Exploring the Linguistic Challenges to Maintain National Identity

The Case of Tiaret Province

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In the first place, I dedicate this research

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MUSTAPHA

Abstract

In order to understand how the various languages are related linguistically and socially, as well as the possible effects of linguistic challenges on an individual's identity, this study aims to investigate the use of these linguistic challenges in Tiaret province. The goal is to create better methods of teaching/ learning languages, as well as encouraging citizens to maintain their national identity. There are three significant chapters in the current dissertation. There will be two sections in the first chapter, which will be theoretical in character, in the first section we focuses on the linguistic situation in Algeria, while the second section delves into the nation's identity. A combination of research tools, including both quantitative and qualitative methods, is employed. As part of this approach, a questionnaire is distributed to the workers of the hospital, pupils of secondary school, students at Ibn Khaldoun University (both license and master) and neighbours and members of family from all ages. In addition, observation sessions on Salah Belkhoudja hospital, Raid Si Zoubir secondary school, Ibn Khaldoun University (English Department), and neighbourhood, in order to get useful data about people's reflection about the use of foreign languages in maintaining national identity. The results reveal that language barriers endanger the province of Tiaret's unity and identity, moreover the use of indigenous languages is declining because of globalization and the dominance of international languages like English, which promote the preference for foreign languages, therefore the national identity of the province is further impacted by this.

Keywords:

National identity, linguistic challenges, citizens, teaching / learning foreign languages, Tiaret province

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Introduction

Due to the historical, cultural and social specificity of the Arab world, the relationship between language and identity in the age of globalization is one of the study topics on both the academic and practical levels. This, in turn, raised many questions, many of which center on the call to preserve Arabic as the nation's language and the incubator of the identity pot in the age of risk.

Man has utilized languages as a medium of communication to express his thoughts, beliefs, and feelings from the birth of humanity. The diglossic, bilingual, and even multilingual nature of Algerian society makes it a superb research setting for linguistic studies. Due to these linguistic circumstances, it has been normal practice in the Algerian society for people to learn many languages. The latter includes English, French, Berber (Tamazight), and four unrelated languages: Arabic (Standard and Dialect). Algerian Arabic is the mother tongue; Berber (Tamazight) is also a native language of the majority of Algerians; and Standard Arabic is the national language in schools. All Algerians, educated or not, regularly utilize a combination of those four types in their everyday lives.

1. Statement of the problem

Algeria's linguistic status is highly intriguing because it is definitely a multilingual country. The Algerian linguistic landscape currently consists of up to four major languages (Berber, Arabic, French, and English), all of which can be heard competing with one another on the streets and build one's national identity. In order to understand how the various languages are related linguistically and socially, as well as the possible effects of linguistic challenges on an individual's identity, this study aims to investigate the use of these linguistic challenges in the Algerian society.

2. Background of the Study

Algeria has a unique and complicated linguistic environment. Every language or dialect has ties to the political, social, and cultural realities of that country.

Language only exists when it is used by a community. It passes away when no active community uses it, as was the case with Latin. It reflects how society is perceived. It evolves its social, economic, and technical environments while reflecting its identity. In addition to phonetics, syntax, and semantics, a language can also be an imagined, legendary, or historical reference. It serves as the foundation of civilization and a fantastic tool for communication. It is thought to be a manifestation of identity and personality. (Chaouche, 2006, p.26)

Identity is a person's or a group's evolving sense of self. Both individuals and organizations can discover and establish their identities within the context of the other. They are capable of having several identities, including ones that are cultural, economic, political, social, geographical, national, and others. These identities are created as the result of interactions between the self or the group and other identities that are subject to change at any given moment. (Chaouche, 2006, p.27)

Undoubtedly, conflicts between people from other eras, faiths, and languages led to the creation of nations and the development of a feeling of shared identity that allowed them to set themselves apart from others. No nation in the truest sense of the word could be born without war, and without an armed conflict or the danger of one, no self-conscious society could emerge as a new and independent actor on the international stage.(Howard, 1979, p.102)

3. Aim of the study

Throughout this paper, our main goal is to shed some light on the linguistic challenges and to demonstrate the extent of its usage in Algerian society. It focuses on the

number of languages individuals can fluently speak and write, and it investigates the connection between languages and national identity, as well as how language influences one's identity.

It is also feasible to investigate and provide not only the complete particularities of a given language but also the social and linguistic realities that demonstrate how bilingual individuals use each language and switch between them when they are in language contact situations.

4. Significance of the Study

This study provides some detailed information with Tiaret province citizens' perception toward their linguistic challenges to build the national identity. It is expected that the results provide useful information for readers to clear the topic and become an additional reference for other researchers in conducting other research in similar topics.

5. Research Methodology

A mixed methods strategy, which employs both qualitative and quantitative techniques, provides a third option (Bloomberg & Volpe, 2012). Surveys, field observations, mapping, and demographic analysis are a few of the data gathering techniques from both qualitative and quantitative approaches that are used in the mixed method (Bloomberg & Volpe, 2012)

In our study, we use the exploratory method which tries to explore the phenomena that emphasis on the qualitative method and based on its analysiswill be discussed on the one hand, and its implications on the Algerian identity will be examined on the other. We also want to look into the participants' linguistic backgrounds and their level of proficiency in each language they speak and write. We have decided to use a questionnaire and an interview as research tools that can be useful in collecting data. The participants of this study are the citizens of Tiaret province.In addition, we will try to illustrate its role and its

functions in different institutions such as school, administration, mass media and at the social level through the study and the analysis.

6. Research Questions

Studies show that language builds the national identity of each society, on this basis; the following questions would be addressed:

1. To what extent does language maintain the national identity?

2. How does national identity influence the linguistic situation in Algeria?

7. Research Hypotheses

To answer the previous questions, we hypothesize that:

A country's national identity can be clearly seen in its national language.

Language is a sensitive topic that also constitutes an integral part of an individual's and a nation's cultural legacy .

8. Structure of the study

The present study is composed of three chapters. In chapter one, an overview of the topic , and additional information about Algerian's situation and national identity have been provided . The Second chapter deals with the methodology, the data gathering tools and the method used. Chapter three is about the data analyses and interpretation, it contains a detailed analysis of the instruments as well as the discussion of the results.

Chapter One

Literature Review

about the linguistic situation in Algeria and Identity

Section One

Linguistic Situation in Algeria

Introduction

The history of Algeria has had a significant impact on the linguistic diversity of the country, which is well known. Several languages being spoken in Algeria had led to a number of issues, including the identity issue. We must first examine the linguistic environment in Algeria before we can comprehend the relationship between language use and identity if we want to look into the potential effects of plurilingualism on the Algerian identity.

This chapter is divided into two sections. The first portion provides a brief historical overview of Algeria's sociolinguistic situation while tracing the nation's development through several historical eras. A description of the current languages used there will follow that. We'll define identity, go over its numerous manifestations and how language use relates to it before we look at Algeria's Arabization policy and Language Conflict.

I.1. Historical Background of Linguistic Situation in Algeria

The state of the language, which has changed in line with historical, political, and societal developments in Algeria, reflects the historical interaction between Algerians and other foreigners.

I.1.1 The Native Algerian Population:

The original inhabitants of Algeria and northern Africa were the Numidians, afterwards known as the Imazighen. These were Berbers who lived very simple lives based on agriculture and spoke languages like Kabyle, Shawia, Rifi, and Mozabi. (Lecterc, 1992, p. 223). Following the Phoenicians, who ruled the Berbers for around seven centuries

under Carthage control, came the Romans for roughly six centuries, the Vandals, and the Romanized Byzantines for roughly one century apiece. (Benrabah, 2014). The Berbers merged with them through these numerous invasions and adopted some of their customs.

According to Elimam (2004) asserts that Lybic, an oral language written in the Phoenician script, was spoken by Imazighen (the Berbers) during the Neolithic era. Nonetheless, the fact that the history of the Berbers was recorded in the languages of their occupiers has led to an identity crisis. The Berber rulers wrote in a foreign language during this time, demonstrating their "complete linguistic and cultural assimilation" (Dendane, 2007, p.77).

I.1.2 The Roman Conquest:

With the help of their "Romanization Policy," which forced most Berbers to learn Latin and had a significant impact on many Roman Christian intellectuals with Berber ancestry, the Romans conquered Carthage and seized power over the Berbers. Only those who lived in the countryside or in the mountains in squalor were able to keep their Lybic tongue as the Roman colonization spread and completely uprooted the Berber culture. Although Berbers were subjected to a forceful Latinization strategy, the Tamazight language and culture were never successfully assimilated by the Romans.

I.1.3 The Arab Conquest:

The Arabs were the area's subsequent invaders, albeit it wasn't an invasion per se; rather, it was the spread of a new religion (Medjdoub, 2011). The Arab conquest, in contrast to past invasions, held firm and was even welcomed by the Berbers. Subsequently, many Berbers switched from speaking their own tongue to speaking Arabic, especially as the Arabic language gained popularity (Ageron 1993; Julien 1994). Bentahila (1983) asserts that the Berbers recognized Arabic as being superior to their native tongue because of Arabic's written forms and the language's close ties to religion.

The Berber people's culture and language gradually disappeared as a result of Arab control and their civilization. The migration of Banu-Hilal in the 11th century, according to Souag (2007), brought a second variation of Arabic along with it, the rural variety that they brought in addition to the urban variety spoken by the first Muslims in the towns (Medjdoub, 2011).

I.1.4 Spanish and Turkish Invasions:

By the 15th century, the linguistic situation had become even more complicated due to the invasions of the Ottomans and the Italians in the east and the Spanish in the west coasts of Algeria (Medjdoub, 2011). This was also due to additional linguistic contacts between these languages: Jews spoke Judeo-Arabic, Turks Ottoman Turkish, Spaniards in Western Algeria spoke Spanish, and Italians in Eastern Algeria spoke Italian (Benrabah, 2007c, p.42-43). The Turks finally reinforced their grip on Algeria, which became a province of the Turkish Ottoman Empire for 300 years. During that time, the Turkish language left some cultural legacies on both the Spanish and Algerian linguistic systems (Medjdoub, 2011).

The French language, however, had the greatest influence because it significantly influenced the existing linguistic profile of Algeria. Before 1830, there were a variety of languages spoken in Algeria, including Ottoman Turkish, literary or classical Arabic, regional Arabic colloquialisms, Berber dialects, and even sabir, a "medieval Mediterranean pidgin" that combined elements of Arabic, Spanish, Provincial, and other Mediterranean languages (Benrabah, 2014)

I.1.5 French colonization:

By 1830, the French occupation was attempting to establish itself in Algeria by making an effort to eradicate the local language as a prominent one. Prior to colonization, Algerians studied in madrassas, or Islamic institutions, where the Koran was used to teach

literacy and some also offered courses in geography, astronomy, medicine, and math (Benrabah, 1999, p. 47- 48). Others received higher education from El-Zaytouna University in Tunisia and Al-Azhar University in Egypt (Benrabah, 1999, p. 48).French was forced upon the Algerian people as a result of which violence was one of the fundamental elements used in the French policy to depersonalize and acculturate this people (Benrabah, 1999, p. 47). In order to maintain their dominance, the French implemented their educational system and the French language when they occupied Algeria, suppressing Madrassas that were seen to be fanatical. (Ibrahimi, 1997)

For a period of more than a century, the French colonization attempted to eradicate Islam and the Arabic language, which led to an increase in the alienation and ignorance of Algerians. Using Classical Arabic, which is laden with taboos and warnings, some poets composed holy poetry in French, which they referred to as the enemy's language and the colonizer's language. (Benrabah, 1999)

Multilingualism, which comprised the languages Berber-Punic, Berber-Punic-Latin, Berber-Arabic, Berber-Arabic-Spanish-Turkish, Berber-Arabic-French, and others, was a result of this vast history of interethnic contact, according to Benrabah (2014). It is plausible to assume that bilingual, multilingual, and plurilingual speakers have existed throughout Algeria's history because they can be found anywhere and at any time.

I.2. Today's Linguistic Situation in Algeria

The modern linguistic landscape of Algeria is characterized by a continuum of Arabic and regional vernaculars, making it frequently challenging to distinguish between the beginning and end of one language. The linguistic spectrum consists of a wide range of language differences with a wide range of similarities and resemblances. The standard formats used elsewhere are less difficult. These comprise Classical Arabic, Literary Arabic, Modern Standard Arabic, and Educated Speaking Arabic in addition to the most

widely used Modern Arabic Dialects. The dialects are typically distinguished by a hint of Arabic, but French is noticeably present at the lexical level, with some traces of Spanish in the dialects spoken in Algeria's northwestern region and perhaps traces of Maltese or Italian in the dialects spoken in the country's central and north eastern coasts.(Badawi, 1973, p.43)

With the upward mobility that distinguishes today's Algeria as it develops into an affluent society, a fusion of the varieties in contact along a continuum, as well as the pursuit of Pan-Arabism (cf. the President of Algeria has used the idea of al 9awraba), have led to the emergence of a new variety of Arabic that is called as "al lugha al wusta" or "Intermediary" Arabic. The source languages Arabic, Berber, or one of its regional dialects, such as Because of their importance to Algeria's linguistic and cultural evolution and their easy recognition on the nation's linguistic map, Tamazight, Chaoui, Chleu, Tergui, or Mzabi are also included in the continuum.. According to Ferguson (1967), as a "major language," French is the last one on the list. Political tolerance for French exists, and English has only recently emerged as a rival. Three microsocial groups in particular—French-Arabic, French-Berber, and Arabic-Berber—may contain instances of individual bilingualism, plurilingualism, or—less frequently—collective bilingualism. The linguistic map of Algeria would be lacking if the remnants of Turkish and Spanish, as well as the rapidly expanding influence of English, weren't included.(Ferguson, 1991, p.29)

The facts show that Algeria's language situation—which is characterized by a high degree of variation and the use of three languages in contact—is based on a more complex dynamic made up of intersections, mixing, doses of one language or another, and switching, which together make up Algeria's current language situation in all its complexity and paradox. This issue arises when a linguist begins a descriptive and analytical study of the languages spoken in Algeria. Characterizing and analyzing this

spontaneous mode of expression and communication is crucial in order to better understand and explore the "communicative aptitude of the Algerian speaker." The question of which model best captures a scenario in which numerous systems are active at once therefore becomes relevant. Interaction between the speaker and hearer is feasible despite the fact that the Arabic and French systems reflect genetically distinct languages. Because native competence is largely comprised of a single language, according to the analysis, it may not be able to take into account situations involving bilingualism or plurilingualism like these. As a result, we believe that this case raises several issues about the scope of current linguistic research. (Ferguson, 1991, p.29)

What‟s often missing in the description is summarized in Martinet‟s (1981, p.12) words:

> *" Ce qu‟on doit attendre du linguiste, ce n‟est pas qu‟il nous décrive les expériences des sujets parlants, mais bien la façon dont elles vont s‟articuler en fonction de la structure et des ressources de la langue employée lorsqu'on désirera en faire part à autrui [.…]. Ce ne peut être que par l‟observation d‟une langue comme instrument de communication qu‟il [le linguiste] pourra dégager tout ce qui la distingue des autres formes du langage humain."*

I.3. Linguistic Conflicts

Reviewing the French policy of outlawing Islam and the Algerian policy of promoting national elements that took into account the value of Islam and the Arabic language, as well as the text that reinforces it, is necessary for the diagnosis of the linguistic situation in Algeria.

Due to the scourge of colonialism, which destroyed the character of the populace and its fundamental elements of the Arabic language, which has either been outlawed or is destined to regress and decay, Algeria remained a suffering nation during the period of

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occupation. The history of the Arabic language in Algeria and the brutal conflict it experienced are related to the linguistic predicament of the Arab language in Algeria now. The occupation administration forbade the use of Arabic, declared it a foreign language, passed CODE DE L'INDIGENA legislation, shut down the Koranic schools, and established the Caliphate. (Croisy, 2008, p.101)

The Arabs "can be taught a little" according to one of the occupation officials, "when Koranic schools are destroyed and there is no dust left, and when the Arabs return to the beginning of humanity on this country." These guidelines have led the occupying authority to implement the following strategy:

− The removal of the majority of Arab cultural and linguistic centers, which were once found in mosques, schools, and zaouia, many of which have been converted into churches.

− The theft of the cultural legacy of the Arabs and the Muslims.

− Confiscation of the majority of Arab publications.

− The expropriation of the majority of Arab educational institutions and their replacement with French educational establishments, whose heads are selected among Algerians under certain restrictions and with the intention of creating a group of Algerians who are loyal to France. (Croisy, 2008, p.102)

According to Ranger (1983), colonial control did not significantly contribute to the development of a shared identity for the many communities and regions inside the various colonial realms. By strengthening the authority of traditional tribal chiefs and political leaders or by creating such authority where none previously existed, the colonial forces frequently exacerbated racial, cultural, and ethnic divides.

It is cruel to assert that Algeria is the foundation of the unity of the Algerian people. The Algerians violently rejected this concept. The Algerians wanted to strengthen their

ranks and impose an unchallengeable national character in order to ward against the evils directed at them. There is no disputing the Amazigh's Algerian ancestry. They acquired the Arabic language, intermarried with the Arabs, and merged as one people. There is no distinction between Berberism and Arabic, which are both characterized by their respective languages' cultural characteristics and psychological draw.

The entire Algerian nation adopted the Arabic language and literature as their official languages. For the Algerians, this is an honorable fact that cannot be disputed. Because the majority of national groups in our world are primarily linguistic ones, the Arabic language has thus played a significant role in the social and national cohesiveness of Algerian society over the centuries. The vigilance of national sentiments frequently seems to refine unnecessary vocabulary and grammar in the national language as well as on how it is used. This is expected since speakers of the same language are more likely to comprehend one another.(Haddouche, 2022, p.649)

One of the most crucial components of the Algerian national character is the Arabic language, together with the Islamic religion, the Algerian country, and the Arab-Islamic culture. Ink keeps flowing about how the language affects the character of the country. To maintain our imperial tie in the form of the Arabic language, as though we are in this bond fighting to resuscitate the emperor, Professor Timur claims that "If the Arab empire has put its curtain on a stage, it is in a language that connects all of the people." (Daidouh, 2009)

I.4. Diglossia in Algeria

The coexistence of two dialects of the same language is referred to as diglossia. The idea that one form is preferable to another and vice versa. Algeria's official language is classical Arabic, as we've already mentioned. There are other other regional variations in addition to it. There is a dialect unique to each area. CA is recognized as an official dialect of Arabic that is only used in formal settings, however it is not widely spoken in Algeria.

In the past, Algerians typically conducted daily conversations in their regional dialect of Arabic. (Marçais, 1930, p.401)

William Marçais used the term "Diglossia" in 1930 to describe the linguistic situation in Arabic-speaking countries. He says:

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

Arabic has two forms in Marçais, one traditional for writing and the other almost entirely oral. He regarded CA as a language that has always been written but has never been spoken because it was not written during the "Djehilya," or pre-Islamic time. It was not even written at the beginning of Islam, even though it was written quite some time after the death of the prophet Mohamed. The original manuscript of the Koran by Othman Ibn Affan is where it all began.

Ferguson came up with the term "Diglossia" to describe a situation when two dialects of the same language are used for different purposes. He asserts that there is both a high and a low variation. Whereas the dominant type is used in formal contexts, the other variation is used in informal situations. He gives the following description of glossosis:

> *"Diglossia is a relatively stable linguistic 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 that serves as the vehicle of a significant body of reputable written literature, either from an earlier time or from another speech community. This variety is learned primarily through formal education and is used for the majority of written and formal speech".* (Ferguson, 1959, p. 16)

Ferguson introduced Diglossia in Arabic-speaking countries as well as in the German and Greek communities. He described diglossia as a type of bilingualism in which, within a given community, one language is of the high variety "H" and the other, which is a member of the same language, is of the low variety "L." He made a distinction between the two varieties of the same tongue. Based on their functions, he divided them into categories. He considered the high variety to be the standard, and it is used in official settings like education and formal speaking. Nonetheless, the low variety is used in unusual contexts, such as at home or in one's private life. It is the main type of casual and regular verbal communication. As a result, "L" is thought to be inferior. (Ferguson, 1959, p.245)

- Sermons in church or mosque	H
- Instructions to servants, workmen	L
- Personal letters	H
- Speech in parliament	H
- University lectures	H
- Conversation with family, friends, colleagues	L
- News broadcast	H
- Newspaper editorial news story	H
- Poetry	H
- Folk literature	L
- Radio "Soap Opera"	L

Table 1: The Specialization of Functions of the TwoDifferent Varieties of Arabic.

As a result, each setting uses a certain type, as seen in the table above. In social, familiar, or casual contexts, "L" would be used instead of "H," which is used in official or formal circumstances. By describing the functions of each kind, he argued that sermons in a church or a mosque should be held in H since it is a sacred area where people should talk respectfully. The "Imam" of a mosque, however, occasionally switches between CA and AA in order to be understood. Moreover, personal letters to friends or family are often written in the colloquial style, or "L."

Although the language used in the parliament is formal, if we examine the President of Algeria's speech, we may say that it combines CA and AA. In truth, professors sometimes use AA in order to be understood and to provide clarification. People use AA when speaking with their loved ones, friends, coworkers, etc.

Since there has been a resurgence of interest in the idea of diglossia (Fishman 1983; Tabouret-Keller 1982) and its relevance to the language situation in the Arab world, the phenomenon of diglossia has sparked ferocious debates that have led to doubts about its

reality spreading from one society to another, particularly in Arabic. The phrases "bilingualism" and "diglossia" are relatively similar in Arabic; the former refers to the coexistence of two different languages, while the latter denotes the coexistence of several linguistic registers of the same language. (Mahmoud 1986, p.239)

I.5 Arabization Policy

Soon after Algerian independence, the government began efforts to restore its identity. The state's official language will henceforth be Classical Arabic, according to the legislators. They sought to establish its legitimacy. For them, Algeria needed a language that would promote national cohesion and act as a symbol of the nation. The authorities also sought to reestablish the nation's identity and personality by declaring Classical Arabic to be the national language of Algerians. By using only one language and arabizing the whole Algerian linguistic group, the administration aimed to bring it together.

According to Warren (1995, p.88), n order to accomplish this, they used a process known as "Arabization," which is the term used officially to describe the introduction of several levels of classical Arabic in Algeria. They aimed to restore the pre-colonial history and use it with Arabic in order to give the new state and its people a feeling of identity and originality. President Ben Bella declared classical Arabic to be the official language of Algeria on October 5, 1962. He promised that Arabic will reclaim its position.

Arabization was seen as a sign of unity and harmony. By only speaking one language, the Algerian people might revert to their culture. About this, President Boumediene stated in 1968 that: Without the recovery of this crucial and important ingredient, namely the national language, our efforts will remain futile, our personality will be lacking, and our entity will be a body without soul.

He was the most fervent advocate of the Arabization strategy, and he was adamant about preserving Classical Arabic at any costs. The native tongues of Algerians have never

been taken into consideration by Benbella, Boumediene, or any other government since Algeria gained its independence in 1962. We have the impression that history is repeating itself with relation to Algerian Arabic because every government since 1962 has adopted the same linguistic approach for Arabic as the colonizer. Above everything else, it was a political decision. An extreme, Jacobin-inspired State-Nation language policy that favors monolingualism at the expense of Algerians' real and indigenous languages.

After 1962, the government imposed many Arabization laws affecting almost every industry. They started by urging officials and academic institutions to adopt Arabic.

The implementation of Arabization in schools began at the elementary level and continued through the middle and secondary levels. The amount of time spent teaching Arabic was raised, whereas the amount of time spent teaching French was decreased. Many fields were also sought to be Arabicized at the university level. Yet, there were hardly any licensed Arabic instructors. As a result, the administration sought out Arab educators, especially those from Egypt and Syria. The need of preserving a feeling of national identity was highlighted by Boumediene's president. He said, speaking to the secondary school students:

> *We can only suggest that you preserve the Algerian personality. Yes, Algeria is sandwiched between two continents. Although it is at the doors of the Occident, it actually belongs to the continent of Africa. We therefore come from a less developed continent that has its own characteristics and personalities. As much as we must take care to protect our individuality and our values, as much as we must be receptive to the knowledge and advancement that the nations who came before us have given to us, and as much as we must endeavor to protect our nation and strengthen its foundations.*

The President attempted to influence the pupils by bringing up their sense of self as "Algerians." He highlighted to them how important it was to maintain Algerian identity. He emphasized the importance of having an open mind to science and technology without surrendering our morals and individuality.

The goal of the arabization policy was to also arabize the environment. Also, a deliberate effort was made to advertise literary Arabic on radio and television. As a result, the Pan Arabists were in charge of the press, radio, television, and all other media. The public weekly holiday, which is connected to the Muslim festival, was changed from Sunday to Friday, and the streets were given new Arabic names.

Conclusion

This section casted light on the concepts of the linguistic situation in Algeria and how it effects the target generation by creating identities and superficial connections. Moreover, we explored the Historical Background of Linguistic Situation in Algeria,Today's Linguistic Situation in Algeria, linguistic conflicts, diglossia in Algeria and the Arabization policy. The next section is going in details with the main elements of national identity.

Section Two
National Identity

Introduction

There are many different arguments from a wide range of disciplines that point to the broad interest among social thinkers and scholars in explaining and understanding identity in general and national identity in particular. A wealth of questions and research on identity, belonging, and politics are available in the fields of mainstream psychology, history, and politics.

I.1. The Concept of Identity

The idea of identity is as crucial as it is ambiguous. It "is complex, difficult to define, and evades many common measurement techniques." Moreover, Samuel (2004) stated that scholars from a wide range of social science and humanities fields have recently shown a broad interest in issues surrounding identity, which is still somewhat of a mystery. According to sociologist Hall Stuart, this includes:

> *"Identities are never unified and, in the late modern times, increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic discourses, practices and positions. They are subject to radical historicization, and are constantly in the process of change and transformation. "(Stuart, 2004)*

Identity is a vague and shaky concept. It has been applied—possibly excessively—in numerous circumstances and for numerous objectives (Buckingham, 2008). Although identity is said to be "important to understanding of many issues of our time" by Abdulkafi (2016), there are a number of different presumptions about what identity is and how it

relates to our understanding of young people's interactions with digital media (Buckingham, 2008)

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

Today, arbitrary terms like "identity crisis" are used to describe nearly any loss of identity, whether it affects an individual or a nation. Eric Erikson made assumptions about how the phrase was used in both American and worldwide culture. According to the concept of identity, there is a fundamental link between forms of social objectivity, or the social structures that determine our existence, and forms of subjectivity, or how we conceive of ourselves. Identity provides answers to the questions "who am I/are we?" "what am I/are we?" and "who and what am I/are we not?" These are the kinds of inquiries that people ask in order to comprehend their own individual, social, and ethnic identities. (Ross, 1999, p.44)

It is believed that identity is socially constructed, a reflexive, dynamic byproduct of the social, historical, and political settings of a person's lived experiences, and is not merely a question of enjoyable exploration or "personal growth" (Buckingham, 2008). The life-or-death fights for self-determination that are currently taking place in numerous regions of the world are another aspect of identity. (Hall, 2013)

I.2. Types of Identity

Identity comprises distinctive perspectives as well as fields. It includes for example ―social identity, ethnic identity, cultural identity, linguistic identity and sociocultural identity‖ (Miller, 1999). Regional identity expresses a certain range that individuals

recognize themselves with, it can be a common range, a nation or particular town whereas cultural identity is the main supporter to people's luxury. Recognizing with a specific culture makes individuals feel they have a place and gives them a sense of security.

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

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

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

Individual identity, from a sociocultural perspective ―is the situated outcome of a rhetorical and interpretive process in which interactants make situationally motivated selections from socially constituted repertoires of identificational and affiliational

resources and craft these semiotic resources into identity claims for presentation to others‖ Bauman (2000, p.1). Following this perspective, Hall (2013) argues that individual identity is always in production, and it is an outcome of agentive moves rather than a given.

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

I.3. National Identity: Overview

In the majority of postcolonial cultures, identity is a tricky issue. This is undoubtedly the case in Algeria, a country that has endured millennia-long migrations and invasions bringing with them a variety of cultural perspectives, from the Carthaginians and Romans to the French. The Arabs and Ottomans who brought Islam to North Africa stand out among these newcomers. Jonathan Hill prioritizes the effects of French colonial rule because his work focuses on Algeria's broken postcolonial identity. There is no denying that Algerians were significantly impacted by the French colonial era, but the complexities of Algerian identity go considerably further than that. Moreover, Hill adds little to previously published descriptions of the conflict between colonial power and Algerian nationalism, such as John Ruedy's well-known Modern Algeria (Indiana)

Identity is a person's or a group's evolving sense of self. Both individuals and organizations can discover and establish their identities within the context of the other. People are capable of having several identities, including ones that are cultural, economic, political, social, geographical, national, and others. These identities are created as the result of interactions between the self or the group and other identities that are subject to change at any given moment. Undoubtedly, conflicts between people from other eras, faiths, and

languages led to the creation of nations and the development of a feeling of shared identity that allowed them to set themselves apart from others. As the British politician Michael Howard points out: "No nation in the true sense of the word could be born without war…no self-conscious community could establish itself as a new and independent actor on the world scene without an armed conflict or the threat of one."(Michael, 1979, p.102)

According to Benedict (1991, p.5), a nation is "an imagined political community-and understood as essentially restricted and sovereign." This is how he defines it: "In an anthropological spirit." Since the view of national identity as a common sense of belonging to a community fits to a greater extent with the notion of imagined, Benedict's description of a nation as an imagined community has become indispensible in contemporary debates and discussions of nationalism and national identity. The nation is implied to be both sovereign and constrained by this idea. It is sovereign in the sense that it governs and rules itself. It is limited in the sense that the nation sets boundaries between who is included in the community and who is excluded from it. Despite the fact that members of a community have met only a small number of their fellow nationals, they can only imagine the rest who are included within the boundaries of the larger group, thus a nation "is imagined because the members of even the smallest nation will never know most of their fellow members, meet them, or even hear of them, yet in the minds of each lives the image of their communion."(Benedict, 1991, p.6)

In addition, Miller (1995, p.24) contends that the fundamental notion of national identity is highly reliant on the widespread conviction that a sense of national community exists and serves to identify the national group. According to Miller, a nation is a "aggregate of individuals distinguishable by their physical or cultural characteristics, but groups whose very survival rely upon mutual recognition." The degree of dedication and devotion to the group determines how strong a nation's sense of identity is; many people

have a sense of camaraderie even in the absence of interpersonal contact or even when they have never met and never will.

Social identity theory offers a wealth of information and concepts on the causes and effects of a strong social identity, which has had a significant influence on political discussions in recent years. Several studies on national identity pose crucial issues, including: Defining a group identity the definition of national identity how do members of the group identify themselves? In essence, people are free to define themselves however they want and to have many identities. They might identify as being of a certain ethnicity, race, or nation. Everyone who claims to be an American creates the impression that Americans are a community with a unique set of traits that distinguish them apart from other national groupings. A sense that one's conception or definition of who one is (one's identity) is largely composed of self-description in terms of the defining characteristics of social groups to which one belongs, according to social psychology professors Hogg and Dominic Abrams, (1988) defined it as what people's identification and belonging to groups mean. When people identify with a group, their personal (individual) identity is replaced with a collective (national) identity. The latter comprises everything a person needs to believe they are a part of their national group, think favorably of their community, and feel a connection to the national group.

I.4. Measuring National Identity

People's concept of self changes from the individual to the collective when they identify with their group. This feeling of group identity reveals how firmly individuals are dedicated to their group, how they establish the restrictions and limitations for their group, and how they direct their societal norms influence behaviors.

I.4.1. Belief in the Community

The level of devotion to the national group determines whether or not national identification has a positive impact on attitudes and behaviors. A strong sense of community and fellowship results from having a sense of attachment to the ingroup members. "Who most strongly identifies with their national group, and who either feels neutral toward or actively rejects this same group? How does a strong commitment affect the group's members? "The more firmly committed people feel to their national group, the more likely they are to stick steadfastly to the group's standards and the more likely they are to view group outcomes positively," claims Elizabeth Theiss-Morse, head of political science at Nebraska University. (Elizabeth, 2009)

I.4.2. Group Limitations and Borders

People also have a tendency to set limits that affect their attitudes and behaviors when they have a strong sense of commitment to their organization. The borders between in group and out group, as well as the mechanism underlying how the establishment of these limits impacts in group relations, have been the subject of extensive research. Boundaries can be established to indicate who is and is not a full part of the national community. Setting boundaries to distinguish between those who belong to the group and those who are marginalized makes sense.

I.4.3. Group norms

Group norms are the other group dynamic that is important to national identity. Norms are defined as "the set of expectations concerning the attitudes, beliefs, and behavior of a given group of individuals" by Michael A. Hogg and Dominic Abrams (1988). The social similarities that exist among groups and that set them apart from one another. These are the stereotypical perceptions, convictions, and behaviors connected to a group. Intergroup relations depend on social norms, and archetypal members are urged to

uphold these norms strictly. In the sense that these norms define how members are supposed to believe and behave inside a social group, they act to direct actions and attitudes as well as to impact group members' relationships. (Elizabeth, 2009)

I..5. Consequences of National Identity

Social psychologists have long recognized the crucial role that group dynamics play in shaping people's views and actions. The interaction of commitment, establishing group boundaries, and social norms is particularly crucial in terms of repercussions. Helping national fellows and being devoted to the group are two types of results that can be explained by such group dynamics.

I..5.1. Support for National Fellows

In other words, Miller (1995, p.35) stated that national identification makes people care more about the welfare of their community members, according to Miller David. National identity also develops a desire to support national group members and obligations toward them. People are willing to make sacrifices for their country in a manner that they are not willing to make for other groups and associations, according to Miller, who claims that nationality is a powerful source of personal identity.

Moreover, Miller (1995, p.36) asked if all members of the ingroup equally deserving of assistance and cooperative behavior? Compared to community outcasts, group members are more willing to assist archetypal members. They offer more assistance to archetypal members because they are the ones who work most to enhance the group's welfare. The perceived potential harm that a marginalized group member can cause to the group distinctiveness is a key factor in the unequal treatment of prototypical and marginalized group members.

I.5.2. Following the National Group's rules

The third effect of national identity is allegiance to the national group, and in particular, how strongly held national identities affect how people respond to criticism. Strong identifiers, according to Doosje Bertjan, Ellemers Naomi, and Russell Spears, are more likely to support their national group in trying times and to emphasize its positive traits rather than its flaws. In that they reject feeling and acknowledging the damaging or negative past of their national group, strong identifiers are less likely to experience shame or remorse over the group's poor successes and also less likely to realize that their country had done something wrong. The best explanation of this idea was found by Doosje Bertjan and his colleagues who gave Dutch students positive and negative aspects or information about the colonization of Indonesia by the Dutch, they found that strong identifiers tended to focus on the positive information of their national group, and therefore are less likely to respond with heightened feeling of collective guilt than weak identifiers. (Hall, 2013).

I.6. The Relationship between Language and Algerian National Identity

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

Language and identity are intimately correlative and they affect each other constantly. Language is a socio-historical product and an instrument for forming and transforming social order (Hall, 2013). Interlocutors actively use language as a semiotic tool (Vygotsky, 1978) to either reproduce social forms and meanings or produce novel ones. In reproducing historically accomplished structures, interlocutors may use conventional forms in conventional ways to constitute the local social situation. In other cases, interlocutors may bring novel forms to this end or use existing forms in innovative

ways.

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

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

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

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

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

Conclusion

In this chapter we have first reviewed the linguistic situation in Algeria which has experienced many changes because of the continuous invasions the country has witnessed.

Almost a great number of Algerians are plurilinguals as they master four languages; Arabic, French, Tamazight and English, this linguistic diversity created a controversial sociolinguistic situation which gave birth to phenomena such as Bilingualism, Multilingualism, Code-Switching and Borrowing.

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

Chapter Two

Research Methodology and Tools of Investigation

Introduction

The present research is concerned with the linguistic challenges to maintain national identity, among the tools used to test the earlier-stated hypotheses is a questionnaire addressed to citizens of Tiaret province.

In the current inquiry, the participant's viewpoints and opinions are highly beneficial and very useful because they give credibility to this research and become an additional reference for other researchers in conducting other research in similar topics.

This chapter describes the research methodology that was employed in the study . It also describes the setting in which the study was done, the study's design, the population , and the sample. It also discusses the tools utilized to get the data, as well as the outcomes and discussions used to produce the data collected . We will conduct two different types of reaserch , both of which will use quantitative analysis and questionnaire for workers of the hospital , pupils of secondary school , students of university , and oher people . Whereas , the qualitative research is focused on multi-methods, requiring a naturalistic , interpretive approach to its subject matter

II.1. Description of the Setting

A location is required for conducting the survey while we are working with a questionnaire and observation. The practical part took place at different locations (the hospital ''Salah Belkhoudja'' , secondary school '' raid si zoubir '' , the University '' Ibn Khaldoun'' , and neighborhood . First of all, we are very grateful for the hospitality of both (the hospital and the secondary school) shown to us by everyone, from the doorkeeper till the headmaster. Thanks to the English language teachers' assistance in making the questionnaire distribution procedure easier.

This study was addressed to the staff of the hospital, pupils of the secondary school , students, neighbors and members of family . The total numbers was 100 participants.

II.2. Participants

Participants in this study included (100) residents of Tiaret province , (35) males and (65) females of different age groups . Purposive sampling was used to choose individuals who met the requirements of being Arabic speakers and having a strong sense of national identity.

People from all ages , genders , and socioeconomic backgrounds were included in the sample. After instructing our participants on how to complete the questionnaire, we asked them to describe the process for other information.

II.3. The Administration of the Questionnaire

Through the safeguarding of students' identities, the questionnaire protected the sample group's moral rights. The questionnaire's anonymity gave the informants some freedom and created a welcoming environment so they could respond to the numerous questions without feeling ashamed or constrained. They had complete freedom to express their ideas and perspectives on the study's topic. Because the questionnaire was self-administered, we were   able to gather the data quickly and flexibly. She was able to hand it out all by herself to many individuals at once. The sampling group took about twenty-five minutes to complete all the questions with the researcher present.

Our research took place on 10 april 2023 in the hospital (Salah Belkhoudja) with the workers, then on 11 april 2023 in the secondary school (raid si zoubir) with pupils of the sencond year (speciality of foreign language) , after that on 12 april 2023 in the university (ibn khaldoun) with license and master students (department of english)   , finally on 13 april 2023 i worked with members of my family and our neighbours .

II.4. Research Instruments

In a sociolinguistic study , many data collecting tools are used , and they are seen to be essential to the study's progress . In this study , in order to more effectively reach a wide range of people , we have relies on a quantitative analysis of data obtained through a questionnaire. Additionally, it included a structured interview to supplement and help the interpretation of the information gathered through the questionnaire

The research instruments used in this study included:

1- Questionnaire: A survey questionnaire that measured participants views towards language, languages use, and their sense of national identity.

This instrument is used in the study because it is the most appropriate means to investigate the relationship between language and national identity, and examines the influence of learning a foreign language of the maintenance of one's national identity

2- Classroom Observation: By using the useful instrument of classroom observation, the researcher may see all of the behaviors and responses of both teachers and students . to verify their responses and increase the reliability of the findings , the students who receive the questionnaire are observed.

II.5. Description of the Instruments

1- Questionnaire: The survey's questionnaire was derived from earlier research that evaluated identity and language attitudes. The questionnaire was given in the participant's choice language and it contained twenty varied questions of open-ended, closed-ended ,multiple choices , and scaling questions in order to obtain the most accurate responses . The survey asked participants about their opinions concerning their native language and other languages as well as their language use and proficiency in general in Algeria. This questionnaire is divided into three (3) sections; each section explore specific information,

and each one has a relative purpose while nevertheless attempting to give us a particular set of information. Each section is briefly described below:

II.5.1. SECTION ONE: Personal Information (Q1 – Q5)

Section one has five questions (1,2,3,4,and 5) designed to obtain general information about the people's sex , age , their educational level, their native language , and which language they were interested in .

Question one: which is about the participants' gender , in order to help the researcher in discovering a correlation between motivation and gender.

Question two: is about participants' age ,   seek to examine how language preferences and language preservation techniques differ between younger and older generations within a specific national identity group, and how age-related factors may affect language use patterns. They are guided by the following choices: (10 - 20 ∕ 20 -30 ∕ 30 – 40 ∕ 40 - 50) .

Question three: examining how language use and behavior may differ depending on educational attainment may be significant. They are guided by five options : midlle school , secondary school , university , employment without a degree, Lacking a diploma , or Professional formation .

Question four : participants are asked to mention their native language either it is dialectal Arabic or Berber , in order to show the importance of the mother tongue in creating and preserving a nation's national identity .

Question five: informants respond with a yes or no when they are prompted to indicate their interest in studying a foreign language. and to mention what language would be if yes . They are guided by the following choices : french , english , spanish , german , or another language With requiring the justification

II.5.2.SECTION TWO: Foreign Language Learning And The Foreign Nationalities (Q6 – Q13)

Section two contains eight questions (6,7,8,9,10,11,12,and 13) which are designed to provide us with people's level of awareness about the direct and the indirect integration of the foreign languages and foreign nationality in their environments , they also expressed their views on the value of studying a foreign language.

Question six: Participants are required to tell us if they use more than one language in their daily conversations. They are given three options:yes,no, or sometimes.

Question seven: Informants are asked about the languages they use more often in everyday discussions. They are guided by five options : Dialect of Arabic in Algeria (الدارجة , the current standard of Arabic (الفصحى) , berber , french , or english .

Question eight: Participants are asked whether speaking foreign languages in public is something they prefer to do. They are given two options : yes , or no .

Question nine: aims to know whether people use foreign languages consciously or not.

Question ten: Participants are asked whether is simple to learn foreign language based on their prior knowledge.

learning the national identity components of a foreign language . They are guided by the following useful strategies : inside the classroom , films , documentaries , or any other suggestions .

Question twelve : Informants are provided with the following modules : civilization , literature , oral expression , linguistics and translation as options for which module they think it helps best in approaching a foreign nationality , or any other suggestions .

Question thirteen: People are asked about which of the practical methods do they use in order to better comprehend the foreign nationality They are guided by the following useful strategies: songs, poems, videos, or any othersuggestions.

II.5.3. SECTION THREE: National identity And Linguistic Challenges (Q14 – Q20)

It includes questions from fourteen (14) to twenty (20) It is designed to provide us with some information about peoples' national identity and linguistic challenges ,and It also investigates the effect of the foreign languages on peoples' national identity . This section also tries to investigate peoples' opinions about the importance of maintaining national identity in the process of foreign language learning.

Question fourteen: participants are asked whether they agree that learning the foreign language requires ignoring the Algerian nationality.

Question fifteen: requires justifications to Q14.

Question sixteen: informants have to choose whether they believe that the Algerian nationality is neglected in their current school environment or not. With requiring justifications

Question seventeen: aims to specify whether it is important for language learners to preserve their national identities while taking classes in a foreign language or not . With requiring justifications on how to do that

Question eighteen: Participants are required to confirm the existence of a connection between national identity and foreign languages . They are given two options : related , or not related .

Question nineteen: informants are asked if they believe that preserving the national language is necessary for preserving the national identity . With requiring justifications

Question twenty : aims to ask people whether losing their native language would impact their feeling of national identity or not .

2- **Observation:** To verify the accuracy of the questionnaire responses, the classroom was observed for three days (half hour in each session). Both the teacher and pupils' behavior during the observation was natural because neither person wasinformed that it was being done. The first observation session took place on april 10th,2023 whereas the last one took place on April13th,2023.

II.2. Table : Observation

N°	DAY	TIME	PLACE	PEOPLE
01	10 APRIL 2023	10H00-11H00	HOSPITAL	WORKERS
02	10 APRIL 2023	14H00-15H00	HOSPITAL	WORKERS
03	11 APRIL 2023	11H00-12H00	SECONDARY SCHOOL RAID SI ZOUBIR	PUPILS OF THE SECOND YEAR (SPECIALITY OF FOREIGN LANGUAGE
04	12 APRIL 2023	12H00-13H00	IBN KHALDOUN UNIVERSITY	LICENCE STUDENTS
05	12 APRIL 2023	13H00-14H00	IBN KHALDOUN UNIVERSITY	MASTER SUDENTS
06	13 APRIL 2023	16H00-17h00	HOME	MEMBERS OF FAMILY

07	13 APRIL 2013	17H00-19H00	NEIGHBORHOOD	NEIGHBORS

II.6. The Sample

The sample selected to be the representative of this study is made up of persons of all ages, including those who will complete the students' questionnaire. The samples selected in this study are: workers from the hospital of (Salah Belkhoudja), pupils of the second year (specialty of foreign language) from the secondary school (Raid Si Zoubir) , students from the department of English Language , at te level of the faculty of Letters and Language at Ibn Khaldoun University of Tiaret (both license and master students) , and with other people (members of family and neighbors) .They are aged between 10 and 50 years old . These participants were selected for the study's sample for a variety of reasons . First,because they are workers or students,normally, they have learned at least one foreign language. They are chosen because they are relevant to the setting of this investigation. Finally, as we are in the world of technology, they have access to electronic news sources and devices.

II.3.Table of Description of the Sample

PARTICIPANTS	NUMBERS	DESCRIPTION
Workers of the hospital	20 PARTICIPANTS	10 MALE 10 FEMALE

Pupils of secondary school	33 PARTICIPANTS	10 MALE 23 FEMALE PUPILS OF THE SECOND YEAR
Licence students	15 PARTICIPANTS	3 MALE 12FEMALE
Master students	15 PARTICIPANTS	3 MALE 12 FEMALE LINGUISITICS SPECIALITY
Family and neighbours	17 PARTICIPANTS	9 MALE 8 FEMALE

II.7. Methodology

The research problem and purpose influence the research approach that is chosen (Bloomberg and Volpe, 2012). Using qualitative research to investigate and find helpful descriptions, a researcher might develop a meaningful understanding of a social phenomenon from the perspective of participants(Bloomberg and Volpe,2012). Comparatively, quantitative research uses statistical data to examine relationships and characterize the state of the world. (Bloomberg and Volpe, 2012). A mixed methods strategy, which employs both qualitative and quantitative techniques, provides a third option (Bloomberg and Volpe, 2012). Surveys, field observations,mapping, and demographie analysis are a few of data gathering techniques from both qualitative and quantitative approaches that are used in the mixed method (Bloomberg and Volpe, 2012).

In our study, we use the exploratory method which tries to explore the phenomena that emphasis on the qualitative method and based on its analysis will be discussed on the

one hand, and its implications on the Algerian identity will be examined on the other . We also want to look into the participants' linguistic backgrounds and their level of proficiency in each language they speak and write. We have decided to use a questionnaire and an interview as research tools that can be useful in collecting data. The participants of this study are the citizens of Tiaret province. In addition, we will try to illustrate its role and its functions in different institutions such as school, administration, mass media and at the social level through to study and the analysis.

II.8. Significance of the Study

This study provides some detailed information with Tiaret province citizens' perception toward their linguistic challenges to build the nationalidentity. It is expected that the results provide useful information for readers to clear the topic and become an additional reference for other researchers in conducting other research in similar topics.

II.9. Aim of the Study

Throughout this work, our main goal is to shed some light on the linguistic challenges and to demonstrate the extent of its usage in Algerian society. It focuses on the number of languages they are fluent in both speaking and writing, and it tries to investigate the connection between them and national identity and how language influences identity.

It also feasible to investigate and provide not only the complete particularities of a given language but also the socil and linguistic realities that demonstrate how bilingual individuals use each language and switch between the when they are in language contact situations .

II.10. Procedure

Data collection for this study were gathered during a period of one month. We first approached the members of each institution through their Facebook pages to inform them

that we will be questioning and interviewing them on specific days (10th, 11th, 12th, 13th April 2023)   .

   After being asked to complete a survey form, participants who consented to participate were scheduled for a semi-structured interview. Depending on the participants' references, interviews were performed in person. Data analysis for this study employs both quantitative and qualitative techniques.

Inferential and descriptive statistics were used to analyze survey data. Thematic analysis was used to interpret interview transcripts.

Conclusion

This chapter has explained the research approach used to examine linguistic challenges to maintain national identity. The techniques involved the selection of participants, the use of survey questionnaires and semi-structured interviews to collect data , and the analysis of data using both quantitative and qualitative methodologies . The methodology's drawbacks include the possibility of selection bias and the subjectivity of data interpretation. The next chapter will present the results of the data analysis.

Chapter Three

## Data Analysis and Interpretation

Introduction:

This chapter serves as an example of the outcomes of the study's qualitative findings as well as the conclusions from the examination of the quantitative data. The survey's responses have been examined using SPSS software. By breaking down the responses into demographic characteristics, the acquired data is presented in a meaningful way to aid the debate.The second chapter provided an extensive breakdown of the research technique.

III.1 The Graphical Presentation of Data:

III.1.1 Section one: General Information:

. Item 01: Gender
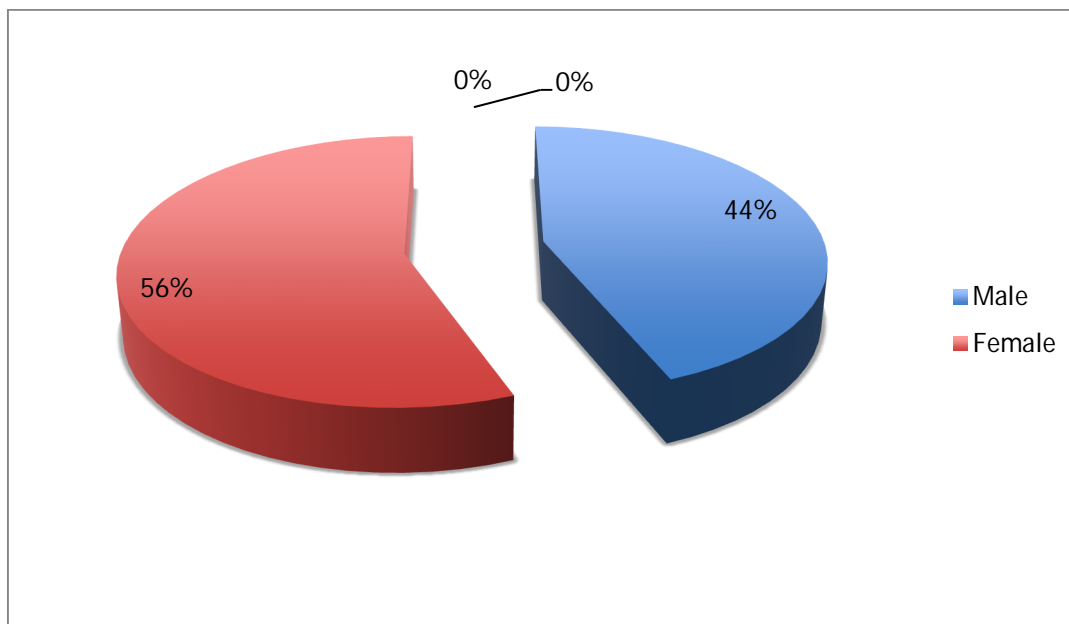
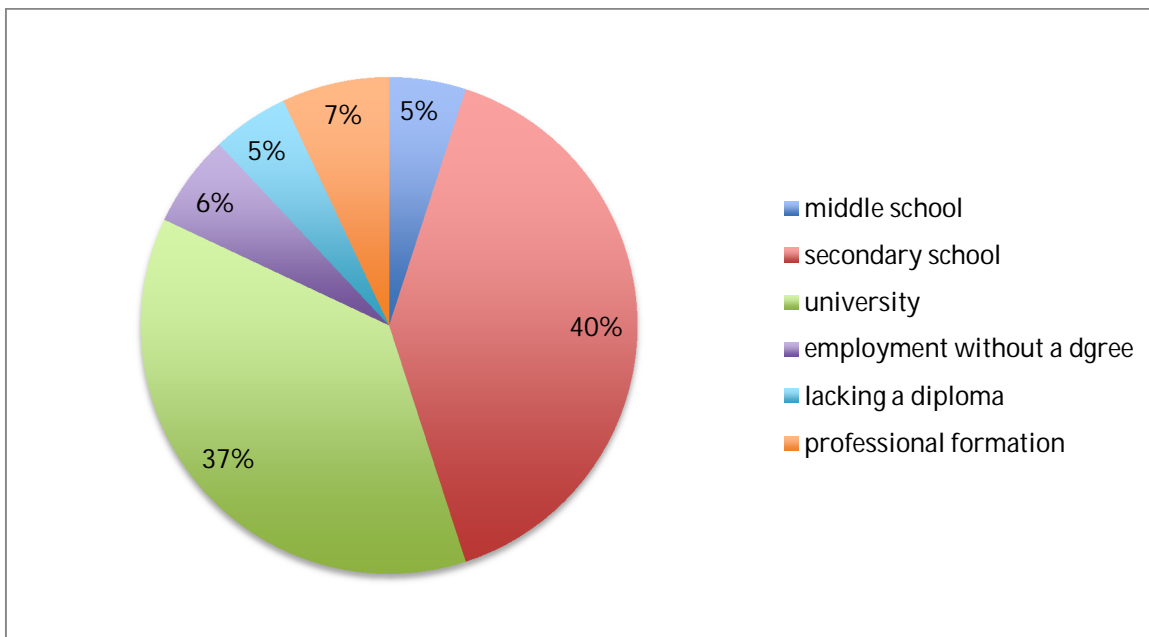**Graph 3.1** Gender Distribution of the Informants

The questionnaire was distributed to one hundred (100) people. Therefore, as shown in the graph above that it is clear that the leading majority are females with 56 %, which largely exceeds males' number representing 44 % only. So, as it can be seen from the above graph that females represent the highest percentage.

. Item 02: Age
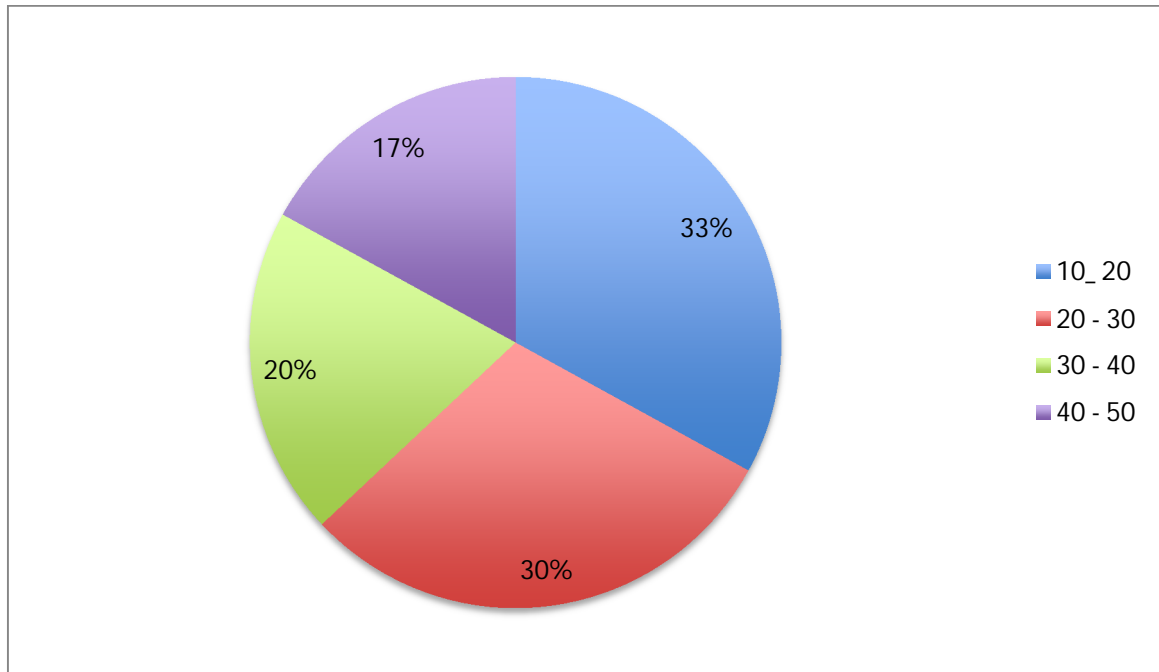
Graph 3.2 Age Distribution of the Informants

According to the graph above, the participants were all between the ages of 10 and 50. They were divided into four age groups, the first category represents 33 % (n=33 of participants). the majority of our responders ranged in age from 10 - 20 years old, other respondents were between 20 – 30 years old in which they represent (30%) , however the third category of respondents was between 30 - 40 years old in which they represent 20 % of our participants . The final age group represents 17% (n=17) of them aged from 40 to 50 years old. Consequently, we can see that the majority of our informants in Tiaret province represent the young category (10 – 20) years old.

. Item 03: Level of education

Graph 3.3 Level of Education Distribution of the Informants

The graph shows the degree to which people are divided into six groups ; middle school are about (5%) , secondary school are about (40 %) , university are about (37%) , employment without a degree are about (6 %) , lacking a diploma are about (5%) , the last level which is professional formation are about (7%). Consequently,it is clear that there are various numbers of informants at each of the six levels.

. Item 04: What is your mother tongue?
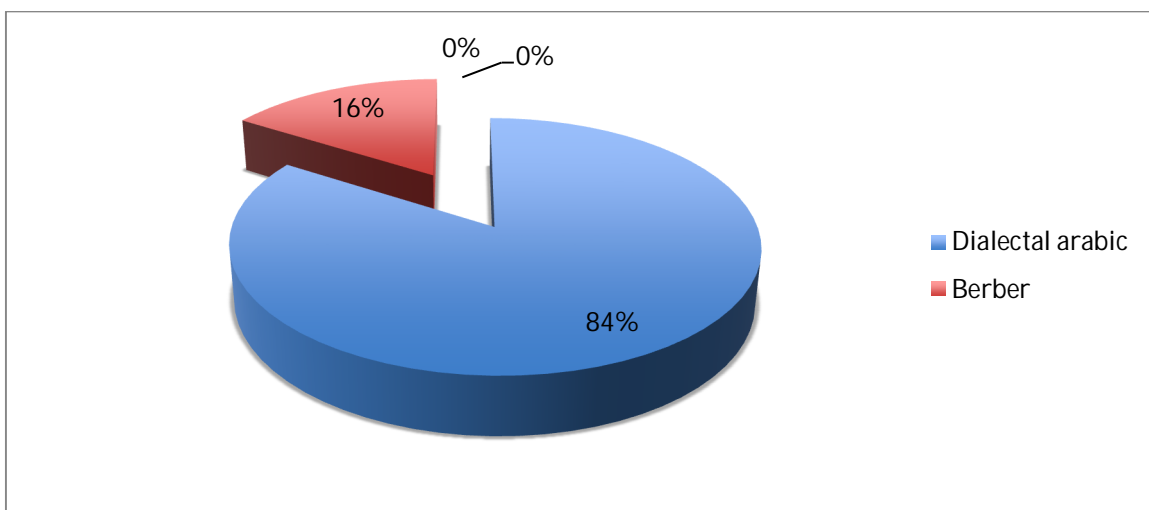
Graph 3.4 Mother Tongue Distribution of the Informants

Graph 3.4 represents participant's mother tongue, people belong to two mother tongues

Dialectal Arabic which represent (84%) of our participants, and Berber which represent only (14 %). Accordance to the data below, dialectal mother tongues are more common than Berber native tongues.

. Item 05: Are you interested in learning a foreign language?
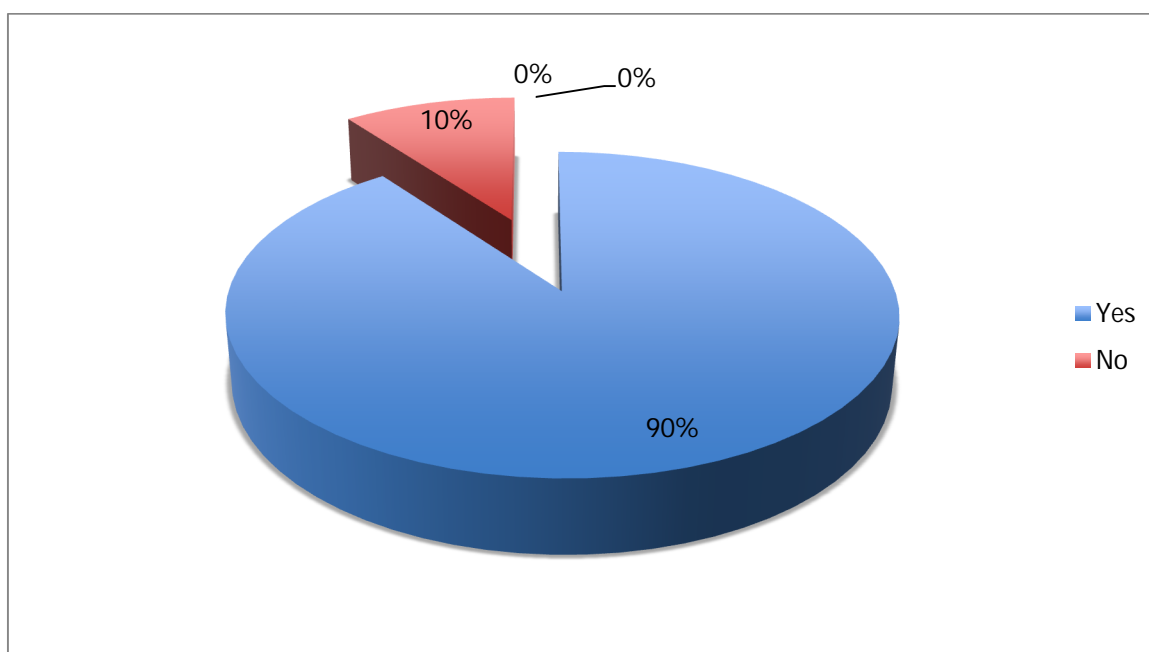
Graph 3.5 Interest in Learning Foreign Language Distribution of the Informants

As can be seen in the graph above, it is undeniably true that the majority of participants (90%) in this research work have an interest in learning a foreign language.however about only (10%) of the informants are not interested in studying other tongues. Our participants are therefore considerably more interested in learning additional languages.

- If yes what would it be?

This question was asked to 90 participants those who have answered by (yes) .it aimed to identify which language do people like to learn. So the question was answered by our sample population
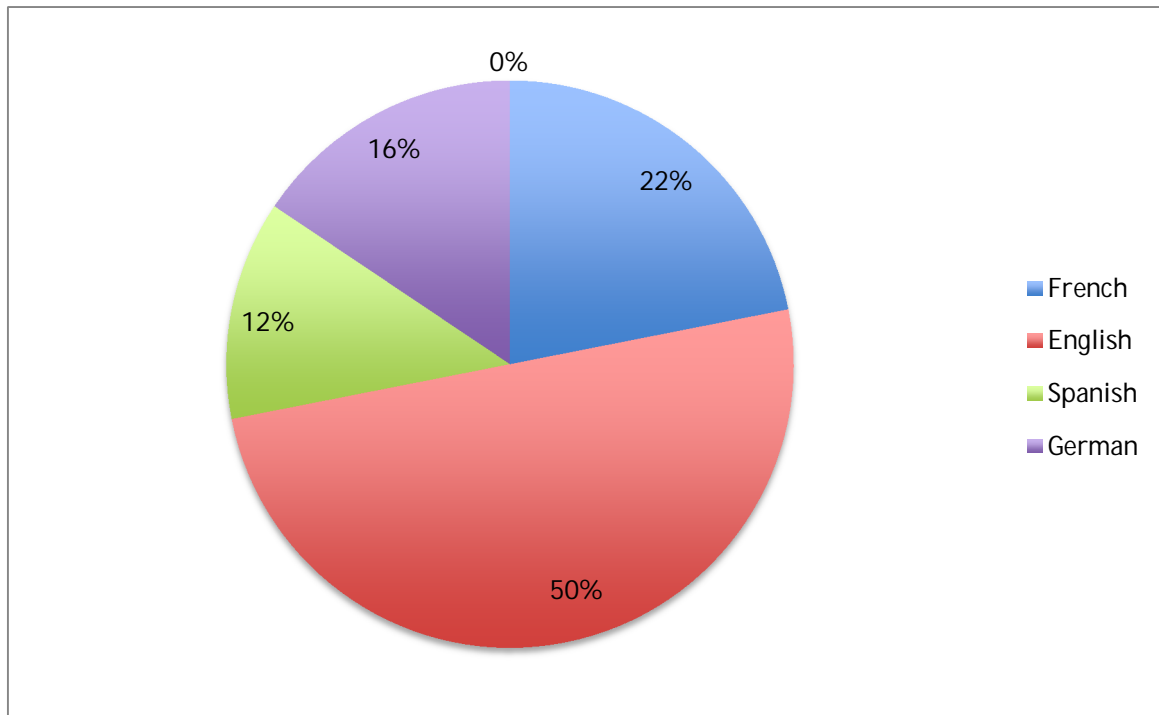
Graph 3.6 Languages Selected By Participants

According to graph 3.6, the statistics shows that (22 %) of our participants want to learn the French language, (50%) of other informants want to learn the English language, and the interests of learning the Spanish language is about (12%) and finally about (16%) for learning German language.Other suggestions, There are no additions.Consequently, the English language take the highest percentage for those who want to learn it.

Reasons:why did you choose this language?

For those who choose to begin this intriguing adventure, learning a foreign language unlocks a world of potential and benefits.There are several reasons why people choose to engage in this rewarding activity. Those who have chosen to learn English language they gave such reasons: the majority said that English is the global language and it helps to travel around the world. Some of them declared that they like watching series and movies with no translation so that they can understand it easily. However, a category of our participants said that they want to develop themselves and their capacities in learning , and

a low percentage said they it is one of their dreams to be fluent in it since they was young and they want to travel to America.

the following factors led this group of people to select the French language :Because the words are simple to pronounce and they find the language to be appealing, the majority of respondents claimed to speak it well.,Others claimed that since the majority of people speak French, they wanted to learn the language. . Several of them also want to learn French since they enjoy the language and culture there and want to live there.

The majority of participants stated that they try to travel and live in Germany because it is one of their dream countries, so that is why they decided to take courses in it. A small percentage of participants mentioned that they are already fluent in English, French, and Spanish, so theywant to learn a new language. On the other hand, one participant declared, "I like challenges, so I wanted to challenge myself by learning German."

And or the Spanish language, some participants claimed that they wanted to be able to communicate with Spanish-speaking friends and perhaps even reside in Spain; while, others said that they simply enjoyed Spanish-language songs, television series, and movies.

**III.1.2 Section Two: Foreign language learning And the Foreign Nationalities**

. **Item 06:** Do you speak in multiple languages in your daily conversations?
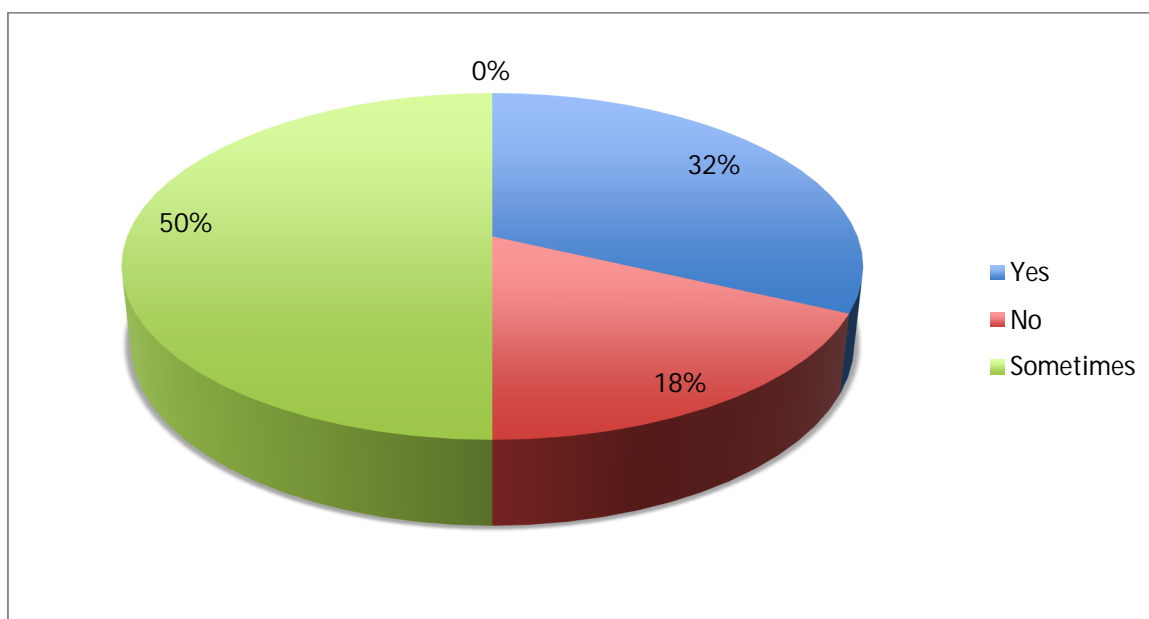
Graph 3.7 The Use of Multiple Languages in Daily Conversation Distribution of the Informants

According to graph 3.7, the vast majority of participants (50%) confirmed that they speak sometimes in multiple language in their daily conversation, (32%) of them opted for yes, revealed that this always happens, while (18 %) affirmed that they don't speak in multiple language

**.Item 07** which languages do you speak more frequently in daily conversations?
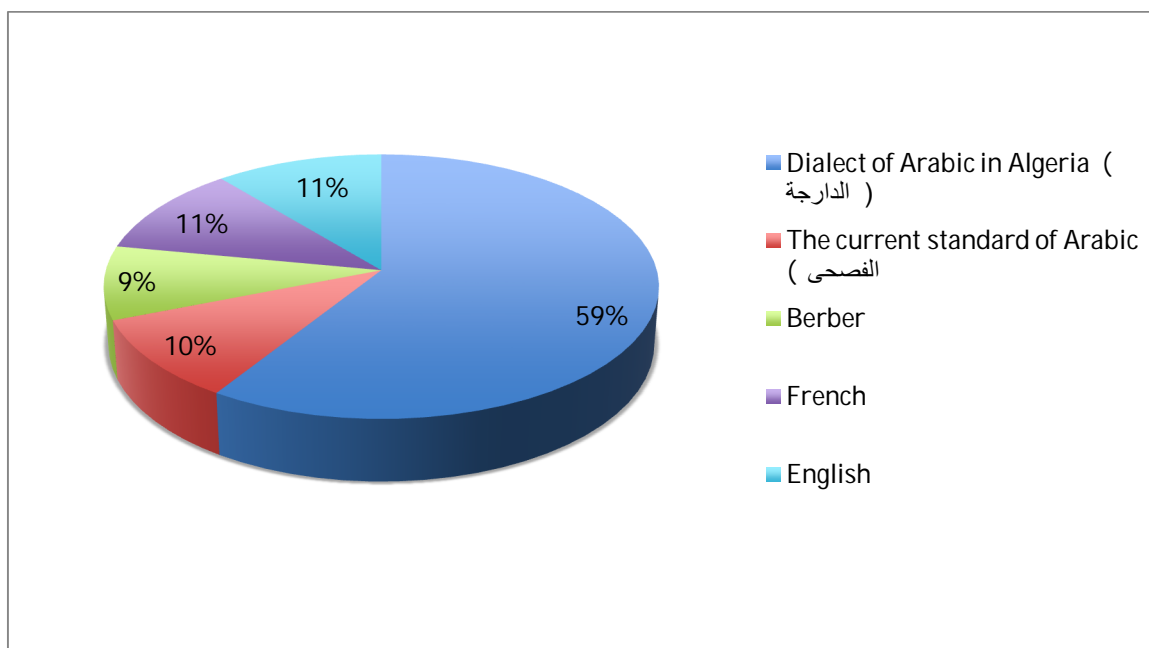
Graph 3.8 Which Language More frequently Informants Use

According to the results which are clearly shown in the graph, (3.7 %) of the responses approved that they speak dialect of Arabic in Algeria ((الدارجةmore frequently in their daily conversations. (10%) speak the current standard of Arabic (الفصحى) . Also (11%) said that they use French language, and (11%) of the informants speak English more often. However about only (9%) of the participants speak with the Berber tongue.

Consequently, different languages can be used by individuals to express their identities, feelings, and emotions as well as to set themselves distinct from others. So the language spoken in daily chats with the biggest percentage in Tiaret province is dialect of Arabic in Algeria (الدارجة).

. Item 08: Do you like using foreign languages in public?
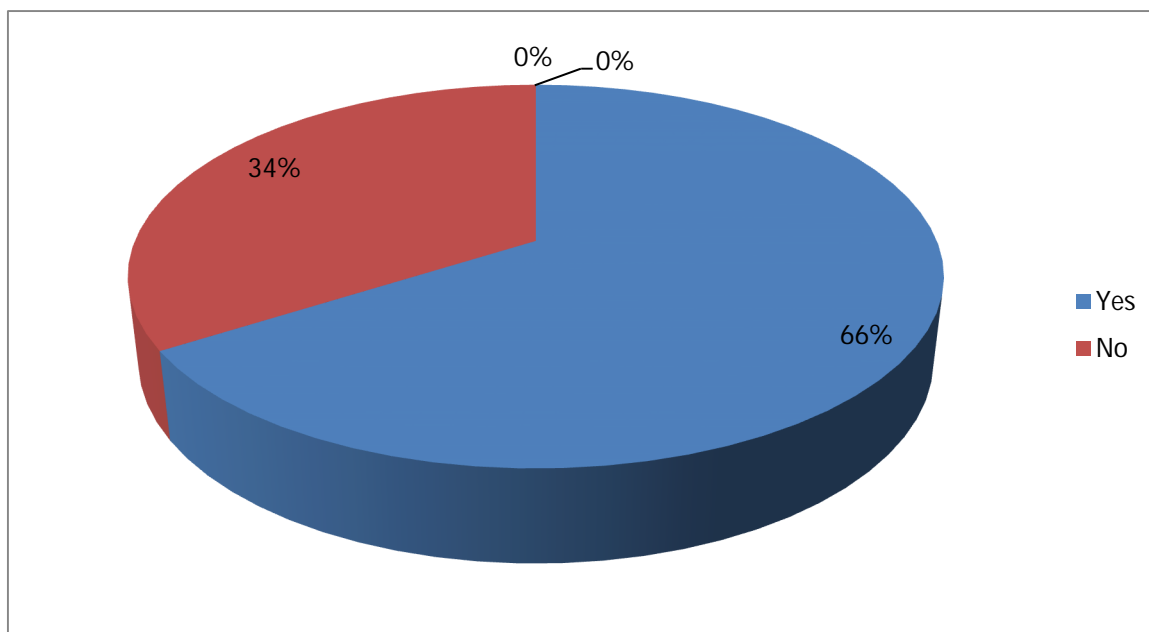
Graph 3.9 Foreign Languages in Public Using

In accordance with Graph 3.9, (34%) of participants donot enjoy speaking in another language in front of people, compared to (66%) of the informants who like use foreign languages in public. So most of people they use their foreign language in public so that they can improve their skills of communication and the accent.

.Item 09: Do youinclude foreign languages in your speech out of habit?
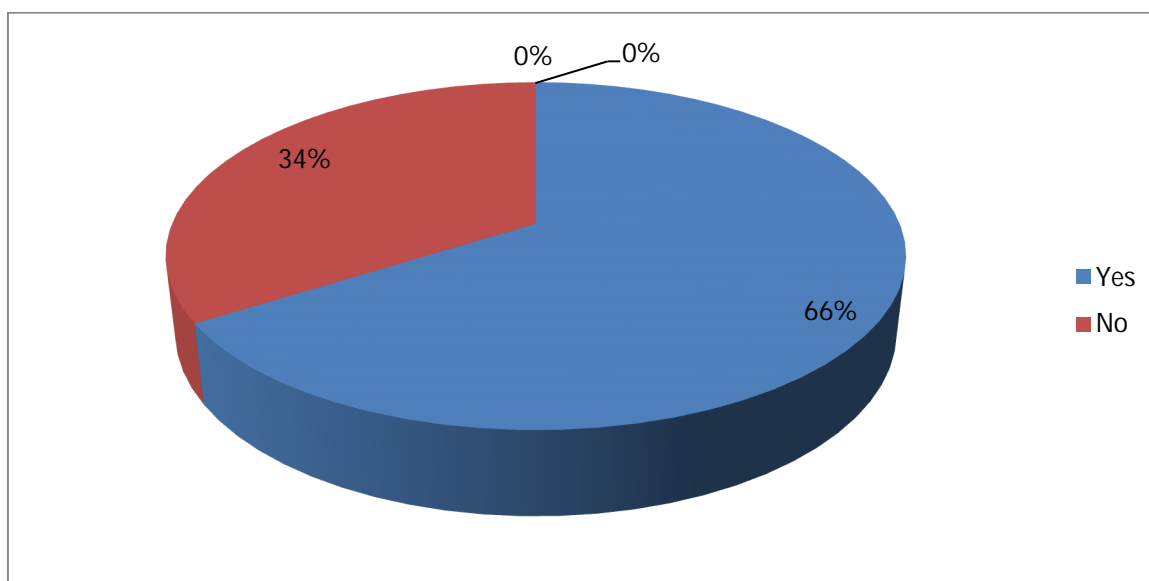
Graph 3.10 Participants' Language Use

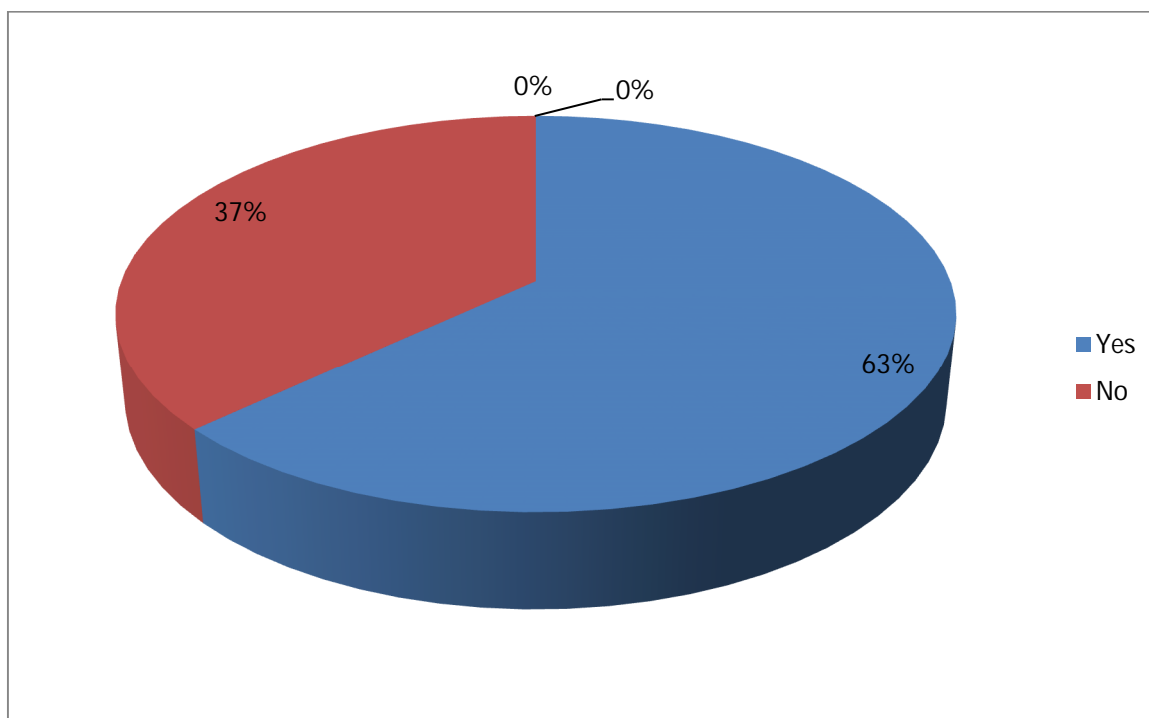The graph 3.10 represents the participants opinion who use their foreign language in speech out of habit is about (66%), as we can see people who control themselves in using foreign languages when they are talking are about (34%)

.Item 10 According to your experience, is learning a foreign language easy?

Graph 3.11 The Ease of Learning a Foreign Language

The graph 3.11 represents the respondent's opinion about how easy is learning foreign languages according to their experiences. (63%) of the participants answered « yes », while (44%) of them do not see that learning a foreign language easy.

Participants in the tiaret province judge their competency based on how similar their native language's vocabulary, syntax, and sentence structure are to other languages. They constitute a significant portion of how simple learning other languages is.

.Item 11 what is the best way to learn about the foreign language's national identity elements?
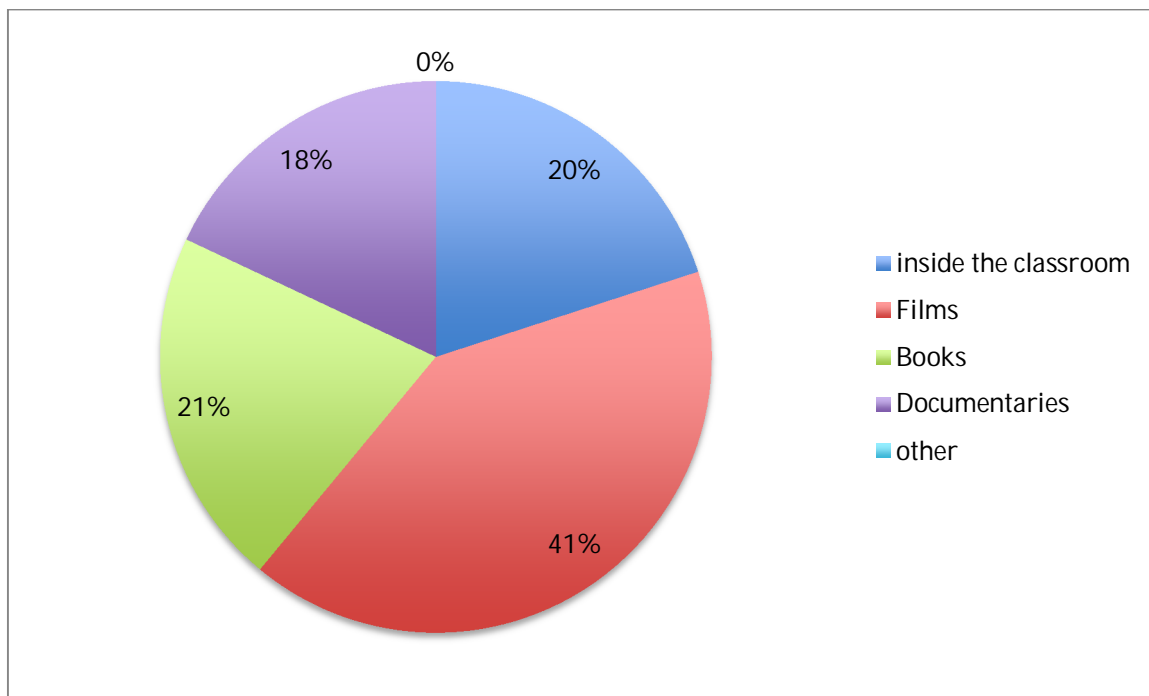
Graph 3.12 The Best Approach to Learn Foreign Language's National Identity Elements

In relation to the results, (20%) of the participants depend on their personal experiences to discover and gather information aboutthe foreign language's national identity elements. In situations other than this one, they do not try to make efforts to learn more about the target language. We can infer from this finding that there is a sizable group of loyal and lazy learners from Tiaret province who simply depend on what the teacher provides in the classroom. This may also be a sign of learners who do not show much interest toward the foreign language' national identity. (41%) of the participants, benefit from watching movies that help them learn about the national identity of the foreign language. This interesting percentage reflects peoples who prefer the effortless and swift information sources. While (21%) of the participants read books to increase their knowledge of the national identity components of the foreign language.and a high percentage (18%) believe that watching documentaries is the greatest approach to learn about the national identity aspects of foreign languages.

.Item 12which of the following modules helps you best in approaching a foreign
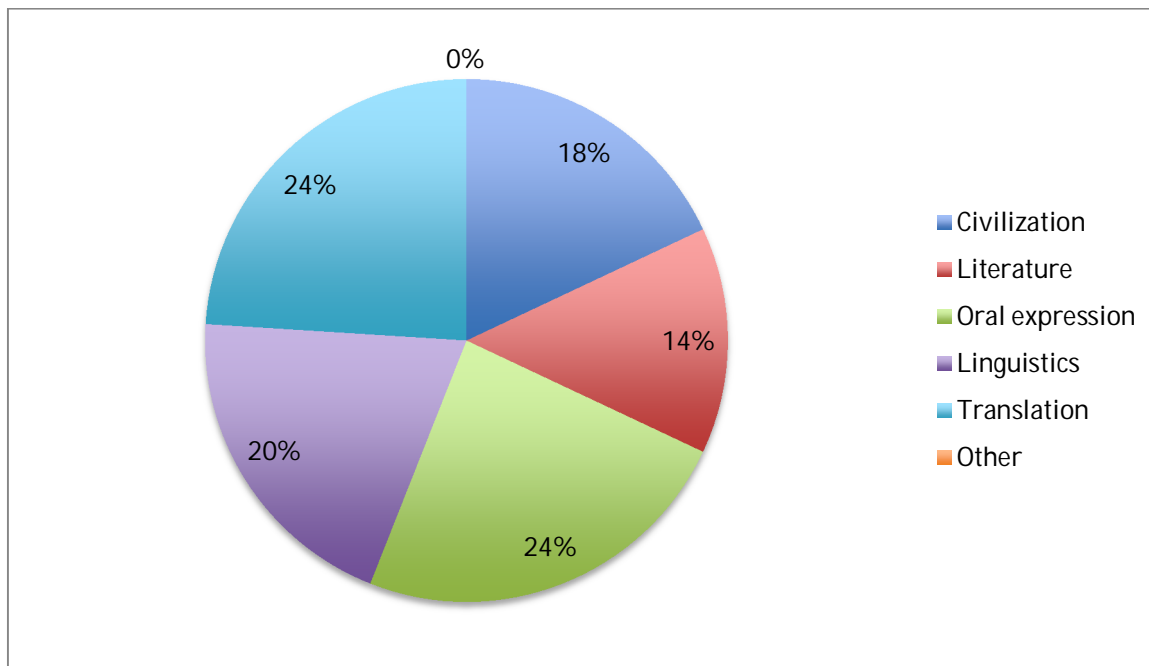
nationality?

Graph 3.13 The Most Effective Modules that Help in Approaching a Foreign

Nationality

(18%) of participants consider civilization as the module, which helps best in approaching foreign nationality. They could make connections between the foreign nationality and its politics, social values, and way of life that are taught in the civilization module course.

A total of (14%) of the students selected the literature module. According to participants' justifications, which include saying that this module uses general imagination and esthetic language to reflect on reality.The prescribed reading material for pupils, including novels, poems, and short tales, helped them learn more about the culture of the other nation.

Another group of students (24%) believes the oral expression module is the one that most strongly reflects the nationality of the foreign country. This decision is to what participants have claimed as justification, the result of the challenging assignments they have been given in this course. Proverbs, videos, songs, and recordings of native speakers are

frequently used by oral expression teachers, who do a great job of giving their students a realistic context for the foreign nationality.

Since just (20%) of students choose linguistics, this module's significance in expressing the foreign nationality is all but ignored. This is due to students justifications they see this module as solely a study of the linguistic system and the origins of the language, separate from the nationality from which the language is derived.

Finally, (24%) of the participants believe the translation module is useful for addressing people of foreign nationalities.According to participants' explanations,this percentage is an evidence that pupils understand that translating from or into the target language involves more than just modifying the linguistic structure. In order to accurately translate any piece of writing, a translator must be highly culturally competent, especially when dealing with proverbs, traditions, conventions, and norms that might not have translations in the target language.

Other suggentions, There are no additions.

.Item 13 Which of the following practical methods do you use to have a better understanding of the foreign nationality?
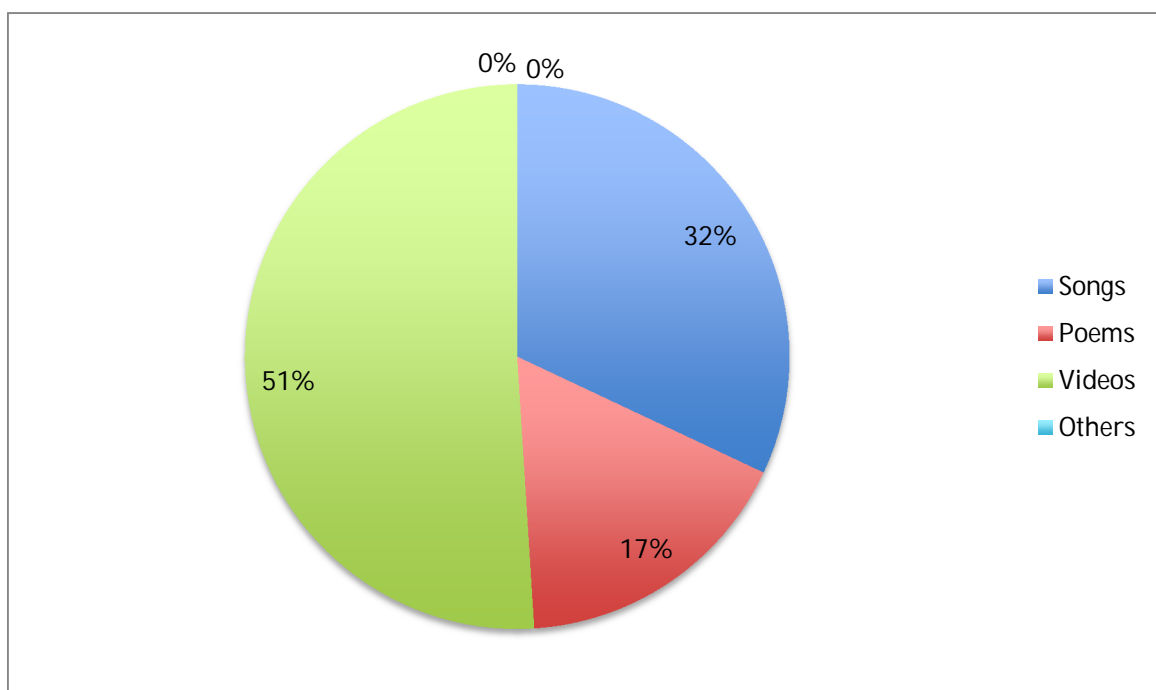
Graph 3.14 Effective Practical Methods to Better Understand Foreign Nationality

Accordingto graph 3.14the use of videos was mentioned by the majority of participants (51%) as an effective tactic for including some nationality-related elements. according to the participants' arguments, they employ this technique due to its authenticity to inform themselves about the national identity. They may be dependent on this method because they watch documentaries, movies, or dialogues between native speakers.

Similar to the selected technique, the percentage for songs was around (32%). The results in some ways show that the informants are aware of the songs utilized, particularly in the literature and oral expression modules, which are crucial components, and that they concur with the efficacy of adopting these tactics.

Despite that poetry is a key tool they use to incorporate some parts of their foreign nationality, informants select the lowest percentage (17%).

Other suggestions, There are no additions.

III.1.3 Section Three: National Identity and Linguistic Challenges

.Item 14 Do you believe that ignoring the nationality of Algerians is necessary when teaching the foreign language?
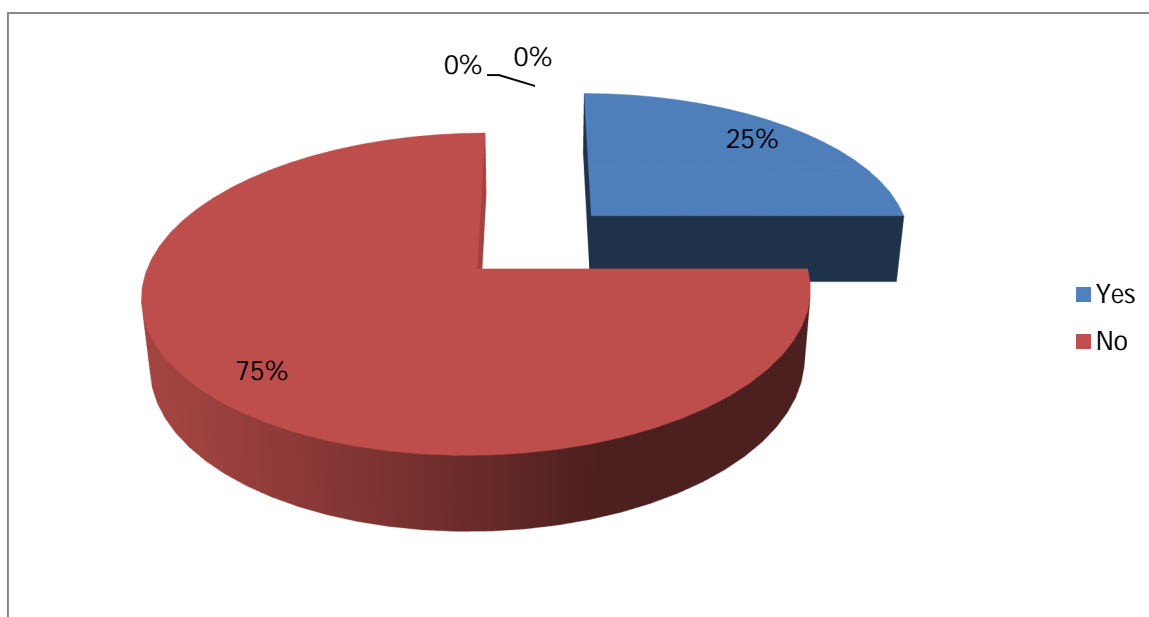
Graph 3.15 Enhancing Foreign Language Education

According to the results, the majority of the participants (75%) believe that ignoring the nationality of Algerians is not necessary when teaching the foreign language

According to participants' justifications, the learners are devoted to their mother tongue because it is a part of who they are as Algerians. In addition to having a great desire to preserve their national identities and being proud of who they are and their origins. This view is also the outcome ofexceptionally intelligent people who are able to master a new foreign language while maintaining their native tongue.

A total of (25%) of the informants claimed that neglecting Algerian identity is necessary when teaching a foreign language.The participants' inability to understand two national systems at once , the reason of this notion; as soon as they enroll in a class teaching a foreign language, they must relinquish their prior knowledge of their own country in order to embrace the new one.

.Item 15 would you justify your answer please?

Only 75 out of 100 participants they have justified their answers on this question . 75% of them think that ignoring the nationality of Algerians is not necessary when teaching the foreign language for a variety of reasons ; a high percentage of participants agreed that neglecting your nationality means ignoring your self so you don't have to ignore your nationality and you civilization because they are more important than foreign languages . some of them believed that they can't ignore their language and their identity patricularly in light of their patriotic sprit , whereas others explained that the algerian nationality is not depend only on language.

For a number of reasons, 25% of the partcicipants believe that it is essential to teach the foreign language while ignoring Algerians' nationality; some participants believed that in order to facilitate the courses, you must appear that you are a part of them. Some of them indicated that you must observe them in order to improve yourself, while others made clear that it does not matter if you teach foreign languages regardless of your nationality.

.Item 16 Do you think that your current school environment neglects the Algerian nationality ?
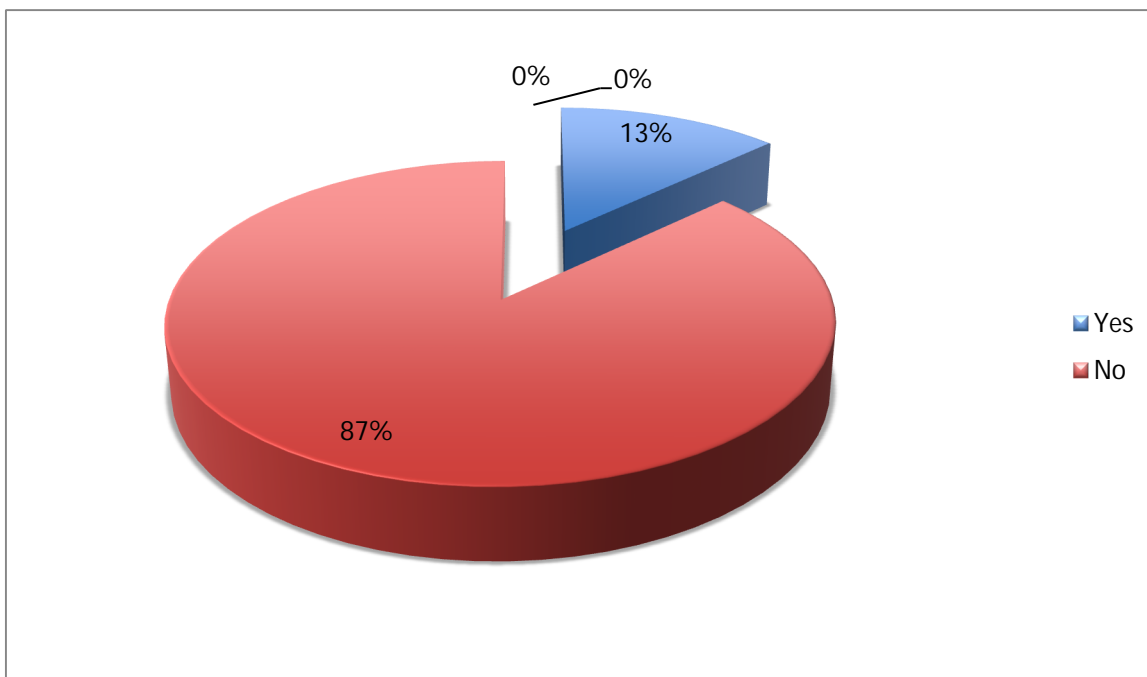
Graph 3.16 Addressing Neglected Algerian Nationality in the School Environment

87% of the total percentage of the particiants believe that their classroom does not discriminate against Algerian nationals. The investigation shows that some pupils are aware of the Algerian nationality's indirect incorporation inside their classes, for instance through comparison. Since the primary focus in their context should typically be on the foreign language and the nationality, this group of pupils feel that the indirect reflection of the Algerian nationality is sufficient.

The graph also shows that 13% of participants, the Algerian nationality is neglected in the current school climate. This could be because there are no modules or courses that address any of the Algerian nationalities in their classrooms. They had never learned about Algerian nationality during the course of the educational excursion.

They might therefore perceive this fact as complete ignorance of their nationality.

Justification: if yes in what way do you think that your current school environment neglects the Algerian nationality?

The majority of the respondents said that country-specific history, culture, and literature were frequently given priority in school curricula.As a result, Algerian history, culture, and contributions may be poorly or inadequately represented in educational materials, which may lead to students' lack of awareness for their own identity. However others think that for instruction and communication, schools primarily employ the official language(s) of the nation in which they are located, If their native tongue is not the school's official language, this may provide problems for Algerian students.Language issues may make it difficult for people to participate and communicate effectively, which could cause them to feel left out or neglected. The remaining participants thought that schools might lack sufficient support structures to handle the unique requirements and difficulties faced by Algerian children. This may be due to a lack of specialized academic support, a lack of cultural sensitivity training for teachers, or a lack of resources to advance cultural knowledge and understanding of Algeria.

.Item 17: is it necessary for language learners to maintain their national identity when attending foreign language classes?
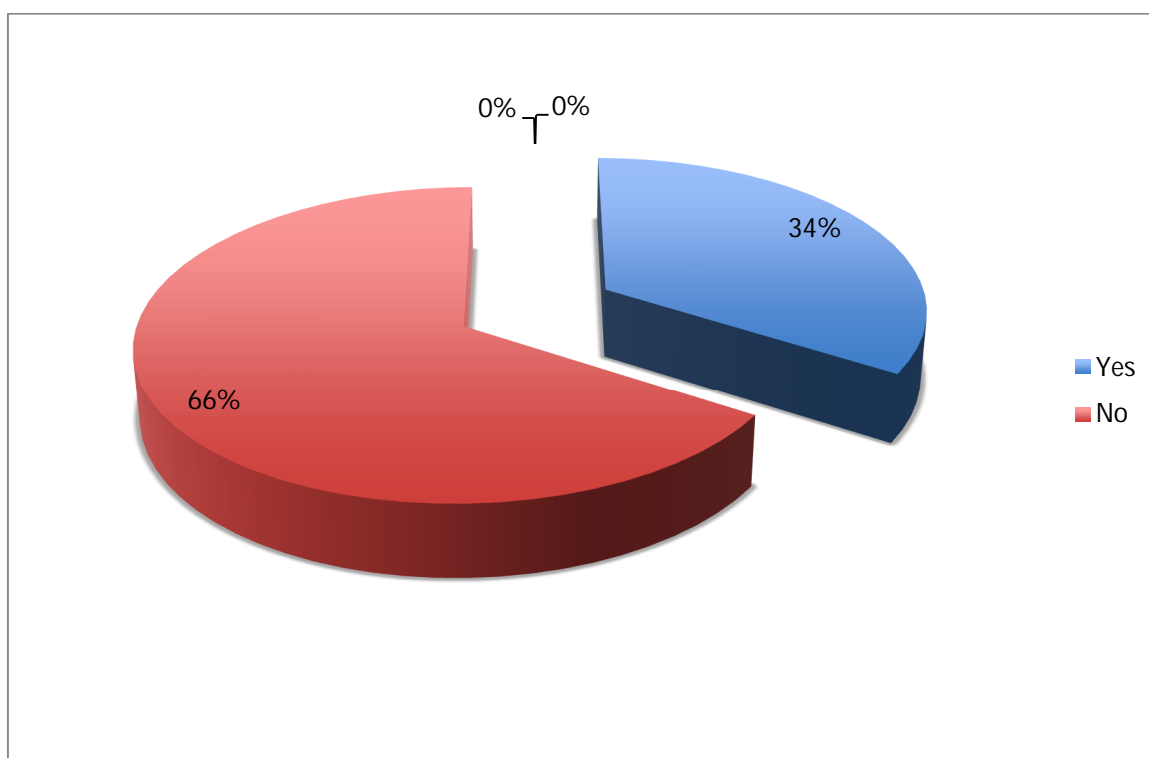
Graph 3.17 The Importance of the National Identity in Foreign Language Classes

On the one hand, 66% of the participants believe that keeping contact with their national identity when attending foreign language classes is not necessary. Their opinion may have been influenced by the fact that, in order to learn what they are taught, according to their answers they must behave like empty boxes in their classrooms . Or because they must put all things Algerian out of their minds since they do not see foreign language classes as the proper setting for a discussion about their own country's identity.

On the other hand , 34% of the informants believe that it is important for the learners to always keep contact with their national identity when attending foreign language classes. This might be used to explain the pupils' constant need to feel connected to their roots. Additionally, it might be brought on by a fear of losing their national identity because of learning a foreign language.

Justification:If yes, how would they do that?

34% of participants agreed that language learners should maintain their national identity while taking foreign language classes using the various strategies they indicated. Some informants stated that they must acknowledge their identification in order to introduce the culture of their community, while others believed it was more important to maintain self-control and get people to recognize the worth of identity even when the language was different. However, the other participants felt that pride in one's identity should come before learning a language.

.Item 18 Are foreign language and national identity related?
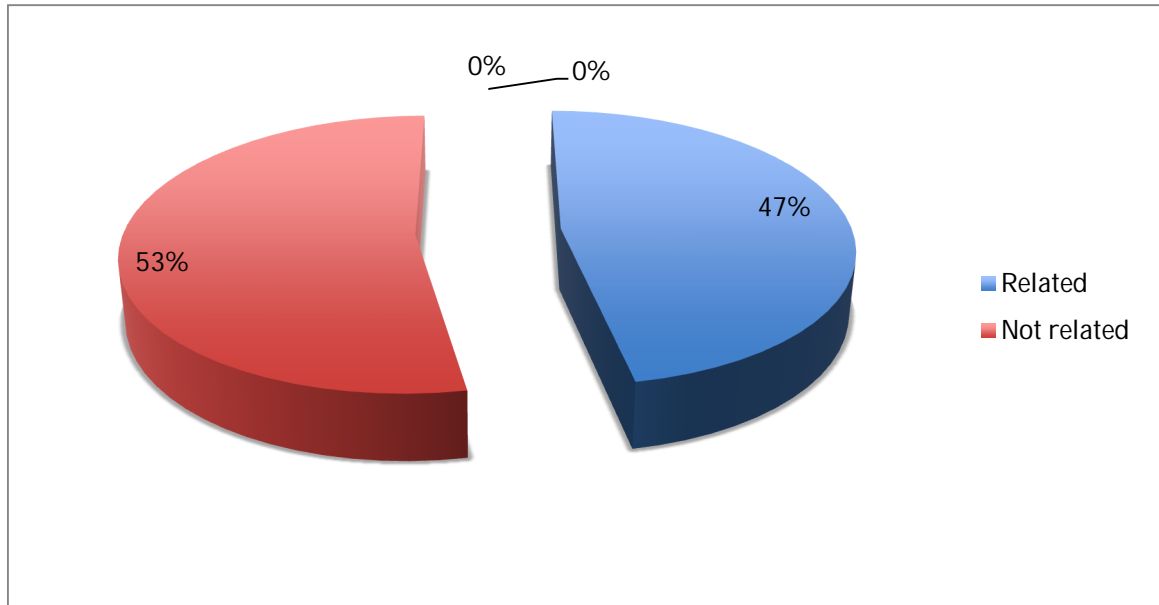
Graph 3.18 The Relation Between National Identity and Foreign Language

It appears in graph 3.18 that 53% of all participants disagree with the idea that national identity and a foreign language are related, since people are capable of having several identities and speaking different languages.

On the other hand the rest of them about 47% admit that there is a conection between foreign language and national identity may be because Language is frequently regarded as a key component of national identity, and it can represent a country's identity through serving as a means of communication and an expression of cultural beliefs, practices, and traditions.

.Item 19: Do you think that maintaining the national identity requires maintaining the national language ?
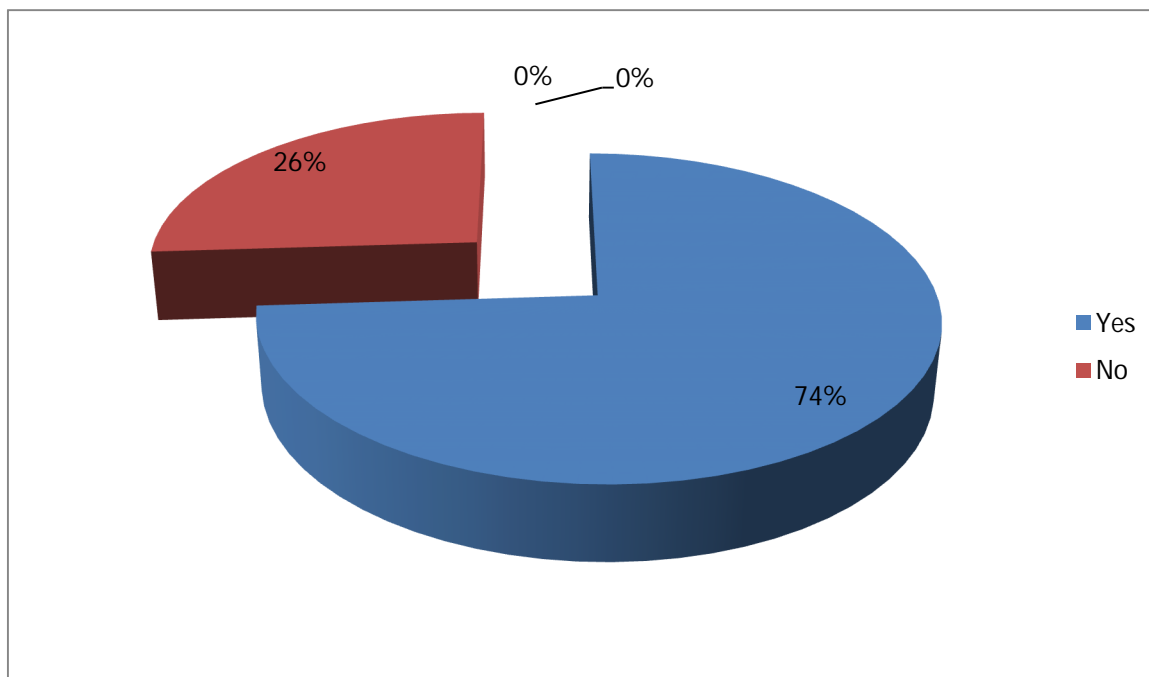
Graph 3.19 The Indispensable Role of the National Language

Reffering to the graph 3.19 and the informants' justifications, a vast majority of the students (73.75) believe that maintaining the national identity requires maintaining the national language because a group of individuals who live in a particular region of the country are said to have a common set of traits, values, beliefs, and customs. In addition, to not forget that the national language is one of the essential elements of a nation's identity. However, 26% of them think that keeping the national language alive is not necessary for retaining national identity because language is a crucial aspect, but it is not the only one, when it comes to maintaining national identity.A nation's national identity is determined by a number of elements, such as its shared past, present, culture, and core values. Language is only one component of a nation's cultural identity, and while it can have a big impact, it is not the only thing that determines who they are.

Justification: Why?

Out of 100 participants, only 60 answered to this question. The majority of the participants believe that keeping the national identity necessitates retaining the national language for a variety of reasons: Language and identity are two sides of the same coin, according to some of them, while others claimed that language is a sign of national identity. However,

the other participants claimed that the most crucial aspect of identity is language, which is the foundation of identity.

On the other 26% of the informants think that maintaining the national identity do not requires maintaining the national language for the following reason , language and identity have the same function but with different way sot they are not related .

.Item 20 Do you believe that losing your mother tongue would affect your sense of
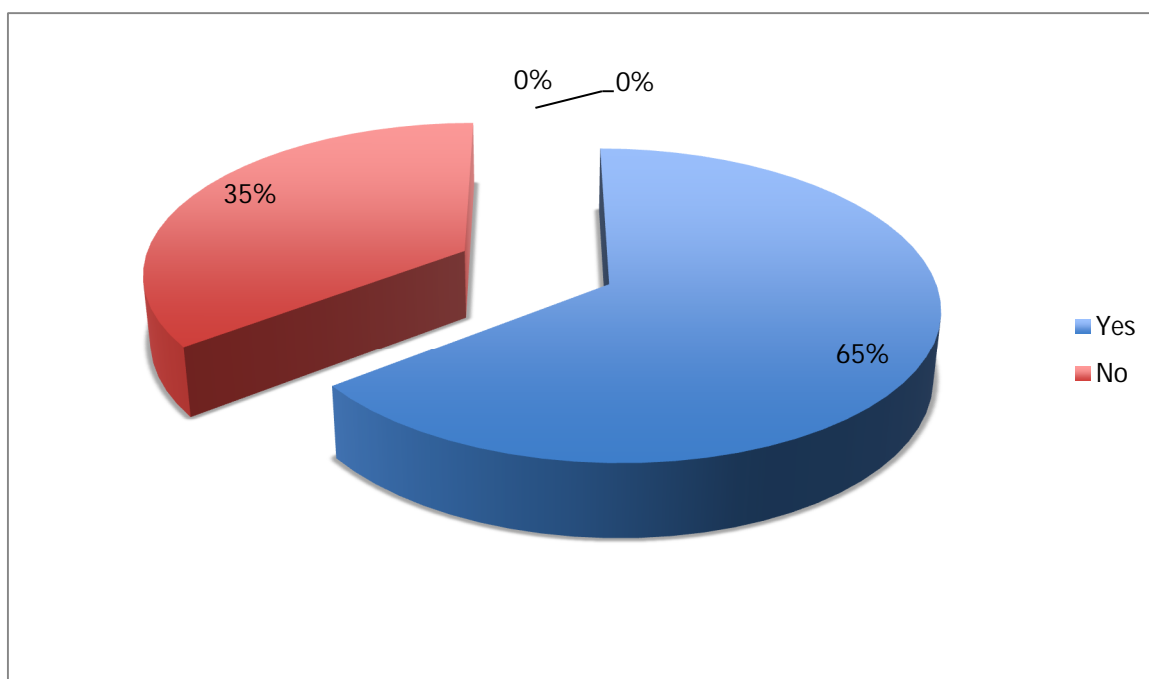
national identity?

Graph 3.20 The Impact of Losing One's Mother Tongue on National Identity

The graph 3.20 that the majority of participants (65%) that losing your mother tongue would affect your sense of national identity. However, only 21.25% of them rejected.

III.2 Observation Sessions:

During the observation session that had taken place at the hospital of Salah Belkhodja on April 10th, 2023, participants gathered there during their break for the observation session,

which was held in the hospital staff room to provide the basis for the notes that follow. The session's goal was to examine the difficulties with language that hospital staff members experience in preserving their sense of national identity. A wide range of hospital employees, including medical professionals, nurses, and support staff, made up the participants.The participants engaged in casual conversations regarding their experiences with keeping national identity in the hospital setting while facing linguistic obstacles. We have noted that the medical staff was made up of people from different language origins, which resulted in a bilingual setting. They are multilingual; when speaking with colleagues, they often use French, but they also occasionally use English. When speaking with patients, they regularly combine French and dialectal Arabic

In addition, to serve the multilingual patient category, communication in multiple languages was necessary. In addition, Language limitations presented problems when it was difficult for employees to communicate crucial information to patients and vice versa, affecting patient care and satisfaction.

According to the session we have attended at Raid Si Zoubir secondary school, with second year foreign language class pupils on April 11th, 2023 from 11:00 to 12:00 in the English session diverse observations were noticed. The teacher mostly used English and some dialectal Arabic but only in special cases such as not finding an equivalent for cultural words or expressions from the Algerian daily life. he also provided opportunities for participation by asking and responding to questions from both average and good pupils to use both English and Dialectal Arabic when they were unable to give the information .As is well known, Algeria is a bilingual nation where the official language is Arabic and the native tongue is Tamazight (Berber). Additionally, for historical reasons, French continu**es** to be crucial. Due to the frequent language switching between students and teachers in high schools, this linguistic diversity produces a distinctive learning environment. However, some pupils prioritize learning foreign languages above their native tongue, which lowers their language skills.

We have also noticed that the teacher design activities to increase students' understanding of their national identity and teach them about their values and customs. So the teacher may occasionally instruct the students to maintain their national identity by urging them to learn the language and engage with their culture and traditions because we have see that the school curriculum of the high school it includes informations about Algerian heritage ,

artifacts , and even history . In contrast to the other category pupils during the classroom interaction , they spoke out in Algerian Dialect which is a mixture of Arabic and French language instead of speaking Standard Arabic and that doesn't seem to bother the teachers which matters to the information transmitted and not the language used .Moreover, we have observed that both learners and teachers dress more like westerns than traditional which shows that people are influenced by foreign culture and abandoned the national culture and that reflects also their behaviour and explains why they use the foreign language.

During the observation session with license students from 12:00 to 13:00 and master students from 13:00 to 14:00 that had taken place at the University of Ibn Khaldoun on April 12th, 2023 we noticed that students influenced by foreign cultures in terms of their different ideas and answers in the class even their clothes. Fashion, music, language, and lifestyle choices are just a few examples of the ways in which Algerian youth, and particularly those studying a foreign language, are influenced by western society. English language proficiency and western musical genres are becoming more popular among the class's English students.

The last observation session was on April 13th, 2023 from 16 :00 to 19 :00 with different members of family and the neighbors whorespect their customs and traditions and seek to encourage the younger generation to do the same. They dialectal Arabic with the Algerian regional accent (of Tiaret) and they include sometimes words in standard Arabic regarding the fact that they read Quran frequently. We have noted that on the one hand, there is a part of society that works to maintain the sense of national identity by raising awareness of national history and culture, and enticing the next generation to engage with it by participating in community events (Independence Day), celebrating religious holidays (Eid al-Fitr, Eid al-Adha, Mawlid), and preparing traditional foods (couscous, tagine, and brik) together. Additionally, through safeguarding and maintaining Algeria's cultural and historical heritage for future generations, the Tiaret society can strengthen national identity.

On the other side, some of them disregard their national identity by rejecting their origins and cultures. We have observed that people of our society were impacted by globalization, and the western world had an impact on them. They also attempt to educate their kids in private schools where they study foreign languages and their cultures, making them less

interested in traditional Algerian practices and more drawn to the western way of life, this could result in the loss of the unique national identity and cultural characteristics that make Algerian society unique. Therefore, it is crucial to raise awareness of national identity and cultural legacy in order to maintain the identity and customs of Algerians.

Conclusion:

The study's fieldwork was examined in this chapter, it included the linguistic barriers to maintaining national identity and the investigation's findings supported the study's premise and provided clarification for the two issues raised. This chapter included a number of numerical and analytical data sets that were gathered from our participants through questionnaires and direct observation, two approaches were used in our investigation to answer each of our questions, allowing us to confirm or disprove the theories we had previously established, however the general conclusion, extra details are provided.

General Conclusion

In conclusion, the exploration of linguistic challenges to maintain national identity, specifically within the context of Tiaret Province citizens, highlights several significant issues. Tiaret Province is a diverse region with a rich cultural heritage, and language plays a vital role in shaping and preserving its national identity. However, the province faces various linguistic challenges that have the potential to affect its sense of unity and shared identity.

One of the primary linguistic challenges in Tiaret Province is the presence of multiple languages spoken within the region. While Arabic is the official language of Algeria, there are several indigenous languages spoken by different ethnic groups in Tiaret Province. This linguistic diversity can create communication barriers and potentially lead to fragmentation within the community, hindering the maintenance of a cohesive national identity.

Another linguistic challenge is the influence of globalization and the dominance of international languages such as English. The increasing exposure to global media, technology, and educational systems often results in a preference for using foreign languages over the local languages. This trend can lead to a decline in the usage and preservation of indigenous languages, further influencing the province's national identity.

Recommendations:

1. Promoting Multilingualism: Encouraging the preservation and usage of both the official language (Arabic) and the indigenous languages of Tiaret Province is crucial. Government institutions, educational organizations, and community leaders should actively support initiatives that promote multilingualism, emphasizing the importance of preserving linguistic diversity while maintaining a strong national identity.

2. Educational Initiatives: Introducing comprehensive language programs in schools that focus on teaching and preserving indigenous languages can play a vital role in maintaining national identity. These programs should be integrated into the curriculum, ensuring that students have the opportunity to learn their local languages alongside Arabic. Additionally, educational institutions can collaborate with local communities and cultural organizations to develop resources and materials that facilitate language learning and promote cultural pride.

3. Media and Cultural Representation: The media has a significant influence on language usage and perception. It is essential to ensure that local languages are represented and celebrated in various media outlets, including television, radio, and online platforms. Supporting local filmmakers, artists, and writers who produce content in indigenous languages can contribute to the preservation and promotion of these languages, fostering a sense of pride and identity among Tiaret Province citizens.

4. Community Engagement: Engaging the local community in language-related initiatives is crucial for their success. Establishing language clubs, cultural events, and community centers where people can come together to learn, practice, and celebrate their languages can create a sense of belonging and encourage the maintenance of national identity. It is also important to involve community leaders and elders, who hold valuable knowledge and can act as advocates for preserving linguistic heritage.

5. Research and Documentation: Conducting research and documentation of indigenous languages in Tiaret Province is essential to ensure their preservation. Linguists and researchers should collaborate with local communities to document grammar, vocabulary, and cultural practices associated with these languages. This documentation can serve as a valuable resource for language revitalization efforts and contribute to the understanding and preservation of Tiaret Province's national identity.

By implementing these recommendations, Tiaret Province can address the linguistic challenges it faces and strengthen the maintenance of its national identity. The preservation of linguistic diversity alongside the promotion of a shared national identity is crucial for fostering unity, pride, and a sense of belonging among its citizens.

Limitations :

There are some questions which were not answered especially open questions .

There were some hesitations from the respondents when they answered the questionnaires .

Some questionnaires were not handed back .

Some of teachers were not receptive to classroom observation

Some of teachers were trying to be perfect .

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Appendices:

Appendix A: Questionnaire

This questionnaire is a part of our master thesis entitled ''Exploring Linguistic Challenges to Maintain National Identity '' . It investigates the relationship between language and national identity , and examines the influence of learning a foreign language of the maintenance of one's national identity . the main aim of this research is to identify those challenges in order to find methods to maintain our national identity and to understand the influence of foreign languages on our mother tongue . you are kindly requested to fill in this questionnaire . All information and participants' identities will be kept confidential and anonymous . Thank you for your time and cooperation.

SECTION ONE: GENERAL INFORMATION

1 - Gender :

  a- Male ☐   b- female ☐

2 - Age :

      10 – 20 ☐   20 – 30 ☐

      30 – 40 ☐   40 – 50 ☐

3 - Educational level :

  a - middle school ☐   c- secondary school ☐   d- university ☐

  c - employment without a degree ☐   d - Lacking a diploma ☐

  e - Professional formation ☐

4 – What is your mother tongue ?

a- Dialectal Arabic ☐   b- Berber ☐

5- Are you interested in learning a foreign language ?

  a- Yes ☐   b- No ☐

If yes , what would it be ?

a-French ☐ b- English ☐ c- Spanish d-☐erman   e- ☐her   (……☐……..)

why ?…………………………………………………………………………………………

…………………..

SECTION TWO: Foreign language learning and the foreign nationalities

6 - Do you speak in multiple languages in your daily conversations ?

a- Yes ☐   b- No ☐   c- Sometimes ☐

7 - Which languages do you speak more frequently in daily conversations?

a- Dialect of Arabic in Algeria (الدارجة)   ☐
b- The current standard of Arabic (الفصحى)   ☐
c- Berber ☐   d- French ☐   e- English ☐

8 – Do you like using foreign languages in public ?

a- Yes ☐   b – No ☐

9– Do you include foreign languages in your speech out of habit?

a- Yes ☐   b- No ☐

10 – According to your experience , is learning a foreign language easy ?

a- Yes ☐   b- No ☐

11 - What is the best way to learn about the foreign language's national identity elements ?

a- Inside the classroom ☐   b – Films ☐   c- Books ☐
b- d- Documentaries ☐   e – other ☐ (………………………)

12 – Which of the following modules helps you best in approaching a foreign nationality ?

a- Civilization ☐   b - Literature ☐   c- Oral expression ☐
b- Linguistics ☐   e - Translation ☐   f- Others ☐ (………………)

13 - Which of the following practical methods do you use to have a better understanding of the foreign nationality?

a- Songs ☐   b- poems ☐   c- videos ☐   d- Others ☐ (………………)

SECTION THREE : National identity and linguistic challenges

14 - Do you believe that ignoring the nationality of Algerians is necessary when teaching the foreign language?

a- Yes ☐   b- No ☐

15- would you justify your answer please……………………………………………………………
……………………………………….

16 - Do you think that your current school environment neglects the Algerian nationality?

a- Yes ☐   b- No ☐

If yes , in what way ?…………………………………………………………………………

………………………………………………..…………….

17 - Is it necessary for language learners to maintain their national identity when attending foreign language classes?

a- Yes ☐   b- No ☐

- If yes , how would they do that ?

Justify. :…………………………………………………………………………………

………………………

18– Are foreign language and national identity related ?

a- Related ☐   b- Not related ☐

19- Do you think that maintaining the national identity requires maintaining the national language ?

a- Yes ☐   b-No ☐

Why ?

………………………………………………………………………………………………

……………………

20 - Do you believe that losing your mother tongue would affect your sense of national identity?

a- Yes ☐   b – No ☐

Summary

This study investigates linguistic challenges in Tiaret province, aiming to improve language teaching/learning methods and preserve national identity. It consists of three chapters, using quantitative and qualitative methods, including questionnaires and observations. Findings reveal language barriers and declining indigenous languages, impacting the province's identity.

ملخص

تهدف هذه الدراسة إلى التحقيق في التحديات اللغوية في ولاية تيارت، بهدف تحسين أساليب تدريس وتعلم اللغات والحفاظ على الهوية الوطنية. تتكون الدراسة من ثلاثة فصول، وتستخدم أساليب كمية ونوعية، بما في ذلك الاستبيانات والملاحظات. تشير النتائج إلى وجود حواجز لغوية وتراجع اللغات الأصلية، مما يؤثر على هوية الولاي

Résumè

Cette étude examine les défis linguistiques dans la province de Tiaret, dans le but d'améliorer les méthodes d'enseignement/apprentissage des langues et de préserver l'identité nationale. Elle se compose de trois chapitres utilisant des méthodes quantitatives et qualitatives, incluant des questionnaires et des observations. Les résultats révèlent des barrières linguistiques et un déclin des langues autochtones, impactant l'identité de la province.