

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Ibn Khaldoun University of Tiaret



Faculty of Letters and Languages
Department of Letter and Foreign Languages
Section of English

**Investigating English Language Contribution to Cultural Identity
Construction: The Case of Third Year Students at Ibn Khaldoun University
of Tiaret**

A Dissertation submitted in Partial Fulfilment of the Requirement of a Master's Degree in
Linguistics

Submitted by:

Miss Khadidja LAROUCI
Miss Khadidja MADANI

Supervised by:

Dr Khaled BELARBI

Board of Examiners

President	Dr Ammar BENABED	MCA	Ibn Khaldoun University
Supervisor	Dr Khaled BELARBI	MCB	Ibn Khaldoun University
Examiner	Dr Amina ABDELHADI	MAB	Ibn Khaldoun University

Academic Year 2019 - 2020

DEDICATION

I would like to dedicate this work to the souls of my grandparents, may ALLAH be merciful to them.

To my beloved parents for their support and continuous care.

To all my family especially my gorgeous niece Serine, nephews Nadji and Chahine.

To my friends Khadidja, Sara, Kenza, and Hamida.

To my fiancé.

Khadidja MADANI

To my beloved and first teacher uncle Abdelkader MAHMOUDI who raised me and always taught me to trust in ALLAH.

To the strong woman and the gentle soul: mother who sacrificed her life for my happiness. I want to tell you that there are not enough words to describe how much I am grateful for making me the person who I am today and that I love you.

To my partner Khadidja, I want to tell you that I had the honour to work with you, thank you sister.

Khadidja LAROUCI

ACKNOWLEDGMENTS

First and above all, we would like to thank ALLAH for blessing and guiding us to accomplish this work.

We would like to sincerely thank our teacher and supervisor Dr Khaled BELARBI, thank you so much for supporting and guiding us.

Our deepest gratitude goes to the jury members: Dr Ammar BENABED, Dr Khaled BELARBI, and Dr ABDELHADI Amina. Thank you for devoting your precious time and valuable comments on our research work.

We would like to express immense and sincere thanks to Ms Malika Ounes who has shared her guidance and advice with us.

Words of honour, thanks and respect to all our teachers at the Department of English who accompanied us all these years: Dr Ammar BENABED, Mr Ali BERRABAH, Dr Khaled BELARBI, Dr ABDELHADI Amina, and Miss Mokhtaria LAHMAR thanks for being great teachers.

Table of Contents

Dedication.....	II
Acknowledgments	III
Table of Contents	IV
List of Abbreviations and Acronyms	VII
List of Tables	VIII
List of Figures and Pie Charts	IX
List of Graphs	X
Abstract.....	XI
General Introduction.....	1

CHAPTER ONE: Features of the Sociolinguistic Situation in Algeria

1.1 Introduction	3
1.2 General Introduction to Algeria: The Country's Profile.....	3
1.2.1 The Geographical Location and Administrative System of Algeria.....	3
1.2.2 The Ethnic Composition and Demographic Situation in Algeria	4
1.3 A brief Historical Background of Algeria	4
1.4 The Sociolinguistic Situation of Algeria	5
1.4.1 Arabic Language	5
1.4.1.1 Classical Arabic	6
1.4.1.2 Modern Standard Arabic	6
1.4.1.3 Algerian Dialectal Arabic.....	7
1.4.2 Berber Language	8
1.4.3 French Language.....	8
1.4.4 English Language	9
1.5 The Status of Foreign Languages in Algeria	10
1.5.1 The Status of French	10
1.5.2 The Status of English.....	11
1.6 Language Policies in Algeria.....	11
1.6.1 The Arabization Policy	11

1.6.2 The Educational Reform Policy.....	12
1.7 Tiaret: The Context of the Actual Investigation.....	13
1.7.1 The Geographical Location of Tiaret.....	13
1.7.2 The Administrative Division of the Wilaya.....	14
1.7.3 The Historical Overview and Etymology of the Term “Tiaret”	15
1.8 Conclusion.....	16

CHAPTER TWO: Language Contact and Identity: Related Literature

2.1 Introduction	17
2.2 Language Contact.....	18
2.2.1 Types of Language Contact	19
2.2.1.1 Language Maintenance	19
2.2.1.2 Language Shift	20
2.2.1.3 Language Creation	20
2.3 Outcomes of Language Contact	21
2.3.1 Bilingualism Phenomenon.....	21
2.3.1.1 Types of Bilingualism.....	22
2.3.1.1.1 Compound, Coordinate, and Sub-Coordinate Bilingualism.....	22
2.3.1.1.2 Receptive versus productive bilingualism	22
2.3.1.1.3 Additive versus Subtractive Bilingualism	23
2.3.1.2 Bilingualism in Algeria.....	23
2.3.2 Diglossia Phenomenon	23
2.3.2.1 Diglossia in Algeria.....	24
2.3.3 Borrowing Phenomenon	24
2.3.3.1 Borrowing in Algeria	25
2.3.4 Code Switching and Code Mixing.....	26
2.3.4.1 Code Switching in Algeria	26
2.4 Language Attitude, Choice, and Use	27
2.5 Identity: Definition	28
2.6 Types of Identity.....	29
2.7 The Relationship between Language, Identity, and Culture	30

2.8 The Effect of Language on Identity.....	31
2.9 Globalization: The Impact of English on Identity	32
2.10 Conclusion	33

CHAPTER THREE: Research Methodology and Findings: Analysis and Discussion

3.1 Introduction	35
3.2 Research Methodology	35
3.3 Students' Questionnaire.....	35
3.3.1 Description of the Participants.....	35
3.3.2 The Analysis of the Questionnaire Findings.....	36
3.3.2.1 Section 1: Participant's Personal Information	36
3.3.2.2 Section 2: Language(s) Use and Choice.....	37
3.3.2.3 Section 3: Language(s) Attitudes	43
3.3.2.4 Section 4: Language Impact.....	48
3.4 Teachers' Interview	55
3.4.1 The analysis of the Interview Findings	55
3.5 Suggestions and Recommendations.....	58
3.6 Limitations of the Study.....	58
3.5 Conclusion	58
General Conclusion	59
Bibliography	61
Appendices	66
Résumé	72
ملخص	73

List of Abbreviations and Acronyms

ADA: Algerian Dialectal Arabic

Ber: Berber

CA: Classical Arabic

CM: Code Mixing

CNRSE: The National Commission for the Reform of Education System

CS: Code Switching

Eng: English

FLN: National Liberation Front

Fr: French

H: High variety

L: Low variety

L1: First language

L2: Second language

MSA: Modern Standard Arabic

List of Tables

- Table 1.1** The Administrative Division of Tiaret
- Table 2.1** Some Examples of Borrowings in ADA
- Table 3.1** Speaking English at Respondents' Home
- Table 3.2** The Use of English Terms by Informants
- Table 3.3** The Use of English Expressions by Informants
- Table 3.4** Codeswitching to English by Informants
- Table 3.5** Bilinguals versus Monolinguals
- Table 3.6** Differences amongst Bilingual and Monolingual Speakers
- Table 3.7** Informants' Opinions concerning Learning English
- Table 3.8** Language as an Important Marker of Identity
- Table 3.9** Foreign Language Influence on Informants
- Table 3.10** Acting like Natives as a Learning Strategy
- Table 3.11** The Reciprocity of Foreigners' Influence by Home Culture

List of Figures and Pie Charts

Figure 1.1 Neighbouring Provinces of Tiaret

Pie chart 3.1 Informants' Distribution According to Gender

Pie chart 3.2 Informants' Distribution According to Age

List of Graphs

- Graph 3.1** Informants' Mother Tongue
- Graph 3.2** Informants' Linguistic Competence
- Graph 3.3** Informants' Preferred Language Variety in Expressing Themselves
- Graph 3.4** Informants' Language Use in Cell Phone
- Graph 3.5** Informants' Language Use on Internet Research
- Graph 3.6** The Preferred Language Variety in Different Contexts by Respondents
- Graph 3.7** Frequency of Use of English in Daily Speech of Respondents
- Graph 3.8** Aspects of Differences between Bilinguals and Monolinguals
- Graph 3.9** Informants' Attitudes towards Monolinguals
- Graph 3.10** The Importance of English
- Graph 3.11** The Language of Globalization
- Graph 3.12** The most Prestigious Language
- Graph 3.13** The Reason behind the Importance of MSA
- Graph 3.12** Aspects of Foreign Language Influence on Informants
- Graph 3.13** Degree of Change in Respondents' Cultural Identity
- Graph 3.14** Degree of Deviation from the Respondents' Home Culture
- Graph 3.15** Foreign Language Negative Effect on the Islamic Norms
- Graph 3.16** Informants' Opinions about the Western Culture
- Graph 3.17** Informants' Opinions about Home Culture
- Graph 3.18** Reasons behind Foreigners' Rejection of Home Culture
- Graph 3.19** Maintenance of the Cultural Identity
- Graph 3.20** The Efficient Language Policy

Abstract

Since the chief target of sociolinguistics is to explore the interpretational bond between language and society, the current research work investigates the relationship between language and identity. Hence, our objective is to scrutinize the impact of learning a foreign language on identity construction among third year English students at Ibn Khaldoun University of Tiaret. Accordingly, a mixed method is used by adopting both qualitative and quantitative methods in order to obtain reliable data. Besides, observing the behaviour of the target population, a structured interview with six questions conducted with six teachers of English at the same settings. In addition to this, a questionnaire distributed to our sample, which is composed of one hundred students. The overall of the findings confirm our suggested hypotheses, they revealed that language and identity are strongly interrelated and learning a foreign language shapes the identity by influencing the learners' behaviour, attitudes, way of speaking, and thinking. Yet, they disprove, to some extent one of our hypotheses since not all foreign language learners imitate the western culture and deviate from their own. Eventually, learning a foreign language does not always mean losing cultural identity, however, it leads to the change of some of its aspects which makes preserving it mandatory.

Key words: Identity, foreign language impact, learners' behaviour, language attitudes, culture

General Introduction

The existed differences at the individual and/or societal level are what make us unique, special, and distinguish us from others. These differences, such as, system of thinking, feeling, behaving, and communicating are called '*identity*'. Indeed, identity means how people see themselves and how they are seen from others. As a matter of fact, it is something that we are constantly building and modelling through the process of our life since it is affected by many factors i.e. this effect can be positive and constructive when it enriches and strengthens the sense of belonging, as it can be negative and destructive when it causes the identity abandonment. In other words, identity is something delicate that one should preserve.

The most powerful instrument in preserving the identity is '*language*'. It is more than a tool of communication, the native language defines identity and serves as a means to decode, express, and present it. Furthermore, learning a foreign language in such a globalised world is needed for the benefits it has, however, as language shapes and constructs identity, it can negatively affect it by causing it abandonment. Besides, native language plays a crucial role in preserving the cultural identity and preventing its loss i.e. loss of a language can also cause loss of identity.

The reasons behind conducting this research study comes after the observation of students at the department of English at Ibn Khaldoun University of Tiaret. Noticing differences in students' behaviour and way of thinking has motivated us to conduct such an investigation. Furthermore, we have noticed that students' identity is being affected due to the fact that they admire the culture that comes with the foreign language they learn. As a consequence, they adopt different aspects and norms which are far away from our Arabo-Islamic identity, we saw this as a threat that should be given much more attention in order to take suitable procedures to find solutions since this change is increasing from one generation to another at the expense of our cultural identity as well as native language.

Our research work raised by the following questions:

- 1) To what extent is language interrelated to identity?
- 2) How far does learning a foreign language affect the identity (positively and/or negatively), and which aspects are more influenced?
- 3) Does learning a foreign language mean denying one's cultural identity and native language, and how can we preserve them?

General Introduction

As an attempt to answer these questions, we suggested the following possible hypotheses:

- 1) Language and identity are strongly interrelated since they influence each other.
- 2) Learning a foreign language affects the identity to a large extent, this impact can be positive and/or negative, however, it is mostly affected negatively, especially in the way of speaking, clothing, and behaving which contradicts the Islamic norms.
- 3) Learning a foreign language means deviating from cultural identity, however, we can preserve it by maintaining the native language and raising awareness, especially, amongst youth people.

In order to test our hypotheses and to fit the aims of our study, we opted to use a mixed method by using both qualitative and quantitative methods. First, we adopted two research tools for qualitative method: The Observers Paradox by observing and at the same time being part of the students at the department of English; and a structured interview directed to the teachers of English at the same setting. Second, as a quantitative method, by distributing a questionnaire to third year students at the department of English at Ibn Khaldoun University of Tiaret as they are chosen to be our sample population.

This dissertation is divided into three main chapters entitled as follows: Features of the Sociolinguistic Situation in Algeria; Language Contact and Identity: Related Literature; and Research Methodology and Findings.

The first chapter elucidates the background of Algeria as well as the crucial periods in the history of the country, which are the reason for such a linguistic diversity. It also presents the different language varieties that exist in the country i.e. Algerian Dialectal Arabic, Modern Standard Arabic, Berber, French, and English that made Algeria a multilingual country. Besides, it discusses the main language policies, which were applied by the government. As the last point, the context of the present investigation, Tiaret speech community, is presented.

The second chapter is devoted to the literature review, it enlightens the main related concepts discussed from different point of views by major scholars in the field of sociolinguistics, mainly language contact and its outcomes with reference to the Algerian speech community. Furthermore, it focuses on our main topic which is the effect of language on identity in addition to the role of globalization.

The third chapter exhibits the practical side; it discusses the research methodology, data analyses, and findings. This chapter is divided into two parts: the first one reports the collected data from the questionnaire, and the second part reveals the obtained results from the interview. The objective interpretation of the results will help in confirming or refuting our hypotheses.

1.1 Introduction

Algeria is characterised by linguistic and cultural complexity, this particular sociolinguistic situation is the product of historical events, which made Algerians in contact with other foreign populations over centuries of colonization, as well as its geographical and ethnic diversity. The coexistence of different language varieties made Algeria a multilingual society.

In the first chapter, a general background of the country will be presented in order to demonstrate its geographical and ethnic diversity.

Then, a historical study is crucial to reflect the linguistic affluence, which is due to the consecutive civilizations that invaded North-African lands, in particular, Algeria.

In addition, it is important to include government decisions about language, because of their impact on the present-day situation, and its accounts in the educational system. In addition, the dramatic increase in the status of the English language in relation to globalization is tackled.

Lastly, an overview of the Wilaya of Tiaret, the context of the current investigation, will take place including; a brief geographical overview, etymology, and history of the city.

1.2 General Introduction to Algeria: The Country's Profile

Algeria, officially The People's Democratic Republic of Algeria, its Arabic name is [El-Jazair] means The Islands and in Berber language (ⵍⵣⵣⵓⵢⵔ). It is an Arabic, Berber, and Islamic country since Islam represents about 99% of the Algerians' religion.

1.2.1 The Geographical Location and Administrative System of Algeria

Algeria is the largest country in the African continent with an area of 2.381.741 square kilometres. It is situated in the north western part of Africa with a coast line of about 1200km. The county is bordered in the north by the Mediterranean Sea, in the northeast by Tunisia, in the southeast by Libya, and in the west by Morocco. Mauritania, Mali, and The Western Sahara border it to the southwest, and Niger in the southeast.

Algeria is divided into 48 Wilayas (provinces), which are divided into 548 'Dairas'. These 'Dairas' are further divided into 1541 communes called 'Baladiyats'. On December 2019, the Cabinet of Algeria has added 10 more provinces, by splitting some of the larger provinces in the south of Algeria. Algiers is the administrative, economic, and cultural capital of the country. It is located on the Mediterranean Sea and in the north-central portion of Algeria.

1.2.2 The Ethnic Composition and Demographic Situation in Algeria

The Algerian population is generally identified as being a combination of Arab and Berber ancestry, with few minority European groups such as French, Italian, and Spaniard people that occupied the country, and even Turks who came with the Ottoman establishment, and the Sub-Saharan Africans who are presented in small numbers.

Despite the fact that the vast majority of Algerians has a Berber ethnic background, many of them are recognized as Arabs. In the 7th and 8th centuries, Arab conquests spread across North Africa, influencing Berber's culture, and succeeded in Arabizing them.

Roughly, three-quarters of Algeria's population live in urban areas, with 90% of the population living in the coastal area of the north; whereas, the people in the Sahara Desert concentrate in oases, and the rest remain nomadic and semi-nomadic citizens.

1.3 A brief Historical Background of Algeria

North Africa, including Algeria was originally inhabited by the Berbers who are considered by many historians to be the indigenous people in the zone. They resisted all forms of invasions and succeeded to preserve their cultural heritage and language as Benrabah (2013) claimed that «*At times, when they submitted to civilizations from without, the Berbers of the interior kept to themselves and remained monolingual*». Tamazight represented their language for 5000 years.

Furthermore, Algeria was the centre of interest for various invasions through time, mainly due to its location as it served as a transit region for people moving towards Europe or the Middle East. These different periods of time marked the history of the country. The ancient Berber kingdom of Numidia existed between 202 B.C. and 46 B.C. Around 900 B.C, Phoenician traders arrived on the North African coast and established Carthage around 800 B.C. They used Punic, which is a Hamito-Semitic language linked to Hebrew and Arabic. At that time, Carthage and Rome were the greatest powers; they lived in a continuous struggle known as Punic Wars. In 146 B.C, the Romans destroyed the city of Carthage because of successive defeats; they lasted there for more than six centuries.

In 429 A.D, the Vandals arrived to North Africa. They formed their own kingdom, and ruled from 435 A.D. to 534 A.D. They belonged to Germanic tribes, came originally from the Baltic. Their kingdom flourished for about a century until the Byzantine Empire in 534 A.D.

In 642 A.D, Arabs invaded North Africa, they defeated the Byzantines and captured Carthage. Islam was introduced to the region. After a 35year resistance against the Arab conquest, the majority of Berbers converted to Islam and became part of the Arab empire. Islamization and Arabization shaped the Algerian identity.

Bentahila (1983, p.2) said that:

[t]he Berbers admitted the superiority of Arabic over their own language, probably because of this link between Arabic and religion, and maybe also because of the respect they felt for the written forms which their own language did not possess.

(As cited in Benrabah, 2014, p.43)

At the beginning of the fifteenth century, Spain settled in some coastal cities of Algeria including: Mers el-Kebir (1505), Oran (1509), and Algiers (1510). In 1516, The people in Algiers called for help from the Barbarossa brothers¹. For more than 300 years, Algeria was considered as an Ottoman province, and Turkish as its official language. In 1830, the French occupation brought the Ottoman rule to an end.

For 132 years, the French colonizers stayed in the country, they intended to destroy the Algerian culture and identity, by imposing the French language and attacking the Islamic religion. Furthermore, French colonialism divided the country into three French units (Algiers; Oran; Constantine). So "*Between 1830 and 1962, the French implemented a methodical policy of deracination and deculturization.*" (Benrabah, 2014, p.44). The Algerian population had resisted, until Algeria gained independence in 1962.

1.4 The Sociolinguistic Situation of Algeria

For many centuries, several invaders more or less shaped the sociolinguistic profile of Algeria, in fact, the linguistic situation in Algeria is varied and complex, in the sense that several varieties are used today, namely Arabic with its varieties, Berber, French, and English.

1.4.1 Arabic Language

Algeria's official language is Arabic or "al 3arabiyya" as it is named in Arabic, it is spoken by an estimated 83% of the population. It is a part of the Semitic² subgroup of Afro-Asiatic³ family or Afrasian languages. Around the seventh century, Muslim territorial expansion and the fast diffusion of Islam caused the rapid spread of Arabic across North Africa specifically in Algeria, and this is due to the strong relationship between Islam and Arabic, in

¹ Barbarossa (Italian for "Redbeard"), two Mediterranean pirates Khayr al-Din or Khidr and his brother Aruj or Oruç.

² A branch of Afro-Asiatic language family.

³ Formerly called Hamito-Semitic, it is the largest family of northern Africa spoken by more than 300 million people from North Africa, Arabian Peninsula, and the Middle East.

this respect, Watson (2002, p.6) says that: *"the rise and the expansion of Islam was not only a religious and hence cultural conquest, but also a linguistic conquest"* (As cited in Meziani, 2018, p.23). It is worth mentioning that there are three varieties of Arabic: Classical Arabic (CA), Modern Standard Arabic (hereafter MSA), and Colloquial Arabic or Algerian Dialectal Arabic (henceforth ADA). These three varieties are used for different specific purposes.

1.4.1.1 Classical Arabic

Classical Arabic (اللغة العربية الفصحى التراثية، al-'arabiyyah al-fuṣḥā or الْعَرَبِيَّةُ الْفُصْحَى) Lughah al-'Arabīyah al-Fuṣḥā al-Turāthīyah) enjoys the prestige of the written language, it represents the true religious symbol because it is the language of Islam and the holy Qur'an: *"Classical Arabic is used by approximately one billion Muslims for prayer and scholarly religious discourse"* (Houghton & Mifflin, 1994, p.412) (As cited in Mokhtar, 2018, p.134). And as mentioned in the Holy Book of Islam in the following verse:

"وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُ لَهُمْ ذِكْرًا " (سورة طه، 113)

(And thus We have sent it down as an Arabic Qur'an and have

diversified therein the warnings that perhaps they will avoid [sin]

or it would cause them remembrance)⁴ Taha (verse 113)

As the Quran was written as early as the 6th century A.D., this variety must be different from the other Arabic varieties, and it is considered as a dead language as it is replaced by MSA. (Mouhadjer, 2002, p.989).

1.4.1.2 Modern Standard Arabic

Modern Standard Arabic, also called Al-'Arabiya, Al-Fuṣḥā, and Literary Arabic, is a modernized and simplified version based on Classical Arabic in grammar and phonology, with a less complication; and the addition of a huge member of foreign (loan) words and expressions, in particular from English and French, such as: internet, so that it can be used in the current forms of literature, journalism, television, and formal spoken discourse.

MSA is considered as a common language used by the Arab world, as it is claimed in one of its recent definitions: *"It is the mutual official language in the Arab world today"* (Aziz,

⁴ <https://quran.com/20/113>

1992, p.11, as cited in Ibrahim, 2009, p.4).

In 1963, MSA was adopted as the "*National*" and "*Official*" language of Algeria (Art.5, constitution)

1.4.1.3 Algerian Dialectal Arabic

Algerian Dialectal Arabic ('Eddaridja') also known as vernacular or colloquial language refers to the spoken language that is considered as the mother tongue widely used by Algerians in their daily life and informal conversations. Kaye (1970, p.67) claimed about ADA that:

It refers to the colloquial language known as amma, darija or lahja (dialects). The colloquial varieties number in the hundreds. Being spoken and not written, they are distinguishable from Classical Arabic as a result of a general grammatical simplification in structure with fewer grammatical categories.

(Quoted in Boudergui, 2017, p.5)

In fact, each of the Algerian regions has its own accent. ADA is a dialect originated from Classical Arabic and it is characterized by different borrowed words from various languages which have existed on the Algerian community through its history, such as Berber, Turkish, Spanish, and especially French. As Benmoussat (2003) claimed:

In comparison with Arabic, Algerian Dialectal Arabic demonstrates large-scale borrowing – from the French language – and reduction in the sense that the grammar, phonology, and lexis contain a smaller number of items and processes than those found in Arabic. However, in some instances, the patterns of distinction between Arabic and Algerian Dialectal Arabic go far beyond the levels of phonology, morphology, word order, and phrase structure.

(Quoted in Boubekeur & Benmokrane, 2017, p.28)

In view of that, ADA is widely influenced by European languages, especially French.

As we have seen above, MSA and ADA are two varieties which are genetically related and used within the same speech community, where MSA is used for the written form and ADA for the spoken one. This situation is called intralingual diglossia (Benghida, 2006, as cited in Bergad & Ounes, 2019, p.28).

1.4.2 Berber Language

Amazigh were the first inhabitants of Algeria, they were given the term of Berbers by the Greeks and the Romans, and their language was Libyco-Berber⁵ as Elimam (2004, p.32) stated: *"During the Neolithic era, the principal elements of the Berber culture were already in place: a Libyc language, means of communication"* (as cited in Benmekki & Lama, 2018, p.20).

Berber or Tamazight, both terms can be used interchangeably as suggested by Chaker (2012, as cited in Raoud, 2016, p.43) and the two thirds of the Berber-speaking Algerians belong to the Kabyle region. Tamazight includes four main dialects spoken by the Amazigh population: Kabyle, Shawia, Tuareg, and Mzab. In this respect, Ennaji (2005, p.96) said that:

In Algeria, there exist four major Berber dialects. First, there is 'Kabyle', which is spoken in the area of kabylie, near Algiers and Bougie. Second, there is the Shawia dialect by the populations of Aures, north of Constantine. Third, there is a Tuareg dialect, which is a variety that is largely used in the extreme south of Algeria. Fourth, there is the Mzab dialect in Ibadhits, notably in Ghardaia.

(As cited in Boubekeur & Benmokrane, 2017, p.27)

In 2002, the government recognized Berber as a national language, and demanded for the promotion of its use in all Algeria's institutional sectors (Queffelec et al., 2002, p.32, as cited in Zerroug, 2010, p. 8).

1.4.3 French Language

In 1830, the conquest of the French colonization brought the Ottoman rule to an end. The colonists claimed the idea of "civilizing" the country with a new language and culture.

During the colonial period, French was imposed as the only official language in Algeria and everything related to Arabic was neglected, they used language as a medium of colonization. For more than one hundred and thirty years, the Algerian population had been under the French control in almost all domains, the French administration wanted to eradicate the Algerian identity and its linguistic expressions by fighting the religion and language, they closed the Quranic schools and changed them into French ones.

⁵ Ancient Berber script used for the indigenous language(s) of Northwest Africa.

As the Duke Rovigo the general commandant of the expeditionary corps had declared that they had two major objectives:

On the one hand to replace Arabic by French; on the other hand, to alter indirectly the culture by an insidious and systematic alienation of the spiritual places of knowledge – because the great majority of the mosques gave also the teaching of Arabic and, for some, the scientific knowledge of the epoch.

(Chitour, 1999, p.84, as cited in Chami, 2009, p.393)

However, the Algerians fought back by creating “madaris”⁶. They were faithful towards the Arabo-Islamic identity. As was stated in the testify of the inhabitants of Bejaia to the French administrator who said:

The natives of "Bougie" asked to see me, and I received them. They did not speak to me neither about sequesters which strikes their proprieties, nor of their deep misery. "Restore us our mosques" they said, "give us a decent school". [...] I was deeply affected.

(Turin, 1971, p.39, as cited in Chami, 2009, p.393)

Today, French is the first foreign Language in Algeria and plays an important role in the community since ADA contains a great number of French words and expressions; and it continues to be used in various domains like education and administration (cf.,1.5.1). For many, it reflects modernity and development, as Fezzioui (2013) claimed, it is a sign of high social class (Quoted in kertoubi, 2015, p.18)

1.4.4 English Language

English is a West Germanic language, it has become the global lingua franca⁷ of the world and a means of communication between people. According to Mauranen (2009, p.1): *“The English language has without doubt established itself in a position of a global lingua franca. Along with this status, it has become a symbol of our times together with globalisation, social networking, economic integration, and internet.”* (As cited in Benmekki & Lama, 2018, p.28).

⁶ Small religious colleges.

⁷ A common language between speakers whose native languages are different.

In fact, English is spoken by about 1,5 billion people. It is the language of international communication in business, diplomacy, technology, sports, travel, and entertainment. (Tiersky & Tiersky, 2001) (As cited in Boudergui, 2017, p.16)

In Algeria, English is the second foreign language after French, its existence is an outcome of globalization. It has a great importance as a language of global communication and technology. (cf.,1.5.2)

1.5 The Status of Foreign Languages in Algeria

The existence of international languages in Algeria is the result of: a long colonial period; and advances in the field of sciences, technology, and communication. In view of that, learning a foreign language has become a requirement, in particular, French and English.

1.5.1 The Status of French

As a long-term effect of colonization, French is the first foreign language in Algeria, and according to CIA World Factbook (2008), French is considered as a lingua franca of Algeria. Benrabah (2014, p.49) stated that: *"By the end of the 1990s, Algeria became statistically the second largest French-speaking community in the world after France."* In fact, more than 33% of the Algerian population can read and write it.

French has largely been implemented in the Algerian society. In education, the students study French from the third grade in primary schools, for four years at the level of middle school, and for three years at secondary school in all specialties. It is also the medium of instruction in some higher education streams, especially in the scientific fields, such as, medicine, physics, Technology, Chemistry, Mathematics.

For the economic sector, it only works in French or English (Kateb, 2006, as cited in Bergad & Ounes, 2019, p,33).

As for media, French is present in news, one television channel "Canal Algerie", and one radio station "The Third Channel".

Concerning the administration, the official documents and bills of electricity, water, and telephone are written in both Arabic and French.

1.5.2 The Status of English

English is receiving considerable attention in Algeria despite the maintenance of the colonial language, French, since it is considered as the global lingua franca of the world and its dominant position as a global language is worthwhile.

It is the second foreign language in Algeria. In education, it is taught from the first year of the middle school till the last year of the secondary school, also at university studying English became the interest of many students.

Algerian High Education Minister Bouzid wrote to university rectors:

within the framework of the policy to encourage and strengthen the use of English to give better visibility of education and scientific activities in the higher education system, I urge you to use both Arabic and English in official documents.

(Quoted in Ghanmi, 2019, p.17)

The dramatic increase in the status and presence of the English language in Algeria was enhanced by the New Media, such as, Satellite TV and wide access to the internet, as well as music. Also its functions at the international level in technology, science, and business. In addition, learning English is encouraged to interact with foreign counterparts in some ministries, such as, defence and energy. (Ghanmi, 2019, p.17)

1.6 Language Policies in Algeria

The Algerian policy makers faced real difficulties concerning linguistic problems. On the one hand, they aimed at restoring the national unity and the Arabo-Islamic identity of the country. On the other hand, their objective was to form society able to face universal evolution, and to improve the country.

Therefore, two main language policies are distinguished in Algeria. The first one is the policy of Arabization between 1962 and 1999. The second policy concerns the Educational Reform since 2000.

1.6.1 The Arabization Policy

After independence, Algeria had to regain its Arabo-Islamic Identity as a requirement for the foundation of a new Algerian state. The Algerian political leaders and nationalists adopted the famous slogan of Abdelhamid Ben Badis: *“Islam is our religion, Arabic is our*

language, Algeria is our mother country.”⁸ They aimed at acquiring both cultural and linguistic independence by discarding from anything that relate to French imperialism and promote Arabic. In this respect, President Houari Boumediene said: “*Without recovering that essential and important element which is The national language, our efforts would be vain, our personality incomplete, and our entity a body without a soul.*” (Quoted in Mostari, 2003, P.26)

Arabization was seen as a necessary condition that would unify Algerians politically and linguistically, as well as the Arab Unity. Its main concern was to replace the French which was imposed during colonialism as the official language by Arabic as a means to national language.

Article five of the 1963 Constitution made Arabic the national and official language of the Algerian state and reduced the status of French to a foreign language. The first step of implementing this policy in education was in 1963 when Ahmed Ben Bella⁹ declared that Arabic would be taught in primary schools in parallel with French. One year after, FLN¹⁰ brought qualified teachers of Arabic from the Middle East. In 1968, President Houari Boumediene imposed Arabization on the civil service. In 1971, many university departments were Arabized.

President Houari Boumediene aimed at achieving a radical Arabization of public administration. He declared that:

Dans un délai de trois ans, au cours duquel les fonctionnaires sont censés apprendre suffisamment d’arabe pour travailler dans cette langue.

(In a period of three years, functionaries should learn enough Arabic to work in this language.) (Grandguillaume, 1997, p.3)

1.6.2 The Educational Reform Policy

Fundamental linguistic changes are taking place in Algeria as an effect of globalization. The Algerian government submitted a whole revision of the educational policy; a reform project was a necessity. President Abdelaziz Bouteflika promoted the work of the National Commission for the Reform of Education System (CNRSE according to its French name), it was implemented to improve the socio-economic development, re-evaluate the curriculum content, and introduce the foreign language in education. It was a need to change attitudes in favour of bilingualism due to globalization and modernization pressure (Benrabah, 2007, p.30, as quoted in Benyounes, 2017)

⁸ The original version: الإسلام ديننا، العربية لغتنا، الجزائر وطننا.

⁹ First president of Algeria from 1963 to 1965.

¹⁰ Le Front de Libération Nationale.

The main changes this policy made are that French was reintroduced into second grade of primary schools as the first foreign language and became the medium of instruction in scientific subject. Also, teaching English as the second foreign language three hours weekly from the first year middle school instead of the second year so that it covers seven years of studies. For the sake of improving teaching methodology, new communication technologies were introduced into the educational system in order to facilitate access to information and universal culture.

Moreover, the competition between English and French for linguistic territory in Algeria continues. In 2019, the Minister of Higher Education and Scientific Research Tayeb Bouzid announced that: *“The French language doesn’t lead anywhere!”*¹¹. The Minister ordered Algerian universities to use only Arabic and English in official documents, as a first step to replace French with English in education.

He also wrote:

In order to increase the visibility of research in higher education, and to open up to the international environment ... it has been decided to set up a think-tank of specialists and administration officials to present proposals for promoting the use of English in teaching and research.¹²

Therefore, work will begin for promoting the use of English at universities and research centres, at the expense of French and English may become the dominant foreign language in the country’s educational system, it can even be introduced in primary schools.

1.7 Tiaret: The Context of the Actual Investigation

An overview of the Wilaya of Tiaret, the context of the current investigation is going to be discussed.

1.7.1 The Geographical Location of Tiaret

Tiaret (Arabic: تيارت, Berber: ⵜⴰⵔⴰⵢⵜ) is a major city 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) and about 150 km (93 mi) from the Mediterranean coast. Wadi (valley) of Tiaret, which flows through the city, joins Wadi Mina of Relizane. Located around 150 kilometres from the Mediterranean

¹¹ Retrieved from Echoroukonline.com

¹² <https://www.al-fanarmedia.org/2019/09/algerias-minister-of-higher-education-encourages-switch-from-french-to-english/>

Tiaret dairas	Tiaret Communes
Ain Deheb	Ain Deheb – Chehaima - Naima
Ain Kermes	Ain Kermes - Madna - Medrissa - Djebilet Rosfa - Sidi Abderrahmane
Dahmouni	Dahmouni - Ain Bouchekif
Frenda	Frenda - Ain El Hadid - Takhemaret
Hamadia	Hamadia - Bougara - Rechaiga
Ksar Chellala	Ksar Chellala - Serghine - Zmalet El Emir Abdelkader
Mahdia	Mahdia - Ain Zarit - Nadorah - Sebaine
Mechraa Sfa	Mechraa Sfa - Djillali Ben Amar - Tagdempt
Medroussa	Medroussa - Sidi Bakhti - Mellakou
Meghila	Meghila - Sebt - Sidi Hosni
Oued Lili	Oued Lilli - Sidi Ali Mellal - Tidda
Rahouia	Rahouia - Guertoufa
Sougueur	Sougueur - Faidja - Si Abdelghani - Tousnina
Tiaret	Tiaret

Table 1.1 The Administrative Division of Tiaret¹³

1.7.3 The Historical Overview and Etymology of the Term “Tiaret”

Tahert (تاهرت) or Tihert (تيهرت), was formerly called Tagdempt. Its name refers to the ‘lioness’ in the Berber language which means *‘the Barbary lions’* that lived in the region. It has numerous megalithic monuments. It is built on a site that was originally established as a Roman station for travellers, traders, and armies of ancient times and it was an important city during the Roman period, known as Tingartia, capital of western Algeria in which Tiaret citadel stands. Not so far away, lies the Jedars, on the Mount Hadjar, one of the notable monuments, probably to Berber (Amazigh) princes of the 6th and 7th centuries who occupied the area following the fall of the Roman Empire.

The region has a long history of being inhabited, it was the capital of the Byzantine province of north-western Algeria in the 4th century. Then, it served as the capital of a Berber kingdom in the 6th century. It was later conquered by the Arab Muslims in the 7th century, and becomes known as Tagdempt. The city was also conquered by Abu r-Rahman Ibn Rostom, he made it the capital of his Ibadi Kingdom from 761 to 909. In 933, the Fatimids made an end to

¹³ Retrieved from https://en.wikipedia.org/wiki/Tiaret_Province

the Ibadis and took control of Tiaret. In the 13th century, it became part of the Berber Zianid dynasty. It passed later, under the Ottoman control in the 16th century. With the arrival of the French colonialism in the 19th century, Tiaret was invaded exactly in 1843. The latter built a new French town in 1863, to the north of the walled Muslim town of El Amir Abd El Kadder, characterised with European-style buildings.

1.8 Conclusion

As a conclusion to this chapter, successive invaders have marked the history of Algeria, this made its inhabitants exposed to different civilizations and thus, different languages and dialects. This contact has resulted in a linguistic heritage that became part of today's Algerian languages and made it a multilingual county. Four main language varieties have formed the linguistic profile of Algeria. First, Modern Standard Arabic (MSA) as the official and national language of the country. Second, Algerian Dialectal Arabic (ADA) that is considered as the mother tongue widely used by Algerians in their daily life. Third, Berber language and its varieties that are spoken by the minority groups. Fourth, French as the first foreign language, which is considered as a lingua franca of Algeria. In addition to English as the second foreign language, with reference to the great interest that it has gained in Algeria. It seems also necessary to refer to the language policies that were established in order to make solutions to the complex sociolinguistic situation of Algeria.

In the subsequently chapter, definition of the major key concepts related to the study are going to be provided, with a particular reflection to the relationship between language contact and identity.

CHAPTER TWO

Language Contact and Identity: Related Literature

2.1 Introduction

There is no doubt that language is a crucial factor in the construction of one's identity. This chapter will explore prior work about different linguistic phenomena resulting from contact between languages in Algeria and will picturize the results of the first chapter which are the complexity and richness of the Algerian speech community. Much focus will be put on the impact of '*language contact*' on '*identity*'.

The first two parts of this chapter will review some definitions according to the pioneers in the field of linguistics, about '*language contact*' and some of its '*outcomes*' with reference to the Algerian speech community.

Moreover, the concept '*language attitude*' will be briefly discussed since it affects '*language choice*' and '*language use*'. Then, the centre of the issue that our dissertation discusses, '*identity*', is going to be explored with its different types in addition to the relationship between '*language*', '*identity*', as well as '*culture*'.

Lastly, light will be shed on the effect of '*language*' on '*identity*', and the role of '*globalization*' in modelling '*identity*'.

2.2 Language Contact

'*Language contact*' is an old sociolinguistic phenomenon, it occurs when speakers of different language varieties¹⁴ come into contact in order to communicate easily¹⁵. This contact depends on the manner in which speakers interact to determine its kind. It can be direct where it is imposed through invasions and conquests illustrated from history and even emigration, mixed marriages, and trade. The second kind is indirect contact, nowadays by choice, through internet and media.

'*Language contact*' has been studied by different linguists. Weinreich (1953) "*Languages in Contact*" and Haugen (1953) "*The Norwegian Language in America*" are commonly regarded as the pioneers of '*language contact*' studies. Weinreich (1953) is a leading scholar in the emerging fields of language contact, he stated that: "*two or more languages are said to be in contact if they are used alternatively by the same persons*" (p.1)

Thomason (2001) is another scholar who described it in her work "*Language Contact*", she stated that: "*language contact is the use of more than one language in the same place at the same time*", she also suggested that "*language contact is everywhere and there is no proof that any language has developed in total isolation*" (n.p.)

¹⁴ These language varieties can be genetically related or unrelated.

¹⁵ Speakers need not to be in the same place for language contact to occur.

While Yusuf (1999, p.159) saw that *'language contact'* is an interaction between two cultures, he stated that: "*Language contact should be seen in the broad sense of contact between two cultures that can be as a result of conquests, migration, colonization, etc.*" (As cited in Benmekki & Lama, 2018, p.7)

According to Diebold (1964, p.496):

Contact and convergence between two different languages or cultures results in a sociological situation wherein the same individual learns elements from a linguistic or cultural system other than his native system. Linguists refer to this learning situation as language contact and to the particular learning process as bilingualization. The individuals so involved are called bilinguals...when two languages come into contact, speakers of either language may learn elements of the other language. This acquisition of non-native language produces bilingualism.

(Quoted in Benyelles, 2011, p.12)

From the above definitions, a more accurate and simple one is that *'language contact'* occurs when different language varieties whether they are genetically related i.e. same origin or unrelated i.e. different language families come into direct or indirect contact for a variety of reasons.

2.2.1 Types of Language Contact

languages in contact influence one another and the factors that determine this influence can be economic and social status, the educational level, geographical distribution, and attitudes toward languages. This leads to referring to the broad types of language contact.

2.2.1.1 Language Maintenance

'Language maintenance' refers to the continuing use of one language in the face of competition from a more powerful language, in some cases, both languages continue to be spoken. It also refers to the attempt to keep the native language always used from a generation to another and prevent its loss.

Another definition provided by Tsitsipis (n.d.) is: "*Efforts made by inside agents as well as outside institutions and authorities to preserve a language or a dialect constituting the particular community's local vernacular are called language maintenance*".

This '*maintenance*' situation may include '*borrowing*' and '*code switching*'.

2.2.1.2 Language Shift

Known as '*language transfer*' or '*language replacement*', which means that when one or a group of speakers no longer hold on their language and adopt other group's language as their first language (Fishman, 1980, as cited in Ghoul, 2013, p.30). It can also be referred to as '*second language acquisition*' when speakers shift to speak the dominant language or move back and forth from one language to another. According to Tsitsipis (n.d.): "*linguistic shift is the replacement of one or more languages in a community's repertoire by a language which is socially more powerful*".

Hoffman (1991, p.186) suggested that: "*when a community does not maintain its language, but gradually adopts another one, we talk about 'language shift' [while] 'language maintenance' refers to a situation where members of a community try to keep the language(s) they have always used.* (As cited in Kuncha & Bathula, 2004, p.2)

From this definition of Hoffman (1991), it can be deduced that '*language shift*' is the opposite of '*language maintenance*'.

It is worth mentioning that the degree of shift depends on the influence of the dominant language, it can be total shift and abandonment of the native language for the sake of the dominant one¹⁶ or a partial one i.e. some features.

2.2.1.3 Language Creation

It is a result of '*language change*', when language varieties are in contact, at least one of them will attest changes through '*borrowing*' few words from the other one. In some cases, totally new language varieties are created, such as, '*pidgin*'¹⁷ and '*creole*'¹⁸. The length and intensity of the contact between speakers of different language varieties determine the results.

¹⁶ This situation may cause "*language death*", it occurs when a language loses its last native speaker.

¹⁷ A strictly secondary language, created from combined efforts of people who speak different languages, it is used for limited purposes.

¹⁸ The main language of the community. A pidgin is developed to a creole when it is passed to the next generation as their first language.

2.3 Outcomes of Language Contact

It is undeniable that '*language contact*' is everywhere, it has attracted the interest of many scholars. '*Language contact*' occurs in a wide variety of phenomena, the most common products that are noticed in our speech community are: '*bilingualism*', '*diglossia*', '*borrowing*', '*code switching*', and '*code mixing*'. These linguistic outcomes are determined by the intensity and period of contact in addition to other factors, such as, historical, economic, political, and demographic ones.

2.3.1 Bilingualism Phenomenon

As a matter of fact, '*language contact*' inevitably leads to '*bilingualism*' which is an extremely widespread phenomenon that emerges when two different languages are in contact. However, the topic has recently drawn serious attention from linguists. Due to its complexity, scholars proposed different definitions but have not agreed on a unified one.

'*Bilingualism*' is a fuzzy and relative concept that has been dealt with from different perspectives. According to Bloomfield (1933) '*bilingualism*' is the "*native like control of two languages.*" (p.56). Thus, a bilingual person should master the four skills and have equal and fluent competence in both languages i.e. perfect bilinguals. However, such a situation is relatively rare since bilinguals usually master one language better than the other one depending on the context (Grosjean, 1982, quoted in Berrabah, 2014, p.33). Moreover, Myers-Scotton (2006, p.3) stated that: "*being bilingual doesn't imply complete mastery of two languages.*" She added that: "*speakers are rarely equally fluent in two languages.*" (As cited in Bellil & Bellil, 2017, p.10).

On the other hand, Weinreich (1953) based his definition on language use rather than language competence, he considers '*bilingualism*' as "*the practice of alternately using two languages*" (p.1).

Haugen (1953, p.7) said that '*bilingualism*' starts when "*the speaker of one language can produce complete meaningful utterances in the second language*" (As cited in Belarbi, 2013, p20). That is, any person who is able to form meaningful sentences in the other language can be called a bilingual.

Mackey (1968, p555) defined the situation as "*the alternate use of two or more languages by the same individual*" (As cited in Belarbi, 2013, p.20). According to him, bilingualism is an individual phenomenon. While Bouamrane (1986, p.15) suggested the following definition "*the use by an individual, a group or a nation of two or more languages in all uses in which they put either*" (As cited in Belarbi, 2013, p.20), this means that '*bilingualism*' can be even societal.

Another extremely flexible definition provided by Macnamara (1967) who says that: “*it requires just a minimal competence in only one of the four language skills, listening comprehension, speaking, reading or writing, in a language in addition to the mother tongue*” (As cited in Bellil & Bellil, 2017, p.10).

Accordingly, scholars define this sociolinguistic complex phenomenon differently along with the level of linguistic proficiency, ranging from a native like competence in both languages to a minimal proficiency of the second language.

2.3.1.1 Types of Bilingualism

The debate over giving a precise definition of ‘*bilingualism*’ among scholars have also led to a disagreement concerning the distinctions of its types. What is common is that this categorization depends on the level of proficiency, age, and manner of acquisition.

2.3.1.1.1 Compound, Coordinate, and Sub-Coordinate Bilingualism

Weinreich (1968) suggested three types of ‘*bilingualism*’. These distinctions deal with the properties of how languages are organized and stored in the brain. The first one, ‘*compound bilingualism*’ means that both languages are learned in the same context i.e. one notion is acquired with two verbal expressions used for the first language (hereafter L1) and the second language (henceforth L2). While the second one, ‘*coordinate bilingualism*’ means that the two languages are learned in separate contexts, and the words are stored in independent systems i.e. one linguistic system for words from L1 and the other one is for words from L2. In the third one, ‘*sub-coordinate bilingualism*’, one language dominates, that is, the linguistic system of L2 is assumed to be interpreted through the one of L1. In other words, two languages are possessed, however, only one linguistic system is accessible (L1).

2.3.1.1.2 Receptive versus productive bilingualism

This classification depends on the mastery of the four skills i.e. in ‘*receptive bilingualism*’, the language is understood in both forms either spoken or written (receptive skills), but cannot be produced (productive skills), in other words, this type can be referred to as ‘*passive*’. While in ‘*productive bilingualism*’, there is a complete mastery of the four skills (both receptive and productive ones) of both languages, it is also referred to as ‘*active*’.

2.3.1.1.3 Additive versus Subtractive Bilingualism

Another distinction proposed by Lambert (n.d.) where the former refers to the balanced acquisition of both languages, that is, the L1 is maintained when acquiring L2. Whereas the latter takes place when the acquisition of L2 leads to the decrease of mastery in L1 or even its loss.

2.3.1.2 Bilingualism in Algeria

As mentioned before, Algeria, due to its history, is considered as a multilingual¹⁹ country with regard to the fact that three languages are used namely MSA, Berber (henceforth Ber), and French (hereafter Fr). Algerian '*bilingualism*' takes different forms and it is practiced at different degrees of linguistic proficiency. The main forms that are distinguished are MSA/Fr, MSA/Ber, and Fr/Ber bilingualism.

2.3.2 Diglossia Phenomenon

'*Diglossia*' has proven fertile ground for a number of researchers, as a consequence, many definitions have been put forward. Ferguson (1959) defined '*diglossia*' as:

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 based his definition on Marçais's work (1930), who used the term '*diglossie*' (in French). According to Ferguson's '*classical diglossia*', in diglossic situations, two distinct varieties of the same language exist side by side in the same speech community and each one fulfils a distinct range of functions under different sets of circumstances. He has distinguished the two varieties by suggesting the two concepts of '*High*' (H) and '*Low*' (L) varieties. The former is learned at school, it is standard, highly prestigious, and used in formal and official situations, in both spoken and written forms. While the latter is acquired at home and has only

¹⁹ Some scholars use the terms '*bilingualism*' and '*multilingualism*' interchangeably. While other define '*multilingualism*' as the coexisting knowledge of separate languages.

a spoken form which is structurally simplified. Its use is limited to informal daily conversation with no official status.

However, the term '*diglossia*' has been further extended by Fishman (1967), he suggested the term '*extended diglossia*' where totally genetically unrelated languages are used within a speech community.

Other concepts were later proposed by Scotton (1986), '*Narrow diglossia*' similar to Ferguson's version (1959) and '*Broad diglossia*' to refer to Fishman's version. (As cited in Belarbi, 2013, pp.26-27).

2.3.2.1 Diglossia in Algeria

In Algeria, two genetically related language varieties are practiced interchangeably in a complementary distribution where each one of them fulfils different needs. In this respect, Ferguson (1959) has stated that: "*These two varieties, Classical and Colloquial, exist side by side in the Arabic speech community in a Diglossic relationship.*" (As cited in Ounes & Bergad, 2019, pp.27-28). According to Ferguson's '*classical diglossia*', MSA is considered as the '*high*' variety, it is a highly codified and standardized form used in formal settings, such as, government and education. On the other hand, ADA represents the '*low*' variety which lacks standardization, it is used in informal daily conversations, such as, home and street.

Also, as claimed by Fishman (1967), '*extended diglossia*' exists in Algeria where French is the '*high*' variety used in administrations and some work places. While ADA is the '*low*' variety used in daily life conversations.

In essence, there are two kinds of '*diglossia*' in Algeria. The first one, '*Intra-lingual*'²⁰ between MSA and ADA. The second one, '*Inter-lingual*'²¹ between French and ADA.

2.3.3 Borrowing Phenomenon

Most languages in contact have been influenced by transferring features from one another. '*Borrowing*' is another common area in the field of '*language contact*'. It is the adoption of words, phrases, or expressions from one language (donor) to become part of another one's system (recipient) by being assimilated to it morphologically, phonologically, and even graphically.

²⁰ The two forms are genetically related.

²¹ Two varieties of different languages.

Gumperz (1982, p.66) defined '*borrowing*' 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.

(As cited in Benyelles, 2011, p19)

Borrowing may occur at two levels: lexical which means the borrowing of words (loan words) or loan translations (calques), and structural level which consists of phonological, morphological and syntactic borrowings. Scotton (1993, p.206) divided lexical borrowing into cultural borrowing and core borrowing. The former refers to new concepts and objects that are new to the culture of the recipient language, such as *internet*. Whereas the later refers to words that duplicate already existing words in the recipient language, such as *auto*. (Mahdad, 2014).

Furthermore, words may be borrowed from another language in order to describe or express a given object or an idea where the equivalents of these words are not available in the native language. This kind of transfer can take two forms: a '*direct*' one, i.e. oral and immediate contact between people due to historical reasons; '*indirect*' one which is written and does not require actual contact since it can be accomplished through social networking, books, etc.

Borrowing can be classified according to the '*degree of assimilation*'. Accordingly, its three types are: '*completely assimilated*', '*partly assimilated*', and '*unassimilated*' (barbarisms). The first one refers to borrowed words that have same meaning, same pronunciation, and become part of the recipient language, therefore, speakers may not be aware of the borrowed status of such words, for instance, the word *animal* in English is originally a Latin term. The second one lacks one of the assimilation types (graphically, phonetically, grammatically, or semantically). The third one denotes unassimilated words from other languages though they have corresponding words and expressions in native language, such as, *tête-à-tête* is used in English but originally French.

2.3.3.1 Borrowing in Algeria

Due to the lack of vocabulary and historical reasons, ADA has borrowed a great deal of words from French, Turkish, Spanish, and even some Italian in the course of the country's history. Due to the long and profound contact with French colonization, ADA adopted a great number of words and expressions from French. Moreover, Spanish has mainly influenced varieties spoken in the west of Algeria as this part of the country was occupied by Spain.

The following table illustrates some examples of borrowed words in ADA:

ADA	Original words	Translation	Original language
/tablah/	Table	Table	French
/sɪ:manah/	Semana	Week	Spanish
/qahwadʒɪ:/	Kahveci	Waiter	Turkish
/fi:fta/	Festa	Party	Italian

Table 2.1 Some Examples of Borrowings in ADA

2.3.4 Code Switching and Code Mixing

Most bilinguals tend to move back and forth between languages whether consciously or unconsciously. such situation results in two other phenomena: ‘code switching’ (hereafter CS) and ‘code mixing’ (hereafter CM).

Investigators represented different points of view in order to distinguish between the two terms. According to Gumperz (1982, p.59) CS is: “*the juxtaposition within the same speech exchange of passages of speech belonging to two different grammatical systems of sub-systems.*” (As cited in Belarbi, 2013, p.44). Scotton (1993, p.101) 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*” (Quoted in Berrabah, 2014, p.35).

Moreover, scholars named three different types of CS: ‘*Inter-sentential CS*’, ‘*Intra-sentential CS*’, and ‘*Tag switching*’. The first one occurs at the boundaries of sentences or clauses. The second one occurs within one sentence or clause when languages share common families. The third one takes place when a word or a phrase from another language is tagged in the conversation.

To put it differently, CS is the conscious and purposeful adaptation of words, phrases, clauses, or sentences within a single conversation in order to fill in gaps. Whereas, CM is used synonymously with ‘*intra-sentential*’ CS i.e. the adaptation of words, phrases or clauses from another language and inserts them into a sentence.

2.3.4.1 Code Switching in Algeria

CS in Algeria is part of the daily life conversations, with all of its three types. Algerians move back and forth between ADA and French or Berber and French in their speech due to the

long period of the French presence in the country which have strongly influenced its speech community. Furthermore, students who are specialized in other foreign languages tend to switch between them, for instance, English and ADA. The followings are some examples of CS in Algeria:

E.g. (1) /rʌni/ en retard.

(I am late)

E.g. (2) Good morning, /wi:n rʌki?/

(Good morning, where are you?)

2.4 Language Attitude, Choice, and Use

the term '*attitude*' in general means the way of feeling towards something. Traindis (1971, n.p.) defined it as: "*a manner of consistency towards an object*" (As cited in Boubekeur & Benmokrane, 2017, p.18).

'*Language attitudes*' are frequent among bilingual and multilingual speakers. People have feeling and beliefs about their languages other people languages, so the '*attitude*' may be affected by the '*power*' of a language. Accordingly, Fasold (2004, p.195) showed:

how bilingual or multilingual speakers may regard one language as more suitable to a particular topic than another, or may regard one language as aesthetically more pleasing than another, or have clearly expressed feelings about their languages in relation to their social or cultural identities.

(As cited in Kadem, 2015, p.24)

According to Crystal's Dictionary of Linguistics and Phonetics (2008, p.266):

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.

(As cited in Ounes & Bergad, 2019, p.47-48)

In the same line of thoughts, Baker (1992, p.11) stated that: “*attitude often manage to summarize, explain, and predict behaviour*”. (As quoted in Boubekour & Bouamrane, 2017, p.18). Thus, ‘*language attitudes*’ are demonstrated through the speaker’s behaviour, certain speakers of one language variety express positive or negative feelings towards another language, in other words, this may affect ‘*language choice*’ and ‘*language use*’, such as in, ‘*convergence*’ and ‘*divergence*’ (Giles, 1977). The first one occurs when an individual adjusts his speech patterns to match another speech, it can also be referred to as ‘*language maintenance*’. While the second one occurs when an individual adjusts his speech to be distinct from another social identity.

Miroslava and Mohd (2014, p.239) argued that: “*According to the Accommodation Theory, individuals always adjust their speech acts depending on the fact if they wish to identify themselves with others.*” They added:

Convergence and divergence can further emerge in different grades and combinations. It means that the speaker can adjust his linguistic behaviour completely or just partially to the style of his communication partner. It is also possible that within a conversation one of the partners might apply convergence, whereas the other divergence.

Certain speakers of one specific language variety express positive or negative feelings towards another language, this may affect to language choice and use.

2.5 Identity: Definition

‘*Identity*’ has been the concern of a considerable number of researchers. It is a complex and flexible term which was studied from different perspectives such as psychology, sociology, and anthropology. Norton (2013, 2014) has simply identified it as ‘*our sense of ourselves*’ (p. 4) (As cited in Tamimi, 2017, p.16). Joseph (2006) argued that: “*your identity is, very simply, who you are*” (As quoted in Fielding, 2015, p.32). That is, ‘*identity*’ is a set of characteristics that distinguishes an individual from another or a group from another.

Woodward (1997, p.1-2) stated that:

Identity gives us an idea of who we are and how we relate to others and to the world in which we live, identity marks the ways in which we are the same as others who share that position, and the ways in which we are different from those who do not.

(As cited in Benyelles, 2011, p.23)

Gee (2001) referred to 'identity' as a "kind of person in a given context" (p.100) (As cited in Andrews, 2010, p.88). Thus, it is context bound and not fixed.

Wenger (2000, p.239) stated that:

An identity is not an abstract idea or a label, such as a title, an ethnic category, or a personality trait. It is a lived experience of belonging (or not belonging). A strong identity involves deep connections with others through shared histories and experiences, reciprocity, affection, and mutual commitments.

(As cited in Anwaruddin, 2012, p.13)

In the same respect, (O'Brien, 2001) argued that: "...[identity] is not a fixed property but one that is constantly created and recreated as the same individual being engaged in the contradictions of everyday life takes on different roles." (As cited in Andrews, 2010, p.87). It means that 'identity' is a lifelong project and an ongoing process which can frequently change.

Moreover, Rew and Campell (1999, p.10) claimed that:

Identity-racial, ethnic, religious, sexual, gender, and national- cannot exist in isolation and must take its meaning from the other, and because every individual possesses a number of identities not all of which are relevant in every context, a particular identity is situationally defined in the course of social interaction.

(As cited in Fielding, 2015, p.32)

Accordingly, 'identity' is part of a person's feeling of belonging to a group, a nation, or a state and it is represented through specific characteristics, such as, beliefs, religion, expressions, history, race, traditions, language, etc.

Moje says that: "identity matters because it, whatever it is, shapes or is an aspect of how humans make sense of the world and their experiences in it, including their experiences with texts" (McCarthy & Moje 2002, p. 228) (As cited in Anwaruddin, 2012, p.14).

2.6 Types of Identity

Scholars exploring 'identity' produced different theories, and thus, identified different types according to different disciplines, including: psychological, individual, social, collective, and cultural identity.

Psychological identity is related to the self-image and self-esteem as claimed by Erikson (n.d.). To put it differently, it refers to how to be realized mentally and emotionally. Then, individual identity or personal identity, which is most commonly used by psychologists, deals with all what separate one person from another one and make him unique. While, social identity for sociologists denotes the set of the social roles that a person plays in his society, and psychologists often use the term to describe how the self of a person relates to the social environment.

Furthermore, psychologists suggested collective identity which refers to the sense of belonging and having a positive self-esteem from their in-group and consider the out-group as outsiders, i.e. they develop a collective behaviour.

Other scholars suggested cultural identity which refers to all shared characteristics in a particular community and distinguish its members from others. It includes: religion, language, place, way of clothing, eating, etc.

2.7 The Relationship between Language, Identity, and Culture

Language, identity, and culture are so related and the interrelationship between them is so complicated since they affect one another. This issue has received considerable attention from many researchers.

The term culture was defined by Ennaji (2005, p.24) as follows: *Culture is what basically characterizes a society as an identifiable community, it encompasses language, history, geography, religion, the political system, literature, architecture, folklore, traditions, and beliefs.* (As cited in Mahdad, 2014, n.p.)

Culture can be represented in many aspects, such as, religious activities, celebrating public gathering, and mostly language. Language plays a crucial role in preserving culture, it is also considered as an instrument for conveying and spreading culture with its values. Thus, if language die, its related culture will disappear.

According to Baker (1997, p.419) “*identity constructs and is constructed by language*” (Quoted in Tamimi, 2017, p.34). So language and identity shape each other. In addition to that, language is more than a means of communication, it develops the sense of belonging among individuals as Fasold (1990, p.1) stated:

When people use language, they do more than just try to get another person to understand the speaker’s thoughts and feelings. At the same time, both people are using language in subtle ways to define their relationship with each other, to identify themselves as part of a social group, and to establish the kind of speech event they are in. (As quoted in Benyelles, 2011, p.23)

Arguably, the native language shapes an individual's personality, thoughts, and emotions which leads to forming the national identity. Accordingly, Spolsky (1999, p.181) said that language is a *"powerful symbol of national and ethnic identity."* (As cited in Gourari, 2019, p.6). In other words, language is used to convey culture, religion, and history so people represent different identities through their languages. For instance, foreign language learners preserve their native language norms for having that accented speech as a mark of their identity. In this respect, Spolsky (1999, p.181) argued: *"when we hear someone speak, we immediately make guesses about gender, educational level, age, profession, and place of origin."* (As cited in Miroslava & Mohd, 2014, p.241).

Language, identity, and culture are closely related. Whenever an individual selects a specific language variety to describe himself, language plays two principle roles: internally in shaping the identity; externally in projecting identity as well as culture.

2.8 The Effect of Language on Identity

Learning a new language in such a globalized world is required, since it gives a new worldview. Identity is demonstrated through linguistic behaviour i.e. Language choice is part of its construction.

For multilinguals, speaking a foreign language can open a path for engagement with the different aspects that come with it, such as, cultures, lifestyles, and beliefs, they develop a certain awareness when communicating with others. Shahrebabaki (2018) stated that: *"Sometimes, individual speakers maintain dual identities by use of two linguistic varieties to communicate in double speech communities."* (p.218). However, understanding a new and different culture can cause a clash with the person's identity.

Language is a powerful tool in defining and shaping the identity, it programs people to think in a certain way, so they create identity. According to Tamimi (2017), *"Language plays a crucial role in shaping an individual's identity."* (p.16). Learners construct and change their identities as they go through the process of learning a foreign language, it means that, they pick up some habits, behaviours, thoughts and shape a new identity. According to Riley (2008, p.91), *"identity is made of knowledge and language is both what we know and how we know it."* (As quoted in Miroslava & Mohd, 2014, p.239).

One can say that, language can affect identity in two divergent manners: acculturation and assimilation²². According to Ovando (2008, p.8), acculturation means: *"A process, voluntary or involuntary, by which an individual or group adopts one or more of another group's cultural or linguistic traits, resulting in new or blended cultural or linguistic patterns."*

²² Occur in Biculturalism context.

He added that: *Assimilation is a voluntary or involuntary process by which individuals or groups completely take on the traits of another culture, leaving their original cultural and linguistic identities behind.* (As cited in Mahdad, 2014)

Language is the means to convey and transmit identity from generation to another. The power of a foreign language can lead to neglecting the mother tongue and, most probably, neglecting cultural identity. Thus, a loss of language²³ can lead to identity loss.

2.9 Globalization: The Impact of English on Identity

Globalization is not a new concept; it refers to the range of changes that occur across the world. The process of globalization is attached to modernization and industrial revolution. It is a means of transmission of ideas, values, and cultures as well as a way to extend and intensify social relations.

As a result of globalization, many noticeable similarities between people from different parts of the world, especially the youth generation, are mainly due to the influence of the western culture. People try to imitate the cultures of the dominant and powerful countries, they engage in a process of cultural borrowing in the way of speaking, dressing, eating, etc.

Indirect language contact is among the results of globalization, since English has strongly influenced the progress of the economic and technological development, it is considered as the language of the world. English has broken the barriers by allowing communication outside one's own community. People tend to learn English as a way to achieve life goals, obtain success, and adapt with needs of the modern life.

Fashion, media, and music presented in English play a considerable role in shaping a new identity. Speakers are inclined to use words and expressions from English, this can cause lexical replacement. The native language is then modified, thus, this will lead to language change from the colloquial variety to English since it is the dominant one.

²³ Language death.

2.10 Conclusion

In essence, this chapter presented the theoretical framework of the study in order to make a sense of this research. It discussed the different linguistic phenomena that are the result of the interplay between languages in a multilingual society with reference to Algeria, then, outlined the different views and theories concerning the relationship between language and identity that we build our investigation upon.

From all what has been said, one might deduce that, language and identity are interlinked and closely associated, and The construction of identity is heavily influenced by language. Light was shed on the idea that learning a foreign language contributes in the re-shaping of the identity.

In the case of Algeria, it is positioned between two different and opposed cultures: The Arabo-Islamic culture and Western culture which has a great influence on the identity of its people. For the Algerian speech community, direct language contact denotes the different conquests namely: Turkish, Spanish, and especially French. Whereas, the indirect one is mainly with the English language.

In the next chapter, the methodology of investigation will be discussed as well as the analyses of the findings. Then, the results of our research will be presented and summarized with a comparison to the hypotheses.

CHAPTER THREE:
Research
Methodology and
Findings: Analysis
and Discussion

3.1 Introduction

The present chapter is concerned with the practical part of this investigation, it is devoted to research methodology, data analyses, and interpretations. The previous theoretical framework about the effect of language on identity will help in the interpretation of the data. Moreover, the results will be analysed both qualitatively and quantitatively and then presented in two sections. The first one will report collected data from the students' questionnaire; the second one will reveal the results of the teachers' interview. These different research tools will help in getting rich and reliable data, and achieving the objectives of this study by confirming or refuting the suggested hypotheses. For an accurate explanation, every single question in this investigation will be discussed separately and presented in tables, pie charts, and bar graphs.

3.2 Research Methodology

In this investigation, a mixed method is used by adopting both qualitative and quantitative methods in order to obtain reliable data. For the qualitative method, we used two different tools: The Observer's Paradox and the teachers' interview. The first one through observing the behaviour of the target population (third year students at the department of English), therefore we observed some differences that encouraged us to carry on this study, and the second one which is a structured interview directed to the teachers of English, at the same settings, to give their own comments. As for the quantitative method, a questionnaire was distributed to our respondents with the use of closed-ended questions.

3.3 Students' Questionnaire

The questionnaire was conducted online, it targeted third year students at the department of English. We obtained one hundred responses, however, a very limited number of the participants have responded to the open-ended questions. This questionnaire comprises four sections. The first one presents personal information about our participants. The second one deals with the participants' choice and use of language(s). In the third section, we attempted at revealing the respondents' attitudes towards language(s). The last section includes questions which deal with the main issue of our study that is language impact on identity.

3.3.1 Description of the Participants

The participants of the questionnaire were third year students at Ibn Khaldoun University of Tiaret in the department of English. They were chosen for the reason that students at the department of English represent the most suitable sample for our study since we have been observing their remarkable behaviour which was affected by foreign language(s). However, due to their huge number, we limited our sample and selected one level that is third year as a representative one in order to test our hypotheses.

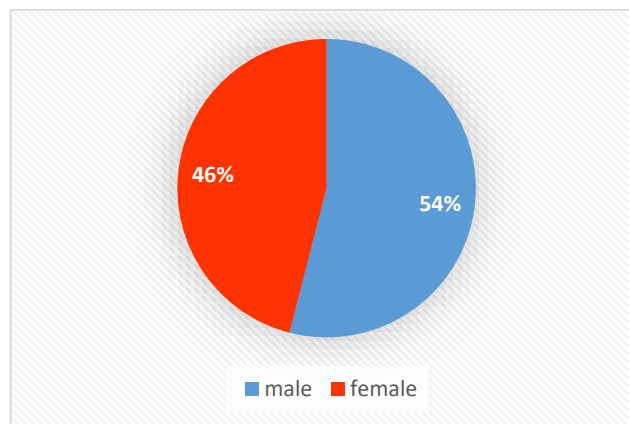
3.3.2 The Analysis of the Questionnaire Findings

The obtained results from the four sections of the questionnaire will be analysed and given numerical value on the basis of tables and bar graphs.

3.3.2.1 Section 1: Participant's Personal Information

Since variables, such as, age and gender play an important role in the construction of the informants' identity, it is worth accumulating some personal information about the sample population.

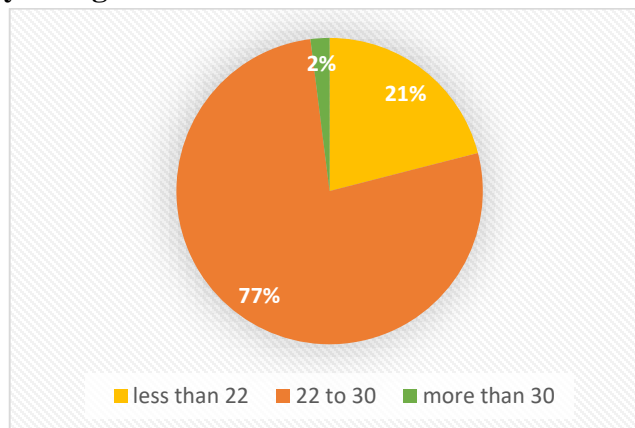
Question 1: What is your gender?



Pie chart 3.1 Informants Distribution According to Gender

As mentioned before, the total number of the respondents is 100. According to pie chart 3.1, females represent 46% with a number of 46 participants, while males represent 54% with a number of 54 participants. As it is obvious, the numbers of males and females are almost equal which is advantageous, since the results are more likely to be reliable and can be generalised.

Question 2: What is your age?



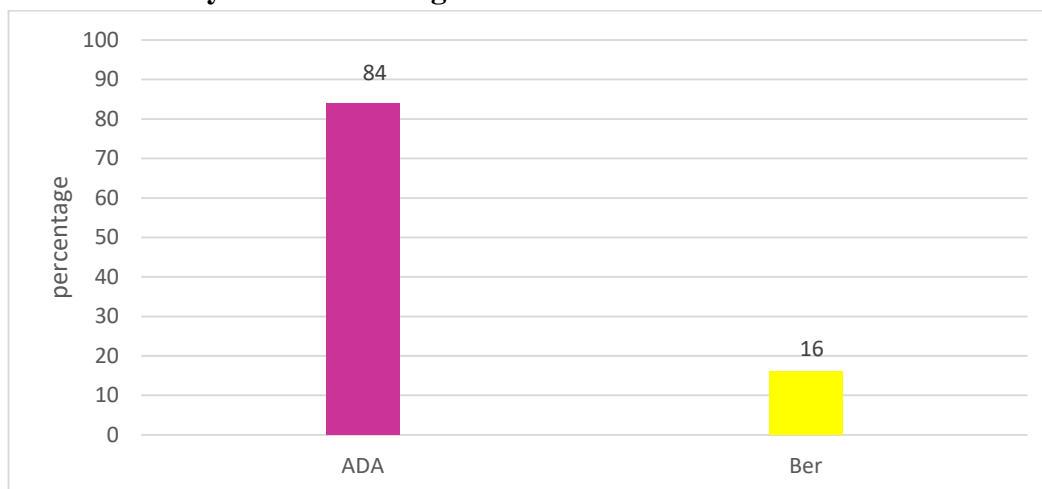
Pie chart 3.2 Informants Distribution According to Age

Pie chart 3.2 exhibits that our participants belong to different age range. However, the largest age range represents the informants aged from 22 to 30 of about 77%, this group will determine the results of our questionnaire. The second group represents participants aged less than 22 with a 21%. The last group of informants aged more than 30 represents the smallest number with a percentage of about 2%.

3.3.2.2 Section 2: Language(s) Use and Choice

Throughout this section of the questionnaire, we attempted to obtain data about some linguistic competence besides the chosen and used language varieties by the students in different contexts and situations but much of our focus is put on foreign languages especially English.

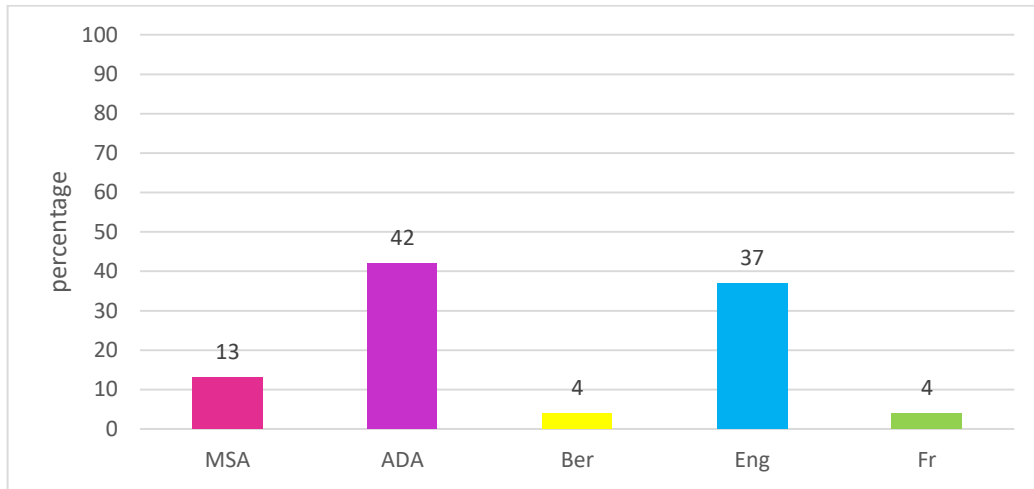
Question 3: What is your mother tongue?



Graph 3.1 Informants' Mother Tongue

As clearly shown in bar graph 3.1, 84% of our sample's mother tongue is ADA. While Berber presents only 16%. The only reason for this result is the fact that the majority of students are Arabs.

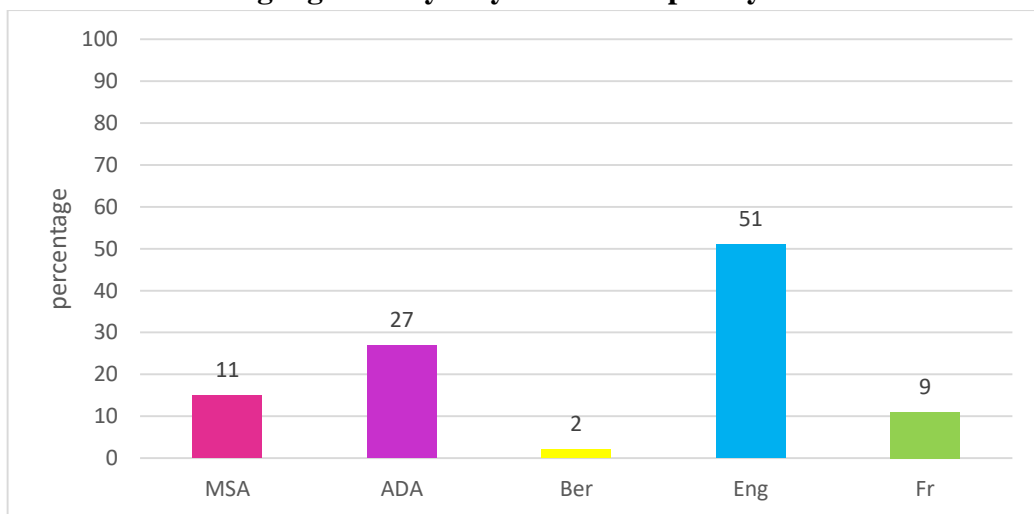
Question 4: Which language variety do you master better?



Graph 3.2 Informants’ Linguistic Competence

Graph 3.2 demonstrates that the largest proportion of our sample master ADA this is due to the fact that ADA presents the mother tongue of the majority. Interestingly, a large number of our respondents with a percentage of about 37% master English. Our two main interpretations for such a result is that: their specialty is English; and English is considered as the dominant language. As for MSA, it represents only 13% of the total although it is considered as the national language and the marker of the Algerian identity. As we can see, English affects even the mastery of the national language. In addition, the same score is demonstrated for both Berber and French with only 4% which not surprising since the study took place in a non-Berber speaking region and at the department of English.

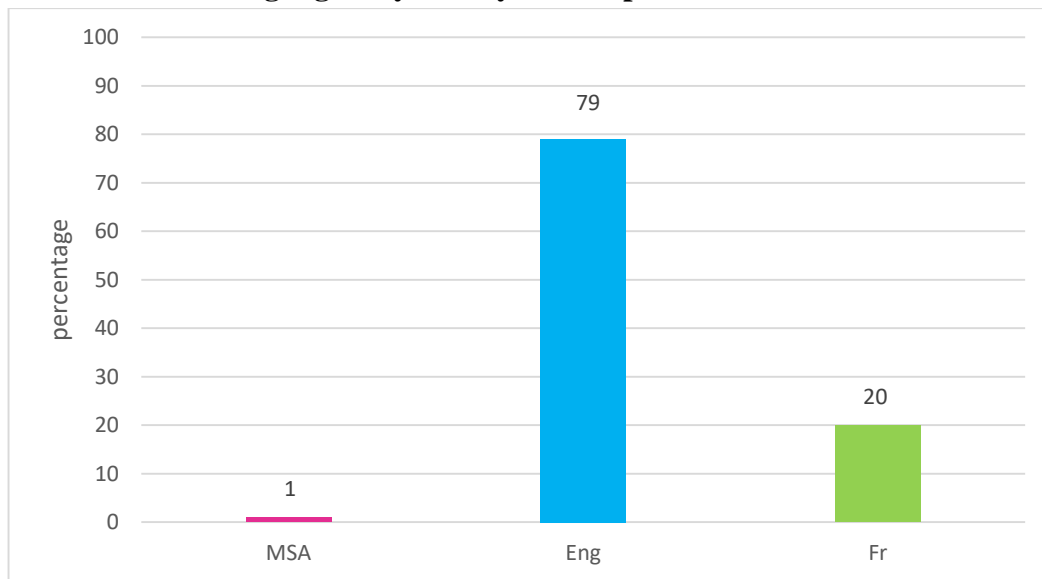
Question 5: In which language variety do you better express yourself?



Graph 3.3 Informants’ Preferred Language Variety in Expressing Themselves

It is clearly seen in graph 3.3 that English is the preferable language variety from the majority of respondents in expressing themselves with a percentage of about 51%. Again, our interpretation is that English is the most powerful and dominant language, also it affects the linguistic identity of the students. For ADA, it represents 27% of the sample although it is the mother tongue of the majority. Then, MSA represents only 11%. Here we can clearly see that MSA is neglected and not seen as a preferable means of communication. French and Berber represent 9% and 2% respectively.

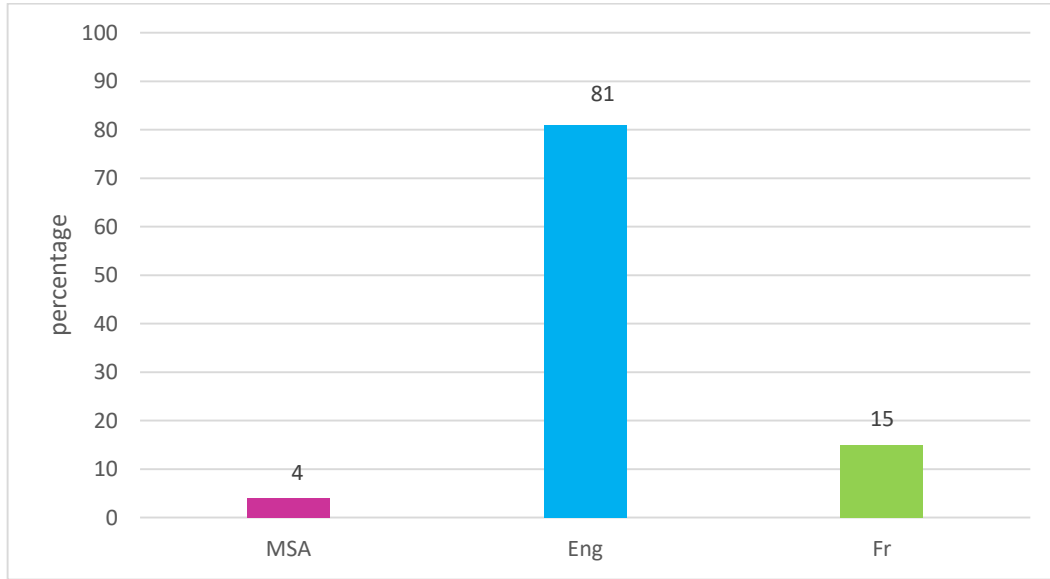
Question 6: In which language do you set your cell phone?



Graph 3.4 Informants' Language Use in Cell Phone

As shown in graph 3.4, the great majority of our respondents set their cell phones in English with a percentage of about 79%. While 20% of them set them in French and only 1 sets his cell phone in MSA.

Question 7: Which language do you often use when doing research on the internet?

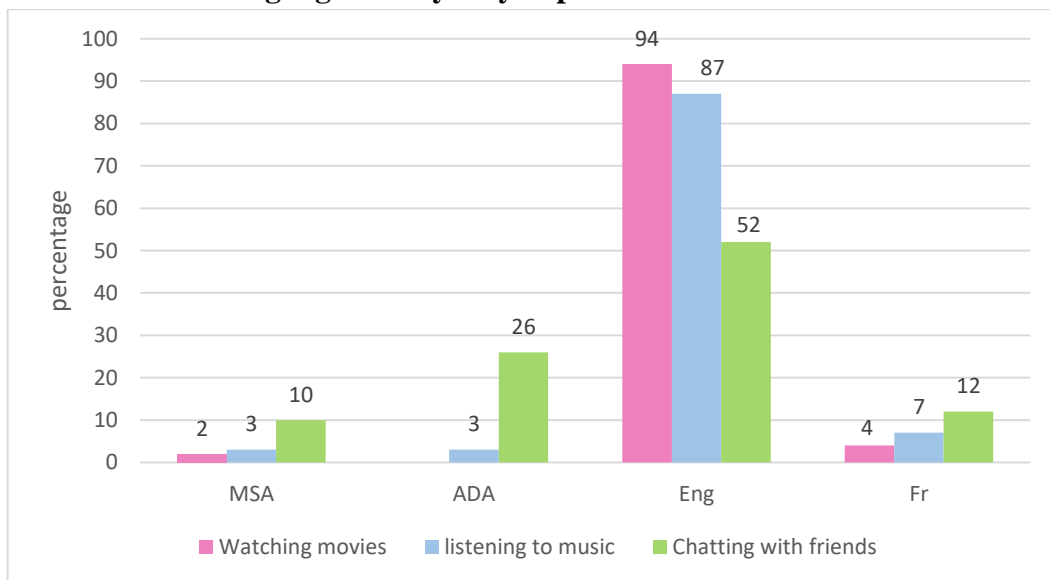


Graph 3.5 Respondents’ Language Use on Internet Research

As revealed in graph 3.5, most of our participants often use English when doing research on the internet with a percentage of about 81%. Whereas, 15% of them use French and only 4% use MSA.

When we link responses obtained in question four and five, we can notice that English is dominating the world of technology and science. While MSA is being marginalised for the reason that this language lacks technical terms. From what has been noticed here, we can deduce that our informants are more interested in foreign languages especially English since it is considered as a global language, and this is happening at the expense of the national language i.e. MSA.

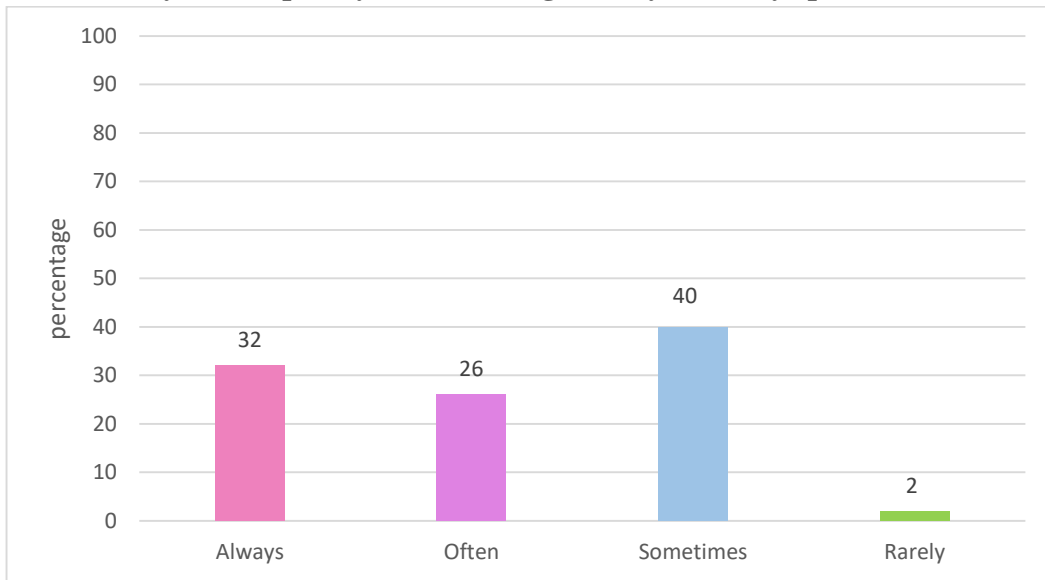
Question 8: In which language variety do you prefer:



Graph 3.6 The Preferred Language Variety in Different Contexts by Respondents

According to graph 3.6, MSA is preferred with only a percentage of about 2% in watching movies, 3% in listening to music, and 10% in chatting with friends. As for ADA, no one watch movies in this variety, only 3% prefer it in listening to music, and 26% use it in chatting with friends. These low rates may be in turn to the reason that the Algerian cinema is not rich nowadays. As for French, only 4% watch movies in this language, 7% listen to French songs, and 12% chat with their friends in the latter. While the great majority prefer watching movies in English with a percentage of about 94%, 87% listen to English songs, and 52% prefer using it in chatting with friends. This can be interpreted as the fact that English is dominating even the international cinema as well as its songs.

Question 9: Rate your frequency of use of English in your daily speech



Graph 3.7 Frequency of Use of English in Daily Speech of Respondents

Concerning the frequency of use of English in the daily conversation, graph 3.7 reveals that 32% of the respondents always use English, 26% often use it, 40% sometimes use it, and only 2% rarely use it. As it is noticed, English is affecting even everyday life.

Question 10: Does it happen that you speak English at home?

	Number	Percentage
Yes	76	76%
No	24	24%

Table 3.1 Speaking English at Respondents' Home

From the above table 3.1, 76% of our participants say that they speak English at home, while only 24% say that they do not. This highly depends on the background of the parents and family members.

Question 11: Does it happen to you to use English terms over the dialectal ones?

	Number	Percentage
Yes	86	86%
No	14	14%

Table 3.2 The Use of English Terms by Informants

Table 3.2 elucidates that 86% of the informants use English terms over the dialectal ones, while only 14% do not. Our interpretation is that English is preferred and used at the expense of the dialect. That is, English is affecting ADA.

Question 12: Do you use any particular English expressions to express your anger or happiness?

	Number	Percentage
Yes	85	85%
No	15	15%

Table 3.3 The Use of English Expressions by Informants

Table 3.3 reveals that 85% of our participants use particular English expressions when expressing anger and/or happiness while only 15% of them do not. This can be due to the fact that they find English more expressive when it comes to strong and deep feelings.

Question 13: Do you usually codeswitch to English when it comes to taboo subjects?

	Number	Percentage
Yes	63	63%
No	37	37%

Table 3.4 Codeswitching to English by Informants

According to table 3.4, 63% of our participants codeswitch to English when it comes to taboo subjects whereas 37% do not.

QQ 13: If yes, why?

When we have asked for the reasons behind codeswitching when it comes to taboo subjects, only a few number of the informants responded, their answers were quite similar. Some claimed that English enables them to express themselves freely, feel comfortable, and safe from others' judgments. Also, they find it as an effective way to exclude people who do

not understand the language. In addition, some said that English makes them feel less shy in expressing any subject. While others claimed that codeswitching to English became a habit.

3.3.2.3 Section 3: Language(s) Attitudes

In this section of the questionnaire, we opt to recognise different attitudes of our informants towards bilinguals, monolinguals, and some languages.

Question 14: Do you consider yourself a bilingual person?

	Number	Percentage
Yes	80	80%
No	20	20%

Table 3.5 Bilinguals versus Monolinguals

As it is clearly shown in table 3.5, the great majority of our respondents consider themselves bilinguals with a percentage of about 80%. This can be interpreted as that they are learning English at university. While the rest 20% do not consider themselves as bilinguals this can be due to the fact that to be considered as a bilingual person depends on the mastery of the four skills.

Question 15: Do you think that bilinguals are different from monolinguals?

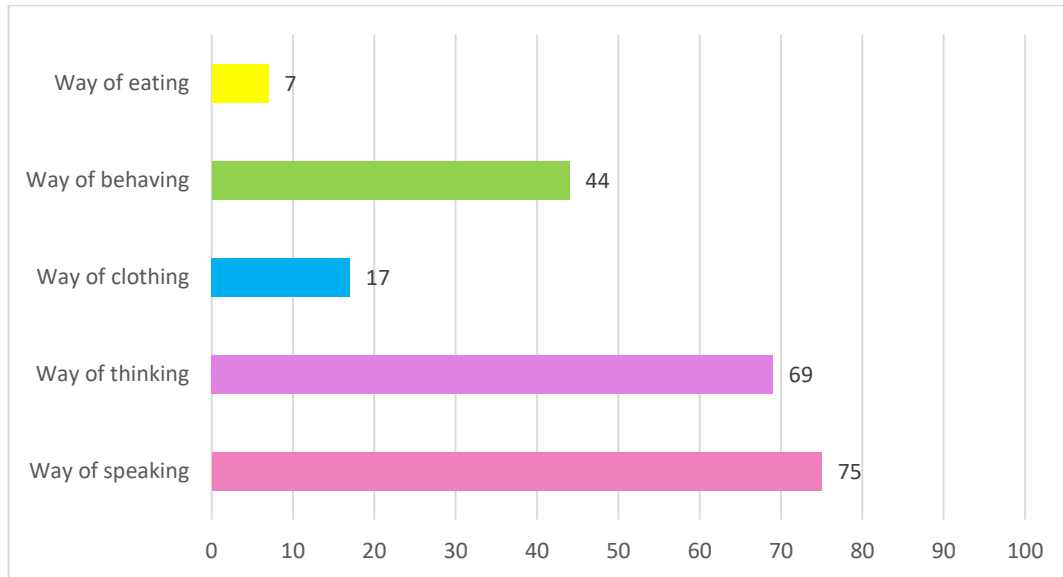
	Number	Percentage
Yes	94	94%
No	6	6%

Table 3.6 Differences amongst Bilingual and Monolingual Speakers

The above table 3.6 reveals that the great majority of our respondents think that bilinguals are different from monolinguals with a percentage of about 94% while a tiny number of respondents think the opposite with a percentage of about 6%.

QQ 15: If yes, in what way?

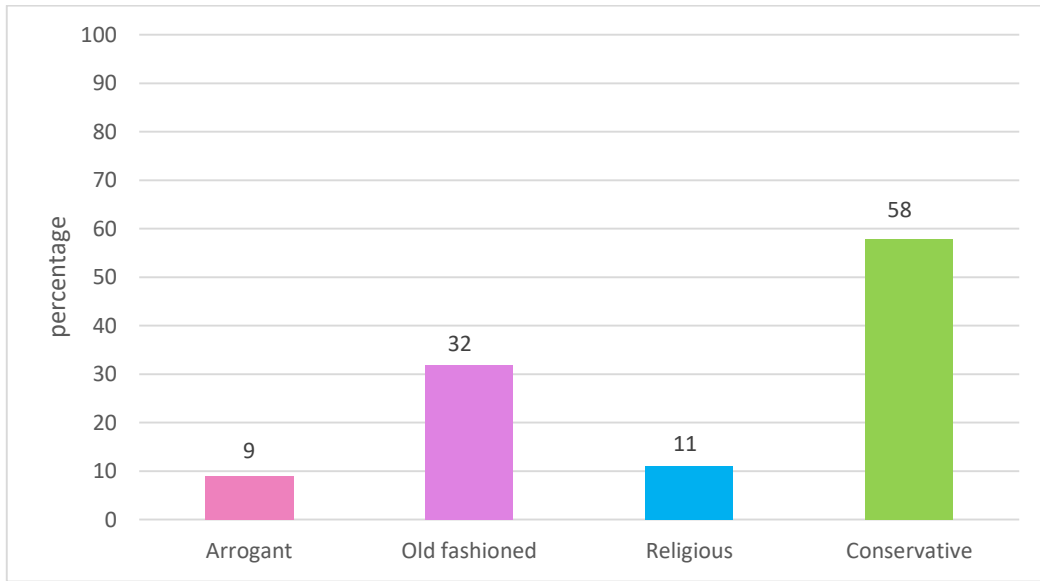
Here, we gave our respondents the chance to give multiple choices so we are going to provide only numbers not percentages.



Graph 3.8 Aspects of Differences between Bilinguals and Monolinguals

Graph 3.8 elucidates that 75 of our respondents think that bilinguals differ from monolinguals in the way of speaking, 69 think that they differ in the way of thinking, and 44 think that they differ in the way of behaving. The reason behind these high numbers is that all these three aspects are related to the cognitive development. As for the rest aspects, 17 of them think that bilinguals and monolinguals differ in the way of clothing and only 7 think that they differ in the way of eating. We deduce that foreign language affects the way of thinking, speaking, and behaving to a great extent.

Question 16: What are your attitudes towards monolinguals?



Graph 3.9 Informants’ Attitudes towards Monolinguals

As clearly observed in graph 3.9, some respondents hold negative attitudes towards monolinguals since 9% of them think that they are arrogant and 32% think that they are old fashioned. The reason for that can be that learning a foreign language is mandatory in such a developed world. Moreover, 58% of our participants think that monolinguals are preservative and 11% think that they are religious.

Question 17: Do you think that learning English is important?

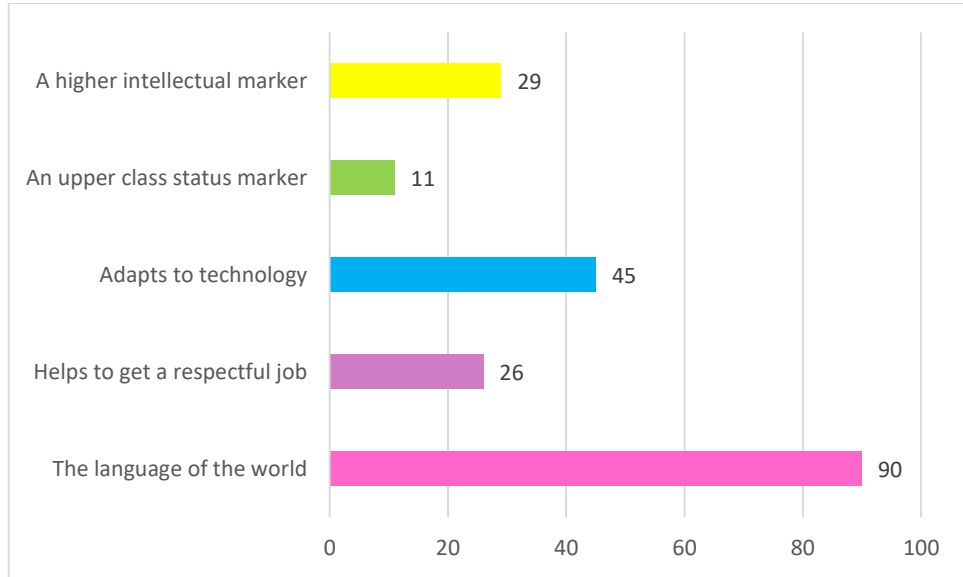
	Number	Percentage
Yes	96	96%
No	4	4%

Table 3.7 Informants’ Opinions concerning Learning English

Table 3.7 shows that the great majority of our participants find that learning English is important with a percentage of about 96%. This can be interpreted as that English is considered as the lingua franca of the world. For the rest 4%, they think the opposite.

QQ 17: If yes, why?

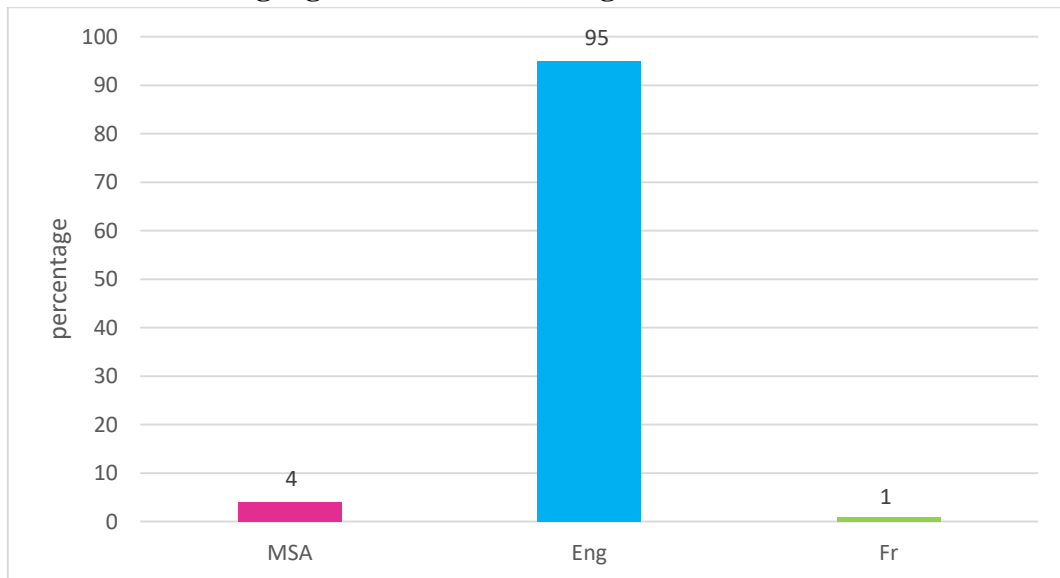
The same thing as the second question, we gave our informants the chance to provide multiple choices.



Graph 3.10 The Importance of English

As graph 3.10 reveals, the informants hold positive attitudes towards English. 90 informants see it as the language of the world, 45 of them think that it adapts to technology, 29 of them consider it as a higher intellectual marker, 11 of them see it as an upper class status marker, and 26 of the participants think that it helps to get a respectful job.

Question 18: Which language fulfils the needs of globalization?

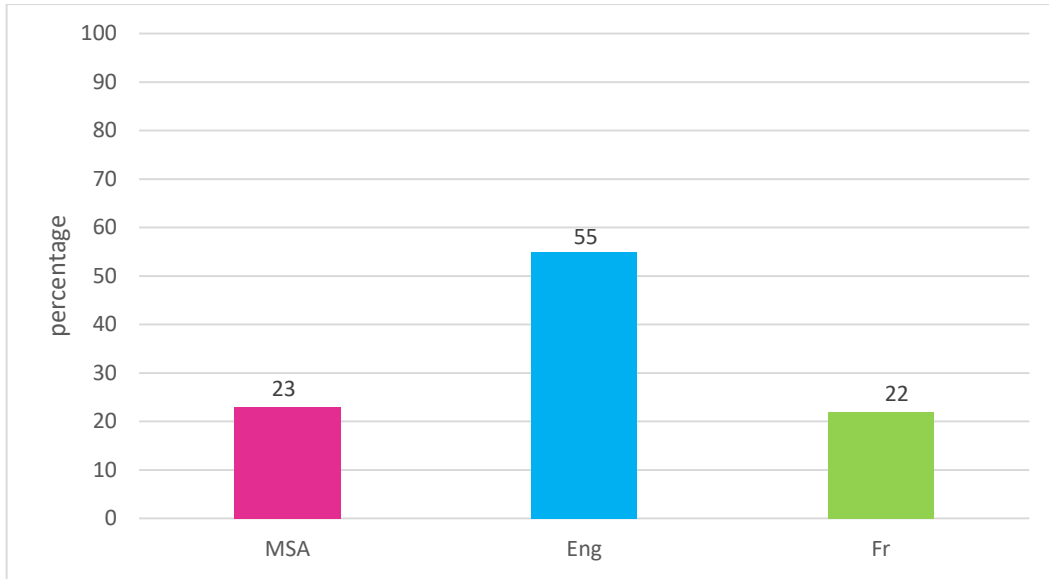


Graph 3.11 The Language of Globalization

From the above graph 3.11, the large majority of our participants see that English is the language which fulfils the needs of globalization with a percentage of about 95% which is not

a surprising result since English is considered as the language of the world. Then, only 4% see that MSA is more suitable and just 1 considers French as the language that fulfils the needs of globalization.

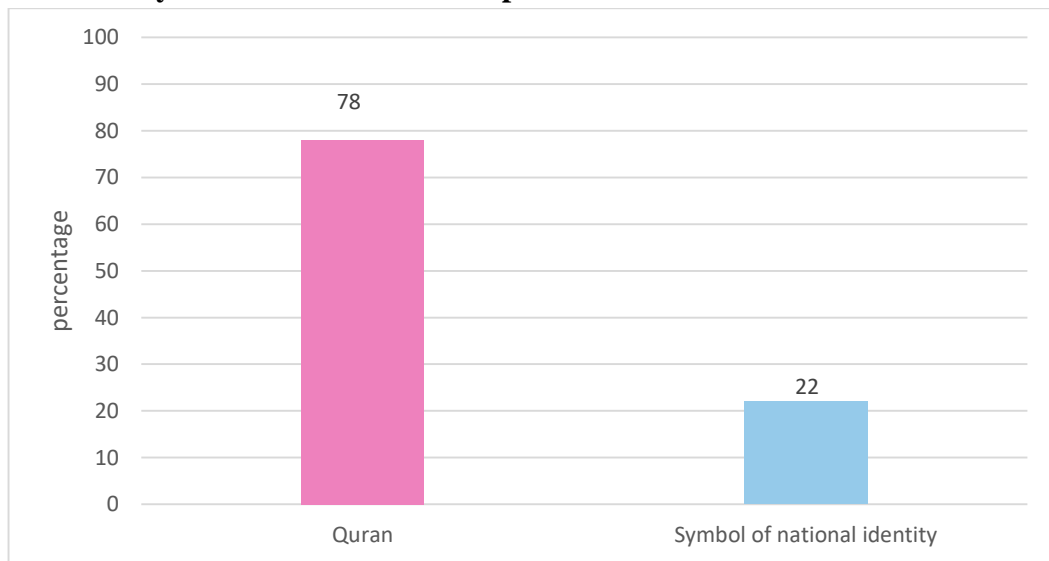
Question 19: Which language is more prestigious?



Graph 3.12 The most Prestigious Language According to Respondents

As shown in graph 3.2, the majority of our respondents see that English is the most prestigious language with a percentage of about 55%. In addition, 23% of them think that MSA is the most prestigious language while 22% of them consider French as the most prestigious language. Again, we deduce that most participants hold a positive attitude towards English.

Question 20: Do you think that MSA is important because of:



Graph 3.13 The Reason behind the Importance of MSA

As clearly revealed in graph 3.13, the majority of our respondents think that the reason behind the importance of MSA is Quran with a percentage of about 78% while 22% of them think that it is a symbol of national identity. Our main interpretation is that most informants consider that MSA is only important because of Quran, however, they are not aware of the role of the national language in presenting shaping the identity.

3.3.2.4 Section 4: Language Impact

This section, which constitutes the heart of the paper, discusses the most important questions behind our research. That is, it discusses the impact of language on identity. Moreover, a good deal of light is shed on the English language.

Question 21: Do you think that language is an important marker of identity?

	Number	Percentage
Yes	90	90%
No	10	10%

Table 3.8 Language as an Important Marker of Identity

As table 3.8 shows, the great majority of the respondents agree on the fact that language is an important marker of identity with a percentage of about 90% while the rest 10% do not think so. Here we can deduce that some of our informants are not aware of the importance of language as a marker of identity.

Question 22: Do you think learning a foreign language influences you?

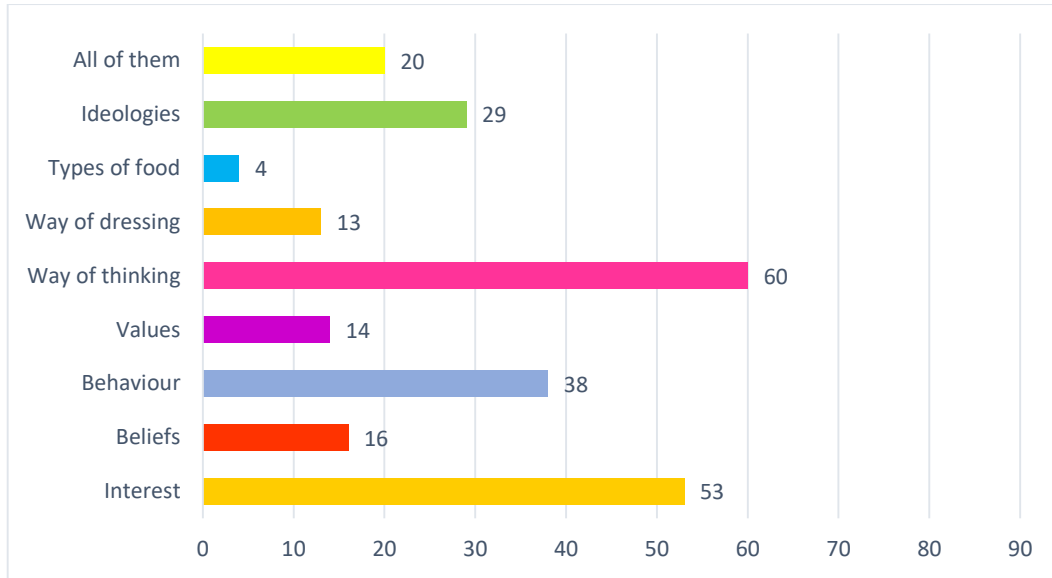
	Number	Percentage
Yes	89	89%
No	11	11%

Table 3.9 Foreign Language Influence on Informants

As clearly seen in table 3.9, a great proportion of our informants are influenced by the foreign language they learn with a percentage of about 89%, this result confirms one of our hypotheses. Whereas, 11% of them claim that they are not influenced by the foreign language.

QQ 22: If yes, in which of the following does it affect you most?

We gave our respondents the chance to provide multiple choices.



Graph 3.12 Aspects of Foreign Language Influence on Informants

As clearly shown in graph 3.12, most participants think that learning a foreign language influence them in their way of thinking (60) and interest (53). Then, 38 respondents are influenced in their behaviour and 29 one claim that learning a foreign language influence their ideologies. Furthermore, from 13 to 16 respondents are influenced in their way of dressing, values, and beliefs. these high rates can be due to too much contact with the foreign culture. While only 4 of them are influenced in their types of food. So one can say that learning a foreign language influences in many ways, such as, way of thinking, interest, and behaviour which directly impact the construction of one’s identity.

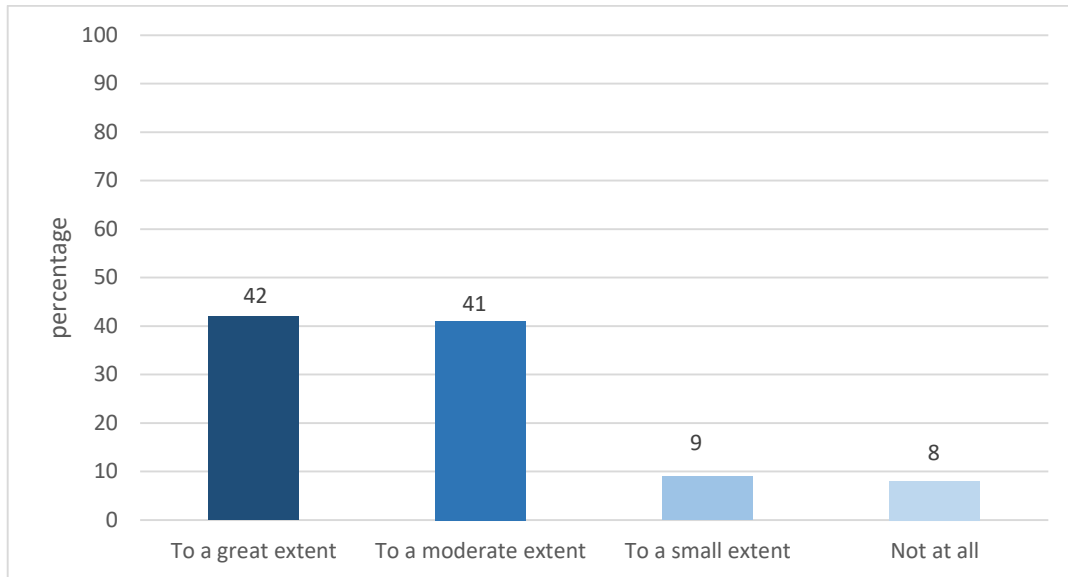
Question 23: Do you think that acting like natives helps better learn the language?

	Number	Percentage
Yes	89	89%
No	11	11%

Table 3.10 Acting like Natives as a Learning Strategy

Table 3.10 displays that 89% of our respondents find that acting like natives helps them better learn the language while only 11% see the opposite. This high score may be interpreted as that the majority of our participants act like native speakers which affects their identity.

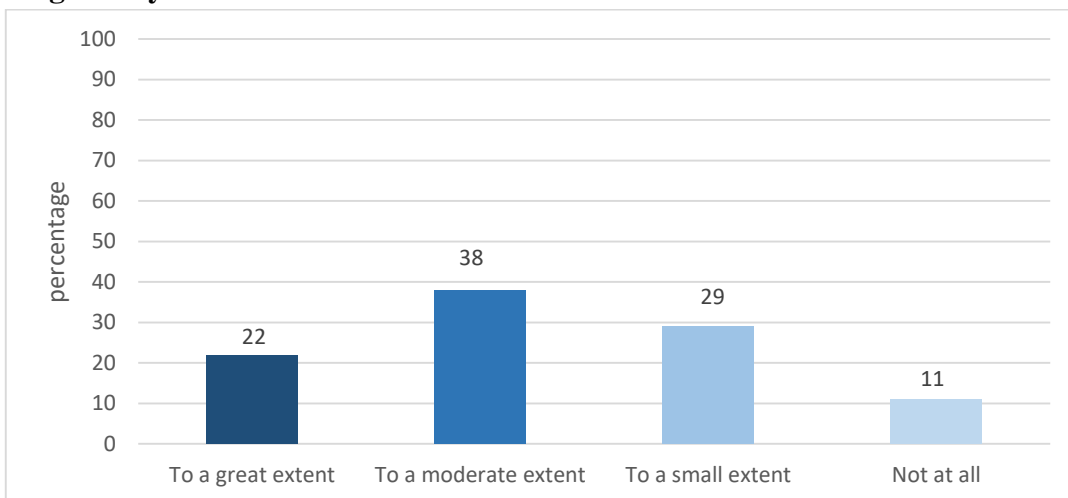
Question 24: Compare yourself to your grandparents, to what extent is your cultural identity different from theirs?



Graph 3.13 Degree of Change in Respondents' Cultural Identity

Graph 3.13 exposes that 42% of the participants say that their cultural identity is different from their grandparents' to a great extent, 41% claim that it is different to a moderate extent, and 9% of them think that it is different to a small extent. Whereas only 8% say that there are no differences. These results may be ascribed to the reason that we are living in a globalised world and things are changing from one generation to another which affects cultural identity as well.

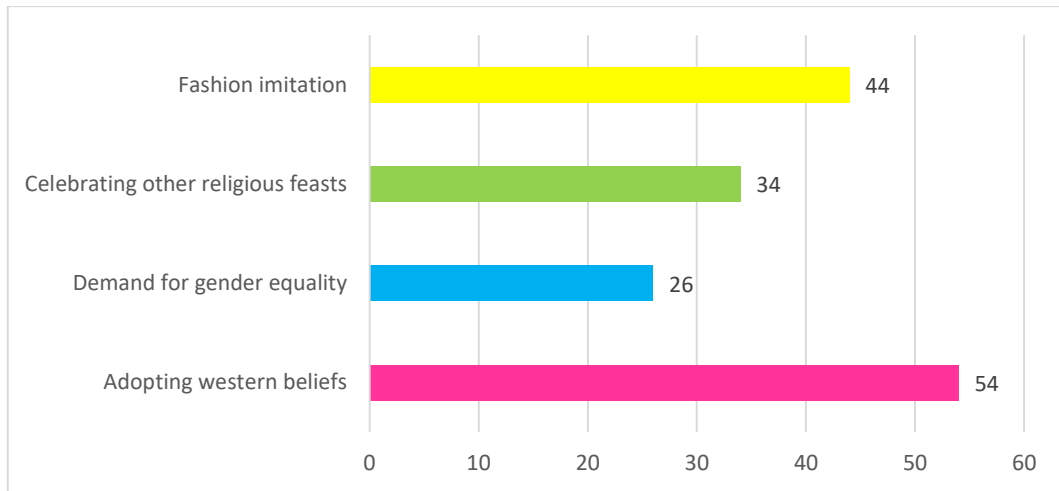
Question 25: When learning a foreign language, to what extent do you feel yourself deviating from your home culture?



Graph 3.14 Degree of Deviation from the Respondents' Home Culture

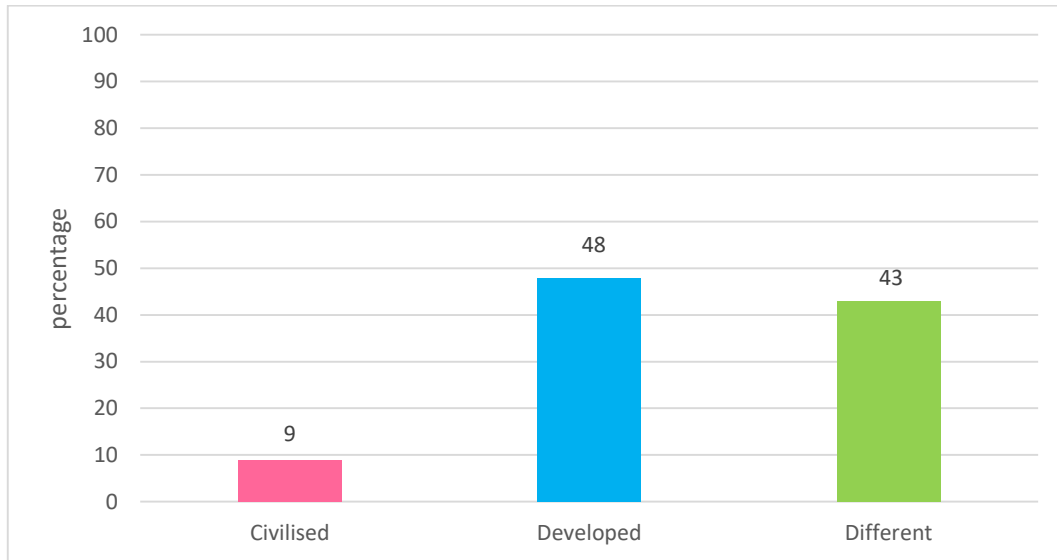
As displayed in graph 3.14, 22% of the informants see themselves deviating from their home culture to a great extent, 38% to a moderate extent, and 29% to a small extent. Here we can deduce that learning a foreign language really affects the identity in varying degrees since it affects the culture and this latter is an essential component of identity. As for the rest 11% they claim that they are not deviating from their home culture may be they are careful when learning a foreign language.

Question 26: In which way has learning a foreign language negatively affected the Islamic norms?

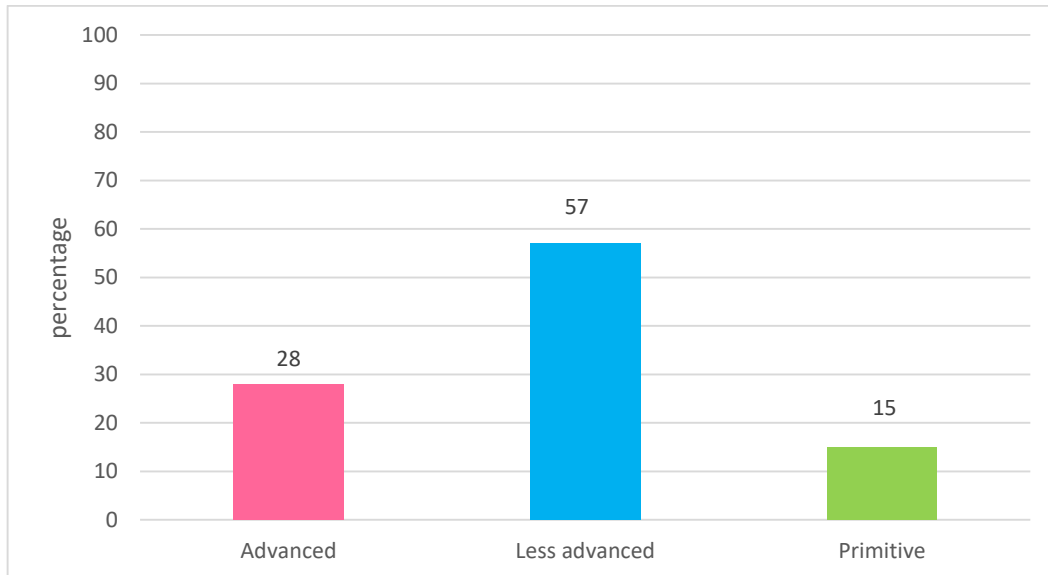


Graph 3.15 Foreign Language Negative Effect on the Islamic Norms

As it is clearly visible in graph 3.15, 54 respondents think that learning a foreign language negatively affects the Islamic norms by adopting western beliefs; 44 see this negative effect in terms of fashion imitation, 34 of them see it in celebrating other religious feasts, and 26 of them claim that this negative effect appear in the demand for gender equality. As for the respondents’ own comment, only a small number have responded, they claim that when learning a foreign language people will become open-minded in a negative and exaggerated way i.e. they showcase Islam in a bad way. These responses reveal that our religion is getting affected in a negative way as a results of imitating others’ culture.

Question 27: How do you perceive the western culture?**Graph 3.16 Informants' Opinions about the Western Culture**

Graph 3.16 demonstrates that 48% of the participants think that the western culture is developed and 9% claim that it is civilised. Our aim behind such a question is to reveal opinions about the western culture, we can deduce that more than the half of our informants hold really positive attitudes for the western culture this what pushes them to imitate it at the expense of their own i.e. affects the cultural identity. While 43% see it as different no more.

Question 28: How do you perceive your culture compared to the western culture?**Graph 3.17 Informants' Opinions about Home Culture**

According to graph 3.17, 57% of the informants see their own culture less advanced compared to the western culture, while, surprisingly, 28% see it as advanced maybe due to the love they have for their country. For the rest 15%, they consider their culture primitive compared to the western one. These respondents are more likely to imitate the western culture and neglect their own.

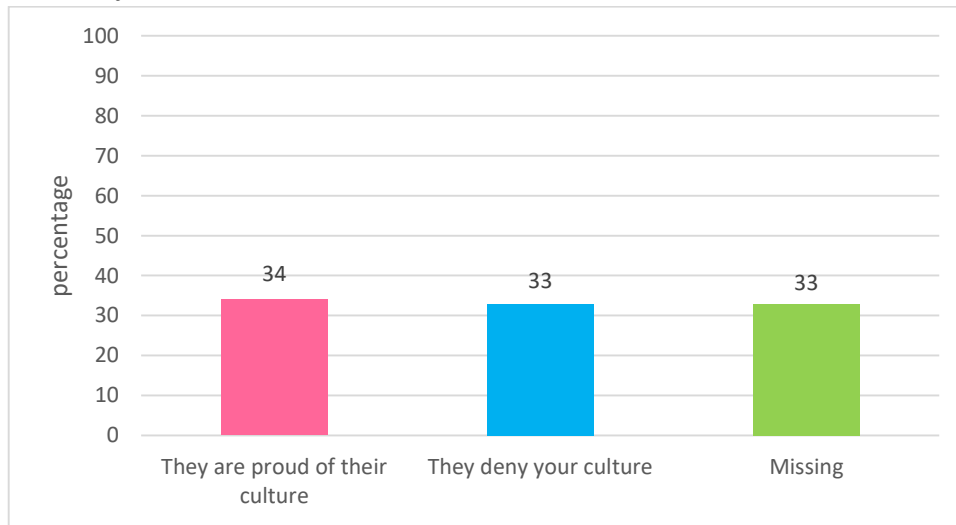
Question 29: Do you think that foreigners are influenced by your culture the way you do with theirs?

	Number	Percentage
Yes	38	38%
No	62	62%

Table 3.11 The Reciprocity of Foreigners’ Influence by Home Culture

According to table 3.11, 62% of our respondents deny the influence of their culture on the foreigners while 38% of them claim the opposite i.e. foreigners are influenced by their culture. The only reason for such a claim is that they see it as a positive influence, such as, adopting Islamic morals.

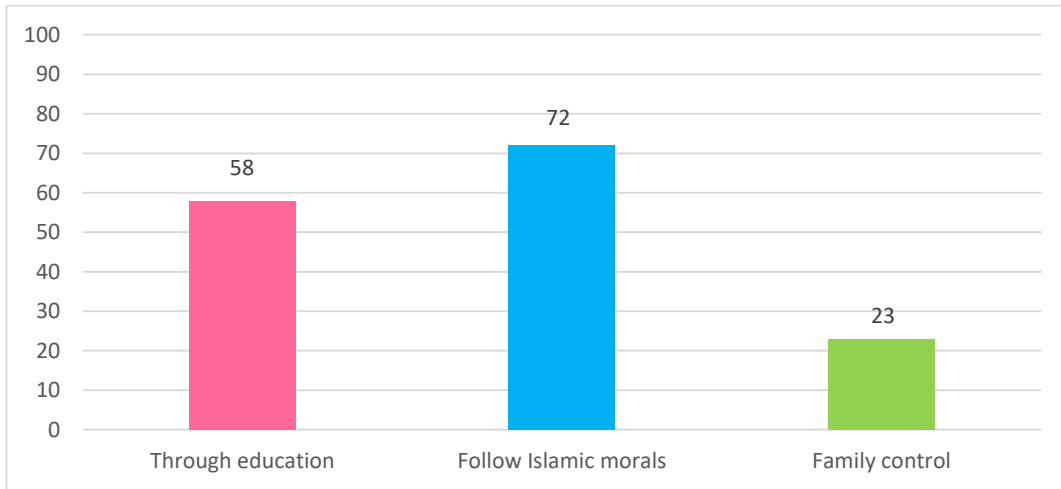
QQ 29: If no, why?



Graph 3.18 Reasons behind Foreigners’ Rejection of Home Culture

As it is clearly visible in graph 3.18, 34% of the respondents see that foreigners are not influenced by their culture because they are proud of theirs and 33% think that foreigners deny the informants’ culture. While 33% did not respond.

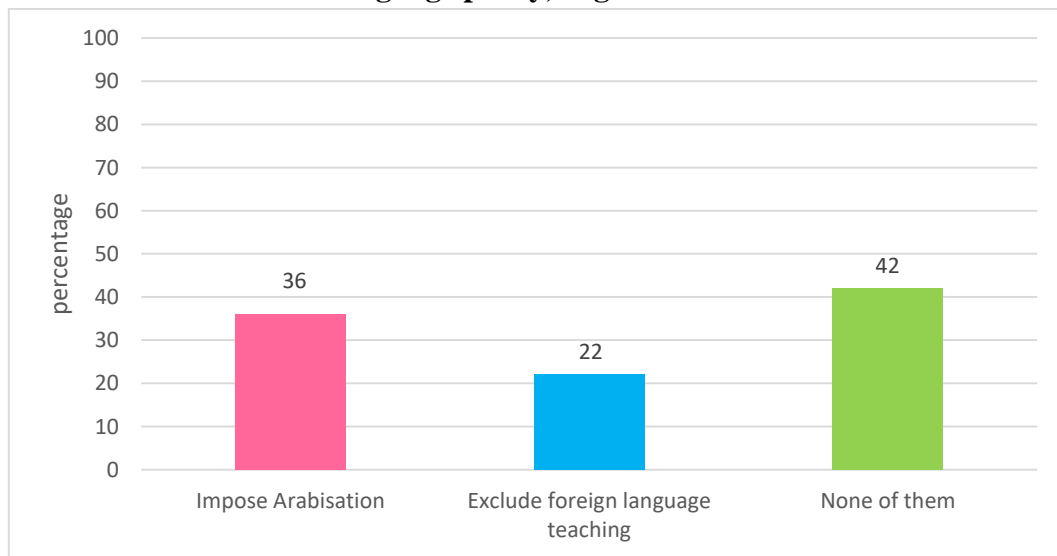
Question 30: In your opinion, how can we preserve our cultural identity?



Graph 3.19 Maintenance of the Cultural Identity

Graph 3.19 demonstrates that 23 informants think that the means by which we can preserve our cultural identity is by family control. Only a small number think so since family control nowadays became almost impossible. As for the rest, 58 of them think that we can preserve our cultural identity through education, since education plays a crucial role in constructing the identity while 72 see that we can maintain our cultural identity by following Islamic morals. Such a result reveals the great importance of Islam in shaping our cultural identity. Furthermore, we gave the chance for providing own comments, however, only 4 of them responded. They think that the means by which we can preserve our identity is by holding in our Sunnah, through self-education, spreading awareness, and strengthening our native language.

Question 31: For an efficient language policy, Algeria needs to:



Graph 3.20 The Efficient Language Policy

Graph 3.20 demonstrates that 36% of our respondents think that Algeria needs to impose the Arabisation policy while 22% claim that Algeria needs to exclude foreign language teaching. As for the rest 42%, they think that none of them is an efficient language policy.

3.4 Teachers' Interview

The interview was conducted online; directed to six teachers from the department of English at Ibn Khaldoun university, Tiaret. It was a structured interview with six open-ended questions. It allowed us to obtain quantitative data about our sample population i.e. third year students concerning our investigation. We have chosen teachers because of their experience with their students and our research topic.

3.4.1 The analysis of the Interview Findings

Each question of this interview will be analysed separately.

Question one: Through your experience, how can you explain the relationship between language and identity?

Teacher 1: The relationship between them is strong.

Teacher 2: Language reflects the identity of the person.

Teacher 3: Strong.

Teacher 4: Language is the container of identity as it represents people's beliefs, attitudes, and personal judgments.

Teacher 5: They are very interrelated or we can say that they are two facets of the same coin.

Teacher 6: Language shapes our identity.

Comment 1: In this question, we aimed at revealing teachers' opinions about the relationship between language and identity. The responses show that teachers describe such a relationship as strong and that they are interrelated. In addition, they think that language reflects, represents, and shapes our identity.

Question two: How do you represent your actual identity to the world?

Teacher 1: By representing my traditions and official language.

Teacher 2: Through actions and words of course.

Teacher 3: Arab, African, and Muslim.

Teacher 4: Through language.

Teacher 5: My identity is represented via the language I speak, I mean, an Algerian Arabic identity.

Teacher 6: Through my religion, traditions, customs, language, and way of living.

Comment 2: The second question aimed at showing the means by which teachers represent their identity to the world. Eventually, all teachers agree on one point which is language. In addition to other identity components, such as, religion, traditions, and customs.

Question three: How does language influence the national identity?

Teacher 1: Language influences cultural and social identities.

Teacher 2: It shows how proud the people who speak it are. It distinguishes people across the world and make them unique.

Teacher 3: For me, language is part of one's identity. It represents and conveys culture, religion, traditions, history, and nationalism.

Teacher 4: It affects people's attitudes and ideas about how they perceive themselves as citizens and foster their sense of belonging.

Teacher 5: Language forces the person to stick to his customs and traditions and to be a good example of them.

Teacher 6: By improving or destructing its values.

Comment 3: Our objective behind this question was to show different opinions of teachers about language effect on identity in general. The responses vary from positive to negative effect. Some think that language affects cultural and social identity while others think that it affects people's attitudes and ideas about themselves and strengthens the sense of belonging.

Question four: What do you think about the impact of English on your students?

Teacher 1: The impact is so clear from the wears and the way of speaking. In general, they changed their life style.

Teacher 2: It makes them feel confident and special in a certain way. However, students in general are always accused of betraying their mother language and of losing their identity.

Teacher 3: It depends on the students' attitudes. Learning a foreign language does not mean necessarily losing one's identity. In contrast, it can enrich their culture and enhance their thinking abilities.

Teacher 4: It affects their own way of thinking as they become culturally assimilated to the receiving variety.

Teacher 5: It has influenced some of them in a positive way in which they became more serious, hard workers, and punctual while others were influenced negatively by being interested by music, fashion, etc.

Teacher 6: It is influential.

Comment 4: This question concerns our sample and is directly related to our hypotheses. Teachers, based on their personal observation, agree on the fact that such an impact can be positive and/or negative in a variety of ways.

Question five: How can we preserve our cultural identity?

Teacher 1: Avoiding the imitation.

Teacher 2: Through promoting our culture, language, and traditions even when speaking different languages. We can use the different languages that we speak to let others around the world know us better.

Teacher 3: Learning foreign languages without abandoning ours.

Teacher 4: We can do so by fostering the sense of belonging in educational curriculums and stress the importance of identity in shaping one's own future.

Teacher 5: We should be proud of our identity otherwise we will lose it and melt in others' identities.

Teacher 6: By preserving our customs and traditions.

Comment 5: We have asked such a question for the reason that teachers have got an experience concerning identity maintenance. What is worth noting is that teacher acknowledge the fact that identity can be lost and that we should preserve it since it is an essential element in our life.

Question six: In your opinion, what is the most efficient language policy that Algeria needs?

Teacher 1: In my opinion, implementing classical Arabic.

Teacher 2: Shift to English in education as it is now a tool to communicate worldwide.

Teacher 3: Giving much importance to mother language and introducing English as the first foreign language.

Teacher 4: It is high time higher authorities took big steps to arabise citizens and strengthen the sense of national belonging as it contributes to future development.

Teacher 5: Algeria needs to give importance to all its linguistic and cultural diversity so that we profit the maximum from it to build our nation.

Teacher 6: A serious language planning.

Comment 6: Due to the fact that language policies are an important instrument in influencing the identity, in the last question, we aimed at knowing various teachers' opinions about the most language policies that our country needs. Some teachers prefer the Arabisation policy while others think that introducing English as the first foreign language would be the better.

3.5 Suggestions and Recommendations

The analyses of the questionnaire and interview findings enabled us to get much more ideas concerning the impact of learning a foreign language on identity. Therefore, there is no doubt that most of our respondents are faithful and proud of their own identity and culture, however, they are unconsciously deviating from their norms since learning a foreign language means learning the western culture which most of them admire. Consequently, as an effect of globalization, most informants' identity is getting affected whether in a positive or a negative way. So it is a good thing to make learning foreign languages beneficial without opening the path for negative impact. To attain this, raising awareness especially amongst the coming young generations about this threat and the consequences of negative imitation is mandatory. Besides, high authorities should maintain and strengthen our native language, and consider a serious language planning in order to revive and re-construct our Arabo-Islamic identity for a prosperous future.

3.6 Limitations of the Study

In every study, there are few limitations to consider. First, in terms of data collection, we aimed at face-to-face interview with teachers in order to get richer data, however, this was not possible due to the confinement and social distance resulted from Covid-19 which also prevented us from taking direct discussions with our supervisor. Furthermore, the university was shut down early, this prevented us from getting more valuable and primary sources from the library, like books, and taking teachers' advices. As a last point, our objective was to focus more on the linguistic side of the identity by an extra research tool i.e. recording, unfortunately, this was impossible too.

3.7 Conclusion

In short, this part of our research discussed the interview and questionnaire findings concerning the impact of learning a foreign language on students' identity. We deduced that this influence can be positive and/or negative. Therefore, it is essential to maintain our native language (ADA) as well as MSA since they are considered as fundamental aspects and symbols of the Algerian identity. Moreover, it is important to raise awareness about the threat of foreign languages and cultures on our cultural identity since this latter is an important element in making the nation unique and special. Furthermore, language is actually the basis of the individuals' identity, it plays a crucial role in re-shaping and/or fracturing one's identity and the status of the native language can be affected by language policies which may deeply affect learners' identity.

General Conclusion

To sum up, this research work has investigated the interrelationship between language and identity. It showed how both the native and national language shape and construct one's personal as well as national identity, and strengthen the sense of belonging. Besides, it focused on the influence of learning a foreign language on cultural identity, whether positively, by improving and re-constructing it or negatively, by causing its fracturing and abandonment. Furthermore, it tried to recognize which among the most important identity components are mostly influenced including; way of thinking and speaking, behaviour, attitudes, and lifestyles.

The demand for learning a foreign language continues to increase because of globalization, especially English, for the role this language plays in economic, technological, and scientific development. Eventually, speakers pull a lot of attention in studying English, they tend to use words and expressions from the dominant language in the world at the expense of their native languages.

The overall of the results showed that learning foreign languages is beneficial to identity construction, whether at the individual or societal level. Students' interest in learning English has grown enormously for the reason that they want to be synchronized with the worldwide technology and enrich their skills. As the findings revealed, the great majority of our respondents find that learning English is beneficial, they hold positive attitudes towards this language and consider it as the language of the world, which fulfils the needs of globalization. In addition to that, most of them see it as the most prestigious language.

However, a large proportion of our informants admit that learning a foreign language influences them. Arguably, English along with the western culture are dominating their life. They prefer using English in many activities, such as, doing research on the internet as well as setting their cell phones in it, since they find it more adaptive to technology. Furthermore, most of our informants are more interested in watching movies, listening to music, and chatting with friends in English rather than MSA or ADA. Thus, it is affecting even everyday life. Moreover, they claimed that English enables them to express themselves freely since they feel more comfortable when talking. They even hold negative attitudes towards monolinguals.

So English is negatively affecting the learners' identity, they tend to imitate the western culture which clashes with our Arabo-Islamic identity. Besides, MSA and ADA are being marginalized and learners are unconsciously shifting to the dominant language, which can cause language shift, or even, language death in some cases.

These results confirm our suggested hypotheses about the strong relationship between language and identity, and that they influence each other. In addition, learning a foreign

General Conclusion

language largely affects the identity, and it is mostly affected negatively, especially in the way of speaking, clothing, and behaving which contradicts the Islamic norms. However, it disproves, to some extent, to our third hypothesis in which we predicted that learning a foreign language means deviating from cultural identity since our respondents are faithful and proud of their identity and not all of them are imitating other cultures.

As we claimed in our last hypothesis, we can preserve our cultural identity by maintaining the native language and raising awareness, especially, amongst youth people. In addition, by following the Islamic morals and through education, that is, high authorities should consider a serious language planning in order to maintain our identity.

As a conclusion, MSA and ADA are fundamental to our identity and they should be preserved and protected from any negative influence that comes from learning foreign languages. Therefore, we should make learning a foreign language something beneficial rather than imitating others' culture and lifestyle. Finally, this dissertation only paved the way for further investigations concerning this crucial topic, so it would be interesting to investigate the impact of learning a foreign language on identity amongst other sample population.

Bibliography

Books and Dissertations:

Ali Chaouche, L. (2006). *A Sociolinguistic Study of French: The case of Oran* (Published Magister's dissertation). Faculty of Letters, Languages and Arts, Department of Anglo-Saxon Languages, Section of English, University of Oran.

Bathula, H., & Kuncha, R. M. (2004). *The Role of Attitudes in Language Shift and Language Maintenance in a New Immigrant Community: A Case Study*, New Zealand.

Belarbi, K. (2013). *Aspects of Code Switching, Code Mixing and Borrowing used by the older Generation in Tiaret* (Published Magister's dissertation). Faculty of letters, Languages and Arts, Department of Anglo-Saxon Languages, Section of English, University of Oran.

Bellil, H., & Bellil, I. (2017). *The Outcomes of Languages in Contact: A Case Study Students' University of Saida* (Master's thesis). Faculty of Letters, Foreign Languages, and Arts, Department of English, Dr. Moulay Tahar University of Saida.

Benmekki, H., & Lama, M. (2018). *The Influence of English on the Arabic Performance Case of 1st Year Master EFL Students at the University of Tlemcen*. (Master's thesis). Faculty of Letters and Languages, Department of English, University of Tlemcen.

Benmokrane, S., & Boubekour, F. Z. (2017). *Aspects of Bilingualism in an Algerian Context: Case of First-Year Biology Students at Ain-Temouchent University Centre* (Published Master's thesis). Institute of Letters and Languages, Department of Letters and the English Language, University Centre of Ain Temouchent.

Benrabah, M. (2013). *Language Conflict in Algeria: From Colonialism to Post-Independence*. Multilingual Matters.

Benyelles, L. C. (2011). *Language Contact and Language Conflict The case of Arabic - French Bilingualism in the Faculty of Medicine, University Abou Bekr Belkaid –Tlemcen* (Published Magister's dissertation). Faculty of Letters and Languages, Department of Foreign Languages, Section of English, University of Tlemcen.

Benyounes, M. (2017). *Globalization and Language Policy: Local Languages and the Growth of English in Algeria since 1962* (Published Master's thesis). Faculty of Arts and Literature, Department of English, Abdelhamid Ibn Badis University of Mostaganem.

Bibliography/Appendices

Berrabah, A. (2014). *The Ideological Beliefs towards Code Switching/Mixing Practices and their Effects on Communication Efficiency via “SMS Languages” in Relizane: A Critical Discourse Analysis* (Magister’s dissertation). Faculty of Letters, Language and Art, Department of Anglo-Saxon Languages, Section of English, University of Es-Senia, Oran.

Bloomfield, L. (1933). *Language*. Holt Rinehart and Winston Eds. New York.

Boudergui, S. (2017). *Investigating the Effect of Using L1 (Arabic Language) while Teaching a Target Language (English Language) in Algeria. The Case study of First Year Middle School Students at Khaled IbenWalid school –Tiaret* (Master’s thesis). Faculty of Foreign Languages, Department of English Language, University of Abdelhamid IbnBadis-Mostaganem.

Crystal, D. (2003). *English as a Global Language: Second Edition*. Cambridge University Press.

Djabri, A. (1981). *Language in Algeria: The Continuing Problem* (Published M.E dissertation). University of Wales.

Ghoul, S. (2013). *A Sociolinguistic Study of Language Policy in Algeria* (Published Magister’s dissertation). Faculty of Letters, Languages and Arts, Department of Anglo-Saxon Languages, English Section, University of Es-Senia- Oran.

Gourari, M. (2019). *The Effect of Language Behaviour on Identity in Algeria*. (Master’s thesis). Faculty of Letters and Languages, Department of English, University of Tlemcen.

Grosjean, F. (1982). *Life with Two Languages: An Introduction to Bilingualism*. Harvard University Press.

Hamers, J. F., & Blanc, M. H. A. (2000). *Bilinguality and Bilingualism*. Cambridge University Press.

Hickey, R. (2010). *Language Contact: Reconsideration and Reassessment*. Hickey, R.

Ibrahim, Z. (2009). *Beyond Lexical Variation in Modern Standard Arabic: Egypt, Lebanon and Morocco*. Cambridge Scholars Publishing.

Kadem, S. (2015). *Code Switching and Borrowing among Algerian English University Students*. (Magister’s dissertation). Faculty of Languages, Department of English, Doctoral School, University of Oran.

Bibliography/Appendices

Kaufman, T., & Thomason, S. G. (1988). *Language Contact, Creolization, and Genetic Linguistics*. University of California Press.

Kertoubi, F. (2015). *Code Switching in Algeria: Case of Master One English Students at Tlemcen University*. (Master's thesis). Faculty of Letters and Languages, Department of English, University of Tlemcen.

Meziani, S. (2018). *A Descriptive Diachronic Study of the Linguistic Situation of Algeria*. (Master's thesis). Faculty of Letters and Languages, Department of English, University of Abou Bekr Belkaid, Tlemcen.

Ounes, M., & Bergad, R. (2019). *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* (Master's thesis). Faculty of Letters and Languages, Department of Letters and Foreign Languages, Section of English, Ibn Khaldoun University of Tiaret.

Raoud, N. (2016). *The Dialect(s) of Sidi Bel-Abbes: Variation, Accommodation and Change* (Published Doctoral dissertation). Faculty of Letters, Languages and Arts, Department of English, Oran-2 Es-Senia University of Oran.

Sankoff, G. (2002). *Linguistic Outcomes of Language Contact*. Blackwell Publishing Ltd.

Thomason, S. G. (2001). *Language Contact*. Edinburgh: University Press LTD.

Wardhaugh, R. (2006). *An Introduction to Sociolinguistics*. Blackwell Publishing.

Zerroug, N. (2010). *Code-Switching in the Conversation of Salespersons and Customers in Ain Smara Market (Clothes Section)* (Published Master's thesis). Faculty of Letters and Foreign Languages, Department of English, Mentouri University, Constantine.

Journal Articles/Websites/Slide share:

Andrews, M. (2010). What about Linguistic Identity? *Journal of Language and Literacy Education*, [online], 6(2), 85-102.

Anwaruddin, S. M. (2012). Learner Identity in Second Language Education. *The Southeast Asian Journal of English Language Studies*, 18(2), 13 – 23.

Benrabah, M. (2014). Competition between Four “World” Languages in Algeria. *Journal of World Languages*, 1(1), 38-59, DOI: [10.1080/21698252.2014.893676](https://doi.org/10.1080/21698252.2014.893676).

Bibliography/Appendices

Brahmi, M., Mahieddine, R., & Bouhania, B. (2019). Language as a Marker of Identity in Tiaret Speech Community. *Linguistic and Literature Studies*, 7(4), 121-125, DOI: [10.13189/lls.2019.070401](https://doi.org/10.13189/lls.2019.070401).

Chami, A. (2009). A Historical Background of the Linguistic Situation in Algeria. *Almawaqif Journal for Social and Historical Studies*, 4(1), 387-395, https://www.researchgate.net/publication/330261969_A_Historical_Background_of_the_Linguistic_Situation_in_Algeria

Ennaji, M. (2005). Multilingualism, Cultural Identity, and Education in Morocco. *Mediterranean Journal of Educational Studies*, 14(1), 5-26, 2009. DOI: [10.1007/b104063](https://doi.org/10.1007/b104063).

Ferguson, C. A. (1959). Diglossia, *WORD*, 15(2), 325-340, DOI: [10.1080/00437956.1959.11659702](https://doi.org/10.1080/00437956.1959.11659702).

Fielding, R. (2015). Bilingual Identity: Being and Becoming Bilingual, Multilingualism in the Australian Suburbs. *Springer Science + Business Media Singapore*. DOI: [10.1007/978-981-287-453-5_2](https://doi.org/10.1007/978-981-287-453-5_2).

Fox, E., & Mazzouzi, R. (2019). Algeria's Higher-Education Minister Encourages Switch from French to English. Retrieved from <https://www.al-fanarmedia.org/2019/09/algerias-minister-of-higher-education-encourages-switch-from-french-to-english/>

Ghanmi, L. (2019, August). Algeria seeks to replace French with English at university, sparks 'language war'. *The Arab Weekly*. 5(217), 1-24.

Grandguillaume, G. (1997). Arabisation et Démagogie en Algérie. *Le Monde Diplomatique*, N°515, p.3.

Henache, D. (2019). French "Le Monde" is Angry with Algeria's New Language Policy. Retrieved from <https://www.echoroukonline.com/french-le-monde-is-angry-with-algerias-new-language-policy>.

Kachru, B. (1980). Bilingualism. *Annual Review of Applied Linguistics*, 1, 2-18. DOI: [10.1017/S0267190500000441](https://doi.org/10.1017/S0267190500000441).

Mahdad, H. (2014). Bilingualism and Biculturalism: Exploring Youth Language, Culture and Identity in Today's Algeria. *Impact: International Journal of Research in Humanities, Arts and Literature (Impact: IJRHAL)*, 2(4), 205-312.

Meghaghi, S. (2016). Language Contact in Algeria. *European Journal of English Language, Linguistics and Literature*, 3(2), 29-31, www.idpublications.org.

Bibliography/Appendices

- Miroslava, M., & Mohd, J. (2014). Language and Identity: The Impact of a Multilingual Environment on the Personal Identity among German Mother Tongue Speakers Living in Malaysia. *Pertanika Journal of Social Science and Humanities*, 22 (1), 233-256/
- Mokhtar, K. (2018). The Linguistic Friction in Algeria. *Sociology International Journal*, 2(2), 134-140, DOI: [10.15406/sij.2018.02.00041](https://doi.org/10.15406/sij.2018.02.00041).
- Mostari, H. A. (2003). Arabization and Language Use in Algeria. *Journal of Humanities*, 17(1), 26-41, DOI: [10.4314/jh.v17i1.6305](https://doi.org/10.4314/jh.v17i1.6305).
- Mouhadjer, N. (n.d.). Algeria: An Intricate Bilingual and Diglossic Situation. Retrieved 30/09.2020 from <https://www.researchgate.net/publication/242112150>.
- Muysken, P. (1984). Linguistic Dimensions of Language Contact: The State of the Art in Interlinguistics. *Revue Québécoise de Linguistique*, 14(1), 49-76. <https://doi.org/10.7202/602527ar>.
- Shahrehabaki, M. M. (2018). Language and Identity: A Critique. *Journal of Narrative and Language Studies*, 6(11), 217-226.
- Tamimi, S. H. (2017). Foreign language learning and identity reconstruction: learners' understanding of the intersections of the self, the other and power. *CEPS Journal*, 4(7),13- 36.
- Thornborrow, J. (2010). Language and Identity. [PowerPoint slides]. Retrieved from <https://www.slideshare.net/ahers/language-and-identity1>.
- <https://quran.com/20/113>
- https://en.wikipedia.org/wiki/Tiaret_Province
- Encyclopaedias:**
- Tiaret. (2012). The Editors of Encyclopaedia Britannica. *Encyclopaedia Britannica*. Retrieved from <https://www.britannica.com/place/Tiaret>
- Tsitsipis, L. D. (n.d.). Linguistic Anthropology. *Language Shift and Maintenance*. Department of French, Aristotle University of Thessaloniki, Greece. *Encyclopaedia of Life Support System (EOLSS)*.
- .

Appendix A: Questionnaire

Dear student,

This questionnaire is part of a sociolinguistic research for MA degree, which investigates The Impact of Learning a Foreign Language on Identity among third year students at The Department of English. Therefore, you are kindly requested to answer the following questions by ticking (√) the appropriate box(es) and commenting when necessary. Thanks in advance.

Abbreviations and acronyms:

Modern Standard Arabic (**MSA**), Algerian Dialectal Arabic (**ADA**), Berber (**Ber**), English (**Eng**), French (**Fr**).

A/ Personal Information

- 1) **What is your gender:** Male Female
2) **What is your age:** Less than 22 22→30 Older than 30

B/ Language(s) Use and Choice

- 3) **What is your mother tongue:** ADA Ber
4) **Which language variety do you master better?**
MSA ADA Ber Eng Fr
5) **In which language variety do you better express yourself?**
MSA ADA Ber Eng Fr
6) **In which language do you set your cell phone?** MSA Eng Fr
7) **Which language do you often use when doing research on the internet?**
MSA Eng Fr
8) **In which language variety do you prefer:**

	MSA	ADA	Eng	Fr
Watching movies				
Listening to music				
Chatting with friends				

9) Rate your frequency use of English in your daily speech:

Always Often Sometimes Rarely

10) Does it happen that you speak English at home?

Yes No

11) Does it happen to you to use English terms over the dialectal ones?

Yes No

12) Do you use any particular English expressions to express your anger or happiness?

Yes No

13) Do you usually codeswitch to English when it comes to taboo subjects?

Yes No

If yes, why?

.....

C/ Language(s) Attitudes

14) Do you consider yourself a bilingual person?

Yes No

15) Do you think that bilinguals are different from monolingual speakers?

Yes No

If yes, in what way?

Way of speaking Way of thinking Way of clothing

Way of eating Way of behaving

16) What are your attitudes towards monolinguals?

Arrogant Old fashioned religious conservative

17) Do you think that learning English is important?

Yes No

If yes, why?

The language of the world Helps to get a respectful job adapts to technology

An upper class status marker A higher intellectual marker

18) Which language fulfils the needs of globalization:

MSA Eng Fr

19) Which language is more prestigious?

MSA Eng Fr

20) Do you think that MSA is important because of:

Qur'an Symbol of national identity

D/ Language Impact

21) Do you believe that language is an important marker of identity?

Yes No

22) Do you think learning a foreign language influences you?

Yes No

If yes, in which of the following does it affect you most?

Interest Beliefs Behaviour Values

Way of thinking Way of dressing Types of food

Ideologies All of them

23) Do you think that acting like natives helps you better learn the language?

Yes No

24) Compare yourself to your grandparents, to what extent is your cultural identity different from theirs?

To a great extent To a moderate extent To a small extent

Not at all

25) When learning a foreign language, to what extent do you feel yourself deviating from your home culture?

To a great extent To a moderate extent To a small extent
Not at all

26) In which way has learning a foreign language negatively affected the Islamic norms?

Adopting western beliefs Demand for gender equality
Celebrating other religious feasts Fashion imitation

Others (Specify):

.....

27) How do you perceive the western culture?

Civilized Developed Different

28) How do you perceive your culture compared to the western culture?

Advanced Less advanced Primitive

29) Do you think that foreigners are influenced by your culture the way you do with theirs?

Yes No

If no, why?

They are proud of their culture They deny your culture

Others (specify):

.....

30) In your opinion, how can we preserve our cultural identity?

Through education Follow Islamic morals Family control

Others (specify):

.....

31) For an efficient language policy, Algeria needs to:

Impose Arabization Exclude foreign languages teaching

None of them

Thank you for your collaboration.

Appendix B: Interview

This interview is part of a sociolinguistic investigation that is intended to determine The Impact of Learning a Foreign Language on Identity at the department of English. Therefore, you are kindly requested to answer the following questions.

1. Through your experience, how can you explain the relationship between Language and Identity?

2. How do you represent your actual identity to the world?

3. How does language influence the national identity?

4. What do you think about the impact of English on your students?

5. How can we preserve our cultural identity?

6. In your opinion, what is the most efficient language policy that Algeria needs?

*“Language brings with it
an identity and a culture,
or at least the perception of it”
(Trevor Noah)*

Résumé

Étant donné que l'objectif principal de la sociolinguistique est d'explorer le lien interprétatif entre la langue et la société, ce travail étudie la relation entre la langue et l'identité. Par conséquent, notre objectif est de scruter l'impact de l'apprentissage d'une langue étrangère sur l'identité des étudiants de troisième année de l'Université Ibn Khaldoun de Tiaret au Département d'Anglais. En conséquence, une méthode mixte est utilisée en adoptant à la fois des méthodes qualitatives et quantitatives afin d'obtenir des données fiables, en observant le comportement de la population cible, en plus, une interview structurée avec six questions, menée avec six professeurs d'anglais dans les mêmes contextes. En plus d'un questionnaire distribué à notre échantillon qui est composé d'une centaine d'étudiants. L'ensemble des résultats confirment nos hypothèses suggérées, car la langue et l'identité sont étroitement liées et l'apprentissage d'une langue étrangère façonne l'identité en influençant le comportement, les attitudes, la façon de parler et la pensée des apprenants. Pourtant, cela réfute, dans une certaine mesure, l'une de nos hypothèses puisque pas tous les apprenants de langues étrangères imitent la culture occidentale et ne s'écartent pas de la leur. Finalement, apprendre une langue étrangère ne signifie pas toujours perdre l'identité nationale, cependant, cela conduit au changement de certains de ses aspects qui rend sa préservation obligatoire.

Mots clés : Identité, Impact de langue étrangère, comportement des apprenants, attitudes linguistiques, culture

ملخص

نظرًا لأن الهدف الرئيسي لعلم اللسانيات الاجتماعية هو استكشاف الرابطة التفسيرية بين اللغة والمجتمع، فإن العمل البحثي الحالي يبحث في العلاقة بين اللغة والهوية. ومن ثم، فإن هدفنا هو فحص تأثير تعلم لغة أجنبية على الهوية بين طلاب السنة الثالثة في جامعة ابن خلدون بتيارت في قسم اللغة الإنجليزية. وفقًا لذلك، تم اتباع نهج يتضمن استخدام مزيج من الاساليب الكمية والنوعية من أجل الحصول على بيانات موثوقة، من خلال مراقبة سلوك الفئة المستهدفة، بالإضافة إلى مقابلة منظمة مكونة من ستة أسئلة، تم اجراؤه مع ستة مدرسين للغة الإنجليزية في نفس المكان. بالإضافة إلى استبيان موزع على عينتنا المكونة من مائة طالب. تؤكد النتائج الإجمالية فرضياتنا المقترحة نظرًا لأن اللغة والهوية مترابطتان بشدة وأن تعلم لغة أجنبية يبني الهوية من خلال التأثير على سلوك المتعلمين ومواقفهم وطريقة تحدثهم وتفكيرهم. ومع ذلك، فإنه يدحض، إلى حد ما إحدى فرضياتنا، حيث لا يفقد كل متعلمي اللغات الأجنبية الثقافة الغربية وينحرفون عن ثقافتهم. في النهاية، تعلم لغة أجنبية لا يعني دائمًا فقدان الهوية الوطنية، ومع ذلك، فإنه يؤدي إلى تغيير بعض جوانبها مما يجعل الحفاظ عليها إلزاميًا.

الكلمات المفتاحية: الهوية، تأثير اللغة الأجنبية، سلوك المتعلمين، المواقف اللغوية، الهوية الوطنية، تقليد الثقافة الغربية.