People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Ibn Khaldoun University of Tiaret

Faculty of Letters and Languages

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In between the Tide of Bilingualism and the Ebb of Identity (Re) construction in Algeria: the Case of Teachers of Foreign Languages at Ibn Khaldoun University of Tiaret

This Dissertation is submitted in Partial Fulfilment of the Requirement for the Degree of M.A in Linguistics

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Academic Year: 2018/2019

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Acknowledgements

Dedications

First and foremost, I dedicate this work to my beloved parents for their encouragement and support during my life. Thank you both for giving me the strength to continue and chase my dreams.

To my supportive husband Amine, thank you for your understanding and encouragement in the difficult moments. Your help has really realised this wonderful experience.

To my two angels Rayane and Imad Eddine who provided unlimited inspiration.

To all my brothers; Mohamed, Hakim, Khaled, Youcef and Abd El Wahab.May ALLAH bless them.

Words of love, respect and thanks to my partner Rabia.

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Malika

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I dedicate this work to the soul of my lovely father Abd Elrahman may Allah be merciful to him.
I express my immense gratitude to my lovely mother, sister Amina and brother Elhadj who have been a source of continuous support and encouragement along my life.
To my lovely husband who encouraged me all the way of my Master studies.
Special dedication to my partner Malika.
As I dedicate this work to Mr Djillali DEKKICHE.
Final, I dedicate this dissertation to my friend Mahdjouba and my colleague Zohra at the Brothers Maakeb High School.

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Rabia

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List of Abbreviations and Coding Conventions Used in the Dissertation

ADA : Algerian Dialectal Arabic

Ber : Berber

CA : Classical Arabic

CM: Code Mixing

CNR The National Commission for the Reform of Education System

C of P: Community of Practise

CS: Code Switching

DA : Dialectal Arabic

ELT: English Language Teaching

Eng : English

Fr : French

H: High Variety

L: Low Variety

L1: Mother Language

L 2: Second Language

MSA : Modern Standard Arabic

SC :Speech Community

SPSS Statistical Package for the Social Sciences

TSC :Tiaret Speech Community

Abstract

This study investigated the relationship between bilingualism and identity along with the effects of studying a foreign language on one's behaviour and lifestyles. It discussed also the possibilities of changing one's cultural values and social belonging when becoming bilinguals among foreign languages teachers at Ibn Khaldoun Universsity of Tiaret. This work aimed also at demonstrating whether participants' identities are influenced once learning a new language. Our data was obtained through using the quantitative approach i.e. questionnaire made up of closed ended questions divided into six sections as well as the qualitative one via observing the behaviour of the members of our community of practice. The selected sample of this investigation was composed of thirty participants but only twenty-seven have participated. The overall of our results seem, to a very large extent, to confirm our hypotheses since the findings of our research validate, that learning another language besides your mother tongue plays a crucial role in (Re) constructing one's identity and gaining a certain social position among their society. Moreover; according to our participants, being bilingual serves in developing some important identity components, such as religion, cultural beliefs and values, traditions and lifestyles, rather than it destructs them. It is also proved by our respondents that monolinguals are different from bilinguals in many aspects. However, the participants disprove one of our hypotheses which suggested that once learning a foreign language, the identity and the social belonging are denied but it is rather justified by that it is a means to recognize who they are and it enables them to be ambassadors of their cultures. Finally, despite the fact that bilingualism does not deny one's identity and social belonging, it leads to the change of some important elements that identify who we are and where we come from.

Key Words: Bilingualism, Bilinguals' behaviour, cultural values, Identity (Re) Construction, language attitudes, social belonging

ملخص

هذه الدراسة بحثت في العلاقة بين تعدد اللغات والهوية مع تأثير تعلم لغة اجنبية على سلوكيات الفرد ونمط حياته كما ناقشت احتمالات تغيير الفرد لقيمه الثقافية وانتمائه الاجتماعي بعد ان يصبح ثنائي اللغة من خلال اساتذة اللغات الاجنبية في جامعة ابن خلدون بتيارت. هذا العمل هدف أيضا الى اثبات اذا ما كانت هوية المشتركين متأثرة عند تعلم لغة جديدة. تحصيل المعلومات كان عن طريق استعمال منهج الكمية اي استبيان مركب من اسئلة مقفلة النهاية مقسمة الى ستة اجزاء وكذا منهج النوعية من خلال ملاحظة سلوك افراد مجموعة الممارسة. يبدو ،الى حد اقصى، ان مجمل النتائج تؤكد فرضياتنا بان تعلم لغة جديدة الى جانب اللغة الام يلعب دورا فعالا في بناء هوية الشخص وفي اكتساب مكانة اجتماعية في مجتمعه و حتى في مجتمعات اخرى. إضافة الى هذا، و حسب المشتركين، كون الشخص مزدوج اللغة ينفع في تطوير عناصر جد مهمة للهوية بدلا من تحطيميها. كما اثبت أيضا ان احادي اللغة مختلفون عن ثنائي اللغة في العديد من الجوانب. الا ان المستجوبين فندو احدى الفرضيات التي تتوقع انه عند تعلم لغة اجنبية فان الفرد ينكر هويته و انتمائه الاجتماعي وعللت على انها وسيلة للتعرف على الذات و كذا تمكينهم من ان يكونوا سفراء لثقافاتهم . و في الاخير، بالرغم من ان تعدد اللغات لا ينكر الانتماء الاجتماعي للفرد لكنه يسبب تغيرات في مكونات مهمة من الهوية تلك التي تحدد من نكون و من اين نأتي.

الكلمات المفتاحية :(اعادة) بناء الهوية، القيم الثقافية، المواقف اللغوية، الانتماء الاجتماعي، تعدد اللغات، سلوك متعددي اللغة

General Introduction

There are many characteristics that can identify who a person is, either at an individual or societal level i.e. several components interfere in showing who we are; starting from our appearances to our ideas and attitudes. Yet, none is as powerful as our language .Language is more than just a means of communication. In fact, speaking more than one language is a great benefit and a step to the fore. It is always better to communicate with others using different codes than to lack ways to share and exchange information and ideas.

From a purely sociolinguistics point of view, '*language* and *identity*', and the relation that links between them are with a great interest. *'Language'*, on the one hand, is defined in as the method of human communication, either spoken or written, consisting of the use of words in a structured and a conventional way. '*Identity'*, on the other hand, is shown through who the speakers are, the way they think, how they are viewed by others and the characteristics that define them. Moreover, their names and traditions can be parts of their identity. '*identity'* is the characteristics, feelings or beliefs that distinguish people from others. Indeed, every person expresses his/her culture, identity, lifestyle, tradition and religion through the language he/she speaks. When all's said and done, '*language'* is more than a word or expression that is to say it seems as a package that includes everything about humans.

This dissertation is entitled *"In between the Tide of Bilingualism and the Ebb of Identity (Re) construction in Algeria: the Case of Teachers of Foreign Languages at Ibn Khaldoun University of Tiaret"*. It seeks to investigate Bilingualism, a phenomenon that has received much scholarly attention since decades, and its role to (re) construct or destruct one's identity. Actually, the impact of speaking a foreign language, in addition to a mother tongue, on identity is crucial. Therefore, bilingual speakers may demonstrate different identities and perform different roles through the various languages they speak. However, they can unconsciously change their behaviour or attitudes or become affected once learning a foreign language. Moreover, they may learn a specific language because they admire its culture. As a consequence, their identities change during learning these foreign languages. Identity construction, destruction or reconstruction can be the result of unconscious behavioural processes rather than conscious ones.

The reasons behind conducting this research work comes after a conscious observation through interacting with people speaking more than two languages in our daily

communication and noticing the considerable differences in their ways of behaving in comparison with monolinguals .An idea that has been developed when being integrated in the field of linguistics and sociolinguistics during our Master learning track (2017-2018) in the Section of English at Ibn Khaldoun University of Tiaret and being familiar with the linguistic concepts tackled .Moreover; The desire of confirming that bilingual speakers are, for better or for worse, different from monolingual speakers has led us to dig deeper via investigating bilingualism in relation to identity that is composed of attitudes, behaviour, social belonging and many other components.

Also, such a topic has been taken more of interest after being a part of foreigners –non Arabic speakers-discussions and/or interaction via social networking sites whom some have raised the idea of multilingualism in relation to one's behaviour. Therefore, it was very motivating to conduct a research study in Tiaret, particularly among its University Foreign Languages Teachers to be the sample that represents our target population to focus on the most contributing factors that may influence someone's identity since it is hard to stay away from the nature and environment of the new learnt language.

In fact, whatever a language is new to a community; it has an impact, in the course of time, on that community. Thus; this work hopes to confirm or deny that the set of behavioural or personal characteristics of our Community of Practice (henceforth CofP) at Ibn Khaldoun University as members of bilingual speakers. Such study was not, as far as we know, the interest of any academic and scientific research. The study demonstrates also the factors that affect the speaker's identity, which includes many components, besides identify which one is the most influenced whether in a positive or negative way.

In general terms, our conducted study has the objective of finding out the following basic aims:

1) To investigate the impact of being bilingual on the construction of the individual, social and cultural identities of foreign languages teachers/ speakers; and show how it would participate in reconstructing their behaviour, lifestyle and cultural values.

2) To examine the degrees of the effects of mastering many foreign languages resulted in bilinguals' attitudes and behaviour i.e. to scrutinize whether they are partially or completely reformed.

3) To discover the positive and negative impacts that influence one's characteristics and dispositions after being and/or becoming a bilingual speaker by finding out the

components of identity that get affected. Albeit being bilinguals may enhance people's own identities and favour adopting new positive values and characteristics, it can threaten their cultural and social belonging by means of marginalizing the local languages.

4) To sort out with a conclusion that bilingual minds are different from that of monolinguals and diagnose the levels of differences.

The present research work is designed to be divided into three main chapters that are entitled as follow: Features of the Sociolinguistic Situation in Algeria, Bilingual(ism): Key Related Concepts and Surrounding Issues and Research Methodology, Data Collection and Findings' Interpretations, to reach our projected objectives.

In the first chapter, an overview of Algeria is presented through identifying the different eras that the country has passed through including; its geographical location that had helped flourishing different language varieties simply for the reason that it has occupied a strategic place that led it to be a greed centre wanted by many empires and civilizations. To state the same idea in different words, this chapter discusses the various language varieties that have existed or still existing due to the numerous invasions of the country via providing an overview of the sociolinguistic profile of Algeria. Some language policies are also identified as parts that can go further to analyse the phenomenon of language contact through changing, imposing and reforming the status of some languages within the Algerian speech repertoire. It also goes through the geographical, historical and social background of the city/wilaya of Tiaret -the context of our present study- discovering the multicultural aspects resulted from the exposure to different cultures and social attitudes that led to the creation of a sort of multilingual environment that can facilitate conducting our study.

The main related key concepts are very well enlightened in the second chapter which deals with previous literature provided by major landmarks in the field of sociolinguistics through critical definitions and point of views. The chapter also points out some theoretical background of our research topic. Yet, the focus falls on the relation between bilingualism and identity in addition to the other linguistic phenomenon that may overlap with bilingualism. Furthermore, it considers the effect of bilingualism on the identity at different levels and how language is deeply related to identity.

At the outset of the last chapter, a concise overview of the research tools, basic approaches and procedures followed to conduct our research study are presented. The design adopted**,** then**,** includes both qualitative method through observing our participants behaviour

and attitudes using the approach of the 'Observer's Paradox' mapped by William Labov in order to obtain the most casual speech styles. This approach was defined by Labov (1972) as follows: "*the aim of linguistic research in the community must be to find out how people talk when they are not being systematically observed; yet we can only obtain this data by systematic observation.''* (p.209); and quantitative modelling through a structured questionnaire divided into six sections addressed to foreign languages teachers at Ibn Khaldoun University. Each section of the questionnaire is devoted to get specific type of information in order to gather reliable data that will help us achieving our aims by the end of the study. The chapter will also deal with analysing the findings and finally interpreting the results as objectively as possible to validate or disprove our hypotheses. In this concern, our data were accurately analysed through a widely used program for statistical analysis in social science called Statistical Package for the Social Sciences (henceforth SPSS), currently (2015) known as IBM SPSS Statistics.

Certainly, any research work is raised by a problematic; and the problems that have been issued in this investigation are structured in the form of the following related questions:

1) To what extent does the phenomenon of bilingualism affect one's identity?

2) How far do bilingual speakers differ from monolinguals? How can these differences be perceived?

3) Does learning and/or using of a foreign language mean denying one's social belonging and national identity?

4) In what ways are bilinguals' identities affected (positively and/or negatively), and which aspects are more influenced than the others?

In order to give reliable possible answers to the previous questions, the following hypotheses are predicted:

1. Unquestionably, the propensity of being bilingual speakers rather than monolinguals has turned out to be more than a must within such virtual globalised world. In view of that, it is believed that bilingualism plays an important role in (re)constructing one's identity.
2. Moreover, it has become a stereotypical postulation that bilingual speakers are different from monolinguals to a large extent in terms of their way of thinking, openness to the outer world and their ways of behaving.

3. Likewise, it is assumed that bilinguals' social belongings and national identities are partially denied when learning and/or using a foreign language. In certain situations, it seems doubtful that anyone speaking a foreign language cannot resist without adopting new cultures and lifestyles alongside his/her own ones.

4. Bilinguals' identities can be affected positively and negatively. However, they tend to be affected positively more than negatively.

Although this research yields interesting results, many obstacles have hampered our study at some point in the practical phase; among which one can cite at first the big political event which has taken place in Algeria and resulted in bringing forwards the Spring Holidays by three weeks earlier than the scheduled date and it was extended for nearly two months. As a consequence, the submission of our questionnaire, which was meant to be given to foreign languages Teachers in the faculty of letters and languages at Ibn Khaldoun University of Tiaret, was restricted to a very short time. Besides, the successive strikes have prevented us from finishing our examination properly at an early time. Second, among the other difficulties that have blocked our continuity in collecting the needed data was the negligence of some teachers who did not give the questionnaires back.

Unfortunately, the majority of the French Language teachers refused to help us answering the questions, knowing that they are supposed to be members of the target CofP. Many other problems have encountered this research work, such as the uncompleted answers to our questions which has led us to inadequate results that concern some questions. The choice of many answers instead of one, as it is mentioned in the list of instructions, has also created a kind of difficulties especially when dealing with the analysis of the findings.

In this research, we have attempted to answer to a number of research questions related to how does being or becoming bilingual affect one's identity, cultural values, behaviour, national affiliation and/or social belonging. We have also tried to discover which components are more touched than others. Thus, the empirical and the conceptual findings of this study were, somehow, interconnected with the limiting afore said points that expose a number of interesting future opportunities.

First, the amount of observation obtained during the phase of data collection implies the need for an increased attention to the interpersonal level through selecting just a component of identity and analyse it in a deeper way; especially when engaging in the study of local knowledge of religion. In other terms, empirical studies are needed to understand how

religious matters are affected by involving oneself in other cultures through learning their languages. The present investigation can be considered as one of the very few studies, if not any, that endeavours to explore this critical issue.

Second, considerable differences are noticed among teachers of different foreign languages at the faculty in the sense that each language is characterized by specific behaviour, styles, attitudes and way of thinking of its teachers. Therefore, this assumption might be addressed in future research works to extend a comparative study between teachers of different foreign languages aiming at finding which ones are largely influenced when learning and/or teaching a foreign language and/or adopting new lifestyles and behaviours.

1.1 Introduction

In the first chapter, the focus is going to be on the most important geographical, historical, and social aspects that contribute in creating a sort of a linguistic diversity in the Algerian society.

First, an overview of the country will take the initial part including; its geographical location, etymology, ethnic composition and governmental administrative system.

Specifically, this chapter will deal with the crucial periods in the history of Algeria trying to give a consideration to the reasons behind discarding some language varieties and adopting others. In this regard, the language varieties that existed or still exist due to the successive invasions of the country, originating a multicultural heritage and a linguistic heterogeneity, will be deeply discussed through critical views and opinions.

In this part of the dissertation, we will also elucidate the language policies that have been already applied within the Algerian governmental system leading to the establishment of other foreign languages within the Algerian speech repertoire, such as: French, English, etc. Besides, it discusses their status among the different social, administrative, communicative and educational matters and their contribution in the development of a multi/bilingual society.

Finally, we will describe the wilaya of Tiaret, the context of our current research study; considering its geographical location, etymology and unique history that distinguish it from other cities and give a rise to a set of distinct concepts which characterize multicultural and multilingual individuals.

1.2 Algeria: a General Profile

The People's Democratic Republic of Algeria is the official name given to Algeria. It is called in Arabic[El-Jazair] and in Berber language (ⵍⵣⴰⵢⵔ)**.** A unitary semi- presidential People's Republic, and an Islamic Country. Its administrative, economic and cultural capital city is Algiers.

1.2.1The Geographical Location of Algeria

Algeria is situated in the north western part of Africa with a coast line of about 1200km². It is the largest country in the continent .It is bordered by the Mediterranean Sea to the north, Tunisia in the north east and Libya in the south east. In the south west, it is

bounded by Mali and Mauritania. Morocco and notably the occidental Sahara border it to the west. Mali and Niger borders its south west and south east respectively (cf., map 1). It covers an area of 2,381,741 square kilometres, more than four fifths deserts, nearly 2,4 million km².

1.2.2 The Demographic Situation in Algeria

The population of Algeria stands only in small coastal regions because of the Sahara. The largest number of population drops sharply towards the interior in predominantly urban coastal low lands and adjacent mountains and valleys; whereas, the desert regions are inhabited only by isolated Nomadic and sedentary communities. A partition which results 96% of the population that estimates to live in 17 % of the territory, essentially in the north of the country.

An annual increasing density is obviously observed in the rates of the population growth in which the society estimated 27 million to 32**.**5million, to 33,739,635 to reach 40**.**4million in 1993, 2000, 2008and 2016 respectively. This high urbanization results mainly from the natural growth due to the internal migration and the educational development. However, there exists an important Algerian community living abroad nearly 1**.**8 million of people in 1995[1]**.**

1.2.3 The Administrative System of the Algerian Government

The Algerian government is a Parliamentary, representative and democratic Country. At the administrative level, Algeria is composed by 48 provinces (aka willayas**)** (cf., map 2). They are administered by centrally appointed governors. They are divided into 548ˋ Dairas' (sous-prefecture).Each of these administrative districts are also partitioned into 1541 municipals or communes called 'Baladiyates'.

1.2.4 The Ethnic Composition in Algeria

According to Metz (1994,p.xviii), the Algerian population is composed by a mixture of Arabs and indigenous Berber, largely with little or no social stratification along racial or ethnic lines, and several other ethnic groups are presented in small numbers. Arabs constitute about 80% of total.

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[1] *"Algerie."*Microsoft Encarta 2009[DVD].Microsoft corporation,2008.

In view of that, the Algerian population is mainly recognized as being made up by a combination of Arabs and Berber ancestry with notably Turkish, French and other Europeans including; Italians and Spaniard and the Sub-Saharan Africans as the minority groups in the society.

In a way that is based on the historical heritage of the country, historians agreed upon one belief that of Berbers were the first population who lived in North Africa; and they formed a largest ethnic group in Algeria as it was mentioned by Humbarci(1966) that " *The Berbers, apparently, are one of the oldest races in the world, no one seems able to trace their origin.*" (Quoted in Djabri,1981,p.15)

However; most of them are identified as Arabs due to the Arab conquests which were dated back to the seventh and the eighth century when the Umayyad Empire from Syria expanded its territory to North Africa. Consequently, the Arabs took over the region from the Romans and Greek occupiers to introduce Islam and Arabize Berbers.

Even though Berbers were the predominant population which represented the indigenous people in Algeria and later on Arabized by the Arab conquerors, no noticeable social stratification is observed between the two groups considering race, religion, and gender. In essence, the degree of ethnic diversity is very limited in Algeria among its populace and the majority Arab-Berbers overpower the other minority groups.

1.2.5 Etymology of the Word Algeria

It is quite universally acknowledged that [El Jazair] is a name that was given to a great town on the Royal Sea. It was known before the coming of the Arabs as (ICOSIUM) which was a Punic and Berber city representing the early medieval bishopric in the Casbah. The name was not given to a united country till the Ottoman Epoch when the Ottomans made up this country a capital of its reign with limited boundaries. It was then derived from a term whose country's capital is El Jazair. It was a part of a big country known before the coming of the Phoenicians by (Lybia) in Arabic (ليبية) that was composed of Tunisia, Algeria and Marrakech.

Literally, the word [El Jazair] means ''the islands'' plural of island referring to four islands that had been isolated from the coast but joined later to a mainland since 1525. An Algerian is a name given to the resident of the place (i.e. indigenous, opposing the French

colonists).In the 1650s, the word (algerine) was practically closest in meaning to ''pirate'' in the English and the American usage.

1.3 The Historical Background of Algeria

Antique Algeria**,** as being a part of North Africa, had witnessed invasions of great empires before the Stone Age to the Islamic expansions. In fact, in the early period of time, the land was invaded by many empires and civilizations such as: the Numidians, Phoenicians, Punicists, Romans, Vandals and Byzantines. After the Islamic conquests, the country was dominated by all of the Umayyads, Abbasids, Idrissides, Aghlabides, Rostomids, Fatimids, Zaydis, Hamdiyas, Marabouts and Mouahids then the Ottoman correspondingly. In addition to that, another colony had been settled in the country in the early nineteenth century that is the French colonization.

1.3.1Algeria during the Classical Period

Particularly, Algeria was the venture of many infestations and the most significant were those of the Carthagians since they stayed in the country for more than seven centuries. Around 900 BC**,** Phoenician traders established Carthage in the north African coasts. They marked their presence in Algeria by the Punic civilization till 800 BC. The language used at that period was the Punic language, a Hamito-Semitic[2] variety. After that, the state was defeated by the Romans in the Punic war II. So, the control was taken over on certain areas by the Roman conquerors that lasted there for more than six centuries.

In 429 AD, the Vandals, established their kingdom and ruled in North Africa from 435AD to 534 AD, and the languages that were used were the Latin, Punic and Berber languages. They stayed for hundreds of years before being driven up by the Byzantine Army in 534. This later settled for more than one century until the infestation of the Arabs, who have put an end to the Byzantium dominance in the seventh century, aiming at implementing Islam and the Arabic language which have gradually shaped the identity of the North Africans. At that time, Algeria was dwelled by the Berbers, the native residents, who embarrassed Islam after resisting the Arabs at the beginning. This civilization lasted for more than seven centuries.

A large Language Family of about 300 languages. It includes languages predominantly in West Asia, North [2] Africa, the Horn of Africa and parts of the Sahel

Spain is another invader that settled in some coastal cities of Algeria in the late fifteenth century. It took control over the country for nearly two centuries including; Mers El Kbir in 1505 and Oran in 1509. In addition to that, Telmcen, Mostagenem and the West of Algiers in 1510.This enlightens why the Oran people use words borrowed from the Spanish language.

In the sixteenth century, the Ottoman Empire led by the Turkish corsairs, especially the Barbarossa brothers who helped the Muslims of the central Maghreb to put limits to the Spanish domination in order to save the Islamic religion. Thereby, they labelled the country as Algeria. By the mid of the sixteenth century, Algeria was considered as a Turkish colony and the country was under the Turkish protectorate for more than 300 years.

1.3.2 Algeria during the French Colonization

In 1830, the French invaded Algeria which resisted the invasion for too many years. The colonizers intended not only to vanquish the local resistance but they affected rationality by destroying and uprooting the Algerian culture and identity and the French language was imposed to be used in all the Algerian domains. Furthermore, they controlled some of the Koranic schools and destroyed others. The French colonizers stayed in the country for 132 years.

1.4 The Sociolinguistic Situation in Algeria

Algeria was settled by many civilizations; the reason why its residents were exposed to many languages in addition to the North African dialects. This fact has raised a kind of language diversity in the Algerian society. Thus, each colony has imposed its language on people living in the era which can be specified by their period of expansion. Brief discussions about the co-existed languages so far in the country are going to be tackled in the following sections.

1.4.1 Berber

According to many historians (cf., 1.2.4), Berbers are the earliest recorded residents of Algeria. The term (Berber) is derived from the word '*Barbary*'. The concept itself is extracted from the Greek '*barbaria*' (land of barbarians). It was used to refer to the North African people. The term was later retained by the Romans and Arabs to refer to those who did not speak Latin. Before the coming of the Arabic-speaking invaders, the indigenous inhabitants used Berber (henceforth Ber) as a language to communicate. For instance, Tamazight which is

a Hamito-Semitic language variety is a common word used to shape one of the Berber dialects. Two distinct scripts are used to refer to the written form of those

Berber varieties, the Latin scripts and the Libyco Berber[3] scripts also known as Tifinagh[4]

Many Berber varieties are recognized in the country but the major ones are the Kabyles of the kabylie Mountains in the East of Algiers, more exactly in Bedjaia, Tiziouzou, Bouira, etc, and the Chaouia of ElAuras in Batna and its neibouring areas. Many other local and regional dialects represent the lexical and the phonological variations of the Berber such as: Chenoua which is spoken around Chenoua Mount next to Cherchell and Tipaza. In addition to the Mozzabi variety that is basically spoken in Ghardaia.

Linguistically, these language varieties are not entirely mutually intelligible because of the presence of some grammatical and lexical differences.

1.4.2 Arabic

From a historical perspective (cf.,1.2.4), the appearance of the Arabic language in Northern Africa specifically in Algeria dates back to the seventh century when the Arab conquerors aimed at implementing their language and presuming Islamic religion by guiding troops to the North part of the continent and including the Arabic code within the Berber language, due to their interaction with each other during the Islamic period. Whereof, this language variety was viewed to refer only to the spoken form used by the Arabs of the Arabian Peninsula around the dawn of Islam when the Classical Arabic was largely practised rather than the two other varieties: Modern Standard Arabic (henceforth MSA) and the Dialectal Arabic (hereafter DA).A clear distinction between the three varieties is going to be discussed in the next three sections respectively.

In fact**,** Arabic is an Afro-Asiatic language spoken by more than 280 million people as a first language especially in the Middle East and Northern Africa.

1.4.2.1 The Classical Arabic

The Classical Arabic (aka the Koranic Arabic) is a form of the Arabic language in which the Holy Book of Islam ''Qur'an'' mentions that in the following verses:

" وَكَذَٰلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا "(سورة طه، 113)

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[3]Ancient Berber language: set of languages partitioned into many dialects
[4] Scripts used by Berber in Northern Africa to write their language Tamazight

(Thus have We sent this down as an Arabic Qur'an, and have given

there in warnings in various ways, perhaps these people may be saved

from perverseness or that this may help arouse understanding in

them)[5] Taha (verse 113)

And in:

"وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ"(سورة الشورى، 07)

(Thus have We sent by inspiration to thee an Arabic Quran: that thou

mayest warn the Mother of Cities and all around her,- and warn

(them) of the Day of Assembly, of which there is no doubt: (when)

some will be in the Garden, and some in the Blazing Fire.)[6] El Choura

(verse 07)

Since the Holy Book is written before the sixth century, there must be a difference

between this variety and the other Arabic varieties existing today.

1.4.2.2 Modern Standard Arabic

It is the most largely used variety of the Arabic language in the Arabic speaking

countries. It is a standardized and literary variety mainly used in order to accomplish formal

settings, as revealed by every media outlet considering; newspapers, radio broadcast,

television programs, etc. MSA is also used in the debates and speeches performed by

politicians and in writing books as well. It is the '*Official'* and *'National'* language in Algeria

according to the third amendment of the Algerian Constitution. .

1.4.2.3 The Dialectal Arabic

The Dialectal Arabic (aka 'El ammiya' or 'Eddaridja') is an Arab spoken dialect

characterized by the absence of the written from and standardization. It includes many

varieties that are distinguished by lexical, grammatical and phonological differences among

the different Arab countries such as: the Algerian Dialectal Arabic (ADA), which

characterizes the daily spoken variety of the Algerian people. It is the most important vehicle

of communication that marks the identity of the Algerians because it is considered as the

mother tongue of the large majority. Its vocabulary is mainly composed of an important

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http://search-the-quran.com/search/Surah+Taha/113   [5]

http://search-the-quran.com/search/Surah+Ash-Shura/8   [6]

number of French words and also few from the Turkish and Spanish languages as well. These borrowings[7] are considered as a part of the Algerian dialects.

In this respect, Marçais (1930) has described the linguistic situation in the Arabic speaking countries as follows. He said that:

> *Arabic language appears under two perceptibly different aspects:1) a literary language so called written Arabic or regular or literal or classical, the only one that had always and everywhere been written in the past, the only one in which today are written literary or scientific works, newspaper articles, judiciary acts, private letters, in a word, everything that is written, but which exactly as it is, has perhaps never been spoken anywhere, and which in any case, is not spoken now anywhere;2)spoken idioms, patois…none of which has ever been written …but which everywhere and perhaps for a long time are the only language of conversation in all popular and cultural circles* (Quoted in Ali Chaouche, 2006, p.7).

In view of that, Marçais has stated that the Arabic language has two varieties. First the CA which is, according to him, used only for the written form of the language and cannot be spoken. In this case, it is more likely to consider the MSA, since the former, for better or for worse, is no longer used among the Arab communities; and it is a dead variety of language. In actual fact, CA is based on medieval dialects of Arab tribes characterized by complex structures. Moreover, contexts and some words used are obviously not the same; while, others have completely been vanished and substituted by new ones.

From a linguistic point of view, CA can also be distinguished from the other varieties by the differences which are clearly present in grouping, pronouncing and extracting different contexts among words. Second, he has referred to a variety which is used almost orally and has never been written that is commonly known as the Colloquial Arabic or DA.

As a core subject, these two varieties are practised interchangeably in a complementary distribution but they pursue different operations as stated by Ferguson (1959) that *"This two*

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[7]A morpho-phonological adoption of single or isolated words from one language to the other

varieties Classical and Colloquial, exist side by side in the Arabic speech community in a Diglossia[8] relationship.''

In this concern, Benghida (2006) has shaped the intralingual diglossia[9] by suggesting the following diagram:

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                        ┌─────────────┐
                        │   Arabic    │
                        └─────────────┘
              ┌───────────────┼───────────────┐
              ▼               ▼               ▼
    ┌──────────────┐ ┌──────────────┐ ┌──────────────┐
    │ CLASSICAL    │ │ MODERN       │ │ ALGERIAN     │
    │ ARABIC       │ │ STANDARD     │ │ COLLOQUIAL   │
    │              │ │ ARABIC       │ │ ARABIC       │
    │ It is the    │ │              │ │              │
    │ language of  │ │ It is mainly │ │ It is mainly │
    │ the Quran,   │ │ a written    │ │ spoken,      │
    │ used in      │ │ form,        │ │ non-         │
    │ religious    │ │ standardized,│ │ standerdized,│
    │ and literary │ │ used in      │ │ a mixing     │
    │ recitations. │ │ education,   │ │ code, used   │
    │              │ │ media, and   │ │ in informal  │
    │              │ │ official     │ │ contexts     │
    │              │ │ contexts.    │ │              │
    └──────────────┘ └──────────────┘ └──────────────┘
```
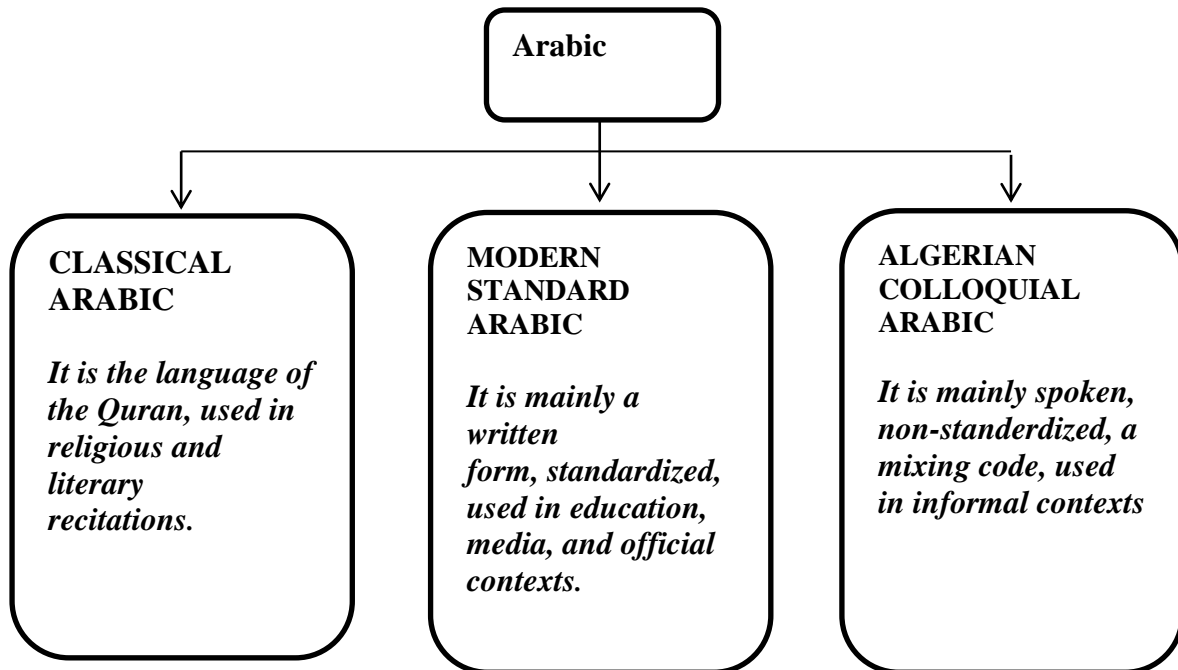
Figure 1.1.Intralingual Diglossia in Algeria (Quoted in Mahdad,2006,p.41)

1.4.3 Turkish

The Ottoman Empire had been settled in Northern Africa by the Turkish brothers Oruç Reis (Aruj) and Hayreddin (KhirEddin) Barbarossa as corsairs. The Ottoman Algeria had been founded when their province (Beylerbeylik)[10] of the Maghreb had been established in the region. Algeria was under the Ottoman Authority for more than 300 years (cf.,1.3.1).

Despite the fact that the Turks dominance in the country lasted for more than three centuries, they did not impose their language on the Algerians and a very little attention is given by historians to the Turkish influence on the language of the local people. This fact was

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[8]A situation in which two dialects or languages are used by a single speech community. A concept first introduced by the Greek linguist Pichari in 1928

[9]The use of two language varieties genetically related within the same speech community

10A large administrative entity within the Ottoman Empire during the 15th-18th century

justified by that the Turkish arrival to Algeria was not the result of the Istanbul plan (El Madani, 1969)[11]. As it has also been confirmed by the historian Dr Chakib Ben Hadhri[12] that the Ottomans did not impose their language but they protected the Algerian traditions and customs by pointing out that "العثمانيون لم يفرضوا علينا لغتهم بل حافظو على عاداتنا و تقاليدنا"
(The Ottomans did not impose their language on us but they protected our customs and traditions.)(Our translation)

He has also added that:

لو كان الوجود العثماني في الجزائر استعمارا فعلا فان اللغة التي نتكلم بها اليوم هي اللغة العثمانية وليس العربية فالأتراك لم يفرضوا لغتهم على الجزائر مثلما فعل الفرنسيون بل اعتمدوا على اللغة العربية كلغة للدولة الجزائرية وكانت المعاهدات تكتب بالعربية وليس العثمانية.

If the Ottoman existence was really colonialism, the language that we speak today would be the Ottoman language and not the Arabic. The Turks did not impose their language on Algeria like the French, but they relied on the Arabic language as a language of Algerian nation and the conventions were written in Arabic and not in the Ottoman language. (Our translation)

In Ben Hadhri's speech, it is clearly mentioned that during the Ottoman existence in Algeria; the Algerians preserved the Arabic language as a language which represents their nation besides, the Ottomans did not impose their language on people since they did not come to Algeria as colonizers. Moreover, the conventions were written in Arabic and not Turkish.

As far as language is concerned, the Ottoman Turkish language was the official language of the government in the region and it was practised by mostly the Algerian Turkish community. So, both Arabic and Berber were preserved in the Algerian society. However, over time the Turkish language has partially disappeared and it was replaced by the Arabic language which was used by the Algerian Turks, who remain in Algeria, as their mother tongue.

11Retrieved from https://www.djazairess.com/elkhabar/277279
 Retrieved from https://www.djazairess.com/elkhabar/277279   12

1.4.4 French

French (henceforth Fr) is one language among the foreign languages in Algeria. The origin of its presence in the country was dated back to the conquest of the French colonization which brought the Ottoman rule to an end in 1830.

From a linguistic point of view, Fr has largely influenced the linguistic situation in the country since it has created a kind of conflict among the other existing languages.

According to Benrabeh, in his book *"The Study of 'the Use of Language as a Proxy of Conflict"* (p. XIV) (Quoted in Sharkey, 2014, pp. 317-318), three periods can be examined during the subsistence of the Fr in Algeria. First, the era of the French colonial subjugation of indigenous Algerians (1830-1954) that was marked by propagating Fr by the French rulers. Second, the years of Algeria's war of independence (1954-62), when the nationalists debated about the future of the country; and the third, the post-colonial period (1962-present) which represents the process of promoting literary Arabic to fashion Algeria into an "Arab" nation state.(cf.,1.5.1)

In fact, Fr started to be applied in education and many other domains of the Algerians' life. An event that can be justified, on the one hand, by the idea of civilizing the country with a new language and a new culture and putting an end, intentionally, to the Algerian backgrounds and religion by closing the Koranic schools progressively aiming at destroying literacy; and reducing the teaching of the Arabic language in order to deny their identity. On the other hand, the French language and culture were taught and assimilated to children at the primary school. As a consequence, Arabic was forcefully replaced by the colonizers' mother tongue. In this concern, this aim was confirmed by the Duke of Rivigo in 1832 (Quoted in Ali Chaouche, 2001, p.26) that "*the real prodigy to operate will be to replace progressively Arabic by French."*

According to the law of 1938 that has declared Arabic as a foreign language in Algeria; the status of this language was denied and replaced by Fr until the independence of Algeria.

1.5 Language Policies in Algeria

Two main language policies are distinguished in Algeria. The first was that of the Arabization Policy (1962-2002); and the second one concerns the Educational Reform Policy since 2003.

1.5.1 The Arabization Policy

By 1962, a language reform was implemented by the Algerian government known as *'Policy of Arabization'* which aims at re-introducing the literary Arabic in education and all the other domains. Three elements have motivated this policy. First, the Arabic language represents the cultural aspects of independence and Fr is the language imposed by colonizer. Second, Arabic is the language of Islam. Third, Arabic is the language of the Arab nation. (McDougall, 2006). In this regard, the government of Houari Boumediene[13] started promoting Arabic in administrations and education under a complete Arabization Process. On May 14th, 1975, the president Houari Boumediene assigned French as a foreign language, he claimed that:

> …*La langue Arabe ne peut souffrir d'être comparée à une autre langue, que ce soit le Français ou l'Anglais, car la langue française a été et demeurera ce qu'elle a été à l'ombre du colonialisme, c'est-à-dire une langue étrangère et non la langue des masses populaires…la langue arabe et la langue française ne sont pas à comparer, celle-ci n'étant qu'une langue étrangère qui bénéficie d'une situation particulière du fait de considération historique et objectives que nous connaissons.*(as quoted in Mahdad ,2012,p.41) (The Arabic language cannot stand being compared to another language, whether it is French or English since the French language was and will be what it was under the shade of colonialism, that is to say a foreign language is not a language of the large number of population …the Arabic language and the French language cannot be compared, the last was just a foreign language that benefits from a particular situation because of historical consideration and objectives that we know)(Our translation)

In this concern, the former president of the country has attributed to Fr the status of just a foreign language in Algeria. He insisted on that this language is a marker of colonialism and it cannot be compared to Arabic; and its special position in Algeria is gained due to the known historical consideration.

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[13] The president of Algeria (1965-1978)

As a matter of fact, the Arabic language was first introduced in primary schools; then, it started to be the language of instruction of some subjects in the secondary level. However, at universities, the French language has been used as a main language of teaching and learning since it represented a medium of modernization and technology. Moreover, it helped the access to the economic development and to the Western commerce.

1.5.2 The Educational Reform Policy

The main purpose to the Reform Policy was to improve the socio-economic development, to revise the curriculum content and to reconsider the status of the foreign languages in Algeria.

It is worth considering, The National Commission for the Reform of Education System (CNRSE) that was founded on May 2000.(Benrabeh, 2013, p. 77) This Reform Policy aimed at diagnosing the components of the educational system, vocational training and modernizing the entire regulation of education. The school reform was a challenge for Algeria as declared by the Republic president Abd El Aziz Bouteflika in 2000. The system was planned to re-introduce Fr into the second grade in primary schools and the main changes are that English (hereafter Eng) would be taught in the sixth grade, two grades earlier than in the past (Fundamental School).Some other subjects would be partly taught in French (Lakhal Ayat, 2008)

1.6 The Linguistic Landscape in Algeria

The complex history of Algeria has made it a multilingual country .This linguistic situation is created due to the numerous invasions of the country that, more or less, have shaped its sociocultural history as well as its sociolinguistic profile. The fact of being a multilingual society is referred to that people need to use more than two languages, at home and at schools without necessarily being competent and literate in both languages.(Hall,2001) (Quoted in Chemani,2011,pp.227-234)

Therefore, the linguistic landscape in Algeria is multilingual due to the existence of more than four languages visibly written in the public space functioning as an informational and a symbolic marker. (Landry and Bourhis, 1997)

From a sociolinguistic perspective, it can obviously be discerned that Algeria is a multicultural and a multilingual country. MSA, Ber, ADA, Fr, En, and even Chinese are used

in varying degrees in different domains. Facts that will better demonstrate multilingualism and plurilingualism[14] in the Algerian landscape.

1.7 An Overview of the World Languages in Algeria

The existence of international languages is an appealing issue in Algeria since they have become a means to modernization in developing countries. In this concern, the president Abelaziz Bouteflika has once said that "*let it be known that an uninhibited opening up to other international languages […] does not constitute perjury. […]This is the price we have to pay to modernize our identity.*"(Benrabeh, 2013, p. 77).In view of that, the president Bouteflika has attempted to reach modernization by applying international languages in the Algerian society aiming at having a status of a developed country.

1.7.1 The Status of the World Languages in Algeria

From a literary point of view, the concept *'World languages'* can be explained from two different sides. First, according to Crystal (1997**,** pp.359-360; 2003 p.,22;2003 b, pp. 105-109)(Quoted in Benrabah,2014,pp.41-44) and Graddol (2006, **,** p.9 & p.12), English is referred to be the only 'world', 'global' language with no other language deserving this label. Second, the label 'world' can be given to many ex-colonial languages namely; English, French, Russian and Spanish. Languages that can be served as *lingua francas*; i.e., language spoken by non-native population ethnically different from the nationality of those languages, and they function as languages of business, trade and scholarships. (Salikoko Mufwene, 2013, pp.42-43)

As far as Algeria is concerned, the World Languages are, with a great concern, Fr and Eng, and their status in the country depends not only on the cultural preferences but also on the country's modern history and the political alliances.

1.7.2 The Status of French in Algeria

Due to the historical background of the French language in Algeria, Fr has largely been implemented in the Algerian society. As a result, Algeria remains the second French speaking country in the world, with nearly eighteen million speakers. Today, this foreign language is taught from the third grade in primary schools. It has also its position in the

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The ability of a person who has competence in more than one language to switch between multiple [14]
languages

middle and secondary levels; and it is considered as the second foreign language in higher education, especially in the scientific fields. Moreover, it is taught in many private schools to fulfil the aim of pursuing higher education, especially abroad, or to find a job. For the economic sector, it only works in French or English (Kateb, 2006).

1.7.3 The Status of English in Algeria

Eng is, technically, considered as the second foreign language in Algeria. ELT is competing Fr since 2000 when it was declared to be taught at the first grade level in middle schools. However, 95 % of undergraduate and post graduate courses in sciences and medicine are taught in French at universities (Miliani, 2000).

In brief, the aim of promoting Eng in Algeria comes from a high cooperation with USA and Canada, which supported the Educational Reform Policy in the country considering the making of textbooks, the training of the teachers of English and the introduction of the new technologies in teaching.

1.8 Uncontrolled Usage of the Non-Native Language Varieties in Algeria

The desire of learning new foreign languages is getting higher in Algeria. People who have become more knowledgeable about other languages like: English, Spanish, German, Turkish and even Chinese are more aware of being updated to the outer world due to globalization and the adoption of other life styles. This can be beneficial since it prospers and develops the country; whereas, this need may not get the same advantages when the usage of these non-native varieties is on the behalf of ignoring one's mother tongue, social belonging or national identity. The idea of being prestigious is driving people to be addicted to these foreign varieties and their cultures behind neglecting their national heritage that is represented by the CA, which is the major marker of the Islamic civilization. Consequently, the irresponsible usage and adoption of these non-native varieties may well create a heterogeneous society and probably to a gradual language death.

1.9 Tiaret: the Context of the Actual Study

Herein, we will refer to TSC as being the real context wherein the current investigation takes place.

1.9.1 The Geographical Location and Etymology of the Term 'Tiaret'

Tiaret (aka Tahart or Tihert) is an Algerian city that was formerly called Tagdempt; in Tamazight (ⵜⵄⵎⵣⵖⵜ).Its name refers to the 'lioness in the Berber language which means 'the Barbary lions' that lived in the region. It is situated in the north west of Algeria. It lies at the southern end of Ouarsenis Massif (in the Tell Atlas Mountain), on the slopes of Mount Guezoul 4,510 feet (in French [Haut Plateaux] or in Arabic الهضاب العليا). Wadi (valley) of Tiaret, which flows through the city, joins Wadi Mina of Relizane. The city covers a total area of 111,45km². It is bounded from Relizane and Tissemsilt by the north. Aghouat and El Bayadh surround it to the south. Mascara and Saida border the town to the west. It is also surrounded by Djelfa and medea to the east (cf., map 3).The borders of Tiaret are best represented in the graph that follows:

Tissemsilt-Relizane

Mascara-saida

Djelfa-Medea

Laghouat-El-bayadh
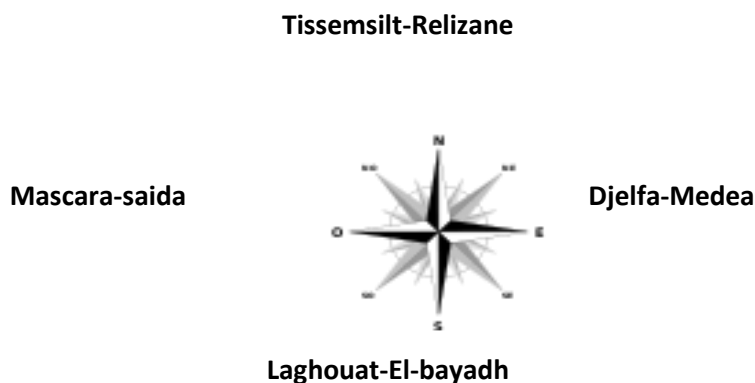
Figure 1.2. Neighbouring Provinces of Tiaret[15]

1.9.2 The Administrative Division of Tiaret

The province is divided into 14 districts, administratively called (dairas) which are further divided into communes or (baladiyate) (cf., map 4).Such division is clearly illustrated in table that follows:

Dairas	Number of communes	Communes/ municipals
AinDeheb	3	AinDeheb- Chehaima-Naima
Ain Kermes	5	AïnKermes • Madna • Medrissa • Djebilet Rosfa • Sidi Abderrahmane
Dahmouni	2	Dahmouni • AïnBouchekif
Frenda	3	Frenda • Aïn El Hadid • Takhemaret
Hamadia	3	Hamadia • Bougara • Rechaiga
KsarChellala	3	Ksar Chellala • Serghine • Zmalet El Emir Abdelkader
Mahdia	4	Mahdia • AïnZarit • Nadorah • Sebaïne
MechraaSfa	3	MechraaSafa • Djillali Ben Amar • Tagdemt
Medroussa	3	Medroussa • SidiBakhti • Mellakou
Meghila	3	Meghila • Sebt • Sidi Hosni
Oued Lilli	3	Oued Lilli • Sidi Ali Mellal • Tidda
Rahouia	2	Rahouia • Guertoufa
Sougueur	4	Sougueur • Faidja • Si Abdelghani • Tousnina
Tiaret	1	Tiaret

Table 1.1.The Administrative Division of Tiaret

1.9.3 The Historical Overview of Tiaret

Few towns in Algeria have had the privilege to be one of its states. Tahart, which was distinguished by its unique history, was one of them. The nicknamed 'burgh citadel' stands on the Roman Tingartia site, as the capital of Western Algeria during the Byzantine Era. Short distances away, on the Mount Hadjar, lies L'djedar, a set of step pyramids on square foundations, in all likelihood; it refers to the Berber (Amazigh) prince of the sixth and the seventh century.

The town was divided into two co-existing burghs far few kilometers from each other, for centuries. Tahart el Quadima (the ancient), which represents a Roman city known today as Tiaret, and in its East, Tahart El-haditha (the modern) that was built by Abd El Rahman Ibn Rostom to be the capital of his Ibadiyyah Kingdom from 761 to 909. The latter was

recognized as the center of his Rostomid government. The city was also attacked by the Fatimids that made an end to the Ibadis[16]. Then, it was later on administered by the kingdom of Tlemcen. It passed later, exactly in the sixteenth century, to the Turkish control. In 1843, Tahart was invaded by the French Colonialism. Here, the second capital of El Amir Abd El Kadder was established to fight against the invaders. After the independence of Algeria, Tiaret was nominated as one of the vastest Algerian towns; whereas, the Rostomid city has just remained as an archaeological site that is known today as Tagdempt.

1.10 Conclusion

To go over the main points, then, Algeria has passed through many civilizations, and its inhabitants were exposed to many different languages and dialects. As a result, the linguistic situation of the country has remarkably been influenced. Four main language varieties have shaped the linguistic profile of Algeria in which all of them have different political and social status. First, the literary Arabic as an official state language alternatively called the Modern Standard Arabic (MSA).Second, French as the first foreign language in the country which is used as the language of the scientific research and teaching. Third, the Algerian Dialectal Arabic (ADA) which represents the mother tongue of the majority and it is largely used in their daily conversations. Fourth, the Berber language and its different varieties that are spoken by the minority groups have an important historical and social position since they mark the identity of the indigenous people of Algeria. Besides, other foreign language varieties like: English, Spanish, Turkish and Chinese, etc are competing to gain a certain social status in the country. In essence, the co-existence of these different language varieties have made of Algeria, a multilingual country.

In the following chapter, critical views and definitions about the key related concepts are going to be discussed in much detail, with a great concern to the linguistic concepts related to this topic.

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[16] The Ibadi movement, Ibadism or Ibadiyya (aka Ibadis)in Arabic Ibadiyyah : a school of Islam dominant in Oman.It is also found in Algeria, Tunisia and east Africa.

2.1. Introduction

As a matter of fact, '*bilingualism*' existed in ancient societies as there was a need for it due to immigration, colonisation and even commercial reasons. However, research on it is a quite recent issue. In the beginning, linguists attempted to find an accurate definition for it; nonetheless, it was not easy at all since the concept is so complicated and relative. Subsequent studies included its types, aspects, cognitive effects and difficulties that face bilinguals. Nowadays, in this age of technology and in such a globalised world, attention towards it has grown exponentially. Accordingly, countless studies have been conducted and abundant questions remain unanswered about who deserves to be called a '*bilingual*' and what '*bilingualism*' is.

Exploring prior knowledge is mandatory in carrying out any research and to ascertain one's standpoint. Therefore, the current chapter intends to throw some light on the theoretical background of our research topic. Much of the emphasis in this chapter is put on the relationship between '*bilingualism*' and '*identity*'.

This chapter comprises three parts as follows: the first part provides definitions of the major key concepts –conceptual framework- according to the pioneers in the field of linguistics to better understanding of some of the unsettled issues surrounding '*bilingualism*' mainly to pave the way for our collected data analysis later. Moreover, the second part of this chapter discusses the criteria of '*bilingualism*', its types, aspects as well as some of the linguistic phenomena that may overlap with bilingualism such as: '*multilingualism*' and '*plurilingualsim*'. Above and beyond, the last fraction seeks to handle a pivotal issue, which our dissertation is centred around i.e., the effect of '*bilingualism*' on '*identity*' at different levels. Research on the latter; therefore, requires a precise definition of '*identity*' along with its relation with language in general.

2.2. Conceptual Framework

This section is devoted to defining the basic key concepts that are relevant to our research work according to some scholars and to us. In this view, we will demonstrate the difference between them as well as the relation between them.

2.2.1 Language Contact

'*Language contact*' is not a new phenomenon. Languages come into contact in different settings and for a variety of reasons. In the past, it took place with invasions; conquests and immigration i.e. direct contact. At present, it occurs at ports, universities,

hotels, sports events and/ or as a result of mixed marriages, through the media, social networks, etc. i.e. indirect contact.

'Language contact' is a thorny issue that has received much attention in the world of literature. However, too few scholars have been able to bring a precise definition for the concept. To start with, Weinrich (1953) was apparently the pioneer linguist who brought modern contact linguistics to the fore with the publication of his book entitled *'Languages in Contact'*. He has stated that *"two or more languages are said to be in contact if they are used alternately by the same persons"* (p.1)

Thomason (2011) has suggested that "*language contact is the use of more than one language in the same place at the same time"* (p.1)

According to Hicky (2010) *'language contact'* refers to:

> *A situation in which speakers from two speech communities are in contact with each other. There are different kinds of contact, depending on the manner in which speakers interface with each other. This can range from day to day contact as in the Scandinavian period in English history to a narrow range contact between a small number of prestigious speakers as during the later French period. Indeed in some cases the 'contact' does not involve speakers at all: members on one community can acquaint themselves with the language another through different media, the written word or today, the recorded word. This latter type of contact is what present-day languages have with English.* (p.1)

The last definition sounds more comprehensive for it includes all the contact situations that may occur. More to the point, it is a situation in which two different languages or more are used together by individuals or speech communities.

2.2.2   Types of Language Contact

This section endeavours to confirm the claim that whenever there are contacts between languages, the following broad types of contact situations are likely to take place.

2.2.2.1. Language Maintenance

It is the preservation of a native language by a speech community from a generation to another. If there was change, then it would be trivial. *'Maintenance'* situations may include *'borrowing', 'code switching'*, and structural *convergence*.

2.2.2.2. Language Shift

'Language shift' refers to a partial or total abandonment of a group's native language for the sake of another. Degrees of shift differ according to the level of influence that the source language may have on the recipient one.

2.2.2.3. Creation of New Language

This situation of contact leads to contact languages such as pidgins, creoles and bilingual mixed languages.

2.2.3. Outcomes of Language Contact

Contact between languages is an inevitable phenomenon. This contact has various linguistic outcomes that vary according to the degree and period of contact, religion, age, sex, race, cultural and social conventions, educational level etc. Therefore, several factors affect and determine the linguistic results of such a phenomenon as it shall be considered in what follows:

2.2.3.1. Diglossia

The talk over *'diglossia'* was long in the literature. Widely varying definitions of the term have been proposed. According to Ferguson (1959) *'diglossia'* is:

> *A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety, the vehicle of a large and respected body of written literature, either of an earlier period or in another speech community, which is learned largely by formal education and is used for most written and formal spoken purposes but is not*

> *used by any sector of the community for ordinary conversation.*(p.336)

He has also distinguished between the '*high*' (H) and '*low*' (L) varieties and has suggested nine main criteria for it.

Unlike Ferguson's perception, Fishman (196**7)** has identified the *'Extended'* form of *'diglossia'* that equates Fasold's concept *'Broad Diglossia'* (1984). To put it differently, such diglossic situations may take place within a speech community where two varieties which are genetically unrelated are spoken. In other words, they suggested that these may occur in bilingual societies as follow: *'diglossia'* and '*bilingualism', 'diglossia'* without *'bilingualism'*, *'bilingualism'* without *'diglossia'* or neither of them.

Similar to Ferguson' '*Classical Diglossia'*, a further concept is proposed by Scotton (1984) known as '*Narrow Diglossia'*, in which she emphasised the importance of making distinction between *'bilingualism'* and *'diglossia'*.

2.2.3.2. Borrowing

'Borrowing' is another common consequence of language contact. Gumperz (1982) has defined it as:

> *The introduction of single words or short, frozen, idiomatic phrases from one variety into the other. The items in question are incorporated into the grammatical system of the borrowing language. They are treated as part of its lexicon, take on its morphological characteristics and enter into its syntactic structures.* (p.66) (Quoted in Benyelles, 2011, p.19)

In view of that, *'borrowing'* is a process where one language takes words, phrases, grammatical or phonological characteristics from another language. Ultimately, these words become part of that recipient language.

2.2.3.3. Code Switching

'Code switching' (henceforward CS) is a phenomenon which is particularly prevalent among bilinguals. Most of them tend to switch back and forth between languages consciously or unconsciously to communicate effectively. In its earlier appearance, *'code switching'* was

regarded as a marker of weakness and that people use it to escape deficiency in a course of a conversation; however, many scholars proved in recent years that it is a matter of creativity.

*'Code-switching '*is a phenomenon which has received a vast array in the modern literature. Myers-Scotton (1993) for instance, has defined it as "*the use of two or more languages in the same conversation, usually within the same conversational turn, or even within the same sentence of that turn*" (p.101) (Quoted in Berrabah, 2014, p.35)

In essence, it is a comprehensive term that includes all the types of language shift back and forth at the level of phrases by bilingual speakers to convey the right meaning either through a written or spoken form of language.

2.2.3.4 Code-Mixing

Some linguists use the notions *'Code Mixing'* (henceforth CM) and *'Code Switching'* synonymously; while, others regard each of them as a distinct linguistic phenomenon.

CM occurs when a speaker uses a word, phrase or clause from one language and inserts it into a sentence. Therefore, it is the equivalent of what is linguistically known as intra-sentential CS.

2.2.4. Bilingualism

Up till now, and as mentioned previously a precise common definition for *'bilingualism'* has proved elusive despite the several books and hundreds of articles devoted to defining it by many scholars in the field.

As a core subject matter, the phenomenon of *'bilingualism'* has been the concern of a considerable number of researchers over the past few decades. Among those who have endeavoured to define the term Haugen (n.d.) who has stated that "*bilingualism began with the ability to produce complete and meaningful utterances in the second language*" (Quoted in Bhatia & Ritchie, 2004, p.8). Such a definition has poorly defined the term because it neglects pivotal skills such as reading, writing, listening and speaking. In other words, language is a system that includes various skills and competencies rather than constructing full and meaningful sentences.

Grosjean (1985) thinks of bilingualism from a holistic perspective and has defined a bilingual speaker as *"more than the sum of two monolinguals in the sense that the bilingual has also developed some unique language behaviour"*. (Quoted in Hamers & Blanc, 2004, p.7)

This definition seems to be more precise than the former one due to the fact that it views every bilingual as a unique entity that is the outcome of his needs.

Mohanty (1994) has restricted the definition of bilingualism to the social-communicative dimension, when he has said that:

> *Bilingual persons or communities are those with an ability to meet the communicative demands of the self and the society in their normal functioning in two or more languages in their interaction with the other speakers of any or all of these language.* (p.13) (Quoted in Hamers & Blanc, 2004, p.7).

The definition of bilingualism has evolved because it included an important dimension that was neglected in the field of linguistics in general which is the social and communicative aspect of language. However, the main weakness with this definition is limiting bilingualism to the social-communicative dimension. Hence, we can no longer restrict bilingualism to a particular dimension since various components and criteria interfere in such a phenomenon. Additionally, they ought to be taken into consideration while attempting to define the term or identifying who bilinguals are.

2.2.5 Criteria of Bilingualism

All the existing definitions of the term lack accuracy for they neglected the criteria that determine who deserves to be called a *'bilingual'*. According to Mackey (1968) those criteria are "*the degree of bilingualism, functions, alternation and interference within the bilingual interaction/ conversation*" (Quoted in Berrabah 2014, p.32).The degree of *'bilingualism'* indicates the level of linguistic proficiency. Function denotes the language used by *'bilinguals'* in different fields of life i.e. language choice. Alternation when the individual shifts between the language varieties to exchange ideas according to his/ her needs. Interference refers to the bilingual's ability to exploit the two languages separately or allow them to interfere together. His suggestion is very satisfactory and worthwhile.

2.2.6 Types of Bilingualism

Lacks of agreements among scholars over the definition of bilingualism have led also to the typology of the phenomenon. Therefore, various types were suggested due to its relative nature. This categorisation depends on the age, proficiency and manner of acquisition.

2.2.6.1 Individual vs.Societal Bilingualism

Societal bilingualism is a situation where two languages or more are used within the same speech community. For Appel and Muysken (2005) *"societal bilingualism occurs wherein a given society two or more languages are spoken, but they can differ with regard to the degree or form of bilingualism"* (p.1). However, individual bilingualism refers to the use of two languages by an individual.

2.2.6.1 Additive vs. Substractive Bilingualism

These two types of bilingualism were identified by Appel and Muysken. Additive bilingualism refers to a situation when individuals acquire a second language; and they maintain their native language. Conversely, subsrtactive bilingualism takes place when the acquisition of L2 leads to the loss of L1.

2.2.6.2 Simultaneous vs. Sequential Bilingualism

'Simultaneous bilingualism' refers to the state when an individual acquires two languages at the same time and environment. '*Sequential' (successive)* bilingualism is a situation in which bilinguals acquire their mother language first and later on in a different context they learn L2. It is conceived that the concepts '*simultaneous'* and '*sequential bilingualism'* are interchangeably used to mean '*early'* and '*late bilingualism'* respectively.

2.2.7 Types of Bilinguals

Research on bilingualism has also resulted into types of *'bilinguals'*. Classification herein depends on the degree of mastery of both languages, age of acquisition and or learning them and the rate of their use.

2.2.7.1 Balanced vs. Dominant bilinguals

According to Lambert (1955) "*a balanced bilingual is someone who has equivalent competence in both languages and the dominant bilingual is the one who has competence in one of the languages, and most of the time the mother tongue*" (Quoted in Hamers & Blanc, 2004, p.27) Above and beyond, one may possibly find the term unbalanced synonymously used to mean dominant bilingual.

2.2.7.2 Passive vs. Active Bilinguals*:*

Classification of bilinguals as being passive or active depends on their mastery of the four basic skills of a language. They are considered to be *passive* (recessive) if they possess only one or two of both the receptive and productive skills in L2. However, an 'active

bilingual' explains the state if they own both the receptive and the productive skills of both languages.

2.2.7.3 Compound, Coordinate and Subordinate Bilinguals

Weinreich (1953) has distinguished between '*compound*, *coordinate* and *subordinate'* bilinguals. The first means that the bilingual speaker learns two languages in the same context and way. Thus, he/she has one mental representation and/or unit of meaning with two units of sound images; whereas, a '*coordinate bilingual'* is an individual speaker who learns the two languages in separate contexts i.e. each word is stored with its own meaning. '*Subordinate bilinguals'* have a stronger language and a weaker one and they express the latter through the former.

2.2.7.4 Elite Bilinguals vs. Folk Bilinguals

'*Elite bilinguals'* are educated bilinguals who learn L2 in official settings. In contrast, '*folk bilinguals'* are those who learn L2 as a result of contact with it involuntarily and it is characterised with its low status.

2.8. Bilingualism and Related Linguistic Phenomena

Contact between languages and globalisation has led to the appearance of some linguistic phenomena that are likely to overlap with bilingualism and may create confusion in determining their aspects and even characteristics. Therefore, identifying them is a necessity in any research work that deals with any of them.

2.8.1 Bilingualism vs. Multilingualism

'*Multilingualism'* is a linguistic phenomenon that has received much interest in the wide literature in recent years. Some scholars tend to use the term interchangeably with bilingualism; while, the majority use it to refer to the use of several languages within a speech community or an individual**.** Moreover, '*bilingualism'* is the use of two languages either at the individual or at the societal level.

According to the Council of Europe (2007) *"multilingualism refers to the presence of several languages in a given space, independently of those who use them"* (p.17) (Quoted in Kivinen, 2011)

2.8.2 Bilingualism vs. Plurilingualism

Today's world has made the knowledge of many languages an advantage, mainly to find a job or once travelling. In the literature, the ability of an individual to use several languages is known as *'plurilingualism'*.

According to the Council of Europe (2007) "*it refers to an individual repertoire of linguistic competence*"(p.17).(Quoted in Kivinen,2011)Therefore, *'plurilingualism'* is solely personal; whereas, *'bilingualism'* can be associated with individuals or whole societies.

2.9 Aspects of Bilingualism

Irrespective of their cultural, racial and/ or social backgrounds, most bilinguals share some common characteristics with each other. Those features may possibly be developed over time and reflect the degree of proficiency in every individual. These features can be categorised as follow:

2.9.1 Cognitive Aspects

Many bilinguals tend to code switch to communicate effectively. To do so, they undertake some mental processes. This fact enables them to develop high cognitive control such as: separating, integrating, and grouping words and ideas. Additionally, they develop flexible shift back and forth between languages.

2.9.2 Psychological Aspects

Another defining feature of bilinguals is the self-esteem and confidence, which they develop after learning a second language since they are able to do many things monolingual people cannot do. The feeling of being proud and different is often an inherent characteristic of a bilingual's personality.

2.9.3 Social Aspects

Within the social life, bilinguals are well known for their open-mindedness, tolerance and understanding. Thus, it is quite universally acknowledged that they are very sociable either in their homelands or when they travel. Furthermore, they have very high communicative skills so that they can build very successful relationships. They can read the literature of other cultures which monolinguals miss and/or cannot do most of the time.

2.10   Language Attitudes

Our experiences in life result in a set of attitudes towards the world around us. Those attitudes influence our choice, decisions, interests and behaviour. With regard to language attitudes, approaching the wide literature has led us to several definitions; among which that of Ryan et al (1982) *"any effective, cognitive, or behavioural index of evaluative reactions toward different language varieties or speakers*" (p.7) (Quoted in Melander, 2003, p.2*)*

In the same line of thought, Appel and Muysken (2005) have assumed that:

> *In a society social (or ethnic) groups have certain attitudes towards each other, with different social positions. These attitudes affect attitudes towards cultural institutions or patterns characterising these groups such as language, and carry over to and are reflected in attitudes towards individual members of the groups.* (p.16)

This chain is well illustrated in the figure below
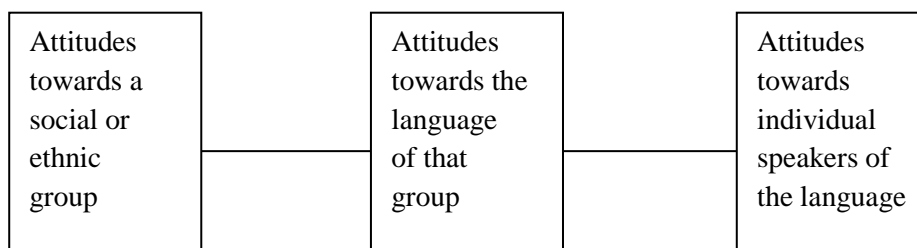
Figure 2.1 Schema representing the formation of attitudes (Adapted from Appel and Muysken, 2005, p.16).

According to Crystal's Dictionary of Linguistics and Phonetics (2008):

> *A language attitude is a term used in sociolinguistics for the feelings people have about their own language or the language(s) of others. These may be positive or negative: someone may particularly value a foreign language (e.g. because of its literary history) or think that a language is especially difficult to learn (e.g. because the script is off-putting). Rural accents generally receive a positive evaluation,*

whereas urban accents do not. Knowing about attitudes is an important aspect of evaluating the likely success of a language teaching programme or a piece of language planning. (p.266)

Language attitude is what people think about a particular language. Attitudes towards languages appear in people's behaviour such as: hatred towards the coloniser's language. Therefore, studying them is substantial for multiple reasons such as: language maintenance, language planning, successful education, identity recognition, etc.

In the same respect, Holmes (2013) has confirmed that "*language planners must take account of attitudes when they select a suitable language for development as an official or national language*" (p. 410)

2.11   Attitudes towards Bilingualism

Attitudes towards '*bilingualism*' were foremost negative either at the level of the scientific research or public one. It was regarded to inhibit cognitive development. Currently, that view has changed significantly due to the positive findings introduced by many scholars in the last few decades. Living in a globalised world has also led the majority to view '*bilingualism*' differently.

In point of fact, attitudes are governed by a number of factors like: political, economic, historical, religious and cultural and they probably change overtime time. The language we use says a great deal of things about us. In this vein Appel and Muysken (2005) have stated *"if there is a strong re1ation between language and identity, this re1ation should find its expression in the attitudes of individuals towards these languages and their users"* (p.16)

In view of that, Bartrum (2010) has stated that:

> *If people feel comfortable talking and expressing themselves in more than one language, they will transmit that confidence to the next speaker and be more open to learning new languages. Successful Second language (SL) learners have positive attitudes towards language learning due to doing well, on the other hand, unsuccessful learners may acquire negative attitudes.* (p.41) (Quoted in Rossi and Saneleuterio, 2016, p.62)

2.12   Identity

The concept 'identity' is challenging to define for it varies from a field to another i.e. from politics, to psychology, to sociology to anthropology.

From a socio-psychological point of view, according to the social identity theory Tajfel and Turner (1979) have stated that *"a person does not have only one 'self', but instead many 'selves' each one activated in a particular situation, mostly in the same way"* (n.p.) (Quoted in Kouhpaeenejad and Gholaminejad, 2014, p.200)

As far as we are concerned with sociolinguistics, Norton (2000) has suggested that '*identity*' refers to *"how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future"* (p.5) (Quoted in Kouhpaeenejad and Gholaminejad, 2014, p.199)

According to Jenkins (2004), identity is *"a social process that is shaped by time, meaning that we are not born with determined identities but they are rather shaped by us as we interact with the world around us…"* (Quoted in Eryılmaz, 2016, p.33)

Accordingly, '*identity*' is an intricate concept as it has various explanations and understandings. In brief, it is a set of traits and/ or features that distinguish an individual from another or a community from another. Some of those characteristics are given (namely at the individual level) while others develop through our interaction with the world around us.

2.13   Types of Identity

Some linguists go further by separating '*identity*' into parts. Lakoff (2006) distinguishes between "*major identity which includes aspects such as: race, gender and sexual preference and minor identity that comprises components like: musical preference, style of dress and food preferences*" (Quoted in Fielding, 2015, p.17)

Some of the existing literature has divided identity into "personal identity" and "social identity. As Worchel (1998) has explained*, "the former refers to identities which render individuals different than others. On the other hand, the latter indicates identities mostly based on shared similarities within groups"* (Quoted in Eryılmaz, 2016, p.33)

Other scholars suggested the cultural identity which refers to the norms and conventions that distinguish a particular society from another such as way of clothing, eating, celebrating, music, etc.

2.14   The Relationship between Language and Identity

There is an intimate and profound relationship between language and identity. Various components contribute to the formation and enrichment of our identity and language is the basic one for it is the device by which we express the other components such as: religion, history and even culture.

The interrelationship between language and identity has been the concern of many scholars in recent years. Norton (1997), for instance, has argued that "*language both shapes and is shaped by one's identity*" (Quoted in Tamimi, 2017, p.13)

According to Baker (1997) "*identity constructs and is constructed by language*" (p. 419) (Quoted in Tamimi, 2017, p.34)

Language is the medium by which we indicate our identity. Hence, acquiring the mother tongue is more than searching for a means of communication. If language dies, identity follows it. That is why the coloniser starts erasing the language(s) of the colonised nations.

In the same vein, Llmas (2010) has claimed that *"our sense of who we are, where we belong and why, and how we relate to those around us, all have language at their centre"* (p. 9). (Quoted in Eryılmaz, 2016, p.34)

In short, language is the most powerful component and marker of identity and belonging. Therefore, it is a substantial aspect that should be present and apparent in the life of every individual. Undeniably, for better or for worse marginalising it is an explicit abandonment of one's identity.

2.15 The Effect of Bilingualism on a Bilingual's Identity

Nowadays, being bilingual is advantageous and may offer one various opportunities. People want to be bilingual for a variety of reasons such as: education, employment, commerce, and/ or other personal interests. There have been long talks about the effect of bilingualism on cognitive skills in the previous years. As mentioned before, the latest studies proved that it affects them positively. With respect to its effect on one's identity, the debate on whether it is negative or positive is still controversial.

Since language and identity are intertwined, learning a second language will surely affect one's identity. Passion towards proficiency in the target language may lead bilinguals to embrace behaviour of its native speakers and their cultural values.

Exploring issues of bilingualism and identity is extremely complex and vexed as the degree of influence depends on the age of acquisition and/or the level of consciousness. The effect of bilingualism on the identity of those who acquire two languages at an early age or those who are born for parents with different linguistic backgrounds is more intricate than on those who learn L2 at a late age (late bilingualism).

Culture is another substantial component of identity. Hence, being bilingual would develop a bicultural identity over time. In this regard, Grosjean (1998) has said that *"in relation to biculturalism and identity, bilingual people eventually find themselves as biculturals; however, it is up to them to decide who they are"* (Quoted in Eryılmaz, 2016, p.35)

In the same respect, (Grosjean, 2008) has stated that:

> *biculturals can be characterised in the following way:*
>
> *1. They take part, to varying degrees, in the life of two or more cultures.*
>
> *2. They adapt, in part at least, their attitudes, behaviours, values, languages, etc. to these cultures.*
>
> *3. They combine and blend aspects of the cultures involved. Some of these come from one or the other culture(s) whereas others are blends of the cultures. Hence, some aspects of the bicultural are adaptable and controllable (this allows the bicultural to adapt to the context and situation) but other aspects are more static; they are blends of the cultures and cannot be adapted as easily.* (Quoted in Grosjean, 2012, p.22)

In brief, the fact of being bilingual can be a source of richness and can give one the opportunity to discover him/ herself through holding a comprehensive overview for the world. Last but not least, if bilinguals are affected negatively, this is not because of becoming bilinguals but simply due to their satisfaction or weak personality.

2.16 Conclusion

Through this chapter, we have striven to spotlight on the theoretical and conceptual framework of the topic being investigated; starting from demonstrating the basic notions that are prominently relevant to bilingual(ism) and moving to the focal criteria needed for identifying bilinguals and the categorisation of bilingualism and bilinguals. Subsequently, it seems also of a paramount importance here to refer to some related phenomena which are likely to interfere with bilingualism.

A great deal of interest; undoubtedly, has been devoted to the key elements of the research problem; namely, bilingualism and identity. More accurately, the way the former affects the identity of bilinguals. In our perspective, this issue is worth undertaking and answering.

The next chapter endeavours to exhibit the preferable methodology of investigation as well as the reason for its selection. Accordingly, obtaining reliable information that we hope it would enable us to meet hypotheses. It aims to or at focussing primarily on the analyses of the results of the effect of bilingualism on bilingual teachers at the faculty of Ibn Khaldoun University of Tiaret.

Whatever the findings of this investigation would be, talk over this issue requires additional work and research because peoples have different views for identity that are more manifold than their perception to bilingualism.

3.1 Introduction

This chapter is devoted to data collection, their analyses and interpretations. Therefore, we endeavour in this stage to bridge the gap between the theoretical framework and the practical side of our research work. More to the point, we will interpret the data we collected from our participants in relation with the existing knowledge about the effect of bilingualism on identity of bilinguals. The chapter will deal with the methodology pursued in our research work to obtain reliable, useful and usable data to confirm or refute our hypotheses. To attain this, both our participants' personal and professional information along with describing the data collected from the distributed questionnaires will be taken into consideration. For more clarity and accuracy in the analyses of the gathered data from a statistical point of view, we will integrate titles, tables, bar graphs that elicit every single question in the questionnaire separately.

3.2Research Methodology

In this research work, both qualitative and quantitative methods are used to obtain authentic and rich data. As a qualitative method, we used the Observer's Paradox approach through observing the behaviour and the attitudes of our target population –foreign language teachers- before submitting the questionnaire to them. Therefore, we noticed some differences that encouraged us to conduct this study. The use of closed-ended questions in the questionnaire enables us to gather quantitative data and providing the 'others (specify)' sections to our respondents to give their own comments offers qualitative data. However, much of the focus was put on the former one since the latter cannot be generalised and/ or give definite answers because of the very limited number of participants who filled in this part. Therefore, we cannot generalise their answers on others.

3.3 The questionnaire

The questionnaire comprises six sections. It was written in English and translated into French and Arabic for we have included teachers of French, German and Spanish. We targeted thirty (30) university teachers; however, three of which were not returned back. The first section sought personal information about our participants. The second tried revealing their linguistic competence. In section three, we designed questions that elucidate the reasons and motivations behind using such foreign languages particularly in their daily life. Besides,

section four aimed at exploring the respondents' attitudes towards bilinguals. Moreover, questions in the fifth section attempted to probe our participants' attitudes towards bilingualism. As a core subject matter, the last section included questions which deal with the most pertinent part of the study to our research that is the effect of bilingualism on bilinguals' identity.

3.4The participants

Our participants were teachers of foreign languages at Ibn Khaldoun University of Tiaret. They were purposefully selected since they represent the most suitable sample for us to test our hypotheses. Such a sample has long life contact with L2 if compared with teachers of other fields. Thereby, if bilingualism influenced identity, it would be enough apparent at least for us in this category of teachers.

3.4 The Analysis of the Questionnaire Findings

The analysis of the gathered data will be done on the basis of the graphs obtained through the most useful statistics software packages within sociolinguistic studies; (SPSS) i.e. through frequency tables, cross tabulation, bar graphs, etc . Significantly; the interpretation of the findings will be discussed in the light of the research aims and hypotheses.

3.4.1 The Participants Personal Information

Through this part of questionnaire, we endeavour to accumulate some personal and professional data which we consider essential for better analysis and interpretation of the findings since variables affect each other and play a crucial role in constructing and shaping the identity of our respondents.

QQ1&2: What is your Age and Sex?
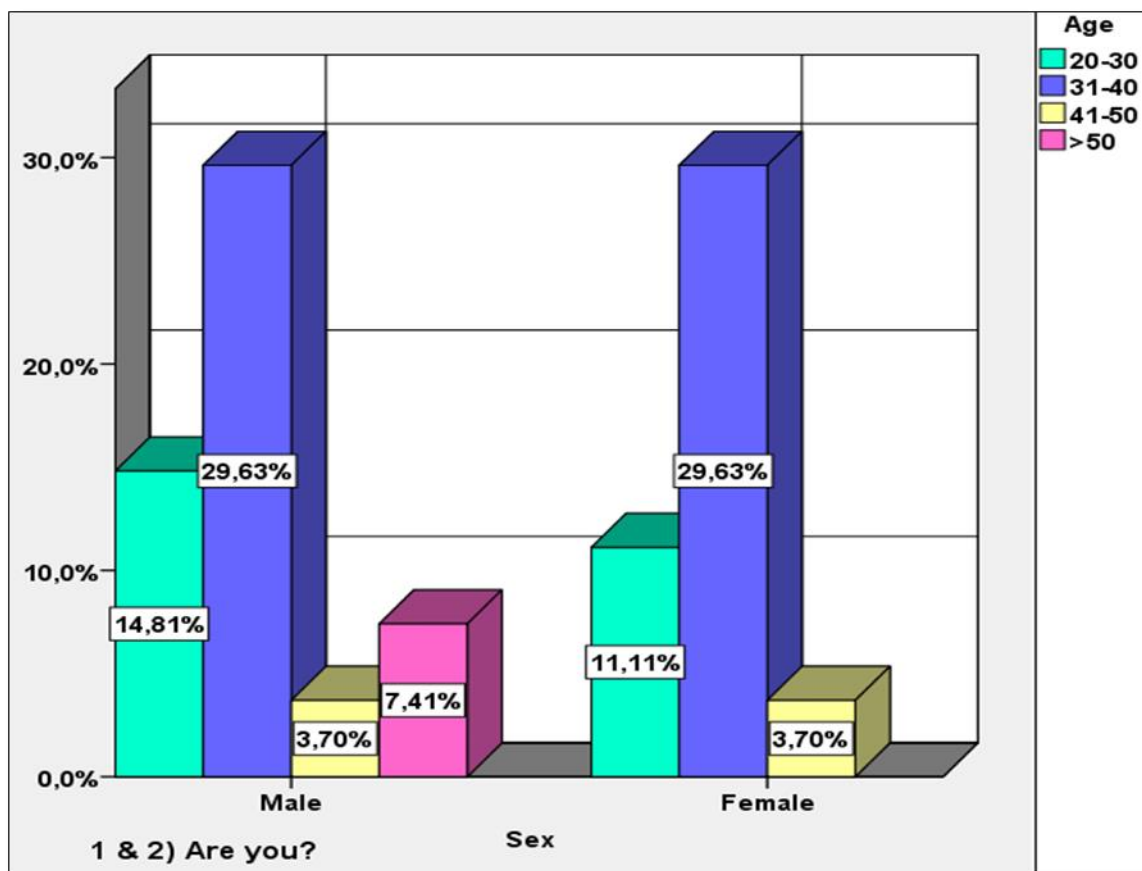
Graph 3.1 Age and Gender

The total number of the respondents included within this survey is 27. As it is obvious in graph 3.1, we submitted our questionnaire to mixed groups of *'males'* 55.56% and *'females'* who represent 44.44%. They belong to different age range. The second group of participants, whose age between *'31 to 40'* years represents the largest age range of our sample i.e. of about 59.26 %. In point of fact, the latter rate affects the results of our survey to a large extent since they represent the largest percentage in our population However, the first age group *'20-30'* with a percentage of about 25.92 %. The third group aged between *'41 and 50'* and the *fourth one '>50'* equally participated with a percentage of 7.4% for each group. Due to our random submission of the questionnaire, we have obtained various findings.

QQ3: a) Are you an instructor /a lecturer, an assistant professor, permanent or substituted?
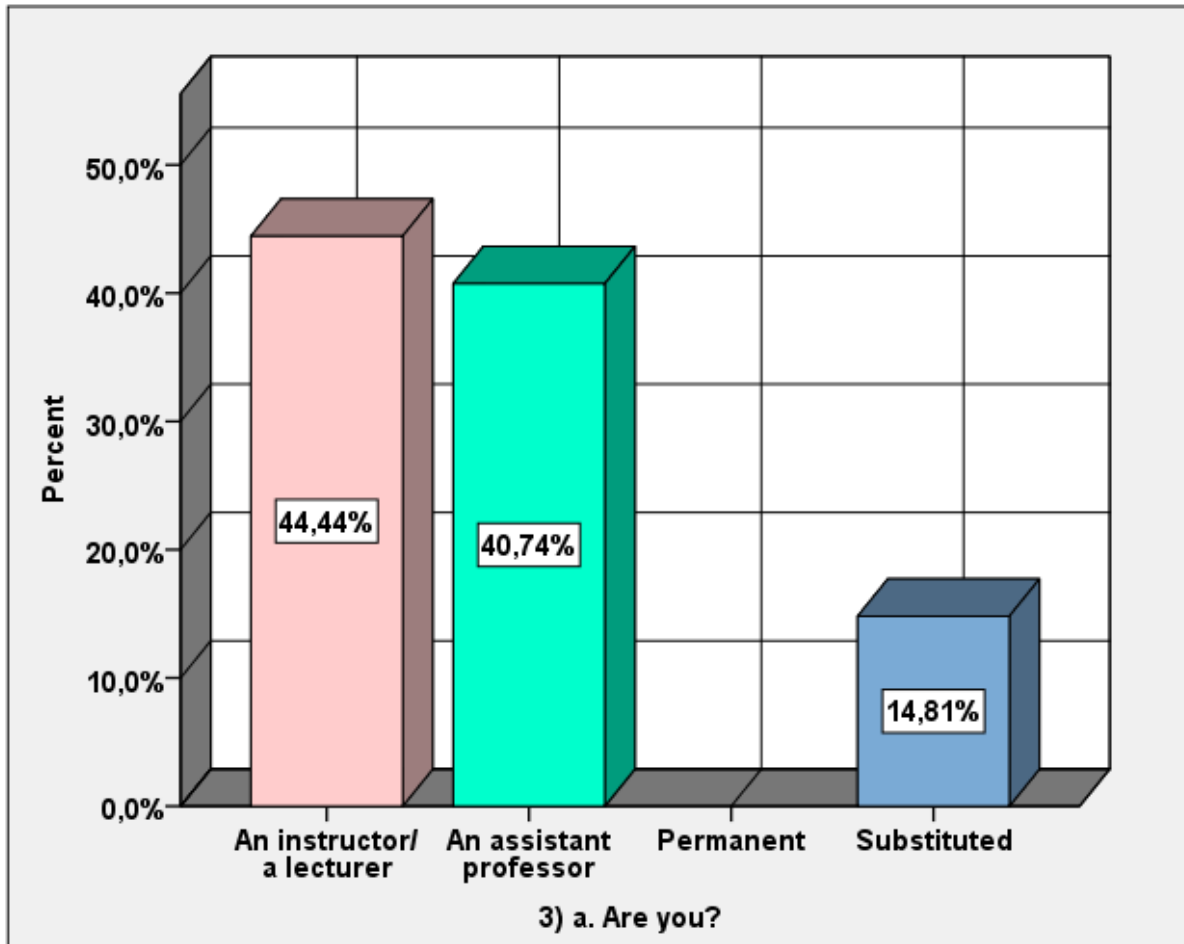
Graph 3.2 Current Position and/or Rank

Graph 3.2 exhibits that 44.44% of respondents occupy a *'lecturer'* position at university. 40.74% of them are *'assistant professors'*; while, only 14.81% of them are *'substituted'*. These imbalanced scores are due to the fact that foreign language departments are fresh at our university in comparison with their counterpart departments in others neighbouring wilayas' universities.

QQ3: b) What is your higher degree?
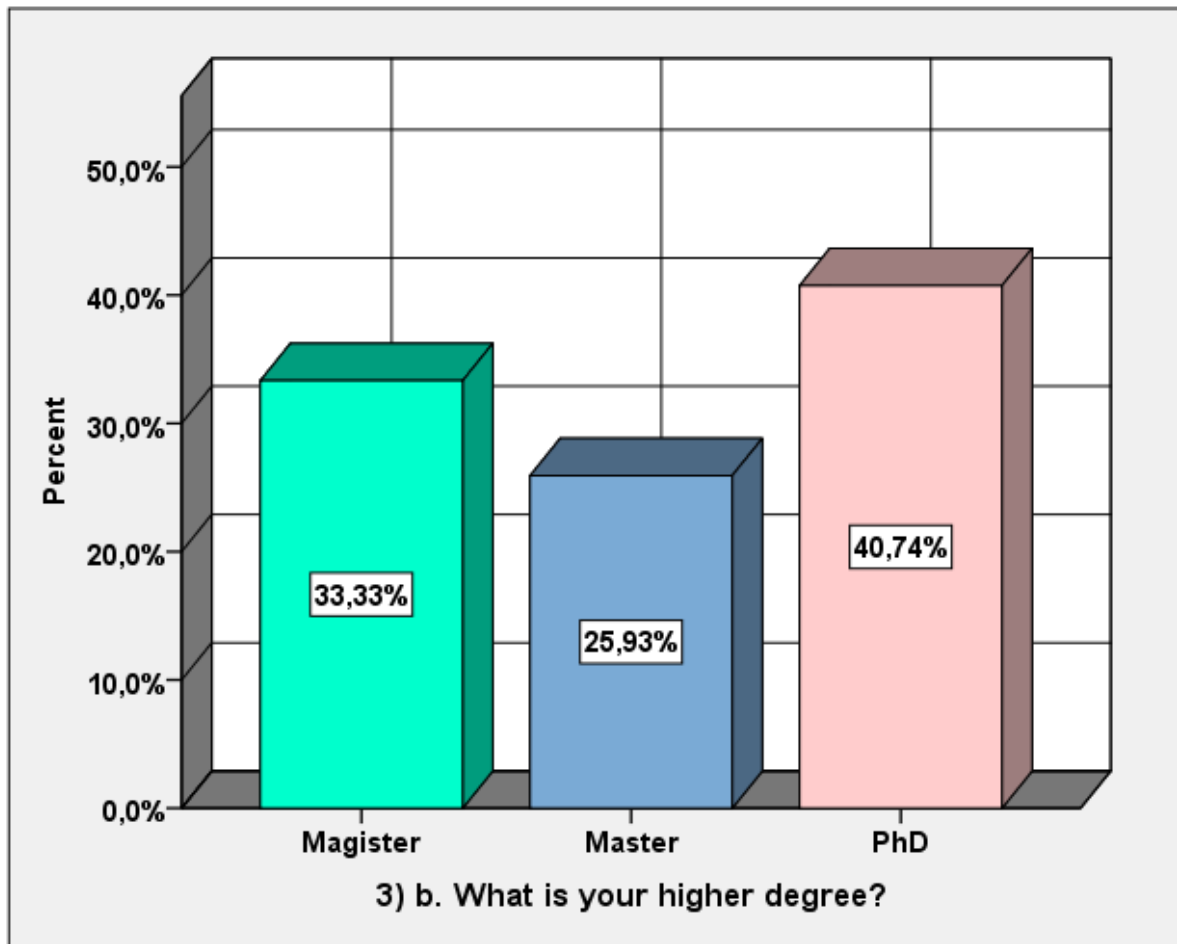
Graph 3.3 Academic Qualifications

With regard to scientific qualification in graph 3.3, 40.74% of the respondents hold *'PhD* degree and 33.33% of them have *'magister'*. This is may be in turn to the fact that departments of foreign languages are still new if compared with other ancient universities like Oran, in the sense that most of all our participants got their degrees from other universities as it shall be exhibited in the next table .Only 25.93% with a *'master'* degree, since as commonly known those who hold the last degree are not allowed to work at university in Algeria except as substituted teachers when there are deficiencies in PhD or Magister degrees' holders.

QQ3: c) Where did you get it? If in Algeria, where?

Alegria	Oran	Mostaganem	SidiBel Abbes	Tlemcen	Tiaret	Total
Number	11	8	2	2	4	27
Total	40.74%	29.63%	7.41%	7.41%	14.81%	100%

Table 3.1 Places of Obtaining Academic Qualifications in Algeria

It is clearly seen in table 3.1 that all our participants obtained their scientific qualifications in *'Algeria'.* Most of them graduated from *'Oran'* University with an average rate of 40.74%. This score may be attributed to the fact that *'Oran'* is the oldest university in the west of Algeria. 29.63% got them from *'Mostaganem'.* 14.81% took them from *'Tiaret'.* Only 7.41% of the respondents obtained them from *'Sidi Bel Abbes'* University. A similar rate of our respondents got their degree from *'Tlemcen'.* These two low rates may be in turn to the only reason that those cities are somehow far from *'Tiaret'* in comparison with Oran and *'Mostaganem'.*

QQ3: c) Where did you get it? If abroad, where?

Abroad	France	Germany	Total
Number	1	1	2
% of Total	50%	50%	100%

Table 3.2 Places of Obtaining Academic Qualifications Abroad

As clearly shown in table 3.3, only 2 respondents have additional qualifications that were obtained abroad. One from was got in *'France'* and the second in *'Germany'.* This is because foreign qualifications are not recognised in *'Algeria'.* In addition, studying abroad costs.

QQ3: d & e) What is your domain and speciality?
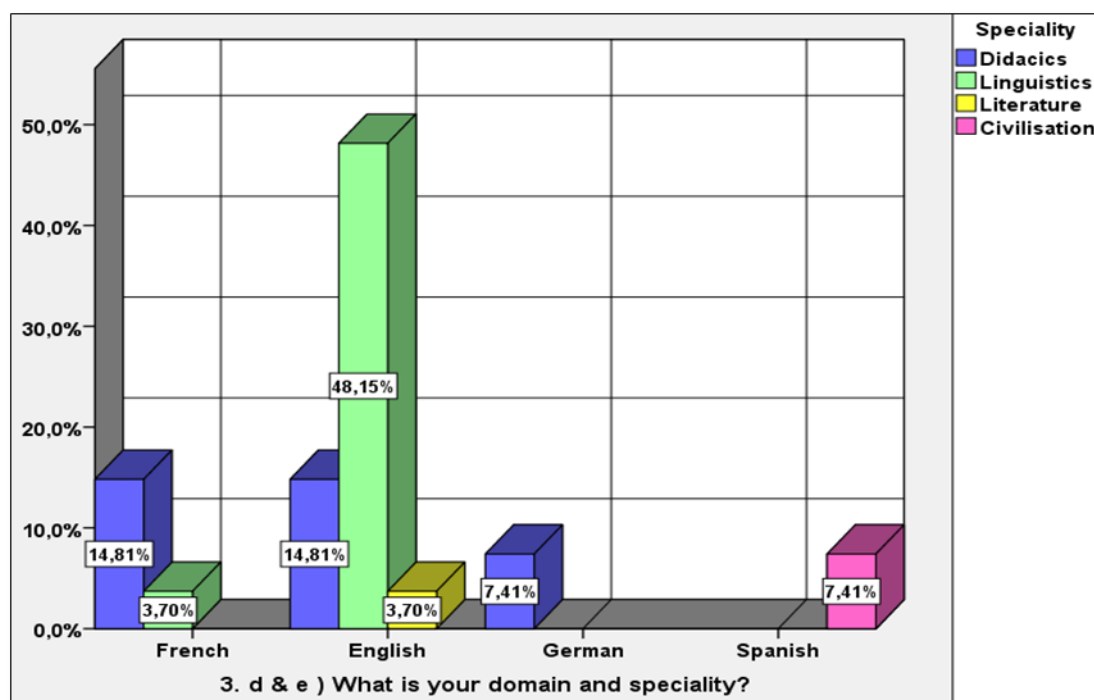
Graph 3.4 Domains and Specialities

Concerning domain, it is plainly displayed in graph 3.4 that 66.66% of our respondents are teachers of *'English'*, 18.51% are teachers of *'French'*. Teachers of *'German'* represent 7.41% and the same score is demonstrated for teachers of *'Spanish'*. with regard to speciality, 51.82% of the respondents are specialised in *'linguistics'*, 37.03% of them in *'didactics'*, 7.41% in *'civilisation'* and only 3.70% in *'literature'*. The only reason for this result is the fact that many French language teachers refused to answer to the questionnaire and there are no departments of Spa and Ger in which those teachers teach just basics in other departments.

3.5.2. Participant's Linguistic Competence

Throughout this fraction of questionnaire, we intended to obtain the linguistic qualifications of our participants so that we can make logical interpretations of the findings as well as establish relations between the different variables that are strongly pertinent to identity.

QQ1: What is your mother tongue?

	Number	Percentage
ADA	27	100 %

Table 3.3 Mother Tongue

The mother tongue of all of our participants is *'ADA'* as table 3.3 illustrates. This is may be due to the fact that they are Arabs and /or Tiaret is not a Berber region.

QQ2: Which language variety do you use most in your daily communication?
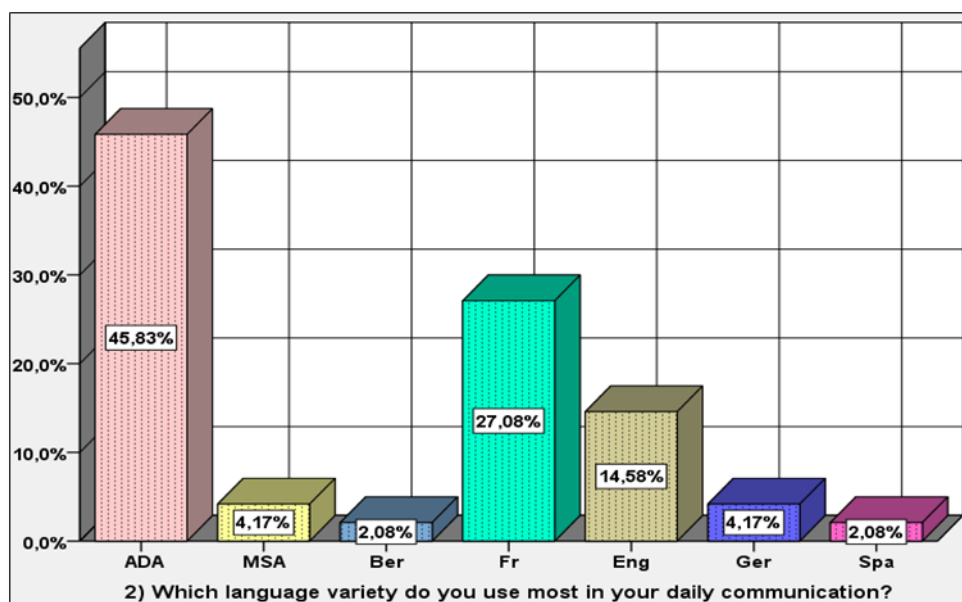
Graph 3.5 Most Used Varieties in Daily Communication

Graph 3.5 demonstrates that 45.83 % of our participants say that they use *'ADA'* in their daily communication. One main interpretation of that is that *'ADA'* is the daily means of communication and the most widespread in Algeria. *'Fr'* and *'Eng'* represent 27.08% and 14.58 respectively. The first rate may be due to the dominance of *'Fr'* over the Arabic varieties -that resulted from French colonisation of Algeria that lasted for one hundred and thirty years- even outside work settings. Moreover, even *'ADA'* could not escape that influence. Strangely enough, the use of *'Fr'* is considered a characteristic of civilisation by some people. Only 4.17%of our respondents use *'MSA'* in their daily communication. This score can be attributed to the lack of interest in it and/ or they possibly do not consider it a convenient means of communication. Though *'MSA'* represents the Algerian's identity and it is the official language of the state according to the third amendment of the Algerian Constitution, it is still neglected if compared with *'ADA'* and *'French'*. *'Ber'* is not widely used 2.08% for Tiaret does not belong to a Berber region as mentioned previously. '*Ger'* and *'Spa'* have also low scores 4.17% and 2.08% respectively. This is because we questioned only four teachers of both languages since there are no departments of Spa and Ger as mentioned previously.

QQ3: In which setting do you use it?
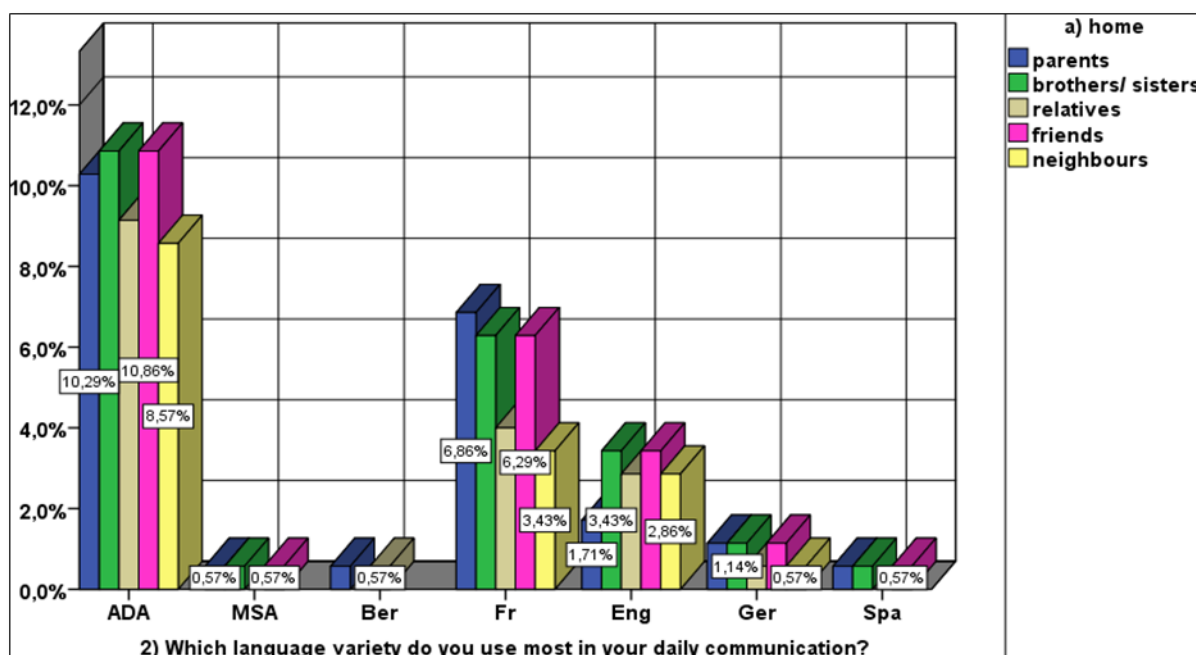
Graph 3.6 Language Variety Use with Co-participants in Various Contexts

Graph 3.6 illustrates that most of our respondents use *'ADA' 'at home'*. 10.86% use it with *'brothers/ sisters*, the same percentage uses it with *'friends,* 10.29% use it with *'parents'.* This is mainly due to the only logical reason that they spend most of their time with them; therefore, they use an informal variety with them. 9.14% use it with *'relatives'* and 8.57% use it with *'neighbours'.* Then comes *'Fr'*, 6.86% of our participants use it with their *'parents*', 6.29% use it their *'brothers/ sisters'*, the same percentage use it with their *'friends'*, 4% use it with their *'relatives'* and 3.43% use it their *'neighbours'.* As mentioned formerly, this result is in turn to the outcomes of the French colonisation of Algeria. . In the third rank *'Eng',* 3.43% use it with *'brothers/ sisters,* the same percentage use it with their *'friends*, 2.86% % use it with their *'neighbours'* and a similar rate use it with *'relatives'* and only 1.71% of our respondents use it with their *'parents'.* These results can be attributed to the fact that the majority of our respondents are teachers of English; thus, they try to practise the language outside formal settings so as to be fluent. 'Ger' comes after, with 1.14% of respondents who use it with their *'parents,* a similar rate with *'brothers/ sisters*, and *'friends,* and only 0.57% use it with *'relatives'* and *'neighbours'.* Then, *'Spa',* with 0.57% of respondents who use it with *'parents,* a similar rate with *'brothers/ sisters*, and *'friends. Similarly, 'MSA'* is used. *The least used variety is 'Ber' with 0.57%* of respondents who use it

their *'parents,* and a similar rate with *'relatives'.* These low rates are in turn to lack of interest in MSA and Ber and because there are no departments of Spa and Ger as mentioned before.

QQ3: In which setting do you use it?
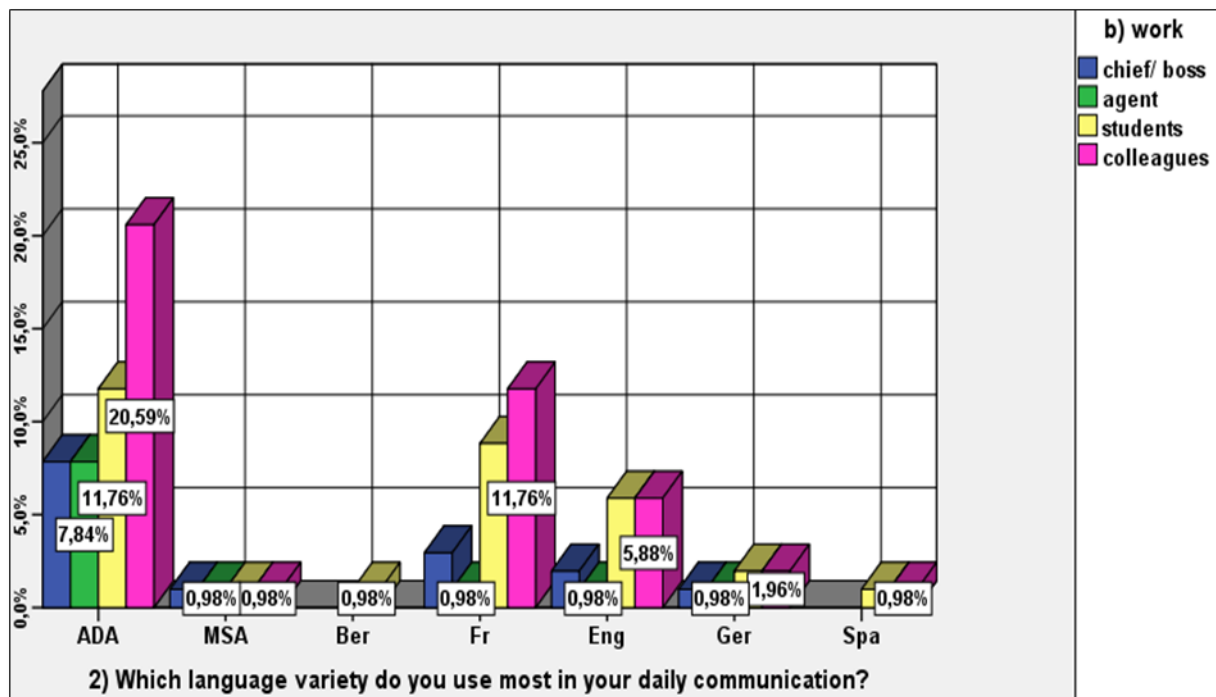
Graph 3.7 Language Variety Use with Co-Participants in a Range of Contexts

Graph 3.7 shows that most of our participants use *'ADA' 'at work'.* 20.59% use it with '*colleagues'* .This is perhaps owing to the close relationship between them. 11.76% use it with their *'students'*, only 7.84% use it with *'chief'*. This may be attributed to the high position of the latter that obliges the participants to use a formal language with him/ her as a symptom of respect. A similar score is noticed with *'agents'*. This is because our respondents have a higher status than the agents and / or the relationship between them is restricted to work requirements. The use of *'Fr'* and *'Eng'* with '*colleagues'* and *'students'* seems also high at work. The respondents use *'MSA'* with '*colleagues', 'students', 'chief'* and *'agents'* *with a rate of* 0.98% for each. *'Ger'* rate of use is 1.96% with '*colleagues', similar score with 'students',* 0.98% with *chief' and the same for those who use it with 'agents'. 0.98% use 'Spa'* with '*colleagues'* and an equal score is noticed in using it with *'students'*. Only 0.98% of the participants use *'Ber'* with *'students'*. As mentioned previously, these low scores are due to lack of interest in MSA and Ber and because there are no departments of Spa and Ger.

QQ4: How often do you use the other varieties?
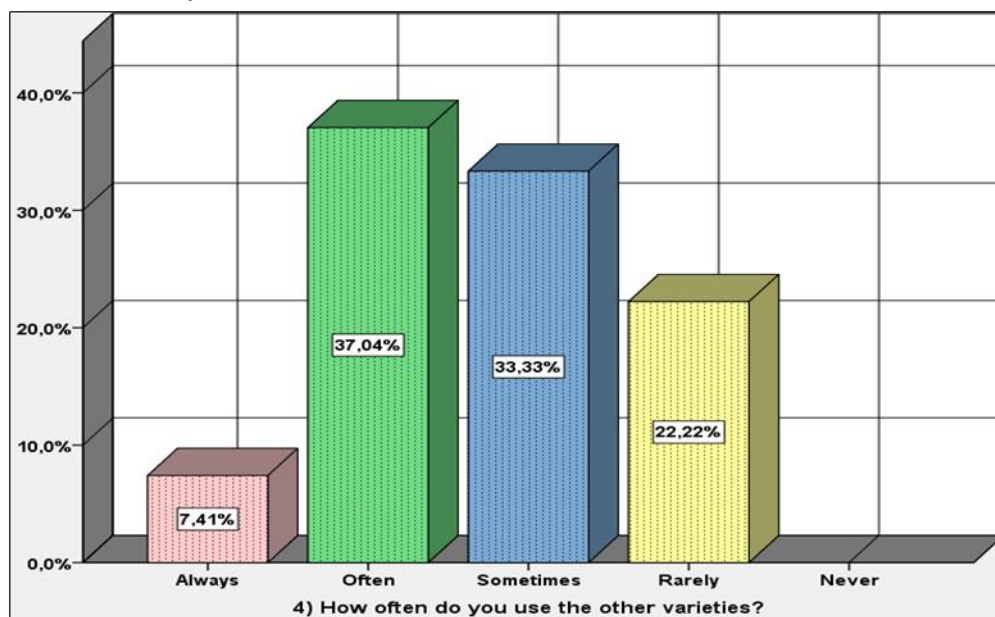
Graph 3.8 The Frequency of Using other Varieties in Daily Communication

As it is obvious in graph 3.8, scores of the frequency of using the other varieties such as: **'***MSA*'** and *'Ber'* shows that only 7.41% of the participants use them '*always'*, 37.04% of them *'often'* use them, 33.33% declare *'sometimes'*, and 22.22% respondents *'rarely'* use them. This fact can be due to a lack of interest in those varieties or because Tiaret is not located in a *'Ber'* region as mentioned formerly. However, these findings fairly bring some hope and optimism once compared with the former two ones since some of our participants use 'MSA' from time to time.

3.5.3 Reasons and Motivations for Using Foreign Languages

This part of questionnaire aims at examining the real reasons that motivate and encourage our respondents to use foreign languages.

QQ1: Do you think that imitating a native speaker –as a strategy of learning –will lead you to imitate their behaviour?

	Number	Percentage
Yes	14	51.80 %
No	13	48.20 %
Total	27	100 %

Table 3.4 Opinions about Imitating Native Speakers' Behaviour

As table 3.4 exposes that 51.80% of the respondents think that *'imitating a native speaker –as a strategy of learning –will lead one to imitate his/ her behaviour'*. They possibly

think so because they have experienced such a change and / or they believe that too much drilling can turn to behaviour. The rest '*do not think' so* may be because they think that imitating the behaviour of native speakers is a personal choice.

QQ2: What do you think imitating native speakers will bring once learning a new language?
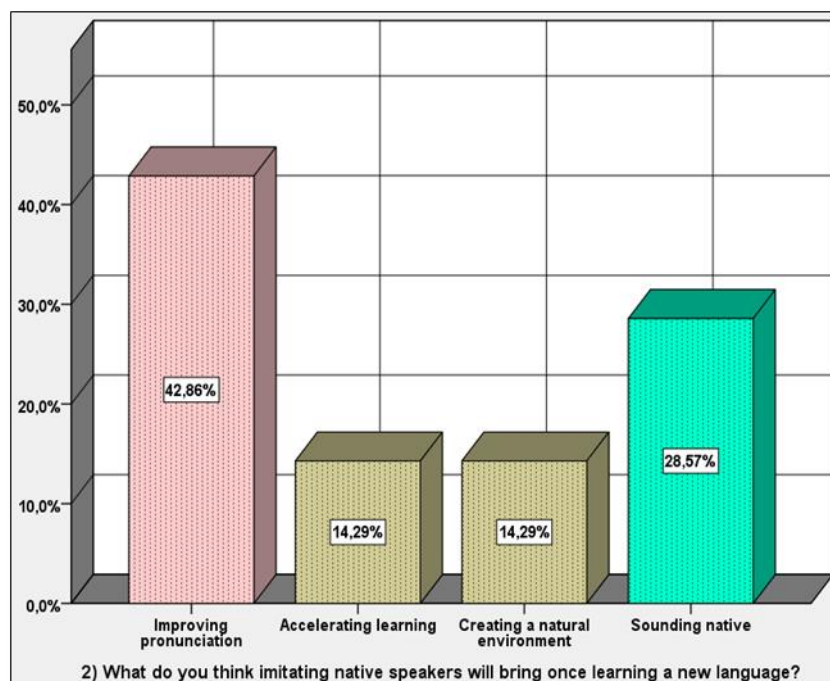
Graph 3.9 Opinions about Changing Expectations after Learning a New Language

According to graph 3.9, 42.86% of our respondents think that imitating native speakers once learning a new language *'improves pronunciation.* This high score may be attributed to their beliefs that imitating native speakers can bring no more than a good pronunciation to a foreign language learner.28.57% of them say it helps *'sounding native',* 14.29% respondents state that doing so *'creates a natural environment'.* This low rate may be in turn to the fact that this can no longer happen if a learner does not travel to the country of the target language. Similarly, 14.29% of participants believe that imitating native speakers '*accelerates learning'.* These low findings may be because the majority of respondents think that the latter can only be realised by hard work not via imitation of native speakers.

QQ3: In which language do you set your computer, tablet or cell phone in?
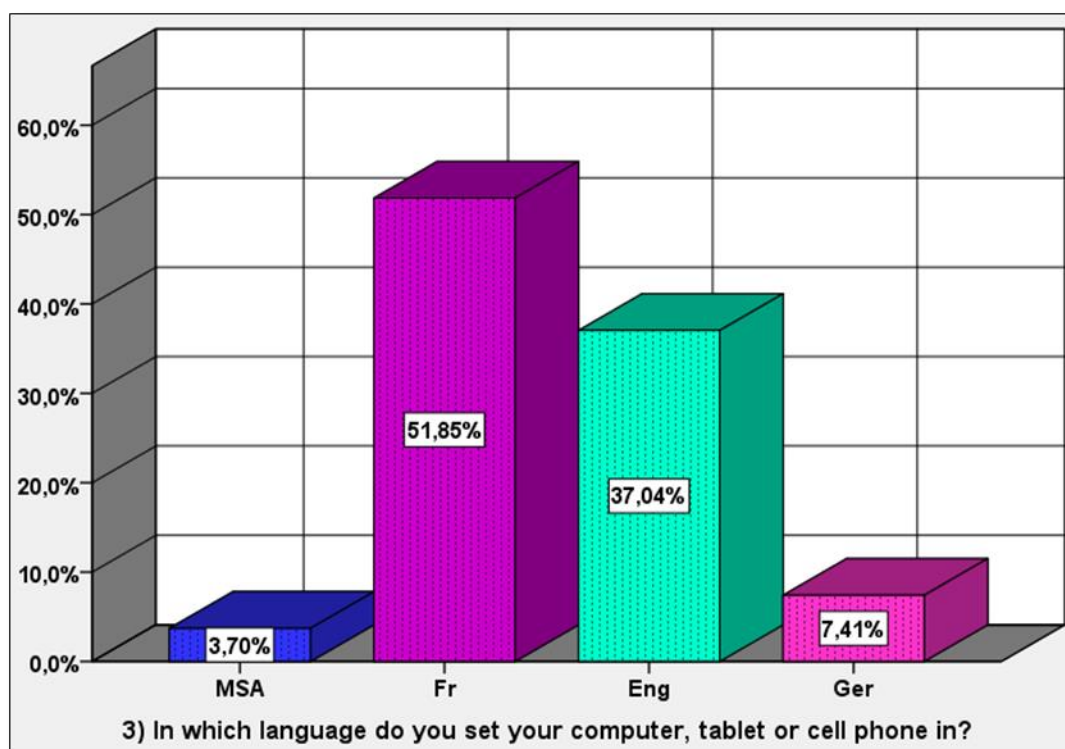
Graph 3.10 Language Use in Computers

As far as our respondents language use in computers in graph 3.10, 51.85% of our respondents say that it is *'French'*, and 37.04% of them state that they set them in '*English'*. These findings may be in turn to the fact that these two languages dominate the world of technology. 3.70% of our respondents i.e. only one participant sets his computer in *'MSA'*, which can be ascribed to the reason that *'MSA',* lacks technical useful words and/ or the failure of Arabic programmers to coin convenient words that suit users.

QQ4: Do you frequently use the Internet?

	Number	Percentage
Yes	27	100 %

Table 3.5 Regularity of Internet Use

Fortunately, all our respondents *'use the internet'* as it is shown in table 3.5. This is may be in turn to their desire to be updated, to chat with people from other countries and/or for other purposes such as distant learning and downloading software, videos, music, etc. This result is expected in this age of technology where those who do not use the Internet and/ or computers are considered illiterate.

QQ5: What is the language that you use when chatting with Keypals in the social media websites?
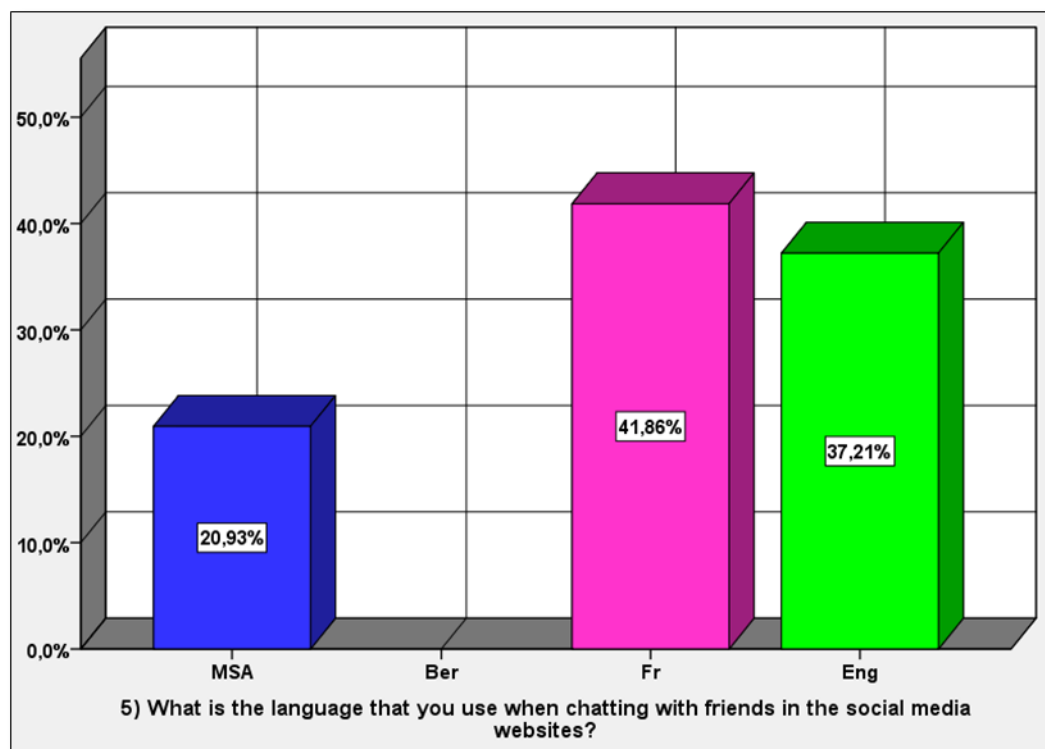
Graph 3.11 Language Use when Chatting with Friends in the Social Media Websites

Graph 3.11 illustrates that 42.86% of our respondents use *'French'* when chat with their friends. 37.21% of them use *'English'*. While, only 20.93% use *'MSA'* for the same purpose. The marginalisation of *'MSA'* and the obvious interest in foreign languages in the life of bilingual participants has only one interpretation which is increasing their fluency in those languages at the expense of the former.

QQ6: If your choice is a foreign language, why?
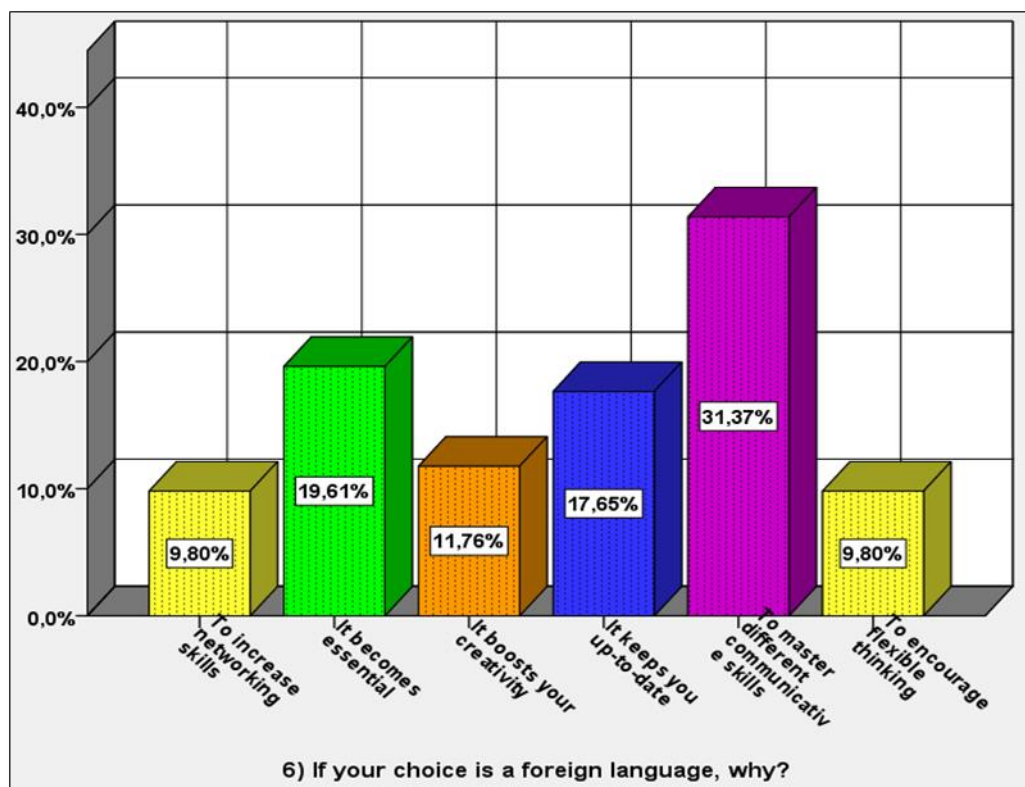
Graph 3.12 Reasons behind Choosing a Foreign Language when Chatting with Friends in the Social Media Websites

According to graph 3.12, 31.37% of our respondents use a foreign language *'to master different communicative skills'*. Thus, the majority of our respondents use a foreign language for the sake of communication because it a much demanded skill in such a globalised world. Low scores of our respondents are of those who use it for the sake of *'increasing networking skills'* and *'to encourage flexible thinking'* with a percentage of 9.80% for each. This is due to the fact that networking skills can be developed through other ways and increasing flexible thinking is related to one's personality. These results suggest that our teachers use a foreign language when chatting with friends for a variety of reasons and purposes that meet in developing their skills and proficiency in the target language .However, too much contact with L2 gives one an impression that they would unconsciously quit their native languages. Therefore, their identities will be affected partially negatively as one of our hypotheses state.

3.5.4 Attitudes towards Bilinguals

This section of the questionnaire aspires to recognise the different attitudes our participants have towards bilinguals and monolinguals at the same time.

QQ1: Do you belong to a bilingual family?

		Number	Percentage
Valid	No	10	37%
	Yes	16	59.30%
	Total	26	96.30%
Missing	System	1	3.70%
.Total		27	100%

Table 3.6 Bilingual Families' Membership

In the view of table 3.5, 59.30% of our participants *'belong to bilingual families'*. This result may be in turn to the reason that most bilinguals are pre-prepared to be bilinguals. Thus, they were a good sample to measure the influence that can be created by bilingualism and to verify one's assumptions.

QQ2: How does belonging to a bilingual family help you learning and speaking a foreign language?
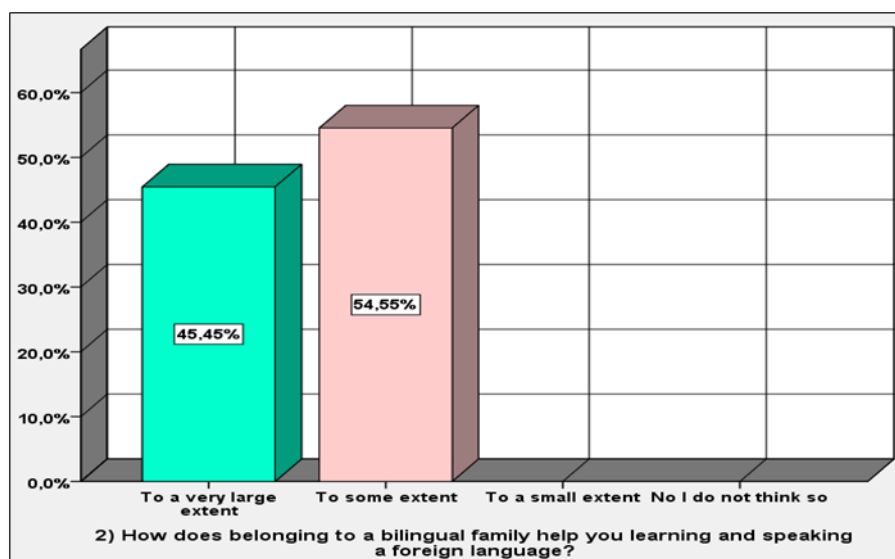
Graph 3.13 Benefits of Bilingual Families' Membership in Learning Foreign Languages

As graph 3.13 exhibits, 45.45% of our participants reckon that belonging to a bilingual family helps learning and speaking a foreign language *'to a very large extent'* and 54.55% of them suppose that it helps to serve that purpose *'to some extent'*. This result may stem from

the reason that learning languages depends to a large extent on the desire to learn them and attitudes towards them.

QQ3: Do you usually have prestigious conversation with bilingual speakers?

		Number	Percentage
Valid	No	2	7.4%
	Yes	24	88.9%
	Total	26	96.3%
Missing	System	1	3.7%
Total		27	100%

Table 3.7 Involvements in Prestigious Conversation with Bilingual Speakers

As clearly displayed in graph 3.7, 88.9% of our respondents say that they *'usually have prestigious conversation with bilingual speakers'*. This is due to their positive attitudes towards bilingualism in which they consider it as a source of enrichment. Accordingly, being bilingual can develop positive attributes such as tolerance, understanding, flexibility in dealing with others and discussing issues from different perspectives. In this vein, the philosopher Ludwig Wittgenstein (1922) has stated that "the limits of my language mean the limits of my world." (Quoted in Konnikova, 2015) Therefore, the more languages one knows the broader his/ her thinking will be. Besides, 7.4% state that they *'do not have such a conversation'* owing possibly to their beliefs that prestigious conversations are not only restricted to bilinguals.

QQ4: Do you find any difficulty when speaking a foreign language in front of monolingual speakers?

		Number	Percentage
Valid	No	11	42.31%
	Yes	15	57.69%
Total		26	100%

Table 3.8 Conversation Difficulties with Monolingual Speakers.

As table 3.8 clearly demonstrates, a considerable number of 15 of our respondents *'find some difficulties when they speak a foreign language in front of monolinguals'*. This may be attributed to the extensive use of foreign languages by our teachers due to the familiarity with those languages. Additionally, this matter may lead to misunderstandings between them and sometimes to negative attitudes from monolinguals towards them. The rest of participants *'find no difficulty'* may be due to their skilfulness in dealing with monolinguals such as**:** apologising before starting speaking and/ or translating when necessary.

QQ5: If yes, how often?
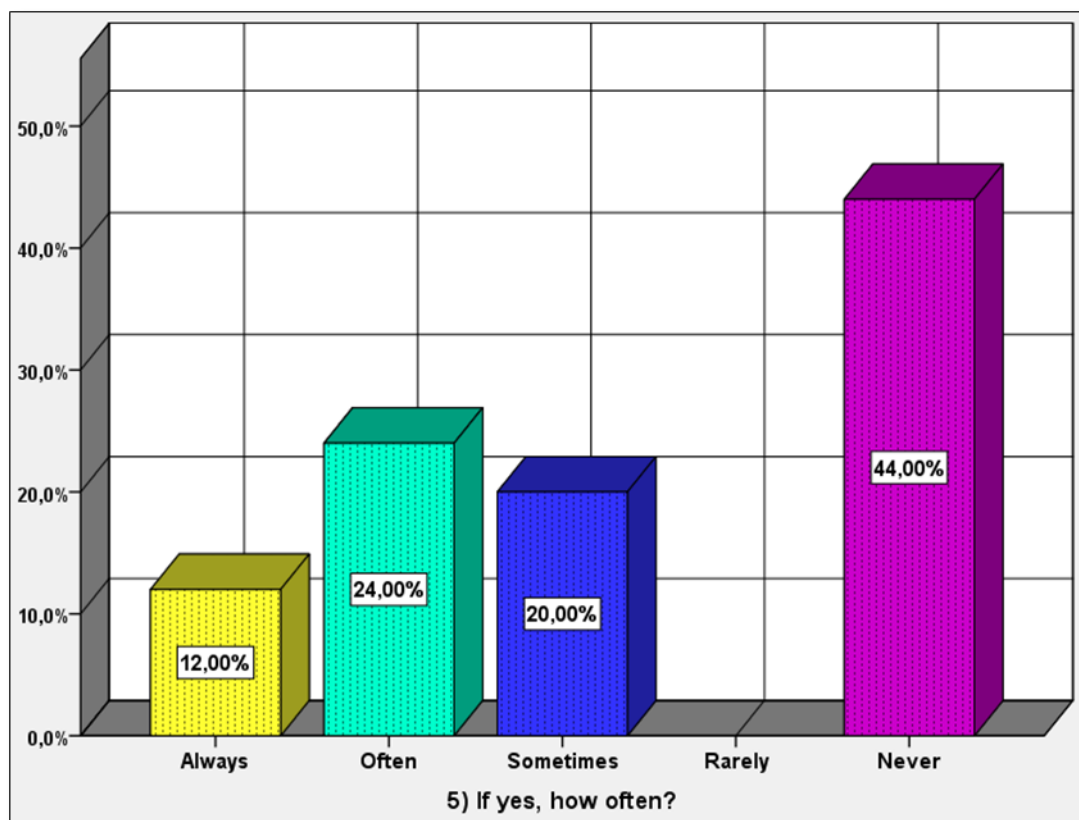
Graph 3.14 Frequencies of Conversation Difficulties with Monolingual Speakers

According to the findings presented in graph 3.14, 45% of our respondents *'often'* have difficulties when speaking a foreign language in front of monolingual speakers, 35% say that they *'sometimes'* meet such difficulties and 12% of our participants state that they '*always'* confront them. This result can be the outcome of negative attitudes of those monolinguals towards them or may probably because our participants use foreign languages extensively in front of them as mentioned previously.

QQ5:Are the difficulties are in terms of?
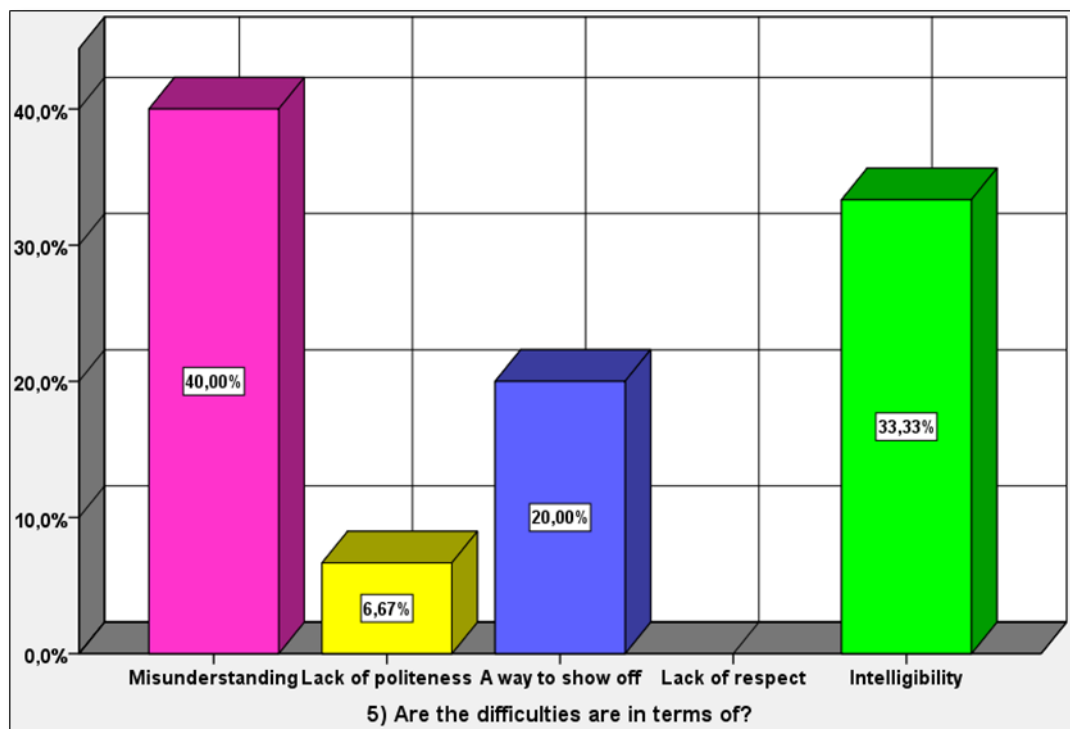
Graph 3.15 Kinds of Conversation Difficulties with Monolingual Speakers

Graph 3.15 exposes that the kinds of difficulties the respondents face in which they vary as follow: 40 % of the respondents say they are of '*misunderstanding'*, 33% of them state that they face *'intelligibility'* problems with them. This is due to the only logical reason that monolinguals do not master foreign languages. 7% declare that the kind of difficulty they face is '*lack of politeness,* which may be attributed to the fact that this is a rare case.

QQ6: Do you feel embarrassed when the others say you want to be a foreigner?

		Number	Percentage
Valid	No	17	63%
	Yes	9	33.3%
	Total	26	96.3%
Missing	System	1	3.7%
Total		27	100%

Table 3.9 Respondents' Embarrassment of Having Heard they are Foreigners

As it is clearly visible in table 3.9 that exposes that 63% of our respondents state that they *'do not feel embarrassed when others say they want to be foreigners'*. This result may be in turn to their pride of their belonging and/ or they believe that those people are totally wrong. Additionally, they just seek proficiency when they speak foreign languages and they do not really want to be foreigners. Moreover, the influence of those languages is stronger than them. 33.3% of the respondents '*feel embarrassed once the others say they want to be foreigners'* due to various reasons that will be presented in what comes next.

QQ6: Why do you feel embarrassed when the others say you want to be a foreigner?

6) Why do you feel embarrassed when the others say you want to be a foreigner?
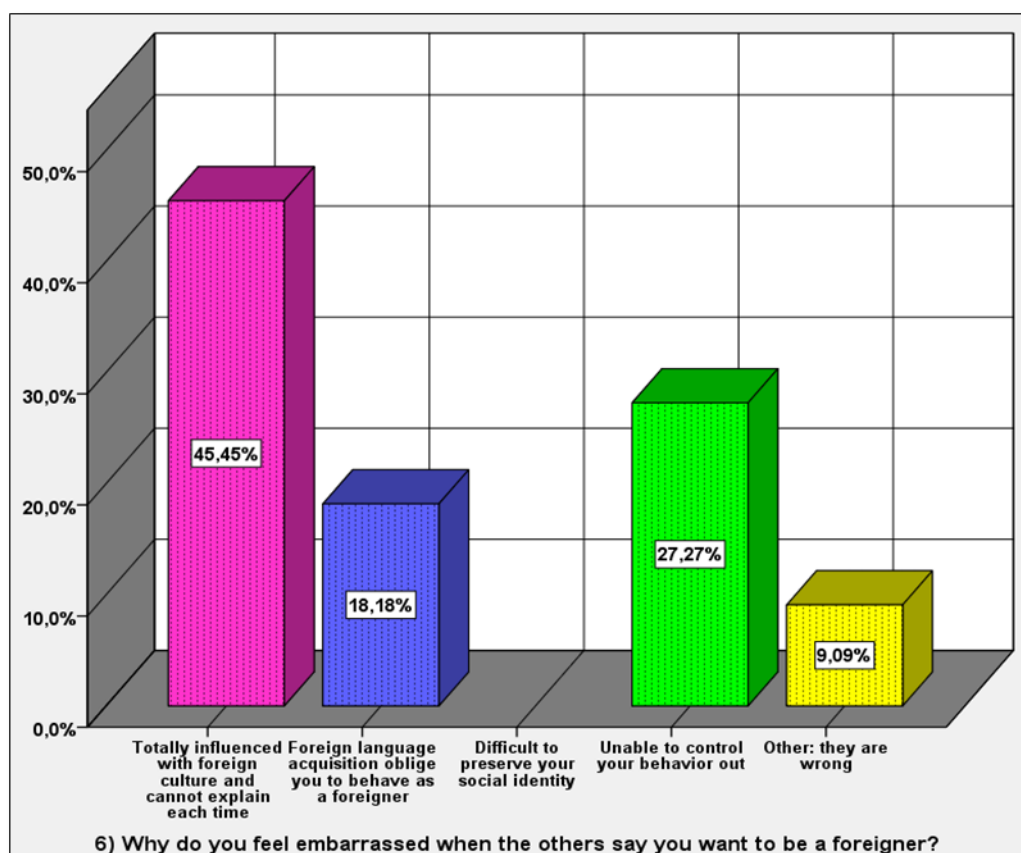
Graph 3.16 Reasons behind Feeling Embarrassed of Having Heard you are Foreigners

As it is evidently seen in graph 3.16, 45.45% (5) of the participants feel embarrassed when the others say they want to be foreigners because they *'are totally influenced with the foreign culture and cannot explain this each time'*. 27.27% (3) of them feel so because they *'are unable to control their behaviour out',* and 18.18% (2) of them admit that *'foreign language acquisition obliges one to behave as a foreigner'.* More to the point, these findings are due to the strong influence of bilingualism, which sometimes affects bilinguals negatively through creating some uncontrolled comportments. Only 9% (1) believes that such description *'is wrong'*. This may be because this matter triggers his/ her feelings because they touch his affiliation, patriotism and belonging.

QQ7: What are your attitudes towards monolinguals?
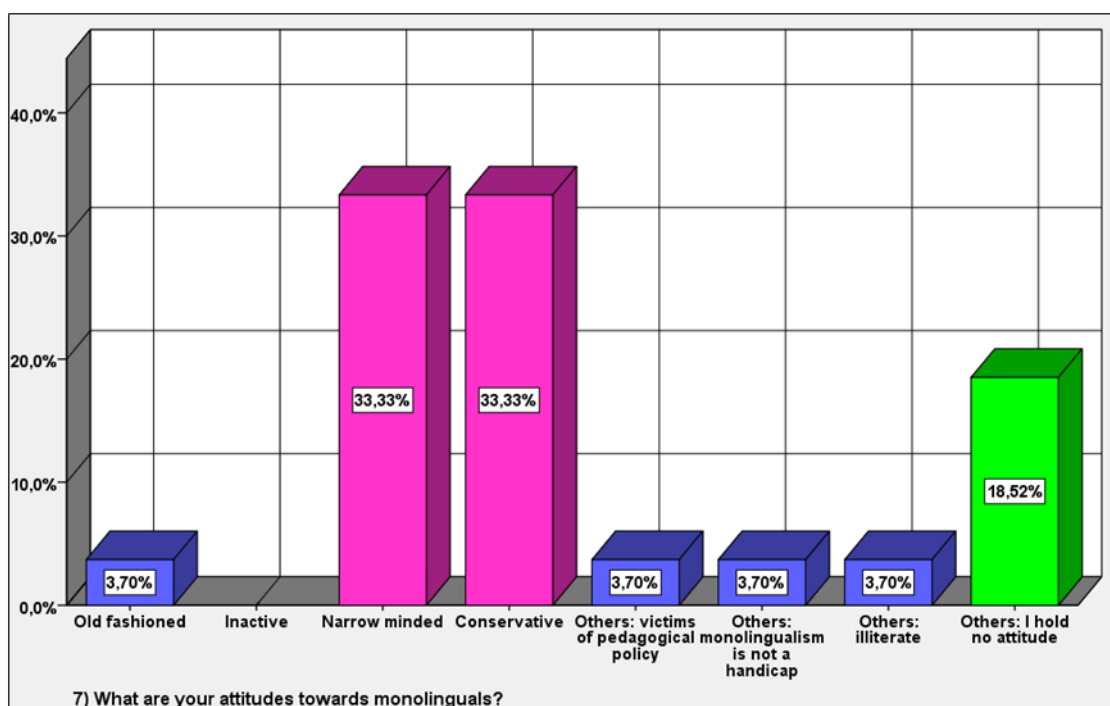
Graph 3.17 Attitudes towards Monolinguals

Graph 3.17 reveals that 33.33% teachers in our sampling consider monolinguals *'narrow-minded'*, and the same percentage of participants believe that they are *'conservative'* .This may be simply due to finding difficulties in interacting with them. Furthermore, we have noticed unexpected answers such as one of the respondents who strongly reacted and asserted that *'monolingualism is not a handicap'* may be because he believes that all those characteristics are not attributes of monolinguals only. Two other respondents think that they are *'illiterate'* and *'old-fashioned'*. This may stem from their beliefs that speaking foreign languages is essential nowadays. However, another one says they are *'victims of pedagogical policy'*, which may be attributed to inappropriate and poor methods that were available in the last decades.

QQ8: Do you think that bilinguals are different from monolingual speakers?

		Number	Percentage
Valid	Yes	26	96.30%
Missing	System	1	3.70%
Total		27	100%

Table 3.10 Variations amongst Bilingual and Monolingual Speakers

Table 3.10 demonstrates that 96% of our participants think that *'bilinguals are different from monolingual speakers'*. This total agreement among our respondents is due to the stereotypical point of view that bilinguals differ from monolinguals in many features.

QQ8: Is the difference is in terms of?
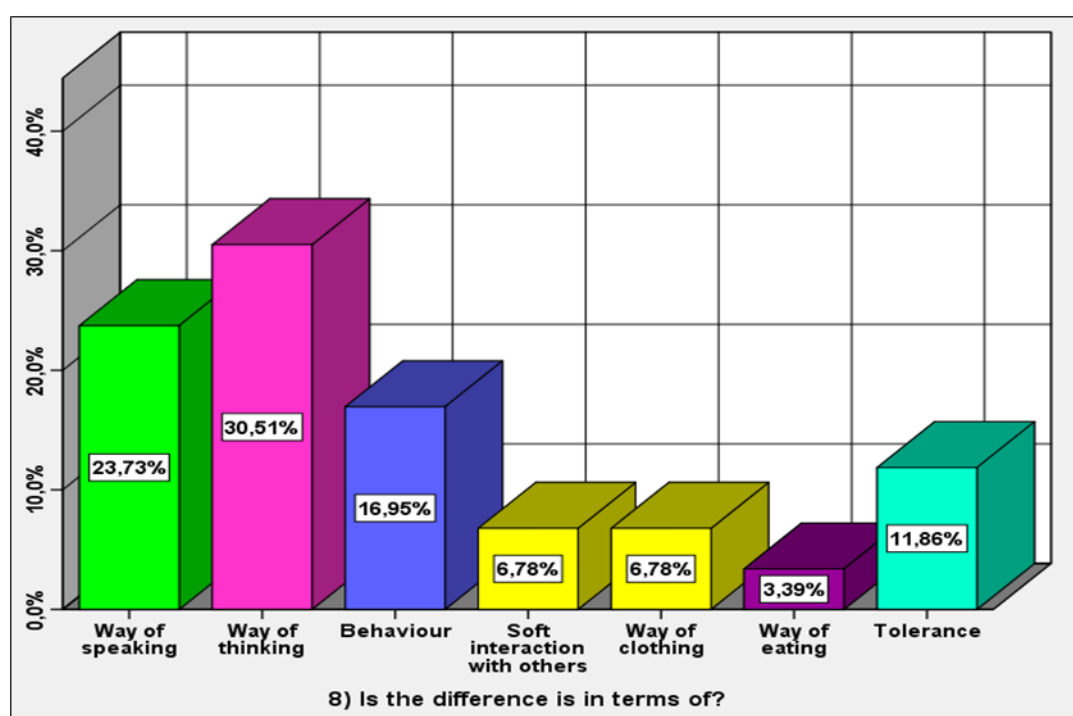
Graph 3.18 Aspects of Differences between Bilinguals and Monolinguals

According to graph 3.18, 30.51% of our respondents say that bilinguals differ from monolinguals in '*the way of thinking',* because the cognitive development that broadens their thinking and enables them to analyse issues in a logical flexible way in their lives in general not only while learning due to their cultural duality. Only 3% of them state that the difference is in the '*way of eating'*. This may be due to the reason that eating habits are governed by family norms and traditions. Hence, bilingualism brings many changes in the different aspects of the life for bilinguals that vary between positive and negative.

3.5.5 Attitudes towards Bilingualism

Throughout this section of the questionnaire, we intend to obtain our participants' attitudes towards bilingualism because speakers tell too much about the effect of this linguistic phenomenon on their identity.

QQ1: Which of the following promotes civilized conversation?

		Number	Percentage
Valid	Bilingualism	24	88.9%
	Both of them	2	7.4%
	Total	26	96.3%
Missing	System	1	3.7%
Total		27	100%

Table 3.11 Opinions about Promoting a Civilized Conversation

It is clearly observed that our participants have highly positive attitudes towards bilingualism since table 3.11 exposes that 88.9% of our participants think that *'Bilingualism'* promotes civilized conversations. This may be in turn to the fact that monolinguals cannot communicate with people with different languages and sometimes they form false ideas due to translation mistakes as the famous saying says, "translation is a betrayal to meaning" .Only, 7.4% of them say that it can be promoted by both of *Bilingualism'* and *'Monolingualism'.* This low score denotes that most of our respondents are well aware that monolingualism is not a deficiency; however, it makes communication with the others difficult. Particularly, if the language of those monolinguals is scientifically and technologically undeveloped, they will be obliged to learn their language.

QQ1: If your choice falls on Bilingualism, how? By:
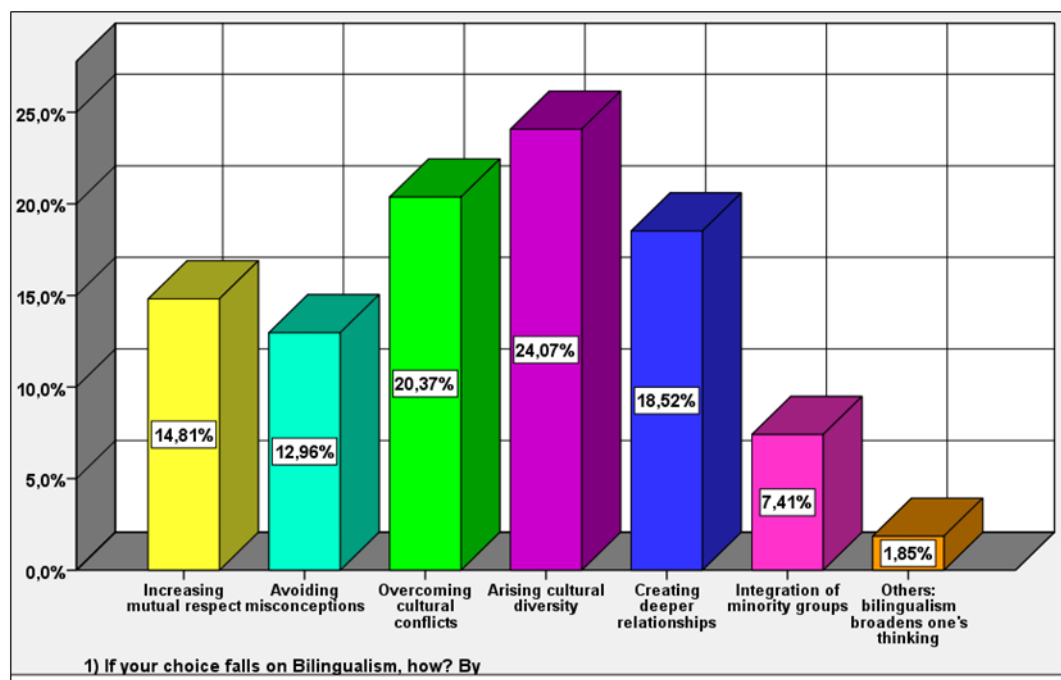
Graph 3.19 Ways of Bilingualism Promoting Civilized Conversations

In the same vein, as graph 3.19 demonstrates that 24.07% respondents say that bilingualism '*arises cultural diversity'* owing to the open-mindedness of bilinguals towards the cultures of the others and their ability to demonstrate their culture to them. Only 4 (7.41%) of them believe that it paves the way *'to the integration of minority groups'*. This low score can be into turn to the beliefs of most respondents that this cannot be realised through bilingualism alone but other things such as: fair political decisions, social equity and tolerance of majority groups.

QQ2: Can the problem of clash of civilizations be solved by Bilingualism?

		Number	Percentage
Valid	No	3	11.10%
	Yes	24	88.90%
	Total	27	100%

Table 3.12 Solutions to Clash of Civilizations via Bilingualism

The majority of the participants (88%) as shown in table 3.12 believe that bilingualism is a convenient tool *'to overcome clash of civilizations'*. This general agreement stems from their conviction that bilingualism is the key to mutual respect between peoples and correcting some fallacies that are caused by racists.

QQ2: If yes, how?
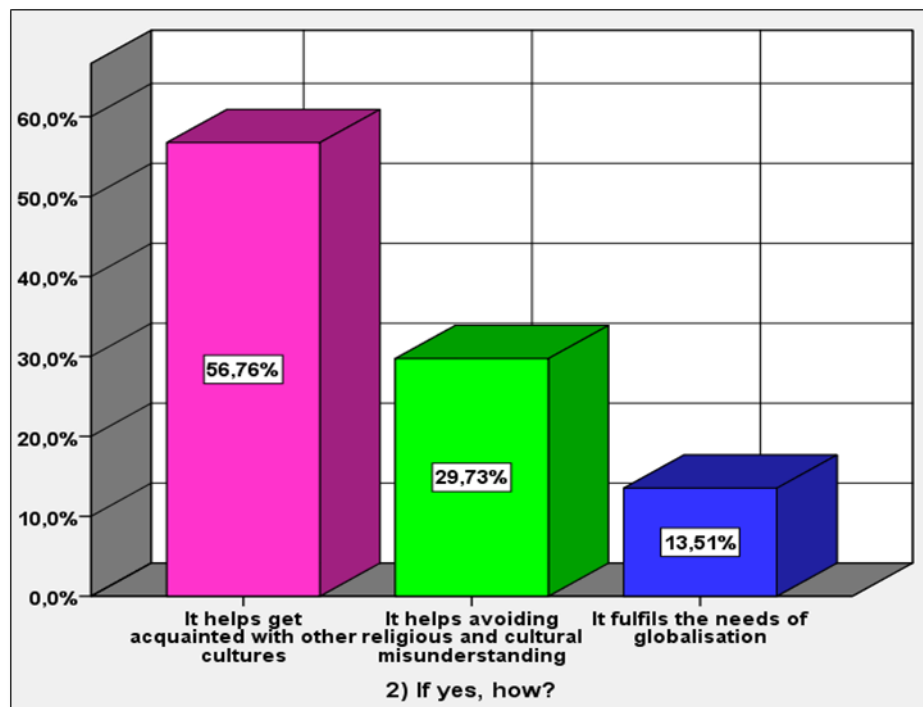
Graph 3.20 Ways Bilingualism Help Solving the Problem of Clash of Civilizations

According to graph 3.20, the findings revealed that 56.76% of our respondents think that bilingualism helps solving the problem of clash of civilizations by helping get acquainted with other cultures because knowing other cultures would reduce some misconceptions. Too few of them (13.51%) say that this would happen through the fulfilment of the needs of globalisation. This is may be owing to the fact that most of our respondents believe that globalisation has other hidden objectives such as: the supremacy of western civilisation over the other cultures.

QQ3: Do you think that Bilingualism can be one of the causes that can lead to language conflict?

		Number	Percentage
Valid	No	16	59.30%
	Yes	11	40.70%
	Total	27	100%

Table 3.13 Bilingualism versus Language Conflict

In this part of questionnaire, results show that 59.30% of our respondents believe that bilingualism does not create language conflict; perhaps because they are satisfied because the former is a solution to the latter. 40.70% of them think that it can be so. This score may be in turn to their awareness that bilingualism has many forms of implications. The case of Ber in Algeria is a real example of that.

QQ3: If yes, how?
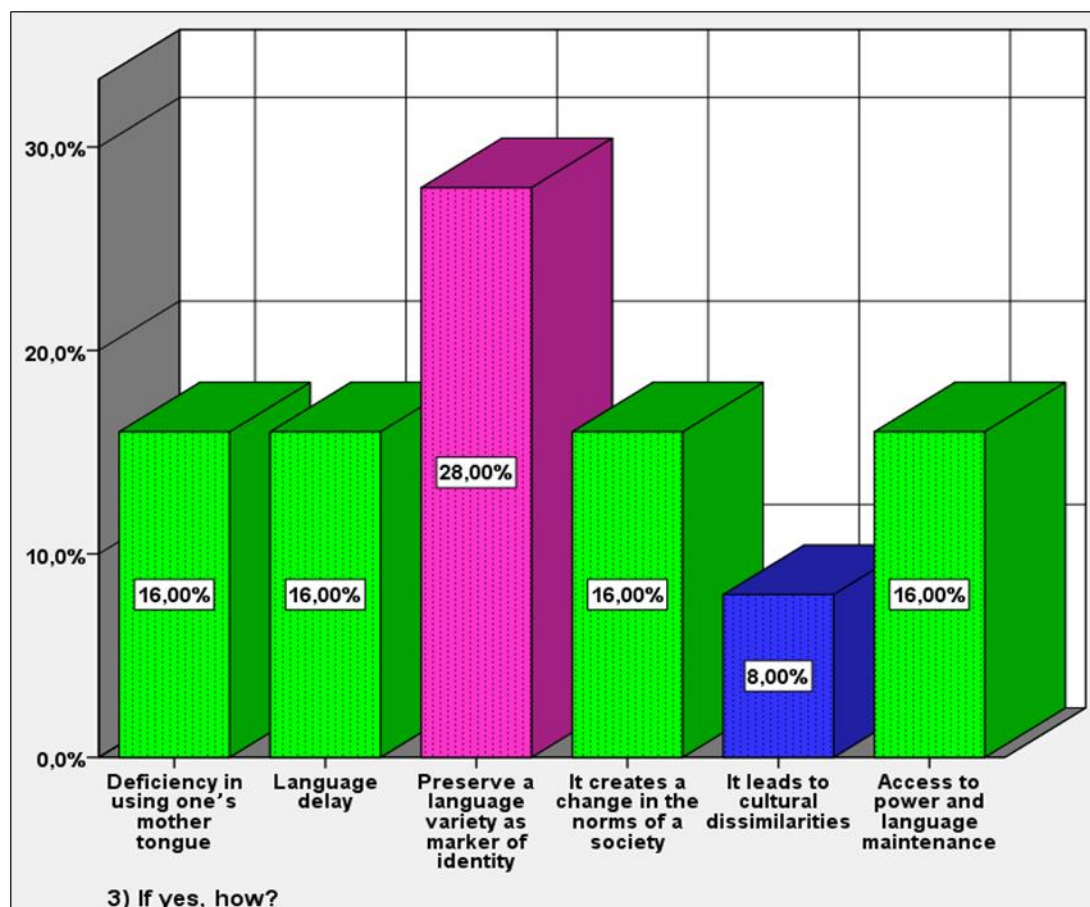
Graph 3.21 Ways Bilingualism Lead to Language Conflict

As graph 3.21 shows, the majority of our participants 28% believe that bilingualism can create language conflict if an ethnic group tries '*to preserve a language variety as marker of identity'*. This is perhaps because they take into consideration countries with different ethnic groups; each group tries to impose its identity through its language. This fact makes it difficult for language planners to find a solution that satisfies these groups and may create conflict between them and even sometimes amongst politicians. Only 8% declare that *'bilingualism leads to cultural dissimilarities',* may be due to the reason that those dissimilarities already exist and are not caused by bilingualism.

QQ4: Can it also be a cause of language death?

		Number	Percentage
Valid	No	14	51.9%
	Yes	12	44.4%
	Total	26	96.3%
Missing	System	1	3.7%
Total		27	100%

Table 3.14 Bilingualism versus Language Death

As clearly shown in table 3.14, 51.9% of participants think that *'bilingualism cannot be a cause of language death'*. This can be attributed to their conviction that it is not bilingualism that leads to the death of languages; however, other factors cause that such as: the abandonment of the native speakers to those languages. 44.4% of our respondents believe *'in the contrary'*. How this may occur will be exhibited in what comes next.

QQ4: If yes, how?
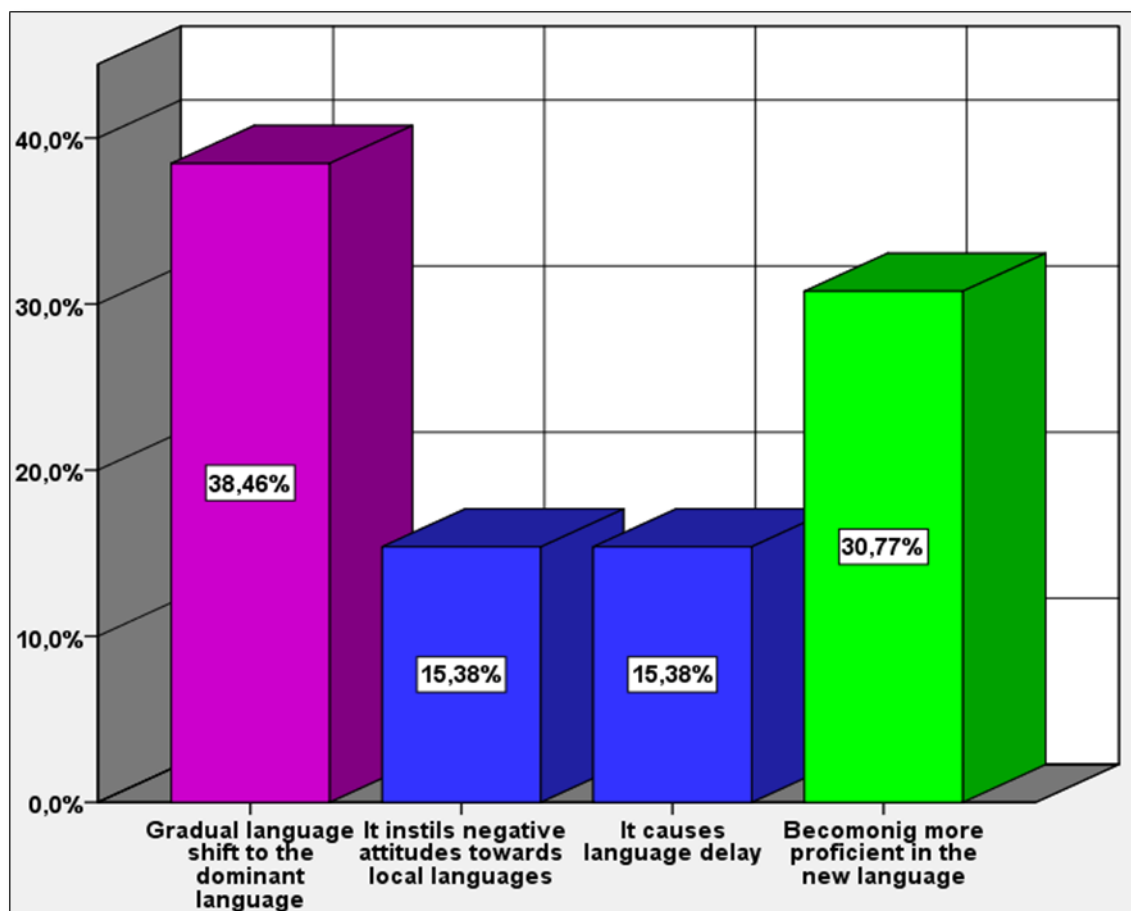
Graph 3.22 Ways Bilingualism Lead to Language Death

Graph 3.22 reveals that 10 (38.46%) respondents believe that bilingualism can result in language death through '*gradual language shift to the dominant language'*, 8 (30.77%) think that this may happen by '*becoming more proficient in the new language.* These two high scores may be in turn to their awareness that the regular use of foreign languages -whatever the reasons are; economic, educational and/ or social- will lead to the abandonment of the native one over time. Only 4(15.38%) of them reckon that it can lead to such a phenomenon by '*instilling negative attitudes towards local languages'*. Equal proportion of them declares that it can occur via *'language delay'.* These two low scores can be attributed to the fact that most of our participants believe that these latter causes share in language death but they are not principal ones if compared with the former ones.

QQ5: How can Bilingualism be a positive aspect?
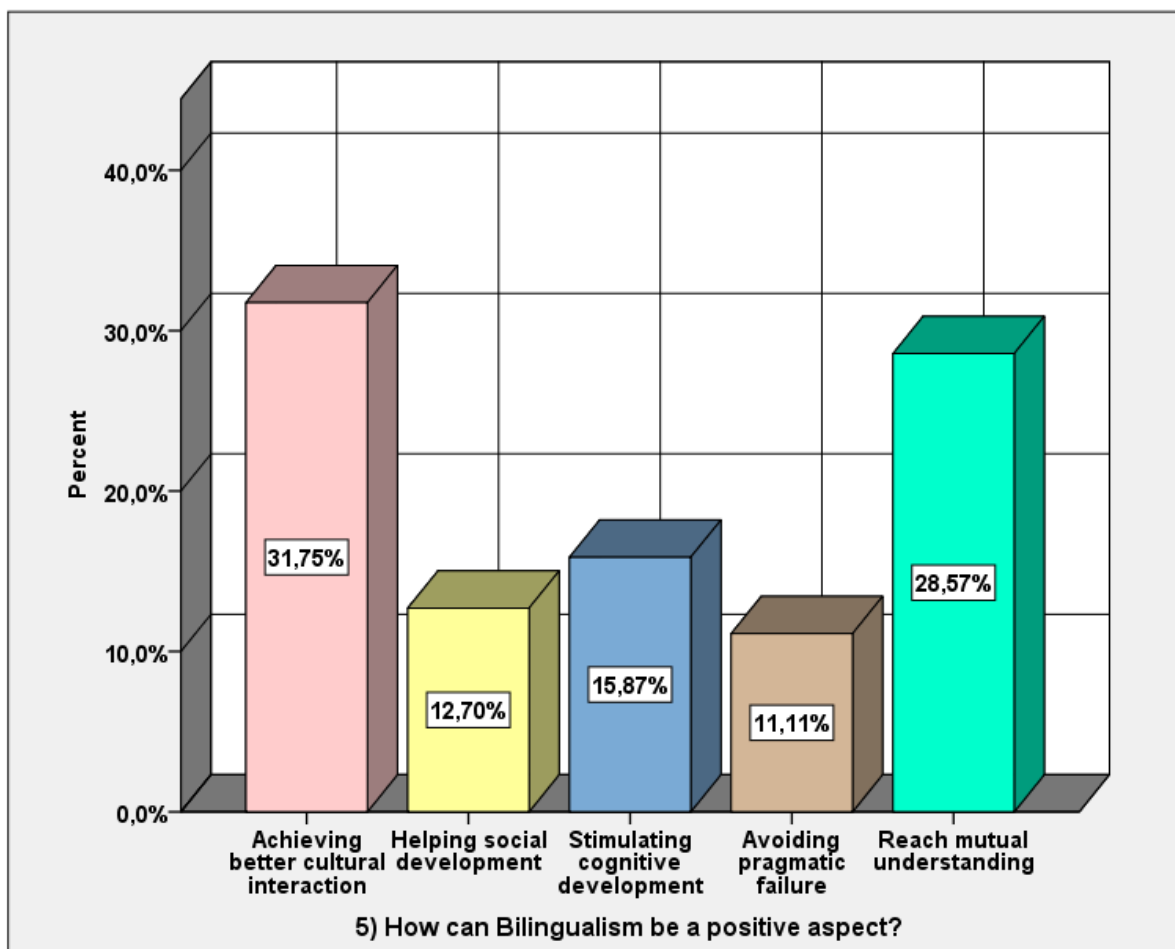
Graph 3.23 Positive Sides of Bilingualism

As graph 3.23 displays, 13.75% of our respondents believe that bilingualism can be a positive aspect by '*achieving better cultural interaction*', 28.57% think that this would happen by '*reaching mutual understanding*'. These high scores may be in turn to the satisfaction of most of our respondents that these are the most important advantages of bilingualism. Only 11.11% of them state that it would be positive by '*avoiding pragmatic failure*'. This low percentage can be attributed to the reason that this phenomenon is not very interesting since the other aspects of bilingualism that are more intriguing and valuable.

3.5.6 Bilingualism versus Identity

The last and the most important part of the questionnaire findings will point and bring to the light the most important questions that are related directly to our research questions.

QQ1: Does the use of a foreign language mean denying social belonging and national identity?
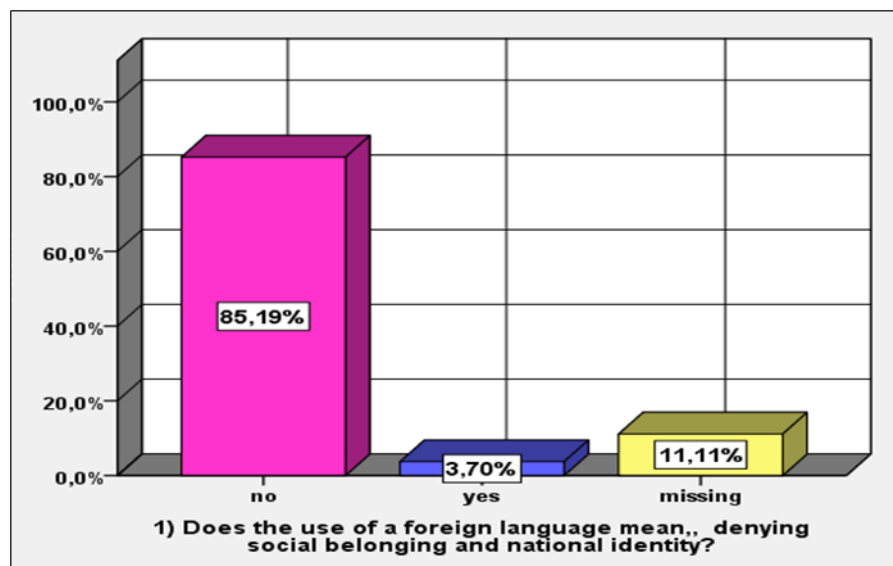
Graph 3.24 Bilingualism versus Social Belonging and National Identity

The first question in this section seeks to answer the research question**s** that we consider the most pivotal in our dissertation. Graph 2.24 illustrates that 23 (85.19%) participants say that the use a foreign language does not mean denying social belonging and national identity. This result certainly reflects their pride of their identity and belonging and refutes one of our hypotheses. Only one (1) respondent thinks that the use of a foreign language means denying social belonging and national identity. This finding can be attributed to the fact that this participant believes that when language as an essential part of identity is ignored for the sake of another language, identity is abandoned. In this trend, Benjamin (2002) says:

> *Culture, identity and language may be inextricable from each other; all create identity, or, at least, important aspects of identity. But language not only creates the contours of identity, it also may set up the conditions for other kinds of inclusion and exclusion, belonging and not belonging, success and failure… Language gives meaning to social structures, identity-creating and oppressive ones.*(Quoted in Rovira , 2008 p.68)

QQ1:If yes, how? By:
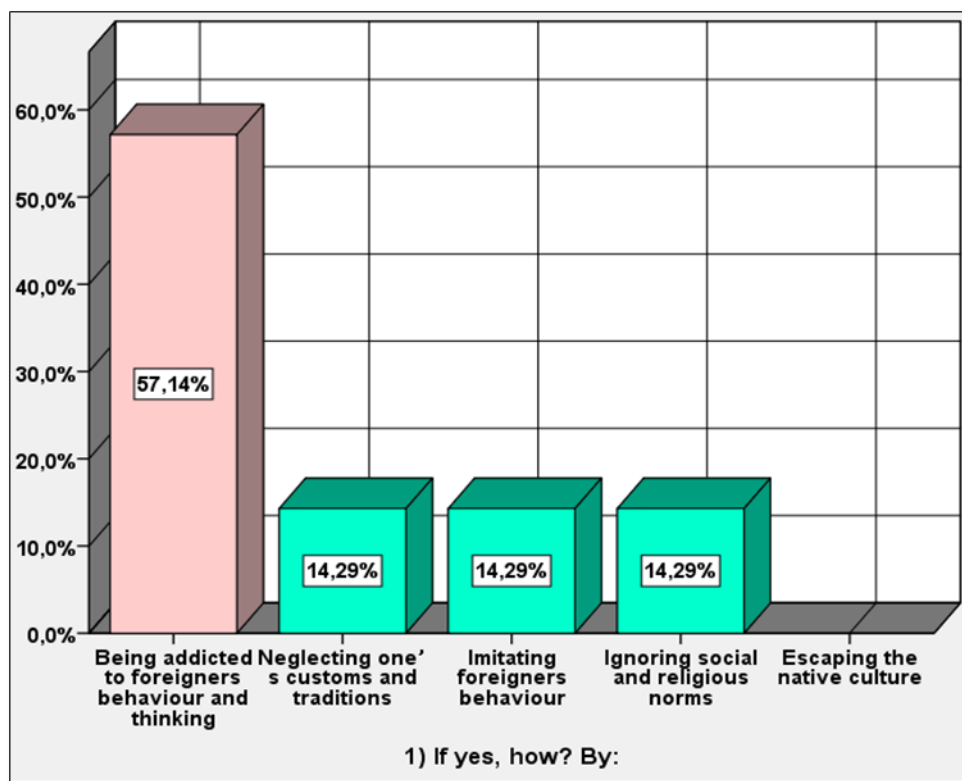
Graph 3.25 Negative Influence of Bilingualism on Social Belonging and National Identity

As clearly shown in Graph 3.25,57.29% of those who think that using a foreign language sometimes means denying social belonging and national identity through '*addiction to foreigners' behaviour and thinking*'. This may be attributed to the fact that behaviour and thinking reflect to a large extent one's beliefs and dispositions and mainly the individual identity. Each of *'neglecting one's customs and traditions, 'imitating foreigners behaviour'* and *'ignoring social and religious norms'* represent 14.89%.This is may be in turn to their beliefs that addiction is stronger than negligence and imitation.

QQ1:If no, why not?
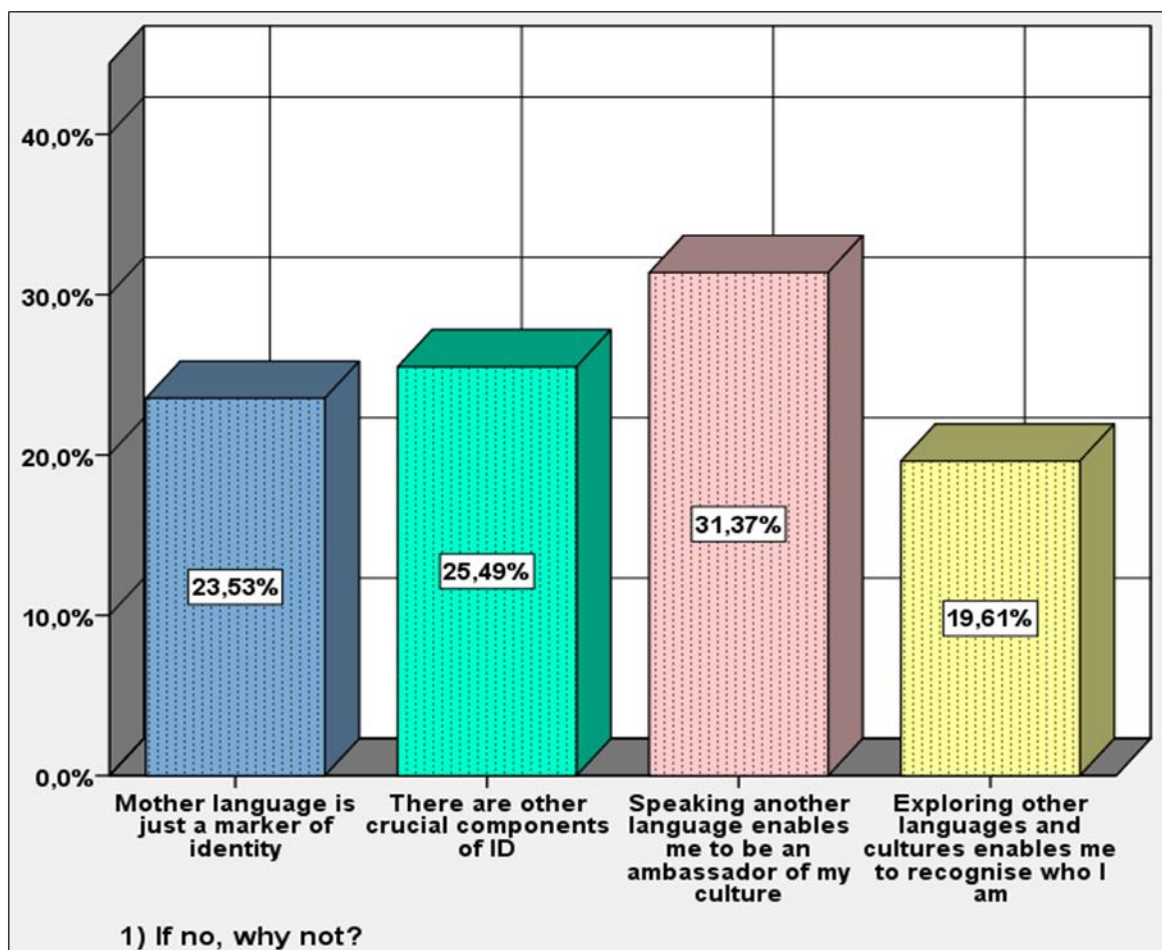
Graph 3.26 Positive Influence of Bilingualism on Social Belonging and National Identity

It is obviously visible in graph 3.26 that 31.37% of those who believe that '*speaking another language enables* them *to be an ambassador of his/ her culture'* i.e. using a foreign language does not mean denying social belonging and national identity. This is perhaps due to their conviction that speaking foreign languages is a tool that is required to serve many purposes as showing their culture, which is an essential component of identity to other peoples. 25.49% reckon that '*there are other crucial components of identity'*, a similar rate of them think that the '*mother language is just a marker of identity'.* Only 19.61% of our respondents think that using them for '*exploring other languages and cultures enables one to recognise who he/she is'*. This low score may be in turn to the reason that the other objectives of using a foreign language are more important than this one.

QQ2: Do you think that your cultural values and social behaviour have changed after becoming a bilingual?

	Number	Percentage
No	13	48.10 %
Yes	14	51.90 %
Total	27	100 %

Table 3.15 Bilingualism versus Cultural Values and Social Behaviour

Table 3.15 reveals that 51.90% of our participants answered '*Yes*' that their cultural values and social behaviour had changed after becoming bilinguals**.** The score of this question reflects a contradiction in our participants' answers to the first question of this section, in the sense that most of them say that they do not deny their identities at the same time a considerable number of them said that their cultural values and social behaviour had changed after becoming bilinguals. The result may be attributed to the reason that bilingualism has such a strong influence that it is difficult to escape. The rest respond negatively via *'No'* due perhaps to their carefulness in learning foreign languages and/ or considering those languages as tools of work no more.

QQ2: If yes, the change is noticed in:
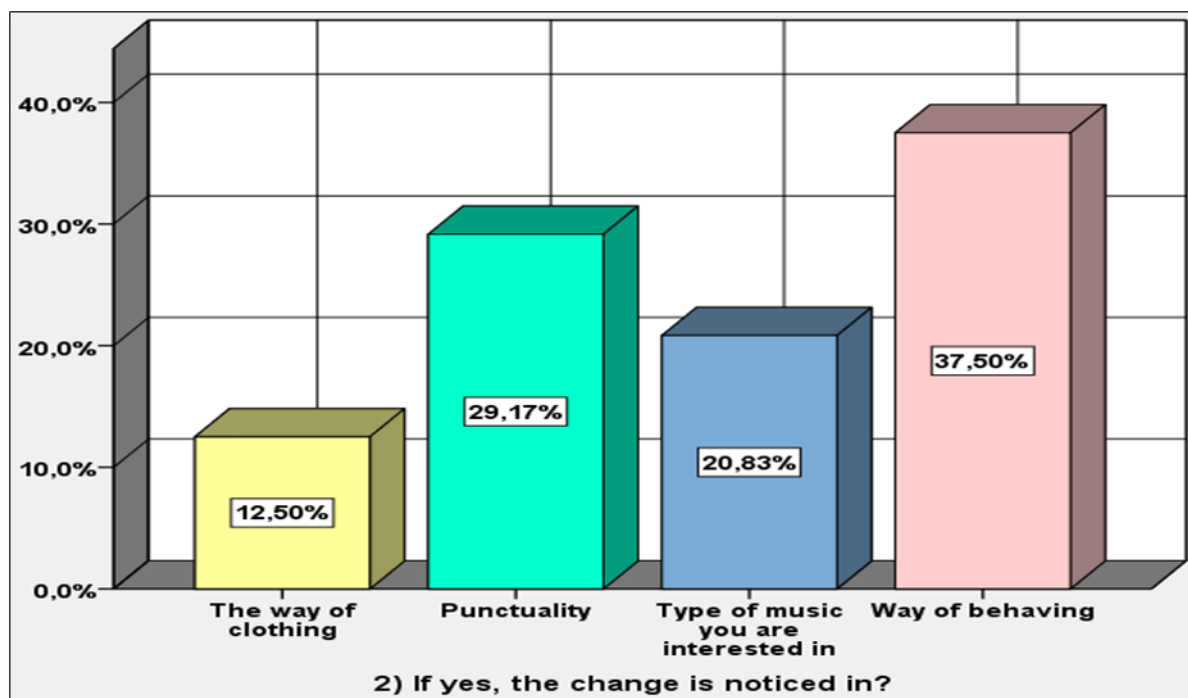
Graph 3.27 The Impact of Bilingualism on Cultural Values and Social Behaviour

As graph 3.27 displays, 37.50% of our respondents stated that they noticed change in *'the way of behaving',* due possibly to too much contact with the foreign culture and/ or imitation of foreigners to improve their language skills in foreign languages. Only 12.50% answered that they perceived change in their *'way of clothing'*. This low percentage may be ascribed to the reason that the way of clothes gets affected by other factors such as style and fashion more than by bilingualism. By this token, one can stand that bilingualism plays a crucial role in reconstructing a bilingual unique identity which is a mixture of principles and values which joins the positive aspects of cultures of both the mother language and the second language.

QQ3: When learning any foreign language, do you feel that you have developed new thoughts / attitudes through their cultures?

	Number	Percentage
No	1	3.70 %
Yes	26	96.30 %
Total	27	100 %

Table 3.16 The Acquisition of New Thoughts or Attitudes via Learning a Foreign Language

When our respondents were asked if they felt that they had developed new thoughts/ attitudes through the cultures of foreigners when learning any foreign language, nearly all of them said *'Yes'* (with an average rate of 96.30%) as Table 3.16 visibly displays. The observed agreement can be attributed to the reason that learning a foreign language includes; learning the history, literature and culture of the people speaking that language i.e., forming thoughts about those people and attitudes towards them. One participant stated that he/she had not developed new thoughts/ attitudes through their cultures, may be because this respondent is novice in the field and has little interest in their cultures.

QQ3: If yes, how? By:
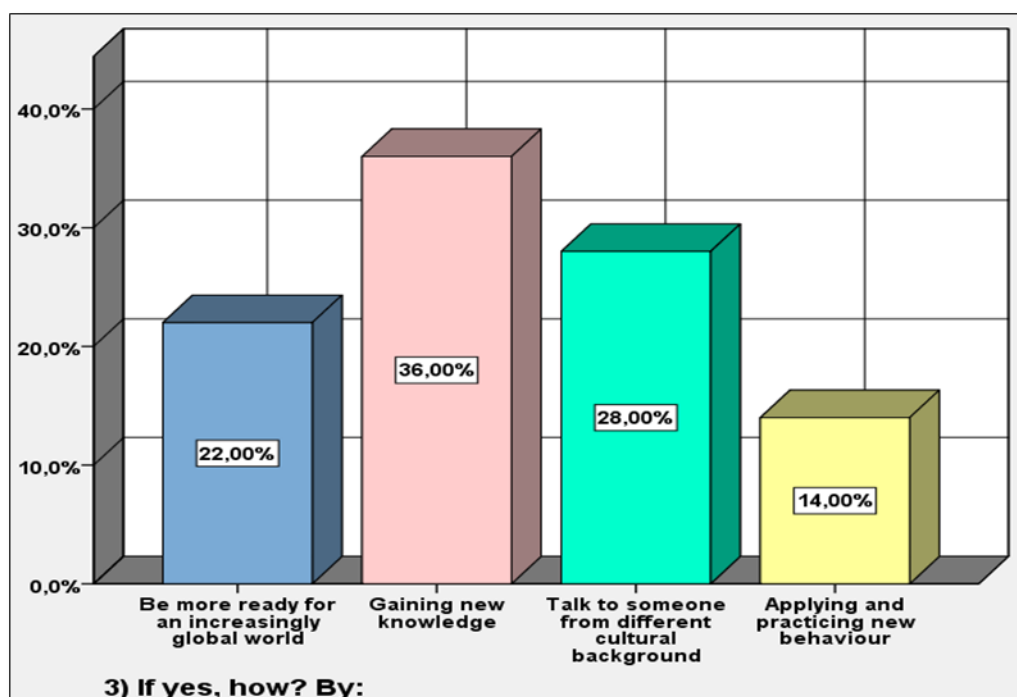
Graph 3.28 Reasons behind Acquiring New Thoughts or Attitudes via Learning a Foreign Language

As Graph 3.28 exposes that 36% of our participants said that they had developed new thoughts/ attitudes through their cultures by *'gaining new knowledge'* because the latter will certainly make people form ideas and insights about societies. Only 14% of them stated that this occurs by *'applying and practicing new behaviour'.* This low score is possibly due to the fact that this is not enough to develop new considerations and outlooks on life and peoples.

QQ4: Do you feel lost amid two cultural values?

	Number	Percentage
No	25	92.60%
Yes	1	3.70%
Sometimes	1	3.70%
Total	27	100 %

Table 3.17 the Dilemma of the Duality of Cultural Values

According to table 3.18, most our respondents (92.60%) do not feel lost amid two cultural values. This is perhaps because they are able to separate the two cultures and devote each of them for a particular purpose. Additionally, they do not allow the foreign culture to dominate their original one or intervene in it. One of the respondents states that he/ she feels

so and another says that he/ she sometimes feels lost. This loss may be owing to their deep immersion in the foreign culture that created as a sort of struggle in them.

QQ4: If yes, how?
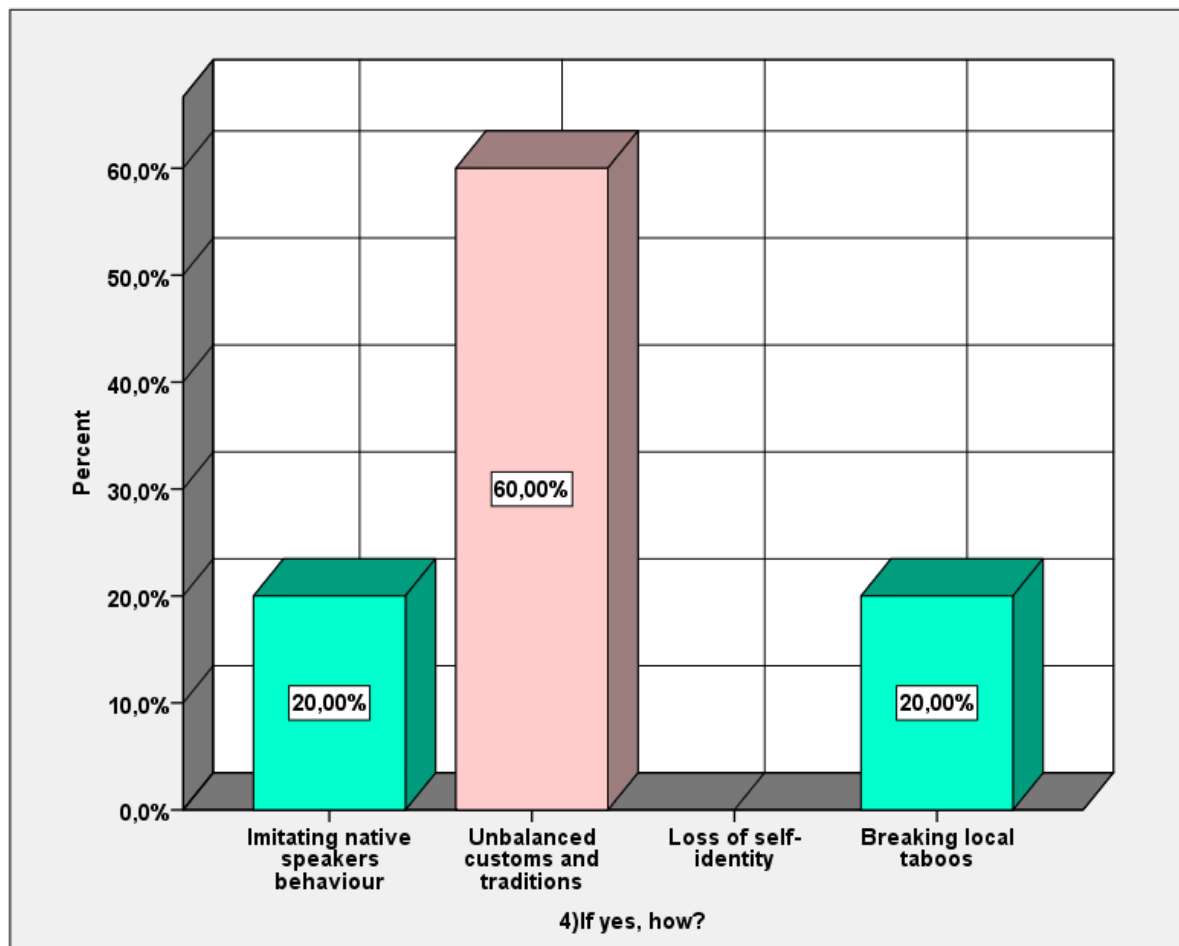
Graph 3.29 Reasons behind the Dilemma of the Duality of Cultural Values

Graph 3.29 shows that 60% of those who feel lost amid two cultural values state that this happens by *'unbalanced customs and traditions'* because contact with two cultures which are dissimilar in many aspects may create struggle in them. 20% of them feel lost by *'imitating native speakers' behaviour'* which may be attributed to their feeling of remorse once imitating foreigners. A similar percentage to the former of our participants has the same feeling by '*breaking local taboos'*. This is may be in turn to the conflict they live in about whether breaking those taboos is acceptable or not.

QQ5: Which of the following is mostly affected by Bilingualism?
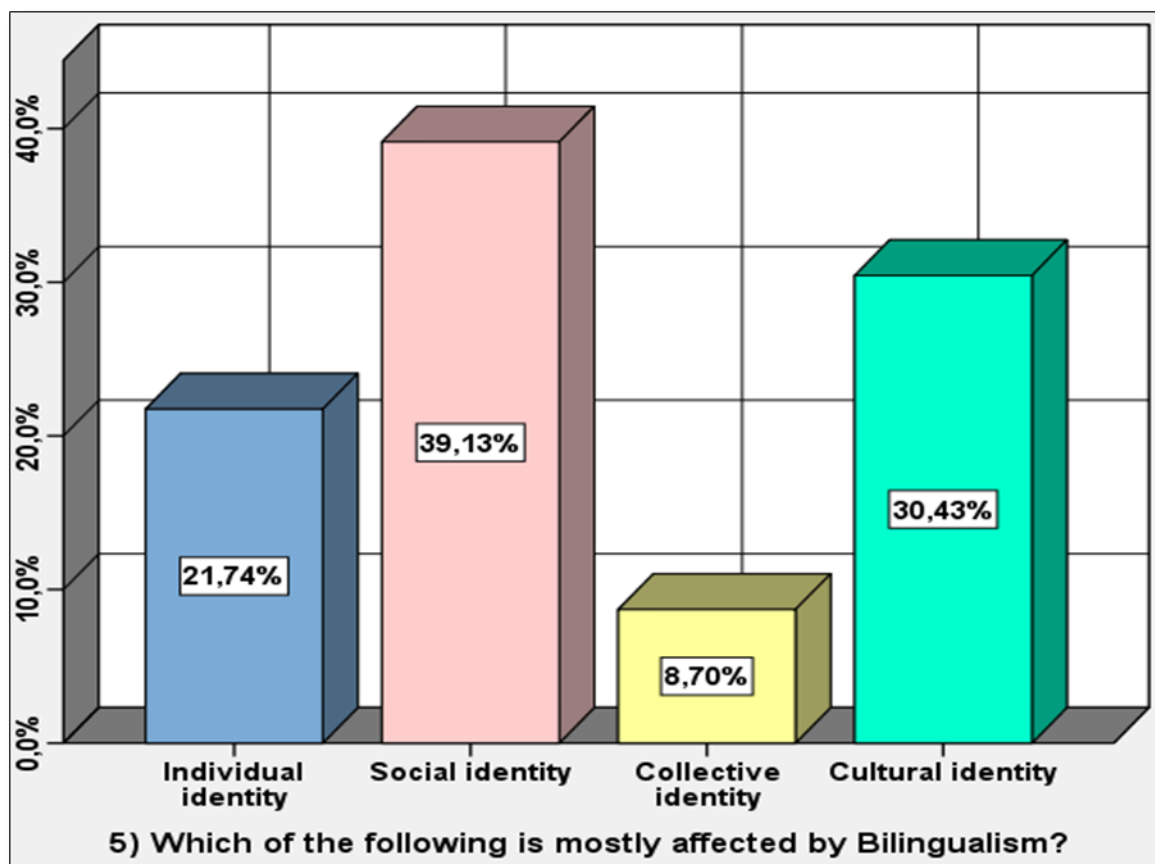
Graph 3.30 The Effects of Bilingualism on Bilinguals' Identities

According to graph 3.30, 39.13% of our respondents think that bilingualism affects the *'social identity'* more than other identities because of the high status bilinguals have as elite people within their societies. *'Collective identity'* seems to be the least affected one with an average rate of (8.7%). This low score may be owing to the reason that the constituents that join the citizens of given society are greater than to be affected easily by bilingualism because their presence is a matter of existence.

QQ6: Way to be bilinguals and preserve national identity?
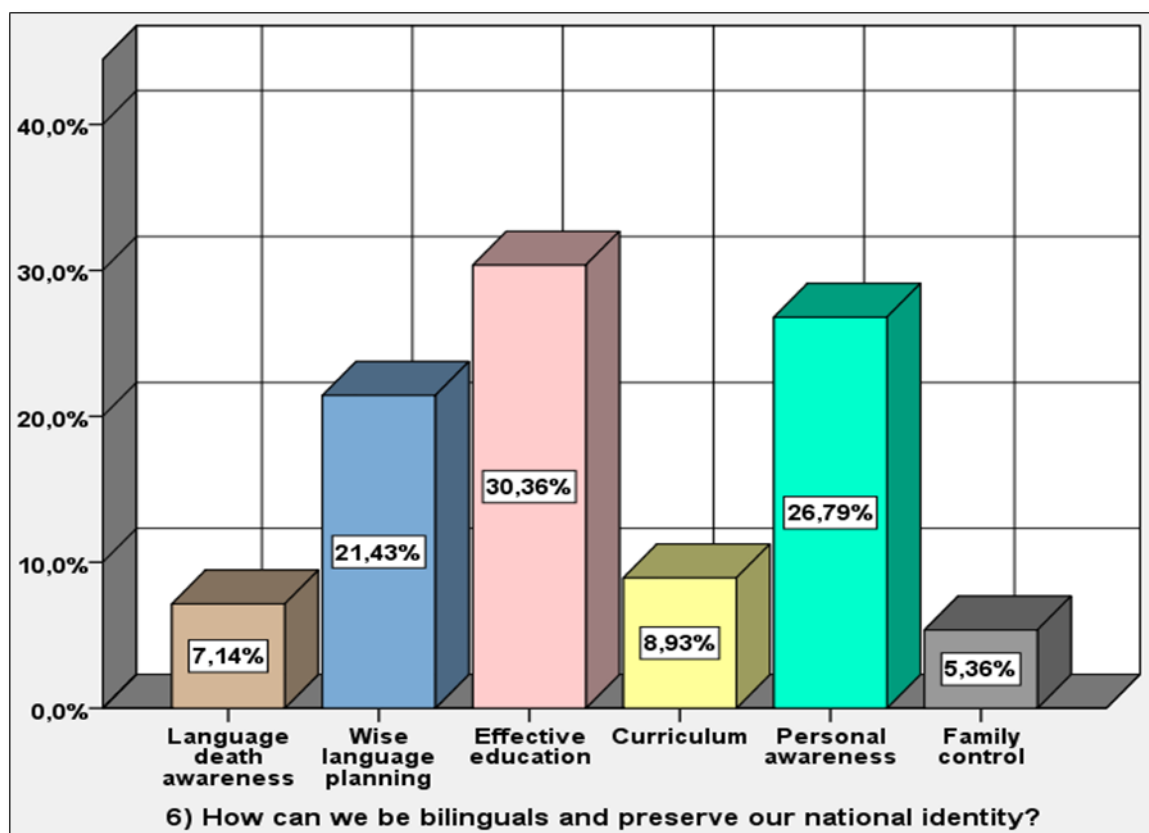
Graph 3.31 Bilinguals' Maintenance of their National Identity

As graph 3.31 reveals, 30.36% of our respondents believe that we can be bilinguals and preserve our national identity through *'effective education',* simply for the reason that it is there at schools and universities where bilinguals receive most of their knowledge; therefore, forming citizens who speak different languages that would boost their nation and proud of their own language and belonging. Only 5.36 % of them think that we can do so by *'family control'* because control has never been a solution to such kind of problems namely in this digital era.

QQ7: In your opinion, may any foreigner learning your language be influenced by your culture, customs, traditions and religion?

		Number	Percentage
Valid	No	10	37.0%
	Yes	15	55.6%
	I don't know	1	3.7%
	Total	26	96.3%
Missing	System	1	3.7%
Total		27	100%

Table 3.18 The Possible Reciprocity of Foreigners' Adoption of our Cultural Norms

As table 3.19 exposes that 55.6% of our respondents believe that *'foreigners get influenced by their culture, customs, traditions and religion when learning their language'*. This may be due to their conviction that learning any foreign language is never without influence. 37% think that they *'do not do so'* due probably to measuring this on themselves i.e. they do not get influenced with the foreign culture or they know the mentality of some foreigners.

QQ8: Do you think that foreigners are influenced by your culture the way you do?

		Number	Percentage
Valid	No	17	62.96%
	Yes	9	33.34%
	I don't know	1	3.70%
	Total	27	100%

Table 3.19 Opinions about Foreigners' Influence by the Culture of others

Strangely enough, table 3.20 demonstrates that 62.96% of our participants state that *'foreigners are not influenced with their culture the way they do'* perhaps because they communicate with foreign people and they know their attitudes towards other cultures and/ or they believe that peoples get influenced by the culture of the leading and prosperous societies at a time their nation suffers from recession at all domains. 33.34% think that they '*are influenced with it'* since they know some foreigners who admire their culture though this rarely happens.

QQ8: If no, why?
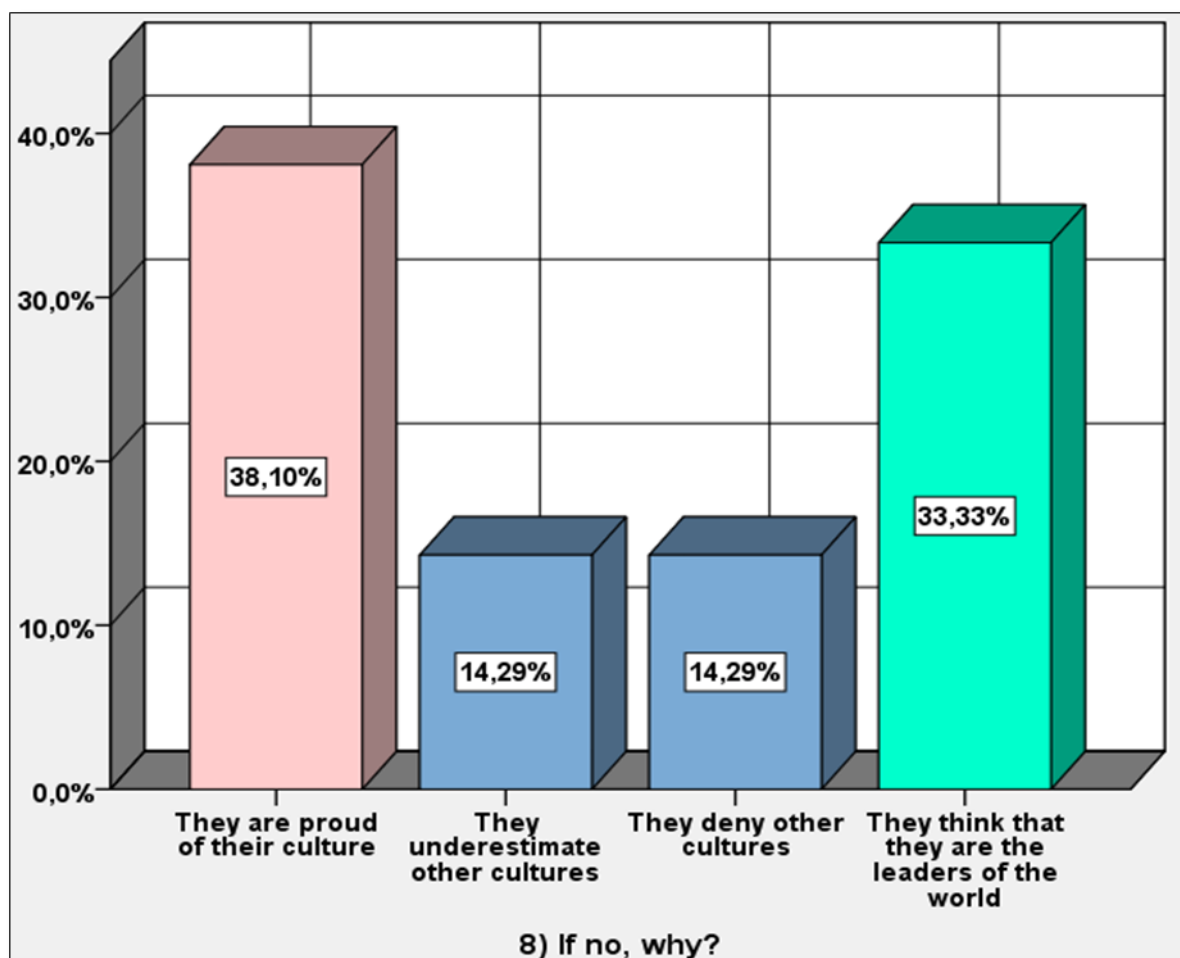
Graph 3.32 Reasons behind Foreigners' Rejection of others Cultural Norms

As a final point, graph 3.32 illustrates that our respondents think that foreigners are not influenced by their culture the way they do for a variety of reasons. To begin with, 38.10% state so because they are '*proud of their culture'.* This is simply because this is apparent in through they stand firm to it. 33.33% of them think that they are not influenced for they '*think that they are the leaders of the world*', which may be attributed to the declaration of their rulers that dignify their achievements and all that are related to them. 14.29% state that because they '*underestimate other cultures'*, and a similar proportion thinks so for they *'deny other cultures'.* These two findings may be in turn to the hostile proclamations of some foreign politicians or decision makers.

3.6 Suggestions and Recommendations

We are certain that our respondents are strongly attached to their identities, proud of them and of their religious, cultural and social belonging. However, the effects of globalisation and the demands of this highly linguistic competitive world are very powerful that one finds it difficult to develop proficiency in the target language along with maintaining his / her language of identity. Furthermore, if there were change, it would be probably unintentional. Hence, bilinguals and families of young bilinguals ought to be aware enough of the threat that surrounds their languages. The government also has to adopt an effective education policy to invest in bilingualism positively.

This dissertation is just a starting point to draw attention and raise the alarm about that issue at an early time. We hope that speaking foreign languages remains a tool of work, building the glory of this nation and exploring the world around us. The government bears a part of the responsibility in this context as well as we do. Hence, it is necessary to adopt serious policy within the Arabic language and all citizens should give it some interest.

3.7 Conclusion

To cut a long story short, it is about time to start thinking profoundly of our identity and of which language is considered the symbol of the Algerian identity 'MSA' or 'ADA'. Actually, it is a focal point of discussion that needs thorough scrutiny. More to the point, it is nice, valuable and beneficial to speak languages of the developed nations; however, it would be nicer if we do so and preserve our identity which is a proof of our existence. Finally, either we admit or not bilingualism affects consciously or unconsciously identity negatively when the use of the native language is so restricted. Last but not least, language plays an undeniable role in shaping one's identity; therefore, there should be enough awareness and carefulness of dealing with it.

General Conclusion

To go over the main points, then, this research has given a consideration to the interconnected relation between bilingualism and identity. It set out to identify the different attitudes of bilinguals towards their identities including; their behaviour, lifestyles, social belonging as well as national identities. It also aimed at recognizing the nature of this relation through finding reasons behind these different attitudes and describing the influential factors that have led them to construct their identities and gain a specific social position among their societies and other ones. It tried to recognize which among the large number of the identity elements is highly influenced.

The overall of the findings proves that learning a foreign language besides a mother tongue is very important to construct and/or reconstruct the individuals' identities at the individual, societal and international levels since the fact of mastering new languages serves, to a very large degree, in raising a kind of a cultural diversity and finally overcoming cultural conflicts. Besides, it also plays an important role in creating deeper relationships. Thus, the problem of clash of civilizations can be also solved once being a bilingual speaker. This fact was justified by our participants that being a polyglot is a means that fulfils the needs of Globalization as it helps get acquainted with other cultures, and avoid religious and cultural misunderstanding. They also support learning new foreign languages because they are aware of that it develops positive attributes such as; tolerance, understanding and flexibility besides avoiding pragmatic failure.

However, this language contact outcome is not always beneficial to the individual and society as well. It is claimed that bilingualism do lead to the phenomenon of language conflict arguing that the process of learning other foreign languages creates a change in the norm of the society by dividing it into two opposing categories. On the one side, a group that supports adopting new cultures and new values through the languages being taught and, on the other side, the other group which sticks on preserving their mother tongue as a marker of their identities. This argument gives reasons for that mastering new languages will lead, for better or for worse, to lose proficiency in their mother tongue and gain fluency in the target language. Furthermore, it is claimed by some respondents that bilingualism can sometimes lead to language death because it causes, unconsciously, a gradual shift to the dominant language once being proficient in it.

The other major finding remarkably validates that monolinguals are different from bilinguals in which the large majority of our participants (of about 96.3 %) clarify that the one who speaks only one language differs from that who masters two languages or more. It is also identified that the aspects of differences are noticeably clear in their way**s** of thinking and speaking, behaving and being tolerant with others. It is also proved that many bilinguals have often faced difficulties when speaking a foreign language in front of monolinguals. This awkwardness is diagnosed in terms of misunderstanding and/or unintelligibility problems. In addition to that, bilinguals are prejudiced by the stereotypical attitudes of monolinguals as impolite when speaking a foreign language in front of them as they are viewed as arrogant and boastful. These obstacles in communicating confirm the differences between the two categories of speakers claiming that if they were really alike; there would never be this kind of block.

As far as the last result is concerned, it seems critical since it disprove**s**, to some extent, one of our hypotheses that a great number of the participants (of about 85.2%) refute that learning a foreign language means denying one's social belonging and national identity. Such a result seems to be contradictory to our prediction. Albeit this high percentage is found, it is analysed that their cultural values and social behaviour have changed since they become bilinguals in terms of their ways of behaving and thinking and even in being punctual. Moreover ; it is confirmed (96.3% of our participants) that they have adopted new thoughts and attitudes from the cultures of the languages being taught and/or learnt by achieving valuable communications that enable them to talk to someone from different cultural backgrounds, getting new knowledge and being ready for an increasingly global world.

This refutation was justified by our participants that they are rather ambassadors of their cultures, and that learning a foreign language helps them recognize who they are. Furthermore; the large majority of our Cof P uses Fr and Eng together with ADA in their daily communication; whereas, MSA, which is a marker of Arabs identity in general and the Algerian one in particular, is totally neglected in the sense that they even set their electronic devices, such as computers tablets and smartphones in the afore mentioned foreign languages**.** Alas! A decent number of speakers only uses MSA as a language to communicate.

Many ideas have been suggested by the participants in order to learn foreign languages without denying their cultural values, social belonging and national identities. They

propose a series of solutions such as**;** an effective educational program and**/**or curriculum, personal awareness, wise language planning and a family control.

As a conclusion, learning new foreign languages does not deny one's identity but it rather helps the bilingual speaker to (re) construct it as it determines the recognition of some of his/her bilingual/bicultural aspects. Hopefully, the current paper provides evidence that attitudes, behaviour, family relationships, education supports as well as the status of the language are important factors in the bilingual identity formation; whereas, caution has to be taken into consideration as the findings might be relevant to TSC as being an aspect which leads to the ignorance of many social and cultural norms and values. This experience can create a broader and clearer image of this complicated social phenomenon at least in our community.

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Questionnaire

The questionnaire, in-between your hands, is a part of our on-going MA dissertation that is meant to collect data about Bilingualism and its influence/ effect on identity of foreign language teachers. Thus, we honourably ask you to answer the questions below, which will take only few minutes. Your personal opinion will surely help us getting valuable results.

NB:

Tick (√) the **most** suitable answer **or** use provided space!

Abbreviations and acronyms:

►Algerian Dialectal Arabic **(ADA),** Modern Standard Arabic **(MSA),** Berber and its varieties **(Ber),** French **(Fr),** English **(Eng) ,**Spanish **(Spa),** German **(Ger)**

A) **Personal information**

1) Sex: Male ☐   Female ☐

2) Age: 20→30 ☐   31→40 ☐   41→50 ☐   >50 ☐

3) **Scientific Qualification**:

a) Are you:

An instructor /a lecturer ☐   an assistant professor ☐   Permanent ☐   substituted ☐

b) What is your higher degree?

Magister ☐   Master ☐   PhD ☐

Others (Specify): ………………………………………………………….

 c)Where did you get it? Algeria ☐   Abroad ☐

If in Algeria, where?..

If abroad, where?...

c)   Domain:

French ☐   English ☐   German ☐   Spanish ☐

Other (Specify): ....

 d)What is your specialty? ....

B) Participant's Linguistic Competence

1) What is your mother tongue? ADA ☐   Ber ☐

2) Which language variety do you use most in your daily communication?

ADA ☐   MSA ☐   Br ☐   Fr ☐ Eng ☐ Ger ☐ Spa ☐

Other (Specify): ....

3) In which setting do you use it?

*Home ☐   **With whom?**

Parents ☐   Brothers/sisters ☐   Relatives ☐ Friends ☐ Neighbours ☐

*At work ☐   **With whom?**

Chief/ Boss ☐   Agent ☐   Students ☐   Colleagues ☐

4) How often do you use the other varieties?

Always ☐   Often ☐   Sometimes ☐   Rarely ☐ Never ☐

C) Reasons and Motivations for Using other Foreign Languages

1) Do you think that imitating a native speaker –as a strategy of learning –will lead you to imitate their behaviour? Yes ☐   No ☐

2) What do you think imitating native speakers will bring once learning a new language?

Improving pronunciation ☐   Accelerating learning ☐

Creating a natural environment ☐   Sounding native ☐

3) In which language do you set your computer, tablet or cell phone in?

MSA ☐ Fr ☐ Eng ☐   **Other (Specify):** ....

4) Do you frequently use the internet? Yes ☐   No ☐

5) What is the language that you use when chatting with friends in the social media websites? MSA ☐   Ber ☐   Fr ☐   Eng ☐

Others (Specify): ....

6) If your choice is a foreign language, why? To master different communicative skills ☐

To encourage flexible thinking ☐ To increase networking skills ☐ It becomes essential ☐
It boosts your creativity ☐   It keeps you up-to-date ☐

Other (Specify): ....

D) Attitudes towards Bilinguals

1) Do you belong to a bilingual family? Yes ☐   No ☐

2) How does belonging to a bilingual family help you learning and speaking a foreign language?

To a very large extent ☐ To some extent ☐ To a small extent ☐   No I do not think so ☐

3) Do you usually have prestigious conversation with bilingual speakers? Yes ☐ No ☐

4) Do you find any difficulty when speaking a foreign language in front of monolingual speakers? Yes ☐   No ☐

5) If yes, how often? Always ☐   Often ☐   Sometimes ☐   Rarely ☐ Never ☐

The difficulties are in terms of: Misunderstanding ☐   Lack of politeness ☐

A way to show off ☐   Lack of respect ☐   Intelligibility ☐

6) Do you feel embarrassed when the others say you want to be a foreigner? Yes ☐ No ☐

Why: Totally influenced with foreign culture and cannot explain each time ☐

Foreign language acquisition oblige you to behave as a foreigner ☐

Difficult to preserve your social identity ☐   Unable to control your behavior out ☐

7)What are your attitudes towards monolinguals?
Old fashioned ☐   Indolent ☐   Narrow minded ☐   Preserved ☐

Others (Specify):...

8) Do you think that bilinguals are different from monolingual speakers? Yes ☐ No ☐

The difference is in terms of: Way of speaking ☐   Way of thinking ☐   Behaviour ☐
Soft interaction with others ☐ Way of clothing ☐   Way of eating ☐   Tolerance ☐

E)Attitudes towards Bilingualism

1) Which of the following promotes civilized conversation?

Bilingualism ☐   Monolingualism ☐

If your choice falls on Bilingualism, how? By:

Increasing mutual respect ☐ Avoiding misconceptions ☐ Overcoming cultural conflicts ☐
Arising cultural diversity ☐ Creating deeper relationships ☐ Integration of minority groups

Others (Specify):..

2) Can the problem of clash civilization be solved by Bilingualism? Yes ☐   No ☐

If yes, how?

It helps get acquainted with other cultures ☐ It helps avoiding religious and cultural
misunderstanding ☐ It fulfils the needs of globalisation ☐

**3) Do you think that Bilingualism can be one of the causes that can lead to language
conflicts?** Yes ☐   No ☐

If yes, how?

Deficiency in using one's mother tongue ☐   Language delay ☐ Preserve a language ☐

It creates a change in the norms of a society ☐   It leads to cultural dissimilarities ☐

Access variety as marker of identity ☐   to power and language maintenance ☐

4) Can it also be a cause of language death? Yes ☐   No ☐

If yes ,how?

Gradual language shift to the dominant language ☐ It instils negative attitudes towards
local languages ☐ It causes language delay ☐

 becoming more proficient in the new language ☐

5) How can Bilingualism be a positive aspect?

Achieving better cultural interaction ☐ Helping social development ☐

Stimulating cognitive development ☐ Avoiding pragmatic failure ☐

Reach mutual understanding ☐

Others (Specify):..

F)Bilingualism versus identity

**a) Does the use of a foreign language means denying social belonging and national
identity?** Yes ☐   No ☐

If yes, how? By: Being addicted to foreigners behaviour and thinking ☐

Neglecting one's customs and traditions ☐   Imitating foreigners behaviour ☐

Ignoring social and religious norms ☐   Escaping the native culture ☐

If no, why? Mother language is a marker of identity ☐ There are other crucial components ☐ of ID

Speaking another language enable me to be an ambassador of my culture ☐

Exploring other languages and cultures enable me to recognize who I am ☐

Others (Specify):...

2) Do you think that your cultural values and social behaviour have changed after becoming a bilingual ? Yes ☐   No ☐

If yes, the change is noticed in : The way of clothing ☐   Celebrating others religious feasts ☐   Punctuality ☐ Type of music you are interested in ☐   way of behaving ☐

3) When learning any foreign language, do you feel that you have developed new thoughts / attitudes through their cultures? Yes ☐   No ☐

If yes, how? By:

Be more ready for an increasingly global world ☐   Gaining new knowledge ☐

Talk to someone from different cultural background ☐ Applying and practicing new behaviour ☐

4) Do you feel lost amid two cultural values? Yes ☐   No ☐

If yes, how? Imitating native speakers behaviour ☐   Unbalanced customs and traditions ☐

Loss of self-identity ☐   breaking local taboos ☐   No respect for religious matters ☐

5) Which of the following is mostly affected by Bilingualism?

Individual identity ☐ social identity ☐ collective identity ☐ cultural identity ☐

6) How can we be bilinguals and preserve our national identity?

Wise language planning ☐   Effective education ☐   Curriculum ☐

Language death awareness ☐   Personal awareness ☐ Family control ☐

7) In your opinion, may any foreigner learning your language be influenced by your culture, customs, traditions and religion? Yes ☐   No ☐

7) Do think that foreigners are influenced by your culture the way you do?
Yes ☐   No ☐

If no, why?

They are proud of their culture ☐   They underestimate other cultures ☐

They deny other cultures ☐   They think that they are the leaders of the world ☐

Questionnaire

Le questionnaire, entre vos mains, est une partie de notre dissertation de Master qui est destinée à rassembler des données sur le Bilinguisme et ses effets sur identité des enseignants des langues étrangère. Par conséquent, nous vous demandons de répondre aux questions **CI-DESSOUS,** qui vont vous prendre juste quelque minute. Votre opinion personnelle va surement nous aider à avoir des résultats de valeur.

NB:

Cochez (√) la réponse **la plus** convenable **ou bien** utiliser l'espace fourni !

Abréviations et acronymes:

►Le Dialecte Algérien Arabe (**DAA),** l'Arabe Modern Standard **(AMS),**Berbère et ses variétés **(Ber),**Français**(Fr),** Anglais **(Ang),** Espagnol **(Esp),** Allemand **(All)**

B) Information personnels

1)Sexe: Masculin ☐   Féminin ☐

2)Age:20→30 ☐   31→40 ☐   41→50 ☐   >50 ☐

3)Qualification Scientifique:

a)êtes-vous :
- ➢ Un instructeur ☐ Maitre de conférences ☐   Maitre-assistant ☐
- ➢ Permanent ☐   vacataire ☐

d) Quelle est votre dégrée le plus élevé?

Magister ☐   Master ☐   Doctorat ☐

Autre (spécifiez):……………………………………………………………

e) Ou l'avez-vous obtenu ? Algérie ☐   à l'étranger ☐

Si en Algérie, ou exactement ?..

Si à l'étranger, ou exactement?..

f) Domain:

Français ☐   Anglais ☐   Allemand ☐   Espagnol ☐

Autre (spécifiez) :...

g) Quelle est votre specialité?...

B) Les compétences linguistique des participants

1) Quelle est votre langue maternelle? DAA ☐   Ber ☐

2) Quelle est la variété de langue que vous utilisez le plus dans votre communication quotidienne ? DAA ☐ AMS ☐   Br ☐   Fr ☐ Ang ☐   All ☐ Esp ☐

Autre(Spécifiez):...................................

3) Dans quelle contexte l'utilisez-vous?

*Maison ☐   **avec qui ?**

Parents ☐   Frères et sœurs ☐   Relatives ☐   Amis ☐   Voisins ☐

*Travail ☐   **Avec qui ?**

Chef/ Boss ☐   Agent ☐   Etudiants ☐   Collègues ☐

4) Combien de fois utilisez-vous les autres variétés de langue ?

Toujours ☐   Souvent ☐   Des fois ☐   Rarement ☐   Jamais ☐

C) Raisons et Motivations pour Utiliser d'autre Langues étrangères

1) Est ce que vous pensez que imiter un locuteur natif –comme une stratégie d'apprentissage –va vous mener à imiter son comportement ? Oui ☐ Non ☐

2) Quesque vous penser d'imiter un locuteur natif va apporter en apprenant une nouvelle langue? Améliorer sa prononciation ☐   Accélérer l'apprentissage ☐

Créer un environnement naturel ☐   Paraitre natif ☐

3) Quelle est la langue dont vous programmez votre computer, Tablet et téléphone mobile?

AMS ☐   Fr ☐   Ang ☐ **Autre(Spécifiez):**......................................

4) Est ce que vous utilisez l'internet fréquemment ? Oui ☐ Non ☐

5) Quelle est la langue que vous utilisez quand vous discutez avec vos amis dans les sites de réseau sociaux ? AMS ☐   Ber ☐   Fr ☐ Ang ☐

Autre(Spécifiez): ....

6) Si vous avez choisi une langue étrangère, pourquoi ? Pour maitriser des différentes compétences de communication ☐ Pour encourager des pensées flexibles ☐ Pour augmenter des compétences des mise en réseau ☐ ça devient essential ☐ ça renforce votre créativité ☐ ça vous garde à jour ☐

Autre (Spécifiez):...

D) Attitudes envers les Bilingues

1) Est ce que vous appartenez à une famille bilingue ? Oui ☐ Non ☐

2) Comment appartenir à une famille bilingue vous aide à apprendre et à parler une langue étrangère?

Dans une large mesure ☐ Dans une certaine mesure ☐ Dans une petite mesure ☐ Non, je ne crois pas ☐

3) Est ce que vous avez habituellement fait part des conversations prestigieuse avec des locuteurs bilingue ? Oui ☐ Non ☐

4) Est ce que vous trouvez des difficultés quand vous parler une langue étrangère devant un monolingue? Oui ☐ Non ☐

5) Si oui, combien de fois ? Toujours ☐ Souvent ☐ Des fois ☐ Rarement ☐ Jamais ☐

Les difficultés sont: Malentendu ☐ Manque de politesse ☐ Une manière de frimer ☐ Manque de respect ☐ Intelligibilité ☐

6) Est ce que vous vous sentez dérangé quand les gens disent que vous voulez être un étranger ? Oui ☐ Non ☐

Pourquoi ? Complètement influencé par la culture étrangère et ça ne peut pas être expliqué à

chaque fois ☐ l'acquisition des langue étrangères vous oblige à se comporter comme les étrangers ☐ C'est difficile de préserver votre identité social ☐ Incapable de contrôler votre comportement ☐

7)Quelles sont vos attitudes envers les monolingues?
Démodé ☐ Indolent ☐ Conservative ☐ conservé ☐

Autre(Spécifiez):...

8) Est ce que vous pensez que les bilingues sont différents des monolingue? Oui ☐ Non ☐

La différence est dans : La façon de parler ☐ La façon de penser ☐ comportement ☐ interaction douce avec les autres ☐ La façon de s'habiller ☐ La façon de manger ☐ Tolérance ☐

E) Attitudes envers Bilinguisme

1) Quelle est parmi ces deux qui favorise une conversation civilisé?

Bilinguisme ☐   Monolinguisme ☐

Si votre choix est le on Bilinguisme, comment ? À travers :

Augmenter des respects mutuels ☐ éviter des idées fausses ☐ Surmonter les conflits culturels ☐ Survenir des diversités culturelles ☐ Créer des relations profondes ☐ Intégration des groupes minoritaire

Autre(Spécifiez):...

2) Est ce que le problème de la collision des civilisations peut être résolu par le bilinguisme ?

Oui ☐ Non ☐

Si oui, comment?

Ça aide à connaitre les autres cultures ☐ Ça aide à éviter les malentendus religieux et culturels ☐ Accomplir les besoins de globalisation ☐

3) Est ce que vous pensez que le Bilinguisme peut être une des raisons qui peut mener au conflit des langues? Oui ☐ Non ☐

Si oui, comment?

Déficience en utilisant sa langue maternelle ☐ Retard au niveau de la langue ☐ Conserver une langue comme un marqueur d'identité ☐ Créer des changements dans les normes de la socié ☐ Mener à des dissemblances culturell ☐ Accès au pouvoir et maintenance de la langu ☐

4) Peut-il être la cause de la mort d'une langue ? Oui ☐ Non ☐

Si oui, comment?

Un décalage graduel ver la langue dominante ☐ Insuffler des attitudes négatives envers les langues locales ☐ Provoquer un retard dans la langue ☐ Devenir plus compétent dans les nouvelles langues ☐

5) Comment peut le bilinguisme être un aspect positif ?

Atteindre des interactions culturelles ☐ Aider le développement ☐

Stimuler développement cognitif ☐ Eviter l'échec pragmatique ☐

Atteindre la compréhension mutuelle ☐

Autre(Spécifiez):..

F)Bilinguisme versus identité

a)Est ce que l'usage d'une langue étrangère signifié nier l'appartenance sociale et l'identité nationale ? Oui ☐ Non ☐

Si oui, comment? À travers : Etre adonné au comportement et au pensée des étrangers ☐

Ignorer ses traditions et coutumes ☐ Imiter le comportement des étrangers ☐

Ignorer les normes religieuse et sociale ☐ S'échapper de la culture native ☐

Si non, pourquoi? La langue maternelle c'est un marqueur d'identité ☐ Il y a d'autre composant de l'identité ☐ Parler une autre langue me permis d'être l'ambassadeur de ma culture ☐ Explorer autres langues et cultures me permis de reconnaitre qui je suis ☐

Autre(Spécifiez):...

2) Est ce que vous pensez que votre valeur culturelle et votre comportement social ont changé après avoir devenu un bilingue ? ? Oui ☐ Non ☐

Si oui, le changement est présenté dans: La façon de s'habiller ☐ fêter d'autre fêtes religieuse ☐ Ponctualité ☐ Type de musique qui vous intéresse ☐ la façon de se comporter ☐

3) En apprenant une langue étrangère, es que vous ressentez que vous avez développé de nouvelles idées/attitudes à travers leurs cultures ? Oui ☐ Non ☐

Si oui, comment ?

Etre plus prêt a un monde globale ☐ Gagner de la nouvelle connaissance ☐ Parler à quelqu'un avec de différent fond culturel ☐ Appliquer et exercer de nouveau comportement ☐

4) Est ce que vous vous sentez perdu entre deux valeurs culturelles ? Oui ☐ Non ☐

Si oui, comment ? Imiter le comportement de locuteur natif ☐ Des traditions et des coutumes déséquilibré ☐ Perdre son identité ☐ Casser les tabous locaux ☐ Pas de respect pour les aspects religieux ☐

5) Quelle est entre ces suivants plus influencé par le bilinguisme?

L'identité individuelle ☐ l'identité sociale ☐ l'identité collective ☐ l'identité culturelle ☐

6) Comment être bilingue et conserver notre identité nationale ?

☐

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Planification linguistique sage   Education véritable ☐ Programme d'étude ☐

Conscience envers la mort de la langue ☐ Conscience personnelle ☐ control familiale ☐

7) A votre avis, peut un étranger qui apprend votre langue être influencé par votre culture, coutume, traditions et religion? Oui ☐   Non ☐

8) Es que vous pensez que les étrangers sont influencés par votre culture de la même manière que vous ? Oui ☐   Non ☐

Si non, pourquoi ? Ils sont fiers de leurs cultures ☐   Ils sous estiment les autres cultures ☐

Ils nient les autres cultures ☐ Ils pensent qu'ils sont les leadeurs du monde ☐

<u>**استبيان**</u>

الاستبيان الذي بين يديك، هو جزء من رسالة ماستر و التي تهدف إلى جمع معلومات حول ثنائية اللغة وتأثيرها على هوية مدرسي اللغات الأجنبية. وبالتالي، فإننا نطلب منك أن تجيب على الأسئلة في الأسفل، والتي ستستغرق بضع دقائق فقط. سوف يساعدنا رأيك الشخصي بالتأكيد في الحصول على نتائج قيمة.

ضع علامة (√) على الإجابة الأكثر ملائمة أواستعمل المساحة المتوفرة.

<u>**اختصارات:**</u>

اللهجة العربية الجزائرية (ADA) ، اللغة العربية الفصحى الحديثة (MSA) ، البربرية ولهجاتها (Ber)، الفرنسية (Fr) ، الإنجليزية (Eng) ، الاسبانية (Spa) ، الالمانية (Ger)

<u>**أ) المعلومات الشخصية**</u>

1) الجنس: ذكر ☐ أنثى ☐

2)السن: 20 ← 30 ☐ 31 ← 40 ☐ 41 ← 50 ☐ 50> ☐

3)المؤهل العلمي :

أ) هل أنت :

أستاذ محاضر ☐ أستاذ مساعد ☐ مثبت ☐ مستخلف ☐

ب) ماهي درجتك العليا؟

ماجستير ☐ ماستر ☐ دكتوراه ☐

أخرى (حدد) ....

ج) من أين حصلت عليه؟

الجزائر ☐ في الخارج ☐

إذا كان في الجزائر، أين...

إذا كان في الخارج، أين...

د) المجال :

الفرنسية ☐ الإنجليزية ☐ الألمانية ☐ الإسبانية ☐

أخرى (حدد)... ....

ه) ما هو تخصصك؟...

ب) الكفاءة اللغوية للمشارك

1) ما هي لغتك الأم؟   Ber ☐   ADA ☐

2) أي لغة تستخدم أكثر في تواصلك اليومي؟

ADA ☐   MSA ☐   Br ☐   Fr ☐   Eng ☐   Ger ☐   Spa ☐

أخرى (حدد) ....

3) في أي وضع تستخدمها؟

* في البيت ☐ **مع من؟**

الوالدين ☐   الأخوة / الأخوات ☐   الأقارب ☐   الأصدقاء ☐   الجيران ☐

* في العمل ☐ **مع من؟**

رئيسك في العمل ☐   العمال ☐   الطلاب ☐   الزملاء ☐

4) هل تستخدم اللغات الأخرى ؟

دائما ☐   في كثير من الأحيان ☐   في بعض الأحيان ☐   نادرا ☐   ابدا ☐

ت) الأسباب والدوافع لاستخدام لغات أجنبية أخرى

1) هل تعتقد أن تقليد متكلم أصلي للغة ما ـ كإستراتيجية للتعلم ـ سوف يؤدي بك لتقليد سلوكياته؟

نعم ☐   لا ☐

2) في رأيك ما الذي يمكن أن يجلبه تقليد المتكلمين الأصليين للغة ما أثناء تعلم لغة جديدة؟

تحسين النطق ☐   تسريع التعلم ☐   الظهور كمتكلم أصلي للغة ☐   محاولة خلق بيئة طبيعية ☐

أخرى (حدد)...

3) بأي لغة تضبط جهاز الكمبيوتر الخاص بك, جهاز اللوح الالكتروني أو الهاتف الخلوي؟

Eng ☐   Fr ☐   MSA ☐

أخرى (حدد)...

4) هل تستخدم الإنترنت بشكل متكرر؟   نعم [   ]   لا [   ]

5) ما هي اللغة التي تستخدمها عند الدردشة مع الأصدقاء في مواقع التواصل الاجتماعي؟

[   ] Eng   [   ] Fr   [   ] Ber   [   ] MSA

أخرى (حدد)...............................

6) إذا كان اختيارك لغة أجنبية ، فلماذا؟

لإتقان مهارات التواصل المختلفة [   ]   لتشجيع التفكير المرن [   ]   لزيادة مهارات التواصل عبر الشبكات
[   ]   أصبح أمر ضروري [   ]   يزيد من إبداعك [   ]   يبقيك مواكبا للعصر [   ]

أخرى (حدد) ....

ث) مواقف تجاه ثنائيى اللغة

1) هل تنتمي إلى عائلة ثنائية اللغة؟

نعم [   ]   لا [   ]

2) هل يساعدك الانتماء إلى عائلة ثنائية اللغة في تعلم وتحدث لغة أجنبية؟

إلى حد كبير [   ]   إلى حد ما [   ]   قليلا [   ]   لا لا أعتقد ذلك [   ]

3) هل عادة ما يكون لديك محادثة مرموقة مع ثنائي اللغة؟ نعم [   ]   لا [   ]

4) هل تجد أي صعوبة عند التحدث بلغة أجنبية أمام أحاديي اللغة؟ نعم [   ]   لا [   ]

5) إذا كانت الإجابة نعم ، فهل يكون؟

دائما [   ]   في كثير من الأحيان [   ]   في بعض الأحيان [   ]   نادرا [   ]   أبدا [   ]

هل الصعوبات هي من حيث :

سوء الفهم [   ]   قلة اللباقة [   ]   وسيلة لتباهي [   ]   قلة الاحترام [   ]   الفهم المتبادل [   ]

أخرى (حدد)...............................

6) هل تشعر بالحرج عندما يقول الآخرون أنك تريد أن تكون أجنبياً؟ نعم [   ]   لا [   ]

لماذا :

تأثرت كليا بالثقافة الأجنبية و لا يمكنها تفسير ذلك كل مرة [   ]   اكتساب اللغة الأجنبية يلزمك التصرف كأجنبي [   ]

من الصعب الحفاظ على هويتك الاجتماعية [   ]   غير قادر على التحكم في سلوكك [   ]

أخرى (حدد)...

7) ما هي مواقفك تجاه أحاديي اللغة؟

رجعيين ☐   غير نشيطين ☐   منغلقين ☐   محافظين ☐

أخرى (حدد)...

8) هل تعتقد أن ثنائيي اللغة يختلفون عن أحاديي اللغة؟

نعم ☐   لا ☐

هل الفرق من حيث:

طريقة التحدث ☐   طريقة التفكير ☐   السلوك ☐   التفاعل اللطيف مع الآخرين ☐

طريقة الملابس ☐   طريقة الأكل ☐   التسامح ☐

أخرى (حدد)...

<u>ج) مواقف اتجاه ثنائية اللغة</u>

1)أي مما يلي يشجع الحوار الحضاري؟

ثنائية اللغة ☐   أحادية اللغة ☐

إذا كان اختيارك يقع على ثنائية اللغة، كيف ذلك؟ بواسطة:

زيادة لاحترام المتبادل ☐   تجنب الفهم الخاطئ ☐   التغلب على الصراعات الثقافية ☐

ظهور التنوع الثقافي ☐   إقامة علاقات أعمق ☐   دمج الأقليات ☐

أخرى: (حدد)...

2) هل يمكن حل مشكلة الاصطدام الحضاري عن طريق ثنائية اللغة؟

نعم ☐   لا ☐

إذا كان الجواب نعم ، كيف؟

تساعد في التعرف على الثقافات الأخرى ☐

تساعد على تجنب سوء الفهم الديني والثقافي ☐   تلبي احتياجات العولمة ☐

3) هل تعتقد أن ثنائية اللغة يمكن أن تكون واحدة من الأسباب التي يمكن أن تؤدي إلى الصراع اللغوي؟

نعم [   ]   لا [   ]

إذا كان الجواب نعم ، كيف؟

عجز الفرد عن استعمال اللغة الأم [   ]   تأخر اللغة [   ]   الحفاظ على اللغة كمقوم للهوية [   ]

تخلق تغييراً في اعراف المجتمع [   ]   تؤدي إلى الاختلافات الثقافية [   ]   الوصول إلى السلطة والمحافظة على اللغة [   ]

أخرى (حدد)...

4) هل يمكن أن تكون أيضا سببا لموت اللغة؟   نعم [   ]   لا [   ]

إذا كان الجواب نعم ، كيف؟

التحول تدريجيا إلى اللغة المهيمنة [   ]   ترسخ لمواقف سلبية اتجاه اللغات المحلية [   ]   تتسبب في تأخير اللغة [   ]

تؤدي لاكتساب كفاءة في اللغة الجديدة [   ]

5) كيف يمكن لثنائية اللغة أن تكون جانبا إيجابيا؟

تحقيق تفاعل ثقافي أفضل [   ]   تحقيق التطور الاجتماعي [   ]   تحفيز التطور المعرفي [   ]

تجنب الفشل البراغماتي [   ]   الوصول إلى الفهم اللغوي المتبادل [   ]

أخرى (حدد)...

ح) ثنائية اللغة مقابل الهوية

1)هل يعني استخدام لغة أجنبية إنكار للانتماء الاجتماعي والهوية الوطنية؟ نعم [   ]   لا [   ]

إذا كان الجواب نعم ، كيف ذلك؟ من خلال: الإدمان على سلوك وتفكير الأجانب [   ]   إهمال الفرد لعاداته وتقاليده [   ]

تقليد سلوك الأجانب [   ]   تجاهل القيم الاجتماعية والدينية [   ]   الهروب من الثقافة الوطنية [   ]

إذا لا ، لم لا؟

اللغة الأم هي مقوم فقط للهوية [   ]   هناك عناصر أخرى مهمة للهوية [   ]

التحدث بلغة أخرى يتيح لي الفرصة بأن أكون سفيرا لثقافتي [   ]

اكتشاف اللغات والثقافات الأخرى يمكنني من معرفة نفسي جيدا [   ]

أخرى (حدد) ....

2) هل تعتقد أن قيمك الثقافية وسلوكك الاجتماعي قد تغير بعد أن أصبحت ثنائي اللغة؟ نعم [   ]   لا [   ]

إذا كانت الإجابة بنعم ، فهل التغيير لوحظ في:

طريقة اللبس ☐ الاحتفال بالأعياد الدينية للآخرين ☐ الالتزام بالمواعيد ☐

نوع الموسيقى التي تهتم بها ☐ طريقة التصرف ☐

3) عند تعلم أي لغة أجنبية، هل تشعر أنك طورت أفكارًا / مواقف جديدة من خلال ثقافاتهم؟ نعم ☐ لا ☐

إذا كان الجواب نعم ، كيف؟ بواسطة:

الاستعدادَ اكثر لعالم متزايد العولمة ☐ اكتساب معرفة جديدة ☐

التحدث إلى شخص ذو خلفية ثقافية مختلفة ☐ ممارسة سلوك جديد ☐

4) هل تشعر بالضياع وسط قيمتين ثقافيتين؟

نعم ☐ لا ☐

إذا كان الجواب نعم ، كيف؟ تقليد سلوك الناطقين بها ☐ عادات وتقاليد غير متوازنة ☐

فقدان الهوية الذاتية ☐ خرق المحظورات المحلية ☐ عدم احترام القيم الدينية ☐

5) أي مما يلي يتأثر في الغالب باللغة ثنائية اللغة؟

الهوية الفردية ☐ الهوية الاجتماعية ☐ الهوية الجماعية ☐ الهوية الثقافية

6) كيف يمكننا أن نكون ثنائي اللغة ونحافظ على هويتنا الوطنية في نفس الوقت؟

التخطيط اللغوي الحكيم ☐ التربية الفعالة ☐ المناهج ☐

الوعي بإمكانية موت اللغة ☐ الوعي الشخصي ☐ المراقبة الأسرية ☐

أخرى (حدد ....

في رأيك ، هل يتأثر أي أجنبي يتعلم لغتك بثقافتك وعاداتك وتقاليدك ودينك؟ نعم ☐ لا ☐

8) هل تعتقد أن الأجانب يتأثرون بثقافتك كما تفعل؟

نعم ☐ لا ☐

إذا لا، لماذا؟

هم فخورون بثقافتهم ☐ يقللون من شان الثقافات الأخرى ☐

ينكرون الثقافات الأخرى ☐ يعتقدون أنهم أسياد العالم ☐

أخرى (حدد..................................

Maps and Illustrations

Map1   The Geographical Location and Borders of Algeria

The 48 provinces
(Wilayas) of Algeria

19	Sétif
20	Saïda
21	Skikda
22	Sidi Bel Abbès
23	Annaba
24	Guelma
25	Constantine
26	Médéa
27	Mostaganem
28	M'Sila
29	Mascara
30	Ouargla
31	Oran
32	Al-Bayadh
33	Illizi
34	Bordj Bou Arreridj
35	Boumerdès
36	Al-Tarf
37	Tindouf
38	Tissemsilt
39	Al-Oued
40	Khenchela
41	Souk Ahras
42	Tipaza
43	Mila
44	Aïn Defla
45	Naâma
46	Aïn Témouchent
47	Ghardaïa
48	Relizane

1	Adrar
2	Chlef
3	Laghouat
4	Oum al-Bouaghi
5	Batna
6	Béjaïa
7	Biskra
8	Béchar
9	Blida
10	Bouira
11	Tamanrasset
12	Tébessa
13	Tlemcen
14	Tiaret
15	Tizi Ouzou
16	Algiers
17	Djelfa
18	Jijel

Map 2   The Administrative Division of Algeria

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Map 3   A Map of Algeria Highlighting Tiaret
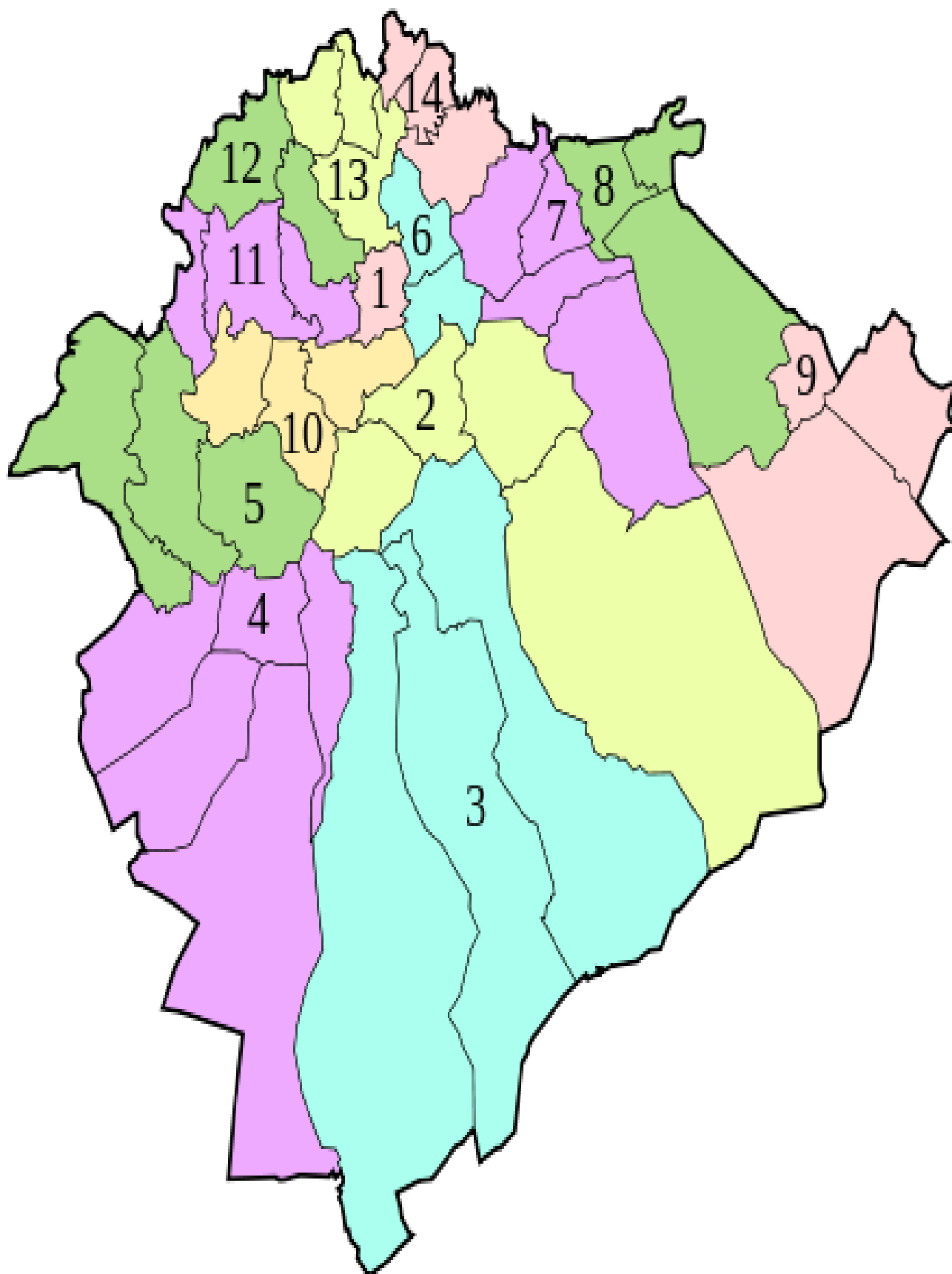
Map 4   The Administrative Division of Tiaret

"We are entering a phase of global English which is less glamorous, less news-worthy, and further from the leading edge of exciting ideas. It is the 'implementation stage', which will shape future identities, economies and cultures. The way this stage is managed could determine the futures of several generations."

(David Graddol)