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The Effect of Language Behaviour on Identity in Algeria

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Dedication

To my beloved family, my father and my angel "mom"

to my amazing sisters and to my fiancée

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Abstract

The dichotomy 'language' and 'identity' is one of the focal topics of contemporary linguistics. The present work aimed at investigating the reasons behind using some conversational strategies (e.g. code switching) and their effects on identity. The aim was to unveil why Algerians opt for French in many situations, and how can this introduce an impact on their identity. To achieve this, it was opted for case study which covered a sample of fifty six informants who were randomly selected. The research built on a mixed methods data collection in which a questionnaire and an interview were used. The findings revealed that the Algerian linguistic policy has significantly helped in strengthening the position of French in the Algerian society. The strong presence of French in a variety of prestigious domains makes it held at the highest regard, being considered a language of education and modernity. This does not translate that Algerians do not highly esteem Arabic. In fact, Arabic is still viewed as a revered language. Opting for French instead of Arabic is motivated by a number of reasons, including the context of the conversation, the participants, the topic, etc.

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List of Acronyms

CAT: Communication Accommodation Theory

SCT: Self Categorization Theory

SIT: Social Identity Theory

General Introduction

Algeria is a multilingual society and context with diverse cultural heritage. Arabic is an official language which is considered as the language of the majority. It is a symbol of Islamic affiliation. Tamazight is equally an official language; it is de facto a minority language spoken in different regions which are geographically separated by Arabophone regions. Tamazight holds the Berber identity. French has a special status. It is politically seen as a foreign language. However, it is actually strongly present to the extent that it is seen as a second language alongside Arabic. The existence of multiple languages in Algeria has resulted a kind of linguistic conflict which is sometimes explicit and others implicit. Such conflict is manifested, for example, in the individuals' linguistic behaviour. Competition between the three languages can be captured in, for instance, speech accommodation and code switching/mixing.

This research work aims at investigating the relationship between languages in Algeria and their effect on identity. Special focus is on the impact of French on the Algerian identity. As such, three research questions are formulated as follows:

1- How does the Algerian linguistic policy shape the Algerian identity?
2- How can Algerians use accommodation and code switching as expressive and representative conversational tools of identity?
3- What attitudes do Algerians hold towards French?

The following hypotheses are put forward:

1- The Algerian language policy has a negative impact on the Algerian identity in the sense that it still favours French

2- Algerians accommodate their speech and perform code switching especially to gain social approval through opting for French

3- Algerians hold negative attitudes towards French although they may largely use it.

Regarding the structure, the present research work is divided into two chapters. The first chapter provides the related literature about 'identity'. This includes components and theories of identity. This chapter also reviews the relationship between language and nation. As for the second chapter, it is space to analyze, discuss and interpret the findings. It is actually designed to provide adequate answers to the above-raised questions and verify the suggested hypotheses.

Chapter One   **Overview of Related Literature**

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1.1 Introduction

Humans are social beings; they have the ability to create small and large groups to serve their needs and to ensure their existence. In fact, people need to have a sense of belonging to construct their own history and to establish a particular identity. This chapter highlights the components of identity and giving importance to language as a crucial aspect of identity. It first deals with identity at the micro level, namely the relationship of the individual and language and context. Then, it circles identity at a macro level with regard to ethnicity and nationhood.

1.2 Identity

Identity is a flexible term which can take place in different positions. It is used directly as a concept to reflect people's belonging, or as a practice through language, culture and religion. In other words, identity is an act, an active process which mirrors people's existence.

1.2.1 The Identity of Identity

Identity is an ambiguous and slippery term. It has been used in various contexts and purposes. In recent years, thousands of articles and books have been written on the subject. The literature on the topic exposes variation and does not seem to reach consensus among writer. Fearon (1999), for example, mentions that there is no unified definition of identity in spite of the increasing interest in it in the fields of social sciences and humanities. Hogg & Abrams (1988, p. 2) report that "identity is people's concepts of who they are, of what sort of people they are, and how they relate to others" (in Fearon, 1999, p.4). That is to say, identity is seen from a social context and how the individuals act inside the group. Jenkins (1996, p. 4) observes that identity "refers to the ways in which individuals and collectivities are distinguished in their social relations with other individuals and collectivities" (in Fearon, ibid). This translates that identity is the fingerprint which governs the relations between individuals in the same group and differentiate one group from another. Fearon (1999, p. 2)

states that "an identity is some distinguishing characteristic (or characteristics) that a person takes a special pride in or views as socially consequential but more-or-less unchangeable."

Gleason (1983) views identity from a different perspective. He considers it as a social construct and a complicated concept which is used in everyone's life; he stresses on the use of the concept and its contemporary meaning which can be illustrated in social and personal identity. The Sudanese scholar Francis Deng focuses on the function of identity and how people identify themselves. Deng mentions different terms, such as race, ethnicity, culture, language, religion, etc and their influence on individuals to participate in the political, economic, social, and cultural life of the country. The cultural theorist and sociologist Stuart Hall holds the following opinion on the matter:

> Identities actually come from outside, they are the way in which we are recognized and then come to step into the place of the recognitions which others give us. Without the others there is no self, there is no self-recognition (Hall, 1995, p.8).

To conclude, identity includes an abundance of different aspects as well as fields; it encompasses, as Hall (1996) observes, "social identity, ethnic identity, cultural identity, linguistic identity, sociocultural identity, subjectivity, the self and the voice" (in Miller, 2003:40). It is a complex and ever-evolving expression of self-understanding that describes how persons relate, and form attachments, to their historical–social–cultural environment over a lifetime consciously or unconsciously (Merry, 2010, p. 2).

1.3 The Components of Identity

Identity is a multicomponential concept. Its components are in a permanent interaction, and effect of each component might appear in some situations and disappear in others. This translates that this manifold system is

of a flexible nature. Language, culture and religion are the most essential components of identity at the individual and communal levels.

1.3.1 Language

Language is an important component of human identity. It makes people able to guess the others' gender, age, profession, social and geographical belongings. It is also a "powerful symbol of national and ethnic identity" as it plays a major role in fostering the sense of in-group membership (Spolsky, 1999, p. 181). Language is actually a reflection of people's realities and values which distinguish them from the world around them.

Giles and Byrne (1982) established the Intergroup Model which illustrates the boundaries formed by the minority group (or the ethno-linguistic community) as a step to preserve their identity from the out-group which represents the other collectivities. Ethnicity in this case is largely defined by language; the common code which brings its speakers under one umbrella. Conversely, the non-linguistic boundaries, like appearance, beliefs and maternity feelings do not play a crucial aspect in defining the group identity. For instance, Danes who live in Southern Sweden maintain their Danish among each other to keep identifying themselves as Danes, even though their lifestyle resembles the Swedes in many other aspects of everyday life (Giles & Coupland, 1991, p.95). Accordingly, the boundaries can be divided into two types. The first type relates to the non-linguistic borders that are described as soft or flexible ones (Giles & Coupland, 1991, p. 98). The second boundary refers to the linguistic line which has much importance to preserve the in-group membership.

In this vein, Anzaldúa (1987, p.59) argues that "ethnic identity is twin skin to linguistic; I am my language". This, say, aphorism portrays the importance of language from two sides: individual and group. Anzaldúa stresses on the role of language to shape the one's identity reporting, in her words, that "until I can take pride in my language, I cannot take pride in

myself" to mean that people do not exist without their language (Anzaldúa, 1987, p59)

1.3.2 Culture

Tylor (1958) considers culture as that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society. Banks (1988, p. 261) defines culture as "a cluster of attributes such as values, beliefs, behaviour patterns and symbols unique to a particular human group". When it comes to language, the discussion is intricate. This is because culture subsumes language. At the same time, culture is transmitted and acquired through language.

As for identity and culture, Hall (1997), for example, argues that identity and culture are closely connected. The role of culture is to distinguish groups from each other and to preserve their identity. In turn, culture may be seen as a kind of identity for those who share the same social group and community. Hall (ibid) observes that "members of the same culture must share, broadly speaking, the same cultural codes" (in Alsulami, 2016, p.281). To sum up, Hall (ibid) thinks that acknowledging the connection between language, identity, and cultural difference is important to understand the individual meaning of each concept. Castells (2004), from another perspective, explains what he calls 'core identity' which includes values, attitudes and beliefs about one self and others. This is a stable facet of identity, though it can be changed during a period of time. The second type of identity is associated with the role a person plays in a society and his relationships with others. In both cases, culture occupies a vital place (Macleod, 2005, p. 2).

1.3.3 Religion

The third component of identity is religion. Hammond (1988), citing Durkheim's view, notes that religion derivates from the social circumstances that create involuntary belonging and acceptance of individuals to be members of a group. For example, the participation in worships, rituals, ceremonies

enhances people's sense of belonging and unity. This idea may raise some doubts because the contemporary era is different than the old one, and the described religion by Durkheim does not resemble the modern view of religion today (Hammond, 1988, p.6). In other words, sharing the same religion does not mean that there is a unified identity. In one society, there may be many ethnicities with different cultural backgrounds practicing the same religion. A simple example can relate to Algeria in which different ethnic groups (e.g. Arabs, Berbers, etc) declare adherence to the same religion (Islam). This parallels the verity that people with one ethnic origin may embrace different religions. As such, the relationship between religion and identity needs the component of ethnicity in between. Even here, Abramson (1980) gives counter evidence in which religion and ethnicity are to some extent equated; this is the case of Amish, Mormons, Hutterites and Jews.

1.4 Social Identity Theory

Gazi (2014, p.1781) defines SIT as "a classic social psychological theory that attempts to explain intergroup conflict as a function of group-based self-definitions". The central hypothesis of social identity theory is based on the idea that the members of a given group tend to enhance their self-image by finding the negatives of an out-group (Mcleod, 2008, P.1). Based on this interest, Tajfel (1970, 1978) puts forward *the minimal criteria paradigm* whose "goal was to describe the minimum criteria for group feelings, group behaviour and discrimination to occur" (Syrstad, 2017, p.6).

In 1970, Tajfel selected a sample of 64 boys whose ages varied between 14 and 15 years old. The participants were told that the experiment is about visual judgments. They were asked to predict or estimate the number of dots on the screen. After this, the participants were divided into groups, and they were told that the grouping was based on their estimations. However, this was not the case as the categorization was actually random. Tajfel started the second part of the experiment to determine the relationship between the individuals

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who shared the same group. He asked each group to allocate a small sum of money. Of course, the participants did not know the identity of each other, and they acted according to their belonging. The results showed that the members of each group worked hard to collect more money in comparison to the other groups. Also, it was very important for the participants to secure their group by differentiating themselves from the out-groups. This was what Tajfel refers to as the *strategy of maximum differentiation* (in Syrstad, 2017, p.7).

Tajfel (1970) believes that the notion of group categorization is enough to create a self discrimination from the other groups. He adds that if the division between the in-group and the out-group is that easy to trigger, then we, as individuals, belong to a wide range of different groups in a single day. He explains the reasons behind people to favour their own group compared to another, labelling this as the *positive distinctiveness*.

Tajfel (1970) also adds that the individual adopts different social identities besides his personal identity. These identities can be defined in a comparable way: the individual compares himself with the members of his group to build his personal identity, and he compares his group with others to develop his social identity. It is this mechanism which helps to find out who we are.

1.4.1 Self-categorization theory

Turner (1987) and his colleagues aimed to move from the intergroup focus of the social identity theory and its components (cognitive – motivational – socio-historical) to comment on intragroup processes; their work introduced the self-categorization theory (Hornsey, 2008, p.207). Turner wanted to know what makes an individual define himself as member of a group in a situation, while he categorizes himself as member of a different group in another situation (Hornsey, ibid). According to Turner (ibid), the individual tends to define himself on the basis of his central cognition. As illustration, people who grew up in a society where the gender role is important are more likely to

define themselves according to the gender, and those who live in environment of racial conflicts will consider themselves as representatives of their race (Syrstad, 2017, p.9). For Tuner (ibid), people's social categorization is based on the interaction between the 'relative accessibility' and 'the fit between the social reality and available categories' (Syrstad, ibid)

According to Turner et al (1994, p.455) Relative accessibility includes the individual motives, needs, values and his experiences. Hornsey (2008, p.208) explains that the fit between the social reality and available categories means that an individual tends to make use of the categories that are cognitively central to that individual. Fit is of two sorts: normative and comparative. The first depicts the degree in which individuals of a given group perceive similarities and differences between themselves in relation with their social meaning of group memberships (Reynolds, 2012, p. 23). Tuner (1987) mentions that comparative fit is divided into two basics arguing that one is to minimize the differences between in-group members, and the other (termed metacontrast principle) explains divergence between groups by maximizing the differences

1.4.2 The Borderland Theory

This theory was developed by the American scholar of Chicano culture Gloria Evangelina Anzaldúa (1987). Anzaldua (1987: preface) mentions that "the Borderlands are physically present whenever two or more cultures edge each other, where people of different races occupy the same territory, where under, and upper classes touch". Anzaldua (ibid) makes it clear that the border is broader than a physical line which sets two areas apart. Besides such geographical artificiality, the boarder also relates to abstract socio-cultural lines that define different groups, including class, ethnicity, etc.

Pratt (1991) presents the border under a different term, namely 'contact zone'. Pratt argues that there is a hidden conflict where two or more cultures live side by side in one community. Like Anzaldua (1987), Pratt mentions that

the edges of each group are not solely defined by fences and walls; they are actually abstract places where groups and cultures meet, interact, clash and spark.

1.5 Language in Social Situations

Giles and Coupland (1991) stress on the sound relationship between linguistics and sociology, and how they complete each other. Foremost, "language reflects context" as it encoded according to the context in which it is used (Giles & Coupland, 1991, p. 3). For instance, The speaker would use different speech styles, ranging from the most formal to the least formal (e.g. intimate) depending on the context (what he talks about, to whom, where, when, why, etc). The speaker shift style according to how he defines the social context. In this respect, language is also taken by its degree of *intersubjectivity* which Coelho & Figueiredo (2003, p.199) define as "the experience of a welcoming nourishing soil, in which otherness emerges as a constituent of subjective experiences, not through opposition or confrontation but through its character of primordial inclusion". In other words, the intersubjectivity starts from the point of indifferentiation between Self and Other (Stevanovic & Koski, 2018, p.41)

In addition to the role of subjectivity in determining the nature of language use, there are other fundamental dimensions in which the interlocutors need to underlie their perception of social situations. Blanco and Rashid (2017, p. 2309) list such dimensions as follows:

1- Cooperative vs. Competitive: it is cooperative if the interlocutors have common interests or goals; otherwise, their relationship is competitive.
2- Equal vs. Hierarchical: it is equal if the interlocutors have the same social status; otherwise, the relationship is hierarchical.
3- Intense vs. Superficial: it is intense if both people interact frequently; otherwise, the relationship is superficial.

4- Pleasure vs. Task Oriented: the relationship is pleasure oriented if the participants interact socially without officiality; otherwise, the relationship is task oriented.

5- Active vs. Passive: it is active if the individuals participate together in something that grants their relationship; otherwise, the relationship is passive.

6- Intimate vs. Unintimate: if they are emotionally close each other. Otherwise, the relationship in unintimate.

7- Temporary vs. Enduring: relationship is temporary if it lasts less than a day. It is enduring if it lasts over a month.

8- Concurrent vs. Non-concurring: relationship is concurrent if both people are involved in an event or action at the same time. Otherwise, the relationship is non-concurring

Correspondingly, language is not just a product of social context but it shapes this context. About this, Giles & Coupland (1991, p.20) state that "any utterance is the context for the utterances that follow it". This means that the participants can influence each other through linguistic strategies.

1.5.1 Ethnicity as a Linguistic Context

It is a truth that language has a/ the fundamental role in maintaining the relationship between the individual and his group identity. Language can be, figuratively, represented as the fingerprint which distinguishes groups from each other, especially in a multicultural state. This is a verity in the sense that language is a salient symbol of ethnic affiliation. However, this point does not always hold if we consider cases where distinct groups maintain their identity and adherence to distinct ethnics, but they, in parallel, adopt another language. Those who build on this second reality claim that the usefulness of language is not in its symbolic or emotional value, but it must serve the group needs in all aspects of life (Fishman, 1999, p.144). This is why many researchers emphasize the difference between language use/proficiency and linguistic

identity. Fishman (ibid) mentions as example Irish people who use English unfavourably in their socioeconomic life, but they still maintain their language as a symbol of belonging. This point can easily be noticed in Algeria. For example, many Algerian Berbers are now Arabophones, but they still claim adherence to their ancestral origin.

Giles and Byrne (1982) set up 'the Intergroup Model' to distinguish between the in-group and the out-group. The division between the two groups is set through the ethno-linguistic boundaries. Additionally, Giles and Coupland (1991, p. 95) also stress on the role of language in ethnicity arguing that "a common code can be a determining factor in setting the boundaries of an ingroup".

1.6 The Communication Accommodation Theory

In the 1970s, Giles developed the *Speech Community Theory* which evolved later to *Communication Accommodation Theory*, or simply CAT. This theory depicts the different modes in which a person represents himself and adjusts his communication with regard to the receivers who also adjust themselves to him. Here, communication is governed by the way of accommodation which can facilitate or complicate the social interaction. Giles and Coupland (1991, p.61) tell that "accommodation is to be seen as a multiply-organized and contextually complex set of alternatives, regularly available to communicators [...] It can function to index and achieve solidarity with or dissociation from a conversational partner".

1.6.1 Convergence and Divergence

People accommodate their speech either to converge or to diverge. This is determined by a set of factors.

a- Convergence:

Giles and Coupland (1991) claim that convergence is a strategy in which the individuals adapt themselves to others' communicative behaviours. The

strategy is used, for instance, when a person adapting to a certain dialect within the community he is trying to converge to. For example, an Algerian Berber is likely to opt for Arabic to communicate with Arabophones in their locality, especially with those who have no control of Berber. If so, the Berber individual is said to seek convergence. In this case, we conclude that convergence reduces the differences between the interlocutors, facilitates and increases the assimilation process from one group to another.

b- Divergence:

Divergence is simply the opposite of convergence. Divergence emphasizes the differences between the interlocutors at the level of individuals or groups interaction. To explain, Giles and Coupland (1991) conducted a study to show how people diverge themselves. When the interviewers asked the Welsh participants about their motives to learn Welsh describing it as a "dying language with a dismal future", the participants replied with more significant Welsh accent to emphasize their belonging and to diverge themselves from the interviewer.

1.6.2 Converging/Diverging and Identity

The shift between convergence and divergence has two main reasons: cognitive organization and identity maintenance (Ogay, 2005, p.11). According to Giles & Coupland (1991), the cognitive organization is a way where the speaker organizes his output in the requirement of listener's comprehension. Thus, convergence may occur in a reason of strengthening and increasing the intelligibility between the interlocutors. By contrast, when the interlocutor wants to present himself in the most positive manner, the identity maintenance is called into action. Convergence or divergence in this case depends on what the speaker conveys and how the interlocutor reacts (Ogay, 2005, p.7). The speaker may reduce his different accent when he speaks to others, not to gain approval but to avoid standing out (Andersen et al., 2009, p.33).

1.6.3 Code-switching and Accommodation

Code switching is actually one way of accommodation and expressing identity. About this, Wardhaugh (2006, p. 114-115), for example, proceeds that "we are what we are, but we do have the ability to present ourselves in different ways." It was Blom and Gumperz (1972) who elaborated the two terms 'we code' and 'they code' to explain the linguistic behaviour of different groups in bilingual communities. The 'we code' is used to signal and share an in-group identity. However, the 'they code' is associated with an out-group identity.

Cameron (1990) criticized the model of Blom and Gumperz due to the limited view to language and identity. According to Eckert (2012), language is a social practice in which the interlocutors *do* their identity rather than reflect their belonging. Eckert (ibid) adds that the speakers may index new social meanings and ideological views by exploiting the very same linguistic features differently at different contexts. For instance, people choose to switch according to the various situations they may face in their everyday life. The code used with a boss at work differs from the code used with friends.

1.7 Language and Nationhood

Anderson (1991, p.3), among many others, observes that nationhood is "the most universally legitimate value in the political life of our time". In his view, a nation is an imagined community because its members are unknown and anonymous to each other. Yet, the image of its citizens is undoubtedly shared in the mind of each one's life. Anderson (1983, p.133) observes that this representation of *nation* is created through language. Anderson (ibid) also claims that language is not an emblem of nation-ness like flags and folk dance, but it is a capacity in itself which can generate imagined communities. Anderson (ibid) presents the term 'experience of simultaneity' to illustrate the way in which language forms solidarity differently than the national flag and costume. For instance, when people sing the national anthem regardless to its

mediocre words and tune, people share the experience of simultaneity and the feeling of belonging to their imagined community.

To stress this idea, Brass (1974) gave the concept of 'a pool of symbols' which demonstrates the symbols and values of a community, and how language can be a tool to create solidarity. Brass presents the case of Sikh and Muslims in North India where the religious component was an obstacle to form a cohesive community. The Sikh political leadership built the feeling of belonging and created solidarity between its members by relying on and employing the symbol of Punjabi language.

1.7.1 Print-language and nationalism

Anderson (1983) makes a distinction between language and print-language. He emphasizes on the role of the latter in arousing people support and forming nationhood. In this view, "print-language is what invents nationalism, not a particular language in itself" (Anderson, 1983, p.122). For instance, Anderson links the nineteenth century movements in Europe with the development of print-language. The feelings of belonging grew simply by reading a newspaper (Anderson, 1991, p.77). Anderson (ibid) also explains that the same happened to Latin when it was superseded by the vernacular print-capitalism which led to national consciousnesses and formed nation-states.

1.7.2 Official nationalism and Official Language

Iwamoto (2005) views official nationalism as an ambiguous concept when it is linked to language use. She argues that it conceals the conflict between the nation as a whole and the political sphere as it also hides the discrepancy between an official and national language. For instance, there are about 845 languages in India, but English is still the official language at a national level (Iwamoto, ibid). Similarly, even after independence from Britain Malta still considers English as an official language although Maltese was established in 1934.

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Lecomte (2014) states that the terms national and official languages are completely different and they represent different approaches in language management. Lecomte (ibid) illustrates such claim arguing that the Official Languages and Bilingualism Institute (OLBI) at Ottawa University and the Commission of Inquiry on the Position of the French Language and on Language Rights in Quebec (Gendron Commission) make the distinction between the two statues. According to the Government of Quebec (1972, p23):

> To speak of an Official Language means no more and no less than the public authority - the State- has seen fit, in either constitutional or statutory form (usually the former), to place its power behind one or more languages as the public language or languages of the State.

In other words, an official language has the characteristics of power which represent the whole nation and reflect its components under one flag. This position is derived from a supreme body which is usually the constitution.

1.8 Conclusion

Identity is a mechanism of different aspects which interact between each other in different situations and contexts. It is clear that a language plays an important role in the process of forming a person's or group's identity. It links history, culture, religion, backgrounds in one core and reflect them as a vivid image. This position of language and its necessity creates a problematic of symbolism for many ethnic groups who wanted to establish or characterize themselves linguistically. Some nations hide these conflicts by taking nationalism and national unity as a symbol, in time where many ethnicities are marginalized.

Chapter Two   The Practical Chapter

2.1 Introduction

2.2. Research instruments and methodology

      2.2.1 Questionnaire

      2.2.2 Interview

2.3. Data Analysis

      2.3.1. Questionnaire Analysis

      2.3.2 Interview Analysis

2.4 Data Interpretation and Discussion of the Results

2.5 Conclusion

2.1 Introduction

So far, the first chapter is devoted to the theoretical side of our research by representing different approaches and theories concerning language and identity. This chapter is concerned with the practical side which focuses on the data collection, analysis and interpretation of the statistics founds in this investigation. Therefore, this investigation aims at revealing people's perspective toward their language and its relation with identity.

2.2. Research instruments and methodology

2.2.1 Questionnaire

This chapter discussed the problematic of language and identity in Algeria. A questionnaire of 15 questions was set in English, Arabic and French in order to support the research since not all participants can understand English and can be able to answer. The questionnaire was distributed to fifty six participants including both male and female from different regions in Algeria. The two methods were employed to collect data in qualitative and quantitative manner, and the questionnaire is concerned with both approaches.

The questionnaire was addressed to different slides of society including literates and illiterates people, young and old without making any specifications. We use the randomization because it helps to generalize the results and to avoid biasness.

2.2.2 Interview

The interview is a conversation between the researcher and the informant to collect specific data to answer the research questions. There are three types of interview which are the unstructured, the semi-structured and the structured interview. The first is seen as a general discussion which gives the informant the ability to express and to explain his point of view freely and widely without any prepared questions or rules to follow. The second type which is the semi-structured is a kind of interview which based on preparing

questions, but the interviewer has the possibility to change their order or to reword them. The third type is the structured interview; this kind requires the preparation of questions in which the interviewer is obliged to respect their order when discussing them with the informant. In our study, we tend to use the structured interview to cover the missed points that we did not discuss in the questionnaire.

2.3. Data Analysis

To ensure the reliability and exactness of the research results, the use of both the questionnaire and interview was meant to gather both qualitative and quantitative data. The quantitative data deal with number and statistics which illustrate the information numerically. On the other hand, the qualitative data tend to understand and interpret these statistics literally.

2.3.1. Questionnaire Analysis

The questionnaire has been conducted online on Facebook which help to reach different regions. The table below elucidates these regions and the number of people who responded.

Question 1: Regional belonging

This question helps to create an overview about the sample. The participants were from different regions as follow: Tlemcen 22, Chlef 1, Mostaganem 1, Constantine 1, Ain Defla 3, Annaba 2, Setif 1, Skikda 1, Tiaret 2, Algiers 4, Albaid 1 , Aghouat 1, Toggourt 1, Oran 1. These participants represents what is considered as Arabic regions. On the other hand, the Berber regions was represented as follow: from Batna 5 participants, Khancha 1, Oum Bouagui 1, Bouira 4, Tizi Ouzou 1, Jijel 1and Bejaya 1 participant.

Arabic Regions	Berber Regions
14 participants	42 participants

Table 2.1 Regional Belonging

Question 2: level of education

Univerisy.   Secondary.   Middle.   Primary.

11%   3%   2%

84%
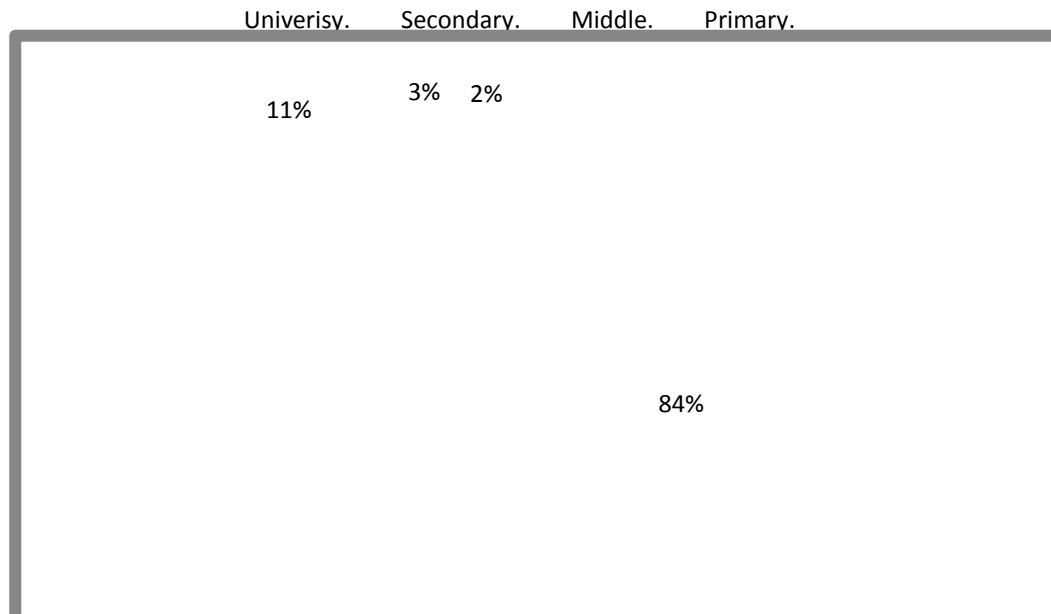
Figure 0.1 Educational Level

This question aimed at knowing the level of education of each respondent. This figure indicated that 84% of participants have a higher education level. 11 % have secondary level, while 3% have middle level and finally 2 % have primary level. This shows that most of the participants are students or they were students at the university.

Question 3: language of education

94,64

46,8

36,17

17,02

1,78   3,57   0   0

Arabic   French   English   Tamazight

Before University   During University
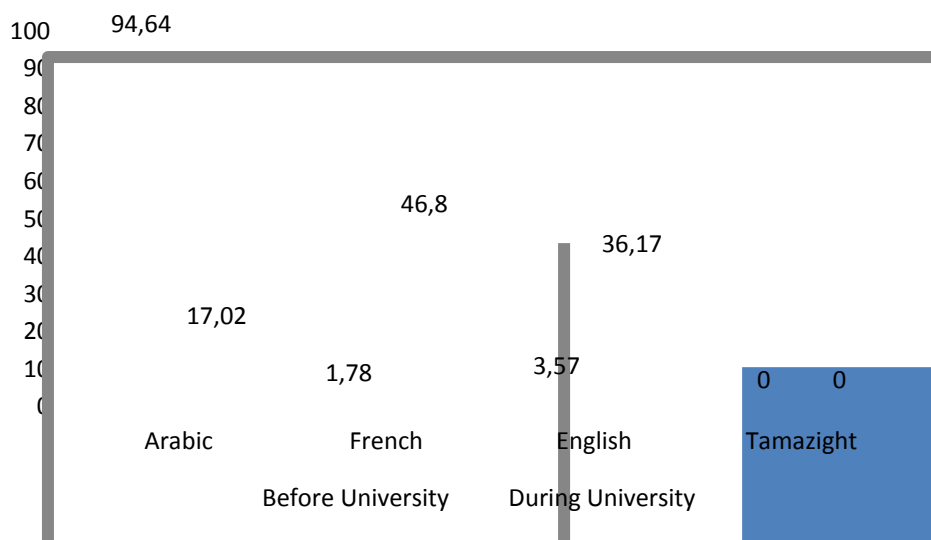
Figure 0.2 Language of Education

22

This question asked the participants to specify in which language they study before and during the university. The aim was to have an overview about the educational policy in Algeria and its impact on the social structure. For the period before the university level, the graph revealed that 94,64% studied in Arabic, 1,78% in French and 3,57% in English. For those who were lucky to continue their studies at university, the graph illustrated that 46,8% of them studied in French, 17,02 in Arabic and 36,17% in English. These results show that there is a language gap between the two periods. The majority of the participants found themselves at university using French as a primary language rather than the language they used before.

Question 4: My Native Language is:
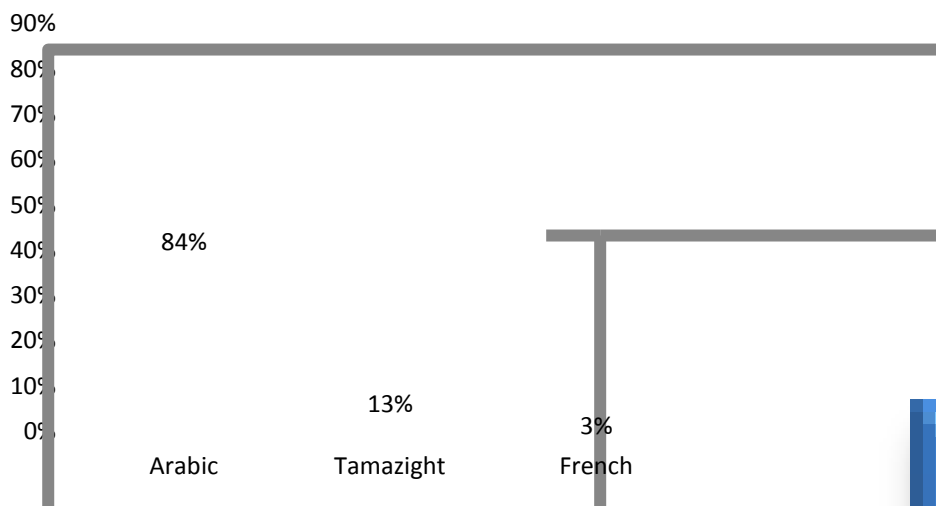
Figure 0.3 The Participants' Native Language

The recorded results in this graph showed that 84% of participants indicate that Arabic is their native language, 13% of them for Tamazight and we noticed that 2% chose French. The aim of this question is to make a link between the belonging of the participants and their linguistic interference with their environment which will be discussed in the later questions.

Question 5: My command of Arabic, French and Berber is:
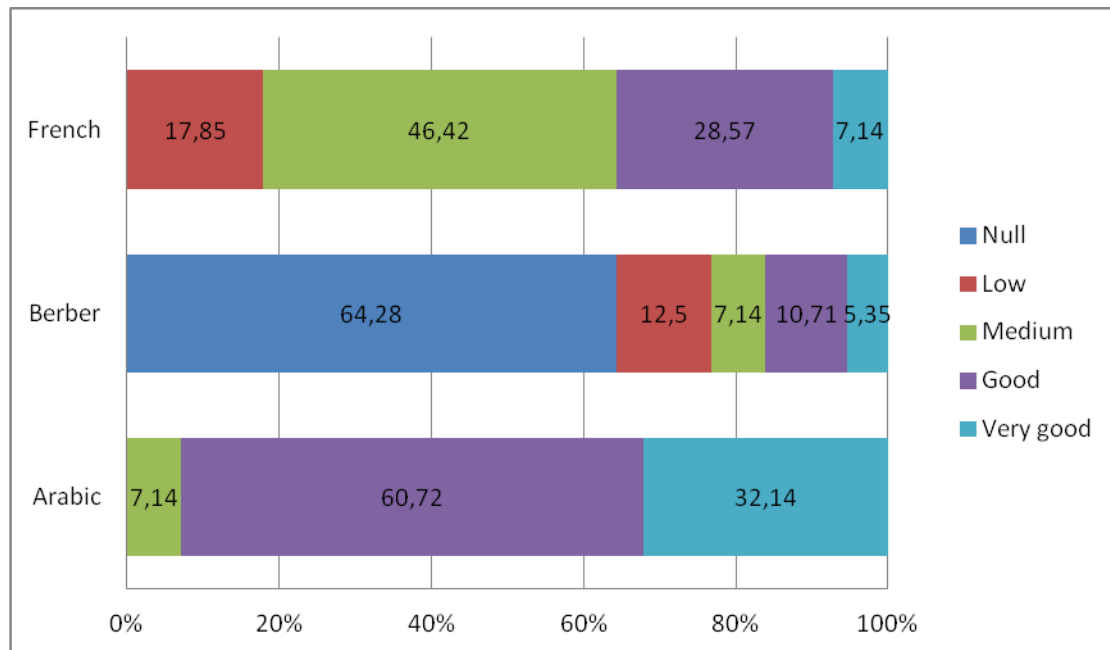
Figure 0.4 The Level of Participants in Arabic, French and Berber

This question is linked to the first and the second questions where the participants were asked about their native language and their educational level. The aim of the current question is to know how the participants deal and interact in a rich linguistic context like Algeria. This graph elucidates separately the degree of command of each language. For Arabic, 32,14% indicated that their level is very good, 60,72% pointed that their level is good while 7,14% chose the medium level. Concerning Tamazight, 5,35% stated that their level is very good, 10,71% good, 7,14% medium and 12,5% for low level. The rest which represented in 64,28% indicated that the participants' level is null. For French, we can read that 7,14% of the participants have a very good level, 28,57% are good, 46,42% have medium level and the rest which represented 17,85% revealed that their level is medium. We noticed from this graph that French is imposing itself in Algerian society although it is not recognized by the constitution. The participants are familiar with French regardless to their level, while Tamazight still a regional language which is limited for specific regions.

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Question 6: What language is more frequently used at home?

5%

11%

Arabic
French
Berber

84%
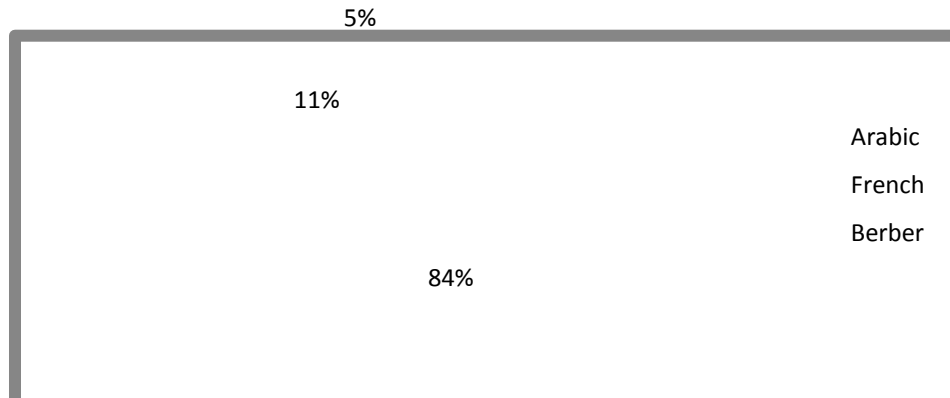
Figure 0.5 The Dominant Language at Home

The aim of this question is know the relation between the participant's native language and its use at home. The pi-chart illustrates that 84% of the participants use Arabic. For French; although there are just 3% chose it as their native language, but the graph showed that 11% use it at home. Otherwise, 5% chose Tamazight as the most used language at home although 13% declared that it is their native language. This can be explained by the degree of functionality of each language.

Question 7: The language which is dominant with my friends:

Colonne1

English

Berber

French

Arabic

	0%	10%	20%	30%	40%	50%	60%	70%	80%

	Arabic	French	Berber	English
Colonne1	75%	7,14%	16,07%	1,78%
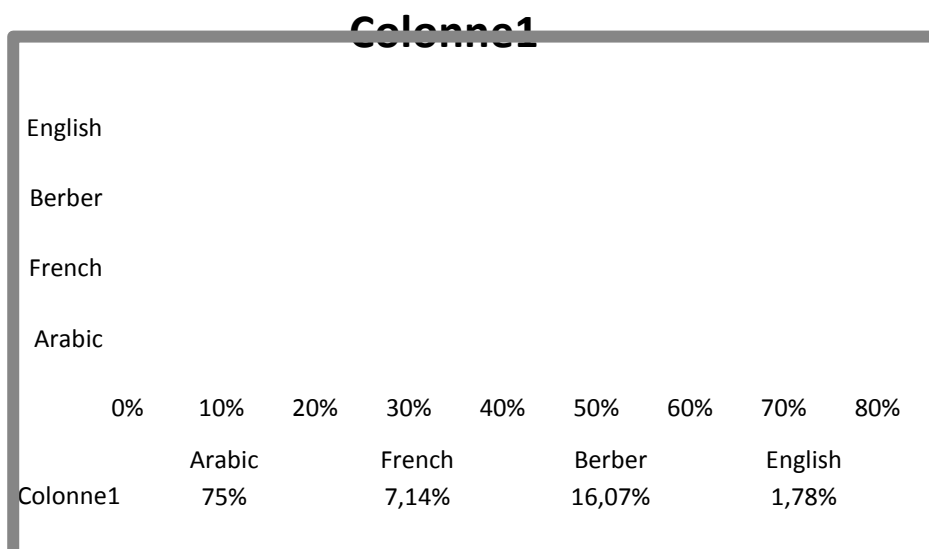
Figure 0.6 The Dominant Language with Friends

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The current question is to know the language used between friends. The bar graph showed that 75% of participants said that they use Arabic to communicate. For Tamazight, the results exposed that 16% picked it out as the most used language between friends. While for the rest of participants, 7% of them chose French and 2% for English. The explanation of this graph indicated that the participants use a specific language for specific considerations like the field of study (for those who study English) or the matter of belonging (for those who speak Arabic and Tamazight).

Question 8: When you move to another region, you: accommodate your speech or you stick to your language:
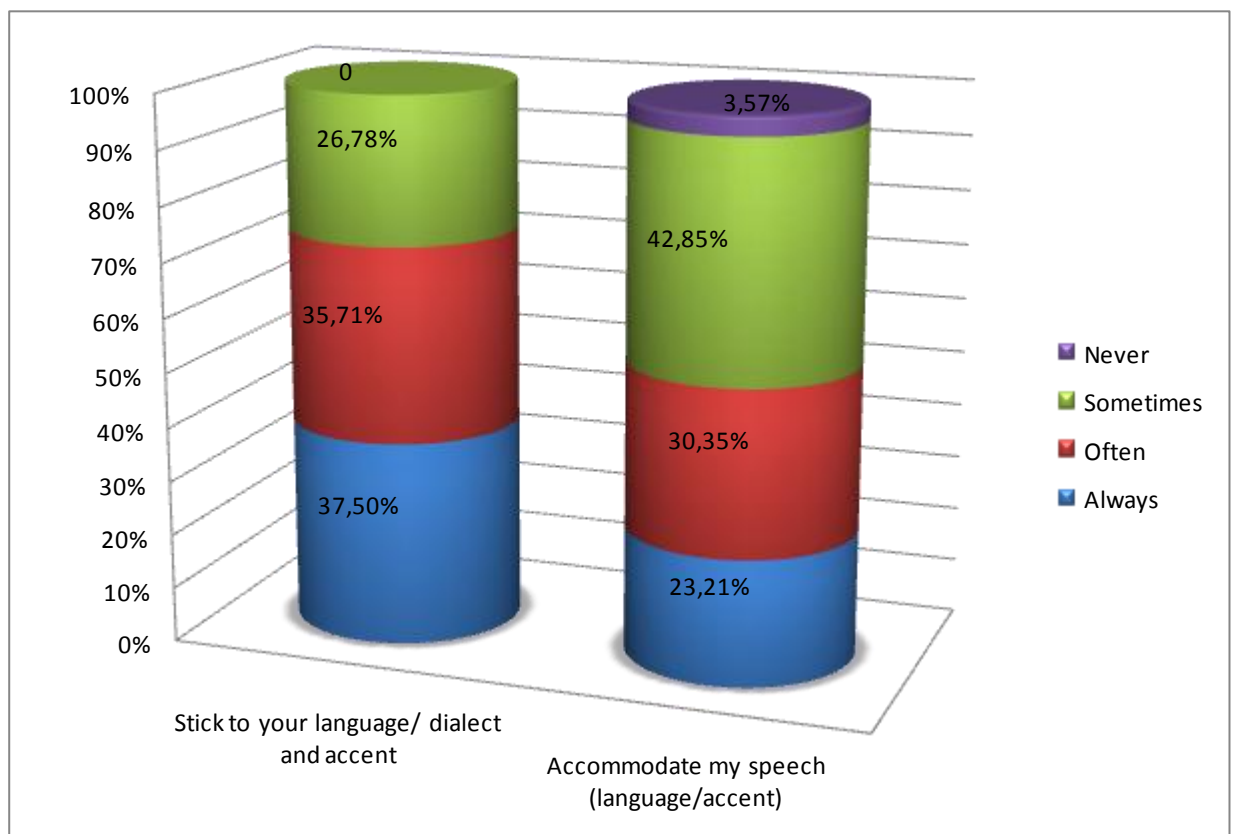
Figure 0.7 Convergence and Divergence

The right cylinder graph revealed that people tend to converge but with different degrees. Practically, 23,21% of them stated that they are always accommodating their speech, 30,35% are often converging, 42,85% pointed that they sometimes change their speech and 3,57% affirmed that they never converge. Conversely, the same participants were asked to choose their

divergence gradually. 37, 5% of them affirmed that they always maintain their speech, 37,71% reported that they often stick to their speech. 26,78% stated that they sometimes preserve the same way of their speech. These results can be explained by the context where language is practiced and the purpose behind.

Question 8.1: Explain why you stick to, or accommodate, your linguistic behavior

This question aimed at knowing why people accommodate or stick their language. After seeing the opinions of the participants, we noticed that the participants' points of view can be summarized into three different aspects; communicative, personal and affiliation.

The communicative supporters argued that they have the possibility to accommodate their speech and to converge themselves to facilitate the communication with the other side. They also insisted on the factor of responsiveness between the interlocutors. Some of them showed their readiness to learn the language they do not master just to strength their relationships with others.

For the personal side, most of the supporters of this opinion agreed that they tend to impose their personality as an indicator of self-confidence. They do not like to Internalize or to be overacted. They also explained that they do not like to change their language because they consider this habit as a self-canceling.

The belonging factor is related to the participants' identity. They argued that they do not change their speech to preserve their identity, some of them showed their pride of their language. They saw it as a sign of belonging, as a principal factor which indicates their identity. They also linked this with their traditions and culture. They took the religious factor as a determinant of their identity as long as Arabic is the language of Quran.

9. How do you feel when you are with people who speak a linguistic variety different from yours?

This question aimed at revealing the impact of the outer group on the participants. We tend to divide the answers into two sides, the first is the positive effect and the second is the negative effect.

For those who have positive effect, they showed their acceptance of others, they showed their ability to learn the other side language, to accommodate their speech and to integrate themselves with others. On the other hand, those who have negative feelings argued that there are obstacles between them and the other interlocutors who do not share the same code. They felt themselves frustrated, confused, neglected, uncomfortable and embarrassed. The participants showed their readiness to leave the conversation if the speakers do not accommodate. All these negative reactions can be explained by the feeling of non-belonging.

10. I code-switch, or even mix between Arabic and French to gain social approval
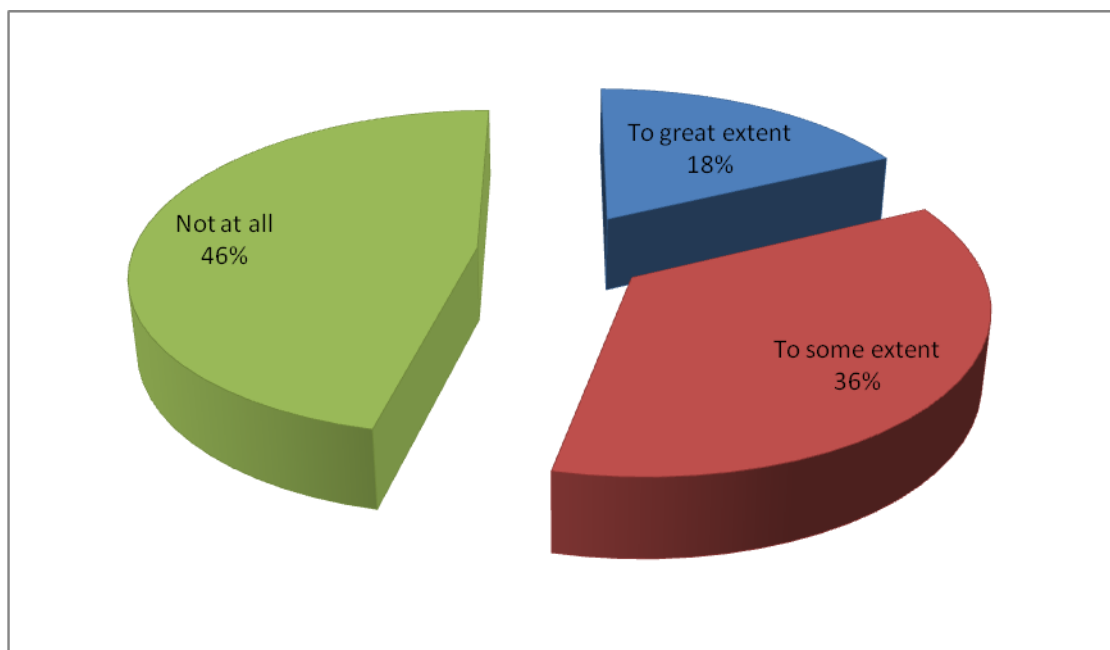
Figure 0.8 Code-Switching, Code-Mixing and the Social Approval

The participants were asked this question in order to know if their aim is to gain social approval. The results indicated that 46% % of the participants are

strongly disagreeing with the idea of code-switching or code-mixing to gain social recognition. 36% agreed to some extent that they mix or switch to another code to have social acceptance. This result can be explained by the relation between the language and its context. The rest which represented 18% of the participants confirmed that they use this linguistic behaviour to great extent to integrate themselves with others.

These results depicted the relationship between the code-switching and the Communication Accommodation Theory. By going back to the questions **number 8.1**, we can understand that those who insisted on the communicative factor are those who have the ability to code-switch or mix to great extent. On the other hand, those who related their language as a symbol of their personality and identity tend to show their opposition to change their code.

11. I feel my language is less prestigious
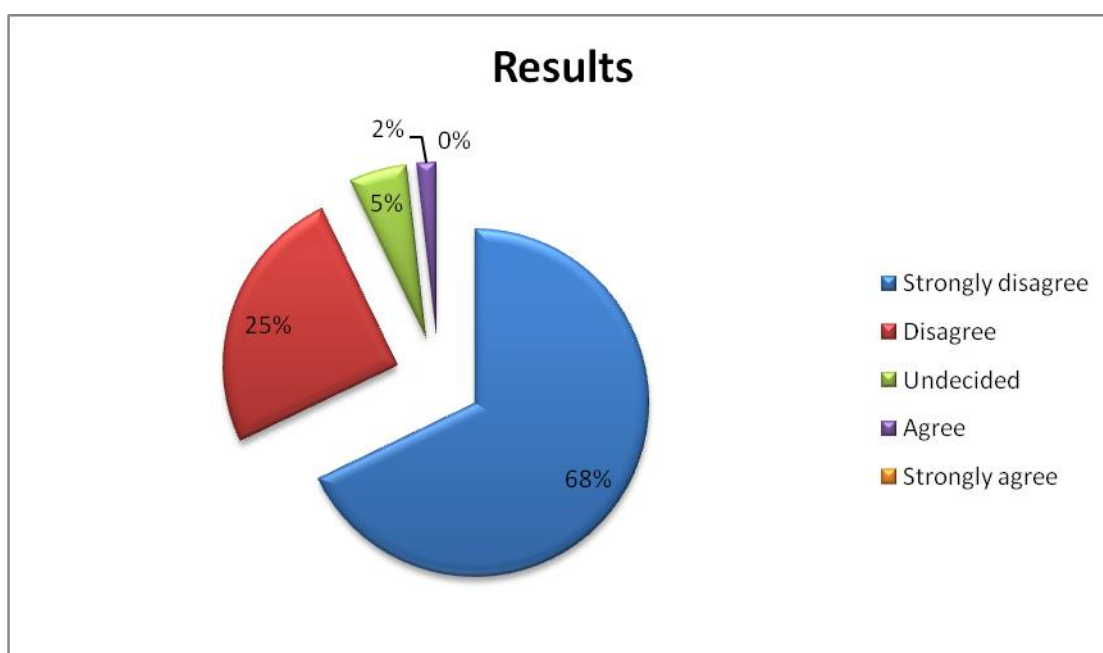
Figure 0.9 Language Esteem

The pie graph illustrated that 68% of the participants were strongly disagreeing that their language is less prestigious, 25% disagreed the idea while 5% are neutral. 2% showed their agreement that their language is less esteemed. These results can be taken as an answer to the above questions.

People distinguished between their native language which reflects their belonging, and the language they use for their everyday needs. This point was mentioned in the theoretical chapter where many researchers emphasize the difference between language use/proficiency and the linguistic identity. People may use a language unfavourably for specific reasons while they maintain their language.

12. Do you believe that language is an important marker of identity?
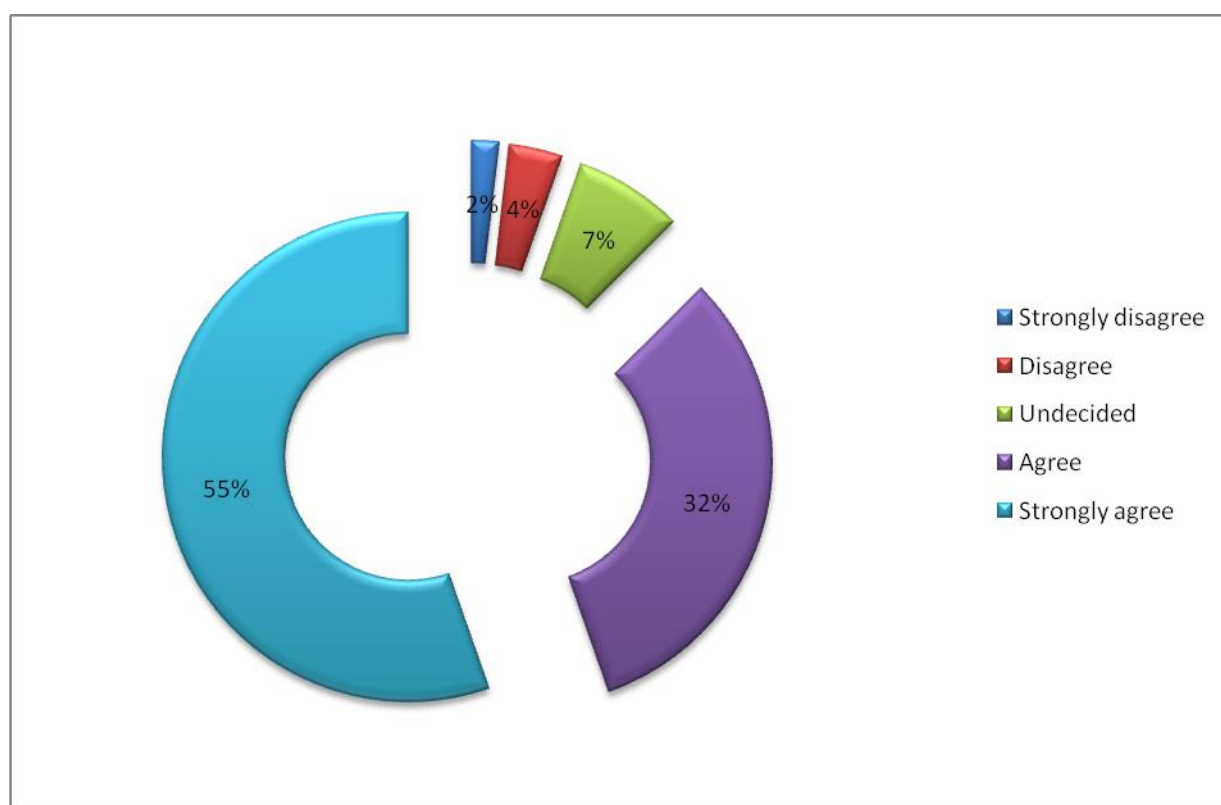
Figure 2.10 Language and Identity

In this graph, 55% of participants were strongly agreeing that language is an important marker of identity, 32% agreed on this idea, 7% were neutral while 4% disagreed and 2% strongly disagreed. In this vain, the results may be interpreted that the majority believed that language is a part of their identity. This may lead to consider that people who try to accommodate or search for social approval or integration do not cancel themselves, but the choice of the appropriate linguistic variety is governed by the social norms and its necessity.

12. How can you explain the relationship between language and identity?

This question is related to the above question. It aims at knowing why people consider language as a marker of identity. The majority of the participants argued that it is the support which strength the relation between the past, the present and the future. It is like a bowl that carries the cultural heritage, values, and traditions. Some of them explained that language is the mirror of the person's identity, others emphasized that they are their language. Conversely, few of the participants considered language just as a mean of communication.

13. What is your attitude towards using French in formal situations in Algeria (e.g. TV, education, politics, etc)?
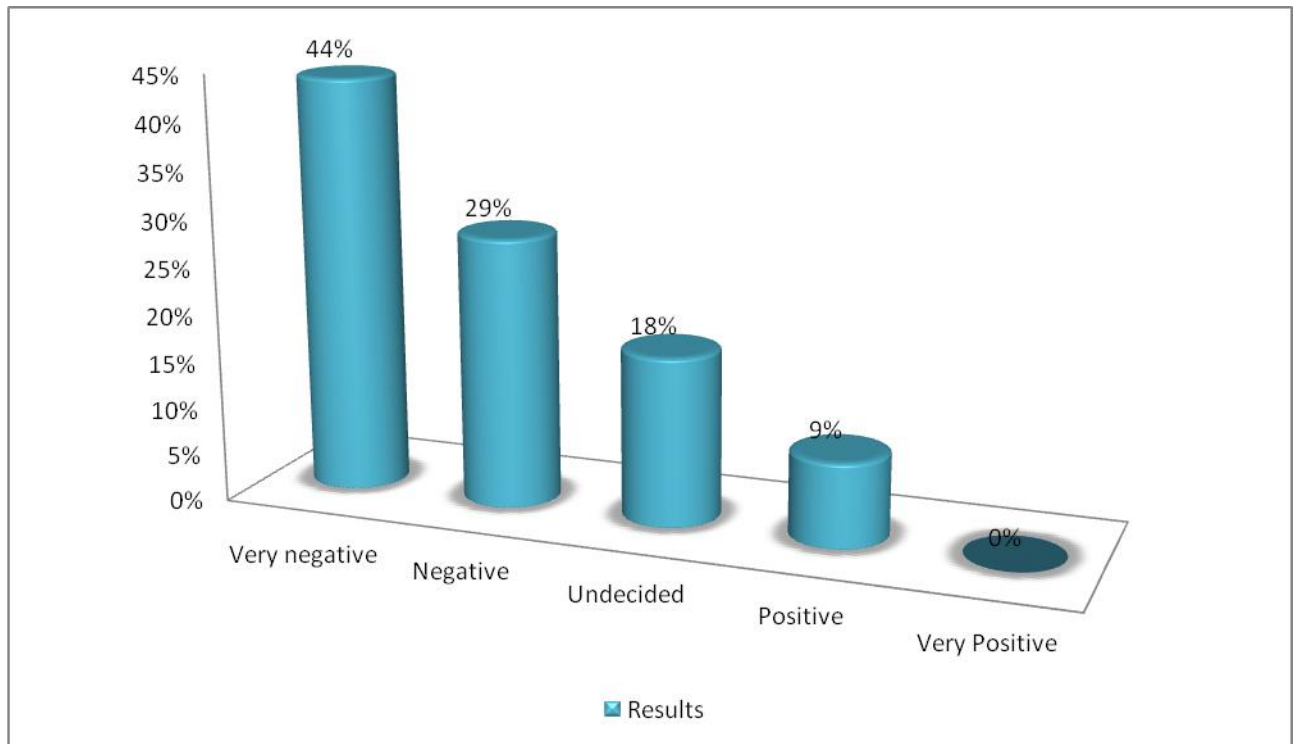
Figure 0.11 The Participants' Attitude toward French in Formal Situations

This question indicated that 44% of participants agreed that the use of French in formal situations is very negative, 29% saw it as negative, while 18% were neutral and 8% had positive attitude. The results elucidated that the participants are generally against the use of French in formal situations.

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14. Apart from historical considerations (colonialism), I consider French a language of Algeria alongside Arabic and Berber as it is strongly present in the sociolinguistic profile of the country

	Strongly disagree	Disagree	Undecided	Agree	Strongly agree
■ Results	30,35%	21,42%	14,28%	23,21%	10,71%
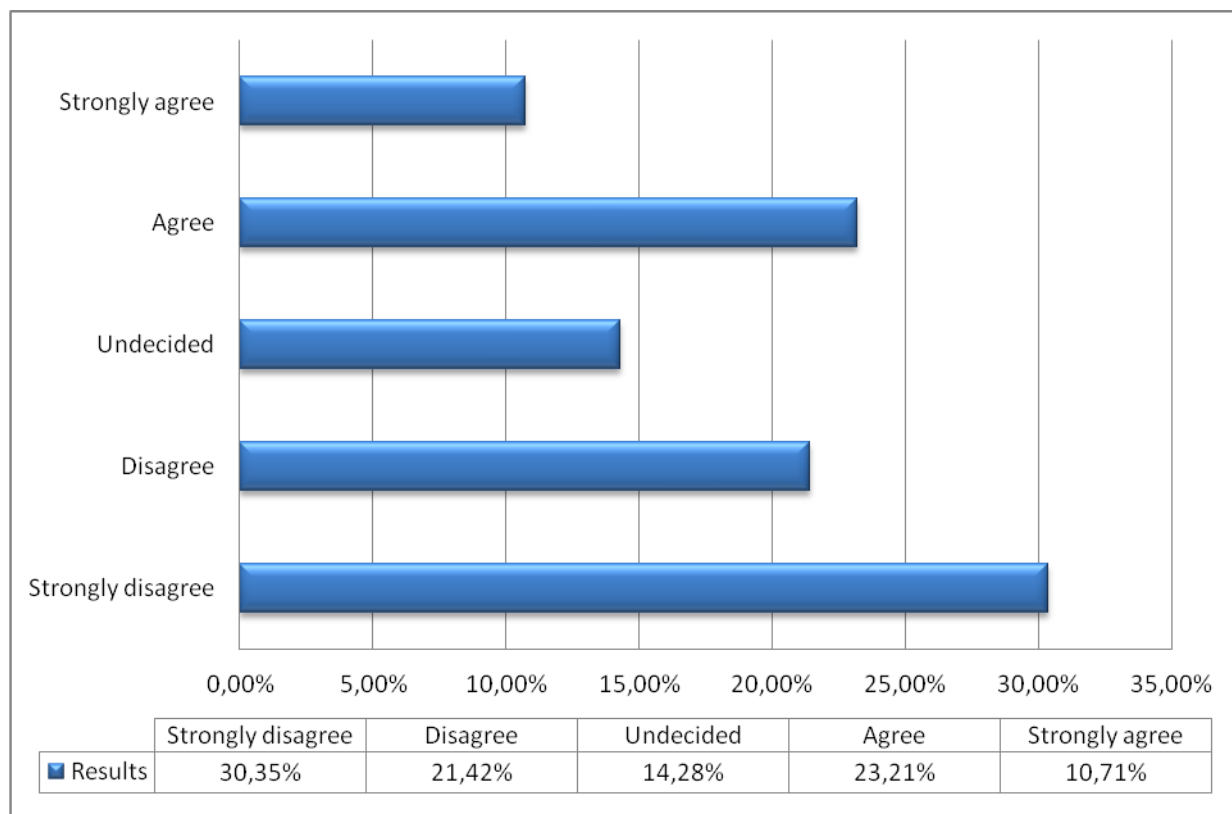
Figure 0.12 The Participants' Point of View Toward French as a Language in Algeria

This graph represented the reaction of the participants about considering French as a language of Algeria alongside Arabic and Berber. It depicted that 10,71% are strongly against the idea, 23,21% showed their rejection of French as a recognized language in Algeria, 14,28% were undecided while 21,42% agreed and 30,35 % were strongly agreed. To simplify, the graph portrayed that more than the half (58%) were against considering French as a recognized language in Algeria and 32% were with. Although all the participants have a level in French, the interpretation of the results reinforces the negative view toward it in the sociolinguistic profile of the country.

15. Learning French in our schools since early childhood besides extensive/exclusive use of it in a variety of domains is a real threat to the Algerian identity

	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
Results	41,07%	30,35%	7,14%	16,07%	5,35%
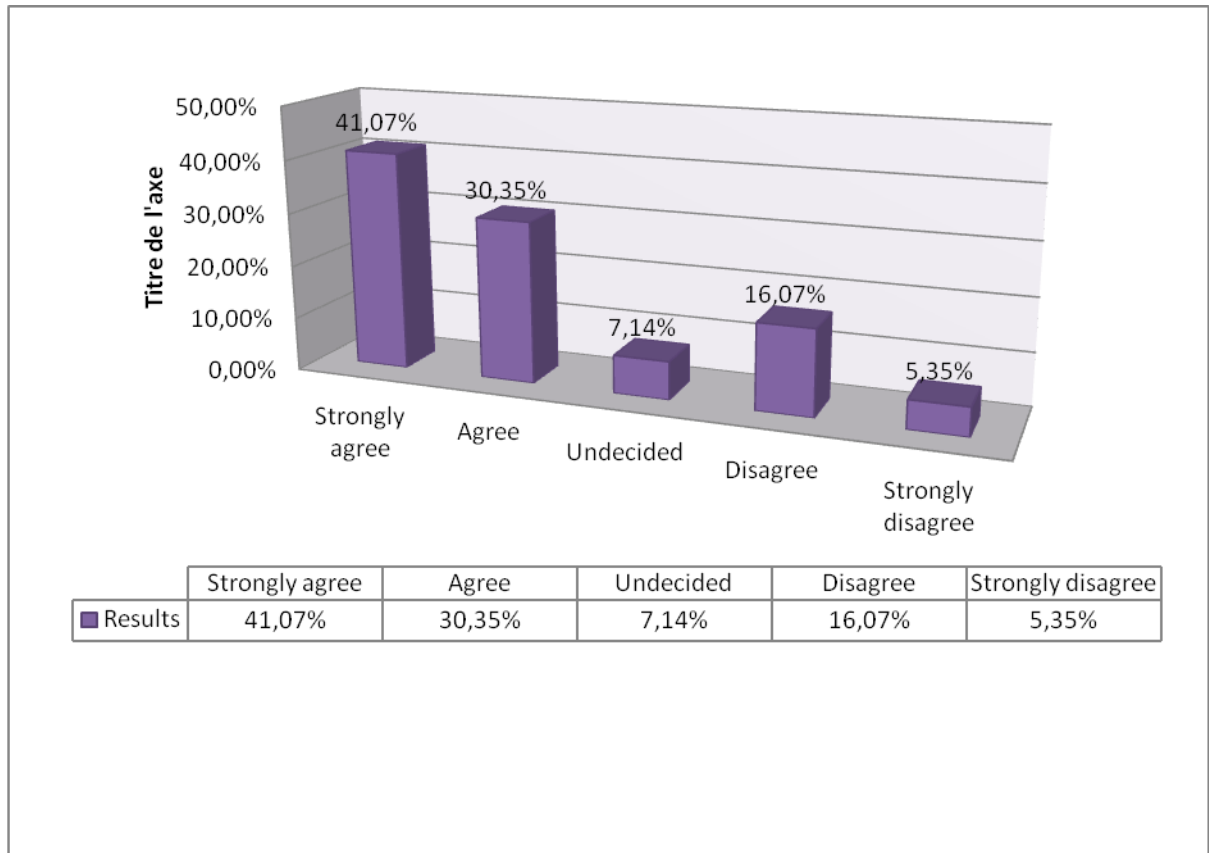
Figure 0.13 The Algerian Identity and French

The graph sketched that 41,07 % of the participants were strongly agreeing that French is a real threat to the Algerian identity, 30,35 % were agreeing while 6% chose to be neutral, 16,07% disagreed the idea and 5,35% were strongly disagreeing.

2.3.2 Interview Analysis

Question One: Do you think that religion and culture have more importance than language in preserving our identity?

The aim of this question is to shed light on the relationship of the three components of identity from the point of view of the participants. The results showed that six 6 of them think that they complete each other, and it is not possible to imagine the shape of identity without one of these components. The four 4 other informants claim that it is not necessary if one component is

missed. They stated that Muslims in all over the world shared a religious identity although they speak different languages. They pointed that identity is a flexible concept which can be seen from different perspectives. The interviewees said they can represent different identities according to the situation they are in, Berber identity in a given context, an Arabic identity in another context, and Islam's representatives in another situation.

Question Two: Algeria is a multicultural community, how do you see this diversity?

The aim of this question is to know how people interact with their environment which has different cultural inputs. The results depicted that the participants show their acceptance of others as long as they all live in one nation. They considered this diversity as a positive aspect which reflects the Algerian society with its rich history. On the other hand, some participants interfered negatively with the idea of multiculturalism. They claimed that one nation represents one identity, and the idea of the diversity is taken as a cause to split the Algerian unity.

Question Three: whether you like it or not, you use French in your everyday life for many purposes. Do you consider this as a threat to your linguistic identity?

The interviewees agreed that French is considered as real threat on Algerian identity, and they introduced it as a linguistic crisis. People use it not just as a mean of communication, but they see it as a sign of civilization. In other words, those who master French impose themselves as the representatives of the high class. They act differently than the other classes of the society, and even their cultural background represents the French identity. Furthermore, in the media, politics and economics; French is the dominate language rather than Arabic. Moreover, the decision-makers use this language even in the international meetings which gave the other countries a negative impression toward Algeria.

For the long term and for the next generations, seven 7 of the participants agreed that the educational policy needs to be reconstructed by giving more importance to Arabic. It should be implemented in all aspects of life to gain the functionality that French had gained in politics, economic and education. Conversely, three of them were against the idea of the identity threat. The participants focused in their discussion on the colonization period where France worked hardly to erase the Algerian identity. They argued that Arabic was preserved and maintained due to the religious factor (Islam) where the Mosques and Zawiya[1] played a major role to resist the French planning. In other words, they see the presence of French in the sociolinguistic profile of Algeria not as a threat but just as a linguistic heritage which will be disappeared in the future generations.

Question Four: although Arabic is now the language of most formal contexts, French remains persisting and widely used (sometimes in an exclusive way) in some important and prestigious domains, such as higher education, health, finance, etc. what do you think about this verity? What do you propose to rationalize this situation?

Seven 7 of the informants agreed that French imposed itself in the linguistic profile not just for the formal contexts but also for the informal one. They gave examples from their daily life where they find themselves using French words or they meet those who use it as a primary language especially in administrations. They insisted on the way people see and deal with this linguistic variety in comparison to their native language. They argued that people pretend that they are proud in their language, but the reality is that they have inferior attitudes and feelings toward it. Although the Arabization system after the independence, the informants declared that this process was not enough at all especially if we know that French at that time was rooted in the most decision-making positions.

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[1] It is an Islamic religious school that has existed since ancient times. It was the main source of education.

The informants gave some propositions to rationalize this situation. At first, they insisted that these solutions are the responsibility of each member of the society under the auspices of government and its agencies. They saw that the repositioning of Arabic in its right place needs an investment in the future generations. They insisted on the education system which is the way to recontextualize Arabic not just as symbol of belonging, but also as a language of proficiency. This process is not to exclude those who speak French or any other language, but as one of the informants said, the process is to rectify the linguistic history of Algeria.

On the other hand, three participants were less interacted to the idea of the French domination on the linguistic profile of Algeria. They saw that the problematic of French and its presence just as a question of time. They said that the new generations after the independence are less attached to French in comparison to other languages. According to them, they think that the fear should not be from the language itself, but what would this language bring with. They see that the more the nation is powerful, the more it can resist the assimilation and it can maintain its language and cultrure.

2.4 Data Interpretation and Discussion of the Results

The problematic of language and identity is widely introduced in many subjects. The aim of this research is to know the relationship between the two concepts and how they interfere in the Algerian context which has different linguistic and cultural inputs in addition to the rich historical background. The questionnaire and the interview revealed many interesting results which helped the researcher to confirm or reject the research hypotheses.

Regarding the first hypothesis which denotes that language policy has a negative impact on the Algerian identity, the results showed that language planning gave much importance to Arabic and French while Tamazight which is a recognized language is still treated as a regional variety. The participants' map which was taken as a sample depicted that those who speak Tamazight are

limited just for the Berber regions such as Tizi Ouzo, Bouira and Batna. Concerning French, the Algerian education promoted and reinforced its presence in schools and universities. This can be proved by the results which portrayed that the majority of the participants switch from Arabic to French in their educational career. Also, all the participants regardless to their educational level have different degrees in French. This unfair strategy led to a linguistic gap and a cultural conflict inside the country between the ones who consider themselves as Berbers and those who are proud of Arabic.

Concerning the second hypothesis which stipulates that the linguistic strategies can be considered as expressive and representative tools of the personal and the social identity, interesting findings were obtained. People tend to use these linguistic behaviours as indicators of their identity. What is more interesting is that these strategies are closely related to the Social Identity Theory, Self Categorization Theory and the Borderland Theory. People are likely converging or diverging their speech in order to maximize or minimize the differences with the other interlocutors. This act can be firstly interpreted in Tajfel's social identity theory where he discussed the *strategy of maximum differentiation* and *positive distinctiveness* (see page 6-7). In this research, the results depicted that people used Tajfel's strategies in order to differentiate themselves linguistically or to converge.

The same act can be taken as a model for Turner's (1987) Self Categorization Theory where he saw *The normative and the comparative fit* as strategies to increase or decrease the differences. (see page 8). The results showed that people distinct themselves by using these tactics as notions of their personal identity. They either hide or impose themselves linguistically according to the linguistic context which they are in.

From the Borderland's perspective, people are proud in their language but when they failed linguistically to communicate with others who speak different codes, they feel themselves neglected, marginalized and unwelcomed.

These feelings can be interpreted correctly by the strategy of code-switching/ mixing. The findings exposed that people tend to code-switch or mix not to gain social approval, but the context is the one which govern the situation. And even those who confessed that they look for a social approval, they did not cancel themselves, but they are governed by the social norms.

The third hypothesis claimed that people see the dominance of French as a negative indication on the sociolinguistic profile of Algeria. The results confirmed that although people have negative reputation toward French, but they confessed that they use it unfavourably in their daily life in formal and informal situations. This result reflected that the Algerian linguistic context is divided into two sides. The first is the language of proficiency which imposed French as an intermediate in many aspects of the Algerians daily life, while the second side is concerned with the language of identity which is represented in Arabic or Tamazight. This linguistic division is seen as a negative point that needs to be rectified.

2.5 Conclusion

This chapter is devoted to clarify the data collection methods and procedures that the researcher used during this research. Also, it aims at linking the theories which were discussed in the theoretical chapter with the practical one. This process was relied on the quantitative and qualitative data which were gathered from the questionnaire and the interview. These two tools were designed purposefully to examine the relationship between language and identity in Algerian context. The chapter provided an interpretation of the data and a discussion of the findings. A conclusion was then drawn from the results obtained which were analysed carefully to confirm or nullify the hypotheses put forward in this investigation.

General Conclusion

Language and identity are seen as two sides for the same coin. Here, in a multilingual and a multicultural context, the two concepts play an important role in shaping the facets of the society and in constructing the one's personality. Therefore, the main concern of this research is to reveal the relationship between the two concepts by shedding light on the linguistic behaviours and strategies in a rich sociolinguistic context.

This research was composed of two chapters. The first which was the theoretical part included a general overview about the main concepts which aligned with the topic, i.e., language, identity, culture, religion, nationalism, Cat Theory and code-switch. The second chapter was devoted to the practical side of the study, started with a brief description of the methodology.

Regarding to the gathered data, the language policy in Algeria has a negative impact on the Algerian identity. It promoted French although it is not an official language or a national one, while the officiality of Tamazight is considered as an ink on paper which makes it as a regional variety rather than a national or official one. This unstable linguistic verity creates a cultural conflict between the three linguistic poles. This identity threat led people to evaluate their mother language by showing their pride toward it although they tend to use French. This can be explained through the motives behind using it. The findings revealed that people tend to utilize French unfavourably not as a sign of identity disorder, but it is imposed as a language of proficiency. These outputs were clearly clarified through the reasons which lie behind people's accommodation speech and their code-switch / mix from their mother language to French. The findings elucidated that these linguistic strategies are used for the specificity of the context in which language is practiced and for which purpose. This proved that the sociolinguistic profile of Algeria is divided into two sides; the first is the language of proficiency in which French dominates a

large part. The second side is the mother language which represents the social and the individual identity.

The realization of this research work was quite difficult due to a number of obstacles. For example, fixing appropriate time to interview the participants was a definite challenge. Also, the nature of the topic and its sensitivity led me to explain each line of the questionnaire especially for those who belong to the Berber region.

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Appendices

Appendix A: The participants' Questionnaire In English

This questionnaire aims at knowing the relationship between language and identity. Therefore, you are kindly requested to tick where appropriate, and to mention your standpoint when required.

<u>Bio Data</u>

Regional belonging:

Educational level:

      Primary ☐   Middle☐   Secondary☐   University☐   Other☐

Language of education:

      Arabic☐   French☐   Berber☐   English☐   Other☐

1. My first language is:

      Arabic☐   Berber☐   French☐

2. My native language is

      Arabic☐   Berber☐   French☐

3. My command of Arabic is:

      Null☐   Low☐   Medium☐   Good☐   Very good☐

4. My command of Berber is:

      Null☐   Low☐   Medium☐   Good☐   Very good☐

5. My command of French is:

      Null☐   Low☐   Medium☐   Good☐   Very good☐

6. The language which is dominant in our home is

      Arabic ☐   French☐   Berber☐   Other (specify……..…….)

7. What language is more frequently used with your friends?

      Arabic ☐   French☐   Berber☐   Other (specify……..…….)

8. When you move to another region, you:

   a. **Stick to your language/ dialect and accent**

Always ☐   Often ☐   Sometimes ☐   Never ☐

b. Accommodate my speech (language/accent)

Always ☐   Often ☐   Sometimes ☐   Never ☐

c. Explain why you stick to, or accommodate, your linguistic behaviour

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
…………………………………………………………………………………………..

9. How do you feel when you are with people who speak a linguistic variety different from yours?

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
…………………………………………………………………………………………..

10. I code-switch, or even mix between Arabic and French to gain social approval

To great extent ☐   To some extent ☐   Not at all ☐

11. I feel my language is less prestigious

Strongly disagree ☐   Disagree ☐   Undecided ☐   Agree ☐
Strongly agree ☐

12. Do you believe that language is an important marker of identity?

Strongly disagree ☐   Disagree ☐   Undecided ☐   Agree ☐
Strongly agree ☐

13. How can you explain the relationship between language and identity?

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
…………………………………………………………………………………………..

14. What is your attitude towards using French in formal situations in Algeria (e.g. TV, education, politics, etc)?

Very negative ☐   Negative ☐   Undecided ☐   Positive ☐
Very positive ☐

15. Apart from historical considerations (colonialism), I consider French a language of Algeria alongside Arabic and Berber as it is strongly present in the sociolinguistic profile of the country

Strongly disagree ☐   Disagree ☐   Undecided ☐   Positive ☐
Very positive ☐

16. Learning French in our schools since early childhood besides extensive/exclusive use of it in a variety of domains is a real threat to the Algerian identity

Strongly disagree ☐   Disagree ☐   Undecided ☐   Positive ☐
Very positive ☐

Thank you very much

Appendix B: The participants' Questionnaire In Arabic

يهدف هذا الاستبيان الى معرفة العلاقة بين اللغة والهوية. لذلك، نطلب منكم الاجابة عن الاسئلة أدناه بالتأشير على الاجابة المناسبة، و التعبير عن رأيكم في الاسئلة التي تتطلب ذلك

معلومات شخصية:

مكان الإقامة:

المستوى التعليمي :

آخر ☐   جامعي ☐   ثانوي ☐   متوسط ☐   ابتدائي ☐

لغة التمدرس   :

آخر ☐   الانجليزية ☐   الأمازيغية ☐   الفرنسية ☐   العربية ☐

1. لغتي الأم هي   :

الفرنسية ☐   الأمازيغية ☐   العربية ☐

2. لغتي الأصلية(الاثنية)هي:

الفرنسية ☐   الأمازيغية ☐   العربية ☐

3 كفاءتي اللغوية في العربية :

جيدة جدا ☐   جيدة ☐   متوسطة ☐   ضعيفة ☐   منعدمة ☐

4 . كفاءتي اللغوية في الامازيغية :

جيدة جدا ☐   جيدة ☐   سطة ☐   ضعيفة ☐   منعدمة ☐

5. كفاءتي اللغوية في الفرنسية :

جيدة جدا ☐   جيدة ☐   متوسطة ☐   ضعيفة ☐   منعدمة ☐

6. اللغة الاكثر استعمالا في بيتنا هي:

آخرى (.............) ☐   الامازيغية ☐   الفرنسية ☐   العربية ☐

7. ما هي اللغة الاكثر استعمالا مع أصدقائك ؟

آخرى (.............) ☐   الامازيغية ☐   الفرنسية ☐   العربية ☐

8. عندما اتنقل إلى مكان آخر:

a.   أحافظ على لغتي (كلامي / لهجتي / لكنتي)

إطلاقا ☐   أحيانا ☐   غالبا ☐   دائما ☐

53

b. أَكيف كلامي

دائما ☐ غالبا ☐ أحيانا ☐ إطلاقا ☐

c. اذكر لماذا تحافظ أو تكيف كلامك

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

9. ما هو شعورك عندما تقابل أشخاصا يتحدثون لغة / لهجة / لكنة غير التي تتحدث بها أنت ؟

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

10. عندما اتحدث فانا ابدل من العربية الى الفرنسية او حتى امزج بينهما من أجل الحصول على قبول اجتماعي

☐ ☐ ☐
الى حد كبير الى حد ما اطلاقا

11. أرى أن لغتي أقل شأنا من اللغات الاخرى

اوافق تماما ☐ اوافق ☐ لا تعليق ☐ لا اوافق ☐ لا اوافق اطلاقا ☐

12. هل تؤمن بأن اللغة مرآة للهوية ؟

اوافق تماما ☐ اوافق ☐ لا تعليق ☐ لا اوافق ☐ لا اوافق اطلاقا ☐

13. كيف يمكن ان تفسر العلاقة بين اللغة والهوية؟

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

41. ما هو موقفك من استعمال اللغة الفرنسية في المحافل الرسمية (التلفزيون، التعليم، السياسة...)

سلبي جدا ☐ سلبي ☐ لا تعليق ☐ إيجابي ☐ إيجابي جدا ☐

15. بغض النظر على الاعتبارات التاريخية (الاستعمار) ، فأنا أعتبر الفرنسية لغة من لغات الجزائر إلى جانب العربية و الامازيغية وذلك لحضورها القوي في المشهد اللغوي الجزائري.

اوافق تماما ☐ اوافق ☐ لا تعليق ☐ لا اوافق ☐ لا اوافق اطلاقا ☐

16. تعلم الفرنسية في مدارسنا منذ الطفولة المبكرة إلى جانب الاستخدام المكثف / الحصري لها في مجالات متنوعة هو تهديد حقيقي للهوية الجزائرية

اوافق تماما ☐   اوافق ☐   لا تعليق ☐   لا اوافق ☐   لا اوافق اطلاقا ☐

شكرا جزيلا

Appendix C: The participants' Questionnaire in French

Ce questionnaire vise à connaître la relation entre langue et identité. Par conséquent, vous êtes prié de cocher la case appropriée et de mentionner votre point de vue, le cas échéant.

<u>Données biographiques</u>

Region:

Niveau d'éducation:

Primaire ☐   Moyen ☐   Secondaire ☐   Universitaire ☐   Autre ☐

Langue d'Enseignement

Arab ☐   Français ☐   Berber ☐   Anglais ☐   Autre ☐

1. My first language is:

Arab ☐   Berber ☐   Français ☐

2. Ma Langue Maternelle

Arab ☐   Berber ☐   Français ☐

3. Mon Niveau en Arab:

Nul ☐   Faible ☐   Moyen ☐   Bien ☐   Très Bien ☐

4. Mon Niveau en Tamazight:

Nul ☐   Faible ☐   Moyen ☐   Bien ☐   Très Bien ☐

5. Mon Niveau en Français:

Nul ☐   Faible ☐   Moyen ☐   Bien ☐   Très Bien ☐

6. La langue que nous parlons à la maison

Arab ☐   Freançais ☐   Berber ☐   Autre (…...)

7. La langue je parle avec mes amis

Arab ☐   Freançais ☐   Berber ☐   Autre (…...)

8. Lorsque vous êtes dans une autre région, vous

       A. S'en tenir à votre langue / dialecte et accent

Toujours ☐   souvent ☐   Rarements ☐   Jamais ☐

B. Accommoder mon discours (langue / accent)

Toujours ☐   Souvent ☐   Rarements ☐   Jamais ☐

C. Expliquez pourquoi vous collez ou adaptez votre comportement linguistique

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
………………………………………………………………………………………..

9. Que ressentez-vous lorsque vous êtes avec des personnes qui parlent une variété linguistique différente de la vôtre?

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
………………………………………………………………………………………..

10. Je change de code, ou même je mélange l'Arabe et le Français pour obtenir l'approbation de la société

Dans une large mesure ☐   Dans une certaine mesure ☐   Pas du tout ☐

11. Je sens que ma langue est moins prestigieuse

Fortement en désaccord ☐   ☐ Désaccord   ☐ Indécis

☐ D'accord   ☐ Tout à fait d'accord

12. Croyez-vous que la langue est un marqueur d'identité important?

Fortement en désaccord ☐   ☐ Désaccord   ☐ Indécis

☐ D'accord   ☐ Tout à fait d'accord

13. Comment pouvez-vous expliquer la relation entre langue et identité?

…………………………………………………………………………………………
…………………………………………………………………………………………
…………………………………………………………………………………………
………………………………………………………………………………………..

14. Quelle est votre attitude d'utiliser le français dans des situations officielles en Algérie (télévision, éducation, politique, etc.)?

Trés negative ☐   Négative ☐   Indécis ☐   Positiv ☐   Trés positive ☐

15. Outre les considérations historiques (colonialisme), je considère le français comme une langue de l'Algérie aux côtés de l'arabe et du berbère, car il est fortement présent dans le profil sociolinguistique du pays.

Trés negative ☐   Négative ☐   Indécis ☐   Positive ☐   Trés positive ☐

16. Apprendre le français dans nos écoles depuis la petite enfance, outre son utilisation étendue / exclusive dans divers domaines, constitue une menace réelle pour l'identité algérienne

Trés negative ☐   Négative ☐   Indécis ☐   Positive ☐   Trés positive ☐

Merci

Appendix A: The participants' Interview

Question One: Do you think that religion and culture have more importance than language in preserving our identity?

السؤال الأول: هل ترى ان للدين و الثقافة أهمية أكبر من اللغة في الحفاظ على الهوية؟

Question Two: Algeria is a multicultural community, how do you see this diversity?

السؤال الثاني: الجزائر بلد متعدد الثقافات. كيف ترى هذا التنوع؟

Question Three: whether you like it or not, you use French in your everyday life for many purposes. Do you consider this as a threat to your linguistic identity?

السؤال الثالث: شئت أم أبيت، فأنت تستعمل الفرنسية في حياتك اليومية لأغراض متعددة. هل تعتبر هذا تعديدا لهويتك اللغوية؟

Question Four: although Arabic is now the language of most formal contexts, French remains persisting and widely used (sometimes in an exclusive way) in some important and prestigious domains, such as higher education, health, finance, etc. What do you think about this verity? What do you propose to rationalize this situation?

السؤال الرابع: على الرغم من ان اللغة العربية الآن هي اللغة الخاصة بالمجالات الرسمية، الا أن الفرنسية تستعمل بشكل واسع (أحيانا بشكل حصري) في بعض من أهم المجالات كالتعليم العالي، الصحة، الاقتصاد، الخ. كيف ترى هذه الحقيقة؟ ماذا تقترح من أجل ترشيد هذه الوضعية؟