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# The Social and Cultural Effects on the Use of English Language in Algeria: Case of Tlemcen and Oran, Two Different Regions

*Thesis submitted in partial fulfillment of the requirement for a Master's degree in English Language and Cultural Studies*

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## **Dedications**

*First and foremost, most thanks to ALLAH for the strength to realize this work.*

*To my mother and father for all the support, to my brother Younes and sisters*

*Narimen and Sihem for being my force*

*To this one person who motivated, helped and encouraged me to complete this*

*humble work.*

*And to my friends and classmates.*

*Youcef*

## **Dedications**

*I dedicate this work to my parents who were my source of inspiration, love, and courage, achieving my goals and completing this work would be realizable without your support...*

*A special thanks goes to my Brothers Ilyes and Zohir for being by my side all the time, they the hand that prevent me from falling...*

*I also dedicate this work to my friends for this amazing five years and their help in happiness and sorrow, they are the reason of my smile, I am so glad to have you all in my life...*

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## **Abstract**

English, nowadays, is the language of the world, it is used all around the globe in all kinds of transactions, yet its consideration as an essential communicating medium in Algeria is still unstated. The causes of the actual status of English might involve many aspects; however society and culture are two major components that might have a hand in the acceptance/rejection of this language and the establishment of its position in the Algerian linguistic landscape. In this track, a full understanding of the social and cultural status would help to understand the factual linguistic situation and locate strengths and weaknesses of English language. The study aims to discover the social and cultural factors that might hinder or support this language blossoming in Algeria. For this purpose two research tools were used: two surveys and an interview. The surveys aimed to study individuals and students as major actors in shaping the actual English language status. Then the interview was administered to a business company owners to get qualitative data about the status of English as a would be business language in Algeria at the expense of French language. The results indicate that English position in the Algerian society is flourishing.

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## **Key to Abbreviations and Acronyms**

**L1:** First year University students

**EFL:** English as a Foreign Language

**ESP:** English for Specific Purposes

## **General introduction**

This dissertation is a study of the social and cultural factors that may affect the use of English language in the Algerian society mainly Tlemcen a cultural city and Oran as an economic district. The actual position of English language represents the most important part of the study with which the focus will be put on the positive and negative effects that might Weaken or strengthen English in these specific societies. Because English is so widely spoken, it has often been referred to as a "world language", the lingua franca of the modern era, yet it is still considered as a foreign language in Algeria, this fact made Algerians less communicative to the world and scientifically late since the world's language of science nowadays is English as it's mentioned earlier, this position is caused by many social and cultural factors that should be explored for the sake of solutions that would ameliorate it to a greater more official position.

Principally, the objective of this research is to explore the social and cultural status, locate all what affects the use of English within this society, and propose solutions that might positively change the position of English. Henceforward, this study aims to shed light on cultural and social negative impact which may hinder the spread of English, as well as identifying the elements which could help its bloom as the newly adopted language of science and external international communication. In this path questions were raised:

- How culture and the acculturation of the Algerians affect the linguistic landscape of Algeria?
- Is English, the newly adopted language, considered as an element of Algerian acculturation?

In an endeavour to answer these questions we assumed the following hypotheses:

- The Algerian culture has a divergent background affected by historical geographical and ethnical differences, as a result of these factors the linguistic landscape is affected negatively by following the ex-colonizer's language and

ignoring English which is nowadays considered as the most used and known language in the modern era, the acculturation of the Algerians lately and after the development of the media and the spread of internet and its social networks had made the Algerian society more opened to the world which as a result pushed them closer to accept and admit that English is more needed in their society as a language of science and external communication rather than any other non-Algerian language.

- As an element of the Algerian acculturation, English is holding on a strong position within the linguistic landscape since its appearance in most of the different other elements of the acculturation, this big jump within the Algerian society makes it indeed the newly adopted language.

For a better comprehension of the status of English in Algeria and since this language is only used in educational institutions, quantitative secondary data was collected from a middle school located in Tlemcen, besides some data from the ministry of education was recorded. Moreover, two surveys, the first survey was for L1 students, it consists of 4 questions, then another survey with 7 questions was given to random individuals from the society, questions are regularly multiple choice and Closed-ended to easily compare the ratings with each other

This thesis consists of two chapters, the first chapter purpose is to relate literary works about society culture, and language, the general goal is to give glimpses on different items that can relate society to its culture and language with close relation to Algeria. In the same track, chapter two is the practical part of this research, as this topic contains social cultural and linguistic aspects, the methodology of this chapter is unique, as it analyses English at different levels distinctly, in order to get good understandable results in each studied environment, for the sake of well clear answers for the research questions.

# **Chapter One: Society, Culture and Language**

## **1.1 Introduction**

This chapter purposes is to relate society and culture to language, the main objective is to uncover the hidden factors that might involve all the mentioned elements and affect English language situation positively or negatively, in this path a detailed historical, geographical and ethnical data about Algeria are a mentioned, alongside with the linguistic situation in the country across the last century, those information would help to understand the social and cultural background and relate it with the actual Algerian language situations and position.

## **1.2 Society Defined**

'Socius' is a Latin term that implies affiliation, fellowship and sociability. This term is the root of the word "Society". The general idea of society is directly related to the collectivity of individuals who share a mutual culture, possessing a specific land area, with the feeling of belongingness. According to Calhoun et al (1994) "A society is an autonomous grouping of people who inhabit a common territory, have a common culture (shared set of values, beliefs, customs and so forth) and are linked to one another through routinized social interactions and interdependent statuses and roles". Like this, the interaction of individuals with each other gives birth to group. The social groups interact with each other and develop relationships with each other, leads to the so called nowadays society.

A society is usually a relatively large grouping of people in terms of size. In a very important sense, thus, society might be viewed as the biggest and the most complex social gathering that sociologists think about. Second, as the above definition shows, the most important thing about a society is that its members share common and distinct culture. This sets it apart from the other population groups. Third, a society also has a definite, limited space or territory. The populations that make up a given society are thus locatable in a definite geographical area. The people consider that area as their own. Fourth, the people who make up a society have the feeling of identity and belongingness. There is also the feeling of oneness. Such identity felling emanates from the routinized pattern of social interaction that exists among the people and the various groups that make up the society. (Henslin and Nelson, 1995; Giddens, 1996;

Calhoun et al, 1994). Fifth, members of a society are considered to have a common origin and common historical experience. They feel that they have also common destiny. Sixth, members of a society may also speak a common mother tongue or a major language that may serve as a national heritage. Seventh, a society is autonomous and independent in the sense that it has all the necessary social institutions and organizational arrangements to sustain the system. However, a society is not an island, in the sense that societies are interdependent. There has always been inter- societal relations. People interact socially, economically and politically. It is important to note that the above features of a society are by no means exhaustive and they may not apply to all societies. The level of a society's economic and technological development, the type of economic or livelihood system a society is engaged in; may create some variations among societies in terms of these basic features.

### **1.2.1 Socialization Process**

Socialization is the procedure by which individuals learn qualities of their group's norms, values, attitudes, and behaviors. Through socialization we take in the way of life of the general public into which we have been born.

There are three levels of socialization, a) Primary socialization, it incorporates all the ways the infant is shaped into a social being fit for connecting in and meeting the desires of society. Most essential socialization is encouraged by the family, companions, day care, and to specific degree different types of media. b) Secondary socialization, it occurs during later youth and pre-adulthood when youngsters go to class and go under the impact of non-relatives. This level runs simultaneously with primary socialization. Children realize at school that they are judged for their performance now and are no longer accepted unconditionally. In fact, to obtain approval from teachers and school employees a tremendous amount of conformity is required. Now, as students, children have to learn to belong and cooperate in large groups. They take in another culture that reaches out past their limited family culture. c) Adult socialization, it takes place as individuals assume adult roles such as wife, husband, parent, or employee. They adjust to new parts which address their issues and needs all through the grown-up life course. First year recruits in school, newcomers in



the military, volunteers for Peace Corps and Vista, workers, voyagers, and others wind up following a similar game plan that leads to their success during their primary and secondary socialization years, find out what's expected and strive to reach those expectations.

In a down to earth language, Socialization is a progressing procedure for everybody beginning during childbirth and completion at death. However, sociologists and some specialists in the field of humanities claim a set of theories that tend to identify and circumscribe socialization and society elements (Clausen, John A. 1968).

### **1.2.2 Socialization Theory**

"Socialization" is a term utilized by sociologists, social analysts, anthropologists, political researchers, and educationalists to allude to the long lasting procedure of acquiring and scattering standards, traditions, and belief systems. Socialization is therefore "the means by which social and cultural continuity are attained." (Clausen, John A. 1968).

Theories of socialization are to be found in Plato, Montaigne, and Rousseau. Then, in the 1920s, the topic of socialization was taken up by Chicago sociologists, including Ernest Burgess, and the way toward figuring out how to be a member of society was investigated. During the last quarter of the twentieth century the concept of socialization shifted from identifying the functions of institutions and systems to describing the cultural changes of postmodernity. But the idea of socialization has lived on, particularly in debates about the family and education. The institutions of the family or the school are often blamed for their failure to socialize individuals who go on to transgress social norms.

From language socialization perspective, when someone acquire language, by definition that person is also learning culture. Language socialization theory is a theory of language learning which contends that one learns dialect and culture simultaneously. In other words, language and culture are indistinguishable; that is, one is simultaneously learning language (linguistic knowledge) and acquiring socio-cultural knowledge (how to use language in context). Language socialization theory

differs from other theories of socialization in that it argues that language is the primary symbolic medium through which cultural knowledge is communicated. This leads to say that Language socialization refers to the procedure by which people get the information and practices that empowers them to take an interest viably in a language community. Subsequently, language socialization researchers underline how novices are simultaneously socialized “into and through” language and discourse; that is, the manner by which they are socialized “into” specific uses of language or other semiotic devices, and “through” language/discourse to become familiar with their community’s mindsets feeling, and being in the world.

However, foreign language socialization speaks to a procedure by which non-native speakers of a language, or individuals coming back to a language they may have once comprehended or talked however have since lost capability in, look for ability in a language, and generally, membership and the capacity to partake in the acts of communities in which that language is spoken. Their experiences may take place in a variety of language contact settings:

1. Where the additional language is broadly spoken and might be the dominant language of society.
2. Where it is used in more isolated or confined contexts, such as a high school or university foreign language classroom.
3. In diaspora settings where minority groups who speak the target language exist.
4. In virtual communities mediated by digital communication technologies.

The languages may be learned more or less concurrently with the first language (L1), in bilingual contexts, or sequentially. Alongside this additional - language socialization, learners normally continue their linguistic socialization into and through their first (and perhaps other) languages because language socialization is both a lifelong process and a ‘life - wide’ process across communities and activities or speech events at any given time in one’s life (Garrett and Baquedano - López 2002; Ochs 1986; Ochs and Schieffelin 2008).

From a more simplified angle, socialization is the theory that an individual's peer groups, rather than parental figures. While language socialization focuses more on individual's language acquisition and its relation to different social factors.

### **1.2.3 Social Effects**

The complex relationship that exists between society and language has been intensely examined, especially over the previous couple of decades. A few significant theories and hypotheses ring a bell while thinking about this relationship; for instance, the Sapir-Whorf Hypothesis, which endeavors to clarify how language impacts the way we see our reality, is regularly referred to as a major contributor to the conversation on culture and language. According to this hypothesis, the structure of language lexical and grammatical for example directly effects the way individuals think. In other words, language provides the cognitive tools of thought and thus the nature of those 'tools' determines the nature of the final product.

Linguists do concur, however, that specific societal factors assume a clear part in the way of speaking. The case of English in the Algerian society has a clear relation to the previously mentioned details, the link between individuals and French language is stronger than any other foreign language due to the long colonization and the consideration of French within society as a language of the elite. As well as the weak use of other foreign languages in external communications, these facts stands behind the negative gap between English and Algerians willing to accept it as a worldwide Language (101 country) instead of the colonizer's language which is only used by 51 country.

Moreover, Class, ethnicity, and gender are three social factors that assume a part in language variation. Class is the structure of relationships between groups where individuals are ordered in light of their education, occupation, and income. Ethnicity refers to a group of individuals that share cultural characteristics and gender deals with the qualities related with men and women. A man and a woman's speech vary from each other in issues of degree. Men's language can be direct, non-standard, and aggressive. Women's language can be less brutal, emotional, and standard. Numerous languages have alternative structures that are utilized only by men or by women.

Sometimes, the men and women speak different dialects, or they don't speak the same language to each other.

This division among groups in each factor contributes to the differences of the use of the English language. One example of how class influences language variation is obvious in the Algerian society, the educational system language used to be 100% French until lately, most of the educated elite had a 70% French/ 30% Arabic background, only a specific group of students had a contact with English language, this fact created a bilingual status which wasn't ready to accept a new language even if it's wider than French. The occupation and income also had an influence on the language variation, French consideration as the only prestigious language by the upper class had pushed the lower class into attempting to be closer to French in order to higher its class-position.(more details are available in 3 and 5). Social factors are a firewall which stops English from getting in the Algerian society and hinders this same society from a faster accepting procedure.

### **1.3 Culture Definition**

Initially, culture was associated with the notion of civilization, as defined in anthropology culture usually refers to societies defined in national or ethnic terms, however, its concept has been recently used for describing knowledge and behavior of other groups. (Hofstede,1980: 21-23) defines culture as “the collective programming of the mind which distinguishes the members of one group from another”, which is passed from generation to generation, it is changing all the time because each generation adds something of its own before passing it on. It is usual that one's culture is taken for granted and assumed to be correct because it is the only one, or at least the first, to be learned. Culture affects everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behaviour. Culture is not genetically inherited, and cannot exist on its own, but is always shared by members of a society (Hall, 1976: 16).

The main concept of culture is slippery and ubiquitous, its simplest definition might be as it was defined by Mulholland (1991) “culture is a set of shared and

enduring meaning, values, and beliefs that characterize national, ethnic, or other groups and orient their behaviour”.

Other Definitions by previous authors are:

Ralph Linton (1955) notes that the culture of any society consists of the sum total of ideas, conditioned emotional responses, and patterns of habitual behavior which the members of that society have acquired through instruction or imitation and which they share to a greater or less degree. However Edward Burnett Tylor (1871) believes that Culture, or civilization ... is that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society. Yet Marvin Harris (1979) said that a culture is the total socially acquired life-way or life-style of a group of people. It consists of the patterned, repetitive ways of thinking, feeling, and acting that are characteristic of the members of a particular society or segment of a society.

All definitions covers the fact that culture is a set of notions that is shared or learned by a group of people, but the content of the culture varies in different definitions, as a set of traits, which can refer to behavior, knowledge facts, ideas, beliefs, norms, etc.

### **1.3.1 Acculturation Process**

Acculturation is the cultural modification of an individual, group, or people by adapting to or borrowing traits from another culture. Foster (1962) defined it as the process of bringing previously separated and disconnected cultures into contact with one another. This contact must be sufficiently enough so that “cultural transmission” happens (Herskovits 1950). Cultural transmission is the key idea that recognizes acculturation from other terms that are utilized conversely, including assimilation, enculturation, and diffusion. Both Foster and Herskovits highlight the theme of cultural borrowing. The process through which cultural borrowing occurs is of central concern to sociologists and involves between group power differentials, cultural artifacts, and group norms and values.

Similarly, Gillin and Raimy refer to acculturation as “those processes whereby the culture of a society is modified as the result of contact with the culture of one or more other societies” (1940:371), emphasizing that there are “degrees of acculturation.” Several writers such as Siegel et al. (1953), and Spindler (1963) have emphasized that not only is acculturation a process, but that it is a “dynamic process”.

The Algerian society was forced into an acculturation process during its colonization, the goal was to erase the local society values then create a new hybrid culture which would accept to follow, accept to be French, “Algeria was French by right of the conquest ... the indigenous population was forced to undergo a process of acculturation and personal/collective identity” (Lorcin, 2006: 64). This fact is the root of the actual position of French language within the Algerian linguistic landscape, after gaining the independence an Arabization process came into existence as a way to restore the non-French Algerian culture, but Because of the country’s cruel experience of French colonization, French language is still officially viewed as the first foreign language, by playing an important role within the instrumental function in many higher education institutions and many activities of the regulative function.

Lately by the development of the media the Algerian society is getting into a new acculturation process, not by force as the pre independence one but by choice, as a result the new generation of individuals is dragged away from all what came as a colonization scar, and getting closer to new wider useful mediums of communication where English language is taking place.

### **1.3.2 Cultural Effects**

Society’s norms and values are known to be the definition of its culture, the anatomy of a specific cultural identity is the result of several religious ethnic traditional political and historical clashes. According to the National Standards for Foreign Language Education project (1996) Foreign Language Learning is Cultural Learning, learners cannot master a foreign language unless they have mastered its

cultural context, this leads to say that understanding the language's culture is an important element in achieving the success in foreign language learning.

The intercultural friction between the home and target culture affects the foreign language learner's ability for acquisition, in this path religion and ethnicity are two main points that might be discussed:

Religion is an important element of the culture of a given community, it is a force that significantly interacts with other cultural institutions (De Waal Malefijt, 1968) such as family, law, marriage, politics and education etc, shaping how these institutions behave and operate (Vernon, 1962). Religion finds expression in human behaviour, in value systems, morals and ethics shaping how people perceive the outer world and interact with one another (Eliot, 1962; Howard, 1996).

The direct impact of religious beliefs on foreign language learning is not a very clear well discussed point by scholars yet the fact that identity development plays an important role as a source of motivation in a language learning classroom is evident, An individual's "vision" of his or her second language (L2) self may dictate his or her goals (Dörnyei & Chan, 2013). Religious beliefs can be the key to this vision of oneself. Also, learners are eager to share their beliefs via writing and discussions in the classroom. Oftentimes teachers will locate that religious practices, personal beliefs, and values are one of the primary things students uncover about themselves in class. Otherworldly, spirituality is another area of intelligence which helps linguistic development. According to Azizi and Zamaniyan (2013) "spiritual intelligence" can positively influence the strategies used by individuals to acquire new vocabulary in an English as a foreign language (EFL) classroom. Spirituality can positively affect the executive function in cognition, which is the brain's command center for managing tasks and solving problems, and "it integrates the qualities of flexibility and emotional resilience" (Azizi & Zamaniyan, 2013: 853).

*"Spirituality is humanity's search for connections beyond*

*the ego and places relationships at the center of spiritual pursuits" (Bradley, 2011).*

Spirituality can also affect positively the shape of perceptions and understanding of the environment. In a foreign language classroom. In fact within the Islamic faith there's notion of hospitality towards strangers under the notion of treating everyone with an attitude of respect, openness, non-judgment, and genuine care. This religious effect can increase motivation in a classroom and creates a more comfortable environment for language learning.

Ethnicity is “the fact or state of belonging to a social group that has a common national or cultural tradition” (Oxford dictionary, 2016), Ethnicity alludes to shared cultural practices, viewpoints, and distinctions that set apart one gathering of individuals from another. That is, ethnicity is a mutual cultural legacy. The most well-known qualities recognizing different ethnic groups are family line, a feeling of history, dialect, religion, and types of dress. Ethnic contrasts are not inherited; they are learned. Most nations today consist of various ethnic groups.

Ethnicity is another important element that constitutes culture. People in a particular ethnic group are bound together by a common culture (Bedell & Oxford, 1996). Ethnic groups use languages associated with their ethnic identities (Fishman, 1999; Howard, 1996) and where possible they signal ethnicity by the language they choose to use.

From a language teaching/learning standpoint the effect of ethnic identity on second language acquisition is obvious in the fact that learners create and recreate their ethnic identity in the new target language culture as they acquire the target language because language is deeply related to their identity, and that how they see themselves determines decides the capability of the target language to some degree. As such, language proficiency and learners' identity interact with each other. .

Hence, how learners set up their identity, particularly their ethnic identity is very important. In building up a personal identity, it is most important for a learner to have a balanced and critical attitude towards the TL culture, Svanes (1988) concluded in his study that especially for groups of adult foreign language learners, it is more important to have a balanced and critical attitude to the target language culture than to admire it uncritically. This is because for adult learners, constantly meeting problems



caused by differences in language or in culture, it is important to have a strong and national identity and a critical view of the target language culture. He also noted that a balanced and critical attitude results in good command of the target language, and that if a learner knows the target language well, he will understand and judge the TL society or people better, resulting in such a balanced and critical attitude.

The conclusion from the two mentioned aspects can be concluded of the fact that culture and language are fundamentally related, as it is the key to the way meanings are interpreted, it can be defined as practices or as socially acquired informations and characterized by diversity.

Knowledge about cultures is important for a smoother communication. In this manner learners of languages need to know more about cultures, understanding culture as central important practices. This means that in the language classroom it isn't only an issue of students creating information about another culture but of students coming to comprehend themselves in connection to some other culture. This is the reason there is a contemporary emphasis on 'intercultural'. Being intercultural involves much more than just knowing about another culture: it involves learning to understand how one's own culture shapes impression of oneself, of the world, and of our relationship with others. Learners need to get comfortable with how they can personally engage with linguistic and cultural diversity.

#### **1.4 Algerian Society**

Societies are formed of our social groupings at varied levels, from small towns, through countries, to broader cultural groupings such as a Western society. Within such societies people tend to form particular cultures, formed of the ideas, customs, and social behaviours that make one society distinct from another, The Algerian society is well known by its unique form which came as a result of a common effected history, land and identity.

## 1.4.1 Geography of Algeria

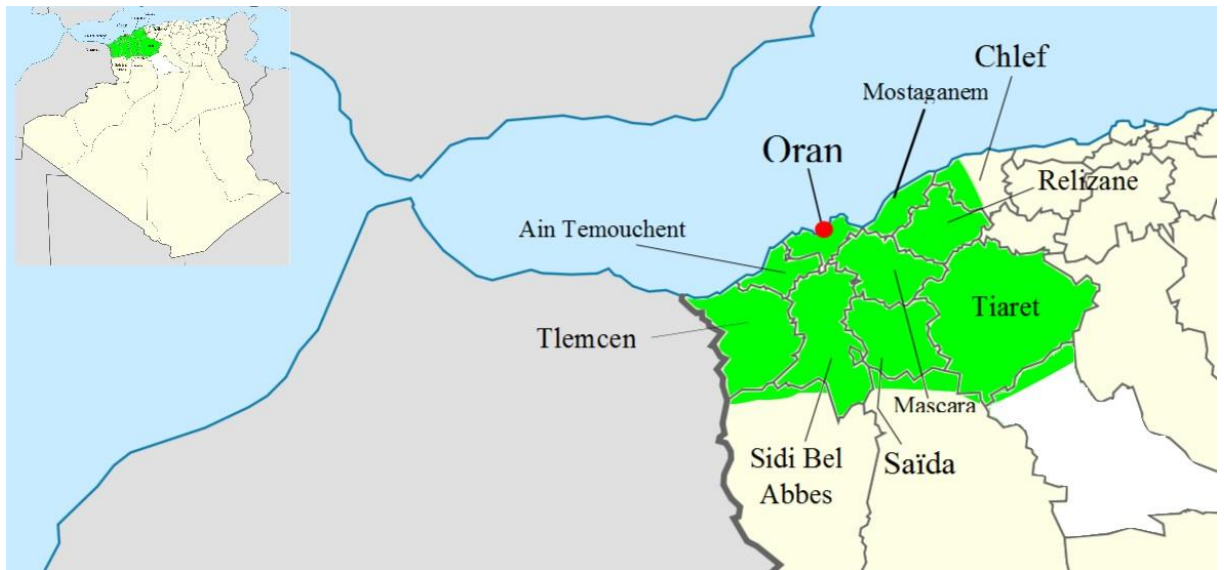


*Map 1. 1 Algeria, (MAGELLAN Geographic, 1997)*

Since 2011, Algeria is the largest country of Africa after the division of Sudan with 2,381,741 square kilometers of land and 40.4 million residents. Its longest borders are with Morocco (1,559 km), then Tunisia (965), Libya (982), Niger (956), Mali (1,376), Mauritania (463) and The Western Sahara (42 km). Most of the borders were delineated by the European colonial powers, especially France. The country is a set of three main geographical zones, with one climate for each. The north, Mediterranean Sea covers the fertile coastal plains that extend up to the Atlas Mountains. On the other side, the High Plains form a semi-arid zone. The largest part of the country consists of the Sahara desert (80%). Conquering armies, such as those of Carthage and Rome in ancient times and the Turks much later, were attracted by the bays, because they could serve as natural harbors for their merchant and war fleets.

### 1.4.2 Tlemcen and Oran

Algeria consists of 48 wilayas, the north fulfil 20% of the full land, however the rest is reserved by the Sahara desert, the contradiction is that 90% of the population lives within the north part letting the rest of land mainly to oil companies, Tlemcen is a northern city that covers 9,061 km<sup>2</sup> of territory it is well-known by its rich history and being a ruling centre of many ancient kingdoms, its position within the far northern west and its neighbourhood with Morocco gave it a unique different cultural background than other Algerian cities.



*Map 1. 2 Algerians Wilayas (administrative provinces), (Algeria\_Wilayas-blank.svg, 2010)*

The society in Tlemcen contains traces of many historical events that took place within it, a set of different origins form its population, giving it a special divergent sense, the ancient roman conquest left many traces on the Berber population on the high mountains of Tlemcen such as Benisnous creating a hybrid physically obvious colour of eyes and skin, Henceforth, the contact with the Ottomans during their rule of the area created what is nowadays called ‘KARAGHIL’, which are descendants of Turkish-Berber hybrids, moreover during the old Moroccan revolution against their king many Moroccan families ran over and settled in Tlemcen, those historical events and more are the roots of what the society is today.

During French colonization, all the mentioned elements that formed the society were affected by Europeans, however some of them adapted themselves with the colonizer yet others couldn’t, the mostly adapted families were hybrids of the Turks, their European physical appearance and residence within the centre of the city, made them closer to France, by time they had developed to one of the elite French educated Algerians, Hence most of the families on the country side were the pure form of oppression by their low education and exhausting jobs with low prices, the effect of this reality on the general society in Tlemcen was what can be regarded as French centred ideology, impacts of this ideology were the key to linguistic and dialectal struggles within this society in the close history.

While speaking about culture, Tlemcen is a good example of cultural variations, along its full history an exceptional cultural identity has been established all the historical events left a sign within this society, music from ancient Islamic Spanish kingdoms, food and clothing from Morocco, architectures from ancient kingdoms until French colonization along with different dialects with code switched words from Berber, Turkish, Spanish and of course French. Those factors and many others gave a multicultural nature to this area, which is ready for new linguistic changes that might insert English language easily if only its nature is understood.

Oran's perfect coastal location made it a target of many empires which wanted to rule the Mediterranean all along the history, Mers El Kébir was a perfect defending spot that all the ancient rulers used to defend their kingdoms, however besides the defending use, Oran was the perfect trading spot for all goods coming from Africa towards Europe, this fact made it one of greatest economical districts in Algeria nowadays, its big port is the door used by all western importing companies to get their goods in from all around the globe.

Throughout its seaport, companies enter all what is demanded within the Algerian and African market, as obvious in the chart trades got higher after the 1990's, the process developed each year as a result, however, while importing, most of the cities that contains seaports became merchandise's receivers, Oran because of this development transferred to the west's greater economical pole.

In 2008 Algeria had about 25.548 import-export companies, Algiers took the first place by more than 10.000 company, while Oran comes at the second place by 2341 company (C.N.R.C, 2008), this big number is logic if the previous trades chart is considered however, according to the BACI International Trade Database (2014) most of those trades was with Asian non-French speaking countries, so most external negotiations had to be done in English as it is with China which covers 17% of imported goods with a value of 8.35 Billion dollars making itself the number one supplier of the Algerian market besides many other Asian countries, the nature of those trades made English in a highly need position as the major ruler of the deals.

### 1.4.3 Language Vs. Culture

The position of Algeria as a center of the world and a link between the rich Africa and the European market made it an amazing target for colonial powers who wanted to control the Mediterranean Sea and trades within it, most the old Algerian societies were affected by conquerors, Romans brought Latin, then Arabic by Arabs, Turkish by Ottomans, and later French by France, the main noticeable thing about all those languages is that, each one of them disappeared when a new conqueror came in with his own language, the only exception was with Arabic and French, Arabic didn't get its position within the society by war, however its strong position was a result of the spread of Islam and the great number of converted local tribes, who considered

Arabic as a Prestigious worshipping language, this acceptance of Arabic was because Arabs unlike other empires didn't make a distance or difference between them as rulers and Berbers as citizens, from that period until the present day Arabic is a part of the Algerian society. For French, the exception is not the same, and its actual position within the society is mainly because its consideration as prestigious language due the fact that it is the language of the superior during the long period of colonization. Socialization is the procedure by which individuals learn qualities of their group's norms, values, attitudes, and behaviors. it has three different levels; primary, secondary and adult socialization, During the French rule, Algerian individuals had an Arabic Islamic primary socialization, while the colonizer's social policy covered the fact of socializing a specific elite of Algerians on secondary and adult level, the goal was full domination and creating an Algerian society that follows French rule when needed and be an inferior slave when needed as well. After the independence an Arabization policy was declared by president Benbella 1962 "Arabic is the national language of independent Algeria", a consideration of Arabic as official language started, but still French was considered within different institutions as a highly needed tool of communication and acquisition of all external modern world data.

## 1.5 Algerian Culture

The long colonial rule (130years), the war of independence and the post-independence policies had affected the Algerian culture badly, the identity was damaged. However, the only strong chain that kept things together was religion and the nation's populist ideology beliefs, Hence, internal conflicts had started, the traditional identity structure had a clash with government policies which demanded a full Arab Islamic heritage cultivation, as a result social gatherings became a cultural battlefield, and the cultural situation was unstable, paradoxically, Isolated groups such as Amazigh, Tuareg... were away from those conflicts, due to their distance from urban cities, they own original old languages were still used without changing any of their traditions.

*“Culture is a set of shared and enduring meaning, values, and beliefs that characterize national, ethnic, or other groups and orient their behavior” (Mulholland, 1991)*

The norms and values which were supposed to form the Algerian cultural identity, was not stable as it was mentioned earlier, yet the media and literature that existed in the post-independence era had a divided form in-between Arabic, French and Tamazight, daily newspapers were in French, mainly for the educated elite in French school, and the Arabic publishing was to confirm the government's policies and build an Arabic background, for the newly independent Algeria, the television as well did broadcast in all the three languages, all those facts lead to admit that the Algerian culture had a form full of colonial scars, and the government attempts to unify all ethnicities under one Arabic Islamic identity, had failed sometimes and succeeded in others.

Also, different acculturation processes had direct influence on the modern Algerian culture, Gillin and Raimy (1940:371) refers to acculturation as “those processes whereby the culture of a society is modified as the result of contact with the culture of one or more other societies”, the local Algerian culture had witnessed several acculturation processes throughout history which effected its precolonial Berber Islamo-arabic roots, Mohammed al-JÉbirÊ (1998) notes that Culture is

essentially political irrespective of its origin. From a colonialism stand this statement leads to define acculturation as a crucial tool of subjugation of the colonized, in order to gain a full control of these societies, he also mentioned that

*“the cultural reform in colonized societies is the major requirement for economic and cultural development of their institutions in post-colonial eras because such a requirement is viewed as the guarantor of control and domination the colonial powers remotely exercised in colonized countries” (al-JÉbirÊ, 1998).*

During its colonization the Algerian culture was clearly forced to give up Arabic and Islam, instead France used Alienation and assimilation, as two major techniques to complete an acculturation process that aims to own and manipulate the existing cultural identity, Alienation was looking negatively as inferior to all what is Algerian in particular and Islamic in general, because those two were the standing rocks of the identity that might revolt one day, in the other hand Assimilation had an opposite shape but seeks for the same goal, it was a full consideration of the Algerian society as a French society, but the reason behind wasn't to enlighten the local society as it was declared but to wipe all the ideas of freedom.

The independent Algeria had a great set of inherited French institutions which was used during the colonization to place French roots within the Algerian identity, the new government did no real changes on those institutions however they tried to manage it with whatever existing, which left the cultural identity as lost and still dependent on French rules, even with the declaration of Arabic as an official language, Culture and cultural activities was still empty. In the nowadays Algerian society the fact that individuals educational level is defined by how can they express themselves in French, and how French speaker is regarded as superior means that Alienation reached its goal, and still even after 53 years of independence, more freedom is needed within the culture.

*"Even though no official attempt has been made to evaluate language planning in this country, most observers agree upon the fact that Arabization in Algeria is a total failure"(Benrabah, 2002: 235).*

The cultural status in Algeria, can be concluded in two main points, pre-independence French colonial policies, and post-independence Algerian policies, the obvious results and the linguistic landscape within the society nowadays, leads to say that the French acculturation was successful, when many authors admit directly that Arabization of Algeria was a total failure.

## **1.6 Linguistic Situation in Algeria**

As a colonialism victim, Algerian linguistic situation was influenced negatively by a historically affected identity. The society and culture was not in its perfect stable status due to the many clashes caused by the European conquest mostly. In this path the linguistic situation in the last century can be concluded in three major eras, France invasion in 1830, Pre independence era and Post-independence era.

### **1.6.1 French Invasion (1830)**

During the Ottomans rule (1504-1830), and even with Turkish as an official language, and the consideration of Algeria as a western province of the empire, a notion of acceptance and respect had existed toward local Muslim tribes, classic Arabic, Berber variants and local Arabic variants (combination of both classical Arab and Berber variants).

In 1830, the Ottomans rule came to an end because of the French conquest. and a new linguistic era started, unlike the Ottomans French language policies considered French as the only center to follow and treated all what existed within the local culture as inferior, to reach this goal, French government encouraged an acculturation process to force its culture over the existing one, they tried to socialize their social norms under the mask of enlightenment, by 1900's the educational system was fully French with the government blessings.

This bloody switching language policies led the Algerian Arab speaking to an identity crisis ocean, the only canoe that helped Arabic in maintaining its position was religion. Even within French colonialism, Mosques had developed what can be called "mini educational institutions", which socialized young Algerians children primarily, by injecting religious norms and Arabic rules as a form of social and cultural identity.



As a conclusion, the linguistic situation in this era had an enormous strike by the new coming French speakers, a notion of inferiority towards Arabic had started for the sake of full political cultural domination.

### **1.6.2 Pre independence Era**

At the time of World War I, a new generation of Muslim leaders came to existence, then by the 1930s the notion of Islamic leadership stood over.

Many political groups were created, with specific demands for each one, among those groups "The Star of North Africa" was the first to call for independence, yet, politically speaking, a call for freedom meant a rejection of all the procedures done by oppressor's government to place roots of need of France and all what comes with it to exist, including language.

During this era where Nationalism was raising, a linguistic point of view, would definitely notice a resistance of Arabic to maintain its position among the Algerian identity, this resistance was created and developed by small religious educational room at Mosques, and the post World War I period gave a perfect ground for it to show up. "The Association of Algerian Muslim Ulema", was the perfect reflection of the resisting identity, by its leader Shaykh Abd el Hamid Ben Badis beliefs of "Islam is our religion, Arabic is our language, Algeria our fatherland", the identity was getting stronger by this Nationalism wave and a revolutionary spirit had started to rise. Arabic under the shadow of all those events, was getting its position back into the society slowly, as a language of freedom, but still a shape of language uncertainty was in, apparently French was seen as superior educational prestigious language, while Arabic as an independence traditional religious form.

By November 1954 a war for freedom was declared by Algerians against France, it was the fruit of Nationalism Movements, yet it was a bloody fruit, the linguistic status at the end of the conquest was the same as in the long period, however the killings done by French army within this war had changed the false consideration within the society of French language as superior to a language of oppressor. The

social environment was perfect to be cleaned of the European legacy then, yet many questions about the reality of post-independence freedom are with no answers.

### **1.6.3 Post-independence Era**

Arabic was the first language for most of the Nationalist movements that existed during and after the independence war, it was regarded as the best official language for an Arab-Islamic identity. As a result of this an Arabization policy started, and the first step was done in 1962 by seven hours of Arabic teaching per week within primary schools, then it was augmented to ten hours per week in 1964. The problem during this period was the lack of Classical Arabic teachers, as a solution the independent Algerian government called for thousands of Egyptians to fill the need, Egypt responded that they could not help with such a big number, and Algeria as a response wanted the number regardless to their level, although it was seen as a solution back then, this move gave back the notion of retarded to Arabic within the Algerian society.

When Houari Boumediene took the ruling power, bigger jumps of Arabization were done widely, obviously his goal was to eliminate French by adopting Classical Arabic, the result was a full Arabic educational system within two decades and the last bilingual baccaloréat was in 1988. Over four decades the independent Algeria has seen linguistic unity as the key to national unity, however the fact that there was no native speakers of Classical Arabic made the switching process harder, Henceforth Arabic was regarded as the only language that might exist as an official language within the Muslim society, it was also considered as a symbol of self-affirmation against the French giving a feeling of national pride. Benrabah (2007: 207) suggests that "Algeria's elite have failed to promote Literary Arabic as an attractive product to which a high value would be assigned on the Algerian linguistic market", this means that Classical Arabic even by all those policies the Algerian society still wasn't convinced that such a language might give better benefits socially, Boukous (1999: 53) defined the failure of Arabization as a result of the political manipulation, he notes that the elite have promoted Arabization as a means of maintaining power, with beliefs that

French would continue to be necessary for social and economic success, and thus continuing to educate their own children bilingually.

"In the late twentieth century, graduates of Arabized public schools struggled to find decent jobs. The best jobs went instead to the offspring of rich and well-connected Algerians who persistently managed despite the vagaries of government policy to secure educations in French, thereby presenting a classic case of what sociolinguists call 'elite closure'. The result was a kind of class conflict that followed linguistic lines." (Heather J. Sharkey, 2014). This statement confirms although that a crisis of identity and a personal benefit manipulation existed linguistically within Algeria even after its independence.

In the 1970s, a forgotten fact knocked the Linguistic landscape, Tamazight language, as it is mentioned in (Algerian society) Berber tribes are filling an important space in the Algerian ethnic anatomy, during the war of independence a sense of unity for freedom existed, but after the war and as a reaction of the government's Arabization process a form of rejection started by Francophone Amazighs, and France was the battlefield by creating a Berber Academy (L'Académie berbère) in Paris, in 1980 the Amazigh demands arrived to a wider obvious dimension, protests were done all over the tribes using the authorities' prevention of Mouloud Mammeri (Amazigh author) lecture at the University of Tizi Ouzou on "ancient tribal poetry" as a justification. In 1985 during the reign of Chadli Bendjedid the authority came to arrest several activists of the Amazigh movement. When the phenomenon of terrorism expanded in the 1990s, the Amazigh demand intensified, as if the Amazigh activists wanted to take advantage of the weakness of the government to push them to respond positively. Kabylie witnessed a wave of protests, most notably the school children's strike. President Liamine Zeroual renewed the situation by introducing Amazigh language into Kabylie education. On the other hand, television news were produced in the main Amazigh languages: Kabylia, Shawiya and Muzabi. In 2001 more conflicts and manifestations within Kabylie raised in what is called "Berber Spring", this resistance led the Algerian government to consider Tamazight as a national language

then, in 2016 a greater step was achieved by Amazigh activists with the consideration of Tamazight as an official language for the first time after the independence.

Another element came into the Algerian linguistic landscape, in which the researcher locates his issue, at the end of the 1990s, as a result of the development of the media, specially the internet, English language. The Lingua Franca of the modern world as many authors admit, even when the whole world was convinced by its value as a worldwide spoken and a language of science Algerians was not that open to English during this period due to several facts, the economic crisis (1986) and the civil war 1990s.

The civil war led foreign governments to minimize the chances of getting a Visa for Algerians mostly for security causes, when the fall of the Dinar's value limited the travelling capacity and the individual's ability to afford world's new communication technologies which led to a closure situation. At the end of this internal conflicts era, a wave of modern media arrived and resulted a virtual acculturation process, the Algerian society moved forward slowly to the acceptance of English after the discovery of its wide beneficial need, because of the intercultural contact within the computer and TV's screens, with English as a language of communication. In the other hand, during this period Algerian import-export companies made more deals with Asian goods producers, mostly Chinese companies, the trades got bigger and yet English was the negotiation medium.

## **1.7 Conclusion**

The definition of society is linked to the collectivity of individuals who share a mutual culture, possessing a specific land area, with the feeling of belongingness; those common roots that form a specific society are transferred to new born children throughout socialization.

Linguistically, humans learning, use and knowledge about a specific language within a specific social environment involves different levels of language socialization, mother tongue comes first at a primary level, then other languages comes at a secondary and adult levels, in the case of English within a non-native speaking society the process of language socialization and different social effect are surely

affecting its position. Furthermore, as culture is defined to be a major mutually shared element of the society, different acculturation processes that reshapes it throughout time would create several cultural factors that might result an affected linguistic landscape.

In the same vein of thought, Algerian geography, ethnicity and linguistic situation throughout history, can be the key to understand the social and cultural actual stand toward English language, by locating this language's position nowadays and give predictions about its future in this community.

# **Chapter two: Research Design and Data Analysis**

## **2.1 Introduction**

This chapter is the practical part of the study, it includes methodology as well as the analysis, description and discussion of the collected data and different used resources. The objectives of this chapter are; exploring the linguistic situation and locate the social stand and cultural view toward English in Algeria, along with discovering the status of English in the Algerian institutions as well as analyzing its actual value as a business language.

## **2.2 Research Methodology**

The concept of this research is to explore the status of English language in the Algerian society mainly Tlemcen as well as its status within the Algerian economy presented by a region called Oran. The study also aims to highlight the cultural and social effects that play a role in the nowadays status of English. To reach these objectives of the research, at stake, we opted for the following methodology.

### **2.2.1 Survey**

It is the collection of information from a sample of individuals through their responses to questions (Check & Schutt, 2012: 160), it should be short enough that it takes the average user 5 minutes or less to complete. Which can be realized with about 10 questions or less; in our case there are two surveys, the first survey was for L1 students, it consists of 4 questions, then another survey with 7 questions was given to random individuals from the society, questions are regularly multiple choice and Closed-ended to easily compare the ratings with each other.

### **2.2.2 Interview**

It is a verbal conversation between two people with the objective of collecting relevant information for the purpose of research. "Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic" (McNamara, 1999), in this study, a structured interview was used, with 6 mostly open ended questions, to evaluate the position of English in business and explore its necessity.

### 2.2.3 Data Collection and Analysis

To deviate the usual way of data collection, and for a careful understanding of the topic, two levels are included separately in the practical chapter, the first level aimed at covering the social and institutional status of English. Yet, the second part of the chapter deals with English at the level of business field.

a) To explore the status of English within the society members and their culture, a survey was used to collect primary quantitative data, informants were random society members with different ages and educational backgrounds, and the goal was an exploratory understanding of the social English language status.

While collecting data answers were divided into two age groups by the researcher, the reason was to evaluate the educational system that each group was under, and see its effect on English language use, as well as locating the impact of modern technologies on their linguistic cultural identity and their consideration of English language within the same society.

Later, for a better comprehension of the status of English in Algeria and since this language is only used within educational institutions, quantitative secondary data was collected from a middle school located in Tlemcen, the goal behind this step was to observe and analyse the English language learning level within this institution, besides quantitative data from the ministry of education records to determine the importance given to English compared to other objects and see if it affects the learner's motivation awareness of this language's value, for the third institution which is university, quantitative data was obtained from English department of Tlemcen to analyse the rate of 1<sup>st</sup> year students in the last 3 years and see if modern technologies affected new students' willing to master this language. For the same purpose a survey was given to thirty 1<sup>st</sup> year students from the same department to see if the university level is the same as previous institutions and highlight and remedy the huge gap within the Algerian educational system, which would automatically affect the social status of English.

b) English for Business, Oran is the case, qualitative data was verbally collected by a face-to-face interview with a trade company owner, the used questions were open-



ended, which goes along with understanding how much English is involved within his business field, as well as locating its status significance for the Algerian economy, and understand what are the linguistic elements that might prevent more economical flourishing.

### **2.3 English under the Scrutiny of Algerian Institutions**

English is the language of globalization. It is a needed part in science, technology and business. As a foreign language in Algeria, English language teaching is a part of the educational systems within various institutions in different levels, unlike French, English language is not a part of primary schools teaching programmes, the first children interaction with English is in middle school. Since independence, many changes had affected the Algerian educational system according to the most 'said efficient' teaching methods in the world. The Grammar Translation Method was inherited from the already prepared French colonization systems. Because of globalization, Algeria is offering significance to foreign languages, especially, English, which begins from middle school first year through a special acquisition planning, endeavoring to shape competent English speakers. Nonetheless, when real classroom practices are involved, many problems show up within the special acquisition planning. In spite of all the efforts spent to enhance education and the educational system in Algeria, English language teaching encountered problems in the 1980s onwards. Because of the adopted teaching method which gave importance to time with ignorance to learners, which resulted in prioritizing grades to pass to the next level than gaining knowledge.

In the educational reform, by being the language of globalisation, English got a special treatment. The learners' first interaction with this language is during their first year middle school, after gaining French acquaintance during their primary school education. For the four years of middle school English is mandatory, the learners study English three times a week. They take three exams per year with two tests in each one, however it has a low coefficient than Arabic since it is the first official language and other mostly scientific subjects such as physics and math.

The second educational institution where English language is learned is high school, the learning period within this one is three years, the difference between this institution and middle school is that learners split to different branches of study, with a different program for each.

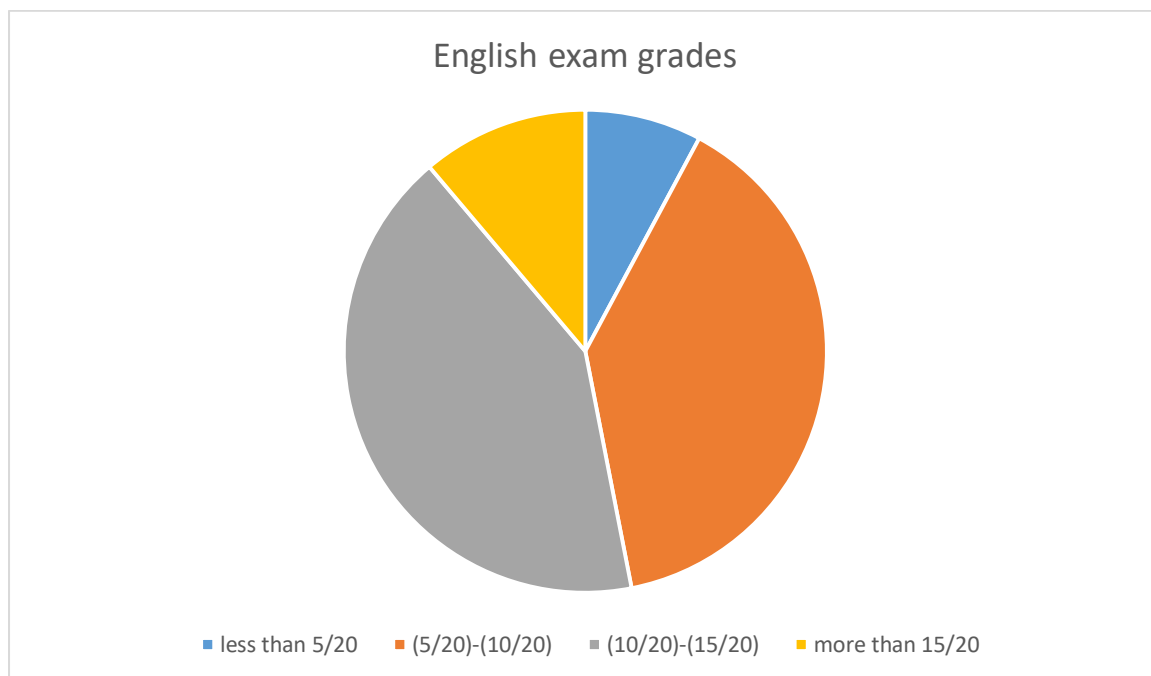
branches	Science		Mathematics		Economic sciences		Foreign languages		Philosophy	
subjects	Hours (week)	coefficient	Hours (week)	coefficient	Hours (week)	coefficient	Hours (week)	coefficient	Hours (week)	coefficient
English	3	2	3	2	3	2	4	5	4	3
Arabic	3	3	3	3	3	3	5	5	7	6
French	3	2	3	2	3	2	4	5	4	3
Science	5	6	2	2	0	0	0	0	0	0
Mathematics	5	5	7	7	4	5	2	2	2	2
philosophy	3	2	3	2	3	2	3	2	7	6

**Table 2.1 High school planning table**

As the above table shows, within all branches English and French occupy the same timing and coefficient value, however there's a small difference of those languages and Arabic, which can be tolerable if it is considered as the country's official language and a part of the cultural identity. Henceforth, the equality of English and French if the learners' previous knowledge and learning period is included would lead to say that the positions are not fair, since French teaching starts during primary school unlike English which comes by until middle school. As a result, students would have a stronger background in French, and more English teaching is needed to get them to that same level.

Within scientific branches (science, Mathematics, Technical mathematics and economical sciences) coefficients of mathematics and science and other subjects are far higher than English, which affects the learning motivation negatively. Students consider English as small useless subject and focus more on high coefficients, for the sake of getting acceptable grades and pass to the next year, this fact can be considered as black gap in the educational institutions which leads most of students to ignore knowledge and focus on passing to the next level regardless to their own internal educational level. The higher coefficient that is given to English among all the branches is within 'foreign languages', which is considered as non-scientific branch,

language teaching in this branch includes basic grammar and literature. The fact that English is the world's language of science and its value and relation with science in middle and high schools is a complete paradox.

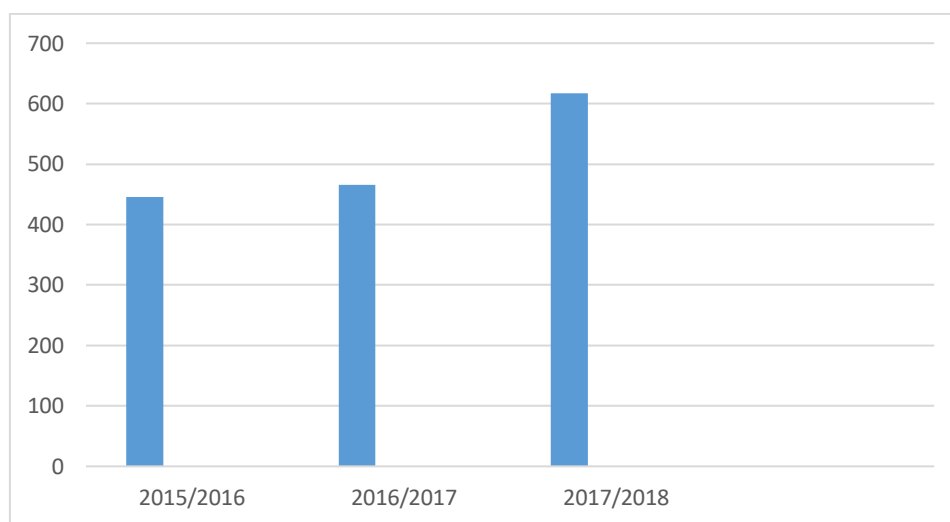


*Chart 2. 1 4th year English 3rd trimester exam results (Yaghomeracen middle school, Tlemcen)*

The chart shows English language grades in a 40 person classroom in a middle school in Tlemcen, seven students (17.5%) had marks less than  $\frac{1}{4}$  of the full mark which is regarded as very bad, fourteen students (35%) had less than  $\frac{1}{2}$  of the full mark which is bad, the biggest value is for fifteen students (37.5%) with marks between 10-15 which is acceptable, and only four students (10%) had good and excellent marks. the interpretation of those results leads to say that English language acquisition within this classroom is facing real issues due to the fact that almost 49% of the class grades are less than 10/20. After checking science grades of the same class during the same semester, 62% of the pupils had marks between 10/20 and 19/20, which would explain the bad English results as failure of the new educational reform.

While all scientific branches in the university of Tlemcen are acquired in French. The third institution in which English is learned is 'foreign languages department', English status within this institution is considered as the wider compared

to all other fields of study, since it is a pure foreign language learning ground, however after getting their baccalaureate new coming students choice goes to scientific branches mostly, only high school foreign language learners choose it for university studies, which is logic regarding the studying conditions within middle and high school that gave higher coefficients and studying period to other subjects and made English grades looks as useless or lowly considered as an important part of the program. Paradoxically, the number of first year students within English department has augmented during those three last years.



*Chart 2. 2 L1 students number within the last 3 years (Department of English, Tlemcen)*

The chart shows a significant augmentation of L1 students in the department of English, this means that the choice of English after gaining the baccalaureate is getting higher each year, more students from different high school branches are subscribing within the department.

### **2.3.1 Students Survey Analysis**

To explore the cause of this augmentation a survey was given to 30 L1 students, the answers was as following

## 1-what was your high school branch?

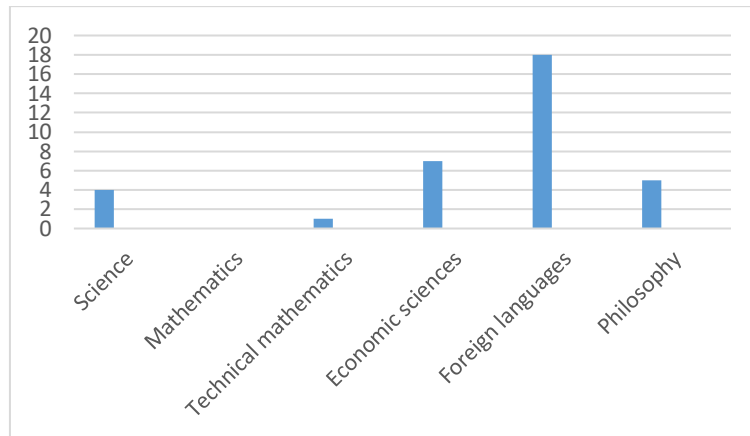


Chart 2. 3 Students High School Branch

The higher value goes to high school foreign languages branch, however 11 students came in from scientific branches and 5 students from philosophy branch which is 90% Arabic, and this leads us to conclude that except foreign languages even with the low importance given to English within the high school program in all the branches some students had chosen English, the reason behind the choice will be explored in the next question.

## 2- How was your level of English before and after your actual studies?



Chart 2. 4 Level of English before and after actual studies

The chart above shows that students with foreign languages background level are better than students with other backgrounds, this would lead to say that the low coefficient of English within those branches during high school affect the gained knowledge and language proficiency of the students, as a result the high importance and teaching period of English in Foreign languages branch gave a higher level.

### 3-Do you use English outside the classroom?

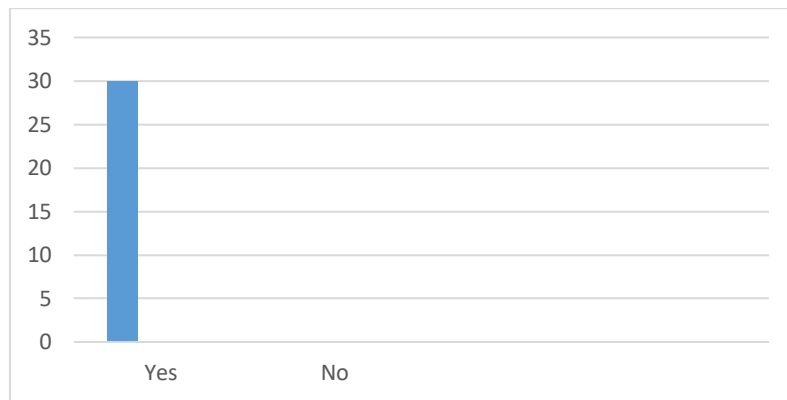


Chart 2. 5The Use of English outside the Classroom

The answer was positive for all the students, which shows an awareness of the value of English.

### 4-If yes, where?

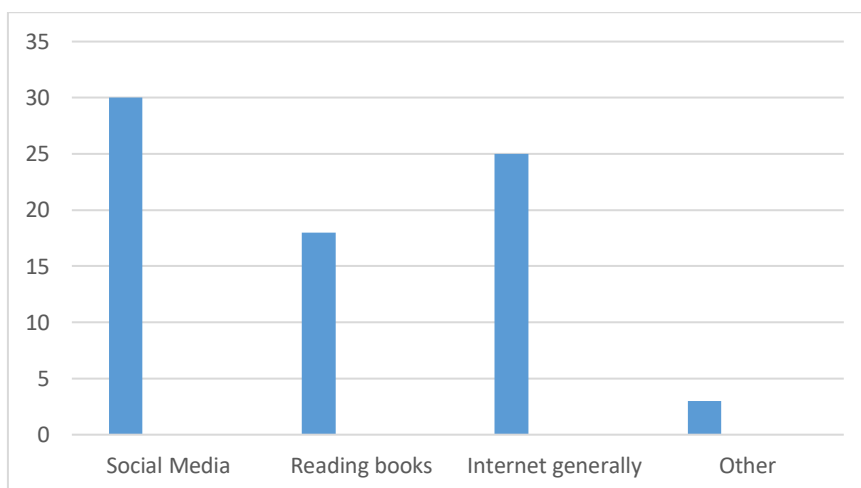


Chart 2. 6 English Use Environments

Internet and Social media were chosen by the students as the environments where English language is needed the most and used as a result. The answers on this question confirm the great role of the media wave on enhancing the position and the consideration of English language use in Algeria, and give a positive result of the existence of a virtual acculturation process throughout this modern technology wave.

### **2.3.2 Findings and Discussion**

From the collected data analysis, the conclusion of the status of English under the scrutiny of Algerian institutions is not stable and thorny. From a sociolinguistic stand English language socialization throughout those institutions is not the most perfect shape needed, especially when unlike French which can be considered as a second language and used within the society and socialized for pupils during their primary education, English is still a new ambiguous medium that youngsters face for the first time at middle school. Even with the late interaction, and the lack of environment to practice this language outside middle school classroom, the educational program is still giving less time and low coefficients to English which results a negative reflection on learners' motivation and awareness about the worldwide value of this language.

During the last years of high school learners became old enough to navigate and use new technologies, the impact of this interaction is obvious in the augmentation of L1 English language students within the department of English (Tlemcen), this leads to conclude that even by all the negatives counted during the previous levels, the number of students lately is getting higher, The obvious explanation is the spread of media and its impact which developed the individuals intercultural communication, and create what can be called a language awareness, from earlier definitions of acculturation we can define the impact of modern technologies as the new acculturation process which is virtual and accepted by intercultural communication awareness and not by force.

### **2.4 Algerian Attitude towards English**

The presence of English in the former French colony of Algeria has been dramatically increasing. The impact of the language in Algeria has fluctuated due to sociopolitical instability in the late 1980s and 1990s. Since 1995, Algeria has known many new developments that raise questions about possible new roles that English might play in Algeria's already complex linguistic landscape. However the attitude towards English had a divided shape, social and governmental. As the government is the ruler of societies, its attitude plays a great role in the social reaction towards

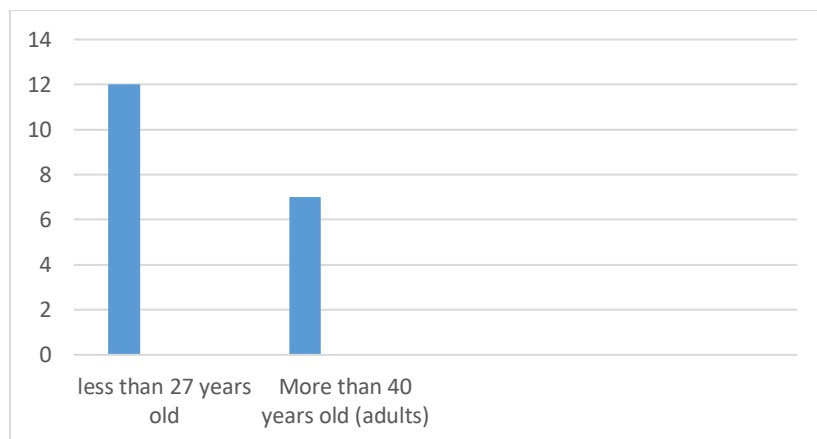
English, the policies of openness to the world throughout importing new technologies accomplished by the ruling system created what can be called a social linguistic awareness wave.

Sociolinguistically speaking, the contact that Algerians had throughout Modern media with English can be regarded generally as secondary and adult language socialization even with the still missing pieces, the fact that English language existence is far stronger confirms the ability of the society to get more closer to this communication medium, Henceforth it also confirms that all the latest developments did a great job developing intercultural frictions to a better level which led to a virtual acculturation process and resulted a better social acceptance of English.

#### **2.4.1 Random Individuals Survey Analysis**

For the sake of exploring the Algerian society attitude towards English, a survey was given random individuals from society in Tlemcen; the goal is to get quantitative data about different viewing angles to English language by society's elements and justify the causes of those differences.

##### **1. How old are you?**



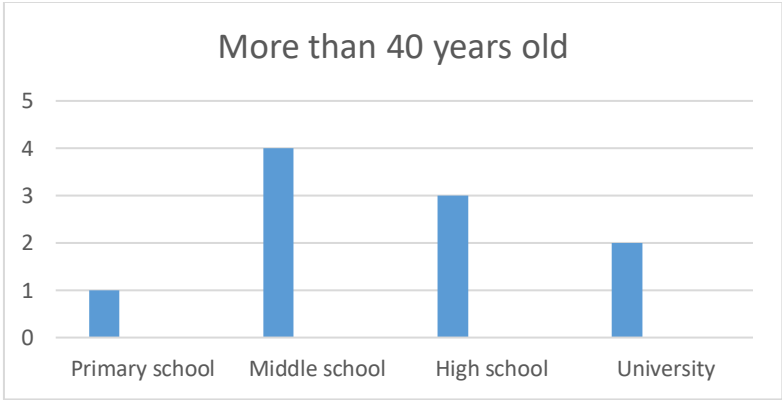
*Chart 2. 7 Informants Age*

The chart shows 7 adults (more than 40 years old), as well as 12 young individuals (younger than 27), within the analysis of the rest of the questions, data is divided by age, in order to understand the difference of the old educational system and the modern which is Arabized, and to explore the impact of the previous cultural



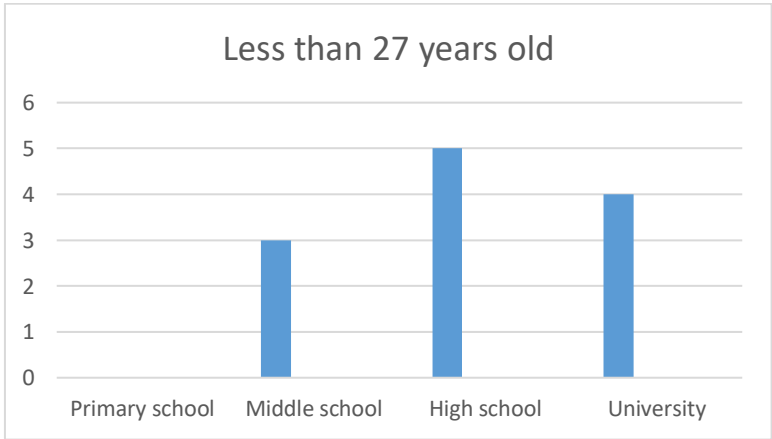
identity which was not affected by new means of communications and the new one which has friction with other cultures from all around the world throughout social media.

**2. What is your educational level?**



*Chart 2. 8 Informants Educational Level (More than 40 years old)*

As obvious in the chart the highest value for educational level is for middle and high school, knowing that their studying period was during the late 1970s to the 1980s, when post colonization policies and Arabization process struggles began.



*Chart 2. 9 Informants Educational Level (Less than 27 years old)*

No one of the young individuals has a lower level than middle school, the highest value is for high school and university, this fact if compared with adults answers shows a high difference of the new generations' educational level, their answers for the next questions will help to define if this will affect their English language level as well as their attitude towards it.

### 3. What foreign languages can you speak?

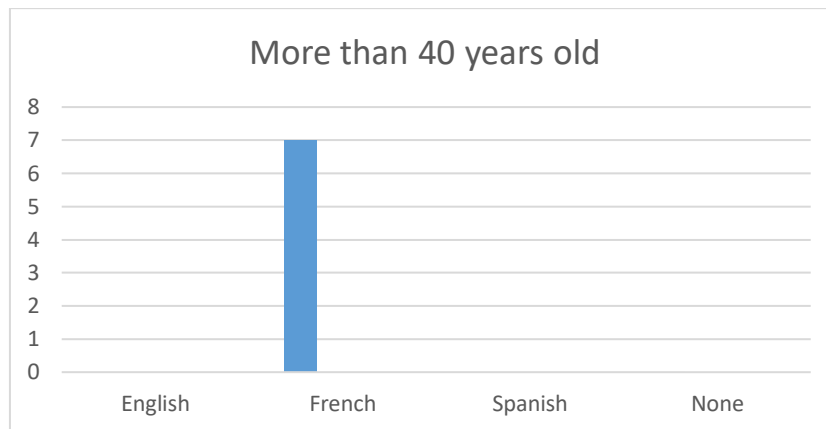


Chart 2. 10 Spoken Foreign Languages by informants (More than 40 years old)

All the adults answers was for French as a foreign language, which leads to conclude that French existence within ancient educational systems was fully strong, unlike any other foreign language, this fact might limited the Algerian linguistic landscape and minimize the chances of its contact with English.

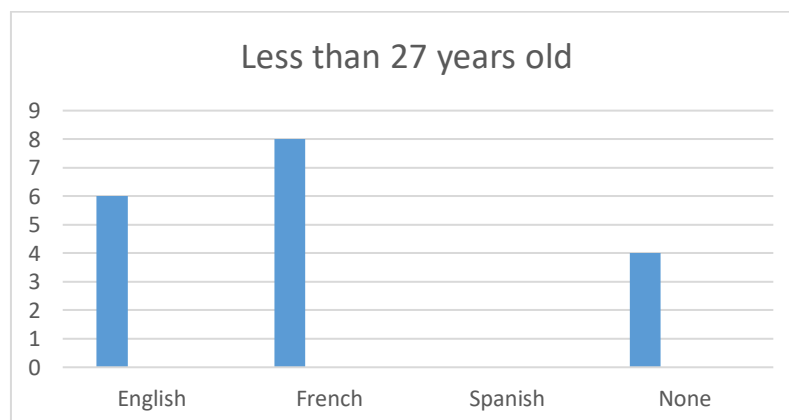


Chart 2. 11 Spoken Foreign Languages by informants (Less than 27 years old)

Answers on this question were confusing, because of the fact that 6 individuals can speak both French and English, while 2 persons only speak French and the other 4 cannot speak any language except their native Arabic tongue, for English language this result is positive since adult answers within the same question were 100% for French.

#### 4. Do you use Social media?

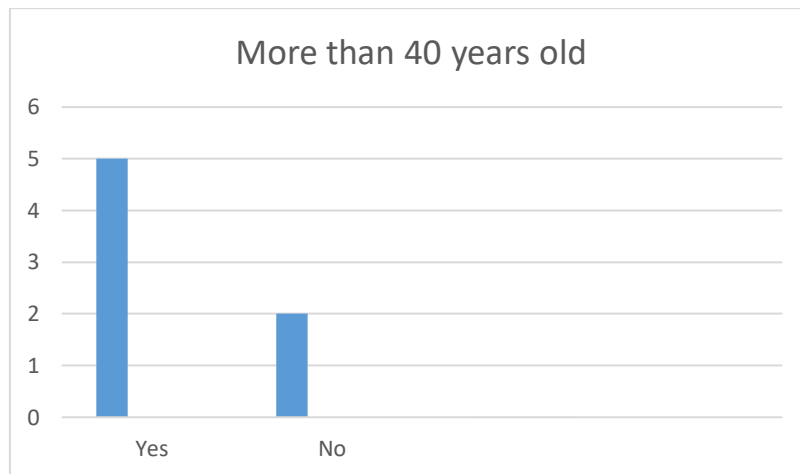


Chart 2. 12 Social Media Use (More than 40 years old)

As the chart shows, five adults use social media, this question was to find the impact of this modern technology on person's language learning decisions.

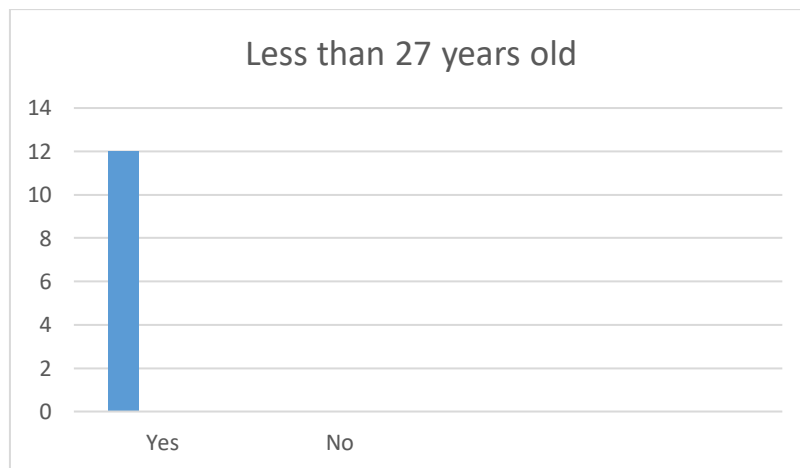
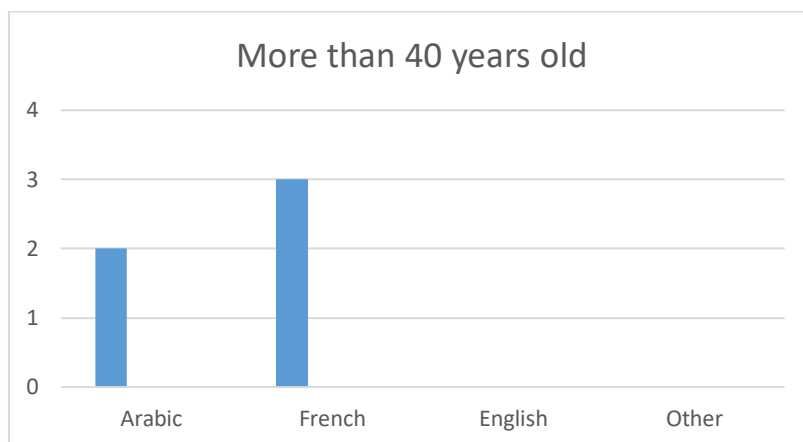


Chart 2. 13 Social Media Use (Less than 27 years old)

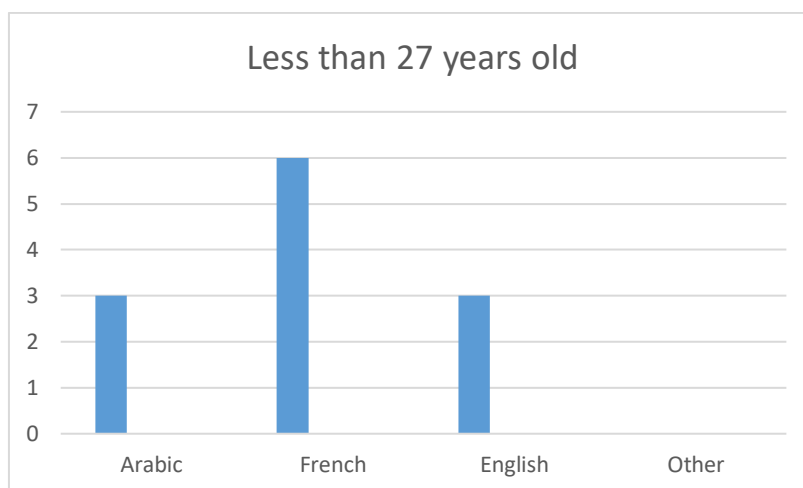
All the 12 answers were positive for this question, this shows that modern technologies affects youngsters more than adults, since adults answers wasn't 100% positive, this might affect the awareness of the importance of English in the modern world.

**5. If yes, what languages do you use in it?**



*Chart 2. 14 Used Languages in Social Media (More than 40 years old)*

Answers goes to French as the higher then Arabic, which is logic and confirms the existence of French and Arabic clashes within Algeria in the last 40 years, the lower value was 0 for English, this leads to conclude that English real existence started lately and not 40 years back.



*Chart 2. 15 Used Languages in Social Media (Less than 27 years old)*

As the chart shows, French still got the higher value which is a contradiction if we take in account that those young individuals had their education after the full appliance of Arabization within educational system, for English language those results are better than previous generation answers, so it adds one more positive point.

## 6. Did you ever need English language to communicate?

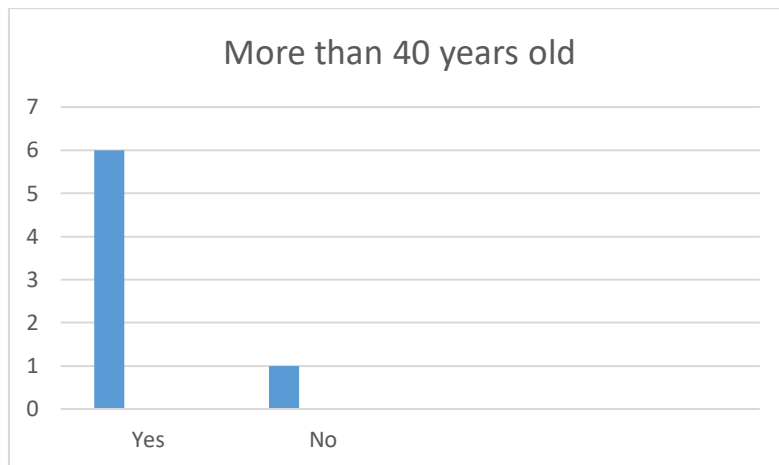


Chart 2. 16 The need of English to communicate (More than 40 years old)

6 adults' answers were positive, which means that the need of this language arrived lately, and the attitude might be different because of those modern changes, those answers proves however the deep impact of the modern technology wave on all society's elements.

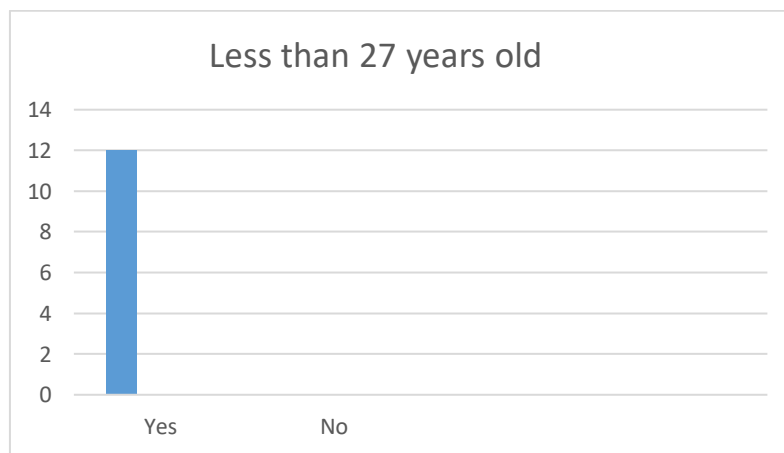
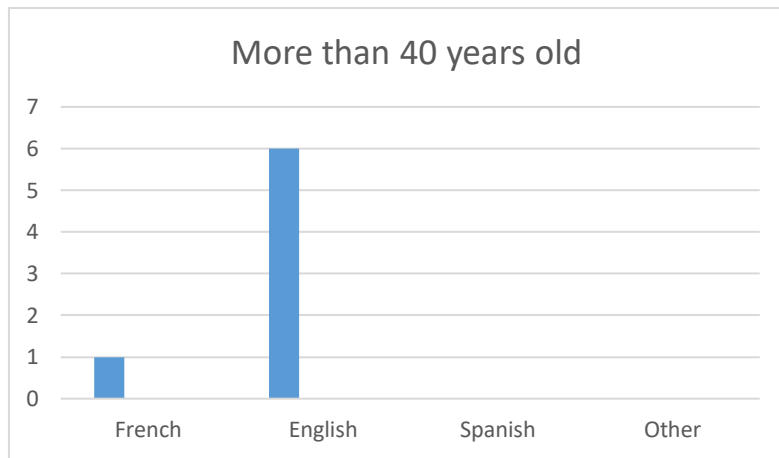


Chart 2. 17 The need of English to communicate (Less than 27 years old)

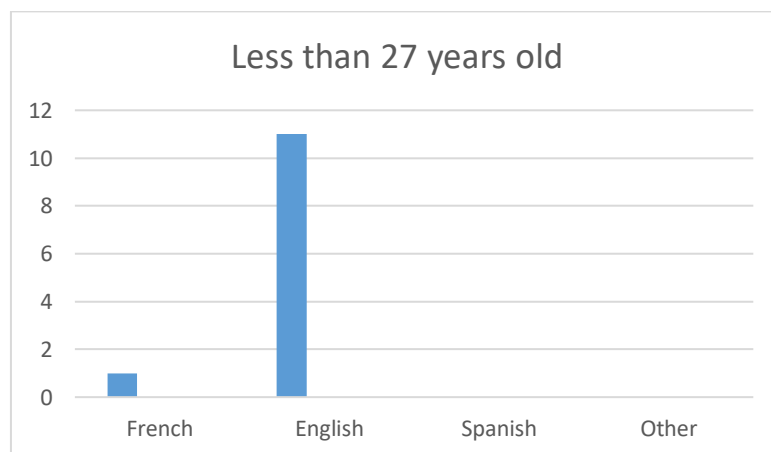
Answers are fully positive, the need for the use means that more intercultural friction is happening, this point plays the main role on increasing the willing to learn English more than any other language.

**7. If you had the chance to master a foreign language which one would you choose?**



*Chart 2. 18 Informants choice of a Foreign Language (More than 40 years old)*

Five answers on this question goes to English, for instance those results are the same with answers about the use of social network, which might relate English acceptance and willing to learn with modern international communications social media, this leads to conclude that the linguistic awareness and intercultural communication are two related points in this society.



*Chart 2. 19 Informants choice of a Foreign Language (Less than 27 years old)*

Within this last chart, the attitude of the youths towards is obvious as fully positive and prepared to more interaction with the lingua franca of the modern world.

#### **2.4.2 Findings and Discussion**

From the second question answers' analysis, a difference of educational level between the two groups is obvious, this difference might be the key to the explored impacts on English language, since within the second question answers older individuals are affected by French language and no other language, due to political and historical factors mainly, this fact might be the right explanation of a failure within ancient educational system which pretends to be Arabized but couldn't let go French, the relation of this data to English is that the ground was not clear for it to get a place within the Algerian linguistic landscape during that period, on the other side answers of young individuals included English and French, normally, Values for French were higher but a strong existence is clear for English, the causes might involve the full Arabization of the middle and high school in 1989 as a push back to French and a setting of place to another foreign language, next questions within the survey aims to a better understanding of what gave English its actual position for young individuals unlike older society members.

The fourth and fifth questions targets the cultural side, as noticeable social media plays an important role on the Algerian intercultural relations, answers about the use of social media were positive for 100% of the young individuals, with the use of three languages while communicating throughout this medium, yet for the old generation the use is less and not all of them are into using this new technology, this can be the explanation of the spread of English within young individuals rather than the old generation.

The key idea is as simple as saying that old generation were closer to French because of their educational system which kept them away from all other foreign languages, this close relation is due to historical and political manipulations, however even by their French background few of them are touched by modern means of worldwide communications, after being culturally close, lot of cultures came to their eyes through screens and networks, as a result a sense of acceptance towards English is created. For the young individuals, the explanation is obvious in their answers, although it was seen as a failure by lot of authors, the full Arabization policy while

trying to free the educational system from French, it had created space for a new foreign language, Henceforth, the spread of modern technologies and its direct contact to modern generations gave what can be regarded as a sense of awareness to the value of English, since most of the explored and contacted worldwide cultures use it to communicate.

The general result of this survey confirms that the attitude towards English within the Algerian society is generally positive, the biggest role for this positivity is played by means of communication that opened the Algerian culture to other cultures, and led it to understand that the most useful language all around the world nowadays is English, while culturally convinced by this reality the society is getting more prepared to an extensive English language socialization, and why not a free linguistic landscape that is free from colonial scars and political manipulations.

## **2.5 Interview Analysis**

The status of English within trading companies is noticeable to be the strongest due to the existence of many goods exchange from English-speaking countries, Unlike French which is highly considered as a prestigious language in Algeria.

In order to explore the significance of English in the economic field and understand its real position an interview is done with the owner of an import-export company under the name of SARL AGITAL, which uses Oran's seaport and industrial zone as a center for its trades.

### **1. What category of trades interests your company?**

- **food-processing industry**

The category of this business is not limited on a specific continent or specific countries since food production is worldwide, this answer confirms that this company is the perfect example that should be studied to understand the status of English within business trades.

### **2. What are the countries you're trading with?**

- **Asian countries comes at the first position because of the good prices which suits the Algerian Dinar low value compared to Dollar and the Algerian**



**market purchasing ability, along with all the countries of the world, it can be regarded as worldwide.**

The low purchasing ability comes behind the reason of trading with Asian countries, this wide business relation does involve English language for sure and increase its need to negotiate and purchase, unlike any other foreign language.

**3. Which language do you use to communicate with non-Algerian traders?**

- **Mainly English, except in few cases when trading with Arabic and French speaking countries, I would give 95% to English and 5% for the rest.**

English within trading business is confirmed to be the number one throughout this answer with 95% which is enormous, this answer confirms its need as a communication tool in this sector.

**4. What language is used in commercial documentations?**

- **Since English is the medium for most of the actual source countries, the documentation is 100% in English, however when importing goods, for the seaport and other administrative Algerian offices French is the medium.**

Here the answer obviously involves a problem that had to be solved for the sake of wider business exchange. Even when English is the main language in this business still the administrative paperwork in Algeria uses French language, which implies a translating process that can take time and effort.

**5. Did your previous linguistic knowledge from Algerian educational institutions help you on your external business communication?**

- **For Arabic and French, Yes indeed. For English, No not at all.**

This answer reflects the negative result of English language teaching throughout Algerian institutions, and confirms that French has more priority.

**6. What grade would you give to English and French worldwide need on a scale of 10?**

- **For English 9/10 is fair, then for French I would give 2/10 only because it is still needed within Algerian administrations.**

The answer here is the clearest form of the linguistic status within business, for French, except its use within Algerian administrations which must be Arabized since Arabic is the official language, this language doesn't have a place to fulfil internationally, however English must be considered as a language of external trades within Algerian governmental offices for the purpose of augmenting and regulating the import-export field.

### **2.5.1 Findings Discussion**

From a linguistic stand, the existence of English language within trade business is highly confirmed, due to the fact that import-export deals all around the globe are done in this language, However the low importance that is given to English within the educational institutions is a fact that should be faced, as mentioned in the answers analysis most than 95% of the deals needs English language as a medium, which leads most of the companies to hire translators in order to face the fact that English is still a low utilized medium compared to French in Algeria, and his answer on the documentation language confirms it.

To conclude everything, the discovered negative effects within this interview might be, a) the low importance given to English within the educational institutions, b) the government's administrative paperwork which still uses French, c) the high importance given to French within Algeria. Yet, the Positive effects extracted are the fact that international trades with Anglophone countries had augmented lately which can give a push to English spread since it is highly demanded on this field of business, as well as the fact that more elements within this field are highly convinced that the worldwide value towards English is much more vast than the French one.

### **2.6 Conclusion**

Social and cultural factors are directly related to the linguistic landscape. Hence, for the case of English as a foreign language in the Algerian multicultural society a positively promising position is achieved, the different acculturation processes

throughout history had created a good flourishing ground, yet a negative gap toward this language is located in the educational system, the backlash of the missing pieces is highly noticeable in some individuals' linguistic awareness. However, the existence of a virtual acculturation process throughout media is confirmed to be true, with an obvious effect on the home culture nowadays, as a result, the consideration of English language by Algerians is getting more optimistic. For English as a worldwide business medium, a strong position is proved to be true unlike any other foreign language, yet in the Algerian economic administrative institution, a low importance is given to the mostly used language of the world, which hinder its spread within this field and might somehow affect the Algerian economic situation.

## **General Conclusion**

English as world language in the Algerian society is a sensitive subject to study, its situation in this country is mainly regarded as non-stable by many authors, this research main objective is to uncover the ambiguous facts that might be involved in the linguistic landscape and the position of English within it.

The achieved results of social effects leads to admit that the educational system is the blame as English language consideration within the institutions is not as it should be for a worldwide language, this fact is indeed one of the major causes of the weak position of English, however, the cultural friction initiated by modern technologies and social media is a positive key point for a linguistic acceptance of English as a highly needed element, this result can be described as a virtual acculturation process with no political manipulation, it can be called an acquired linguistic awareness, in a more simplified way, the Algerian colonization background caused many conflicts in the educational institutions, those struggles were the key to all negative social factors that affected the spread of English language, yet, the wave of modern technologies did open the Algerians eyes to more acceptance and positive attitude towards English which confirms the first question hypothesis.

As an element of the Algerian acculturation English had proven itself to be at the first place, the attitude of Algerians towards this language is highly positive. Henceforth, the study of English language status within business field gave a favorable outcome, because of its indispensability in international trades, To sum up, the findings ensured our second hypothesis about English as a considerable element of Algerian acculturation and as the newly adopted language, as it is the widest communication medium in the world.

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## **Appendices**

## Appendix A: L1 Students Survey

**1-what was your high school branch?**

Science  Mathematics  Technical mathematics  Economic sciences   
Foreign languages  Philosophy

**2- How was your level of English before and after your actual studies?**

Low  Medium  Good  Very good

**3-Do you use English outside the classroom?**

Yes  No

**4-If yes, where else do you use it?**

.....

## Appendix B: Random Individuals Survey

**1. How old are you?**

**2. What is your educational level**

Primary school  Middle school  High school  University

**3. What foreign languages can you speak?**

English  French  Spanish  Other

**4. Do you use Social media?**

Yes  No

**5. If yes, what languages do you use in it?**

.....

**6. Did you ever need English language to communicate?**

Yes  No

**If you had the chance to master a foreign language which one would you choose?**

French  English  Spanish  Other

## **Appendix C: Interview**

- 1. What category of trades interests your company?***
- 2. What are the countries you're trading with?***
- 3. What language is used as a business communication medium?***
- 4. What language is used in documentations in the source and target country?***
- 5. Did your previous linguistic knowledge from Algerian educational institutions help you on your external business communication?***
- 6. What grade would you give to English and French worldwide need on a scale of 10?***