to describe more stable situations in which multiple languages are used without such pragmatic effects. (Peter Muysken, 2000)

While Bokamba (1988) introduced code-mixing as the embedding of different linguistic units such as affixes (bound morphemes), words (unbound morphemes), phrases and clauses from a co-operative activity where the participants, in order to conclude what is intended, must reconcile what they hear with what they understand. (Ayeomoni, 2006)

Code mixing is a part of code-switching which can be included in the type of code-switching: “Involving a word within a sentence” because according to Poplack, Apple and Musket, code-mixing is switched occurring at the lexical level within a sentence. (Muysken, 2000)

Very often the expression code mixing is used synonymously with code-switching and means basically intra-sentential code-switching. Code-mixing occurs when a speaker is momentarily unable to remember a term but is able to recall it in a different language. (Ping Liu, 2006)

1.5.2.1-Types of Code Mixing:

There are several types of code mixing that used by individuals. (Muysken, 2000) has given types of code mixing. The researcher found that people always use code-mixing in their utterances.

- **Insertion**

The first type is an insertion. According to (Muysken, 2000) in the insertion style, one language locating the whole structure into which constituents from the other language are inserted (p. 7).

- **Alternation**

Muysken said that alternation occurs when two languages are alternated indistinctively both at the grammatical and lexical level. It is an alternation between structures from languages. Alternation is the constraint of mixing in terms of compatibility or equivalence of the languages involved at the mix point, and clause.

- **Congruent Lexicalization**

The third type is about congruent lexicalization. In the studies summarized in Muysken (2000: chap. 5), a standard language is mixed with a regional or social dialect in a continuously variable fashion. Such cases include languages that are lexically and structurally similar, presenting the most favourable environment for congruent lexicalization.

1.5.3-Borrowing:

Borrowing is the process of bringing linguistic terms from one linguistic system into another, a process that happens any time two cultures are in contact during a period of time. (Hoffer, 2002) Borrowing is difficult to represent because researchers use different terminology to indicate a number of different language contact phenomena and it is not easy to find generally accepted terminology.

Thomason and Kaufman (1988) define borrowing in their pioneering work as follows: Borrowing is the union of foreign features into a group's native language by speakers of that language: the native language is maintained but is changed by the addition of the incorporated features (p 37).

In most cases, in a situation of language contact between bilinguals, words are the basic key to enter a borrowing language. According to Thomason and Kaufman (1988), if bilingualism is very spread and if there is strong long-term cultural pressure from source-language speakers on borrowing language speakers, also structural features may be borrowed as well - phonological, phonetic and syntactic elements and even (though more rarely) features of the inflectional morphology (p 37). On the other hand, according to Haugen (1950), Borrowing is the attempted reproduction in one language of patterns previously found in another (Treffers-Daller, 2007)

1.5.3.1-Different Types of Borrowing:

Concerning the first classification, Bloomfield (1933) mentions three types:

- Cultural borrowing: where he compares between language acquisition of a child and later language learning which comes from the society. In this case, many items are borrowed from other languages, so adults 'borrow', while children 'acquire',
- Intimate borrowing: involves two languages, the dominant or the upper and the lower language. This borrowing happens only in one way, from the upper to the lower, like in colonized countries where the lower language is the

language of colonized people, and the dominant, as its name indicates, refers to the language of colonizers.

- Dialect borrowing: starts progressively with home, friends, school, occupation and travel. This dialect, as time goes by, will become a unique composite of habits acquired from different people.

It seems that there is some contradiction between cultural and dialect borrowing; in cultural borrowing, Bloomfield (1933) states that a child acquires, whereas an adult borrows.

1.6-Plurilingualism, Pluriculturalism, and Pluricultural competence:

Language is used to communicate and forge cultural ties between different societies; the culture as well the identity of a particular society is reflected in its language. Plurilingual individuals, and with each language they learn, develop a new competence besides their ability to speak multiple languages this competence reflects their knowledge and awareness of each culture they absorb and which is related to particular language.

1.6.1-Plurilingualism and Pluriculturalism:

The CEFR states that pluriculturalism develops when “linguistic and cultural competences in respect of each language are modified by knowledge of the other and contribute to intercultural awareness” (CoE, 2001, p. 43), allowing the individual “to develop an enriched, more complex personality and an enhanced capacity for further language learning and greater openness to new cultural experiences” (p. 43). As a result, Coste et al., (2009) claim that the individual is able to navigate successfully across a range of cultural contexts, and in doing so, develops a new and unique identity which is not constrained by a single cultural perspective.

According to the Council of Europe (2001) it is important to point out the distinction between plurilingualism and multilingualism; in order to avoid the confusion between pluriculturalism and multiculturalism; Coste et al. (2009) suggest that multiculturalism is distinguished from pluriculturalism, with multicultural societies comprising separate groups that exhibit unique cultural characteristics; while in the case of pluriculturalism, multiple individuals from diverse backgrounds identify with multiple cultural groups.

1.6.2- Plurilingual and Pluricultural competence:

Plurilingualism entails a dynamic view of linguistic repertoires and allows for the inclusion of different levels of competence in many languages (Coste, et al., 2009a, b; Grosjean, 1993; Moore, 2006). Plurilinguals and Pluricultural' repertoires are not to be defined as mere additions of monolingual competences (Cenoz & Gorter, 2013; Coste, et al., 2009a, b; Council of Europe, 2007) or of monocultural competences. Plurilingual speakers operate along a continuum, using different linguistic and cultural resources or combinations of resources in different contexts to fulfil differentiated and specific needs to communicate. Competence in their various languages and cultures varies (Grosjean, 1993; Mathis, 2013); according to the Council of Europe:

“Plurilingual and Pluricultural competence refer to the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a social agent, has proficiency, of varying degrees, in several languages and experience of several cultures. This is not seen as the superposition or juxtaposition of distinct competences, but rather as the existence of a complex or even composite competence on which the user may draw”. (2001, p. 168)

Plurilingual/Pluricultural competent speaker means being able to communicate and interact with others in different languages, and possessing a unique, complex, dynamic, composite, and uneven competence (Coste et al., 1997) as the general proficiency may vary according to the language and the profile of language, also the ability may be different from one language to another, and the

pluricultural profile may differ from the plurilingual profile. Because of this imbalance, a characteristic of plurilingual and pluricultural competence is that the strategies used in carrying out tasks may vary according to the language or language combinations employed.

On the other side, Marshall and Moore (2013) claimed that being bilingual or plurilingual was often associated with full and balanced competences in discrete languages; however, Macnamara (1966), proposed that bilingual speakers were the ones possessing minimal competence in listening, comprehension, speaking, reading, and/or writing in a language other than their native language, so a plurilingual speaker who speaks three languages or more won't achieve a full and balanced competence as it is stated earlier by Marshall and Moore (2013)

According to Araújo e Sà and Melo (2007), this integrated communicative competence implies the merging of different languages and cultures into a more complete linguistic repertoire which will be updated and activated according to the requirements of each circumstance and needs which enables the individual 'to use different languages for different purposes with different levels of command' (Beacco, 2005).

Plurilingual and pluricultural competence do not result in an addition of two (or more) monolingual competences in several languages. It establishes combinations and alternations of different kinds and speakers are able to switch codes during a message and to resort to bilingual forms of speech. According to Mathis (2013) plurilingual speakers may go from a monolingual to a bi/plurilingual mode, and pluricultural individuals may go from a monocultural to a bi/pluricultural mode, they may use only one language and its correspondent culture according to the circumstances (in Hamers & Blanc, 2000).

Plurilingual and pluricultural speakers are able to make choices to activate one or many of their linguistic and cultural resources in their repertoire according to their interpretation of the situation they are in, their addressees, their communication objectives, and /or the power or value given to their languages at various moments (Moore, 2006). According to Mathis (2013) and Moore (2006),

these choices are influenced by the local discourses and by the subject positions these discourses allow. In a specific situation, plurilingual and pluricultural speakers are able to mobilize their resources in original ways, “making for an evolving plural identity” (Coste & Simon, 2009, p.173).

Mathis (2013) asserts that we need to recognize that each individual develops a singular and complex form of plurilingualism that depends on his/her individual, familial and social trajectory, his/her international mobility, his/her need to communicate in a language versus another language, the status of the languages and contexts specific to each (p.63). According to Beacco (2005) and Moore (2006), speakers’ variable use of the languages from their repertoire according to situations, objectives, and addressees can be a sign of positioning. Plurilingual speakers can choose, for instance, to hide part of their repertoire in a given situation (Doran, 2004).

Andrade et al. (2003, p. 489) defined four dimensions of plurilingual competence which implies that:

1-The individual is able to reflect upon and already reveals some degree of awareness of his/her own dispositions and motivations regarding languages, cultures, and the communication/interaction with the Other (socio-affective dimension);

2- The individual is capable of managing and updating his/her linguistic and communicative biography in new interaction/learning situations (management of linguistic and communicative repertoires dimension);

3- The individual is able to manage several language acquisition processes (management of learning repertoires dimension); and

4- The individual can reflect upon the interactive processes which characterise language contact situations, such as interpretation, translation, or codeswitching (management of interaction dimension). Plurilingual competence thus implies a degree of control over plural repertoires which may, or may not, be developed naturally, depending, among other factors, on the individual’s

characteristics and on the opportunities he/she is given to develop his/her own understanding of the constitutive structures of his/her plurilingual identity

1.7-Plurilingual Identity and Language awareness:

Plurilingual speakers do not only present the ability to speak different languages, they develop an identity that characterizes them and distinguishes them from bilingual and even monolingual individuals, and through which they reflect their awareness of their plurilingual as well as of their different experiences.

1.7.1-Plurilingual Identity:

Plurilingual identity is defined by Aronin and Singleton (2008), as a compounded and multifaceted, negotiable and negotiated, fluid and transitory concept which allows the individual to adopt different roles and attitudes in discourse (Hall, 1996) and interaction and thus cope with the challenges posed by multilingual global society. As such, plurilingual identities are situated in time, discourse and are context-based, as well as enhanced by interactions with other people or in other dialogic processes like writing (Ball & Ellis, 2008), making these dialogic processes possible spaces for the legitimization of skills and competences as argued by Dubar (1996) and as a result of several factors and circumstances, the emergence of individual plurilingual identities has now become the rule rather than the exception as pointed out by, for example, Aronin and Singleton (2008) and Jessner (2006).

Plurilingual identity is understood by Oliveira and Ançã (2009) as a self-ascribed culturally and linguistically plural identification, resulting from an individual's experiences in different social, cultural, and linguistic arenas throughout a lifetime. Plurilingual identity is therefore based on a sense of belonging to a community of speakers characterized by pluralism and by the sharing of linguistic and cultural diversity (Oliveira & Ançã, 2009). Plurilingual identity is very much intertwined with the individual's representation of him/herself as a

plurilingual being and with the ability to enact that self-representation in communicative and learning situations as described by Wozniak and Fisher (1993).

1.7.2- Language Awareness:

Ançã and Alegre (2003, p. 31) defines language awareness as “a very wide phenomenon, characteristic of speakers and learners of a language, [which] consists in the ability they have to think about language (mother tongue or foreign language) and to verbalize those considerations” translated by Oliveira and Ançã (2009). This approach to language awareness, therefore, goes beyond the purely linguistic domain, by arguing in favour of the implementation of plural/cross-linguistic and holistic approaches.

This perspective also embodies an explicit consideration of the type of relationship that individuals establish with the different languages of their repertoires, their use for different purposes, the way the learning/acquisition process occurs, and the factors that underlie both the use and learning/acquisition processes of languages, among other aspects (Oliveira & Ançã, 2009).

1.7.2.1-The Domains of Language Awareness:

James and Garrett (1991) proposed four interrelated domains of language awareness:

- 1- The affective domain, which implies reflecting on individuals’ dispositions and motivations towards languages/cultures and the communication and interaction with the Other;
- 2- The social domain, which emphasizes 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;

- 3- The cognitive domain, which encompasses the positive effects of stimulating individuals' ability to analytically reflect upon different features of the language
- 4- The performance domain, which questions the (positive?) relationship between individuals' analytical ability and communicative competence (performance).

1.7.2.2-Language Awareness and Multilingualism

Following recent trends that emphasize the close relationship between language awareness and multilingualism; Oliveira and Ançã (2009) believed that this approach to language awareness should consider the following:

- 1- The need to work on students' representations of language(s), since they may (a) determine future motivation for learning a new language and, consequently, the amount of effort put into practice and the procedures activated for its learning as argued by Dabène (1997); (b) influence the choice of foreign languages throughout students' schooling and, thus, shape students' linguistic repertoires; and (c) influence students' attitudes in situations of intercultural communication (either inhibiting or fostering interaction), as concluded, for instance, by Simões (2006).
- 2- The importance of helping students to reactivate their prior language knowledge as well as learning strategies in the development of competences in a new language as stated by Jessner (1999, 2006, 2008); we are thus focusing on a didactic of interlingualism, as proposed by Meissner (2008), which takes into account the relationships, circulations, and transfers that can be established between different languages and cultures.
- 3- The need to encourage students to reflect upon perceived and objective linguistic distances between languages which might become obstacles in

students' activation of previous language experiences in the learning of new languages and for communication purposes. Hence, students should be motivated to optimize their repertoires by focusing on similarities and differences between languages. Jessner (1999, 2008) has talked about the importance of this approach when discussing the importance of students' perceptions about the degree of similarity and distance between languages in transfer behaviour.

- 4- The benefits of making students' develop transverse competences which will enable them to cope with the different languages of their repertoires as well as with new languages in different exolingue communicative settings as demonstrated by Cots and Nussbaum (2008).
- 5- The need to make students aware of the approach which is more effective for them in learning a language, namely by developing awareness of procedural knowledge, of the possibilities of transfer, and of the commonality of learning tasks, as pointed out by Doyé (2003); ultimately, this implies that the students are able to monitor their learning process and to acknowledge the purpose of the learning tasks.
- 6- The relevance of developing greater self-confidence and a sense of greater control in each of the students through empowerment strategies, as pointed out by Lindberg (2003), with regard to either the learning process or the linguistic-communicative performance. Concurrently, and as a result of the above-mentioned activities, it is also desirable that students develop learner autonomy (cf. Council of Europe, 2001, and the definition of 'autonomous pedagogy' by Vieira, 1998).

Thus, language awareness work would help to develop plurilingual identities and effective plurilingual competence by making 'individuals aware of their plurilingualism', in the sense that they are able to show some 'detachment, critical reflection, decision making and independent action' (Little, 1991, in Renou, 2001, p. 262) regarding not only their plurilingual repertoires, but also the

learning/acquisition process of languages and their different linguistic-communicative needs.

Along the lines of Coste, Moore, and Zarate (1997), this would enable plurilingual competent individuals to possess “a greater awareness, knowledge, confidence with regard to the competences they possess and to the abilities and the means they have at their disposal, inside and outside school, in order to extend and refine these competences and actively put them into practice”. (1997, p. 47; translated by Oliveira & Ançã, 2009)

1.8-Plurilingualism, Interculturality and Intercomprehension:

Plurilingualism and Intercomprehension are concepts of particular importance in multilingual and multicultural contexts. In order to build on the plurilingual and Pluricultural competence, it is essential to link it in intercomprehension practices (focusing on receptive skills) especially when individuals come in contact with foreign languages they have not learnt yet.

1.8.1-Defining Intercomprehension:

For the European Commission (2012) ‘Intercomprehension refers to a relationship between languages in which speakers of different but related languages can readily understand each other without intentional study or extraordinary effort. It is a form of communication in which each person uses his/her own language and understands that of the other(s). Intercomprehension takes place in multilingual situations in which speakers produce discourse in their mother tongue language and understand others in different languages (Alves & Mendes, 2006).

Hence, it shows the universality of receptive proficiency of language user (Shopov et al., 2003). Alves and Mendes (2006) claim that when subjects come into contact with languages they have not previously learnt, at least not in formal educational contexts, they will make use of heuristic and interpretative competences. Intercomprehension is defined by Capucho (2004) as the process of developing the ability to co-construct meaning in the context of the encounter of

different languages and to make pragmatic use of this in a concrete communicative situation. According to Alves and Mendes (2006), this kind of communicative situations involves the transfer of strategies and knowledge from known to unknown languages.

This process is supported by an awareness of cultural features. Alves and Mendes (2006) explained that activating and training intercomprehension strategies comprises three levels: (1) the human ability to communicate meanings, (2) language learning (in a conscious or unconscious manner) as a process of strategies acquisition, and (3) the ongoing development of inter comprehension abilities and strategies (both in interpreting and producing discourse). Intercomprehension also assumes a political dimension, in so far as it invites respect towards all languages and the empowerment of speakers of less spoken languages. In doing so, it contributes to the preservation of language diversity and, thus, cultural wealth (Alves & Mendes, 2006).

1.8.1.1-Intercomprehension skills as reception competences:

Developing intercomprehension skills entails the construction of partial reception competences (Capucho & Oliveira, 2005), as foreseen in the Common European Framework of Reference for Languages. Alves and Mendes (2006) suggest that intercomprehension does not imply learning a foreign language, but rather the acquisition of receptive strategies, in order to co-construct meaning from clues provided by three different sources: (1) context, (2) linguistic transfer, and (3) both content and structure predictions and anticipations.

Since contact with a foreign language is based on receptive competence, inter comprehension strategies should, therefore, be quicker to acquire and less threatening to use than producing discourse in a foreign language. Inter comprehension processes are conceived as a subset of discursive competence (Roulet, 1995; Roulet et al., 2001). The sources of inter comprehension would, then, not only be linguistic knowledge, but also knowledge of the world, including that of situational contexts.

1.8.1.2-Intercomprehension and Discursive Competence:

For Capucho and Oliveira (2005), discursive competence is the ability to understand and produce discourse in concrete situations and comprises the joint activation of three knowledge dimensions: linguistic, textual and situational.

- 1- The linguistic dimension is composed of the formal components of language - phonology, lexis, semantics, morphology and syntax - therefore including the knowledge acquired in traditional learning contexts (Alves & Mendes, 2006). The transfer of linguistic knowledge (such as morphological structures, inflections, word formation mechanisms or familiar lexical roots (Shopov et al., 2003)) from one language (parent or bridge language) to another is a relevant inter comprehension strategy; which will more often be used facing a language that seems familiar, and less often activated facing distant languages (Alves & Mendes, 2006).
- 2- The textual dimension, according to Alves and Mendes (2006), includes knowledge about text genres, sequence types, cohesion and coherence processes, and non-verbal features, such as layouts, formats and iconic or prosodic components, and they consider textual knowledge which consists of identifying genres that generate different expectations about discourse content, as an important step towards inter comprehension, and the transfer of knowledge of a genre and what it conveys is an inter comprehension strategy.
- 3- The situational dimension comprises (1) *a sociocultural component*, which includes sociocultural knowledge about the universe of reference i.e. knowledge of the world, (2) *an interactional component*, consisting of the rules that govern interpersonal communication and the non-verbal features of interaction, and (3) *a pragmatic component*, which concerns communication intentions and aims, language functions and uses (Alves & Mendes, 2006)

Obviously, the process of intercomprehension depends greatly on the situational dimension to interact and to understand others who speak different languages, as it involves the knowledge of the world and the interpretation of the

non-verbal communication, with the consideration of varying degrees of contextualization (Shopov et al., 2003). Receptive intercomprehension skills in a language that has not been learnt will, therefore, stem from both linguistic transfer and textual and sociocultural experience and knowledge (Alves & Mendes, 2006)

Capucho and Oliveira (2005) have distinguished three main intrinsic components in discursive competence as it is stated by Alves and Mendes (2006):

1- The strategic component, which concerns the ability to adapt to new situations and determines the transfer of knowledge, linguistic creativity and intuitions about languages,

2- The affective component, which includes emotions about languages and cultural systems, acting as a filter between speakers and language(s),

3- The cognitive component, which deals with the perception of language and meaning. The successful activation and training of intercomprehension must appeal jointly to these three components.

1.9-Conclusion:

This chapter provided a general overview of Plurilingualism which is the ability of individuals to speak different languages in multilingual contexts; however, a distinction between plurilingualism and multilingualism is necessary since people keep mixing between the two terms; the former is related to the individual whereas the latter is related to the society.

Plurilingual speakers use different languages in dynamic situations leading to the emergence of other linguistic phenomena such as bilingualism, code-switching and borrowing. Through the use of different languages, new competences are acquired as well; these competences help plurilingual speakers to communicate and interact with others in different cultural contexts.

Plurilingual individuals try to establish, through language awareness, a kind of a relationship between different languages of their repertoires. In addition, Intercomprehension consists of the ability to understand discourse with speakers of other languages by the activation of linguistic, textual and situational knowledge; when plurilingual individuals communicate with speakers of other languages, they create a communication situation where strategies and knowledge are transferred from a known language to unknown language.

Chapter Two

Language and

Identity in Algeria

Chapter 2: Language and Identity in Algeria

2.1-Introduction:

As a multilingual country, Algeria is known for its linguistic diversity that is mainly related to the historical background of the country. The existence of multiple languages in the Algerian territory had led to the emergence of many issues such as the issue of identity and if we want to explore the possible effects of plurilingualism on the Algerian identity, we should first tackle the linguistic situation in Algeria and second, we should comprehend the relationship between language use and identity.

This chapter provides a brief historical background of the sociolinguistic situation in Algeria, passing through different periods of times that marked the Algerian history, and then an overview of the present languages used in the country will be delivered. We will also take a look over the Arabization Policy and Language conflict in Algeria; to end up with the definition of identity, its types and its relationship to language use as well.

2.2-The Historical Background of Linguistic Situation in Algeria:

Algerians have always been in contact with other foreign populations at different periods of history, this interaction is reflected in the linguistic situation which has changed in parallel with historical, political and socio-cultural events in Algeria.

2.2.1-The Indigenous Inhabitants of Algeria:

The first inhabitants of Northern Africa and Algeria were the Berbers; called in that time the Numidians (later Imazighen) who lived a quite simple life based on agriculture, and spoke the Berber languages like Kabyle, Shawia, Rifi and Mozabi (lecterc, 1992: 223). Berbers came under the yoke of the Phoenicians who imposed their Carthaginian rule for about seven centuries, subsequently Romans for about six centuries, the Vandals and the Romanized Byzantines for about a century each

(Benrabah, 2014), the Berbers melted with them through so many invasions and took some of their traditions. According to Elimam (2004), during the Neolithic era, Imazighen (the Berbers) spoke Lybic, which was an oral language written in the Phoenician alphabet. However, the fact that Berbers' history was written in the languages of their colonizers has caused a problem of identity. During this period, the Berber kings wrote a foreign language which showed their “total linguistic and cultural assimilation (Dendane's translation, 2006: 77).

2.2.2-The Roman Conquest:

The Romans conquered Carthage and took control over the Berbers with the “Romanization Policy”; it made most of the Berbers learn Latin which has been strengthened by the Christian church and had influenced many roman Christian scholars from Berber origins. The expansion of the Roman colonization caused wholesale dislocations of the Berber society and only countryside people and those who lived in the mountains under miserable conditions were able to preserve their Lybic language. Though Latinization policy was forced on Berbers, the Romans had never succeeded at integrating the Tamazight language and culture.

2.2.3-The Arab Conquest:

The next invaders of the area were the Arabs; it was not an invasion nevertheless, but an expansion of a new religion (Medjdoub, 2011). Contrasting the other invasions, the Arab conquest lasted undefeated and was even accepted by the Berbers. Later on, more Berbers left their mother tongue to become Arabophones, especially with the progressive spread of the Arabic language (Ageron 1993; Julien 1994). According to Bentahila (1983), The Berbers accepted the superiority of Arabic over their own language maybe because of written forms that Arabic possesses and because of the strong bound between Arabic and religion.

The dominance of Arabs and their culture led to the decrease of the Berber culture and the progressive loss of the Berber language. According to Souag (2007),

the invasion of Banu-Hilal in the 11th century brought with it a second variety of Arabic, the rural variety that they brought besides the urban variety spoken by the first Muslims in the cities (Medjdoub, 2011).

2.2.4-Spanish and Turkish Invasions:

By the 15th century, the linguistic situation became even more complex, with the Spanish invasion in Algerian west coasts and the Ottoman and Italian invasion in the east (Medjdoub, 2011), and as a result of further linguistic contacts with their languages: The Jews spoke Judeo-Arabic, the Turks spoke Ottoman Turkish, the Spaniards spoke Spanish in Western Algeria, and the Italians spoke Italian in Eastern Algeria (Benrabah, 2007c, p.42-43). Finally the Turks tightened their grip on Algeria which became a province of the Turkish Ottoman Empire for 300 years, during which the Turkish language left some traces on the Algerian linguistic system as well as the Spanish language (Medjdoub, 2011). Yet the great impact came with the French language which had a significant role in shaping the current Algerian linguistic profile.

Pre-1830 Algeria was the site of many languages: Ottoman Turkish, literary or classical Arabic, local Arabic colloquials, Berber variants, and, on the coast, even *sabir*, a ‘medieval Mediterranean pidgin’ that blended elements of Arabic, Spanish, Provincial and other Mediterranean languages (Benrabah, 2013)

2.2.5-French Occupation:

By 1830, the French occupation tried to establish his existence in Algeria by endeavouring to eliminate the dominant language in the Algerian territory. Before the colonization, Algerians attended religious schools (also known as *Madrassas*) where the Koran was used to provide literacy; subjects such as Geography, Astronomy, Medicine and Math were also offered for some (Benrabah, 1999, p. 47-48). For some others, higher education was provided by Al-Azhar University in Egypt and El-Zaytouna University in Tunisia (Benrabah, 1999, p. 48). When the

French colonized Algeria, they introduced their educational system and the French language as a way to establish their domination, suppressing Madrassas which were accused of fanaticism (Benrabah, 1999, p. 47), French was imposed on the Algerian people because of which the violence one of the fundamental elements used in the French policy to depersonalize and acculturate this people (Ibrahimi, 1997 as translated by Medjdoub, 2011).

For more than a century the French colonization tried to eradicate Islam and Arabic language and as a consequence, the Algerians became increasingly isolated and illiterate. Some literates used Classical Arabic, which is replete with taboos and admonitions, to produce religious poetry that was used as a weapon against French, described as the language of the colonizer, the language of the enemy (Benrabah, 1999)

According to Benrabah (2014), one of the consequences of this long history of mixing peoples was language contact and its by-product, multilingualism – Berber–Punic, Berber–Punic–Latin, Berber–Arabic, Berber–Arabic–Spanish–Turkish, Berber–Arabic–French, and so on. All these factors open the door to assume that plurilingualism and plurilingual speakers truly existed along the history of Algeria because wherever and whenever there are bilingualism and multilingualism, plurilingual speakers will be there.

2.3- Today's Linguistic Situation in Algeria:

Since independence, four languages have been involved in one way or another: Arabic, Tamazight (Berber), French and later (1980s-1990s) English. In addition to English, other foreign languages such as German, Spanish, and Turkish of course existed; nevertheless, their involvement has not been as significant as English

2.3.1-Classical Arabic

Classical Arabic (CA) is a linguistic excellence model that holds a prestigious place because it has always been honoured for its strong relation with Qur'an, the Holy Book of Islam, the Arab- Islamic identity and culture, as well as with the language of the Prophet's oral traditions. Besides, in view of its lasting rank as the language of prestigious poetry and both ancient and modern literature, CA is regarded as a medium which unifies the Arab speech communities, as it is the official language of the whole Arab states.

2.3.2-Literary Arabic

Literary Arabic (LA) or Modern Standard Arabic (MSA) is the modernized and simplified version of Classical Arabic, it is the language of instruction and it is used in the mass media especially in TV news and programmes. It is not as widely used in speech as its local variety, namely Algerian Arabic. Arabic is marked by a diglossic situation. Literary Arabic, the high form (H), is acquired through learning in educational institutions scattered around the country, and Algerian Arabic, the low form (L) is used by all Algerians in everyday life (Medjdoub, 2011)

2.3.3-Algerian Arabic

Algerian Arabic (AA) or Colloquial Arabic (CA) is the native language of the majority of Algerians, except some Berbers. The dialectal form of Arabic consists of two main varieties: Algerian Spoken Arabic used by populations in the north of the country, and Algerian Saharan Spoken Arabic in the south, in the Sahara desert (Benrabah, 2014). Algerian Arabic is the low variety because it is neither codified nor standardized; it is different from other varieties because it has been predisposed to others languages such as Berber, Spanish, Turkish and French.

2.3.4-Tamazight

Tamazight or Berber is spoken by various groups throughout North Africa, the Sahara, and part of the West African Sahel (Chaker, p. 2). In Algeria, 20-25% of the country's population, which is 35 million, use a dialect of Berber (Chaker, p. 2). Berber consists of four major languages: "Tamashek" is the language of the Tuaregs of the Sahara; the Mozabites and Shawia speak "Mzab" and "Shawia" (Benrabah, 2014), respectively; Kabyles represent two-thirds of all Berber speakers (Chaker, p. 2), call their mother tongue "Kabyle" or "Takbaylit" (Benrabah, 2014). However, other small isolated Berber-speaking communities are scattered around the country, the most important being "Chenoua" spoken in the Chenoua mountain region west of Algiers.

After the independence, the Kabyles rebelled against the central authorities in April 1980 and demanded the recognition of their language and culture, and it was until April 2002 when the government declared Berber a national language (Benrabah, forthcoming; El Aissati 1993, 92; Lewis, et al., 2013; Maddy-Weitzman 2001, 37). Years after, the Choui Berbers joined the rebellion demanding for respect to their language and it was until 2016 that Tamazight, which refers to a standard variety, gained its official status.

2.3.5-French

The spread of this language is a consequence of 130 years of colonization. In fact, Algeria is home to the largest number of French speakers in the world, only after France. Though Algeria has chosen the Arabization policy to replace the usage of French with Arabic; French language is still used formally and informally in everyday life. French has its place in secondary education, as a second language and in higher education, especially in science fields (Chemami, 2011). French still enjoys a high status in Algeria. It is a major foreign language and is still widely read and spoken by many educated Algerians as well as it is widely used in higher education; scientific material in school and university textbooks is almost exclusively in French (Baker et Prys Jones, 1998). Consequently, the majority of

Algerian speech interactions today consist of concepts and expressions from French; switching and mixing from Algerian Arabic to French and vice-versa have become usual and spontaneous matters.

2.3.6-English

Algeria has developed a significant interest towards teaching English in order to establish a powerful and important nation across the world and to meet up with the technical and scientific development (Belmihoub, 2017). English is considered as the second foreign language after French, its teaching is in competition with the French language since the year 2000 at the first grade level of middle school (Chemami, 2011). Though the English language is not widely spoken in Algeria today; however, the most likely to replace French as the latter language is in an insecure position, partly because of government efforts to drop it in favour of English. According to Grandguillaume (2004), Benrabah (2013) argues that, because of bitter memories associated with French, English is likely to replace it, especially if Arabization succeeds.

2.4-Language Contact Dynamics:

The real motive behind the complexity of the linguistic situation in Algeria is the existence of different languages that are in constant contact leading to the emergence of linguistic phenomena such as bilingualism and consequent code-switching, code-mixing and borrowing besides to the phenomenon of diglossia.

2.4.1- Bilingualism

Bilingualism is a well-established phenomenon in the world and more than half the populations of the world practice two or more languages in different contexts. Weinreich (1968:1) viewed bilingualism as the practice of alternately using two languages and the person involved is called bilingual. According to Hamers and Blanc (2000:6) “The concept of bilingualism refers to the state of a linguistic community in which two languages are in contact with the result that two codes can be used in the same interaction and that a number of individuals are

bilingual (societal bilingualism), but it also includes the concept of bilinguality (or individual bilingualism).” They go further and explain that “Bilinguality is the psychological state of an individual who has access to more than one linguistic code as a mean of social communication”. (Hamers and Blanc 2000:6)

In Algeria, the majority of people, even uneducated members use and /or understand at least a few words and expressions from Literary Arabic and French in their everyday speech interactions. Algerian bilingualism is the result of a clash of two nations and two cultures (Algerian – French). When the French colonized Algeria they wanted to weaken the people culturally and linguistically, by imposing a new language and new culture, this language became exclusive in the administration, teaching and posting. French was considered as a second language for some Algerians who acquired this language through contact with French; however, the use of this language has diminished in a number of higher domains since independence (Benrabah, 2014) and Algerians were more competent in their mother tongue and they presented what is called as an “unbalanced bilingualism”. Currently, in the educational sector, Literary Arabic is the exclusive medium of instruction in primary and secondary schools and in the humanities at the university level (Benrabah 2007b, 100). However, French is still the key language for studies in scientific disciplines in Higher Education (Benrabah, 2014). Arabic-French Bilingualism is degrading and more Algerians are demanding to replace French with English.

2.4.2- Diglossia

According to Ferguson (1995a), diglossia is a relatively stable language situation, that is a kind of bilingualism in a given speech community in which one language is the High-variety ‘H’ and the other, which belongs to the same language, is the low ‘L’ variety. He considers the High-variety as the standard one which is used in formal settings such as education and formal speech; whereas the Low-variety is used in non-standard situations such as at home or in everyday life.

After independence, the government institutionalized this Arabic variety as the sole national and official language of the country (Benrabah, 2014). The Algerian linguistic situation is diglossic; MSA is the high variety that is used in formal settings (H) along with French which is used in administration, conferences and higher education. Algerian Arabic is the low variety that is used in informal settings (L) and daily conversations.

2.4.3- Borrowing

As a result of more than 132 years of long and deep contact with the French during the colonization, many French words passed into the Algerian dialects and are widely used in everyday interaction. The result of such contact is called borrowing by which a large number of words moved into (AA), and finally became a part Algerians' daily speech, mostly because these words have no equivalents in (AA).

Two types of borrowing have been distinguished "non-adapted and adapted borrowings". The non-adapted borrowing consists of the introduction of French words, mostly technical terms, that are kept with no changes whether phonologically and/or morphologically or cultural borrowings (Myers-Scotton 1993a). The adapted borrowing contains words that are imported and changed phonologically and/or morphologically to fit the recipient language (AA). (Medjdoub, 2011)

2.4.4- Code switching and code mixing

In Algeria, code-switching is a linguistic phenomenon appears every day in different types of conversations, and it became a habit for Algerians to switch and mix between codes, generally between (AA) and (Fr) or between (LA) and (AA), according to Spolsky (1998) code switching occurs between two languages at the middle of the conversation, and it involves words, phrases, and/or even parts of words.

In the Algerian context involving bilingual situations and triggering contact bilingual phenomena, code Switching occurs in all situations and in all areas during language word groups (sentences-clauses or phrases). Code Switching in Algeria involves all the possible language pairs of the sociolinguistic verbal repertoire of the Algerian population.

2.5- Arabization Policy:

In order to restore national identity and as a reaction to the French cultural and linguistic imperialism, the Algerian political leaders attempted to promote Modern Standard Arabic through the process of Arabization launched in Algeria. The motive behind promoting Arabization is resolve the contradiction that existed after independence between the marginalized status of Arabic and the great desire of large social groups to re-acquire elements of the national identity, in which the Arabic language constituted a significant space after the malaise that Algeria witnessed culturally through France in everything, “from primary, secondary and university education to government administration and the social environment and the general style, thought, culture and social behaviour of many Algerians” (Turki , 1983, 85)

Algeria inherited a heavy linguistic heritage of 132 years and the Arabisation process intended to change such a situation. Arabisation, as the term understood in the Maghrebi regions, means restoring the Arabic language, and in order to do so, several laws, decrees and ordinances aimed at implementing Classical Arabic and strengthening its position in all public domains were duly enacted, reinforced and applied. For Algerian Francophones, the Arabisation policy was a real catastrophe since it reduced the status of French to a foreign language. Hence, the process was marked by a prolonged clash between the defenders or promoters of Classical Arabic and the advocates of retention of French. The former regarded Classical Arabic as an integrated and essential component of the Algerian personality; the latter gave priority to development, claiming that Classical Arabic was an outdated language which could not cope with modernism and technology. Arabisation

campaigns were launched in various public domains, notably administration, environment and education (Mostari, 2004).

2.5.1-The objectives of Arabization

The first and basic objective of the process of Arabization is to redefine the content of the elements of identity, as Grady (2017) stated “ the national political leadership adopted this policy through drawing up of a national cultural policy known as the “Cultural Revolution”, whose major objectives are to promote the value of the national cultural heritage and to restore the Arabic language and give them a natural status that makes them an essential element in the network of social relations”, the spread of Arabic after independence was a result of “the authorities’ political and ideological commitment to de-Frenchify Algeria via the policy of Arabization, and also because of the substantial increase in literacy and related aspects, such as population growth (Benrabah 2013).

The aims of Arabization policy were, first; to reconcile society with its values and historical cultural depth, second; to decode the contradiction that it was right after the independence by putting a dynamic setting that would allow the public to express its symbolic ambitions and demands within a framework of re-possession of elements of national character and the restoration of its basic components, which the language is one of its most important elements, the Arabic language is an essential element of the cultural identity of the Algerian people. Our character cannot be separated from the Arabic language and from here the process of Arabization was linked to the perception of the cultural policy in Algeria “on the issue of identity and originality by preserving the cultural heritage of the Islamic civilization and then open to the cultures of the era”. (Grady, 2017)

2.5.2-The manifestations of Arabization in Algeria

We will refer in this element to some aspects of a kind of inclusiveness to focus on The Arabization of the educational institution, especially the university, considering that the educational institution and the university in particular is a platform in which it rises voices of the language However, the field of education especially the university was the environment where Arabic language completely absent in favour of the French language. (Grady, 2017)

2.5.2.1- Arabization of culture and the media

Due to the distortion and desecration that targeted the Algerian culture, it was necessary to “Consider national culture in all its dimensions and contents, and this can only be achieved through the public order of Arab-Islamic culture and to bring closer the language of theatre, cinema, newspapers, magazines, radio and television, and to encourage cultural and intellectual production and creativity in the national language”. (Grady, 2017)

2.5.2.2- Arabization of the social environment

The re-acquisition of Arab streets and cities by naming them Algerian names of intellectuals and the martyrs and writing in Arabic letters, and this act of “Arabization of the names of economic, social and industrial institutions and to achieve the effectiveness of Arabization and agricultural so that the cities and villages, streets and institutions are all authentic. So, if culture is to find its identity and the social environment its originality, it is necessary to secure the minds of the generation of independence from any invasion of Colonial ideology. (Grady, 2017)

2.5.2.3- Arabization of education

The vital area of the process of Arabization is evident in the educational institution, especially the school Basic and secondary to appear a kind of retreat in the university and to know this process we follow the process of localization in different education stages. (Grady, 2017)

2.6- Language Conflict:

The diagnosis of the language situation in Algeria requires a review of the French policy of eliminating the Islamic religion, and the Algerian policy of supporting the national components which considered the value of Islam and the Arabic language, and the text that strengthens it.

Algeria remained throughout the occupation period, a suffering nation, from the scourge of colonialism that damaged the character of the people and its basic components of the Arabic language, which has become banned or doomed to regress and decline. The linguistic situation of the Arab tongue in Algeria today is linked to the history of the Arabic language in Algeria, and the fierce war it faced. The occupation administration prevented the use of the Arabic language and made it foreign and issued legislation known as CODE DE L'INDIGENA, and closed the Koranic schools and Caliphate. One of the occupation officials said that “when Koranic schools are destroyed and there is no dust left, and when the Arabs return to the beginning of humanity on this land, they can be taught a little”. As a result of these instructions, the occupation authority has applied the following plan:

- The elimination of most centres of Arab culture and the Arabic language, which represented in schools, mosques and zaouia that are mostly turned into churches.

- The looting of the Arab-Islamic cultural heritage.

- Confiscation of most Arab newspapers.

- The confiscation of most Arab educational institutions and their substitution with French schools whose leaders are chosen from the Algerians under

limited conditions and for the purpose of establishing a group of Algerians loyal to France.

According to Ranger (1983) colonial rule did little to create a shared identity for the various regions and groups within the different colonial territories. Often the colonial powers exacerbated racial, cultural and ethnic differences by consolidating the powers of traditional tribal chiefs and political leaders, or inventing such powers when none had previously existed.

The idea that the Algerian people's unity is rooted in the idea of Algeria is barbaric. This idea met with a violent reaction from the Algerians. To avoid the evils against the Algerians, the Algerians sought to unify their ranks and impose a national character that could not be challenged. There is no denying that the Amazigh originated from Algeria. They learned the Arabic language; also they mixed with the Arabs and became one people united. There is no difference between Arabic and Berberism which characterized by each language of cultural qualities and the psychological innate attraction.

The Arabic language, and the Arabic literature, became the language of the entire Algerian nation. This is an honourable fact for the Algerians, it is not denied to our nation. Thus, the Arabic language - over the centuries - has played a role in the social and national cohesion of Algerian society; it cannot be underestimated because most of the national groups in our world are mainly linguistic groups. The vigilance of national sentiments often seems to have its first effects on the use of the national language and its refinement of extraneous vocabulary and syntax. This is normal, because those who speak one language are closer to understanding.

The Arabic language alongside the Islamic religion, the Algerian nation, and the Arab-Islamic culture are one of the most important elements of the Algerian national character. The relationship of the language to the national character continues flowing ink. Professor Timur says "If the Arab empire has put its curtain on a stage, it is in a language that connects all of the people, and we are working with our visible and hidden motives," to retain our imperial bond in the form of the

Arabic language, as if we are in this bond working to revive the emperor. (Cited in Daidouh, 2009)

2.7-Definition of Identity:

Identity is an ambiguous and slippery term. It has been used—and perhaps overused—in many different contexts and for many different purposes (Buckingham, 2008). Abdelal et al., (2001) claim that “identity is critical to understanding of many issues of our time”, yet there are some diverse assumptions about what identity is and about its relevance to our understanding of young people’s engagements with digital media (Buckingham, 2008)

Mostari (2004) states that identity as a term “is taken from the pronoun (is) and its meaning is intrusion” and identity as a concept “indicates to the thing in terms of achievement in itself and distinguish it from others”, identity is the collective pot of conscience, including the values and customs that constitute the consciousness of the group and its will.

The fundamental paradox of identity is inherent in the term itself. From the Latin root “idem”, meaning “the same”, the term nevertheless implies both similarity and difference. Buckingham (2008) explains that, on the one hand, identity is something unique to each of us that we assume is more or less consistent (and hence the same) over time. Yet on the other hand, identity also implies a relationship with a broader collective or social group of some kind. According to Hall (2013) ‘linguistics applied’ perspective views identity as “a set of essential characteristics unique to individuals, independent of language, and unchanging across contexts; however, when we talk about national identity, cultural identity, or gender identity, for example, we imply that our identity is partly a matter of what we share with other people. Here, identity is about identification with others whom we assume are similar to us (if not exactly the same), at least in some significant ways (Buckingham, 2008).

Identity is not merely a matter of playful experimentation or “personal growth”: it is also about the life-or-death struggles for self-determination that are currently being waged in so many parts of the world (Buckingham, 2008), identity is also viewed as socially constituted, a reflexive, dynamic product of the social, historical and political contexts of an individual’s lived experiences (Hall, 2013)

2.7.1- Types of Identity:

Identity comprises distinctive perspectives as well as fields. It includes for example “social identity, ethnic identity, cultural identity, linguistic identity and sociocultural identity” (Miller, 1999). Regional identity expresses a certain range that individuals recognize themselves with, it can be a common range, a nation or particular town whereas cultural identity is the main supporter to people’s luxury. Recognizing with a specific culture makes individuals feel they have a place and gives them a sense of security.

National identity is another sort of identity that expresses a nation as a whole, involving its culture, traditions, language, and governmental issues. It is an add-on of being a citizen, not a different concept changing from individual to individual. Bloom (1990, 52) states that “National identity describes that condition in which a mass of people have made the same identification with national symbols – have internalised the symbols of the nation ...”

Moreover, Hogg and Tindal (2005, p. 88) define social identity as “a person’s definition and evaluation of himself/herself as a membership of a specific group that belongs to” (cited in packer and Joseph, 2011). When we use language, we do so as individuals with social histories. Our histories are defined in part by our membership in a range of social groups into which we are born such as gender, social class, religion and race, our various group memberships, along with the values, beliefs and attitudes associated with them, are significant to the development of our social identities (Hall, 2013)

Linguistic identity is defined by Sidiropoulou (2004, p. 8) as “linguistically manifested preferences reflected in target discourses”. Her definition focuses on the force and the sense of being divers, linguistic identity for Rajagopalan is a role of the political environment dominant in given societies at particular historic moments (Rajagopalan, 2001).

Individual identity, from a sociocultural perspective “is the situated outcome of a rhetorical and interpretive process in which interactants make situationally motivated selections from socially constituted repertoires of identificational and affiliational resources and craft these semiotic resources into identity claims for presentation to others” Bauman (2000: 1). Following this perspective, Hall (2013) argues that individual identity is always in production, and it is an outcome of agentive moves rather than a given.

The presence of particular language depends upon the presence of community of speakers who guarantee the transmission of language from one era to another. This social scope of language serves as effective point in language allegiance. This sense of distinction is visualized through language utilize created group in antiquated and later times. As said by Wilson (cited in Rajagopalan, 2001).

2.8-The Relationship between Language and Identity:

Language is the core and the essential of what make us human and it is used to communicate meanings but also to create and to maintain social relations, each language is linked to its social, cultural and political reality. It is the image of the society; it reflects its identity and develops its economic and technological environment.

Language and identity are intimately correlative and they affect each other constantly. Language is a socio-historical product and an instrument for forming and transforming social order (Hall, 2013). Interlocutors actively use language as a semiotic tool (Vygotsky, 1978) to either reproduce social forms and meanings or produce novel ones. In reproducing historically accomplished structures,

interlocutors may use conventional forms in conventional ways to constitute the local social situation. In other cases, interlocutors may bring novel forms to this end or use existing forms in innovative ways.

In our use of language we represent a particular identity at the same time that we construct it. The degree of individual effort we can apply in shaping our identities, however, is not always equal. Rather, it is ‘an aspect of the action’ (Altieri, 1994: 4) negotiable in and arising from specific social and cultural circumstances constituting local contexts of action (Hall 2013)

Bucholtz and Hall (2005) assume that identity is multiple and varied, individual representations of which characterize particular social histories that are built up through and continually recreated in one’s everyday experiences, Hall (2013) claims that:

Our identities are depends to a large extent on the historical and socio-political forces embodied in them. Thus, while we have some choice in the ways we choose to create ourselves, our every action takes place within a social context, and thus can never be understood apart from it, Hall (2013)

According to Hall (2013), the historical and socio-political events that are presented in our identities, play an important role in shaping our identities which their construction is based on social contexts in which they occur at first place; while these social identities influence our linguistic actions, they do not determine them. Rather, they predispose us to participate in our activities and perceive the involvement of others in certain ways (Hall 2013)

Current research on language, culture and identity is, according to (Hall, 2013), concerned with the ways in which individuals use language to co-construct their everyday worlds and, in particular, their own social roles and identities and those of others.

2.9-Conclusion:

In this chapter we have first reviewed the linguistic situation in Algeria which has experienced many changes because of the continuous invasions the country has witnessed. Almost a great number of Algerians are plurilinguals as they master four languages; Arabic, French, Tamazight and English, this linguistic diversity created a controversial sociolinguistic situation which gave birth to phenomena such as Bilingualism, Multilingualism, Code-Switching and Borrowing.

Second, we have analyzed the Arabization Policy and language conflict in Algeria by reviewing the French policy to eradicate Algerian identity through eliminating Arabic language and Islam, and since the French occupation was at all levels i.e. geographic, political, cultural and linguistic; its consequences were deeply rooted in Algerian society. The co-existence of Algerian Arabic and French for more than a century caused to the rise of bilingualism which have influenced Algerian Arabic and Berber varieties. After Independence, and as reaction to restore the national identity, the political leaders imposed the Arabization policy to erase all the remnants of the colonizers both culturally and sociolinguistically with the normalization of Literary Arabic (MSA) and the substitution of French. This Action led to the emergence of language conflict in the Algerian territory, by which the Berbers protested for years to make the authorities re-consider Tamazight not only as a national language but also as an official one.

After that, we have tried to discuss the concept of identity by providing different definitions of different researchers, in our discussion we concluded that the concept of identity implies similarity and difference as well, while identity is seen as unique to each person and used to distinguish individuals from others; it is also used to indicate some sort of relationship with social groups or to describe the state of belonging to particular nation.

Finally, the last section of this chapter addressed the complex relationship between language and identity; which is the result of political, linguistic, and socio-historical circumstances of any multilingual nation; where individuals use multiple languages in different social contexts to communicate and to reflect their identities. Nation's identity is reflected in its language(s) and one's identity is reflected in his use of that language(s). So, identity is presented, governed and even constructed through language use and interaction with others; however, our language use is influenced yet not determined by our social identities.

Chapter Three

Field work

Chapter 3: Field work

3.1-Introduction

This chapter is devoted to the field work of the study. First, it describes the research participants who were part of the investigation, explaining the procedure followed in selecting the population and the sample. Then, it describes the questionnaire used in gathering data. Finally, it shows how data was analysed and interpreted.

3.2-Research Methodology and Design

The study intends simply to explore the new concept of plurilingualism and its effects on the Algerian identity. This research is conducted to study a problem that has not been clearly defined. Exploratory research is not intended to provide conclusive evidence, but helps us to have a better understanding of the problem (Saunders, et al., 2013). Exploratory research design does not aim to deliver the final and convincing answers to the research questions, rather it tends to tackle new problems on which little or no previous research has been done (Brown, 2006)

3.3-Population and Sampling of the study

The population chosen for this study is all plurilingual speakers in Algeria, i.e, those who speak three languages or more and switch between them easily. The main point of sampling is to save resources, and since plurilingual individuals are not readily identified, we used the Snowball sampling method which involves a “chain reaction,” whereby we have identified a few people that we are sure they are plurilingual speakers and then we asked them to identify appropriate further members of the population.

3.4-The Questionnaire

3.4.1-Aims of the Questionnaire

The questionnaire aims to investigate whether the participants are aware of their plurilinguality and to what extent they are competent in each language they speak, it also demonstrates their attitudes towards the main languages spoken in Algeria and the possible effects of Plurilingualism on their identity.

3.4.2-Description

The questionnaire is an important tool which enables the investigator to gather the maximum information in a short time. The type of questionnaire administered during the fieldwork contained closed questions, and most famous type of closed-ended item is the Likert scale, which consists of a characteristic statement accompanied by five or six response options for respondents to indicate whether they “agree” or “disagree” with it by marking (e.g., ticking) one of the responses ranging from “strongly disagree” to “strongly agree.”

The questionnaire elaborated to undertake this research work was divided into four sections. The first one involves information about the participants, their age, gender and their mother tongue to define their ethnicity. The second section investigates participants’ background of language use, starting with determining their second language and choosing the languages they speak and how often do they switch between them and for what reasons. The participants are also requested to define the value of their mother tongue in comparison to other languages they use and whether these languages have affected their mother tongue use. To investigate their degree of plurilinguality, the participants have to choose the contexts in which they use each language, and to what extent they are linguistically incompetent / competent in speaking and writing each language.

The third section was taken from Belmihoub's dissertation "English in Multilingual Algeria" (2017) and it was adapted to fit our research topic, this section describes Algerians' attitudes toward the presence of languages used in Algeria "Arabic, Tamazight, French and English" and the relationships between them, besides their attitudes toward plurilingualism and its effects on their identity. The last section is devoted to the issue of language and identity in Algeria, starting with the Arabization policy and its impact on identity and on economic status as well, and ending up with their attitude toward the French language and toward education in Algeria.

3.5- Data Analysis and Interpretation:

The questionnaire (see Appendix I) employed in this study was conducted online and delivered to over 120 participants between the age of 11 and over 40; however, only 100 answers were accepted. The analysis will be carried out by sections according to the outline in the description above. The table below reveals the gender and the age group to which participants of the sample belong.

Section 1: General Information

Q1: What is your gender?

Gender	Number of participants	Percentage
Male	31	31%
Female	69	69%
Total	100	100%

Table 01: Participants' gender

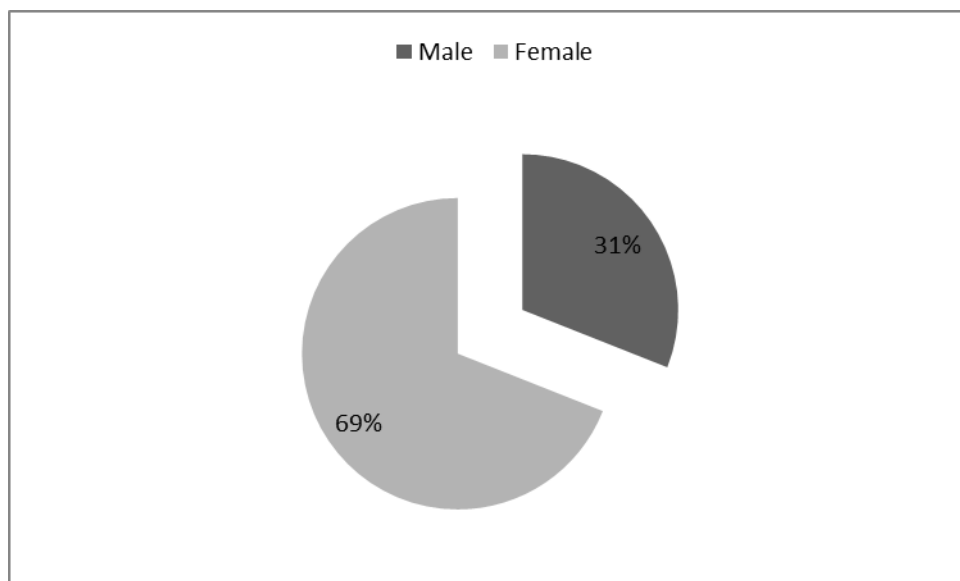


Figure 03: Participants' gender

From the table above we notice that the male subject (31%) represents the quarter of the sample and the female subject (69%) is almost three quarters the male subject, this can show that the interest of females in foreign languages is more than males.

Q2: Please to which of these age-groups do you belong?

Age group	Male	Female	Percentage
(11-20)	02	11	13 (%)
(21-30)	24	51	75 (%)
(31-40)	05	06	11 (%)
Over 40	00	01	01 (%)
Total	31	69	100 (%)

Table 02: Participants' Age

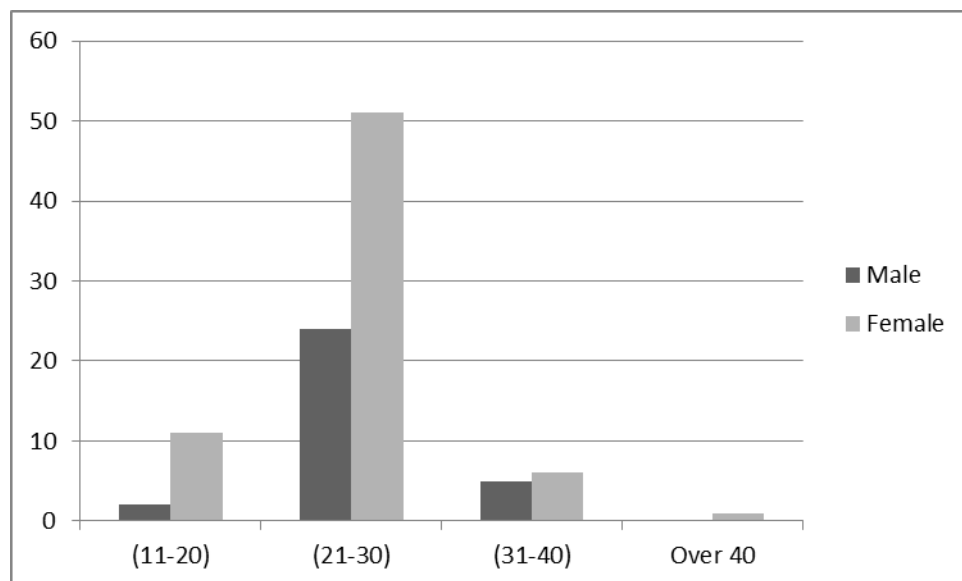


Figure 04: Participants' age

The previous table shows that our sample consists of four groups and (75%) of our participants are aged between 21 and 30, and half of our sample are females who belong to this age group. It seems that young people are more interested in learning foreign languages. As we noticed that (11%) of the participants belong to (31-40) age group and only one participant is over 40.

Q3: What is your mother tongue language?

Mother tongue	Frequency	Percentage
Arabic	75	75%
Tamazight	23	23%
French	02	02%
Total	100	100%

Table 03: Participants' mother tongue

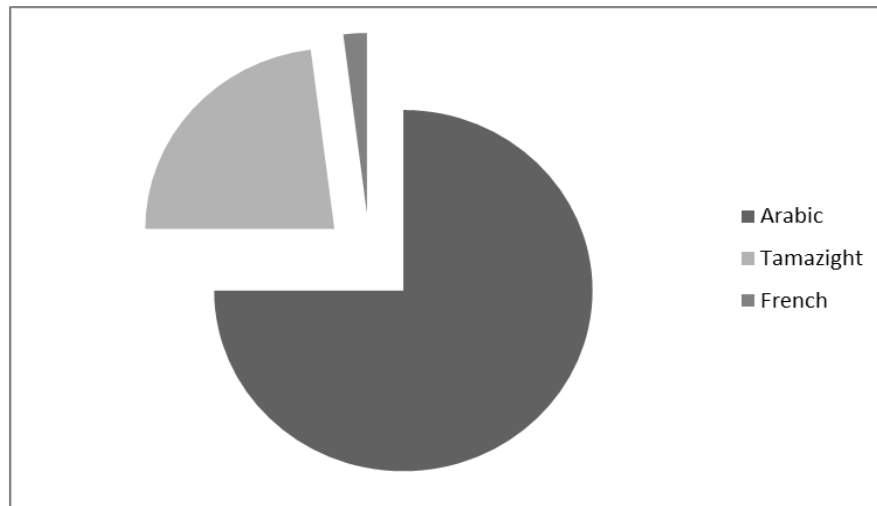


Figure 05: Participants' mother tongue

The table above shows that (75%) of the participants indicated that Arabic is their mother tongue; however, it seems that only (23%) are from Tamazight origins, the rest (2%) are two females who have chosen French as their mother tongue, and this can be explained by spending their early childhood in France or because they were born and lived there for a while.

Section 2: Background of Language Use

Q4: What language did you first learn to speak before school age?

Second language	Frequency	Percentage
Arabic	47	47%
Tamazight	13	13%
French	34	34%
English	06	06%
Total	100	100%

Table 04: participants' second language

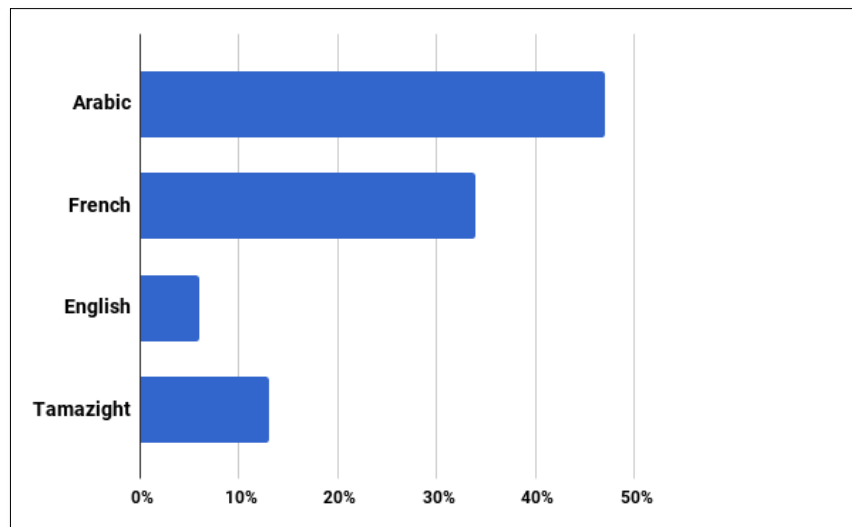


Figure 06: Participants' second language

The table above reveals that Arabic is the second language for (47%) of the participants, while (34%) chose French and (13%) chose Tamazight as their second language, and only (6%) of the sample claimed that they have learnt English before school age

Q5: How many languages do you speak?

Languages	Frequency	Percentage
Literary Arabic (Fus'ha)	98	98%
Algerian Arabic (Derja)	100	100%
Tamazight	32	32%
French	98	98%
English	100	100%

Table 05: Languages spoken by participants

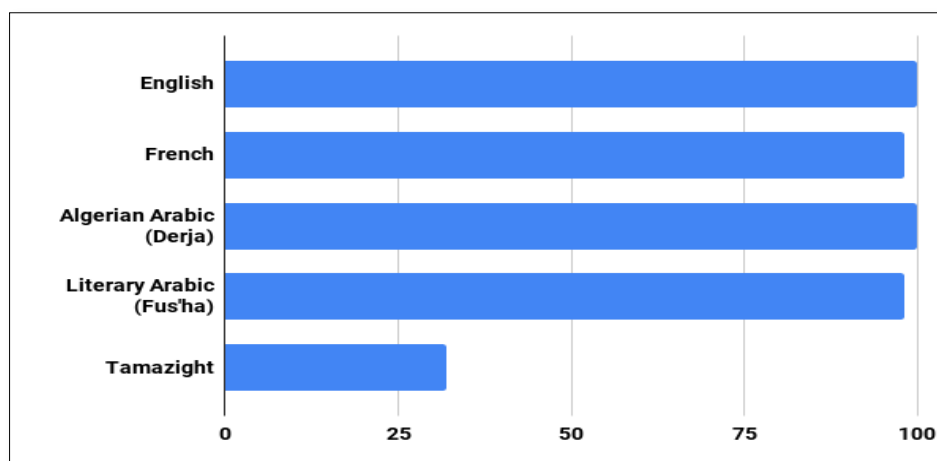


Figure 07: Languages spoken by the participants

The table above presents the four languages used in Algeria. It seems that (100%) of the participants speak Algerian Arabic, and (98%) are familiar with Literary Arabic. Concerning Tamazight, (32%) of our participants claimed they speak this language. Despite the fact that only (23%) of our participants are from Tamazight origins and their first language is Tamazight; it seems that other participants (9%) whose mother tongue is Arabic speak Tamazight too. This table reveals that (100%) of the participants speak English and (98%) of them speak French, due to the fact they study this language at primary school up to college in some fields.

Q6: Which of the following foreign languages do you speak?

Foreign Languages	Frequency	Percentage
German	16	16%
Italian	05	5%
Spanish	40	40%
Turkish	20	20%
Chinese	05	5%
None	37	37%
Others	08	08%

Table 06: the foreign languages spoken by the participants

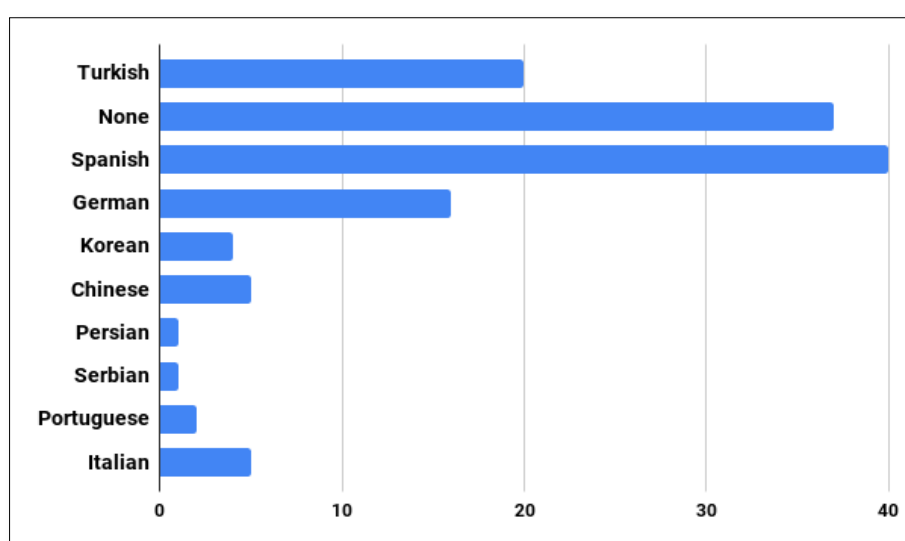


Figure 08: the foreign languages spoken by the participants

The graph above shows that (40%) of the participants speak Spanish, whereas (37%) of the participants do not speak any other languages besides the four languages already existing in Algeria, and (20%) of them admit to speak Turkish followed by German with (16%), Italian and Chinese with (5%) for each and the rest (8%) chose other languages.

Q7: Do you switch between languages that you speak?

Participants' attitudes	Frequency	Percentage
Yes	89	89%
No	11	11 %
Total	100	100%

Table 07: Participants' attitudes towards code-switching

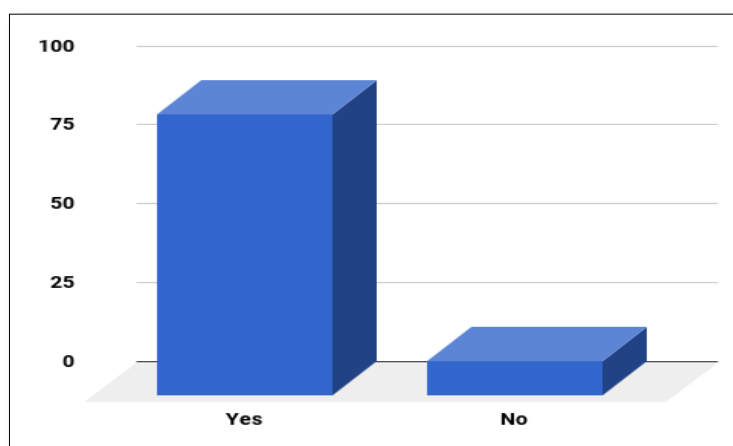


Figure 09: Participants' attitudes towards code-switching

From the table above, we obtain (89%) of the subjects who switch between the languages they speak and only (11%) of them answered by No.

Q8: *If the answer is 'Yes' why do switch between these languages?

The participants were requested to justify why they use code-switching while speaking and the answers were diverse, each answer was different from the next one, as the participants expressed themselves in clear words but mostly under similar ideas. Most of the participants justified their choice for code-switching as an “unconscious” and a “spontaneous” process and “It is a matter of habit”; others explained that they feel comfortable when doing so, especially because of “Lack of

vocabulary” and they feel that switching between languages help them to express themselves better by finding the right expression even in different language in order to deliver the right meaning to the listener.

Others went even further; by explaining how they switch between languages and for what reasons, the main idea was switching between codes according to the circumstances and the context; “I prefer not to use French terms in the street because there is a part of society that does not want to speak French for historical reasons” said one student. On the other hand, I do not hesitate to use it at home with my mother who received her education in French, with friends who have studied at university in French like me and with my university professors too”. Another explained that because her mother tongue is Tamazight, she has to switch between Tamazight and Arabic to better communicate with her family and with her friends.

Sometimes it is the environment which imposes such acts, especially when the child grows in a multilingual family; he has to learn different languages and how to switch between them as quickly as possible. In other cases, it’s the topic of the conversation which leads the interlocutors to switch between languages, mostly by referring to French and English because they are used in higher education and scientific research. Few participants explained that switching between languages offers them the opportunity to practice more on their linguistic skills, unlike others who claimed that they “inherited this habit from their parents” and because it is “The nature of Algerian people” to switch between codes.

Q9: With whom do you switch languages?

Classes	Frequency	Percentage
Family	46	46%
Friends	58	58%
Teachers	32	32%
All the people	40	40%

Table 8: Participants and with whom they switch languages

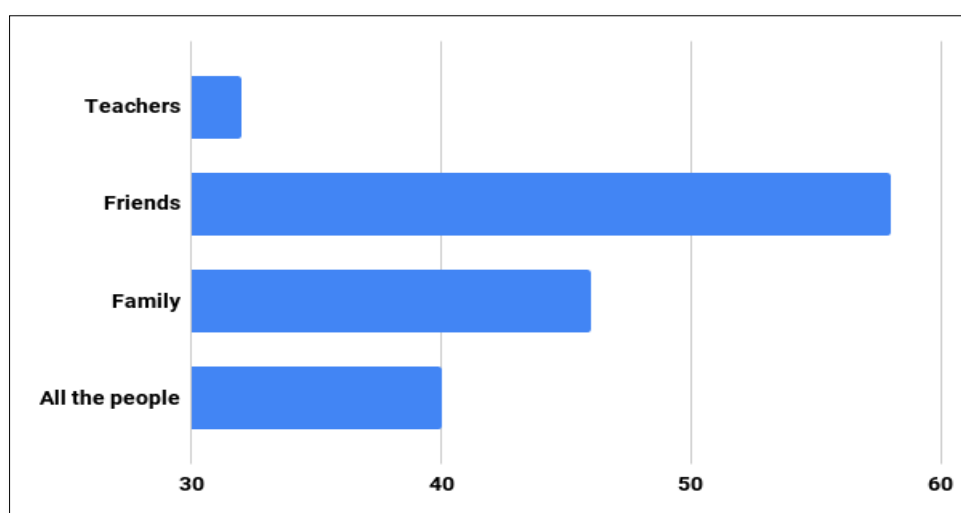


Figure 10: Participants and with whom they switch languages

As it is shown in the last graph, (58%) of the participants prefer to switch between languages with their friends and (46%) of them with their family. As the circle of interaction increases, the use of code-switching decreases, (40%) of the participants switch between languages with all people, maybe because the majority of the Algerian people are bilinguals, and only (32%) switch between languages with their teachers with reservation maybe due to the respect they show toward them.

Q10: If the answer is No, is it for the following reasons?

The suggested reasons	Frequency	Percentage
You do not like French	06	54,54%
For identity reasons	02	18,18%
The use of Arabic-French is degrading	03	27,27%
Total	11	100 %

Table 09: Participants' choices for not switching between languages

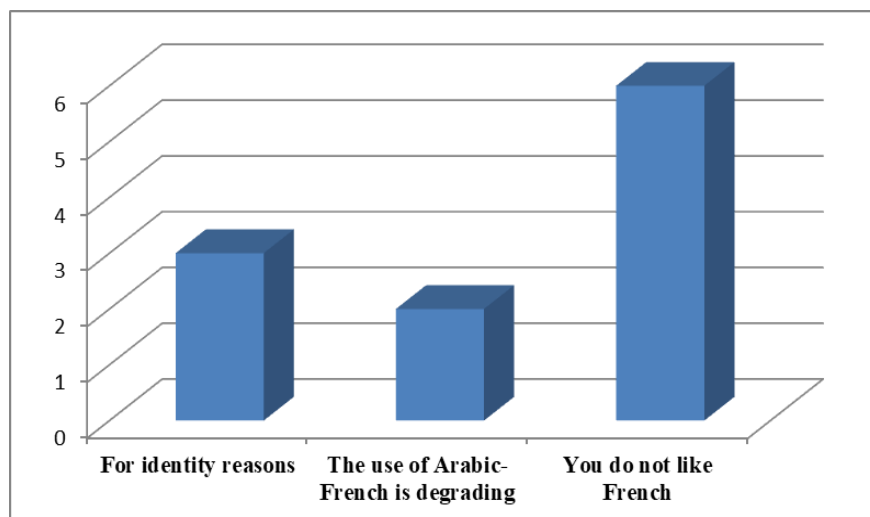


Figure 11: Participants' choices for not switching between languages

Among the (11%) of the participants who claimed that they do not switch between languages, (54, 54%) of them do not like French, and (27,27%) of the sample avoid switching between languages for identity reasons, whereas (18,18%) of the rest do not switch between languages because the use of Arabic-French is degrading.

Q11: How do you take the value of your mother tongue in comparison to other foreign languages?

The value of Mother Tongue	Frequency	Percentage
Inferior	16	16%
Equal	49	49%
Superior	35	35%
Total	100	100%

Table 10: Participants' classification of their mother tongue

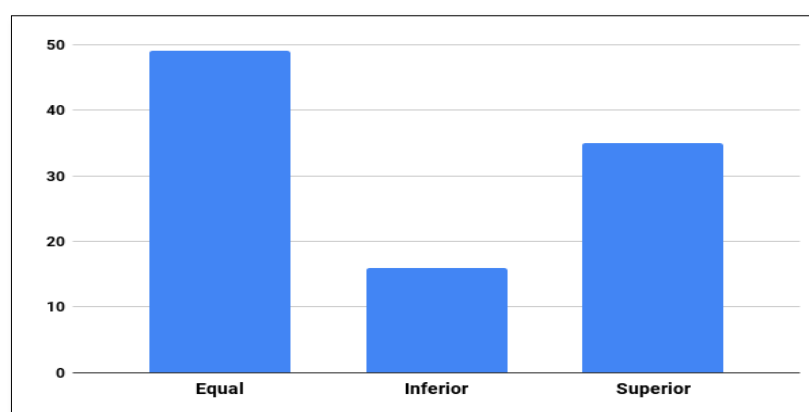


Figure 12: Participants' classification of their mother tongue

Half of participants' responses (49%) reveal that they classify their mother tongue as equal to other foreign languages existing in Algeria, whereas (35%) of the participants rate their mother tongue as superior to other foreign languages, and only (16%) of them consider their mother tongue as inferior to other foreign languages.

Q12: Which language do you use in these 5 contexts?

Languages	Family	Friends	University	Work	Social Network	I don't speak or use that language
Literary Arabic	15%	21%	38%	21%	50%	24%
Algerian Arabic	91%	96%	54%	37%	68%	00%
Tamazight	29%	24%	05%	03%	05%	68%
French	57%	77%	72%	50%	78%	04%
English	30%	81%	89%	45%	80%	01%
German	02%	08%	01%	00%	05%	87%
Turkish	02%	15%	01%	01%	09%	82%
Others	04%	19%	08%	01%	11%	70%

Table 11: Participants' use of languages in different contexts

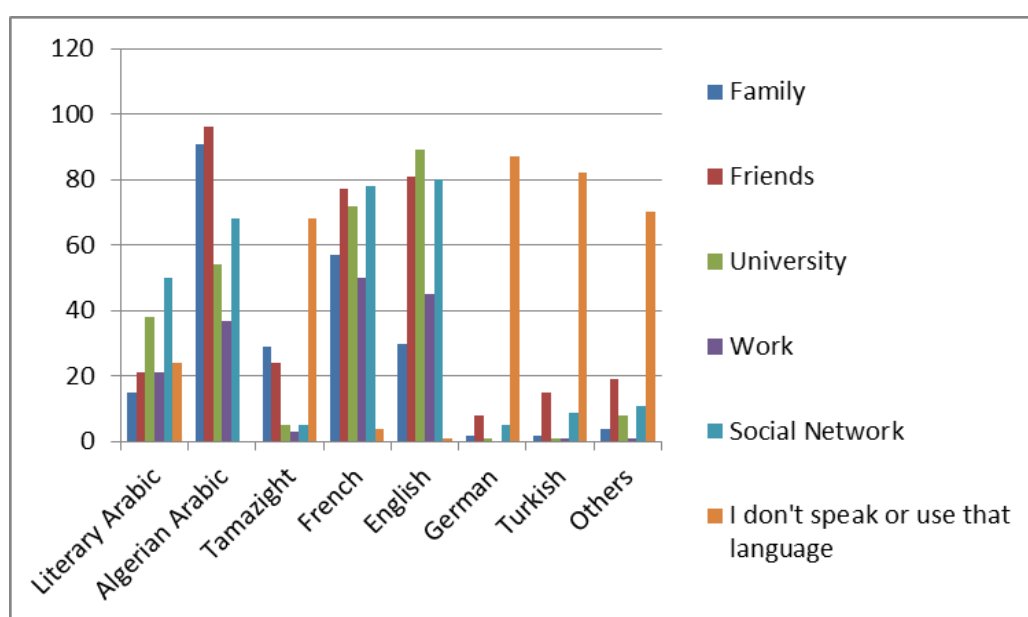


Figure 13: Participants' use of languages in different contexts

Concerning this question, the rates obtained in the table show that (91%) of the participants use Algerian Arabic with their family, compared to Tamazight which is used by (29%) of them and French is used by (57%) of the sample. For Friends' context, Algerian Arabic is widely used by (96%) of the participants, while (81%) of them prefer to use English and (77%) use French as well. At university, the results demonstrate that participants use English and French with rates of (89%) for the former and (72%) for the latter, besides (54%) who chose Algerian Arabic.

At work, it seems that (50%) of the participants tend to use French in comparison to English which is used by (45%) of them and Algerian Arabic by (37%). For social network, participants use foreign languages more such as English and French by (78-80%) of them, and we notice the increasing use of Literary Arabic by (50%) of the participants in comparison to previous contexts. The foreign languages suggested 'German and Turkish' are not used or spoken by most of the participants; however, (19%) of them claimed that they use other languages to communicate with their friends.

The Table demonstrates that Algerian Arabic is frequently used in everyday life, besides English and French which are more used because of the high importance given to these languages in higher education. The use of Tamazight is decreasing outside the context of family in contrast to Literary Arabic use which reaches its highest rate at social network. The use of other languages by the participants is limited due to the lack of interlocutors with whom they would interact and communicate, and that's why they only use them with their friends.

Q 13 : If others which language?

Languages	Frequency	Percentage
Spanish	21	61,9%
Chinese	03	08,9%
Korean	02	05,9%
Portuguese	01	02,9%
Serbian	01	02,9%
Spanish and Chinese	01	02,9%
Spanish and Korean	02	05,9%
Spanish and Italian	01	02,9%
Spanish, Italian and Portuguese	01	02,9%
Spanish, Chinese and Persian	01	02,9%
Total	34	100 %

Table 12: Other Languages used by participants in different contexts

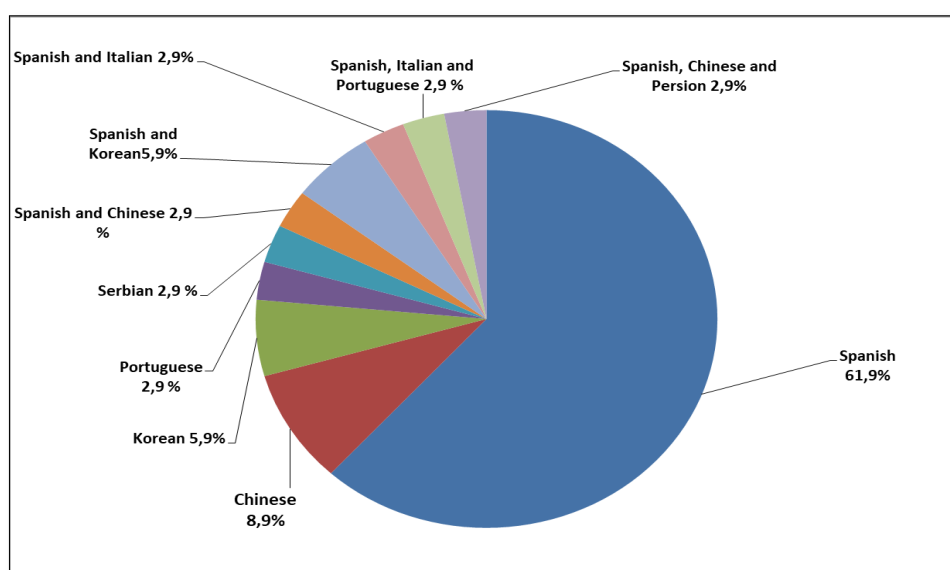


Figure 14: Other Languages used by participants in different contexts

Among the other languages used in different contexts, Spanish came at first place with a rate of (61,9%), followed by Chinese with (8,9%) of the participants and Korean with (5,9%) of them. Few participants claimed to use Spanish with other languages such as Italian, Portuguese and Serbian.

Q14: Competency in Languages (spoken)

Languages	None	Some	Well	Very well	Excellent
Algerian Arabic	00%	00%	17%	20%	63%
Literary Arabic	01%	11%	36%	30%	22%
Tamazight	67%	8%	8%	6%	11%
French	00%	24%	38%	24%	14%
English	00%	03%	30%	40%	27%
German	84%	11%	05%	00%	00%
Turkish	80%	16%	04%	00%	00%
Others	63%	22%	10%	05%	00%

Table 13: Participants' competency in speaking different languages

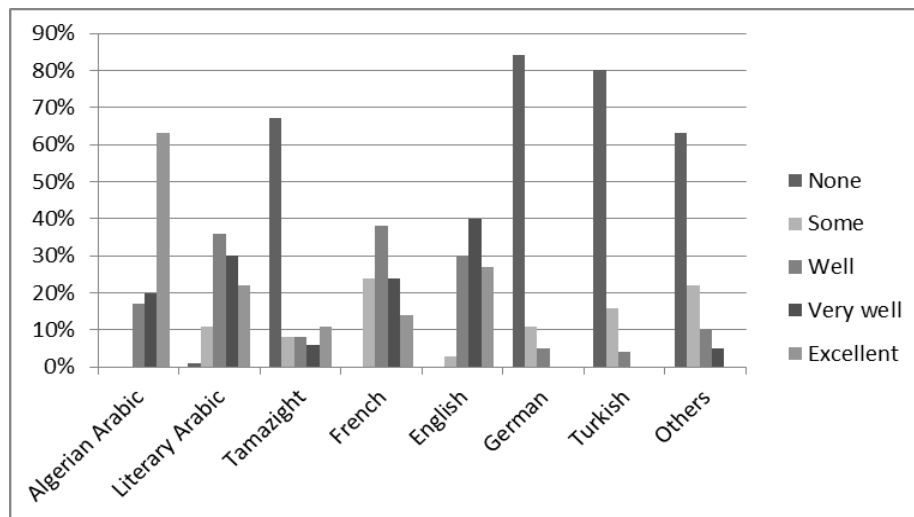


Figure 15: Participants' competency in speaking different languages

Regarding participants' competency in speaking different languages (63%) of them rate themselves as excellent in speaking Algerian Arabic while (36%) of them claim to be well in speaking Literary Arabic. On the other hand, only (11%) of the participants identified themselves to be excellent in speaking Tamazight. The majority of the participants have varied degrees of competency in English, and (40%) of them have a good level in speaking this language unlike French which has only (24%) of participants. Concerning foreign languages, between (63%) and up to (84%) of the participants have no competence neither in German and Turkish nor in other languages, and only (04-10%) of them admit to have some competency.

Q 15: Competency in languages (written)

Languages	None	Some	Well	Very well	Excellent
Literary Arabic	01%	10%	28%	23%	38%
Tamazight	82%	11%	01%	02%	04%
French	02%	20%	32%	29%	17%
English	02%	02%	26%	35%	35%
German	83%	11%	5%	01%	00%
Turkish	87%	10%	03%	00%	00%
Others	68%	17%	10%	04%	01%

Table 14: Participants' competency in writing different languages

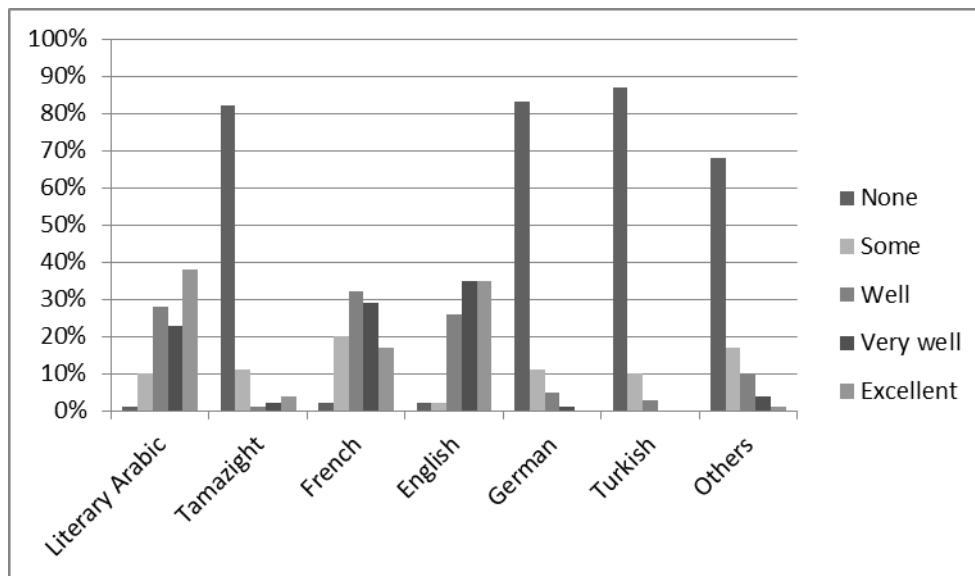


Figure 16: Participants' competency in writing different languages

The table 14 shows that (28-38%) of the participants have accepted levels in writing Literary Arabic; however, only (01-04%) of the subject matter identified themselves to have a good level in writing Tamazight, this can be explained by the fact that learning this language was orally and the majority aren't aware of the Tamazight alphabet and the rules of Grammar which govern its use. Though Algerians have been learning the French language at early age and up to high school, only 17% of the participants are linguistically competent in writing this language and (32%) claimed to be well at it and (29%) claimed to be very well in writing French too. In contrast, up to (35%) of the participants are excellent in writing English and (35%) have a very good competence too. It seems that Algerians tend to learn English at the expense of other languages because it is a more flexible language, and we noticed that the majority of participants are not competent in writing German and Turkish maybe because these languages are more difficult than English or because of lack of practice and interest.

Section 3: Language and Attitudes in Algeria

Q16: Out of the following 12 possibilities, what is the best choice of language(s) that could allow you to live and prosper in Algeria and the rest of the world?

Statements	Frequency	Percentage
English only	05	05%
Arabic only	00	00%
French only	01	01%
Tamazight only	00	00%
Arabic and Tamazight	00	00%
French and Arabic	01	01%
French and Tamazight	00	00%
English and Arabic	22	22%
English, French and Arabic	48	48%
English, French and Tamazight	03	03%
English, Arabic and Tamazight	11	11%
French, Arabic and Tamazight	03	03%
English, French, Arabic, and Tamazight	03	03%
English and Tamazight	02	02%
English, Arabic and Spanish	01	01%
Total	100	100%

Table 15: Participants' choice of language(s) that could allow them to live and prosper in Algeria and the rest of the world

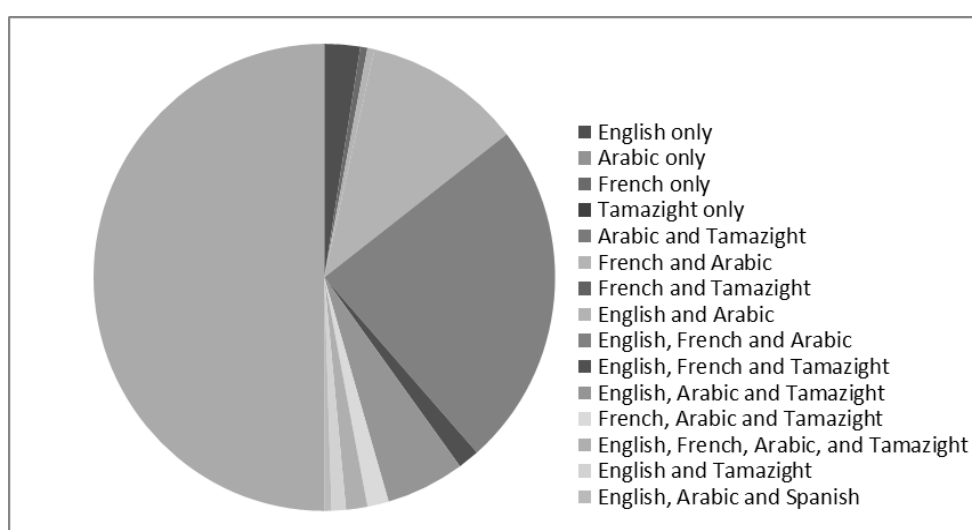


Figure17: Participants' choice of language(s) that could allow them to live and prosper in Algeria and the rest of the world

The Graph above shows that (48%) of the participants agreed on ‘English, French and Arabic’ to be best combination which allows them to live in prosperity in Algeria and the rest of the world for their choice can be explained by the fact they are familiar with these languages and which are widely used by them, whereas (22%) of them chose ‘English and Arabic’, only (11%) see that ‘English, Arabic and Tamazight’ would be the perfect combination for them.

Q17: Here are some statements about the Algerian Arabic (Derja). Please say whether you agree or disagree with these statements: Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
I like hearing Algerian Arabic spoken	00%	05%	20%	48%	27%
Algerian Arabic should be taught to all pupils in Algeria	27%	30%	25%	06%	12%
I like speaking Algerian Arabic	00%	03%	15%	54%	28%
Algerian Arabic is a difficult language to learn	7%	21%	18%	30%	24%
Other languages are more useful to learn than Algerian Arabic	03%	16%	13%	30%	38%
I prefer to be taught in Algerian Arabic in school	34%	30%	17%	15%	03%
Learning Algerian Arabic enriches my cultural knowledge	08%	27%	30%	27%	08%
I would not mind marrying a Algerian Arabic speaker	05%	05%	21%	37%	32%
Algerian Arabic is a language worth learning	06%	26%	37%	22%	09%
Speaking Algerian Arabic has affected my ethnic identity	11%	21%	26%	29%	13%

Table 16: Participants’ attitudes towards Algerian Arabic

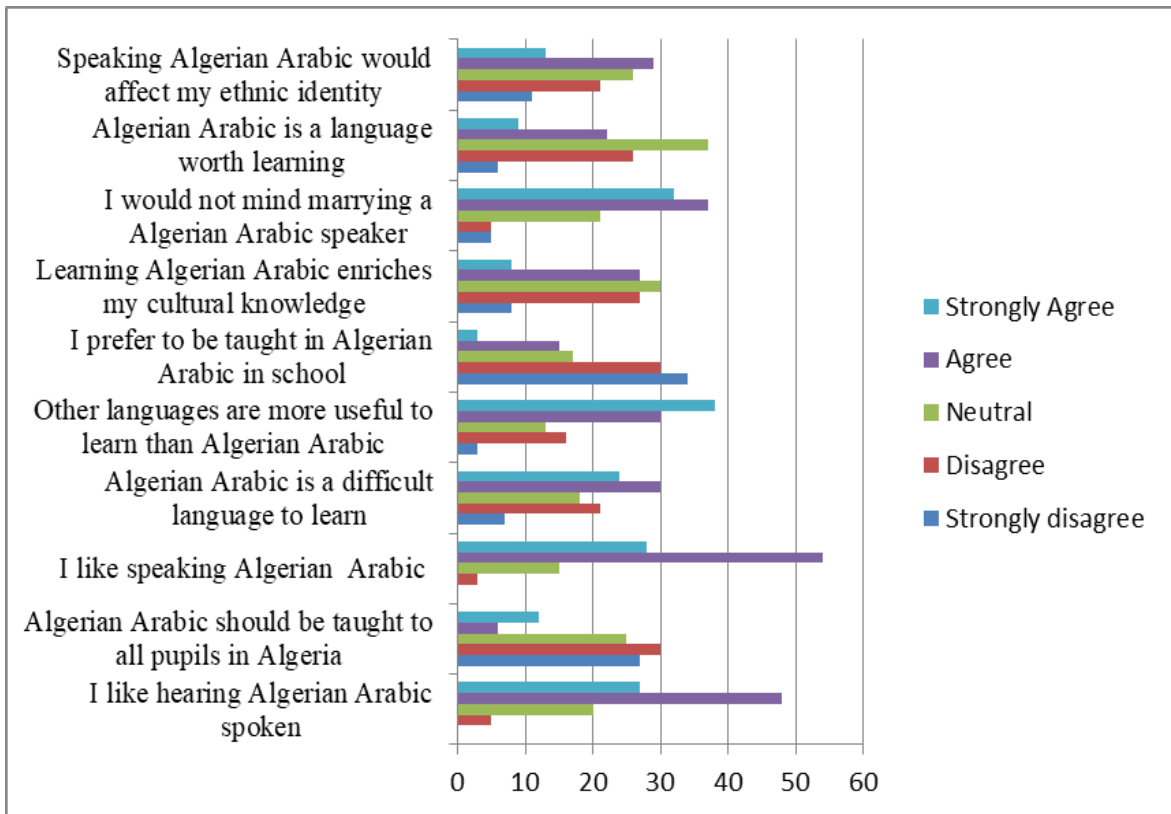


Figure 18: Participant's attitudes towards Algerian Arabic

Table16 shows that (57%) of the participants disagreed/strongly disagreed that Algerian Arabic should be taught to all pupils in Algeria and (64%) of them disagreed/strongly disagreed that they prefer to be taught in Algerian Arabic; however, (29%) of the matter agreed that speaking this dialect would affect their ethnic identity.

Q18: Here are some statements about Literary Arabic. There are no right or wrong answers. Please be as honest as possible Please say whether you agree or disagree with these statements. Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
I like hearing Literary Arabic spoken	01%	03%	15%	33%	48%
Literary Arabic should be taught to all pupils in Algeria	04%	04%	05%	38%	49%
I like speaking Literary Arabic	03%	11%	22%	23%	41%
Literary Arabic is a difficult language to learn	08%	16%	12%	28%	36%
Other languages are more useful to learn than Literary Arabic	20%	33%	20%	15%	12%
I prefer to be taught in Literary Arabic in school	06%	10%	22%	29%	33%
Learning Literary Arabic enriches my cultural Knowledge	02%	06%	05%	43%	44%
I would not mind marrying a literary Arabic speaker	10%	09%	29%	28%	24%
Literary Arabic is a language worth learning	03%	03%	06%	43%	45%
Speaking Literary Arabic would affect my ethnic identity	14%	10%	22%	27%	27%

Table 17: Participants' attitudes towards Literary Arabic

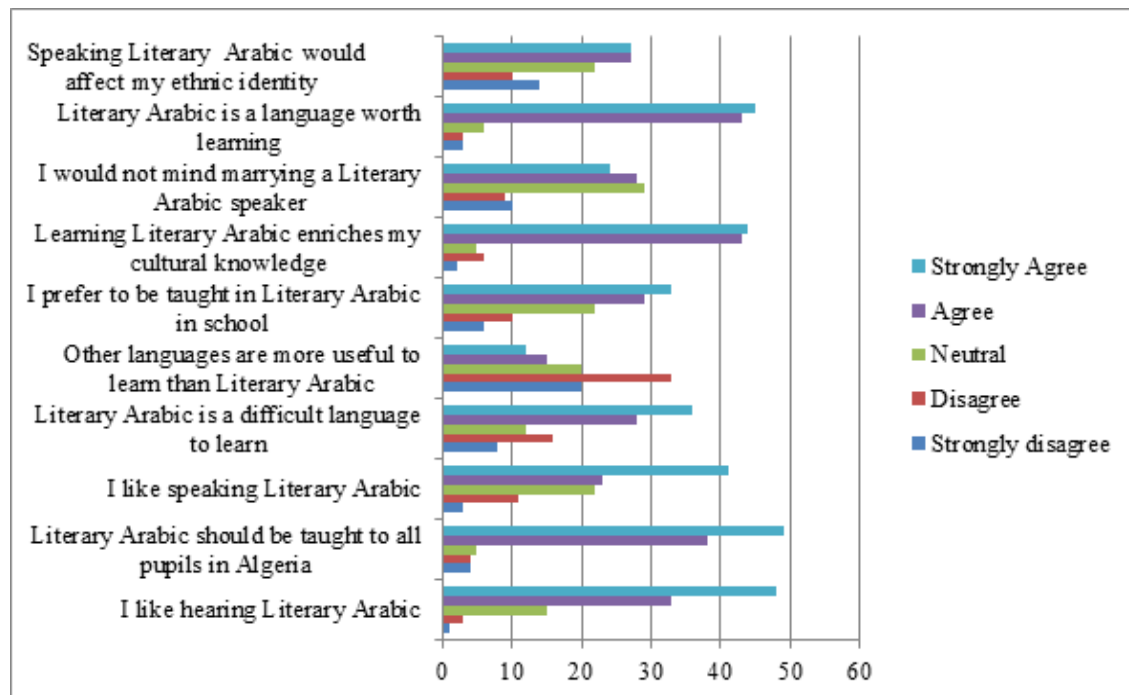


Figure 19: Participants' attitudes towards Literary Arabic

Table 17 reveals that (87%) of the participants agreed/strongly agreed that Literary Arabic should be taught to all pupils in Algeria and (53%) of them disagreed/strongly disagreed that other languages are more useful than Literary Arabic. Despite the fact that (45%) of the issue strongly agreed that Literary Arabic is a language worth learning; however, (27%) strongly agreed that speaking this language would affect their ethnic identity.

Q19: Here are some statements about Tamazight. There are no right or wrong answers. Please be as honest as possible Please say whether you agree or disagree with these statements. Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
I like hearing Tamazight spoken	11%	12%	27%	27%	23%
Tamazight should be taught to all pupils in Algeria	17%	31%	18%	21%	13%
I like speaking Tamazight	12%	12%	30%	30%	16%
Tamazight is a difficult language to learn	8%	6%	26%	28%	32%
Other languages are more useful to learn than Tamazight	5%	11%	20%	27%	37%
I prefer to be taught in Tamazight in school	30%	34%	23%	8%	5%
Learning Tamazight enriches my cultural Knowledge	14%	15%	27%	26%	18%
I would not mind marrying a Tamazight speaker	12%	14%	27%	25%	22%
Tamazight is a language worth learning	19%	12%	26%	28%	15%
Speaking Tamazight would affect my ethnic identity	3%	9%	20%	43%	25%

Table 18: Participants' attitudes towards Tamazight

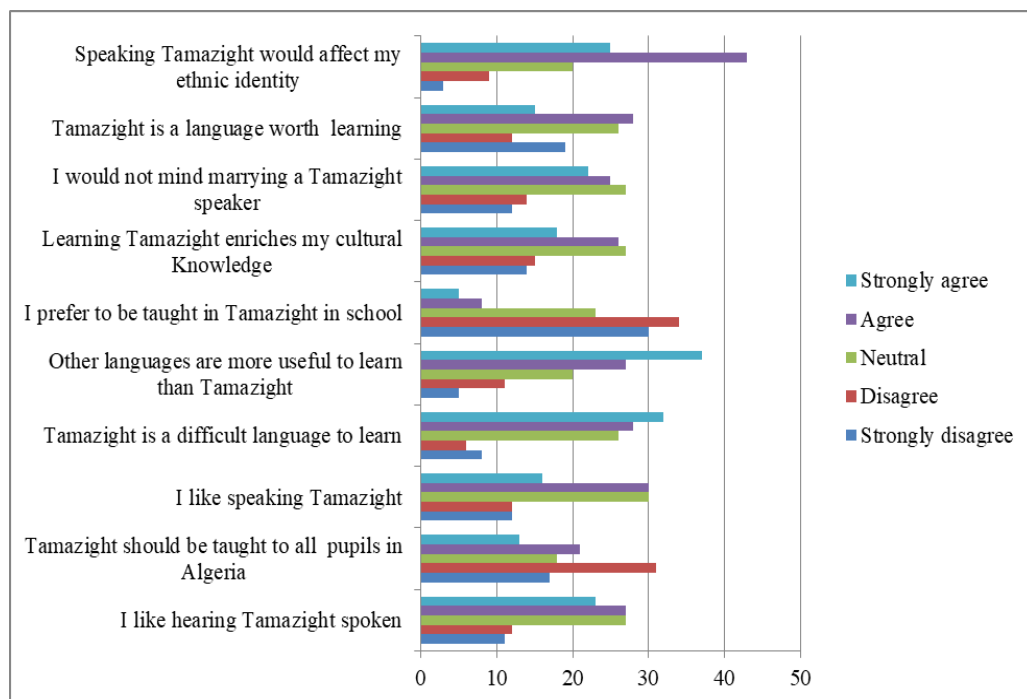


Figure 20: Participants' attitudes towards Tamazight

Table 18 demonstrates that (31%) of the participants disagreed that Tamazight should be taught to all pupils, while only (21%) agreed on the same statement. In addition, (60%) of them agreed/strongly agreed that Tamazight is a difficult language to learn and (64%) agreed or strongly agreed on the fact that other languages are more useful to learn than Tamazight. At last, (68%) of the matter agreed/strongly agreed that speaking this language would affect their ethnic identity.

Q20: Here are some statements about French. There are no right or wrong answers. Please be as honest as possible Please say whether you agree or disagree with these statements. Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
I like hearing French spoken	3%	9%	20%	43%	25%
French should be taught to all pupils in Algeria	12%	27%	16%	33%	12%
I like speaking French	4%	13%	20%	42%	21%
French is a difficult language to learn	4%	31%	25%	26%	14%
Other languages are more useful to learn than French	6%	14%	12%	32%	36%
I prefer to be taught in French in school	23%	23%	22%	18%	14%
Learning French enriches my cultural Knowledge	9%	14%	10%	46%	21%
I would not mind marrying a French speaker	12%	12%	26%	33%	17%
French is a language worth learning	6%	13%	23%	40%	18%
Speaking French would affect my identity	13%	30%	29%	16%	12%

Table 19: Participants' attitudes towards French

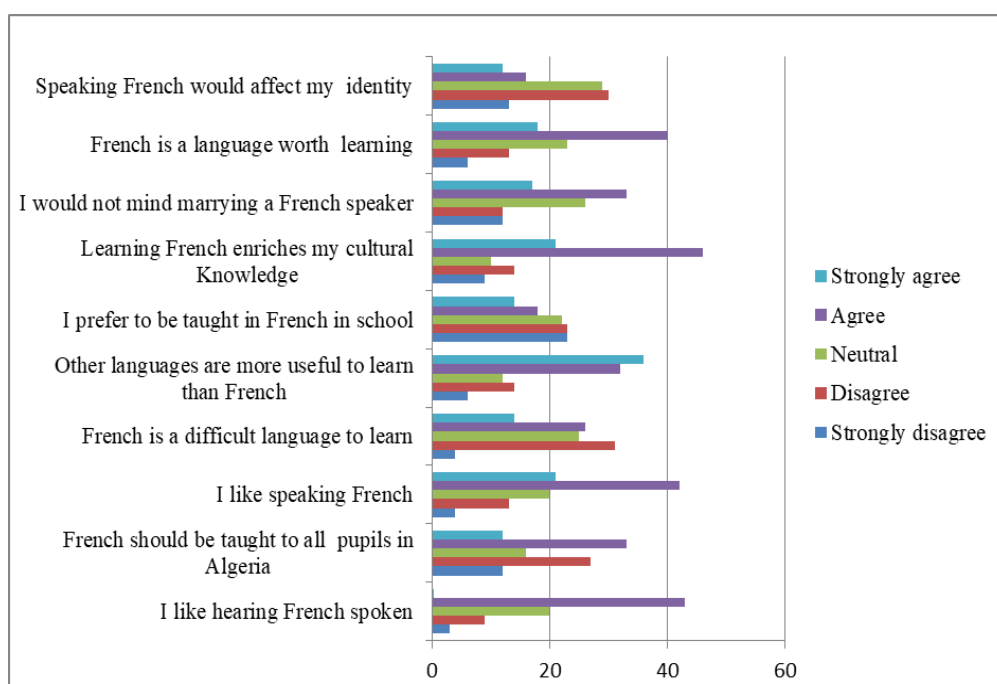


Figure 21: Participants' attitudes towards French

Table 19 indicates that (45%) of the participants agreed/strongly agreed on teaching French to all pupils in Algeria, and though (40%) of them agreed or strongly agreed that French is a difficult language to learn and (68%) of the subject agreed/strongly agreed that other languages are more useful than French; however, (67%) of them agreed/strongly agreed that learning French enriched their cultural knowledge and (30%) disagreed that French would affect their identity.

Q21: Here are some statements about English. There are no right or wrong answers. Please be as honest as possible Please say whether you agree or disagree with these statements, Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
I like hearing English spoken	00%	00%	00%	22%	78%
English should be taught to all pupils in Algeria	02%	00%	02%	23%	73%
I like speaking English	00%	00%	00%	22%	78%
English is a difficult language to learn	30%	41%	15%	08%	06%
Other languages are more useful to learn than English	39%	41%	12%	04%	04%
I prefer to be taught in English in school	01%	05%	13%	27%	54%
Learning English enriches my cultural Knowledge	00%	02%	04%	31%	63%
I would not mind marrying an English speaker	8%	7%	15%	32%	38%
English is a language worth learning	02%	03%	03%	26%	66%
Speaking English would affect my identity	18%	21%	19%	20%	22%

Table 20: Participants' attitudes towards English

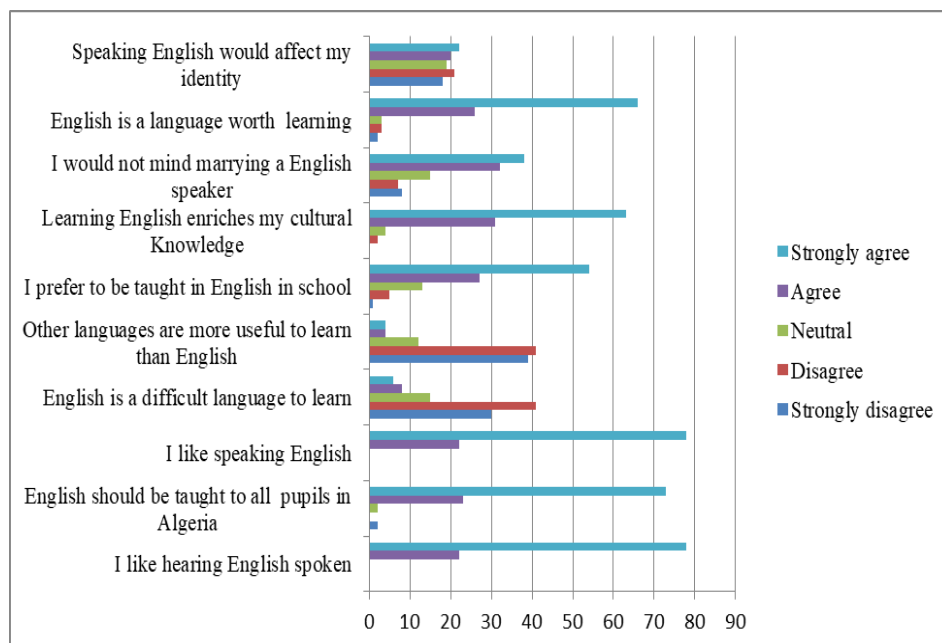


Figure 22: Participants' attitudes towards English

As we noticed from Table 20, English was more strongly favoured with 86% of participants agreeing or strongly agreeing that English should be taught to all pupils; furthermore; (71%) of them disagreed/strongly disagreed that English is a difficult language to learn. The majority of the respondents (80%) agreed/ strongly agreed that no language was more useful than English. While (66%) of them strongly agreed that English is a language worth learning; (42%) are agreeing or strongly agreeing that speaking this language would affect their identity.

Q22: Here are some statements. Please say whether you agree or disagree with these statements. There are no right or wrong answers. Please be as honest as possible. Answer with ONE of the following: Strongly Disagree (SD), Disagree (D), Neutral (N), Agree (A), and Strongly Agree (SA)

The statements	SD	D	N	A	SA
Today, it is an advantage to speak several languages	00%	00%	02%	17%	81%
The existence of several languages in Algeria is an advantage for Algeria	01%	05%	02%	23%	69%
Arabic-French bilingualism is an advantage when living in Algeria	02%	07%	14%	30%	47%
It is an advantage to be a plurilingual speaker in Algeria	00%	02%	04%	31%	63%
Being a plurilingual is affecting my Algerian identity	11%	24%	26%	19%	20%
Literary Arabic is necessary for finding a job in Algeria	19%	33%	29%	14%	05%
French is necessary for finding a job in Algeria	02%	05%	10%	56%	27%
English is necessary for finding a job in Algeria	4%	22%	18%	40%	16%
I think Algerian Arabic should be recognized as a national and official language in addition to Literary Arabic and Tamazight	30%	21%	24%	12%	13%
I think English is an essential language to have access to knowledge, science, and technology	00%	00%	01%	15%	84%
I think it is more worthwhile to learn English than French	00%	05%	14%	15%	66%
I think it is more worthwhile to learn French than English	40%	34%	20%	04%	02%
I think both English and French are worth learning equally	12%	30%	18%	21%	19%
English should be the main language of Instruction in higher education in science, technology, and medical fields	02%	00%	15%	25%	58%
English is important to get a job with a multinational oil company or study in a foreign country	00%	01%	03%	16%	80%

Table 21: Participants' answers on different statements

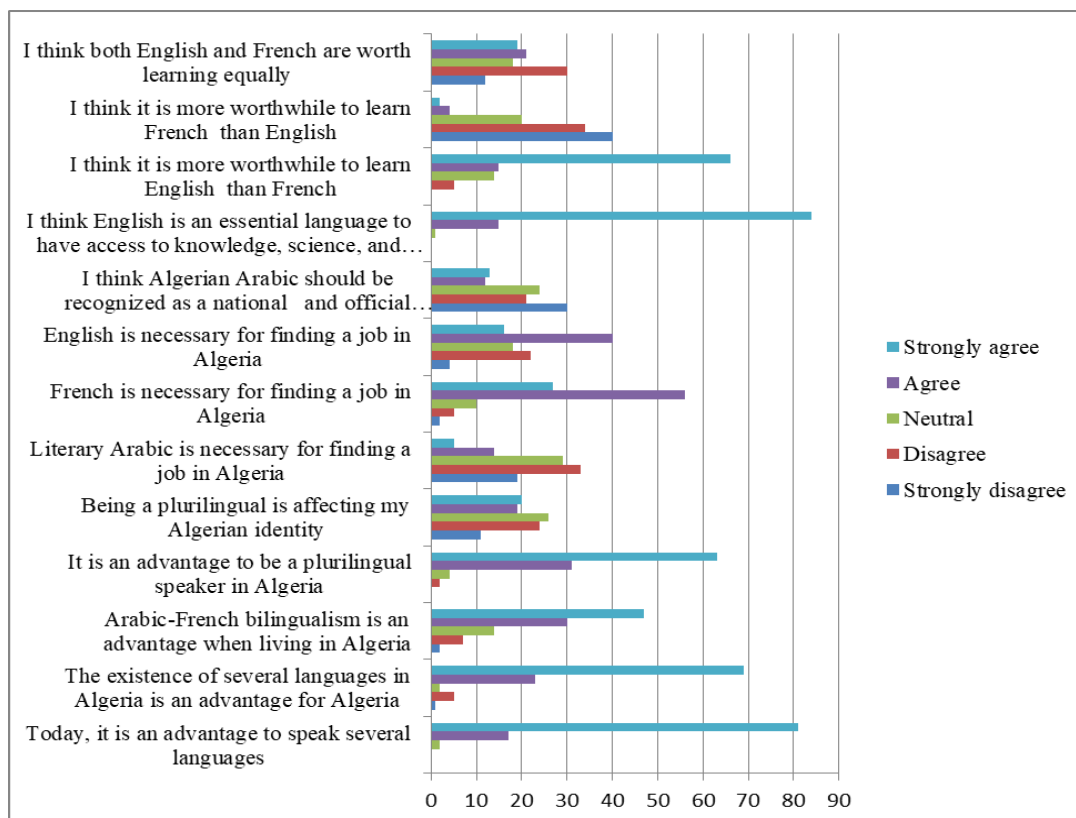


Figure 23: Participants' answers on different statements

Participants seemed to strongly favour multilingualism. Figure 23 above shows that (69%) of participants strongly agreed that the existence of several languages in Algeria would be an advantage for this country. Though we did not specify what the advantage was, our question was to retain a general view toward multilingualism. Concerning Plurilingualism, (94%) of the respondents agreed/strongly agreed that it is an advantage to be a plurilingual speaker in Algeria and (35%) of them disagreed/strongly disagreed that being plurilingual is affecting their Algerian identity.

While English and French were considered essential for finding a job in Algeria's economy, Literary Arabic did not seem to have the same position. Certainly, (81%) of respondents agreed/strongly agreed that French was necessary for finding a job, and (56%) agreed or strongly agreed that English was necessary. Literary Arabic, yet, was thought to be necessary only by (19%) (Table 21)

Table 21 demonstrates that (99%) of the participants believe that English is essential for access to scientific and technical knowledge and (83%) appeared to

agree/strongly agree with the statement of promoting English as the main language of instruction in higher education, in science, technology, and medical fields; it seems that the respondents consider English as essential for their academic activities and knowledge acquisition.

Section 4: The issue of language and identity in Algeria

Q23: If Arabic became the only language used in Algeria, how would it affect you and your family?

The suggestions	Frequency	Percentage
Positively (National achievement, recovery of our language, etc.)	30	30%
No effect	14	14%
Negative Effect (communication problems)	30	30%
Alteration of our ethnic identity	07	07%
I don't know	16	16%
It can never be the only language in Algeria	01	01%
It will be like we are living in another planet "isolated people"	01	01%
I think it will be normal as we belong to the Arabic world	01	01%
Total	100	100%

Table 22: The social effects of the Arabization policy

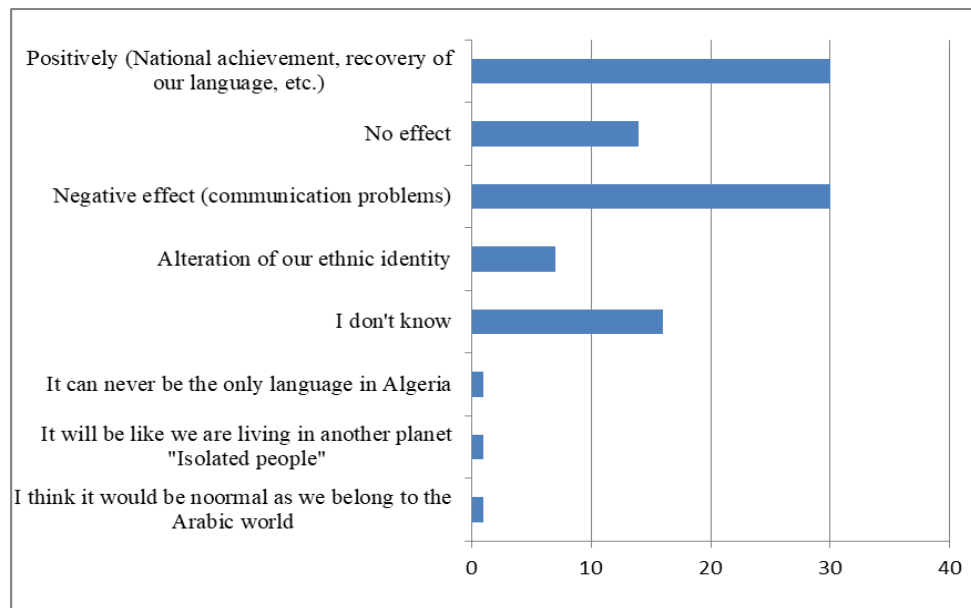


Figure 24: The social effects of Arabization policy

The participants were given four suggestions to choose between them, while (30%) of the sample believe that making Arabic as the only language used in Algeria would have a positive effect, others (30%) believe that the effect would be negative. Only (7%) felt that their ethnic identity would be threatened by this decision, unlike (14%) of the participants who trust that there would be no effect.

Q24: If Arabic became the only language used in Algeria, would your economic situation

The suggestions	Frequency	Percentage
Improve	11	11%
Stay the same	31	31%
Worsen	29	29%
I don't know	29	29%
Total	100	100%

Table 23: The effects of Arabization policy on participants' economic situation

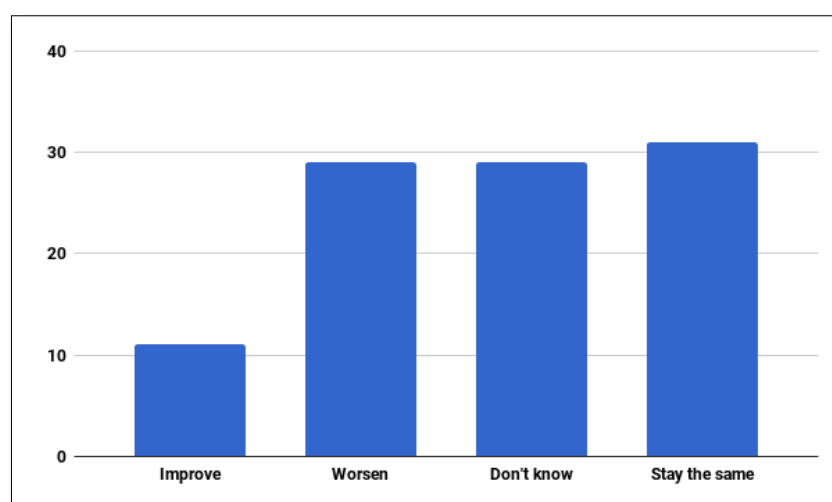


Figure 25: The effects of Arabization policy on participants' economic situation

Table 22 reveals that (31%) of the subject assert that their economic situation would stay the same if Arabic is the only language used in Algeria; however, (29%) claimed that their economic situation would get worse, and only (11%) believe that it would improve

Q25: If Tamazight became the only language used in Algeria, how would it affect you and your family?

The suggestions	Frequency	Percentage
Positively (National achievement, recovery of our language, etc.)	10	10%
No effect	11	11%
Negative Effect (communication problems)	64	64%
Alteration of our ethnic identity	05	05%
I don't know	09	09%
Arabic and Tamazight are the two authentic languages of Algeria. None can exist at the expense of the other	01	01%
Total	100	100%

Table 24: The social effects of Tamazight language

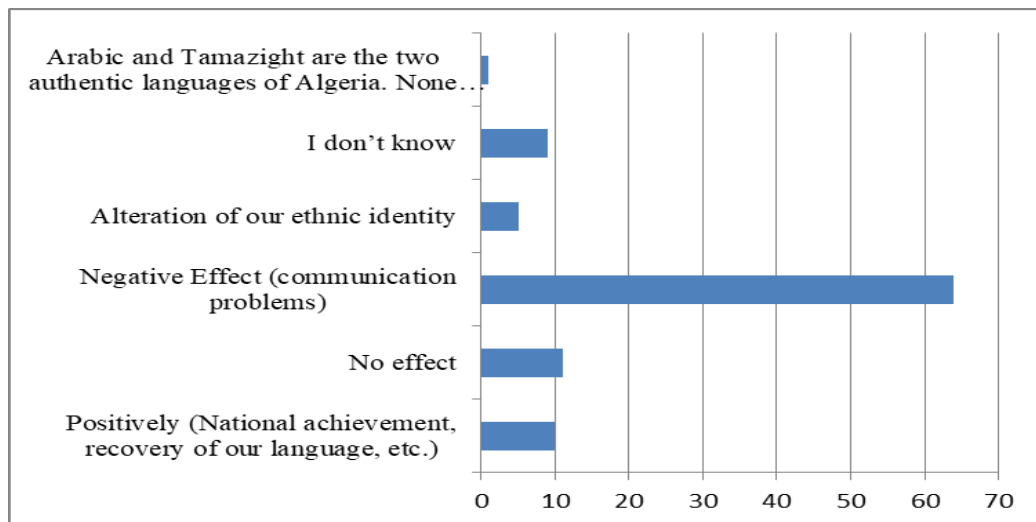


Figure 26: The social effects of Tamazight language

The Figure above shows that (64%) of the participants state that if Tamazight is the only language used in Algeria then communication problems will take place and that would affect their social life negatively, despite the fact that (11%) of them claim that this issue would have no effect on them; only (10%) believe that would achieve the recovery of Tamazight.

Q26: If Tamazight became the only language used in Algeria, would your economic situation:

The suggestions	Frequency	Percentage
Improve	02	02%
Stay the same	15	15%
Worsen	47	47%
I don't know	36	36%
Total	100	100%

Table 25: The effects of Tamazight on participants' economic situation

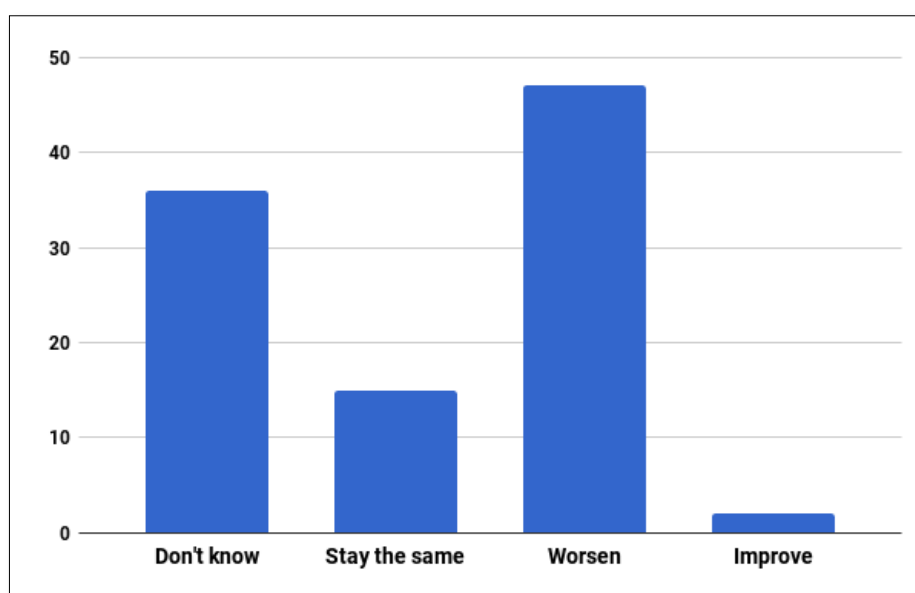


Figure 27: The effects of Tamazight on participants' economic situation

Since the majority of the participants claimed, in the previous question, that Tamazight would affect their social life negatively and as consequence (47%) of them believe that their economic situation would get worse, while (36%) of the participants stayed neutral, (15%) claimed that their economic situation would stay the same

Q27: Do you think that the French language should remain in Algeria as?

The suggestions	Frequency	Percentage
As a second language	20	20%
As a working language	10	10%
It should be replaced by English	68	68%
As a third language	02	02%
Total	100	100%

Table 26: Participants' answers about the presence of the French language in Algeria

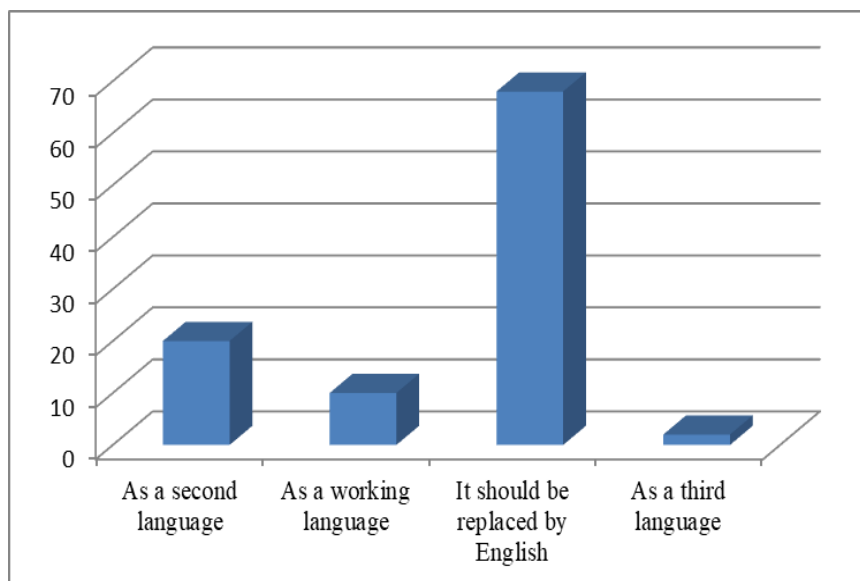


Figure 28: Participants' answers about the presence of the French language in Algeria

The figure above reveals that the participants support English at the expense of French, as (68%) of the sample suggest that French should be replaced by English, although (20%) of them want French to remain as a second language; (10%) prefer that French stay as a working, and (02%) suggested that French should be a third language.

Q28: Do you think that education in Algeria should be:

The suggestions	Frequency	Percentage
Monolingual (Arabic only)	00	00%
Bilingual (Arabic/Tamazight)	02	02%
Bilingual (Arabic/French)	03	03%
Bilingual (Arabic/English)	34	34%
Plurilingual	61	61%
Total	100	100%

Table 27: Participants' preference of Education in Algeria

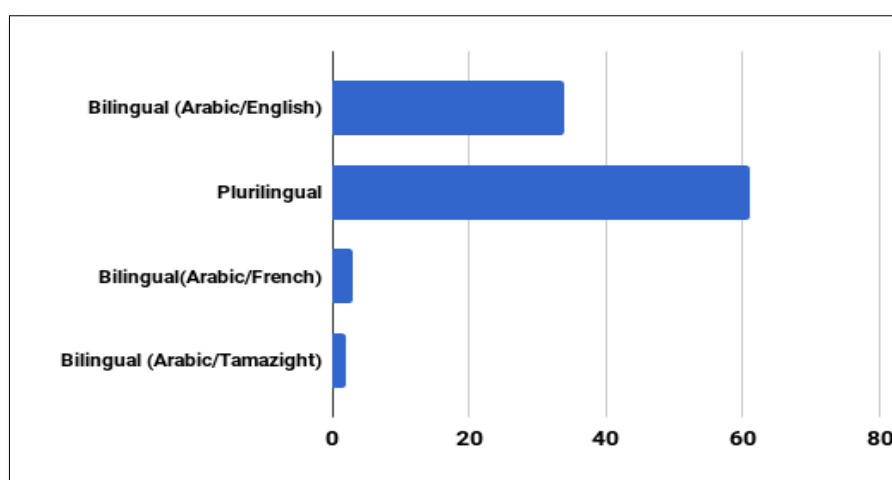


Figure 29: Participants' preference of education in Algeria

The figure above shows that the majority (61%) of the participants support plurilingual education, whereas (34%) of them selected Arabic/ English bilingualism and only (3%) think that education should be bilingual (Arabic/French) and (2%) chose Arabic/Tamazight Bilingualism.

Q28: Which languages do you consider essential to your career?

The suggestions	Frequency	Percentage
Arabic	01	01%
Tamazight	00	00%
French	02	02%
English	45	45%
All of them	01	01%
Arabic, English	16	16%
French, English	12	12%
Tamazight, English	02	02%
Arabic, French and English	14	14%
Tamazight, French and English	01	01%
English, German, and Spanish	01	01%
Arabic, Tamazight, French and English	01	01%
Arabic, French, English and Spanish	01	01%
Arabic, French, English and Chinese	01	01%
Arabic, Tamazight, French, English and other foreign languages	02	02%
Total	100	100%

Table 28: The languages that participants consider essential to their career

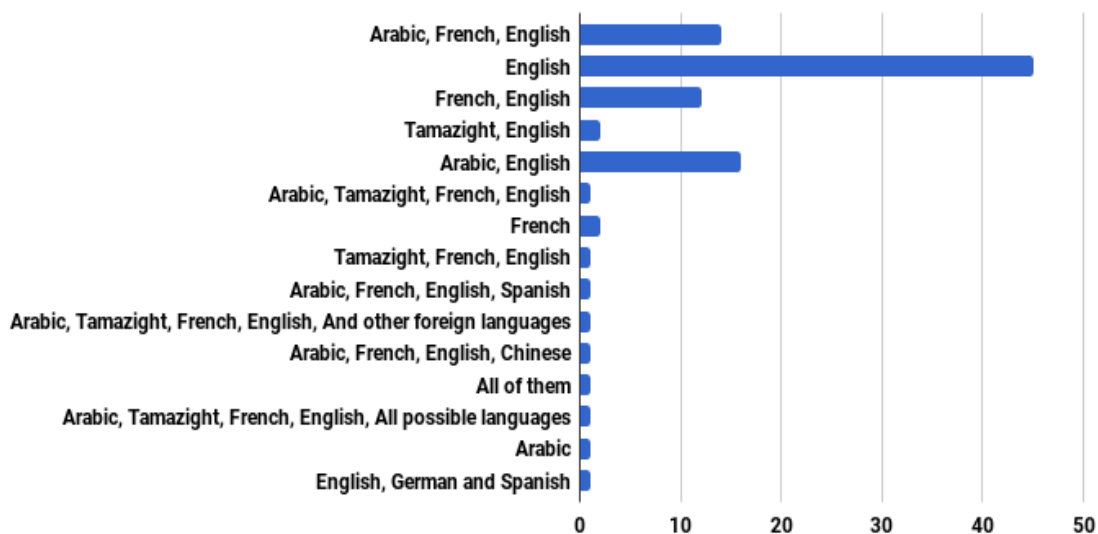


Figure 30: The languages that participants consider essential to their career

Almost (45%) of the participants consider English language as crucial to their career, whereas (16%) count Arabic and English in contrast to (14%) who regard Arabic, French and English as essential to their career. The rest of the participants suggested other combinations of languages, and Tamazight was considered important besides other languages by only (6%) of the sample.

Q29: The Government established Tamazight as a national language of the country. In what areas do you think it is easy/difficult to implement

The options	Easy	Difficult
In Government	29%	71%
In Industry	14%	86%
In Medicine	04%	96%
In the university	31%	69%
In Technology	04%	96%

Table 29: Participants' opinions about the implementation of Tamazight in different fields

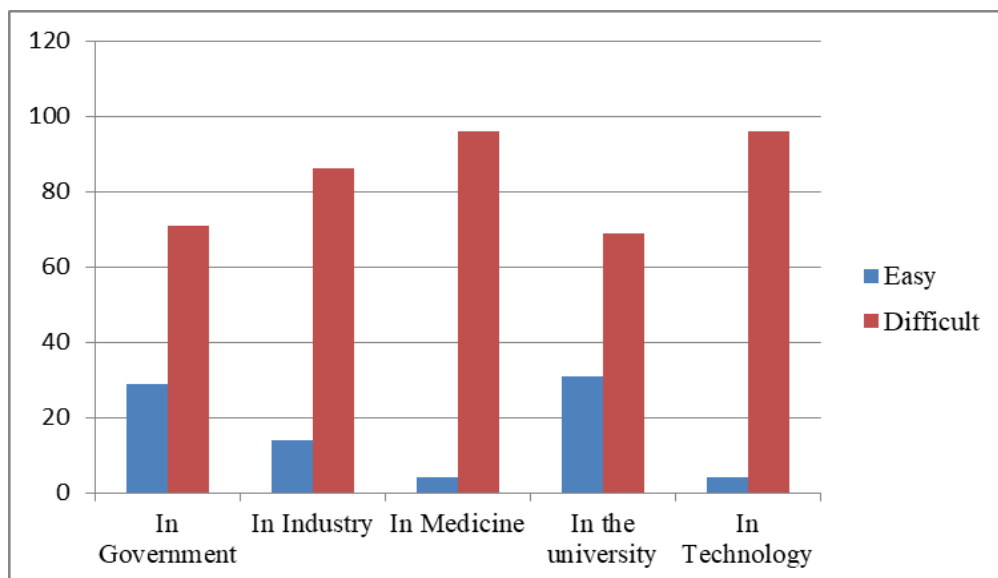


Figure 31: Participants' opinions about the implementation of Tamazight in different fields

According to table 29, it seems that (96%) of the participants think that it would be difficult to implement Tamazight in Medicine and Technology; however, (29%) believe that it would be easy especially in Government as well as in the university with (31%) who agree on that.

Q30: TV programs: Which of the following programs do you enjoy the most?

TV programs	Yes	No
French programs	53%	47%
Programs in Literary Arabic and programs in Algerian Arabic	68%	32%
Programs in Tamazight	23%	77%
Programs in English	97%	03%
Only programs that contribute to preserve my identity	34%	66%
Programs in other languages	43%	57%

Table 30: Participants' preferred TV programs

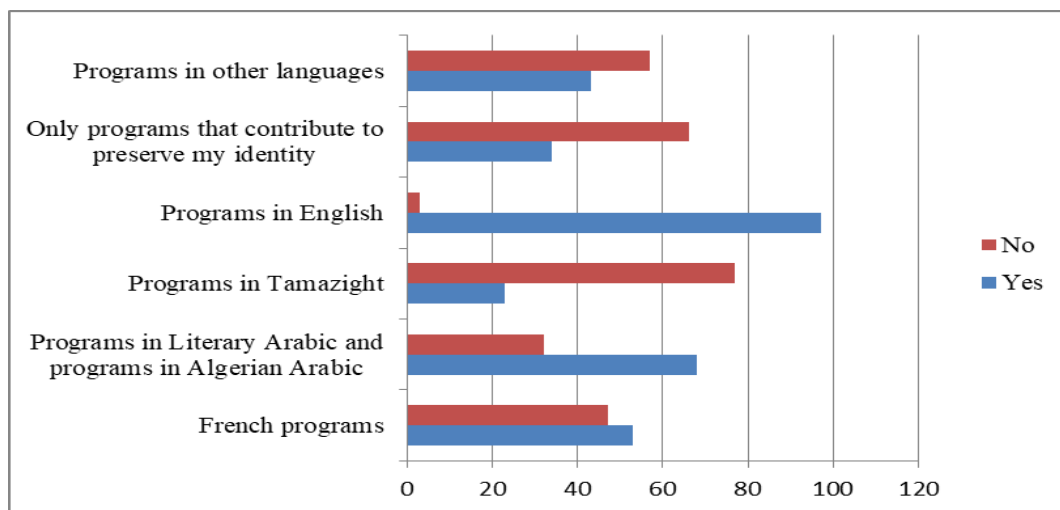


Figure 32: Participants' preferred TV programs

Figure 32 above reveals that (97%) of the subject prefer watching TV in English, in comparison (53%) claimed to enjoy watching French programs and (43%) prefer programs in other languages. Regarding local languages, (68%) of the participants programs in Literary Arabic and programs in Algerian Arabic, in contrast to programs in Tamazight which were chosen by only (23%) of the participants. As far as the issue of identity in Algeria is concerned, (34%) of the sample stated that they watch only programs that contribute to preserve their identity.

Q31: Algerians' choice for the use of French

The suggestions	Yes	No
They like French as a language	69%	31%
They want to distinguish themselves from non-educated persons	66%	34%
They want to disassociate themselves from tradition	52%	48%
They want to adhere to modern values	72%	28%
French is a sign of wealth	42%	58%
It's a habit only	77%	23%
I don't know	21%	79%

Table 31: Participant's opinions on Algerians' use of French

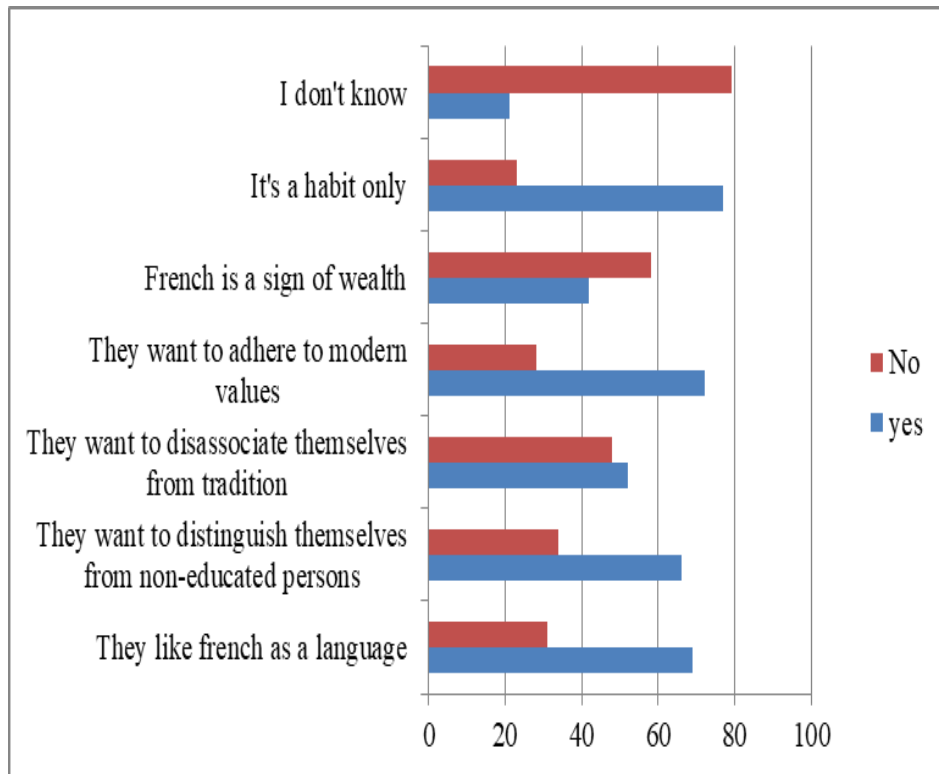


Figure 33: Participants' opinions on Algerians' use of French

Table 31 demonstrates that (77%) of the respondents assert that the spread of French among Algerians is only a habit, this can be explained by the existence of French in Algeria since colonisation era. Moreover (72%) claim that they want to adhere to modern values, perhaps for the high value given to this language. While (69%) of the participants agreed that Algerians' choice for using French is because they like it, (66%) believe that they want to distinguish themselves from non-educated persons may be due to the fact that French dominates as language of instruction in Algerian higher education institutions in science and technology fields (Benrabah, 2007).

Q32: What do you think are the reasons for educated Algerian women to often use French rather than Arabic or Tamazight in their public and private lives?

The reasons	Frequency	Percentage
Because it's a soft language	35	35%
Just to show off	46	46%
To attract men's attention	24	24%
To imitate western women	29	29%
To be arrogant	27	27%
Since women feel inferior, they can upgrade their personalities by speaking French	27	27%
They think that their language and their speakers are inferior	22	22%
According to them, speaking French is a sign of modernity	59	59%
It's just a matter of convenience and habit	56	56%

Table 32: Participants' opinions on the reasons for which educated Algerian women often use French rather than their mother tongue

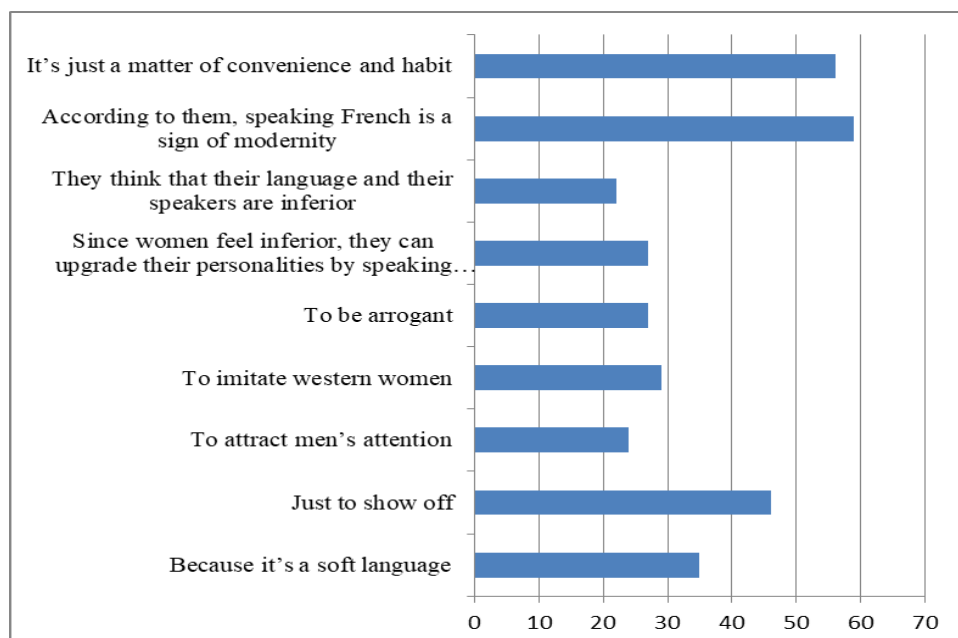


Figure 34: Participants' opinions on the reasons for which educated Algerian women often use French rather than their mother tongue

The table above shows that (59%) of the sample claim that educated Algerian women use French at the expense of their mother tongue because speaking French is a sign of modernity, on the other hand, (56%) of the participants think that it is just a matter of convenience and habit, and (46%) believe that they use it just to show off.

3.6-Discussion of the Results:

Though Algerians are struggling to preserve their identity, they presented good attitudes toward multilingualism and plurilingualism. Swimming against the stream, Algerians today conflict the traditions and welcome the spread of different languages in Algeria. Among many languages presented by plurilingual participants; English is increasingly favoured against the French language which seems to lose its importance in Algeria; though the Algerians didn't claim that French is affecting their identity; however, the rising voices toward replacing French by English may change the current situation.

Though the government made Tamazight as an official language, however, it seems that Algerians think that it is difficult to implement Tamazight in different fields; maybe because of the old view of this language as being ancient and useless, yet the language conflict in the country is dividing Algerians into ethnic groups fighting for their public interest.

The Focus on the existing languages in Algeria, helped in discovering the attitudes of the participants toward each language and whether speaking these language would affect their identity,

3.7-Conclusion

In this chapter, we tried to explore the phenomenon of plurilingualism and its possible effects. The exploratory method was chosen in order to tackle this new issue because no previous research was conducted to explore this new concept. All Algerian plurilingual speakers are concerned with this investigation; however, since they are not clearly identified, we used snow-ball sampling method to select over 100 hundred participants to be part of this investigation.

As a research tool, a questionnaire was designed to solicit the needed data from 100 participants. The questionnaire aimed to investigate participants' background of language use and their competency in speaking and writing the languages they claimed to use. To understand to what extent the participants were aware of their plurilinguality; they were asked to provide their attitudes towards the multilingual and diglossic situation in Algeria, as well as, the circumstances that led them to develop a plurilingual competence and the objectives behind such act.

After analysing the results, the participants showed good attitudes toward the current linguistic situation in the country; however, their choices reflected more tendencies to use English more than French, though the latter is more used in higher education and in other domains, the participants claim that English is more useful for the development of science and scientific research. Most of the participants do not feel threatened by their plurilingual identity, they see plurilingualism as an advantage and they welcome the fact that education should be plurilingual too.

Recommendations:

Because of the limitations of the present study, we recommend that further studies replicate the investigation with a large sample. A combination of research methods, also, can result in more deep understanding of the phenomenon. We suggest for future researchers to keep up with the latest research on plurilingualism and to put more emphasis on the cultural and societal aspects affecting Algerians' identity. Even though language seems to be the appropriate covered area in relation to the notion of identity, it is difficult to state the kind of the relationship between these two variables; identity is difficult to measure and we advise future researchers to refer back to social researchers and their findings concerning this variable.

General Conclusion

General conclusion

This exploratory study aimed at investigating the phenomenon of Plurilingualism and its possible effects on the Algerian identity. We first identified the concept of plurilingualism and clarified the controversy about plurilingualism and multilingualism, then we stated the possible reasons of the spread of this phenomenon, and since plurilingualism means the ability to use different languages in active situation, other linguistic phenomena emerged such as Code switching, Code-mixing and Borrowing.

Second we presented the linguistic situation in Algeria and the different changes that it has been through from antiquity to the present day, with an overview on the Arabization policy and language conflict in the country. A definition of Identity, its types and its relationship to language were also provided.

The research aimed to find answers to five research questions. First, and according to researchers' definitions, we defined plurilingualism as the ability of individuals to speak many languages and to switch between them. Second, Algerian plurilingual speakers presented well-supported attitudes toward plurilingualism. Third, the objectives of using or speaking multiple languages might be for educational reasons, supporting a particular language over another, or to build a good career. Fourth, the reasons that led to practice many languages are mainly related to the historical and socio-political background of the Algerian linguistic situation; which is a multilingual situation that encouraged Algerians to speak many languages. Finally, and as an answer to our topic, Algerians denied the existence of any effects of plurilingualism on their national identity.

Even after decades, the traces of the French colonization still exist until today, via the language conflict that French has planted its seeds in the country; it seems that other issues are threatening the national identity and splitting the Algerians according to their ethnicity and their mother tongue language.

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Appendices

The Effects of Plurilingualism on the Algerian Identity

Personal Information

**Obligatoire*

1. Gender

Une seule réponse possible.

- Male ☐
- Female ☐

2. Please to which of these age-groups do you belong? *Une seule réponse possible.*

- 11-20 ☐
- 21-30 ☐
- 31-40 ☐
- Over 40 ☐

3. What is your mother tongue language? *Une seule réponse possible.*

- Arabic ☐
- Tamazight ☐
- Autre : ☐ _____

Background of Language Use

4. What language did you first learn to speak before school age? (Besides your mother tongue) *

Une seule réponse possible.

- Arabic ☐
- Tamazight ☐
- French ☐
- English ☐
- Autre : ☐ _____

5. How many languages do you speak ?

** Plusieurs réponses possibles.*

- Literary Arabic ☐
- Algerian Arabic ☐
- Tamazight ☐
- French ☐
- English ☐

6. Which of the following foreign languages do you speak? * Plusieurs réponses possibles.

- German ☐
- Italian ☐
- Spanish ☐
- Turkish ☐
- Chinese ☐
- None ☐
- Autre : ☐ _____

7. Do you switch between languages that you speak ?
** Une seule réponse possible.*

- Yes ☐
- No ☐

8. *If 'yes' why do switch between these languages ?

9. * With whom do you switch languages?
Plusieurs réponses possibles.

- Family ☐
- Friends ☐
- Teachers ☐
- All the people ☐

10. * If the answer is No, is it for the following reasons? Plusieurs réponses possibles.

- You do not like French ☐
- The use of Arabic-French is degrading ☐
- For identity reasons ☐
- Autre : ☐ _____

11. How do you take the value of your mother tongue in comparison to other foreign languages ?

Une seule réponse possible.

- Inferior ☐
- Equal ☐
- Superior ☐

12. Which language do you use in these 5 contexts ? If you don't speak some of these languages please choose " I don't speak or use that language", If you speak other languages please choose "Others" , the context and mention which language below. * Plusieurs réponses possibles.

	Family	Friends	At university	At work	Social Network	I don't speak or use that language
Literary Arabic	☐	☐	☐	☐	☐	☐
Algerian Arabic	☐	☐	☐	☐	☐	☐
Tamazight	☐	☐	☐	☐	☐	☐
French	☐	☐	☐	☐	☐	☐
English	☐	☐	☐	☐	☐	☐
German	☐	☐	☐	☐	☐	☐
Turkish	☐	☐	☐	☐	☐	☐
Others	☐	☐	☐	☐	☐	☐

13. Competency in Languages (spoken) *

Which of the following languages do you speak and how well? From left to right : None, Some, Well, Very well, and Excellent. If you speak other languages please choose "others" and mention it below.
Une seule réponse possible par ligne.

	None	Some	Well	Very Well	Excellent
Algerian Arabic	☐	☐	☐	☐	☐
Literary Arabic	☐	☐	☐	☐	☐
Tamazight	☐	☐	☐	☐	☐
French	☐	☐	☐	☐	☐
English	☐	☐	☐	☐	☐
German	☐	☐	☐	☐	☐
Turkish	☐	☐	☐	☐	☐
Others	☐	☐	☐	☐	☐

14. Competency in languages (written) from left to right : None, Some, Well, Very well and Excellent *

Une seule réponse possible par ligne.

	None	Some	Well	Very well	Excellent
Literary Arabic	☐	☐	☐	☐	☐
Tamazight	☐	☐	☐	☐	☐
French	☐	☐	☐	☐	☐
English	☐	☐	☐	☐	☐
German	☐	☐	☐	☐	☐
Turkish	☐	☐	☐	☐	☐
Others	☐	☐	☐	☐	☐

Language and Attitudes in Algeria

15. Out of the following 12 possibilities, what is the best choice of language(s) that could allow you to live and prosper in Algeria and the rest of the world? Circle ONE answer * *Une seule réponse possible.*

- English only ☐
- Arabic only ☐
- French only ☐
- Tamazight only ☐
- Arabic and Tamazight ☐
- Arabic and French ☐
- French and Tamazight ☐
- English and Arabic ☐
- English, French, and Arabic ☐
- English, French, and Tamazight ☐
- French, Arabic and Tamazight ☐
- English, Arabic and Tamazight ☐
- Autre : ☐ _____

16. Here are some statements about the Algerian Arabic language. Please say whether you agree or disagree with these statements *

Une seule réponse possible par ligne.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
I like hearing Algerian Arabic spoken	☐	☐	☐	☐	☐
Algerian Arabic should be taught to all pupils in Algeria	☐	☐	☐	☐	☐
I like speaking Algerian Arabic (Derja)	☐	☐	☐	☐	☐
Algerian Arabic is a difficult language to learn	☐	☐	☐	☐	☐
Other languages are more useful to learn than Algerian Arabic	☐	☐	☐	☐	☐
I prefer to be taught in Algerian Arabic in school	☐	☐	☐	☐	☐
Learning Algerian Arabic enriches my cultural knowledge	☐	☐	☐	☐	☐
I would not mind marrying a Algerian Arabic speaker	☐	☐	☐	☐	☐
Algerian Arabic is a language worth learning	☐	☐	☐	☐	☐
Speaking Algerian Arabic has affected my ethnic identity	☐	☐	☐	☐	☐

17. Here are some statements about Literary Arabic. Please say whether you agree or disagree with these statements. *

Une seule réponse possible par ligne.

	Strongly agree	agree	Neutral	disagree	Strongly disagree
I like hearing Literary Arabic spoken	☐	☐	☐	☐	☐
Literary Arabic should be taught to all pupils in Algeria	☐	☐	☐	☐	☐
I like speaking Literary Arabic	☐	☐	☐	☐	☐
Literary Arabic is a difficult language to learn	☐	☐	☐	☐	☐
Other languages are more useful to learn than Literary Arabic	☐	☐	☐	☐	☐
I prefer to be taught in Literary Arabic in school	☐	☐	☐	☐	☐
Learning Literary Arabic enriches my cultural Knowledge	☐	☐	☐	☐	☐
I would not mind marrying a literary Arabic speaker	☐	☐	☐	☐	☐
Literary Arabic is a language worth learning	☐	☐	☐	☐	☐
Speaking Literary Arabic has affected my ethnic identity	☐	☐	☐	☐	☐

18. Here are some statements about the Tamazight language. Please say whether you agree or disagree with these statements *

Une seule réponse possible par ligne.

	Strongly agree	agree	Neutral	disagree	Strongly disagree
I like hearing Tamazight spoken	☐	☐	☐	☐	☐
Tamazight should be taught to all pupils in Algeria	☐	☐	☐	☐	☐
I like speaking Tamazight	☐	☐	☐	☐	☐
Tamazight is a difficult language to learn	☐	☐	☐	☐	☐
Other languages are more useful to learn than Tamazight	☐	☐	☐	☐	☐
I prefer to be taught in Tamazight in school	☐	☐	☐	☐	☐
Learning Tamazight enriches my cultural knowledge	☐	☐	☐	☐	☐
I would not mind marrying a Tamazight speaker	☐	☐	☐	☐	☐
Tamazight is a language worth learning	☐	☐	☐	☐	☐
Speaking Tamazight has affected my ethnic identity	☐	☐	☐	☐	☐

19. Here are some statements about the French language. Please say whether you agree or disagree with these statements *

Une seule réponse possible par ligne.

	Strongly agree	Agree	Neutral	disagree	Strongly disagree
I like hearing French spoken	☐	☐	☐	☐	☐
French should be taught to all pupils in Algeria	☐	☐	☐	☐	☐
I like speaking French	☐	☐	☐	☐	☐
French is a difficult language to learn	☐	☐	☐	☐	☐
Other languages are more useful to learn than French	☐	☐	☐	☐	☐
I prefer to be taught in French in school	☐	☐	☐	☐	☐
Learning French enriches my cultural knowledge	☐	☐	☐	☐	☐
I would not mind marrying a French speaker	☐	☐	☐	☐	☐
French is a language worth learning	☐	☐	☐	☐	☐
Speaking French has affected my ethnic identity	☐	☐	☐	☐	☐

20. Here are some statements about the English language. Please say whether you agree or disagree with these statements *

Une seule réponse possible par ligne.

	Strongly agree	Agree	Neutral	disagree	Strongly disagree
I like hearing English spoken	☐	☐	☐	☐	☐
English should be taught to all pupils in Algeria	☐	☐	☐	☐	☐
I like speaking English	☐	☐	☐	☐	☐
English is a difficult language to learn	☐	☐	☐	☐	☐
Other languages are more useful to learn than English	☐	☐	☐	☐	☐
I prefer to be taught in English in school	☐	☐	☐	☐	☐
Learning English enriches my cultural knowledge	☐	☐	☐	☐	☐
I would not mind marrying an English speaker	☐	☐	☐	☐	☐
English is a language worth learning	☐	☐	☐	☐	☐
Speaking English has affected my ethnic identity	☐	☐	☐	☐	☐

21. Here are some statements. Please say whether you agree or disagree with these statements. There are no right or wrong answers. Please be as honest as possible. Answer with ONE of the following *

Une seule réponse possible par ligne.

	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Today, it is an advantage to speak several languages	☐	☐	☐	☐	☐
The existence of several languages in Algeria is an advantage for Algeria	☐	☐	☐	☐	☐
Arabic-French bilingualism is an advantage when living in Algeria	☐	☐	☐	☐	☐
It is an advantage to be a plurilingual speaker in Algeria	☐	☐	☐	☐	☐
Being a plurilingual is affecting my Algerian identity	☐	☐	☐	☐	☐
Literary Arabic is necessary for finding a job in Algeria	☐	☐	☐	☐	☐
French is necessary for finding a job in Algeria	☐	☐	☐	☐	☐
English is necessary for finding a job in Algeria	☐	☐	☐	☐	☐
I think Algerian Arabic should be recognized as a national and official language in addition to Literary Arabic and Tamazight	☐	☐	☐	☐	☐
I think English is an essential language to have access to knowledge, science, and technology	☐	☐	☐	☐	☐
I think it is more worthwhile to learn English than French	☐	☐	☐	☐	☐
I think it is more worthwhile to learn French than English	☐	☐	☐	☐	☐
I think both English and French are worth learning equally	☐	☐	☐	☐	☐
English should be the main language of Instruction in higher education in science, technology, and medical fields	☐	☐	☐	☐	☐
English is important to get a job with a multinational oil company or study in a foreign country	☐	☐	☐	☐	☐

The Issue of Language and Identity in Algeria

I) Arabization and its social and economic implications

22. If Arabic became the only language used in Algeria, how would it affect you and your family? *

Une seule réponse possible.

Positively (National achievement, recovery of our language, etc .)

No effect

Negative effect (communication problems)

Alteration of our ethnic identity

Don't know

Autre :

23. If Arabic became the only language used in Algeria, would your economic situation * *Une seule réponse possible.*

- Improve ☐
- Stay the same ☐
- Worsen ☐
- Don't know ☐

24. If Tamazight became the only language used in Algeria, how would it affect you and your family? *

Une seule réponse possible.

- Positively (National achievement, recovery of our language, etc .) ☐
- No effect ☐
- Negative effect (communication problems) ☐
- Alteration of our ethnic identity ☐
- Don't know ☐
- Autre : ☐ _____

25. If Tamazight became the only language used in Algeria, would your economic situation * *Une seule réponse possible.*

- Improve ☐
- Stay the same ☐
- Worsen ☐
- Don't know ☐

26. Do you think that the French language should remain in Algeria as? * *Une seule réponse possible.*

- As a second language ☐
- As a working language ☐
- It should be replaced by English ☐
- Autre : ☐ _____

27. Do you think that education in Algeria should be:

* *Une seule réponse possible.*

- Monolingual (Arabic only) ☐
- Bilingual (Arabic/Tamazight) ☐
- Bilingual(Arabic/French) ☐
- Bilingual (Arabic/English) ☐
- Plurilingual ☐

28. Which languages do you consider essential to your career

? * Plusieurs réponses possibles.

Arabic	☐
Tamazight	☐
French	☐
English	☐
Autre :	☐ _____

29. The Government established Tamazight as a national language of the country. In what areas do you think it is easy/difficult to implement (check all that apply)? *

Une seule réponse possible par ligne.

Easy		Difficult
In Government	☐	☐
In Industry	☐	☐
In Medecine	☐	☐
In the university	☐	☐
In Technology	☐	☐

30. TV programs: Which of the following programs do you enjoy the most? * Une seule réponse possible par ligne.

Yes	No
French programs	☐
Programs in Literary Arabic and programs in Algerian Arabic	☐
Programs in Tamazight	☐
Programs in French and programs in Arabic	☐
Programs in English	☐
Only programs that contribute to preserve my identity	☐
Programs in other languages	☐

31. Algerians' choice for the use of French: *

Most of the Algerians in general and young women in particular, who are educated in French and sometimes those who know some French also, tend to use French rather than Arabic or Tamazight in public primarily because:

Une seule réponse possible par ligne.

Yes	No
They like French as a language	☐
They want to distinguish themselves from non-educated persons	☐
They want to disassociate themselves from tradition	☐
They want to adhere to modern values	☐
French is a sign of wealth	☐
It's a habit only	☐
I don't know	☐

32. What do you think are the reasons for educated Algerian women to often use French rather than Arabic or Tamazight in their public and private lives? *

Plusieurs réponses possibles.

Because it is a ☐ soft language

Just to show off ☐

To attract men's attention ☐

To imitate Western women ☐

To be arrogant ☐

Since women feel inferior, they can upgrade their personalities by speaking French They think that their language and its speakers are inferior ☐

According to them, speaking French is a sign of modernity ☐

It's just a matter of convenience and habit ☐

Fourni par



Résumé

Le présent travail vise à explorer le plurilinguisme et ses effets sur l'identité algérienne. Le présent travail vise à définir le plurilinguisme, en mettant en évidence sa relation avec d'autres phénomènes tels que le multilinguisme, le pluriculturalisme, l'identité plurilingue et la conscience de la langue. Ainsi, l'étude présente la situation linguistique de l'Algérie à travers l'histoire du pays où les chercheurs ont abordé le développement du bilinguisme et du multilinguisme en Algérie ; ainsi que le conflit linguistique qui a marqué l'Algérie à travers un processus linguistique et politique appelé la politique d'arabisation après l'indépendance en 1962. Dans la partie pratique, beaucoup de temps a été consacré à l'analyse des données recueillies, l'exploitation du questionnaire qui a permis la collecte et l'analyse d'un grand nombre d'instances d'utilisation de la langue.

Mots-clés: plurilinguisme, identité, conscience de la langue, Algérie, politique d'arabisation, conflit linguistique